A PARAPHRASE,
WITH NOTES,
ON THE
REVELATION OF ST. JOHN.

WHICH COMPLETES THE PARAPHRASE ON THE
NEW TESTAMENT.

IN THE MANNER OF DR. CLARKE.

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THE SECOND EDITION,
With the last MS. Additions of the Author, now for the first time incorporated with the Work.

BLESSED IS HE THAT READETH, AND THOSE THAT HEAR THE WORDS OF THIS
PROPHECY, AND KEEP THOSE THINGS WHICH ARE WRITTEN THEREIN——
Rev. 1. 3.

LONDON:
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AND THE OTHER PROPRIETORS.

1795.
TO THE RIGHT REVEREND

The Lord Bishop of Winchester,
PRELATE OF THE MOST NOBLE ORDER OF THE GARTER.

MY LORD,

WHEN I had finished an explication of this inspired book, in a manner which I judged would be of most general use to my fellow Christians, by showing them the Divine Providences over the church of Christ, demonstrating the truth of our holy religion, and, at the same time, teaching them the true Spirit of it, and warning them against the grand corruption of, and apostacy from, its purity; it was natural for me to think of protecting the publication of it by an address to your Lordship.

My particular obligations to you demand of me to take every opportunity of acknowledging them; and the services you have done the whole Protestant world give you a right to be honoured as the patron of all, who contribute to rescue mankind from the bondage of Popery.

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DEDICATION.

The remarkable diligence of the great corrupters of Christianity, at this time, make it necessary for Protestant divines to prepare themselves, and fortify the minds of their people against Popish emissaries. And I cannot but congratulate with my reverend brethren upon the easy task we have to perform, and the happy prospect of success in it; if we take the proper method of building our defence of Protestantism upon the true foundation, even that immovable foundation of Scripture, expounded by the rule of right Reason, which you have shown to be so effectual to expose the Popery of Rome, and to confound all pretences and approaches to it any where else.

Irreligion, and the lust of power, were the parents and nurses of Antichristian tyranny; and are the only things that can ever set it up again amongst us. And should it please the all-wise Providence of God, in just punishment for the sins of Protestants, and for their inconsistency with their own Principles, to deliver us again into the slavery of that spiritual and merciless Egypt; it will, however, be your Lordship's lasting glory, that you gave us timely notice of our danger, and directed the means of our deliverance.

It will be honour enough for as many of us as have honestly (though with far inferior abilities), laboured in the same cause,
cause, to have our names mentioned as the admirers of that illustrious Prelate, who, with so masterly a hand, and so good a heart; with so much truth, against so much opposition; pointed out the way that leads to Civil liberty, and taught us how to stand fast in that liberty wherewith Christ has made us free.

I am,

Your Lordship's

Most obliged,

And humble Servant,

THOMAS PYLE.
PREFACE.

§ 1. WHOEVER reads the Scriptures, with seriousness and attention, and with a tolerable degree of understanding, will observe the great and uniform Design running through the whole, to be the promotion of Virtue, and true Piety, for the Happiness of mankind, and the rooting out of Idolatry, Vice, and Superstition, with all their natural and consequent Evils.

The two Parts of one and the same design before mentioned, he will find represented under different and contrary characters, such as the government or Kingdom of God, the Kingdom of Christ, and of Heaven; and the Kingdom of Satan, of the Serpent, the Dragon, the Deceiver, the Evil One, the Apostacy, the Man of Sin, and Antichrist.

The Subjects of God's Kingdom, i.e. virtuous and good Men, are variously denominated, in these scriptures: the collective Body of them are styled Sons, or Children of God; children of faithful Abraham; in the Prophetic language, they are called the Spiritual Israel, Jacob, Judah, Sion, Jerusalem.—So the Prophets called the future Christian Church, a
in conformity to the titles given to the old Jewish church and nation. And the New Testament follows the same style with the Old; giving to all good and sincere Christians the name of the (true) Church or Israel of God.—Children and spiritual Seed of Abraham; the same with Daniel’s Saints, and Saints of the Most High.

§ 2. Toward promoting this Kingdom, or government of Virtue, the Holy Scriptures are full of the greatest encouragements, and of the most affecting Promises to good and virtuous men.—Promises of the glorious Success of that kingdom, and the final advancement of it, in truth, peace, and universal happiness; after a full conquest over the powers of idolatry, and wickedness. While, for the terror and discouragement of all wickedness, and of wicked men, rejecters of all religion, or corrupters of the True One, they abound in Threats of the most dreadful punishment and destruction.

For carrying on the same great and wise end is given the light, and advantage of that part of sacred Scripture which we strictly and properly call prophecy; wherein is described and foretold the state and condition of the society of virtuous men (the Church of God) through the several periods of time; their afflictions, and persecutions; their trials, and sufferings; their patience; their better or more faulty behaviour under them; and the last great conquest over the opposite kingdom of darkness, sin, and Satan. The fulfilling of which Predictions, concerning the several Successes of each of these kingdoms, and of the persons,
persons, bodies, or nations, who severally promote the interests of either, cannot but be (as it was wisely intended to be) a demonstration of divine Providence, to all men, who see any of them completed by Events plainly corresponding; and a serious belief of such as are hereafter to be accomplished ought to be the support of all virtuous minds, and the terror of all evil and vicious ones.

§ 3. Concerning these great events [particularly such as relate to the times of the Christian church], Moses, and other Jewish Prophets have spoken in terms, and descriptions, often times large indeed, but very general: But Daniel enters into Particulars; and is, in many points, more explicit and clear. Yet Daniel himself, compared with St. John, may be said to deal in Generals only. St. John's Revelation is an explication of what that Prophet, or others, had before revealed, concerning important Futurities relating to Christians, in few and general descriptions; which things are now described in such variety of instances as are sufficient to command the solemnest attention of all that hear or read them.

The Usefulness of this book, then, plainly speaks itself. It contains an account of the state and condition, the progress and success of these two opposite kingdoms of Christ and Satan, in this world. It describes the vices and corruptions, the ruin and downfall of the one, and paints out the trials, the virtues, and the last triumphant estate of the other. And all this in the language and lofty figures of the ancient Prophets; with all the most pathetic
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thetic exhortations, divine and tender cau-
tions, and the warmest comforts; with pro-
mises, threats, and denunciations, that are pro-
per to secure the hearts of Christians from the
temptations of false and corrupt religion, and
arm them with patience in the profession of
truth. In short, this Book is what closes up,
and completes the volume of all other Pro-
phesies; without this they are dark and im-
perfect; but with it they are lightsome, and
truly comfortable; carrying the Christian
reader through a glorious train of Divine Pro-
vidences, reaching from the beginning of Chri-
stianity to the end of all God's dispensations
in this world *.

§ 4. Wherefore I have often and much won-
dered, that this book of St. John should have
been looked upon by many Christians, even
by many learned men amongst them, as a pro-
phesy so dark and deep, so vailed in obscuri-
ties, as to render it inexplicable, and conse-
quently useless, at least to the present times of
the Christian church. Whereas, with as good
reason might they be content to give up all
those eminent parts of the old prophetic writ-
ings (wherein these very Events were, long
before, predicted in more general characters)
as too profound to be of any use in these ages
of Christianit y. But surely the case is very
much the contrary. When a whole series of
divine prophecies have represented a gracious
purpose of God toward his true and faithful
worshippers, to be gloriously accomplished in
the Latter † Days, i.e. in the times of the

† See Mr. Mede, Apolectacy of the Latter Times, part i,
chap. xi. xii. &c.
Messiah.—A promise of setting up his Mountain, i. e. his true religion, above all others—of filling the Earth with the Knowledge of the Glory of the Lord—of creating a new Heaven and a new Earth, i. e. bringing in a state of truth and righteousness, to the destruction of general oppression, vice, and corruption, in the world—to set up a Kingdom—and to give that Kingdom under the whole Heavens to the Saints, with many expressions of like nature; do any interpreters, or doth even an ordinary honest reader, find any such darkness and obscurity in these predictions, as may deprive good and virtuous minds of a clear sight of, and joyous hope in, the main and great Blessings contained in them? For as in the prophetic descriptions of Christ, the Head and Lord of this kingdom here promised, there may occur some critical obscurities, or difficulties in circumstantial relations; and yet these do not annul, or any way discredit the other numerous characteristics of his person, office, and kingdom, by which he is certainly and absolutely known; and as the great Image, and four wild Beasts of Daniel, contain the most eminent and remarkable events to fall out in the great Monarchies of the world, long after his time; in which descriptions of his, may also occur, some obscurities of Language, or in the Manner how some Particular events, or Circumstances of those events, may answer to his predictions; while yet such difficulties do not at all degrade the noble Prophecy in the mind of any considering person, who sees the Histories and Facts of after ages so wonderfully confirming the far greater part of it, in the clearest and most indubitable instances;
stances; so, in like manner, should we think and judge of this prophecy of St. John. Particular Obscurities that may be found remaining in it, ought by no means to abate our attention to, nor deprive us of the great advantage and consolation to be reaped from, the general Drift and Design of it. Which gracious design is, "To confirm and illustrate what the former prophets have foretold concerning the great and prevailing Corruptions that would be brought into the church of God; the oppressions it would undergo from the authors and powerful abettors of such corruptions; the full Deliverance the church would, at last, receive from them; and the complete Reformation, and setting up of Christ's Kingdom or religion in the world; after and by the destruction of these tyrannic oppressive powers."

When Daniel describes such a Power as was to be different from all Powers, i.e. a Religious, not a Civil tyranny—wearing out the Saints—changing Times and Laws—speaking great Words against the Most High—forbidding to marry—worshipping Mahuzzims, i.e. Saints Protectors, Mediators, whom his Fathers knew not—and all this to continue for a Time, Times, and a half Time, the same period with St. John's 1260 years; these characters, I say, are of clear use, and of the highest concern to Christians to attend to, whether they can precisely fix the Beginning and End of this remarkable Period, or not. Idolatry, saint worship, image worship, persecution, monkery, and forged miracles, are marks clear enough to warn us against the danger of being seduced into the Apostacy, though
though the Date of its Rife and Continuance remain yet a secret.

So again, the several divine Judgments whereby these oppressive powers are foretold to be Punished, and will be gradually Broken, and at last finally Destroyed; as also the peace and glory of Christ's kingdom in this world, succeeding it, have already, from the events of time and providence, given so much light and comfort to good and observing minds, as ought not to be abated by any darkness left in some of the Figures and Images under which St. John may have here painted them out; nor by any disagreement of learned interpreters in their application of this or that Seal, or Trumpet, or Vial, to this or that Event *. Let learned men apply them as their judgments may severally lead them; a less learned reader may see enough to be sure that they are actually fulfilled. To what is said already concerning the usefulness and importance of this book, I will only add what the divine Author himself says of the contents of it. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written there-in." Chap. i. 3. "He that hath an ear to hear, let him hear what the Spirit saith unto the churches." Chap. ii. iii. And again, "If any man worship the beast and his image—the same shall drink of the wine of the wrath

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* See a fine illustration of what I have observed, in the incomparable treatise of the Analogy of Religion, Natural and Revealed, to the Course of Nature, by Dr. Butler, part ii. chap. viii. ver. 2. See also Mr. Lowman's Pref. to his Paraph. on this book, page 24, 25, &c.
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"wrath of God—and he shall be tormented with fire and brimstone, in the presence of God, and of his holy angels." Chap. xiv. 9, 10.

And again, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life. And I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Chap. xxii. 18, 19.

Can such a Solemnity of declarations as this, be any way consistent with a supposal, that the things contained in such a Book are dark, and unintelligible, and improper to be explained to, and inculcated upon, the minds of Christians in general, by the ministers and pastors of Christ's church?

I enter into no inquiries into the Canonicalness, or divine Authority of this book; because, I think its authority so well established, and the objections against it so very weak and insignificant as to need no confutation. They that would be satisfied of this may see Sir Isaac Newton's Introduc. to Observat. on the Apoc., and the learned Mr. Lardener's Credibility of the Gosp. Hist. vol. i. p. 621., with Mill, Proleg. No. 163., and Lardener, vol. v. Chap. of Dionys. Alexand.; where they will find, or be referred to plenty of matter upon this head.

§ 5. It may not be amiss to take notice here of the Occasions, whereby the study of this important book became neglected, for some considerable time, by the divines of our own church.
It is apparent by the *Homilies, approved by our Articles, as containing the Faith of the Church of England, that the characters of Antichrist, Babylon, &c. in this book of St. John, were looked upon as belonging to the Church of Rome; which continued to be the current doctrine of all our learnedest bishops† and doctors, till the latter end of the reign of King James the First. But our marriages into Popish families put, by degrees, silence to that sort of language, and turned the doctrine of the Homilies out of fashion. It was thought unmannerly to call the Pope Antichrist, when we had papists for our queens; and the generality of our writers grew very courtly and complaisant, in refraining their pens from Apocalyptic titles and characters, as the Times required; and none but a few of the most sincere, and disinterested amongst the learned, would engage so openly in the old and good cause. To which may be added, a strange and weak conceit, which afterward got into the minds of many, that to uphold the church of Rome to be Antichrist, and the Whore, &c. would be to endanger the uninterrupted Succession and Ordination in our own church, which was thought necessary to be maintained against Rome, and against those that separated from us.

While we were thus paying the compliments of silence to the church of Rome, the learned

* Sermon against idolatry, part 3.
learned Grotius (by whatever motives he was led) was cultivating a scheme of Reconciliation between the Protestant and Popish communions. But this could never take place while Daniel and St. John were interpreted, in the Protestant way, to mean the corruptions of Rome by their Beast and little Horn, and false Prophet. So, that great scholar racked his invention and ingenuity, in order to explain those odious characters, not of Rome Christian, but of Heathen Rome: And with this view he proposed such interpretations, as were not inconsistent with this imaginary coalition of parties and principles; between whom and which, there can, in the nature of things, and by the plain tenor of this Prophecy, be no better communication than between light and darkness, Christ and Belial. In this he was followed by our Dr. Hammond; and their manner of interpreting this Book has been so fully confuted by variety of learned * pens, that I need say no more about it.

In the mean while there were some others, who, with a truer judgment and good success, were labouring to confirm the doctrine of the first reformed divines, relating to the Romish corruptions, as described in the prophecy and Language of this book. Mr. Joseph Mede, by a profound skill in ancient languages, histories, and learning of every useful kind, and

by a most honest and judicious use of it toward explaining the Prophetic writings, laid a firm and sure foundation for the true understanding of this Revelation of St. John. And those writers who have since pursued and made improvements upon his first plan, have done variety of good service to the Christian and Protestant cause. Dr. Henry More confirmed Mr. Mede’s demonstrations in several of the most material and important branches. Learned pens beyond sea were not wanting. The laborious Vitringa took into examination all the several schemes for explaining this Prophecy; and though in several points he differs from Mr. Mede, yet, by a vast amass of both critical and historical learning, he has illustrated the truth and reasonableness of the Protestant interpretation, and confuted both the Romish and Grotian way. Mr. Jurieu has also done several things to the same good purpose. In England, during the reign of Charles the Second, out of a compliment to Rome, scarce any notice was taken of the characters of Babylon and Antichrist. And though the threatening reign of James the Second awakened the courage of our divines against Popery, yet the controversy ran but upon particular doctrines—The axe seemed not to be laid to the root of the tree. The glorious Revolution unfettered the minds of men, and freed them from all occasions of further compliment to Popish alliances. Then began to be reaffirmed the strong and true Preservative against Popery, viz. the demonstration against it from the current of Scripture Prophecies concerning it; and those of Daniel and St. John’s Revelation in particular;
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lar; wherein the very boasted Marks and Notes it would claim for its Truth, are evident predictions and characters of its Corruptions. Mr. Whiston, Dr. Cressener, and Mr. Daubuz, have each of them contributed a commendable share in this useful and necessary work; and the great Sir Isaac Newton has esteemed it worthy of his successful pains, and given an ample confirmation of this Protestant principle in several of its most important instances. All these learned Protestants were fully sensible of the truth of what the judicious and eminent Dr. Clarke thus expresses; viz. "That one of the great artifices by which religious tyranny has been kept up in the world, has been the discouraging men from considering soberly the Prophetic part of the New Testament."

§ 6. Being, therefore, myself fully persuaded, that this Prophecy was intended by the Holy Spirit for the great purposes before mentioned; and that the interpretation given of it by these learned men is, in the main and most considerable branches of it, true, and withal very intelligible; I have endeavoured to set it before the common Christian reader (for whose use I principally design this paraphrase) in as clear a light as I can: And I will give a short account of the manner of my proceeding in it.

I little concern myself into what, or how many principal Parts, this book is to be divided. I take the several Visions in the order

* Serm. vol. ix. p. 379.
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...der they lie in our present copy, and digest them into that method, and give them that connection which appears to me most agreeable to their main design, and to the historical Events, by which I take them to be truly, or most probably explained.

The Seven Epistles to the churches I consider as a proper part of the Revelation, dictated by the Holy Spirit in a distinct Vision; and containing not only Reproofs, Warnings, Exhortations, Promises, and Threats, to those Asian churches in particular, but delivered with such a solemnity, as bespeaks them intended for universal use, and to reach downward to the instruction of all succeeding Churches, of many or most whereof these Asian ones seem clearly to have been here treated as Samples, and instances of what they would hereafter prove, and were foreseen to prove, in their virtues or faults, in their steadiness or depravities. Even as our Blessed Saviour, after delivering several of his Parables, such as that of the Sower, of the Wheat and the Tares, &c. wherein is shown and foretold the good or bad Success his religion and doctrine would have in the minds of several men, cried out, in the same solemn words, "He that hath ears to hear, let him hear:" — As he, I say, may most naturally be understood to point out this, not merely to his present Hearers, but to men of all succeeding generations; as intimating the same temptations they would lie under, and the same occasions they all would have for this solemn caution; as also, speaking in particular concerning his Second Coming — the great Day and Hour, Mark xiii. 37. What I say unto you, my
my particular disciples, I say unto all future Christians, Watch. So naturally do I take St. John's Seven Epistles not merely as doctrinal, but prophetical; and these Seven Churches to be representations of what others, both the more primitive ones in part, and the later ones more fully would be afterwards. And, indeed, what were the Faith, Patience, and Perseverance for which some of these early ones were so highly commended; and the losing the first Love, Impurity, Idolatry, Persecution, and Time-serving, and Lukewarmness, for which the rest are so warmly reproved, but the very same virtues and vices, found in so many larger instances, in the succeeding periods of the church? But as to particular Applications of the State and Cafe of any of these Asian Christians to the times and Cages of any particular succeeding church; I leave them to be soberly and judiciously made by every one, as his skill in the Text, and in ancient or later histories, shall direct him.

In my explication of the Seals, Trumpets, and Vials, I have taken from the several learned writers before mentioned what I think to be most clear in some parts, and most probable in others, according to the nature of the Scripture language, and the series of Histories and Events corresponding to the descriptions severally given by St. John in these visions; leaving room for the inquisitive reader to exercise his judgment, and make his choice, wherever he sees any variety of interpretation. He will observe the same latitude to be allowed him in the following parts of this prophecy, wherever it may be very difficult to determine, with any certainty, whe
ther the literal, or figurative, or moral acceptation ought to take place; as those of the Reign of Christ upon Earth, the Resurrection of the Martyrs to reign with him, called the first Resurrection, [ch. xx.] thinking it sufficient that, in either sense, they express such a glorious Change, as tends to the honour of Divine Providence, and of Christ's religion, and the great consolation of all good and sincere men.

Only with relation to the glories and happiness of Christ's Kingdom, described in the two last chapters under the emblems of the new Heavens and new Earth, and the new Jerusalem, I rest myself in the sense of those learned writers, who understand them to mean nothing more and further than the full and complete Reformation of the Christian church during its last period upon Earth, in the first part or acceptation of Christ's Second Coming; the last and universal Judgment of the world, and the General Resurrection, and the future eternal Kingdom of happiness in Heaven, being (as it seems to me) spoken of and described but once, in a very short compass of words, in the xxth chapter, from the 11th verse to the end of that chapter: The many other portions of the New Testament being full and large enough upon that great article. But if any reader thinks he sees a plain reason to interpret these chapters of the future and heavenly kingdom, following after the general judgment and resurrection, he may so interpret them, without any inconsistency with the main purpose of this book; nor will I take upon me to deny all probability to such interpretation.
§ 7. And now, upon the whole, let no Protestant reader be under any concern or suspicion about the usefulness and great importance of these prophecies, because of the different sentiments and interpretations given of them by learned men, even learned Protestants. For those differences are merely in circumstantial, that do not at all affect the main purpose of this book. In the great point, you have an almost universal agreement of the far learnedest and best of those writers, who have made Prophecy their study: And that great Point is this, viz. "That the idolatrous corruption and oppressive powers in religious matters, foretold by the Prophets in general, and by Daniel in particular, to prevail in the church of God, in the latter days, i.e. in the times of Christianity; the great Apostacy, or falling away, the Man of Sin, the Wicked One, the Doctrines of Devils (or demons, saints, &c.), the seducing Spirits, speaking Lies in Hypocrisy, forbidding to marry, and abstaining, superstitiously; from Meats, as described by St. Paul, "2 Thess. xi. 1.—12. 1 Tim. iv. 1, 2, 3. * The great * Antichrist foretold by St. John, "1 John iv. 1, 3., and characterised in this book under the phrases of the Second Beast, the Whore, the False Prophet, &c., that all these, I say, were, by the Holy Spirit, intended as clear and evident descriptions of, and are eminently fulfilled in, the Pope, "Court, "O 'Aρτιχριστος. 1 John ii. 22.; 2 John vii. Concerning which title, see Downham of Antichrist, book ii. chap. 2."
Cour, and Church of Rome: That the warnings and exhortation, the promises and dreadful denunciations contained in this book of Revelation, are designed as Pre-
servatives to Christians against the snares, allurements, and temptations, of this deceit-
ful and corrupt Power, seating itself in the Temple of God, and exalting itself above all that is called God: And finally, that the judgments and destruction of this fame oppressive Power, pronounced by all these sacred writers, in the Old and New Testa-
ment, are to be accomplished; first, by the full Reformation of the Christian church, and by its peace and glory upon Earth; and, after that happy period, by the general Judgment of the world, at the second Coming and glorious Appearance of Jesus Christ.

This is the doctrine and interpretation of Protestants; as, indeed, it was of most, if not of all ancient writers who treat upon this subject. And if, by setting this before the eyes of my reader, I may save him the needless trouble of entering into any of the *-artificial parts of the Popish Controversy, and fix him upon the sure foundation of the Word of God, and of his Apostles and Prophets, clear of the corruptions and superstitions here foretold, and unmoved by the pompous appearance and specious arguments that are apt to work upon weak and unstable minds, I have my desired end.

A SHORT

* See Dr. Cressener, Pref. to his Demonst. pag. 11, &c.
A SHORT ADDRESS

TO THE

READERS OF THIS PROPHECY.

If it be true in fact (and no unprejudiced man, I think, can doubt of it), that such a series of predictions as occur in the following books has been made, concerning the principal Events in the several Kingdoms of the world, and particularly concerning the great oppressive Power in Religion, during the Christian dispensation; and if the interpretation given of these Prophecies by learned Protestants be, in the general, right, and confirmed by corresponding histories of times and events of things, a clear demonstration may from hence be formed of the truth of our common Christianity, and also of the Protestant profession of it.

§ 1. The former part of this proof cannot, I think, be more strongly wrought up, than in the words of the learned and judicious Dr. Clarke, ConneCt. Script. Proph. pag. ult.

"If in the days of St. Paul and St. John, there was any footsteps of such a sort of Power as this in the world; or if there ever had been any such power in the world; or if there was then any appearance of probability,
bility, that there ever could be any such kind of power in the world; much less in the Temple, or church of God; and if there be not now such a power actually and conspicuously exercised in the [Christian] world; and if any picture of this power, drawn after the Event, can now describe it more plainly and exactly than it was originally described in, the words of these Prophecies; then [but not till then] may it with some degree of plausibility be suggested [by an Atheist or a Deist], that these prophecies are nothing more than enthusiastic imaginations.

To which let me add, that if the foretelling of a long train of future Events, not possible to be foreseen, or forethought of, by the several subordinate agents concerned in producing them, be justly and indubitably ascribed to a knowledge and interposition supernatural, and above the power of man; and, whatever degree of knowledge or foretold any created inferior beings may be supposed endowed with, yet, with respect to any wicked, deceitful, or malicious spirit, if it cannot possibly be supposed, that, had such a being a Power, he could ever have it in his Will, to benefit mankind with Predictions of any such enormous Power, and corruptions of true Religion, especially to warn against, to dissuade them from compliance with it, and to exhort them to the true and undefiled worship of God; if this, I say, be reasonable in the eye of every impartial man, then it will follow, that the Christian Religion, concerning which, and for the sake of which, these several prophecies were made, and in the Events where-
of they have been so remarkably accomplished, can be ascribed to no other original but the God of Truth.

§ 2. Again; if every grand circumstance, every expres, not to say the minutest character, of this dreadful Power be found experimentally fulfilled in the church of Rome; in its corruptions of Doctrine, idolatry of Worship, in its pious frauds, cruelties, and persecutions; and if it is not possible that, in any latter days, in any succeeding time whatever, there can arise any power more destructive of true, charitable, and peaceable religion, or more correspondent to these prophetic descriptions, than this Rome-Christian has long been, and still is; then for any Papist to send us, notwithstanding all this, to seek out the Scripture Antichrist, the Man of Sin, the Wicked One, in some other time, or under any other Power, is to make these prophecies absolutely unintelligible; nor can they be more applicable to, or clear concerning, any other time, than they are concerning the times and powers to which they are now applied. Besides; of what use, advantage, or comfort, would any Prediction be to the cause of true religion, or to the church and people of God, if, after the apparent certainty of its completion, in the most important articles of it, a liberty be left to evade or disregard the Application of it, and wait for its accomplishment in some unknown times, and future events, the greatest whereof cannot possibly exceed those that are already past, in any mark of clearness and certainty? And, to be particular in the case before us, What
What Empire has there been, since the writing of these New Testament Prophecies, seated upon Seven Hills, even in that very Great City which, in St. John's time, reigned over the Kings of the Earth; and of such universal extent, as to cause all that dwell upon the earth, peoples, and multitudes, and nations, and tongues, and languages, to worship it, and submit to its religious ordinances and decrees? Where has there appeared any Second Beast, the Image of another former Beast, viz. of the Imperial civil power of Rome, in the shape of a Lamb, but with the voice and power of a Dragon, i. e. of a Civil tyranny, domineering over the Ten Kingdoms, into which the Roman, or last empire of the world was divided; where, I say, is such an empire within an empire to be found but in the Papal court and dominion?

Or, where has there been a Ruling Power sitting in the very Temple of God, in the Christian Church, [for no other * Temple has God had since the time of these Prophecies], exalting itself above all that is called God, or that is worshipped, drunk with the Blood of the Saints, and of all that were slain upon Earth; and all this for a space of no less than twelve hundred and sixty years? Neither the Roman-Heathen nor Turkish monarchies were ever seated in the Temple of God, or belonged to the Christian communion at all; nor did any of their persecutions of Christians last for so much as one third part of the period here mentioned. But the reign of Christian

* See note on chap. xi. 1.
ftian idolatrous Rome will reach, or is in full view of reaching, to that whole period, begin the date of the Papal dominion where you please; and their effusion of Christian blood, in massacres, persecutions, and inquisitions, have as far surpassed all that either Pagans or Mahometans have done in that kind, as the murder of a whole City would do that of a private Family.

§ 3. But without entering into further Questions of this kind, I will content myself with pointing to my Protestant reader the plain and easy method, which the right application of these Scripture Prophecies will furnish him with, for defending himself and his principles against all the attacks of Popish adversaries: The advantage whereof will be, the saving him the trouble of entering into any of the voluminous and intricate Disputes, which take up so much of the choicest time of learned men, and is apt to perplex the minds of many honest and virtuous ones; Disputes wherein too often the Art, and a great part of the Glory, is, to entangle, rather than to convince. Sophistry often usurps the place of reason and argument; and the gaining a Proselyte is preferred to the love of Truth.

In all such religious debates, then, let the plain Christian think himself safe, if he entrenches himself within the clear expressions of Holy Scripture, and draws his defence from these divine Prophecies. For instance,

If you are tempted to believe certain vast and peculiar Advantages in the church of Rome, above what are to be found, or even pretended to be, in any other communion;
such as "the having a supreme head, and infallible judge of controversies, and an authoritative interpreter of doctrines, for preserving the peace and unanimity of the church;" or if "you are told of the benefit of absolutions, indulgencies, and pardons, for the comfort and quiet of private consciences;" let it be sufficient to answer, that God Almighty having given to Christians his divine and inspired word in the Holy Scriptures, "as sufficient for doctrine and instruction in righteousness, so as to make every man of God [every sincere believer] perfect in every good work;" and our Lord himself having commanded us "to call no man master, or father, upon earth; because one (only) is our Father and Master, who is in heaven," Matth. xxiii. 10. "And all we being brethren;" and his blessed Apostles having for themselves disclaimed all "lordship over the faith of men," 1 Pet. v. 3. 2 Cor. i. 24. We conclude, that for any man, or body of men, to claim these forementioned Privileges, to assume these Titles, and pretend to these Powers, is to make and demonstrate themselves to be that very Prophetic Beast, or spiritual Dominion, which is described "as having a mouth speaking great things, and blasphemies, opening his mouth in blasphemies against God, to blaspheme his name and tabernacle, and them that dwell in heaven," Rev. xiii. 5, 6.

Again, if you be urged, or in any danger of being dazzled with the spacious words of "Catholic, universal, union of head and members, long duration, and uninterrupted succession," and such like pompous qualities of the
AN ADDRESS TO THE READERS.

the Romish church; your reply is ready, Rome could never have deserved, nor Protestants have had any right to give her the character of spiritual Babylon, and the name of Antichrist; had she not, agreeably to these Prophecies, long enjoyed such an Amplitude, such a "variety of believers," as to have "all nations drink of the wine of her fornication," and extend her blasphemous power "over all kindreds, and tongues, and languages," Rev. xiii. 7. xviii. 3. Nor can she be denied to have had a most dreadful Unity, ever since "the ten kingdoms [of Europe] were of one mind, and gave their power, and strength, and whole kingdoms to that beast," Rev. xvii. 13, 17. Nor do we envy her the glory of a Succession, which was nothing else but one ecclesiastical Tyrant succeeding another, "till the time of her end shall come, and the mystery of God shall be fulfilled, as he has declared by his servants the prophets," Rev. x. 7. And, finally, the Temporal Felicity which this corrupt communion boasts of, as, the blessing of Heaven, and a Mark of Truth, is the very thing wherein it resembles the Riches, and Merchandise of Tyre, and the Golden Cup, and Wealth, and Glory of Babylon, Rev. xviii. 16, 17, &c.

Once more, let not Romish Miracles, nor shows of great Sanctity delude you:

Let them know, that these are not appropriated to the true church, but are foretold as things that should abound in the Antichristian church. Now, as needful and real Miracles, and true Sanctity once were marks and evidences of the Christian religion, so Signs, or miracles,
miracles, "are not for them that believe, but " for them that believe not." High and great pretences to continual and useless Miracles, are foretold to be the marks of the grand

2 Thess. xi. apostacy, "the man of sin, who opposeth " himself against God," i.e. Antichrist. For that man [that Political Man, or Power] is foretold "to come with all the workings of "Satan, with all power, and signs, and lying "wonders, whereby he deceiveth all them "that dwell on the earth, and, if it were pos-
"sible, the very Elect." Concerning any Popish Miracle, there needs but one Question to be asked, viz. To what Purpose, or for the proof of what Doctrine was it wrought? No True doctrine can be in any want of it; all Religious Truths are already sufficiently con-
firmed, either by the demonstrable principles of Reason, or by divine Revelation: And as to false doctrines, all the miracles in the world can never prove any one of them to be true. Again, such a Power and Community must be supposed to put on the appearance of great Sanctity and Holiness. Antichrist must be professedly Christian, must "fit in the temple

1 Tim. iv. "of God." Yet at the same time, he is " to give heed to the seducing spirits, and doc-
"trines of devils." (Doctrines about Demons, Saints, Tutelar Saints, &c.) Under the cover of an oracle of Truth, "he is to speak lies in "hypocrisy." On pretence of great sanctity, "he is forbid (certain ranks and orders of "persons) to marry; and to abstain from "meats which God has created to be received "with thankfulness." In short, numerous and needless Miracles, rigid Fastings and Austeri-
ties, Monkery, Celibacy, and Saint worship,
are the clear Marks given in scripture, not of a True, but of a False church.

Lastly, These things will prevent every man from being frightened at the terms and imputation of Schism and Heresy, in denying to comply with a church; which, if these Prophecies be at all intelligible, is itself the grand Apostacy from Christ's religion.

And thus, in every other article of this controversy, the right application of these Prophecies will arm the plain and honest man against the snares of such who come to him "with all the deceivableness of unrighteousness;" and will fully satisfy himself, if not his adversary, "That the very same reasons that can justly induce a Protestant to yield up his faith to the church of Rome, must induce every Christian to give up to the Deist and Unbeliever, all inspired Prophecy, and all divine Scripture."

In the mean while, let the heart of no good man be disturbed at the still long continuance of this Antichristian power in the world. "A thousand two hundred and threescore years, are, in God's sight, but as yesterday." Great and all-wise schemes of Divine Providence, in the government of the moral, as in the natural world, must take in proportionate trains of Time; and he who inhabiteth Eternity can lose no Time. As numerous Events of Providence have already discovered to us indubitable characters of this Beast and false Prophet, against whom such warnings and denunciations are given; further events will not fail to point to us the very Beginning and End of that Period, wherein he is to reign, and fall, and perish.
Let then our eye of faith, and most assured
comfortable hope be fixed upon that " glo-
rious day of the Lord, wherein this man of
sin shall be consumed with the breath of
the mouth of the Lord, and shall be de-
stroyed with the brightness of his coming;

wherein this Babylon the Great shall come
in remembrance before God, and shall drink
double in the cup that she hath filled;

wherein we, according to his promise, expect
a new heaven and a new earth, wherein
" dwelleth righteousness."—A blessed revolu-
tion, and reformation of the whole Christian
church! " Even here upon earth; when the
" kingdoms of this (present) world shall be-
come the kingdoms of our Lord and of his
" Christ, and his saints shall reign with him."

—Till the End shall come; and the last of
divine dispensations with mankind be finished
in this world; and the Eternal kingdom in
Heaven shall begin; wherein all, who have
exercised " the wisdom and patience of saints,
" and have overcome, and stood fast;" all that
in any time and age, have contributed to the
promotion of this happy reformation of Christ’s
church and religion, " shall shine as the
" brightness of the firmament, and as the stars
" for ever and ever."

" Flee from Babylon, come out of her, my
people, that ye partake not of her sins; and
of her plagues. For her sins have reached
up to heaven, and strong is the Lord God
who judgeth her."
A SHORT AND SUMMARY VIEW
OF THE BOOK OF THE
REVELATION.

THIS book may be divided into two principal Parts, with respect to the two great Branches of Vision or Prophecy contained in it.

1. An Epistolary Part to the seven churches in Asia, consisting of reproofs, exhortations, prophetic warnings, threats, and promises, suitable to the then state and condition of those churches, and designed for the use of the churches and Christians of all succeeding times. Chap. i, ii, & iii.

2. The Second great Part treats of, and foretells the several principal Events that were to befall the Roman Empire, and the Christian Church contained in it, from the Apostles Days to the end of the World.

These Predictions are set forth in the contents of two Books; the One consisting of seven Parts, distinct, and severally sealed up, viz. the book which Daniel was commanded to seal up; by the now gradual opening whereof, are discovered the states, and conditions, the aforesaid Empire and Christian Church were to be in, in the ages following, till the consummation of all things.

But, as several of these discoveries, in the sealed Book, were only general and short, they are supplied by Dan. xiv, the other Book, called the Open Book, wherein the 4—9. Particulars of several of the most important visions of this Prophecy are explained and illustrated, with respect to both
both to the Empire and the Christian Church; and the
divine Judgments upon, and dealings of Providence to-
ward them. Both, are carried forward to the end of all
the divine dispensations with mankind upon earth.

Now, these several Prophecies, and the Events cor-
responding to them, whereby they already are, or here-
after are to be, fulfilled; may be considered with re-
spect to the three Grand Periods of the Christian Church,
in the following order:

Events foretold to befall the Empire and Church, during the
Reign of the Pagan Emperors.

The First Grand Period.

THIS is comprised in the First Six Seals of the sealed
Book; the whole being introduced with the greatest
solemnity, and then proceeding in the following man-
ner:

Chap. iv. 1. The Scene and Theatre of all the Apo-
calyptic visions is described, viz. a Temple.

Century 1. Chap. v. 2. The First Book of these Prophecies de-
livered by God the Father to Jesus Christ, as the only
person worthy to open and explain them, &c.

Then follows the opening of the Six First Seals or
Prophecies.

Century 1. Chap. vi. to ver. 3. The First Seal, beginning at our
Saviour's ascension, foretells the terrible wars in Syria
and Judea, the destruction of the Jewish temple and
worship; whereby a way was made for the greater pro-
pagation of the Gospel doctrine.

Century 2. Ver. 3, 4. The Second Seal foretells the further de-
structions both of the Jews and Romans, under the
reigns of Trajan and Adrian.

Century 2, 3. Ver. 5, 6. The Third Seal foretells the milder trans-
actions, and the careful and just reign of Severus, &c.

Century 3. Ver. 7, 8. The Fourth Seal foretells the cruel and
merciless reigns of Maximinus and Gallienus, &c. with
the plague and famine attending them.

Century 3, 4. Ver. 9, 10. The Fifth Seal foretells the dreadful
persecution of the Christian Church by Dioclesian, &c.

with
with the cries of the Martyrs, and the gracious answer given to them.

Ver. 11. to the end. The Sixth Seal foretells the deliverance of the Christians from persecution, and the fall of the Pagan Empire under Constantine the Great, and his successors.

Then follows,

The Second Grand Period of the Church under the Christian Empire.

This Period begins with the opening of the Seventh Seal, wherein are contained the divine Judgments or Denunciations both upon the Pagans and the Christian Empire, now considered as degenerating into many Corruptions and Superstitions, and fallen from the pure and Primitive Christianity; so as at last to persecute the True professors of it. This takes in the Judgments expressed by the Seven Trumpets.

Chap. vii. These are introduced by a representation of the divine mercy, providence, and care over the Uncorrupt part of the Christian Church, during the times of idolatry and persecution. With a character of the pure and Primitive Christians.

Then follow,

Chap. viii. The Trumpet denunciations chiefly upon the European part of the corrupt Christian empire.

Ver. 6, 7. The First Trumpet sounded and foretells the invasion of the Goths.

Ver. 8, 9. The Second Trumpet foretells the Second invasion by the Vandals, and Visigoths, and the plundering of Rome by Alaric.

Ver. 10, 11. The Third Trumpet foretells the further ravages and destruction made by the Huns under Attila, &c.

Ver. 12. The Fourth Trumpet foretells the conquests of the Heruli under Odoacer; the fall of the Western empire, and the end of the Caesars.

Thus
Thus far reach the divine Judgments, falling principally upon the Western branch of this Roman-Chriftian-Empire; which is now henceforward to be confidered as split into Ten Western Kingdoms [agreeably to the prophecy of Daniel].

The Three following Trumpets foretell such Divine Judgments as still more terribly affect both the Eastern and Western branches thereof; and are therefore emphatically styled Trumpets of Woe. So,

Cent. 7, 8. Chap. ix. ver. 1,—12. The Fifth Trumpet foretells the inclusions of the Saracens and Arabians, under the impostor Mahomet, in the East and West.

Cent. 14, Ver. 13. to the end. The Sixth Trumpet foretells, and in most pathetic figures, describes the conquest of the Eastern empire, by the Ottoman Turks, with part of the Western.

Thus far proceed the prophecies of the Sealed Book. We now enter upon the Enlargements to be given upon several of the foregoing prophecies; and then proceed to the Laft state and condition of the Empire and Church, in its Antichriftian corruptions, under the period of the Seventh and Laft Trumpets; of the which are the contents of the Open Book before mentioned.

Chap. x. The visions of this latter Book are delivered to St. John with moft solemn affurance, from Chrift himself, of the full accomplishment of them all, from the beginning of Chriftianity to the end of the world.

Chap. xi. 1. In the First Vision is represented the state of the Chriftian Church, during this Second general period; under the figure of a Temple measured and laid out. The hardships to be endured, by persevering Chriftians and Reformers, from the corrupt and Perfecuting powers. These Sound and Good Chriftians are called the Two Witnesses; with a promise of final success to the Reformation of the church, and of the destruction of the Antichriftian powers, under the seventh trumpet.

Chap. xii. 2. In a Second Vision is described the Chriftian Church persecuted by the Pagan, and then corrupted and suppressed by pretended Chriftian powers; under the images of a Woman and a great Dragon. With the church's deliverance from these oppressions.

Chap. xiii. ver. 1,—11. 3. The Third of these Vifions
Visions displays the Roman Empire under the image of a Wild Beast (Daniel's fourth Beast, or monarchy), powerful, and cruel toward the True church of Christ, both under the Imperial government, and that of the Ten Kingdoms.

Chap. xiii. ver. 11. to the end. 4. The Fourth contains express marks and characters of the proper Anti-christ, the Church-Power persecuting the true members of Christ's body. The very Name and Title given to it. Rome the Seat of it.

Chap. xiv. 5. A Fifth Vision represents the character of those sincere Christians, who withstand the corruptions of the Antichristian church. The Virgin-Company. The Reformation described by the Preaching of three angels. Comfortable promises made to all that suffer for the cause of this Reformation. The great Success of it set forth by the emblems of a Harvest and a Vintage.

6. The next Vision describes seven Plagues, or chastisements, to fall upon the corrupt Antichristian church, as the genuine Effects of Religious Corruptions; and ending, at last, in the total extirpation of this wicked Power.

Chap. xv. These are introduced with great solemnity, and, as it were, with a hymn of praise to the Divine Providence presiding over the church of God, and punishing its persecutors.

Chap. xvi. ver. 1, 2. The First Plague is, the hatred, discords, contempt, and shame falling upon the church, through the indulgence of ecclesiastical Pride and Luxury, Avarice and Debauchery.

Ver. 3. The Second Plague denotes the infinite loss of Christian blood, spilt in the first Holy Wars, falsely so called.

Ver. 4. The Third Plague shows the same loss in the second Holy War. As also the deaths of multitudes of the Romish Clergy, in their attempts to persecute and destroy the early Protestant churches.

Ver. 5, 6, 7. Here are interspersed thanksgivings to Divine Providence for so just a retribution.

Ver. 8. The Fourth Plague describes the bloody wars caused by the insults of the Popes against the Christian
A SUMMARY VIEW OF

Christian Princes; with the ravages upon Italy, and the Popes themselves.

Cent. 14. Ver. 10. The Fifth Plague denotes the schism of the Anti-Popes; the scandal and contempt it brought the corrupt church into; with the wars against Italy, and the slaughter of the Clergy by the Germans, Spaniards, &c.

Ver. 9, 11. A character of the Romish Christians of that time.

Cent. 14, Chap. xvi. ver. 12. The Sixth Plague foretells the depopulation of the Grecian parts of the Corrupt Christian church, by the wars and contentions amongst the Christians themselves, with the total slavery of them under the Ottoman Turkish power. Also the great progress of the Reformation in the Western parts.

And thus far we may justly conclude the prophecies of this Book to have been accomplished already, by Events past in the Christian world, and in the Roman empire. The succeeding parts of the prophecy are expected to be gloriously fulfilled in God's due time.

Then follows,

Ver. 13, 14. A prediction of the grand efforts to be made by the Agents and Emissaries of the corrupt Church powers, to stir up the Christian princes to suppress and persecute the Reformers; the full defeat of which wicked enterprizes is shown by the

Ver. 15. to the end. Seventh and last Vial or Plague, under the image of a fatal Battle ending in the fall of this Idolatrous power.

Chap. xvii. But before the Particulars of this battle are described [as in chap. xix.], there is a Digression, giving a more careful and explicit character of this Antichristian power: Old Heathen Rome described in its several Forms of Government: Christian Idolatrous Rome represented under the figure of a Strumpet, rich, gaudy, and magnificent; the Period of its persecuting power under the Ten European Kingdoms: The very Place and Seat of this power.

Then
Then the prophecy returns to set forth the effects of the Seventh Trumpet, with respect to this Corrupt Church Power.

And these are,

Chap. xviii. 1. The utter destruction of Christian Corrupt Rome, under the figures of Babylon and Tyres, with the Lamentation of her mourners, the corrupt vocaries of that communion.

Chap. xix. 2. The joyful acclamations and peaceful state of the Reformed Churches upon that destruction: The vast enlargement of the church by the conversion of Jews, and Gentiles, and Corrupt Christians: The conversion of Jews and Gentiles to true Christianity: The extirpation of tyranny and idolatry through all the Roman dominions, under the emblem of Christ at the head of a victorious army. Intimated before, chap. xvi. 15.

Then follows,

The Third Grand Period of the Church, in its peaceful and triumphant State upon Earth.

Chap. xx. 1. The binding of Satan, i.e. All promoters of Idolatry and Vice, for a thousand years.

Chap. xx. ver. 1,—6. 2. The glory and happiness of the Christian church during that time. The Resurrection of the Martyrs.

Ver. 7,—10. 3. Satan loosed from his restraint. One attempt more, of certain barbarous nations, upon the Christian territories, with their utter destruction.

Ver. 11. to the end. 4. A short account of the General resurrection and judgment of the world.

Then follows,

Chap. xxi. xxii. A large figurative description of the church Reformed and Triumphant, under the images
A SUMMARY VIEW, &c.

Images of the New Heavens and New Earth, and the New Jerusalem.

Ver. 6. to the end. Concluding with a most solemn Confirmation of the Truth of all these Visions.

From all this, the reader will see the greatest Regularity in the composure of this Divine Book: The Visions lying, for the main, in perfect order; and such Events as are already past, corresponding to them, in a regular succession of Time. The sight and apprehension of which completion, may it fill the heart of every serious believer with delightful astonishment at the Divine Providence over Mankind in general, and over the Christian Church in particular; and awaken the less thinking part of the world to attention, and to a truly rational and religious Piety! while the Interspersions or Digressions, consisting of divine Warnings, Exhortations, Comforts, Promises, and Threats, to Christians of the several ages of the Church, cannot but appear to adapt to the occasions that called for them, as to throw an exquisite beauty and divine lustre through the whole Prophecy.

A PARA-
A PARAPHRASE
ON THE
REVELATION of St. JOHN.

CHAP. I.
The general Purpose and Design of this Book. The great Importance it is of for Christians to read and understand it. The divine Author of this Revelation. The First Part of it, viz. The Epistles to the Seven Churches of Asia; and of what Extent those Epistles are. The Manner in which the Contents of them were given to St. John, in the First Vision.

THE revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent

This book contains a prophetic revelation of great and important events, that were to fall in, and upon the Roman empire, and the Christian church within the bounds of it; from the time of the apostle's days, to the great day of judgment, and the consummation of all God's dispensations with mankind here upon earth. Which events are, some of them, to begin to take place now very soon in the

* Which must shortly come to pass. Αἱ τινὲς γεγεννημέναι τὰ χρόνια, which will be shortly a-doing, i.e. some of them begin. So Dr. More, Mr. Mede, Grotius, and the very learned Vitringa.
Roman, and Christian parts of the world; the rest of them will discover themselves, agreeably to these predictions, in the several succeeding periods of time. This divine revelation was first given by God the Almighty Father, to Jesus Christ; who, sometimes by himself, at other times by the ministry of an angel, delivered, and opened it, in its several parts, to me his apostle;

2. Who was his faithful and beloved disciple, while he was here upon earth; and who have hitherto born testimony to the miracles of Jesus Christ,

trista render it. Or else, which will as certainly and assuredly come to pass as if they came this moment. So Christ says, "Behold I come quickly, i. e. certainly." Chap. xxii. 7. of this book. And Isa. lx. 22. "I the Lord will hasten it in his time." The same with the apostle, Heb. x. 37. "He that cometh will come, and will not tarry; χρονία, will not outstay his time."

* See chap. xxii. 16.
† Ver. 1. & 2. John, who bare record of the word of God, &c. These expressions (beside many others), are perfectly in the style of St. John the Evangelist. John xxi. 24. "This is the disciple that testifieth of these things, and wrote these things, and we know that his testimony (or record) is true." And xx. 34. "He that saw it bare record, and his record is true: And he knoweth that he faith true."—Again, 1 John iv. 1, 3. "That which we have seen and heard, declare we unto you." Accordingly, all the best testimonies of antiquity agree, that St. John was the author of this book. In many good copies and versions, the title of it is, Ἀποκάλυψις Ἡ Ἡγία Α-γίων Ἱησοῦ Χριστοῦ τοῦ Θεολόγου, i. e. "The Revelation of the Holy Apostle and Evangelist John the Divine." The character of The Divine is supposed to have been given him upon account of the sublimity of the things he treats of, and particularly that of the divinity of Christ; or, perhaps, rather from the sublime matters of this book.

† See John xxii. 24. 1 John ii. 1.
Christ, and of all things that he saw.

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

4 JOHN to the seven churches which are in Asia: Grace be unto you, and peace from him which is, and which was, and which is to come; and from the seven spirits which are before his throne;

4 NOW, the first part of this divine revelation is comprehended in the following epistles; or messages, I was commanded by Jesus Christ to send to seven of the Christian churches in the Lydian, or Proconsular, Asia. Which divine messages consist of reproofs for vices; or neglects; of encouragements and commendations to known courage and virtues; of exhortations to repentance, and promises of glory and prosperity to steadiness in the Christian faith and practice; and of future predictions of what would befal them and their successors, according to the regard they shewed to these sacred warnings. Which warnings, exhortations and predictions, are not intended by the Holy Spirit for these seven churches merely; but are directed

* Vér. 3. For the time is at hand. See note on vér. 1.
rected to all Christian communities, to all professors of Christ's religion, in every country, age, and time of the gospel; whose case and circumstances, whose faulty or virtuous behaviour may any way resemble that of any of these particular churches: These being only * samples or representations of what Christians may and will be, or do, or suffer, in the several periods of the gospel time. To all and every of these, therefore, may there be bestowed all suitable favours, and divine blessings from the infinite and eternal Father †, the original Author of every gracious and good gift, and of every revelation that is conveyed by the Holy Spirit, or by any heavenly ministers, who continually wait to execute his good pleasure, for the benefit of his true church and people; such as are those seven angels the messengers of his divine wrath upon the enemies of

* I here follow the sentiment of those learned men, Mr. Mede, Dr. Henry More, Vitringa, and Sir Isaac Newton. What M. Jurieu or others have offered, to prove these epistles to have no further view than to these particular churches, seems to me much more ingenious than solid. See my Preface, and the learned Dr. Sykes's Essay upon the Truth of the Christian Religion, p. 87, 88.

† Ver. 4. From him which is, and which was, and which is to come. "איזו ויהי ויהי, &c. " A most emphatical expression, and placed in a construction no where else found in the whole New Testament, nor perhaps in any other book; the sense being this: Who, not only, is, and "was, and is to come; but also, he, whose peculiar name "and character is, to be essentially, and invariably, and "eternally; he who was, and is, and is to come." Dr. Clarke, Serm. Vol. I. page 145, 146.; and see Mr. Pierce upon Heb. vii. 3.
5 And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth: Unto him that loved us, and washed us from our sins in his own blood,

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

* Ver. 4. And from the seven spirits which are before his throne. I think it exceeding plain, That these spirits are the same seven angels which stood before God, Chap. viii. 2. that came out of the temple, xv. 6. xvii. 1. most probably the same which the prophet Zachariah, under the emblem of seven lamps, calls "the seven eyes of the Lord, which run to and fro through the whole earth." Zach. x. 4. Revel. iv. 5. v. 6. See the note there. The same whom St. Paul calls the elect angels, 1 Tim. v. 21. Which passage is exactly parallel to this of St. John, "I charge thee before God, and the Lord Jesus Christ, and the elect angels." But, however, I have expressed it in the paraphrase, so as to leave to every learned reader room for his particular opinion. See Dr. Hammond's note on this verse, and the excellent Mr. Mede, Disc. x.

† Ver. 5. Hath washed us from our sins in his own blood. And delivered us by his blood. See note on chap. iii. 5. Some copies read it here. "by the blood of the Lamb." See note on chap. vii. 14. "Whitened their robes, not in, but by, the blood of the Lamb." See note on chap. vii. 14.

‡ Ver. 6 Hath made us kings and priests, &c. i. e. hath promised, to all good Christians, honour and dignity answering to,
7. Let it be observed then, that the main scope of all these prophetic visions is, to give a full assurance, and a sufficient description of the second coming of Christ; both to set up his kingdom in glory, peace, and true righteousness, in this world; after the many afflictions, and long persecutions that his faithful servants have undergone; and, after that, to judge the whole world by the laws of truth, and of the gospel. And then will be most eminently fulfilled those words of the prophet, (Zach. xii. 10, 11, &c.) concerning the Jewish nation, They shall look on me whom they have pierced; and again that of our Saviour, from the same prophet; Then shall all the tribes of the earth mourn; and again, Matth. xxiii. 39. Ye shall not see me henceforth; till ye shall say, Blessed is he that cometh in the name of the Lord! i.e. Many of them shall lament their former obstinacy, and be converted to Christianity; and to, and far surpassing, all that is comprehended in the word הָאָשֶׁר in the Hebrew, and εἰρήνη in the Greek, which imply both a princely and priestly power. 2 Sam. viii. 18. Exod. ii. 16. And the ancient kings of Egypt, and the Roman emperors were both kings and priests, or high priests. And the lexicographers observe from Eustathius upon Homer, that all persons of eminent and illustrious estate are called kings, or princes. In what sense, and latitude of interpretation, every Christian is promised to be a king, and to reign upon earth, in the last and glorious period of the church, the reader may see exceedingly well explained by the learned Mr. Allen, in his State of the Church in future Ages, Chap. vii. page 688, 689. edit. fol.

* Ver. 7. Even so Amen—κατ' ἀμαν. Note, This is to be taken either as a devout wish, as in Chap. xx. 20, 21. or else as an assurance, either let it be so, or so it will be.
I am Alpha and Omega, the beginning and the end, saith the Lord, which is, and which was, and which is to come, the Almighty.

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

Saying, I am Alpha and Omega, the first and the

and the still obdurate part of them shall bewail, and be terribly astonished at the dreadful consequences of their wilful infidelity. A most just dispensation, which will most certainly be accomplished!

For, to render these things a more effectual terror to all wicked men, and a sweeter consolation to the pious, the faithful, and afflicted; let it be also remembered, that they are dictated, and thus foretold, by no other than the Spirit of the great Lord, and almighty Governor of all things; whose existence, power, truth, and providence, is from everlasting to everlasting.

To proceed now to the first part of this Revelation. I John, who am a brother to every Christian believer, a fellow-sufferer with all who now do, or shall hereafter, endure persecution for the sake of Christ's religion; was banished by the Roman prefect into the island Patmos, for being an apostle, and preacher of the same faith.

During my confinement in which place, a heavenly revelation, in the way of a vision, or ecstasy, was made to me in the following manner, on a Sunday, which is our Christian Sabbath. First, I heard a voice more than human, somewhat like indeed, but far exceeding, that of the loudest trumpet,
summoning me, as it were, to give due attention to what I should now hear and see; telling me, That the person that spoke was no other than Jesus Christ himself, the glorified Son of God; whom the Almighty Father from the beginning, constituted the Lord, Redeemer and Governor of his church in this world; and who will continue to rule and guide it through all its periods and dispensations; even to the last judgment, which he will execute upon the whole world. The voice then gave me in charge to write down what was now shown and spoken to me; and to send the several parts of it to the respective churches of Christians in the Lydian Asia, viz. Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

12, 13, 14, 15. & 16. Turning myself in a just surprize, toward that part from whence the voice came, there presented himself to me a person in human shape; but of an appearance inexpressibly glorious and majestic. His garb resembled, but far surpassed, that of the greatest monarch or high-priest in his imperial or sacerdotal robes; his head

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks:

13 And in the midst of the seven candlesticks one like unto the Son of Man,
Man, clothed with a garment down to the foot, and * girt about the paps with a golden girdle.

14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength.

VER. 13. Girt about the paps. The Jewish high priest of whom Christ was the antitype, always wore his pontifical girdle about his paps; which the Jews thought he was obliged to, from that command in Ezek. xlv. 18. "He shall not be girded by anything which causeth sweat,"—but, as the marginal reading is, more truly, "about the sweating places;" which the Chaldee Paraphrase expresses thus: "He shall not be girt about the loins, but about the heart." Accordingly, in chap. xv. 6. of this book, The angels which came out of the temple; and in Dan. x. 5., The man that spake to Daniel; having, both of them, the grand ensigns of authority and majesty, but not of priesthood, were girt, the one about the breast, the other about the loins. But possibly this may be too nice.

† VER. 16. A sharp two-edged sword. St. John follows here (and indeed everywhere else) the language of the ancient
A Paraphrase on the Chap. I.

Dan. x. 8, 9, 10, 11, &c.

17. & 18. I fell down, methought, quite senseless at the sight of such a person; who, in the most condescending manner, took me up, and recovered me from my astonishment; bidding me remember who he was, viz. the Saviour of the world, who once died for the sins of it, and now lives for ever, to reward all his true and sincere followers: And as certain priests and officers of the Jewish temple kept the keys, and were intrusted, some with its gates, others with its treasures; so, in like manner, says he, has God now committed to me, the Great High Priest of your profession, all power in heaven and earth; even the power of unlocking the grave, and raising all good Christians to an immortal and happy life.

19. He then repeated his charge to me of writing down this, and all the following visions, relating either to the present or future conditions of the Christian churches; and to commit them to posterity.

20. And, for your clearer understanding of the whole, says he, take the meaning of those two principal emblems you now see, viz. the can-

ancient prophets. Thus Isaiah describes Jesus Christ. "He shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked." That is to say, govern the world by his power, and convert it by his word and gospel, Isa. xi. 4. And again, Isa. xlii. 4. "He shall set judgment in the earth." And again, xlix. 2. "He hath made my mouth as it were a sharp sword." Compare chap. xix. 11, 13, 15, 16. of this book, and Heb. iv. 12.
and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest, are the seven churches.

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dlesticks, and the stars; the former of them signify the several Christian churches, in their several states and conditions, either as primitive churches only, or as societies of men, in general, professing Christianity, during the whole course of this present world; of which these seven you are particularly to write to, are a sample and representation; and the latter (the stars), denote the ministers, pastors, and the chief guides of the churches (as representatives of their whole flocks), who are wont to be called, in the Jewish language, the Angels of the Churches, 2 Cor. viii, 23.

**CHAP II.**

*The Epistles to Ephesus, Smyrna, Pergamos, and Thyatira.*

Prophetic Warnings and Denunciations against diverse Vices and Corruptions already begun in the Christian Church; and foreseen as growing to greater Degrees in future Times. Exhortations and glorious Promises to such as remain uncorrupted, and steady to the true Faith and Worship of God.

*EPIST. I.*

1 UNTO the angel of the church of Ephesus, write. These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks,

To the ministers and Christian people of Ephesus write thus: "Give a diligent ear to what is now said to you by him who is the heavenly Ruler, Protector, and Guide of all them that bear rule in his church; the Saviour, whose divine presence is ever with all his faithful servants, to support them in distress, and reward them " for
for every virtue, and every instance of suffering for his truth.

2. & 3. "I perfectly know what has been hitherto your general conduct in the Christian life; how diligent you have been in discovering false and hypocritical teachers; and how zealously you have abhorred them, and their doctrines. I have observed all the pains you have taken to promote the true religion; and with what generous patience and steadfastness many of you have suffered for it. And, upon the whole, I own you deserve the character of a primitive and apostolic church.

4. "But, of late, amongst many of you at least, I take notice that this zeal is much abated; a coldness and indifference about these matters seems to be prevailing amongst them. It is high time to warn you of this dangerous fault.

5. "Consider then, how shameful a thing it is for Christians once so eminent in the glorious cause of truth, to suffer themselves to be exposed to the delusions of error and falsehood. Let every one put his helping hand toward restoring your former courage, and concern for my ho-

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not: and hast found them liars:

3 And hast borne, and hast patience, and for my names sake hast laboured, and hast not fainted.

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

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candle-

* Ver. 5. I will come unto thee quickly—ιςώμαχε, coίλαχα, I come to thee quickly, i.e. will come—The present for the future tense, denoting the certainty, as well as nearness, or suddenness of actions. As ποῖαν ἡ ἡλιθίαν ἡ καίνας εἴρχα, "Which way shall I go; this or that way?" Erip. Hecub, εἴμιδε τοῦ γῆς; What country shall I go to? Aristoph.
candlestick out of his place, except thou repent.

6 But this thou hast, that thou hast the deeds of the Nicolaitans, which I also hate.

* Ver. 5. And will remove thy candlestick out of his place. This threat upon this, and the other eastern churches, was fulfilled, says the learned Vitringa, partly by the persecutions under Decius, Gallus, and Valerian; but more eminently afterward by the Saracens and Turks: those once famous and populous cities of the east having now, for a long time, become lonesome and almost desolate villages; and the few ignorant and superstitious Christians dwelling in them, labouring under the severe yoke of Turkish government. See also Dr. Prideaux, Pref. to the Life of Mahomet; and Dr. Smith of the Greek churches.

† Ver. 6. Who this Nicolas, the first author of this impure heresy was, I shall not take upon me to determine. Of the heresy itself see my Pref. to 1 Epis. of St. John, with the notes there: Mr. Mede Comment in Apoc. Book V. chap. 7. and Irenæus for more particulars about it. But, indeed, it were worth considering, whether the word in the text is intended to denote any heresy derived from one Nicolas, or be not rather a mere technical word, denoting a wicked set of men, like those of Jezebel, and Balaam in these chapters. Let the reader see the Acta Eruditorum, as quoted in the Memoirs of Literat. for the month of August 1712; as also Dr. More on these seven epistles; and Vitringa upon this passage. I will only add the observation made by some learned critics; that the word Balaam or Balaamite and Nicholaitite, signifying as much as Lord or conqueror of people, is a proper title for impostors, i.e. head and leaders of people into sin or error.
A Paraphrase on the

7. "But let what I have said be a warning to all those Christians, amongst whom, at any time, a zeal for God's truth, and for the pure doctrines of Christ, shall begin to slacken and decay. Let the first and best of Christian churches remember, they are in a state of trials and temptation, and are liable to corruptions, both of faith and practice, by the artifices, or the violences of wicked men. To stand firm against these attempts, and to recover speedily from any mischievous errors they may be drawn into, is the very condition of their prosperity in this life, and of their reward in heaven in the next."

Epist. II.] 8. To the pastors and people of Smyrna write. "Attend well to the comfortable words of your heavenly Master, whom God has appointed to be the original Lord, the continual Preserver, and at last the righteous Judge of mankind.

9. "I perfectly know, and tenderly consider the persecutions you endure; the poor condition you are now in; and which many succeeding Christian people after you will undergo, for the sake of my name and religion. I continually have in view the steady

7 He that hath an ear, let him hear what the Spirit saith unto the churches, To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna, write, These things faith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, * and are not, but

* Ver. 9. Who say they are Jews, and are not? Note, The persons here pointed at by St. John were very probably, of the same stamp with those mentioned by St. Luke, Acts xv. 1, 5. And by St. Paul, Gal. vi. 12, 13. Men who hypocritically complied with the Jews, and pretended great zeal for the law, only to avoid persecution; and would
but are the synagogue of Satan.

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"patience wherewith you all support your hearts under it. But, poor as the world may think you, your love to God, and your virtuous qualities are the truest riches. And as I thus think of you with the thoughts of a good Saviour, and a bountiful rewarder; so I do, with just indignation, observe the many false Christians there are amongst you; who are like those Jews, who are only so outwardly, and in name; but have none of the virtues of a true Israelite. For so these pretended Christians are your very persecutors; and, instead of the followers of Christ, are in their lives and practices the children of the devil.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of those things which will befall you for my sake; and I foresee the hardships that will befall you for my sake; and that there will be no less than ten seasons or else years of bloody persecution would expose their fellow Christians, to keep themselves from harm. See the learned Mr. Allen's Mystery of Iniquit. Unfolded, pag. 614, &c. edit. fol. If they were not these false Christian converts, it must be meant of the Jews, who were very numerous in Smyrna, and were there, as every where else, the bitterest persecutors of the Christians. Jews, whom God had rejected from being any longer his chozen people, true Israelites: who called themselves such, but were not.

* Ver 10. Ten days. See chap. vi. 9, 10. And note, That the generality of interpreters, who hold St. John to have written his Revelation not till Domitian's reign, refer these ten days (i.e. years) to the particular persecution begun by that bloody emperor, Dioclesian, and carried on by his successors, for ten years. But if we judge, with Sir Isaac Newton, that this book was written very early in the apostatical time; then the ten days signify all the ten seasons 08
A Paraphrase on Chap. II.

"persecution, which my disciples
must run through in the follow-
ing ages, by the instigation of
wicked men, the instruments of
Satan. But let no Christian's
heart fail him; let him not imi-
tate the cowardice of those who
throw up the hopes of another
life for ease and safety in this.
Let them remember, that suffer-
ing is the Christian's trial, and, as
it were, his field of honour; and
that, if he comes off with victory,
his certain of the future and
immortal crown.

11. "Let this, then, be the cor-
dial to all persecuted Christians,
to all who suffer for conscience
fake, in any time and age. The
Spirit of truth itself promises, that
such as courageously die for the
true faith, shall not only escape
the punishment of sinners in the
future state, but shall have a glo-
rious part in the first resurrec-
tion." See Chap. xx. 4, 5.

EPIST. III.] 12. To the church
of Pergamos write after this manner:
Be assured that this message
comes from him, whose judg-
ments, both toward the righteous
and the wicked, are perfectly
you into prison, that ye may be tri-
ed; and ye shall have tribulation ten
days: be thou faithful unto death, and
I will give thee a crown of life.

11 He that hath
an ear let him hear
what the Spirit faith
unto the churchs,
He that overcom-
eth, shall not be
hurt of the second
death.

12 And to the
angel of the church
in Pergamos, write;
These things faith
he, which hath the
sharp sword, with
two edges,
or times of heathen persecutions. I have expressed it both
ways, leaving every reader to his own judgment; but in-
deed the number ten, in the scripture language, very often
signifies no more than many; as may be seen in abundance
of instances. As Mr. Danbuz, and Mr. Lowman from him,
have justly observed. See Sir Isaac Newton's Introduc-
to Observ. on Apoc. and Dr. More Myst. Iniq. pag. 213.
216.

† Ver. 10. The Devil, or Διάκονος; The false accuser.
See the note on chap. xii. 12.


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

14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel.

just, and whose laws and commands are truly powerful.

13. "I keep a watchful eye upon your behaviour, and mercifully consider the circumstances you labour under: the same that will befall many more of your successors in the several times of the church; when, and wheresoever the great enemy of God's kingdom, and his instruments, shall prevail to bring upon true Christians great temptations and persecutions. I observe with pleasure, what a stand you have made, and how steady you have been to my profession under these severe trials. And particularly in that heat of the persecution amongst you, when that good Christian Antipas died a martyr. A noble example, a true pattern for all them that shall hereafter struggle with, and conquer the corruptions that wicked and diabolical powers will introduce into the Christian religion!

14. "Thus far you have done well, and bravely. But there is a crime or two amongst you, that loudly call for a severe reproof (and the same will be the case of many that will succeed you); viz. First, That numbers of you are guilty of prevaramination, and sinful compliances with...
with the corruptions of your times. They own them to be fallacies, and depravities of doctrine and worship; but still fall in with them in practice, for fear of certain temporal inconveniences; to the great scandal of more conscientious Christians, and to the ensnaring of weak ones into the like offences. Which is to act the part of the wicked Balaam; who, though he did not attempt to draw the Israelites into idolatry by plain words, did it by stratagem.

15. "The other crime amongst you is, that some of you are fallen into the lewd and impure practices of the Nicolaitans, and other heretics: which I perfectly abhor, and cannot but severely punish.

16. "Wherefore exert all your best and speediest endeavours to correct these enormities. For Israel, to eat things sacrificed unto idols, and to commit fornication.

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† Ibid. And to commit fornication, i.e. To commit idolatry, which, in scripture language, is called fornication, and going a whoring, as it were, after other gods. This sin these primitive Christians committed, not by directly worshipping the heathen idols, but by partaking of the feasts and entertainments, made by their heathen neighbours, in honour of those idol gods. See the passages quoted in the note above. See the scriptures, quoted on chap. xvii. 4. The one or the other of these crimes these Christians were guilty of, and perhaps both, as some learned persons think.
will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches, To him that overcometh will I give to eat of the hidden manna, * and will give him a white stone †, and in the stone a new name written, which no man knoweth, having he that receiveth it.

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* Ver. 17. The hidden manna. Christ calls himself the true manna, the bread which came down from heaven, meaning that his doctrine, and the mysteries of his religion, were the food that would nourish and fit men for eternal happiness; things which unbelievers knew nothing of, John vi. 32, 33. And St. Paul says, Coloss. iii. 3. The life of future happiness, promised to good Christians, is hid with Christ in God. Hid, and kept safe, as the most precious treasures are hid. The expressions are a plain allusion to the pot of manna that was laid up in the ark, Exod. xvi. 33. Where it was kept entire, safe, and uncorrupted, as a sure memorial and pledge of God's favour, blessing, and protection to that people.

† Ibid. I will give him a white stone. This is an expression alluding to the custom of the Grecians, who, in their courts
A Paraphrase on the

Chap. II.

"ment; and to whom he will give
the name and character of a true
servant of God, and a member of
his kingdom; of the glories and
blessings whereof none can have
any relish and true notion, none
can be a partaker, but such as are
like him in faith, virtue, and
Christian perseverance." See
chap. iii. 12.

Epist. IV.] 18. Charge the bi-

18 And unto the

mops, and their Christian flocks in
Thyatira, to lay to heart what you
now say to them, from me their
great Saviour; who has been de-
scribed as a governor of piercing
foreight, and all discerning Provi-
dence; of constancy, and purity
in all his dealings both with his
faithful servants, and toward the
enemies and persecutors of his
church.

19. Tell them, "I have fully
observed the pious regard of ma-
ny amongst them toward the true
Christian principles; and their
courageous sufferings for their
adherence to them. I foresee al-
so that in theirs, and the succeed-
ing times of the church, these
persecutions, and the patience of
good Christians under them, will
increase, and be more signal and
remarkable.

20. " But there is one thing,
(and a great one it is) which
too many of you are guilty of;
notwithstanding, I have a
few things against thee,
courts of judicature, when a man was acquitted, gave him a
white stone; and when he was condemned, or cast in a trial,
gave him a black one. See Dr. Hammond in Loc. Ovid.
Met. Lib. 15. Ver 41, 42.
* Chap. i. 14, 15.
thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants, to commit fornication, and to eat things sacrificed unto idols. and they are but a sample of the greater numbers, that will be blamable for the same thing in the following ages. There are notorious corrupters of the Christian faith and worship got into the church; persons that assume the character of inspired teachers, and set up for infallible oracles of divine truths; but who at the same time, by deceitful arts of false reason, and the shows, and pompous formalities of religion, seduce Christians into the grossest superstitions, impurities, and idolatries; and stir up others to abuse and persecute all that will not conform to them; as Jezebel † did king Ahab against the true worshippers of God. These might be prevented much more than they are; but too great a number of you suffer them to go on, and take little notice of them; while, by due courage and spirit, they might be checked and suppressed.

* Ver. 20. To eat things offered unto idols. This is a phrase whereby any idolatrous worship is often described in scripture; the part being put for the whole. So eating upon the mountains is used, Ezek. xviii. 6, 15. xxii. 9. For a plenty of this kind of expression the reader may consult Glossius. Philog. Sac. pag. 1373. And thus the infidelity, perverseness, superstition, and vice of both Jews, and corrupt Christians, are described by Isaiah [lxv. 2, 3, 4.] in the characters of heathen idolatry, viz. Necromancy, eating swines flesh, &c. as the learned Vitringa on that passage very judiciously observes, as also on lxvi. 17. of that book. See upon ver. 14. of this chapter.

† The woman Jezebel.] Many good manuscripts read it γυναῖκα σοῦ, thy wife Jezebel. And so do all the ancient writers, who take this woman to have been wife to the bishop of Thyatira, as Grotius observes.
21. "These depravers of the Christian doctrine have had arguments and time enough to be convinced, by the gospel precepts, and the good examples of the found and better part of your church; but your pious endeavours are lost upon them. And so it will be in the future times of the church, when such corruptions shall come to a greater height.

22. & 23. "But let all such apostate Christians know, that, in the due course of my Providence, I shall pull down their pride, and severely chastise them and all their idolatrous adherents; and that in so exemplary a manner, that all the Christian world shall see, I judge not of the goodness of any societies of Christians by their specious pretences, and shewing outside, and pompous titles; but by their real virtues, the practice of righteousness, and a sincere conformity to my true doctrine and commands. All shall be forced to confess that I know them thoroughly, see into the inward hypocrisies of all hearts; and will judge all men according to their true deserts.

24 But

* Ver. 23. And I will kill her children. This expression has a plain allusion to the destruction of Ahab's children. 2 Kings x. 1, &c. as the foregoing verse has to the death of Jezebel.

And thus is this prophecy remarkably fulfilled; all historians and travellers telling us, that there are now to be seen hardly any the least remains of this city of Thyatira, except a few stones dug up from its old ruins—like the bands, feet, and skull of Jezebel.
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24. & 25. "As to the rest of Christians, who have courage enough to withstand these corruptions, and keep themselves clear from the influence of these diabolical delusions, I have nothing farther to say, but only to commend them for their steadfastness, and exhort them to continue in it; in full assurance that the time will come, wherein my church shall triumph over all these corruptions and corrupt men; and wherein all sincere Christians shall meet with a happy and full reward.

26, 27. & 28. "For as God the Father hath committed to my hands the dominion over mankind, and by his holy prophets, has promised that all the kingdoms of this world shall be my kingdoms; all the heathen my inheritance, and the uttermost parts of the earth my possession, &c. (Dan. vii. 13, 14. Pial. ii. 6, 7, 8, 9.) So let every Christian assure himself, that whoever overcomes the temptations, endures the hardships, and 

* Ver. 24. The depths of Satan, τὰ ἐμαχθῆ τῷ Σατανᾷ. By this seems clearly to be meant the idolatry spoken of in ver. 20. Idolatry was Satan's masterpiece and mystery of policy. The idolatrous Christians of Thyatira seemed to have boasted of a profound secret they had learned, viz. of shewing these idolatrous compliances to be indifferent things. If this be their depth of knowledge, says Christ, it is a depth, a device, a mystery of Satan.

Ibid. As they speak, as νεοιν, As they call it. The idolatrous Christians seem to have called it a depth: viz. of knowledge, but Christ called it of Satan; or the good Christians called it the depth of Satan.

† Ver. 26, 27. Power over the nations, &c. See chap. iii. 9. 21. compare also Wild. iii. 8. Matth. xix. 28. 1 Cor. vi. 2. Jude ver. 14, 15.
"and avoids the corruptions of the
times he lives in, shall be a
member of that happy and glori-
ous kingdom which Christ, the
true light, the bright and morning
star, shall enlighten with all truth,
adorn with the fulness of peace,
and every instance of virtue and
true happiness; after a complete
victory obtained over supersti-
tion, idolatry and vice*.

29. “And thus let the whole
Christian world bear testimony
that the Spirit of God has not
been wanting to give all careful
and early cautions, all proper de-
nunciations and divine threat-
nings against seducers, corrupters
and arbitrary imposers, and per-
secutors, under the specious
names of guides and governors in
the church. As also against all
those, whether princes, pastors, or
people, who shall at any time,
neglect to do their best endea-
vours to withstand these Antichri-
tian powers, and lose the happy
opportunities afforded by Divine
Providence for reforming such
abuses.”

CHAP.

Ver. 28. In ch. xxii. 16. our Saviour calls himself the
bright morning star. The phrase seems to be used in a po-
itical sense; in opposition to such wicked princes and
powers that affected to be, or were falsely or ironically, so
called. Thus the king of Babylon is styled Lucifer, son
of the morning, Isai. xiv. 12. Christ, on the contrary, is the
truly great Potentate; the true light of the world; and will
bestow light, and power, and victory to all his faithful and
persevering disciples: this is to rule, or be victorious over
the nations, in the two foregoing verses; to be the ruling
star.
CHAP. III.

The Fifth, Sixth and Seventh Epistles to the Churches of Sardis, Philadelphia, and Laodicea; containing Reproofs and Threatenings, Exhortations and divine Promises, suitable to the Faults or Virtues of these Christian Churches; and applicable to the foreseen States and Conditions of the succeeding Churches in the following Ages and Periods of the Christian World.

Epist. V.] I. Write the next epistle as to a church still more corrupt in doctrine and manners than that of Thyatira, and let your style be agreeable to the condition of the people you write to.

"Tell the clergy and people of Sardis, then, from me, who send forth all those ministering spirits† that minister to them who are heirs of salvation; who am the dispenser of all divine gifts and blessings to the church of God; that though their church makes a great figure, and carries a mighty name in the world, for numbers, and show, and ceremonies: for zeal in many external forms, and modes of worship; and for high pretences to knowledge, power, and pre-eminence; yet all this is not to live in the purity of Christianity, but to be really dead to all the true virtue and power of it.

2. "Because

† Ver. 1. The seven Spirits of God. See note on chap. i. 4.
2. "Because, with all this pompous appearance, your worship is corrupt, superstitious, and idolatrous; and the practice of Christian virtue, humility, purity, and charity, are almost quite lost amongst you. Take speedie care to reform; or else the little remnant of goodness amongst you will be gone, and nothing left you to boast of but a mere name.

3. "It will highly concern you, and whatever church else may hereafter be in the like case, to remember how you were instructed at first by Jesus Christ, and his apostles: what doctrine and worship they taught; what precepts they left; and to return to them again. For if you, or any succeeding churches persist in your vicious corruptions, I shall take my due time to come upon you with such divine judgments as will be unexpected, terrible, and fatal.

4 & 5. "Your defection from the Christian truth and purity is so great, that there are comparatively but few left amongst you free of the gross stains of your corruptions. And you of Sardis are but a sketch of a greater apostasy that will be hereafter. But let not the small number of my faithful disciples be despised. They will, in God's due time, increase, and be victorious over all their adversaries, and perfecu-

A PARAPHRASE ON THE

Chap. III.

2 Be watchful and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore, how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book.

* Ver. 2. Not perfect, i. e. exceeding faulty. See my note on Rom. i. 28.
**Ver. 5. Shall be clothed in white raiment.** It was also the custom of princes to present fine garments to their favourites, or such as had done them any eminent services: And the white colour was accounted the most honourable. And, on the contrary, sordid and dirty garments were the tokens of sorrow, disgrace, and affliction. But I think, with the learned Mr. Mede, that the thing principally alluded to in this passage, and in chap. vii. 13. 14. was, The custom and manner of the Jews in examining and choosing their officiating priests. For the Jewish Rabbins, and Talmud tell us, "How the council fat to judge of the priests; that if any fault or blemish was found upon any of them, he was clad in black, and forthwith turned out; if no such blemish were found on him, he was clad in the white priestly robes, and admitted to minister amongst his brethren." Talm. Bab. apud Mede, page 9C9. See chap. xvi. 15. of this book.

† Ibid. The book of life. This phrase is a figure of speech taken from the custom of cities, whose freemen were registered in a book; and their names kept in, and struck out, according as their behaviour, in their observance, or breach of the laws, was. So far is this expression, of mens having their names written in the book of life, from signifying any such thing as an irreversible divine decree for the salvation of any man; but indeed quite the contrary.
A Paraphrase on the Chap. III.

6. "Behold! therefore, and acknowledge, all ye Christians, of every time and period of the gospel dispensation, what a solemn lecture is here read to you by the Holy Spirit; not to think yourselves in the safe way of salvation, by being the formal members of any community, that shines out, and prevails in temporal grandeur, worldly prosperity, and external figure, upon the ruins of moral virtue, and the liberties of conscience, and the rights of mankind. But know, that the future rewards of Christ's kingdom are to be purchased by your generous opposition to this kingdom of darkness, ignorance, and superstitious impieties."

EPIST. VI.] 7. Send this message of comfort, and commendation to the pious clergy and people of Philadelphia, from me the Holy Jesus, whose holiness they so carefully imitate. In virtuous and good contrary. The heathens had a truer notion of divine government than this:

 Qui est imperator divum atque hominum Jupiter— Qui falsas lites movent— Quique in jure abjurant pecuniam—
Eorum referimus nomina exscripta ad Jovem—
Bones in aliis tabulis exscriptos habet.
Plaut. Proleg. in Rud.


6 He that hath an ear, let him hear what the Spirit faith unto the churches.
he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth:

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan (which say they are Jews †, and are works; from me who am faithful and steady to fulfil all promises to my true servants, and all threats to the enemies of my kingdom; who, in like manner as Eliakim was the steward over the family and palace * of king David, am the Lord and Governor of God's whole church; directing, preserving, and ruling all that are in it according to my good providence, wisdom, and pleasure.

8. "Tell them, I look upon them to be what their name signifies, viz. a society of Christians eminent for their faith, charity, and good works; lovers of God, and remarkable for affections towards one another. That it is they now, and such as they hereafter, that shall promote and advance my kingdom of righteousness against all the opposition of deceitful and impious men. That though f comparatively their numbers may be but small, yet their courage and perseverance is such as shall, in God's due time, prevail toward that noble and great end.

9. "That a day will come when all hypocritical, perverse, and persecuting teachers shall be vanquished and confounded by the doctrine and examples of the Philadelphian,

* Ver. 7. Esai. xxii. 22.
† Ver. 8. For thou haft a little strength. Gr. Though thou haft but a little strength. The particle is here answering to ה in the Hebrew. So does muss signify yet, as may be seen in Noldius and Glassius.
† Ver. 9. Which say they are Jews, &c. See the note on chap. ii. 9.
A PARAPHRASE ON THE CHAP. III.

"Philadelphian, i.e. sincere Christians; and forced to own that God is their Saviour, and Jesus Christ their powerful and gracious protector, according to those promises of God to his true church and worshippers, under the titles of Jerusalem, Zion, &c. Isaiah lx. 14. The sons also of them that afflicted thee, shall come bending unto thee; and all that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel." And again, xlv. 14. "They that be thine, they that come after thee, they that fall down unto thee, they that make their supplication unto thee, saying, Surely God is in thee, and there is none else, there is no God." With many other passages to the same purpose, Zach. viii. 23. Isai. xlix. 7. xiv. 1, 2, 3. See chap. ii. 26, 27. of this book. See the learned Vitringa on Isai. xiv. 1, 2, 3.

10. "And though there is still to be expected terrible and bitter trials upon the faithful; yet these are designed only to advance the honour, and brighten the virtues of the truly patient and sincere; whom I will enable to withstand them, and, at last, to be victorious over all my spiritual enemies.

11. "Let no persecuted Christian think it long before this great work is done. I will assuredly and unexpectedly appear the deliverer of my church, the King of a glorious and perfect kingdom, but do lie) behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

12 Him
12 Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.

13. Hereby

* Ver. 12. I will write upon him my new name. These expressions are taken from the prophet Isaiah lxii. 2, 12. “And thou” (speaking of the reformed church of God), “shall be called by a new name which the mouth of the Lord shall name, viz. The holy people, the redeemed of the Lord.” See also Esa. lxii. 6. and those words of the same prophet, Esa. lxiii. 16. spoken in the person of God’s
13. Hereby then let the Christians of all ages of the church know, and remember, that the divine love, favour, and protection, will never fail to accompany such as preserve themselves in integrity and virtue of life: that to oppose spreading corruptions, and to promote a reformation of all false doctrine and worship, has all the foregoing promises annexed to it; and lays a foundation for their certain felicity in the future and glorious kingdom of their Lord and Master.

Epist. VII. 14. But to the pastors and church of the Laodiceans, write in a strain quite different from that to the Philadelphians. Send them these severe reproofs, and good admonitions, from me who brought them the true doctrine from heaven, and sealed it with my blood for their redemption; who am ever faithful, and will be so in the promises and threats I now pronounce to them. Who am he by whom God made all things; and whom the Father hath constituted sole Lord, and Judge over his whole church.

15. "Tell them I perfectly see in what a temper and condition they

God's reformed church, whether of the Jewish or Gentile part. " Doubtles thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord! art our Father, our Redeemer; thy name is from everlasting."

* Ver. 14. The beginning of the creation of God. See my note on Gen. xlix. 3. and Coloss. i. 13—19. Also on Heb. i. 1. &c.
Chap. III. REVELATION.

neither cold nor hot: I would thou were cold or hot.

16 So then because thou art luke-warm, and neither cold nor hot, I will spue thee out of my mouth:

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

18 ...
18. "Take my speedy and tender advice. If you would be rich indeed, learn what real happiness, and true riches consist in. Not in the mere external advantages of learning and knowledge; not in bare regular forms of worship, or foundncets of profession; but in the practical use of all these, toward inward purity of heart, the due government of the mind, and an universal holiness of conversation. This is the noble purpose of my gospel: it is this alone that is the pearl of great price, the absolutely pure gold, which ought to be purchased at any rate.

19. "Look upon these earnest and severe rebukes as a testimony of a divine love I still bear toward you, as professors of my religion. Let them work your minds up to a warmer concern for true Christianity; and so prevent such judgments from falling on you, which, in the course of nature, and of Divine Providence, will be the consequence of a general disregard to the interests of truth and virtue in any people.

20. "Bear witness, that I have bestowed upon you the means of truth, the advantages of reformation, and all sufficient time, and encouragement to repentance. They who, at any time, make a wise and speedy improvement of

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

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

20 Behold I stand at the door and knock; If any man hear my voice, and open the door, I will come into him and

* Ver. 20. Behold I stand at the door and knock. Note, This expression denotes an expectation, and demand of an immediate and speedy reception of the warnings here given by Christ. Greek isxwv, I have stood.
and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

* I cannot here omit observing, that the pious and learned Vitringa applies these characters of the Laodiceans to the Protestant churches of these latter times; and that the reflections he makes upon, and the comparisons he draws between them, are exceedingly pathetic and instructive.
"and a care to gain it honour and reputation in the world by the exercise of all practical virtues; terminates only in a soft indolence, and loose indifference to all true principles, and a disregard to purity and holiness of manners. Let them hence learn the danger of such a condition, and the divine judgments that await such a people."

And thus, let him that hath an ear, i.e. (all that hath any sufficient understanding) hear (i.e. well consider and remember) what the Spirit faith unto the churches (i.e. to these Asian churches), and in them, to the churches of all the succeeding ages of Christianity.

### Chap. IV.

*The Scene and Theatre of the following Visions, a Temple; which, in its Form, Furniture, Attendants, and Services, [all described in Figures taken from the Jewish Temple, and Service, and agreeably to the Prophetic Language and Visions], is designed to be an Image of the Christian Church. God, upon a glorious Throne, is the supreme Governor of this Church, and Director of all the events that are to befal it."

1. **WHEN** I had received the foregoing instructions, how to warn, reprove, and comfort the Christian world, in the seven epistles to the churches; the Holy Spirit proceeded to reveal to me the great events that should befal it, and the empire of Rome in which it was contained: all still in the way of vi-
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REVELATION.

said, Come up hither, and I will show thee things which must be hereafter.

2 And immediately I was in the spirit: and behold, a throne was set in heaven; and one sat on the throne.

3 And he that sat, was to look up—

2 & 3. At the furthest end of this place (answering to the most holy part of the Jewish temple), appeared a glorious throne (as the ark and the cherubims were styled God's throne, in the Jewish scriptures of the Old Testament), upon which sat a person.

* Ver. 1. Thus the ancient prophets received their divine visions (or revelations) as it were in the temple, Isa. vi. 1. &c. "I saw the Lord sitting upon a throne (the ark), high and lifted up, and his train (of glory) filled the temple," &c. And Jer. xlvii. 12.—"A high throne the place of my sanctuary." And Ezek. xliii. 7. My throne—Where I will dwell in the midst of the children of Israel. And the many great things spoken of the Christian church, in the latter or last days, are dressed out in figures taken from the temple-service, and the ancient constitution of the Jewish nation. See our learned Bishop Chandler, Def. Christian. Vol. I. p. 159, 160. See also Ezek. iii. 12. i. 26. and chap. x. of the same prophecy.

† Ver. 2. And immediately I was in the Spirit, i. e. The spiritual or figurative representations began to be made to me, in the vision.

‡ Ibid. A throne was set in heaven. See notes on chap. xi. 1. and on xii. 1.
person of inexpressible majesty; surrounded with a brightness of glory, whereof the shiningest rainbow is but a faint resemblance. All which was intended to signify, that the same all-wise, just, and omnipotent God, who formerly manifested his divine presence in the Jewish temple, does now make the Christian church his peculiar temple, and presides over it, governs and directs all the events befalling it, in wisdom, mercy, justice, and righteousness. The rainbow around him being a token of his mercy, and faithfulness to Christians, as it was originally to all mankind after the flood. Gen. ix. 9, 17.

4. Twenty-four elders, seated about this illustrious throne (answering to the twenty-four heads of the courses of the Jewish priests), were to signify the ministers and pastors of the New Testament. These appeared clad in white, to denote the sacredness of their function, and the purity of life to which they are so strictly obliged. And their heads had crowns on them; to show their superiority above Jewish priests; because Christ has made them a royal priesthood. (1 Pet. ii. 9. “Kings and priests unto God.” Revel. v. 10.)

5. From this throne also, methought, I heard, and saw all those terrible representations of lightnings, thunders, and voices; whereby, in the ancient scriptures, the presence of God was wont to be attended. (Or else, perhaps, such loud
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which are the seven spirits of God.

6 And before the throne there was a sea of glass like unto crystal: And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

music, vocal, and instrumental, and such light of fire, as was usual from the voices of the priests and Levites, and the flames of the altar, on the Jewish feasts of *tabernacles). In this place also there were seven large lamps or lights, burning in sight of the throne (answering in number to the *tabernacle candlestick with its seven lights), which here were intended, either as in chap. i. 20. to signify the Christian churches; which are illuminated by the word, and revelation, and spirit of God, and are the lights of the world; or else the seven angels, chap. i. 4.

6. There was also a shining large surface † like that of the sea, but smooth and clear as crystal; answering to the great molten sea, or laver, in Solomon's temple. And over against the four quarters of the throne four ‡ *living creatures, with faces of a different aspect; exactly answerable to the four standards or ensigns of the Israelite camp in the wilderness (Numb. i. & ii.), and to the four like faces of a *cherub in D4 Ezek.

* So Sir Isaac Newton explains it.
† Ver. 6. Vitringa interprets it of the floor of the throne on which the assembly stood. See chap. xv. 2.
‡ Ibid. *Four beasts, τιτρομένε ζων. Four living creatures.
§ Ibid. In the midst of the throne, and round about the throne. See this explained by Ludovic. de Dieu, in Mr. Mead's works, fol. edit. p. 566, 567, 917. To which let me add that of Mr. Wall, viz. If the grand throne, with the lesser thrones on each hand of it, represented a circle; then in the midst may signify the inner part of the circle, and round about the space without it.
And as those four ensigns comprehended the whole army or body of Israel; so these here were to denote the body of the Christian church in the four quarters of the world, the Israel of God under the New Testament. These creatures appear full of eyes, to signify them to be that people to whom it is given to know the mysteries of God's kingdom, the full revelation of his Divine will, and to behold the instances of his Divine providence over his church and people.

7. Their faces represented, the one the face of a lion, another that of an ox, the third that of a man, and the fourth that of an eagle: signifying the strength and vigour, the industry and labour, the reason and virtue of mind, the active and lofty desires, wherewith all Christians should serve, obey, and worship God.

8. They had wings also, as an emblem of their readiness, and agility in performing the Divine will. And are in all respects, a figurative re-

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four beasts had each of them six wings about

Ver. 6. I herein follow the interpretation of Mr. Mede, with whom agree Vitringa, Mr. Whiston, Sir Isaac Newton, and others. But Jurieu thinks their meaning of elders, and living creatures ought to be inverted; and that the former signify the body of the Christian church; and the latter the ministers and pastors. The matter is not great whichever of the two is the truth; since all are agreed that, taken together, these elders and cherubims represent the whole of the Christian church. And the main sense is still the same, if by the elders are meant the Christian princes, and by the living creatures the ministers and pastors of the church; as Mr. Daubuz represents them.
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And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever,

10. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,
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A Paraphrase on the

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dence it is guided, and will be pre-
ferred, to its final consummation *.  

11 Thou art wor-
thy, O Lord, to re-
ceive glory, and 
honour, and power: 
for thou hast cre-
ated all things, and 
for thy pleasure 
they are, and were 
created.

CHAP. V.

The Book containing these Visions and Prophecies; with its 
seven Seals. The Meaning of them. No Person but Je-
sus Christ is approved of God to open and explain them.  
The Honour and Worship, due from the whole Church, 
both to God and Christ upon this Account.

1 AND I saw in 

being thus opened, I pro-
ceed to the several visions, wherein 
were represented to me the future 
events of Divine Providence in the 
Christian world; those chief parts

* Note. I cannot but think also, these four beasts or 
 living creatures, were designed to bear a plain reference 
and analogy to the four wild beasts by which the prophet 
Daniel represents the four grand idolatrous and persecuting 
empires of the world; and by the last of which, St. John 
(in this book, chap. xiii. & xvii.) describes the Roman mo-
narchy, and Roman persecuting church. As Daniel's beasts 
were cruel and idolatrous, these living creatures of St. John 
are their contraries, viz. powers, and ministers promoting 
piety, truth, and peace. As the one were the enemies of God, 
of mankind, and of true religion; these others were the in-
struments of real divine worship, of the honour of heaven, 
and the salvation of mankind. Accordingly the former are 
called θηλα, wild beasts, the latter ζώα, (good) living creatures, 
in this book.
back-side, sealed with seven seals.

of it, I mean, which were contained within the Roman empire: The same monarchy which the prophet Daniel describes as the fourth great kingdom of the world. Now, the first great series of these events concerning this empire, and the Christian church in it, was represented to me under the emblem of a book, which, I thought, I saw God Almighty holding in his right hand, with a design to have it opened; that therein might be discovered to the Christian churches the said events. The book had something written on both sides of every part of the roll (if it was in the form of a roll); or of every leaf (supposing it to be a leaved book); the two sides of every part, or leaf, containing such events as corresponded in point of time and date, to each other; such as referred to the Jewish or Gentile part of the church; or such events on one side as corresponded to their several predictions in the old prophecies on the other. The whole was sealed up with seven seals; which divided the prophecies contained in it to seven parts, to be fulfilled in so many different periods of this empire, and Christian church.

* Ver. 1. In the right hand of him, &c. In allusion to the book of the law, which was enclosed in the right side of the ark.

† So Sir Isaac Newton. But if the translation of this passage be as Grotius would have it, and as the Greek will very well admit of, there will be no occasion for any of these criticisms or suppositions, viz. Βιβλίον γραμματίων ἢ ψευδή, και ἢ ψευδή καταφημίσεων ἐφηγμένον ἑταί, A book or roll written in the inside, and sealed on the outside with seven seals.
In short, it was that very book of prophecy which Daniel was commanded to * seal up, i.e. to close up what he discovered in a short and general compass; and to give no further particulars: And this book is an explication of those very particulars he was ordered to conceal, that is, so many of them as God, in his wisdom, thought sufficient for the confirmation of the true religion, and the edification of the church of Christ. See Dan. vii. viii. and xii. chapters.

2. A mighty angel, with a voice raised so high as to reach through this august assembly, demanded, Who amongst them was worthy, and qualified enough, to open the seals of this divine book? i.e. to know and reveal these great futurities to the church of God.

3. But all stood silent; and not one would dare to pretend to it; not so much as one of the angels in heaven, or men upon earth.

4. Whereupon, eagerly desirous to know and hear these divine secrets, I wept, methought, at the sad disappointment.

* Dan. viii. 26. xii. 4. "Shut thou up the vision, for it shall be for many days; shut up the words, and seal the book, unto the time of the end," i.e. until the times of the Messiah, when they are to be completed.

† Ver. 3. No man, οὐδεὶς, no person.
5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth, and which are the seven stars which are in heaven, and the seven golden candlesticks. For the seven stars are angels of the seven churches: and the seven candlesticks are the seven churches.

* Ver. 5. The root of David. That is Christ, who is called both the root and offspring of David (chap. xxii. 16.), and is styled also David emphatically, i.e. The great and illustrious king to rise from David's family. As Ezek. xxxiv. 23, 24. xxxvii. 24, 25. "And I will set up one shepherd over them, and he shall feed them, even my servant David, he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince over them." So also Jer. xxix. 9. Hosea iii. 5. "David their king in the latter days." See note on chap. xxii. 16.

† Ver. 6. A Lamb as it had been slain. AS θνωμεν, which had been slain.—Compare xiii. 3.

‡ Ibid. Seven eyes, which are the seven Spirits of God, sent forth, &c. Note, This manner of speaking agrees with what Xenophon says, of the seven counsellors of the kings of Persia. They were, says he, the eyes, and ears of the prince. Cyropaed. lib. viii. 517.
were as emblems of that divine power, and all-sufficient strength; of that perfect wisdom, foresight, and understanding, wherewith he protects and governs the whole church of God, and inspires, enlightens, and instructs all the true ministers of his gospel throughout the world. Or else they denote the seven elect spirits, mentioned chap. i. 4. See the note there.

7. & 8. To this highly dignified person did the Almighty Father then give the honour of revealing his future providences relating to the Christian church, and to that Roman empire under which it was so cruelly persecuted. Hereupon, the four creatures, and the twenty-four elders, fell prostrate before the Lamb, the Redeemer of mankind; offering up to him the most devout prayers, and solemn thanksgivings, and praises.

9. & 10. The subject of which praises was to this effect: "Lord and Saviour of God's people! who, besides thee, can be esteemed worthy to enter into the secrets of the Almighty Father, and diffuse his future counsels? Since to thy meritorious blood alone it is owing that we are made members of that kingdom, wherein

7 And he came, and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints:

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and

* Ver. 9. Sang a new song, i. e. an hymn peculiar to the Christian religion; an hymn to Christ; whereas, under the Old Testament, all public worship and praises were usually performed to God alone. Compare chap. xiv. 3. xv. 3.
tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying, with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and in the sea, and all that is therein, shall one day triumph.

14 And we that reign upon earth. See the note on chap. i. 6.

† Ver. 10. And we that reign upon earth. See the note on chap. i. 6.

‡ Ver. 13. Every creature which is in heaven, earth, under the earth, in the sea, &c. A Jewish phrase to express the whole creation, the same with that of Phil. ii. 9, 10, 11. The world taken from its beginning to the last end; including the living, and the dead that are to rise again. Christ is the Lord both of the dead and of the living. Compare Isa. xlii. 10, xliii. 23. xlv. 13. Where, and in many other passages, are the like exultations concerning the blessings of Christ upon his church.

13. In short, the whole rational world, methought, bore a part in magnifying the supreme Father, the Original of all mercies, the Fountain of...
of all knowledge and wisdom, the Creator of all things; and in celebrating the praises of Jesus Christ, for his redemption of mankind, and as the revealer of the divine will, and providences of God, to his church.

14. But particularly these emblems of Christ's body the Church cloathed up all with the most solemn and joyful AMEN; paying the lowest reverence and adoration to the Lamb of God.

Thus was represented the pure and primitive worship of the Christian church, to be performed toward God, and Jesus Christ, through all its periods of time upon earth. And it is called new (ver. 9.), as belonging peculiarly to Christians: For it is they only who worship God through Christ the only Mediator.

CHAP.

* So Sir Isaac Newton, taking his first hint (as I imagine,) from the remarkable words of the judicious Mr. Mede. "Canticum porro novum est, cujusmodi, post CHRISTUM mundo exibitum, Deo canitur—Altius in animo meo infidit, universum Cultus Evangelici MYSTERIUM eo contineri." Comment. Apoc. Par. 2. ad Cap. xiv; and Sir I. Newton Obscr. on Apoc. Chap xi.
CHAP. VI.

The Opening of the first Seals, wherein are shown the most Remarkable Occurrences in the Persecuting Roman Empire; from the Days of the Apostles, to the Fall of Paganism, and the Conversion of the Empire to Christianity. The several Particulars of each of these Events, answering to each Seal; and how those Prophecies or Seals were fulfilled.

And I saw the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come, and see.

2 And I saw, and behold, a white horse; and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

Ver. 2, 4, 5, 8. Behold a white horse—red, black, and pale horse. Here St. John plainly copies from the prophet Zechariah, chap i. and vi. where the conquering armies of the several nations of the world are described by four horses, and four war-chariots drawn by horses of these and the like different colours; denoting the several ravages and destructions they were to make, or had already made upon
A PARAPHRASE ON THE

Chap. VI.

his religion made by the ministry of
his apostles. " Thus were pre-
sented the terrible wars in Syria
and Judea, where Vespasian was
raised to the imperial dignity;
and returned to Rome in most
triumphant manner. Whole for
Titus, after him, subdued the
Jewish nation; destroying the ci-
ty, temple, and ceremonial wor-
ship of that obstinate people, ene-
mies of Christ's religion; and so
made way for the further ad-
vancement of the gospel doctrine
through all parts of this em-
pire *

And

upon each other, or upon the people and church of God.
And they are there styléd the four spirits, angels, or winds
of the heavens, i. e. war, or authors of wars; exactly
agreeable to this book, Rev. vii. i. ix. 14, 15. The white
horse, with his rider, in particular, in this place, and in
chap. xix. is an emblem of victory, and triumph; as
white garments are of innocence, and the reward of virtue,
chap. iii. 5. 6. 11. This is agreeable to that of Virgil.
Æn. iii.

Quotuor hic, primum omen, equos in gramine vidi
Tonduntus campum latè, candore nivali.

Which Anchises took for an emblem of war, and victory,
and a succeeding peace.

Bellum hæc armenta minantur
Sed tamen —
Spes est pacis, sit.

And Servius takes them to signify, and allude to the four
white horses, that were wont to draw the triumphal chariots
of the Roman victors. Compare Psal. xlv. 3. &c. and chap.
xix. 11, 12; and xvii. 14. of this book.

* The followers of Mr. Mede's interpretation make
this first seal to concern events past before St. John wrote
this Revelation; which they think to have been written
in the reign of Domitian. So they number these events
amongst
3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse that was red: and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

Amongst the things which he hath seen, ch. i. 19. Sir Isaac Newton, who thinks the Apocalypse was written much earlier, even in the time of the rest of the apostle's lives, must have accounted these events as future, amongst the things which shall be hereafter. The learned Vitringa, who agrees with Mr. Mede, as to the time of St. John's writing this book, yet thinks the events of this seal to be fulfilled after St. John's time. Accordingly he interprets this first seal as denoting the great successes and propagation of the gospel doctrine, from the reign of Nerva, to that of Decius; viz. for 150 years after St. John's death. In either way, Christ was a conqueror. I shall remark the several expostitions of this last learned person as I go along.
"that stood on the west side of the
"divine throne; to intimate, that
"the events should be brought to
"pass by a person that came from
"the western quarters of this great
"empire: For Trajan was a native
"of Spain, the most western part
"of it."

[And thus historians confirm and
clear the truth of this terrible pro-
phesy; telling us, that of the Greeks
and Romans there perished six hun-
dred thousand; of the Jews twelve
hundred thousand in those wars; and
that before they were quite ended,
more than two millions died a vio-
lent death. See the several histo-
rians as quoted by Mr. Mede, Mr.
Whiston, and the rest of the learn-
ed commentators .]

SEAL III.] 5. & 6. The third
scene I was called up to see by the
third living creature that stood on
the south side of the divine throne,
and bore the visage of a man; de-
sting, that what he was to show
me were transactions, in a reign or
two of this Roman empire, of a
milder and better kind than either
of the two former, or several of the
enfuing visions represented: even
times of strict justice, and of severe
restraint from injuries, oppression, and
violence in men's commerce and
dealings. Accordingly I was shown

5 And when he
had opened the
third seal, I heard
the third beast say,
"Come, and see. And
I beheld, and lo, a
black horse; and
he that sat on him
had a pair of bal-
ances in his hand.

6 And I heard a
voice in the midst
of the four beasts
saying, "A measure of
wheat for a penny,
and three measures
of

* This seal the learned Vitringa makes a prophecy of
the Christian persecution, by Decius, and Valerian. But
I own myself not convinced by his reasonings in this part;
and rather think, with Sir Isaac Newton, and the followers
of Mr. Mede, that the affairs of the church are not parti-
cularly meddled with till the fifth seal.

† Ver. 5. A black horse—Expressive of mourning and
sadness. Compare Lam. v. 10. Ezek. iii. 16.
of barley for a penny; and see thou hurt not the oil and the wine.

another emperor, mounted upon a black horse; with scales in his hand, the emblem of justice; and a voice, at the same time, declaring, that this would be a season, wherein, by the care of the prince, all the necessary commodities of life would be enjoyed at tolerable and reasonable rates, even after a time of great scarcity and failure of the fruits of the earth; and that the utmost check would be given to all cheats, thieves, knaves and oppressors.

This was verified in the reign of Septimius Severus, who was born in the southermost part of the empire, even in Africa; and in the reign of his son Alexander, who are both of them famed in the histories of the second and beginning of the third centuries, for these branches of good government. For in the reigns of the Antonines, and Commodus, there fell most dreadful calamities upon many parts of the empire, by excessive rains, locusts, earthquakes, &c. which ended in a sad scarcity of all manner of provisions; insomuch that the daily price of a man's labour would not buy him sufficient sustenance; this is expressed by the penny for one measure, (or about a quart) of wheat, and the necessary care that was requisite to keep men from cheating in the measure of oil, wine, &c. that were so excessive dear, which was effectually done by Severus, with whose diligent care

* Ver. 6. And see that thou hurt not the oil and the wine, for dishonesty, Do no wrong in (the measure of) the oil and wine.
A Paraphrase on the

"See the historians as quoted by the above named commentators.*"

Seal IV. 7. Upon opening the fourth part of this book, I was called upon by the creature that attended on the north side of the divine throne, to observe what devastation, misery and destruction was to fall upon the Roman empire, under a set of tyrants, the first of which was born in Thrace, in the northern quarter of it.

8. When behold! a merciless tyrant upon a pale horse, the emblem of death; with all the marks and symptoms of the four dreadful divine judgments, wherewith mankind are wont, in punishment for national sins, to be brought to an untimely end, viz. war and murder, famine and pestilence, &c. † [* All this the learned Vitringa understands of the scarcity of the true spiritual doctrine, caused by the heresies, quarrels, and disputes in and after Constantine's time; and of the care the churches took to suppress them. But this seems to be too far fetched; and so I leave it. See Mr. Daubuz upon the passage. † Ver. 8. His name that sat upon him was Death, and hell followed him. Note. Thus the Assyrian monarch was styled DEATH; the Israelites entering into treaty with him, is called making a covenant with DEATH, and an agreement with HELL or the grave, Isai. xxviii. 15. That is, with a prince who would be sure to ruin and destroy them. And the prophet Habakkuk, speaking of the same monarch, "He is a proud man, who enlargeth his desire as HELL, and is as DEATH; who gathereth unto him all nations and heapeth unto him all people." Habak. xi. 5. † Ibid. Over the fourth part of the earth, that is, says Mr. Mede, and Dr. Mote, over three fourths of the territories of the Roman empire; which (empire) is computed to have contained one third part of the (whole) earth: So that]
the earth, to kill
with sword, and
with hunger, and
with death, and
with the beasts of
the earth.

which characters were most ter-
ribly fulfilled in Maximinus De-
cius, and Galienus, and their im-
mediate successors. In whole
time no less than ten Caesars, and
thirty usurpers fell by violent
deaths; being murdered within
the empire, or slain in battle.
Thus the sword seemed to have
chosen out this period of time
wherein to satiate itself with the
blood of emperors and great men;
all persecutors of the church of
God. Maximin, with unrelent-
ing rage, and without any just
provocation, would often tor-
ment, with the cruellest deaths,
friends and enemies, women and
children, noble and ignoble;
without distinction of age, sex or
condition: and of these thou-
sands at a time. Gallienus was
so horribly savage as to lay waste
the cities, and depopulate the
territories of his own empire; so
barbarous to the very soldiery,
that fought for him, as to butcher
3000 or 4000 of them in a day.

In the following reigns * a

that three fourths of the one made one fourth of the other.
Others interpret it to signify the destruction of one fourth part of the people of the empire. Either of these ways may serve for the completion. See note on chap. viii. 6, &c.

* Ver. 8. With death, i.e. the pestilence. So the Hebrew pesilence is rendered by the LXX δαιμονία, death in the Old Testament. Exod. ix. 3. 2 Sam. xxiv. 13. And in many other places. δαιμονία. A mortality—as we (in our language) call the plague, emphatically, the sickness. These judgments of St. John are evidently the same with Ezekiel's four fore judgments, the sword, and the famine, and the
Zonar. "Plague, arising in Æthiopia, spread death over most parts of the empire for fifteen years; without intermission. And the Barbarians in the eastern quarters made such ravage of the fruits of the earth as produced a famine, that so thinned the inhabitants, that the remainder could hardly defend their lives from the wild beasts. These were the events which fell out from about the middle, to the latter end of the third age of the church.

SEAL V. 9. 10. Upon opening of the fifth part of the sealed book, I was presented with a deplorable fight of persecution upon the Christian church within the empire. A cruelty exercised for ten years together, begun by Dioclesian, and carried on by others; it was represented to me by a vast number of slaughtered Christians lying under the altar, as so many sacrifices to God; or else lying at the foot of the golden altar of incense; signifying that their constancy, unto the death, was an offering, a sweet favour, acceptable to God [for the scene was still a temple]; and whose souls as it were, called upon God, in humble

the noisome beasts, and the pestilence; which last is emphatically called death from the numbers that it sweeps away. See Ezek. xiv. 21.

† Ver. 8. Vitringa, according to his hypothesis, by which the affairs of the Christian church are principally pointed out in these four first seals, understands these characters to belong to the victories of the Saracens and Turks, in the eastern quarters of the empire; in divine punishment of the dissentions and vices of the eastern Christians. Here again the prophecy is fully accomplished, whether you take it to relate to the judgment upon the empire in the third, or the church in the seventh century.
And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled.

To which submissive and pious expostulations, an answer was returned; that they should patiently wait a while longer, till the glorious number of martyrs were fulfilled at the conclusion of the persecution; and that then such divine judgments should fall upon their adversaries, as would either convert or destroy them. That they should remember the words of Isaiah spoken of these very times (Isai. xxxvi. 20, 21.) Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself, as it were, for a little moment, until the indignation (the persecution) be over past. For behold the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity. In the meanwhile, methought, I saw these martyrs clad in white, as a token of assurance, that they were the persons had in honour in the church of God and Christ; and should be esteemed worthy of admittance into the principal rewards of his glorious kingdom.

Thus was described this terrible persecution, of which the history of those times is so full and clear; wherein so many thousands and ten thousands of Christian professors were slain, or banished for the true religion; which persecution,
A Paraphrase on the

12 And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as fig-tree castseth her untimely figs when she is shaken of a mighty wind;

14 And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places;

15 And ...
And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman hid themselves in the dens, and in the rocks of the mountains;

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the stars, to express the calamities brought upon the kings, princes, and nobles of a ruined government; the removing of mountains and islands, to express the pulling down of towns, idols, temples, &c. *

And finally, here was deciphered that universal consternation, that rage, flight and confusion; into which the heathen idolaters, of all degrees and ranks, were thrown; * when this famous emperor ruined the armies, pulled down the temples, and abolished the superfluities of pagan Rome; and, by degrees, he and his successors in the throne became the instruments of Divine Providence for destroying these works of the devil, and setting up the kingdom of the Great God, and the religion of the Son of God, through the greater part of this empire: so far at least as to deliver the church of Christ from the insults of pagan

* Ver. 12, 13, 14. See here how closely St. John follows the language and phraseology of the old prophets. Isaiah painting out the fall of Babylon by the Medes, says thus: "The stars of heaven, and the constellations thereof shall not give their light. The sun shall be darkened in his going forth; and the moon shall not cause her light to shine. - I will shake the heavens, and the earth shall remove out of her place, viz. I will stir up the Medes against them." Ifa. xiii. 10, 13—17. The same again in the destruction of Jerusalem. xxiv. 21, 23. Matth. xxiv. 29. And of Edom, Ifai. xxxiv. 4. in the very words of the 12th and 13th verses of this chapter. But such parallel passages are innumerable. See particularly Ifai. li. 16. Where planting the heavens, and laying the foundations of the earth, is explained by making Sion God's people or kingdom, i.e. erecting, the Jewish nation again into a new state or policy.

† Ver. 15, 16. Hid themselves in the dens and in the rocks, and said to the mountains fall on us. Exactly the words of Ifai. ii. 19. 20. See also Hos. x. 8. speaking of these very times, the latter days, viz. the times of the Christian church.
pagan idolaters, and from heathenish persecutions; and to encourage the free exercise of the Christian religion. ("And thus was fulfilled the great event of the fall of pagan idolatry, and of the Roman empires having Christian princes in its throne, in the famous transactions of the fourth century; begun by Constantine, Anno Dom. 312, and completed by Theodotus toward the latter part of that century. The particulars of the histories demonstrating the truth of this completion, may be seen in Mr. Mode, and such others as follow his interpretation.†")

By all which were (in great measure), verified the following words of Isaiah (Isai. xiii. 11. and xiv. 2, 3.), I will punish the WORLD for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. It shall come to pass in THAT DAY, i. e. the days of the Messiah, that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherewith thou (the church of God) wast made to serve (under heathen governments). They shall take them captives, whose captives they were, and they shall rule over their oppressors. See also xlix, 22.

† Ver. 15, 16, 17. All this grand revolution in the sixth seal, the learned Vitringa understands to be meant of the complete reformation from, and destruction of popery. I have followed the sense of Mr. Mede and his learned approvers; but let the reader apply it to which he judges best. See the note on chap xii. 7, 8, 9.
AND after these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth,

BUT I must observe, that Vitringa himself, very frequently, (in his Comment on Isaiah), allows that this destruction of the pagan religion by Constantine and his successors, was, in a high and great measure, a completion of the prophecy of this sixth seal; the first though not the full accomplishment of it.

Indeed, whoever strictly observes the manner of the prophetic writings will, I think, find many events of the greater or lesser kinds, described under the same figures, and in much the same strain of words: and the gradual as well as the final and last completion of prophetic mercies or judgments are wont to be set forth in the same language. See that excellent author on Isai. Vol. II. p. 287, and elsewhere.

* Ver. 1. That the wind should not blow. Thus the judgment of war upon Elam, are called the four winds of heaven, Jer. xlix. 36. & li. 1, 2. “I will raise up against Babylon a destroying wind; and will send upon Babylon fanners (i.e. armies) that shall fan her, and empty her land.” See also Jer. xviii. 17.
the final end of that empire, and of this whole world. But because these following occurrences were to be of a still higher nature; as consisting of divine judgments on that empire so terrible as gradually to destroy it; and of persecutions upon true Christians, arising from a general apostacy, and corruption of the true faith in the heads and members of this same Christian empire, so much more dreadful than had ever been felt from Rome in its heathen state; therefore it pleased God, for the comfort and encouragement of all sincere and good Christians, who might hereafter see, or feel any of these calamities, to draw out to me an emblem of his divine care, and gracious providence over all those who, at any time, were to suffer for Christ's religion, and kept their consciences and practices unstained with the idolatries and superstitions that would be brought into his church. And also (very probably) to denote a happy interval of rest and peace to the Christian church, between this first conversion of the emperors to Christianity, and the persecutions afterward to arise from their apostacy, and the judgments on their apostate empire, described by the following trumpets. The emblem was that of setting a seal or mark upon all such virtuous and courageous Christians; denoting, that God would never fail to distinguish, to own, to protect, and reserve them for the rewards of Christ's kingdom of glory. *Four of those angels

2 And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

* * * Ver. 1, 2, 3. See Ezek. ix. 1, 2, 3, 4, 5, 6. Where you see a plain instance, amongst innumerable others, of St.
And I heard the number of them which were sealed: and there were sealed, an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aaron were sealed twelve thousand. Of the tribe of Nephi were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. And the number of the sealed was an hundred and forty and four thousand. Which are the names of the twelve apostles, twelve multiplied into itself, viz. An hundred and forty-four thousand.

Who were appointed to denounce the following fore judgments, such as wars, tumults, &c. (called winds in the prophetic language), upon the several quarters of this persecuting empire (called the earth, sea, &c.) were commanded, methought, to stop their denunciations a while; until the seal was put upon all these Christians.

And in like manner as the heads of the twelve tribes of the Jewish nation represented the whole body of that people; so these good and faithful Christians are here styled the true Israel of God, who are built upon the foundation of the twelve apostles of Christ; steadily adhering to the doctrine and worship taught by them. So then this whole number of the faithful is made up of twelve multiplied into itself, viz. An hundred and forty-four thousand: intended not to signify a precise and exact

St. John’s making use of the same emblems, and ways of speech that were used by the ancient prophets. “The Lord said—Go through the midst of the city, through the midst of Jerusalem, and set a MARK upon the FOREHEADS of the men that sigh, and that cry for all the abominations that are committed in the midst thereof.—And he said, go and smite, let not your eye spare, neither have pity; slay utterly old and young, but come not near any man upon whom is the MARK.

† See chap. viii. 2, &c. Four of the same trumpet-angels.

‡ Ibid. Ver. 1, 2. The trees. As the earth and sea denote the several countries and quarters of a kingdom, so the trees signify the nobles and great officers in it; who are frequently called cedars and oaks, Isai. ii. 12, 13. xiv. 8. Ezek. xxxi. 3, 4. 16. and elsewhere. Thus, accordingly, grass signifies the common people.
exact number; but to show the number of sincere and virtuous Christians to be considerable. (even in the first ages of the reformation, as well as under the times of the persecuting beaten emperors); tho' small in comparison of the greater numbers of apostate and idolatrous Christians in the future times of the church, or of the vast increase of that number of the faithful in the future and full reformation of that church.

9. & 10. They were represented, I say, as a very considerable number, even in the earlier persecutions of the Christian church. But when, afterward, I had shown to me the more lasting and severe oppressions of the Antichristian times of this church; I found the numbers of these brave and resolute Christians to increase so, throughout the several dominions of it, as was past all the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and

and palms in their hands;  
10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.
13. & 14. Moreover, to give to me, and all future Christians, a clearer and more comfortable notion of this matter; one of the forementioned elders, methought, stept down from the throne, and asked me, if I fully understood the meaning of this vision, and who this palm-bearing company was designed to represent? My answer was, that I much wished he would please particularly to inform me. Know then, says he, that they signify all those pious and uncorrupted Christians who, in the depraved and oppressive times of the Christian church, hold fast their integrity; endure persecution for conscience sake; and by a steady adherence to Christ's religion, shine as illustrious members of his kingdom. In short, these are the persons foretold by the ancient prophets, and described as the great lights in the church of the Messiah.

Dan. xi. 33. 35. xii. 10. They that understand shall instruct many: Yet they shall fall by the sword, and by flame, by captivity, and by spoil many days; to try them, and to purge, and to make them white, even to the time of the end. And Zech. xiii. 8, 9. If shall come to pass (in THAT day, the times of the Christian church), that in all the land, faith the Lord, two parts therein shall be cut off, and die.

13. And one of the elders answered saying. Not answered as to any question foregoing; but spake, saying—as ἀπεκρίθη—"is often used in manner of Gnanah in the Hebrew. As Job iii. 2. Matt. xi. 25. xvii. 4. and elsewhere.

+ Out of great tribulation, ἐκ τῆς μεγάλης ἔρωτος, Out of THE great tribulation, the greatest that ever the church and people of God felt.
Chap. VII. Revelation.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall neither thirst any more, neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

15, 16, & 17. As such, therefore, God will, in every age, watch over them with an eye of heavenly love, providence and protection; until, at last, in the course of his divine dispensations, he will cause all superstitions, corruptions, idolatries and persecutions to cease: Christ will restore to his church the full enjoyment of peace, truth and righteousness; and change the face of things so, that his true worshippers shall enjoy a reign of universal security, and of all virtuous pleasures, even in this world upon earth; and a more glorious one in heaven hereafter for ever. [See and compare chap. xiv. 1—5. with chap. xxii. 1. Esai. xlix. 10, &c. t xxv. 8. xxxv. 10.]

* Ver. 16. Neither shall the sun light on them, nor any heat. The same with the sun shall not burn thee by day, &c. Psal. cxxi. 6. (See note on chap. xvi. 8.) Thus St. Peter calls the persecution of Christians a fiery trial, 1 Pet. iv. 12.

† It makes no great difference, as to the main design of the latter part of this vision (beginning at ver. 9.) whether it be meant of the true steady Christians in the church upon earth, or of the same Christians in their glorified state in heaven. I have interpreted it primarily in the former sense; not excluding the latter. The learned Mr. Lowman thinks it compatible with the latter only, whom the reader may consult.
The Divine Judgments to fall on the Roman Empire (the European Part of it principally) after it had received the Christian Religion. The four first of these, under the four first Angelic Trumpets, or Denunciations. These reach to the fall of that Empire, and end the Reign of the Caesars, The Completion of each of these four prophetic judgments.

1. & 2. And now began the divine predictions of those following heavy judgments that were to fall upon this persecuting Roman empire, in punishment of all its cruelties, exercised upon Christians, both in its Pagan reigns, and also particularly for its reviving and increasing those cruelties in its apostacy, and idolatrous corruptions, after it had received Christianity. These predictions were made at the opening of the seventh sealed part of the forementioned book of divine providences. And these judgments were represented to me by seven angels, now standing ready, each with a trumpet in his hand, to give their dreadful denunciations of them, and found, as it were, an alarm to the wars and miseries to come, in their turns, upon this empire. But before they were permitted to begin, I observed a considerable pause, and silence throughout the temple, or

3 And

* Which European part, Sir Isaac Newton judiciously observes, was the proper fourth beast or Roman empire. Observat. on Dan. p. 30, 31.
3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense which came with the prayers of the saints, ascended up before God, out of the angels hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth:

6 And there was given him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

7 And the smoke of the incense went up before God out of the angels hand.

8 Then I saw another angel come and stand at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

9 And the smoke of the incense went up before God out of the angels hand.

10 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

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18 Then I saw another angel come and stand at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

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64 Then I saw another angel come and stand at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

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67 And the smoke of the incense went up before God out of the angels hand.

68 Then I saw another angel come and stand at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

69 And the smoke of the incense went up before God out of the angels hand.
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arose thunders, lightnings, and earthquakes; as representations of the divine judgments and calamities intended to be brought upon this sinful empire. (Compare Ezek. x. 2.)

6. & 7. And now began the denunciations. The four first of them are the fame that were called the four winds; which four angels suspended from blowing, till the faithful Christians within this empire had received the new and fresh promise of divine love, protection, and reward; and till their prayers were offered up and accepted.

Trumpet I.] The first of these seven punishments was represented to me by a sight of a dreadful storm of hail, lightning, and blood, pouring down upon the Grecian quarters, the continent part of this empire. In these figures did the ancient prophets express the desolations brought by Divine Providence upon the sinful nations of the world. (" And thus is here described the havoc and ravages made by the Goths, mixed with other nations, in these parts of Europe, which is styled the third part of the earth. These nations came down upon these territories of the empire like hail for multitude, and like fire and blood for the ruins they brought upon men, and upon all the fruits

and there were voices, and thun

derings, and lightnings, and an earth

quake.

6 And the seven angels which had the seven trumpets, prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

* Chap. vii. 1.
† See Isa. xxviii. 2, xxix. 6, xxx. 30, xxxii. 19, Exod. ix. 23, Ezek. xiii. 13, Psalm. xviii. 13, and innumerable others.
‡ Ver. 6, 7, 8, 9, &c. The third part.] Every one knows that, till very lately, America, the fourth part of the earth, was undiscovered; and the ancients reckoned only three, of which Europe was one. See note on chap. vi. 8.
"of the countries, for ten or twelve
years together. This was the ful-
filling of this first denunciation, in
these dreadful wars, that began in
the latter end of the fourth cen-
tury." During which period, the
Christian empire, now growing cor-
rupt, was not only ravaged by these
barbarous nations, but suffered the
most terrible cruelties and calamities
under the successors of Constantine,
who destroyed each other; and his
royal line became soon extinct. To
which is to be added the inhuman
barbarities exercised under the reigns
of Constantius, Valens and Valen-
tian, upon their own subjects, the
best and worthiest in the empire.
All which is to be seen in Eutropius,
and more fully in Ammianus, Mar-
cillinus, the historians. See the his-
torians of these times, as quoted by Mr.
Mede, Mr. Whiston, Vitringa, and
others.

TRUMPET II.] 8. & 9. The sec-
cond denunciation, delivered by the
second angel, was accompanied with
the sad sight of a mountain all on
fire thrown into the sea; killing
everything in it; fish in the water,
and men in ships; till, methought,
the ocean itself was turned to blood;
as the waters of Egypt once were
by the miracle of Moses. This sea
to signify the Roman empire, espe-
cially the maritime parts, the western
quarters of it in Europe. Thus the
third part of the world was, by war,
and the sword, turned into blood.
("All which was fulfilled in the se-
cond invasion of barbarous nations,
when the Vandals and Visigoths,
and swarms of other people in-
vaded and took France, Spain,
Portugal,
"Portugal, great part of Germany, and, at last, Italy and Rome itself; by which last place, or else by Alaric the Goth who took and plundered it, is signified the mountain on fire. These were the judgments, and inexpressible desolations in these western parts of the empire, in the beginning of the fifth century." And they are expressed here, concerning Rome, in the very language of the prophet Jeremiah concerning the old Babylon. Behold, I am against thee, O destroying mountain, saith the Lord, I will roll thee down from the rocks, and make thee a burnt mountain, &c.)

Jerm. li. 25, 27. 30. 58.

Trumpet. III.] 10. & 11. The third angel foretold a dreadful continuation of the forementioned invasions by the barbarous nations. It was represented to me by the appearance of a vast fiery meteor, falling from the sky upon the rivers and waters, that is to say, either upon the Roman provinces in general; or else particularly upon those fine provinces lying along the Danube and the Rhine, the greatest rivers of Europe. This star, or fiery meteor pointed out some eminent person or persons, leaders of armies, to harass and ravage this empire, or the empire itself which was to be ravaged by him. And he has the name of wormwood given him, to express the bitter calamities he was to throw these countries into.*

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:

11 And the name of the star is called wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12. And

* Ver. 10. A star fell from heaven. It makes no alteration either in the sense, or the completion of this part of the vision, whether by the star be meant the person that brought their
Which prophesy was sufficiently fulfilled in the middle and latter part of the forementioned fifth age of the church. For, in Cent. vi.
the year 452, Attila, with a prodigious army of Huns, i. e. the Tartars, Scythians, &c. invaded the western parts of this European empire, about the Danube and Rhine, carrying all before him; and for the ravages, and defolations he made, became what he delighted to call himself, viz. The scourge of God, and the terror of mankind. In the year 427, Genseric king of the Vandals entered Africa, beat the Romans, and took Carthage the capital city. In the year 455, he attacked Italy; took Rome, Naples and Capua, and carried away their choicest treasures, and the chief of their people into Africa. Finally, in the year 472, Rome was again taken, and plundered; and in 476, the emperor, deprived of most part of his dominions, was, in one year's time, conquered by Odoacer, king of the Héruli.

But these last mentioned victories rather belong to the following trumpet.

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these calamities on the empire (as some think), or the emperor, with the empire, that fell by them; as the excellent Mr. Mede thinks. If it were the latter, it is just such an expression as that of Ruth i. 22. "Call me no more Naomi, but call me bitterness (Mara), for the Lord hath dealt bitterly with me."

* Ver. 10. A star fell from heaven. This is true prophetic language. See Jer. xiii. 16. Isa. xiii. 10, 11. Ezek. xxxii, 7, 8, Numb. xxiv. 17. Dan. viii. 10. Isa. xiv. 12.
† Sigonioius.
TRUMPET IV.] 12. The fourth angel sounded the complete fall of this apostate western empire, and an end of the very name and title of the Roman Cæsars. This was represented to me by a darkness spread over the sun, moon, and stars, that is to say, the ruin of a monarchy; of its princes, nobles, subordinate magistrates, and powers *. [ "And thus it was fulfilled, in this empire of Europe, styled the third part of the then known world; when the Vandals and Heruli under the forementioned princes, took, and sacked the city of Rome for fifteen days together. Whereupon Augustulus, the last emperor, laid down the purple, and abdicated the government. And by these wars and conquests, which reached from the fourth to the latter end of the sixth century, this empire was broken into the ten kingdoms, which, with some small alterations, have remained in Europe †

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day thone not for a third part of it, and the night likewise.

† Viz. France, Spain, Sweden, Denmark, Portugal, England, &c. What names they formerly had, and what alterations they may have undergone, either in name or number, the reader may see in Mr. Mede, Mr. Jurieu, Mr. Whitton, Mr. Daubuz, Sir Isaac Newton, and others. And see our learned Bishop Chandler Vindic. Christian, Vol. I. chap. ii. sect. 3. and sect. 2. and Dr. Hen. More, Mylt Iniq. p. 213, 214. Moreover, it is fit to be remarked, that, in the scripture language, the word kings signify all kinds of ruling powers, monarchies, republics, democracies, succesive or elective. Thus, in ver. 18. of chap. xvii. the great city (ROME,) which reigneth over the kings of the earth, i.e. over all governors or governments whatever. And it is well observed by Mr. Lowman, " that
And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, ever since to this day. Which ten kingdoms also are the same with the ten toes on the feet of Daniel's image of the four monarchies of the world. (Dan. ii. 40, 41, 42, 43.) These being a mixture composed out of the fourth or Roman monarchy; part of iron, part of clay, of different interests, and of different strength. Thus is completed what the prophet Daniel foretold under that part of the image, and under that beast, whereby is meant the Roman, or fourth monarchy, broken into these kingdoms. Dan. ii. 33. 42. vii. 7. 25. His (the image's) feet were part of iron, and part of clay. Whereas the feet of the feet and toes, part of potters clay, and part of iron, the KINGDOM shall be DIVIDED, and shall be partly strong and partly weak. The fourth beast (monarchy) had ten HORSNS. The ten HORSNS are ten KINGS.” See chap. xvii. 12.

13. These four first denunciations, though great, and thus terrible in their corresponding events, may yet be well styled the four lesser ones, in comparison there is no occasion to seek after the precise number of ten kingdoms or governments, after this division of the empire.” The number ten (as also seven) being frequently used as a certain for an uncertain number; intending to express several or many. As I have remarked before from other authors.

* Pedes vero partim ferrei, partim fistiles, dividendum esse Romanum Regnum; ita ut nunquam inter se coeas, praefigurant quod sequere implebant eft. Siquidem jam non ab uno imperatore, sed etiam a pluribus, semperque inter se armis aut stiridiis dissentiendum, res Romana administratur.

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comparison of what is to follow, under the three last, upon this European world, now considered as degenerated, from a truly Christian, to a corrupt and Antichristian kingdom. Accordingly, before the fifth angel uttered his prophecy, there flew a particular angel around the heavenly assembly, crying forth, in tremendous accents, the still more severe woes and punishments to fall upon this broken kingdom, now full of superstition, vice and depravity, brought in by Christians themselves.

CHAP. IX.

The Judgments foretold to fall upon the European Part of the Roman Empire, by the Armies of the Saracens and Arabians; in the fifth Trumpet, or Denunciation. That of the Turks in the sixth Trumpet. The Eastern and Greek Parts of the Empire quite lost by these Wars. The Western Parts, under Rome, and Roman Catholic Governments, remaining still unreformed; notwithstanding these severe Judgments and Warnings.

Trumpet V.] 1, 2. & 3. Behold! Now and the fifth angel found

a woeful judgment indeed! foretold to fall upon this broken empire of

* In the vices of these times, it ought to be remarked, what a deplorable share the Christian clergy had. Sulpitius Severus (to omit others) gives a sufficient testimony. "Tanta hoc tempore animos eorum (ministrorum) habendi cupidio, veluti tabes, incellas: inhiunt possessionibus, praeda excollunt, auro incumbent, emunt, venduntque, quaestui per omnia studunt. At qui melioris propositi violentur, neque possidentes, neque negociantes, sed multo turpissi, sedentes muneris expectant, atque omne vitae decus mercede corruptum habent, dum quasi venaelem praeferunt sanctitatem." Lib. i.
fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened, by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth; and unto them was given Rome, like another pestilential meteor from heaven. It was represented to me by the bursting open, as it were, of the infernal pit* of hell itself; from whence issued out an horrid smoke that darkened the whole sky; and in that smoke a flight of locusts, with mouths and teeth, to devour the fruits of the earth; and stings like those of scorpions, to torment men withal. “By all which, in the same figurative language used by the prophet Joel, in describing the Assyrian armies, Cent. 7, 8, Joel i. 6. ii. 5, 6, 7. are here described the terrible forces of the Saracens and Arabians under Mahomet and his successors their leaders; invading and ravaging

* Ver. 1, 2, 3. Bottomless pit—locusts—This is an allusion to the manner of locusts, which, as Pliny, and the eastern historians tell us, breed in pits and deep slimy holes, in the latter part of the summer; and, from the eggs or spawn there laid, arise the vast swarms in the spring following.

† Thus that prophet expresses the comparison, the locust my great army, and the northern army, chap. ii. 20. 25. See ver. 7. and 9. below. I observe no further of these Saracens but that they were the descendants of Israel; of whom (and in him, of his posterity) the scriptures foretold, that he should be a wild man, Gen. xvi. 12. In the Hebrew it is, a wild ass of a man, i. e. like one of the fiercest and most terrible creatures upon earth; as the wild ass is described by old writers. Accordingly, Ammianus Marcellinus describes the Saracens to be nationem perniciosam; qui retro citroque discurrentes, quicquid inventire poterat, momento temporis parvi amabat, milvorum rapaci vitae similes.” Exactly agreeable to the formentioned scripture, “His hand shall be against every man, and every man’s hand against him.” And their very name, in the Arabic language, is El-Sarak, a wild robber or plunderer. See our learned countrymen R. Fuller Miscel. lib. ii. cap. 4. and cap. 12. and Bochart Phaleg. lib. iv. cap. 2.
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not only the European kingdoms, or third part of the world, but large tracts of both Asia and Africa: whose false and impious religion was as smoke and darkness arising from hell; and his armies slyly resemble locusts for multitude; and and both of them together, as mischievous to the minds and liberties of a country, as the poison of serpents is to the human body.

Which will be found to be the true interpretation of this vision by every particular character in the following verses.

4. For, in the first place, these invaders were permitted by Divine Providence, to exercise their cruelties upon no parts of the empire, but such as were over-run with idolatry, superstition, and false worship: Such were the whole eastern and Greek churches, with Italy, Spain, Portugal and others in the west. The few who remained untainted in the general corruption, in some parts of Savoy Piedmont, Milan (the fore-runners of the Albigenses and Waldenses) being quite exempted from these miseries*.

5. Again, it was permitted to these ravaging armies not totally to subdue, and make an entire conquest of those parts of the empire which they invaded; but only to plunder, harass, and vex the inhabitants, during the whole time of their invasion, which was principally in the summer season of every year; even as locusts, during the four

* Ver. 4. This is the ingenious interpretation of Mr. Whiston, and I know none so probable.
6 And in those days shall men seek death †, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were like unto ‡ horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces summer months, they usually live through, are perpetually consuming and spoiling the fruits of the earth on which they light. *

* Ver. 5. Five months.] I here explain this phrase according to the sense of M. Jurieu, and the learned Dr. Henry Viole. For a further sense of it, see verse 10, and Mr. Daubuz upon this chapter, who has most fully and historically explained it. And see in Mr. Lancaster’s Dictionary prefixed to his Abridgment of Mr. Daubuz’s Commentary, under the word Locust.

† Ver. 6. And in those days men shall seek death. So Joel ii. 6. “Before their face the people shall be much pained, all faces shall gather blackness.”

‡ Ver. 7. Like unto horses. Exactly as the prophet Joel described his locusts; Joel ii. 4. “The appearance of them is as the appearance of horses, and as horsemens, so shall they run;” and ver. 7. “They shall run like mighty men, like men of war; and they shall march every one on his ways, and shall not break their ranks.”
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had golden crowns upon their heads; to denote the many kingdoms they were to conquer; and their teeth were like the teeth of lions, to express the terror of their arms. And as another particular mark of these same people, they wore their hair very long down their backs; the known custom of the Arabians. Others of them tressed up and plaited their hair in an effeminate manner; a proper symbol of the luxury and lechery of the Saracens.

9. & 10. And as they were hideous and frightful, so was the armour they wore; their breast-plates seemed so strong as to make them invulnerable; they had wings to signify the swiftness of their conquests; and, when they took their flight, the sound of them was much like that of an army of Arabian horse rushing into battle. Nor had these creatures power to hurt and destroy with their teeth were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.*

9 And they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots † of many horses running to battle.

10 And they had tails like unto scorpions, and there were

* Ver. 8. Teeth of lions. Locufis, says Pliny, will eat through every thing, even the very doors of houses. "Omnia morsu erodentes, et fores quoque teñorum." See below. And thus, Joel i. 16. calls his locusts a "nation that is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion."

† Ver. 9. As the sound of chariots, &c. Thus Pliny speaks of these creatures the emblems of destruction: Namque et grandiores cernuntur, et tanto volant penrarum fridore, ut aliae alites credantur: i. e. Some of them are so large, and make so dreadful a noise with their wings, that (when they fly in vast bodies together) one would take them to be birds of a large bigness. See Plin. Nat. Hift. lib. ii. cap. 29. And Bochart Hierozo, lib. 4. where is a full historical account of this animal. So the prophet Joel ii. 5. "Like the noise of chariots on the tops of mountains that they leap; As a strong people set in battle array."
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were fangs in their tails, and their power was to hurt with five months,
tooth only, i. e. with their military power; but, like scorpions, stung and
tormented the world with a poisonous tail, i. e. * with the poison of a false and wicked religion. Or, again thus; they did not only commit these ravages in the former ages of their empire in the east, where the chief heads of their forces first resided; but the latter times of them were as terrible in the west. So that, in every sense, in both head and tail; from first to last, these creatures were to spread desolation and misery. Which the armies before mentioned actually did, for about 150 years in the east, and nearly for the same space of time in the western parts of this empire; each of which periods is five months; putting the days of so many months for so many years; according to the known manner of the prophetic language.

* Ver. 10. And they have tails like scorpions, and stings, &c. | How exactly does this correspond with the prophetic language! Isa. ix. 14, 15. "The Lord will cut off from Israel head and tail. The ancient and honourable, he is head: and the prophet that teacheth lies, he is the TAIL." And again, Psal. Ixviii. 3, 4. "They go astray and speak lies. Their poison is the poison of a serpent." And again, Psal. xiv. 5, "With their tongues they have deceived; the poison of asps is under their lips."

† Ver. 9, 10. When the reader has consulted the several learned writers upon this passage, he is to choose which of these interpretations he thinks most agreeable; or whether the whole of what is here said be not warrantable from the text.

† See Prov. xxx. 27.
answer, both in their names and characters, to the nations here described, viz. Mahomet and his successors. He is truly styled the angel of the bottomless pit; a monster risen from hell, and instrument of the old serpent, the first enemy and destroyer of mankind; which last title he has full right to, from its being made one of the principal laws of his religion, That it must be propagated by the sword, instead of miracles: Which maxim was what greatly pushed his followers to enter upon these wars, and commit these deflations. Which deflations, in the east first, and then in the west, continued from the seventh to the tenth century and upwards.

12. Thus much of the first denunciation to which a special woe upon this degenerate Christian Roman empire is annexed (being the fifth in number); the two next now follow.

TRUMPET VI.] 13. & 14. The sixth judgment upon this Roman empire, now considered in its second period, that is, in its corrupt Anti-christian state, was thus represented and foretold. A voice, methought, from the golden altar† in this temple (that was the scene of these visions), commanded the sixth angel that gave which is the angel of the bottomless pit, whose name in the Hebrew tongue is * Abaddon, but in the Greek tongue hath his name Apollyon.

12 One woe is past, and behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar †, which is before God.

14 Saying to the sixth angel which had the trumpet,

Loose

* Ver. 11. Angel of the bottomless pit, Abaddon. See note on chap. xii. 12.

† Ver. 13. A voice from the four horns of the golden altar.] The observation of Mr. Daubuz on those words is very ingenious, viz. that the voice coming from the altar imported, ‘That the sins and vices of the Christians had not been repented of, notwithstanding the former judgments inflicted on them; and therefore no expiation being made for them, were now to be more dreadfully punished.’
Loose the four angels which are bound in the great river Euphrates. For they did not only harass and plunder, as the Saracens and Arabians did, those parts of Europe.
(styled the third part of the world), which they invaded, but made entire conquests of the nations they attacked. All Greece, and the whole eastern branch of the Roman empire was possessed by them, and never lost since. They stood ready prepared, as instruments of Divine Providence, to punish the idolatries and superstitions of this pretended Christian, but really Antichristian empire; they were ready at any year, or day, or time that God should please to call them in, or restrain and recall them again. Or, if we count the number of days contained in a year, and a month, as so many years, in the usual prophetic way; so long did they, in fact, execute their tyranny, even in a large tract of the western empire, viz. for three hundred and ninety years and upward. And thus were they prepared for so long a time; viz. from A. D. 1063 to 1453 inclusive, when Constantinople was taken.

16 And

* Ver. 15. The third part of men; i. e. the Asiatic or Greek empire.

† Ver. 15. The reader may see the calculations of this rise and progress of the Turkish empire in Mr. Mede, Sir Isaac Newton, Mr. Whiston, and Vitringa, which last learned man agrees, in the main, with the former expostors in this explanation; as does Mr. Daubuz.

But I will not omit to acquaint the reader with the remark of Mr. Lowman, concerning this sixth trumpet prophecy, viz. That to interpret it of the rise and progress of the Ottoman Turks, seems inconsistent with the order of this book; the fulfilling of the last prophecy ending about A. D. 656, and this not beginning till the year 1300, and upward. But Mr. Jackson makes it begin 1070; Address to the Deists.
16 And the number of the army of the horsemen were two hundred thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breast-plates of iron, and girdles of brass: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 In Deists. I was aware of this great chasm; and, if it were certain that St. John intended to mark out not only periods successive to one another, but successive also in close and immediate order of time. I should think it absolutely necessary to agree with him in interpreting this of the further invasions of the SARACENS. Let the reader see the comment of that learned and diligent gentleman, and then judge for himself. Also the learned Mr. Jackson's Letter to the Deists, wherein the events of these two woes are most critically drawn and adjusted from the historians of those periods.

* See Mr. Jackson's Address to the Deists, page 105, 106.
19. In short, these dreadful powers are thus far the same with those in the foregoing vision, ver. 10. that they were to afflict and torment all mankind, like monsters with lions mouths, and serpents tails; to ruin their bodies and estates by force of arms; and poison their minds with a false and wicked religion; and from the beginning to the end of their conquest, were to spread error and misery wherever they came.

20. & 21. And though the gracious end of Providence, in this, and the foregoing judgments upon this corrupted Christian empire, was, to cause men to consider, and reform the several abuses of the gospel light they had so long enjoyed; yet were these intentions of Heaven frustrated by an irreclaimable temper universally prevailing. "For even the western Christians, under the influence of Rome, and the Roman Catholic governments, who

\* Ver. 19. Their tails were like unto serpents, and bad heads. Note, Very probably this may be an allusion to that sort of serpents, which Pliny and other naturalists speak of, that had two poisonous heads, one at each end of their body. As Mr. Lowman has well observed.

† Ibid. Their tails, &c. See the note on verse 10.

‡ Ver. 20. Idols of silver—and stone, and of wood. In the Roman pontifical the highest worship (Latria) is determined to be given to the Holy Cross. And Thomas Aquinas, "their great doctor, says, we speak to the Cross, and pray to it, as if it were Christ crucified upon it. Hail, O Cross, our only hope, in this time of the passion! increase the righteousness of the just, and to give pardon to the guilty." Part 3. Quest, 25. Artic. 4. Office of the Blessed Virgin Mary, pag. 490.
21 Neither repenteth they of their murders, nor of their forgeries, nor of their fornication, nor of their thefts. They had seen the eastern and Greek churches thus punished, and quite destroyed, for their superstitions and vicious practices; yet even they still continued on in the practice of idolatry, saint worship, and image worship; nay, would not so much as reform that cruel spirit of persecution, nor of putting cheats, delusions, and impostures upon the understandings, and properties of mankind.

By all which are most remarkably fulfilled the predictions of Daniel concerning these very times and events. Dan. xi. 40, 43. where, having spoken of the "king that should do according to his will, and exalt himself, not regarding the gods of his fathers, nor the desire of marriage, but worshipping Mahuzzims, i.e. saints, angels, tutelar saints, &c. Whereby is meant the Christian Roman * See Chap. ii. 5. with the note there. § Ver. 20. Worship devils, vales daemona, Demons, imaginary saints, mediators, tutelar saints. ¶ Ver. 21. By the judgment described in these six trumpets, upon the Christian church, the best commentators observe, very rightly, a particular respect had to the vices and corruptions of the clergy, all along from after Constantine to Justinian, and so forward to the 14th and 15th centuries: and that herein were most eminently fulfilled those predictions of Isaiah, concerning this very people of God. Isai. lvi. 9, 10, 11, 12. Jer. xii. 9, 10. "All ye beasts of the field (called beasts of the people) come to devour; yea all the beasts of the forests. For his watchmen are blind; they are all ignorant, dumb dogs, sleeping, loving to slumber—greedy dogs—shepherds that cannot understand—all look to their own way, every one for his gain, &c." See the excellent Vitringa upon those verses. And compare Ezek. xxxiv. 1, to the end.
Roman powers degenerating into all
degrees of superition, and idola-
try; he adds, and at the time of the
end (i. e. toward the declension of this
Roman state), shall the king of the
south*, i.e. the power of the Sarea-
cens put at him. And (after that)
the king of the north†, i.e. the
TURK, shall come against him like a
whirlwind, with chariots and with
horsemen, and with many ships, and he
shall enter into the (Grecian, and then
the western) countries, and shall over-
flow, and pass over. And he shall
enter into the glorious land (the land
of Judea) and many shall be over-
thrown (in great wars there); he shall
stretch forth his hand upon the coun-
tries, and the land of Egypt shall not
escape.—And the Lybians (Africans)
and Ethiopians shall be at his steps.
All which nations compose the em-
pire of the Turks.

CHAP. X.

The next great Part of this Prophetic Book; containing new,
and fresh Representations of Futurities, in an Open Book.
The Meaning of that Phrase. Christ gives the Book to St.
John. His eating the Book, what? The Prophecies con-
tained in it consist of clearer Descriptions of some Events
already past, and of most evident Discoveries of the Anti-
christian

* Ver. 20. The king of the south—because Arabia, the
first original of the Saracen power, lay southward of Judea.
† Ibid. The king of the north—because the country, from
whence the Turks came, lay north of Judea.
AND I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.

HAVING thus far had representations made to me of what was to befal the Roman empire; first in its heathen state, until the fall of Paganism, and the establishment of Christianity in the said empire; as also of several principal occurrences therein, after its conversion; and of what related to the church contained in it, more especially in the eastern and Greek branches of the church; until, for the superstitions, and idolatries brought into their doctrine and worship, they are overrun and destroyed by a foreign power, and false religion; I was now to enter into a new and fresh view of things; which were to consist partly of some clearer representations of what had been already shown me; but principally of the rise, progress, and destruction of that corrupt, and Antichristian power, now already prevailing, and afterward growing up to a monstrous head in the western quarters of this European church, and empire. That thus I might have a full and comprehensive sight of the Divine Providences over this whole church of God, until the setting up of Christ's kingdom of righteousness here upon earth, and the last judgment of the world, under the seventh trumpet, or denunciation.

These fresh revelations were begun by Jesus Christ himself; who now appeared (in the heavenly temple before
A PARAPHRASE ON THE

before described), in much the same glorious and majestic form as he did in chap. i. 13, 14, 15, 16. (See the paraphrase there).

2. The manner wherein these things were foretold me by Christ, this great angel of the covenant, was in a variety of visions contained in a book he now held in his hand. (Whether it was the same book* with that before mentioned, once sealed up, but now opened, and containing these further prophecies; or another different one, is not here expressed; however it is called an open book †; signifying either that it was already opened, viz. that part of the seventh seal, which contained the events of the seventh trumpet; or else that the matters contained in it were clearer and plainer; the characters and marks of things and persons relating to the Christian church represented more indubitably than those in the sealed book). This glorious person, to command a greater reverence, and attention to what he was going to declare, stood forth, methought, with one foot upon

2 And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth,

* Ver. 2. As Sir Isaac Newton thinks, and also Dr. More. Or, a part of the former book, as Mr. Lowman, with great probability, conjectures.

† Ver. 1. & 2. Another mighty angel—in expressing who this angel was, I follow the opinion of most of the learned writers. The ingenious Mr. Daubuz makes it to be the representative of Luther. And agreeably to that interpretation, he understands the seven thunders, ver. 3, 4, to be the seven European kingdoms which first established the Reformation, to the great terror of popery. The difference between our expostions is not so great as to carry, either of them, the least inconsistency with the principal intention of the whole vision.
3 And cried with a loud voice, as when a lion roar-eth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not.
"but referred to be explained by
"the seventh trumpet; and, per-
"haps, may mean the seven voices
"of the angels, in the xiv. chap-
"ter."

5. 6. & 7. In the mean while, in full assurance, that both these, and all other divine predictions concerning the present, or future condition of the Christian church should be faithfully and finally completed; he lifted up his sacred hands to Heaven, in the same manner as Daniel saw him do (Dan. xii. 7.) and, in the name of the Almighty and Eternal Father of all things, protested, that whatever the said Daniel, or any other prophet had foretold concerning the kingdom of

5 And the angel which I saw stand upon the sea, and
upon the earth, lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven and the things that therein are, and the sea and the things which are therein, that there should

* Ver 6. & 7. The mystery of God.—As he hath declared by his servants the prophets. These two verses are a demonstration, that the judgments denounced against Babylon, Edom, Tyre, Egypt, &c. and the great mercies and glorious estate promised to Jacob, Zion, Jerusalem, &c. in the ancient prophecies, were not designed to be merely and ultimately understood of those idolatrous nations, and of the Jewish church then in being; but of the church of true and faithful people in the several dispensations of religion, and of the enemies and persecutors thereof: and principally in the latter times of the Christian dispensation. This is the mystical (spiritual) meaning of those prophecies; the proper key to them. And for a still further demonstration of this great truth, let it be observed that, whatever was the vulgar, national, notion of the Jews, about a temporal glory of the Jewish church, under the Messiah; their learned Rabbies understood the prophetic descriptions in a spiritual sense and of the future state. Maimonides expressly says, "this is the frequent meaning of the mountain of God's tabernacle, court, temple, house of God." So Solomon Tarchi, and several others of them. See their words in Rhenford, Sect. Diff. 11. and Mr. Chapman against Mor. Phil. Vol. I. p. 512.
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REVELATION.

should be time no longer.

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book, Christ, and the glorious success of it here upon earth, in the latter times; should be all punctually fulfilled, and particularly that part of Daniel's prediction, that the reign of the Antichristian kingdom of idolatry and persecution was to continue, after it is in its full height, but for a time, and times, and a half time; i.e. for twelve hundred and sixty years, and no longer; should be verified in the period of this seventh trumpet, now shortly to be declared; and then should Christ's kingdom of glory begin.

8. & 9. To proceed, the voice then directed me to go up to Christ, who was still standing in the same posture; and beg of him so let me read and understand the contents of this book of futurities. Take it, says Christ.

* Ver. 7. When he shall begin to sound. ἐν ταῖς μαλλα σαλπικιαῖ—when or while he shall found.

† Ver 6. That there should be time no longer—i.e. Antichrist's reign should last no longer than 1260 years; from its full height to its fall; or at least, to such a degree of its decay as would certify its total ruin before the end of this period. See the learned Dr. Clarke's note in p. 44. of his connexion of S. Prophecies; and Dr. Hen. More Myst. Iniquity, part 2. book 2. chap. vii. and the note on chap. xiv. 8. of this book, and on xii. 3. 9.

Or again, the learned Dr. More well observes, the meaning may be this, viz. there should be time no longer than during the days of the seventh trumpet—i.e. the period of the seventh trumpet should put an end to all God's dispensations with mankind here upon earth. Dr. More, Apoc. Apocalypscos, p. 100. Or, latex. ἡ χριστός τὰς εἰς τοὺς. The time shall not be yet, i.e. The time of Christ's kingdom of glory, the flourishing state of the church shall not be yet; but shall be in the days of the seventh trumpet, as Mr. Daubuz interprets it, followed herein by Mr. Lowman. Both senses are perfectly agreeable to the text.
Christ in the same way as Ezekiel took his, (Ezek. iii. 1, 2, 3. Sign of man eat this roll, and go speak unto the house of Israel. So I did eat the roll, and it was in my mouth as honey for sweetness.) And Jerem. xv. 16. Thy words were found, and I did eat them; and this word was unto me the joy and rejoicing of mine heart), eat it, i.e. digest and thoroughly understand it. But be assured, it will have the same effect upon you as his had upon him. Your desire of knowing the futurities of Divine Providence will be gratified; the glorious promises you will see made to the church of Christ will please and delight you: but, when you come to the fight of what corruptions, idolatries, and perfections this same church will first undergo, before these days of glory are to come; you will be astonished and confounded.

10. And just so it was. The sight I gained of these future events created in my thought a strange mixture of delight and pain, of pleasure and vexation.

11. You see now, continued Christ, what it is you are to describe, and foretell, viz. the whole series of divine providences over my life, which is open in the hand of the angel which standeth upon the sea, and upon the earth. 9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and eat it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many people.
people, and nations, and tongues, and kings.

church, from its first establishment in the Roman empire, to the end of the world: and, now, in particular the dealings of God with it in its last corrupt and Antichristian state, until its wicked powers are destroyed, and my true kingdom be exalted in their place. This is what you are further to write, for the relief and comfort of all sincere and good Christians; and as a sufficient warning to all kings, princes, and people, who shall be promoters of superstition, cruelty, and idolatry. And these things shall be explained to you in the following figures, emblems, and representations.

CHAP. XI.

This Chapter is an Epitome, or Summary View of the Christian Church, and of what is to befall it, under the Period of the first six Trumpets; by the Figures of a Temple measured and laid out, and of the two Witnesses. The same short Summary of the Events of the Seventh Trumpet, or Period of Woe to the Antichristian Powers.

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and

1. & 2. FIRST, then, in order to give me a clear idea, and, as it were, an epitome, both of the true Christian, and Antichristian church; this great angel bade me now consider the Christian church, in general, under the notion of a temple.

* Ver. 1. Measure the temple of God, i. e. The Christian church. Thus St. Paul, 1 Cor. iii. 16, 17. Ye are the temple
A Paraphrase on the

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temple. As the Jewish temple formerly was the place of God’s true worship; so now, under the gospel, the Christian world is the (spiritual) temple of God, the true and only Jerusalem in which he dwells. You remember, says he, the prophets Ezekiel* and Zachariah had the temple measured; as a prophetic assurance, it would be rebuilt again, after its destruction by the Babylonians. In their cafe the whole city and temple was measured, and laid out; because the whole was to be rebuilt as (in a great measure at least), the acceptable place of God’s worship. But you are to look upon the Christian church in another manner. When you consider it, you must divide it, indeed, into two principal parts, as the Jewish temple was, viz. the inner and the outward court; or the holy, and the common place of worship. Thus must you, in your thoughts, divide the Christian church into two parts; and esteem and measure out its professors under two denominations, viz. the inward, true, and sincere professors, the uncorrupt worshippers of God, and Christ; and the more numerous professors, in mere name, and mode, and form; them that worship therein.

2 But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

And the temple of God—The temple of God is holy, which temple the (Christians) are. And St. Peter calls Christians, lively stones, built into a spiritual house or temple, 1 Pet. ii. 3, 4. Accordingly the scene of these visions is a temple, chap. iv. 1. of this book. Wherefore, when Antichrist, the man of sin, is said to sit, i. e. to rule in the temple of God, 2 Thess. ii. 4. it must mean, that he (that ruling power) is to be professedly Christian, and under that name, to corrupt and persecute the church of Christ. See G. Downham Antichrist, Book I. chap. 2. and Vitringa on Isai. xiv.

* Ezek. xl. &c. Zach. ii. 1, &c. and i. 16.
the external part of the church. The first of these will point out to you the pure and primitive church, and the followers of it; the latter the corrupt and Antichristian body; the bulk of which will consist of little else but superstitious, idolatrous, and immoral professors, under the name of Christians; and under governments, and in communities, called Christian, but not really such; who, as Antiochus once profaned the Jewish sanctuary, will over-run the Christian world with corrupt and heathenish worship, for the course of forty and two months; which, in Daniel’s prophetic language, is *twelve hundred and sixty years (Dan. vii. 25.). Thus must you measure, and esteem none but the sincere and virtuous part, as the real church of Christ, in any age whatever.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth.

* Ver. 2. & 3. Forty and two months—or one thousand two hundred and three score days, i.e. years. Daniel calls this period a time, and (two) times, and half a time; now, a time in Daniel signifies a year.—Seven times passed over Nebuchadnezzar, Dan. iv. 25. x 13. St. John here puts days for years, and his number of 42 months, resolved into days, standing for years, are the same with Daniel’s time, times, and half a time. Thus Ezek. iv. 5, 6. Forty days, each day for a year. And so Numb. xiv. 34. See on ver 9. note ibid.

† Ver. 3. My two witnesses. Note. The interpreting the two witnesses, as signifying the small comparative num-

H
be but few, and those few have but a miserable time of it; will be treated by the majority with great contempt and oppression. And as, in the rebellious nation of the Israelites, God had, at several times, some true Israelites and faithful prophets, such as Moses, and Aaron in the wilderness; Zerobabel and Joshua during the captivity; (Zech. iii. 4.). Elijah and Elisha in the days of idolatry; and as among the seven churches of Asia, styled candlesticks, chap. i. 20. there were two remarkable for virtue and purity; while the rest had, all of them, some great faults charged upon them; so, in like manner, will there be found, in the several ages of this corrupt period, some true Christians in each of the two principal branches of Christ’s church, viz. the Jewish and Gentile, or of the eastern and western parts of it; some brave spirits, the followers of those two primitive churches, and of the courage and virtue of those forementioned prophets; who will support the truth of Christ’s

3 And ber of true Christians, is agreeable to the frequent use of the number two and three, in scripture, to denote a small number of any thing; as, in like manner, seven is used to express a more plentiful number, or often repeated things or actions; as ten denotes many. Thus the woman to the prophet (1 Kings xvii. 12.) I am going to gather two sticks, &c. i. e. a few. And our Saviour (Matth. xvi.), Where two or three are gathered together, i. e. a very few. How oft shall my brother offend me, until seven times? i. e. many repeated times. Go wash in Jordan seven times. 2 Kings 5. Changed my wages ten times, i. e. a great many times, Gen. xxxi. 7. Ten times have ye reproached me, i. e. very often, Job xix. 3. with many other like passages.
Chap. XI. Revelation.

religion, and help to keep it alive in
the world; though but amongst a * * See chap.
small number in comparison. These
I compare to the two olive + trees
that fed the lamps of the temple; xix. 41.
(Zech. iv. 3. 11. 14.). These I call
the lights and ornaments of Christ's
church, the anointed ones, the wit-
nesses, the two witnesses †.

† Ver. 4. The two olive trees. Note, The comparison
here made use of, between the two olive trees (meaning
Zerobabel and Joshua), and the Christian reformers or preach-
ers of truth in corrupt times, is exceeding elegant, viz. as
Zerobabel and Joshua were to restore and finish the ruined
temple (Zech. iv. 9.); not by might and by (mere human)
power, but by my Spirit (or power) says God, (ver. 6.); and
as the olive trees fed the lamps, not in any common, but
in some secret and imperceptible way; so in like manner,
should these witnesses keep up, and at last cause the truth of
religion to prevail by ways of God's Spirit and Providence
working with them.

‡ Ver. 4. My two witnesses. Several learned interpre-
ters observe here, not only the fitness of this comparison,
but a completion of the prophecy in the literal sense, of
two witnesses; the principal reformers of the Antichristian
corruptions having appeared, as it were, in pairs, viz. the
Albigenses and Waldenses; John Hufs, and Jerom of
Prague; Luther and Calvin; and their followers. But I
lay no stress upon such kinds of remarks. All sincere
Christians are such witnesses in persecuting times.

Ibid. And they shall prophesy, i. e. teach true doctrine,
and, like the ancient prophets, reprove and confute all er-
roneous doctrine, and corrupt practices. See Grotius in
Matth. xvii. ad finem. note ibid.

Ibid. In sackcloth 1260 days, or years, i. e. the time from
their being under a general oppression, to their deliverance
from it, will be 1260 years. See the note on chap. x. 6.
Concerning this number of two witnesses, to denote the
small number of the faithful in this corrupt period, in com-
parison of what it was, in and under the primitive persecu-
tions. See the learned Mr. Daubuz on this chapter, and
Mr. Lancaster's Dictionary to his Abridgment in Artic.
number Two. p. 94. See Numb. xiv. 34. Ezek. iv. 5, 6.
Dan. ix. 24.
5 & 6. Moreover these truly pious reformers, like the aforementioned prophets, will be dear to God; and will have power with him. For though their condition of life will be very low, for a long time, and the influence of their doctrine and example but of small degree; yet, at last, God will demonstrate himself the all-powerful Advocate of them, and of their cause. And as miracles were formerly wrought in defence of the old prophets, † and

5 And if any man will hurt them, fire "proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy:

* Ver. 5. Fire proceedeth out of their mouth and devoureth their enemies. Note, Thus God is said to destroy wicked persons and nations by pronouncing threats against them by the mouth of his prophets and ministers. Hos. vi. 5. "I have Hewed them by the prophets, and have slain them by the words of my mouth." And Jer. v. 14. "Behold I will make my words in thy mouth FIRE, and this people wood, and it shall devour them." And Zach i. 6. "But my words, which I commanded my servants the prophets, did not TAKE HOLD of your fathers!" i.e. were fulfilled upon them to their destruction.

† Ver. 6. These have power to shut the heavens that it rain not in the days of their prophecy. Here is a manifest allusion to the case of Elias in Ahab's time, when it rained not for the space of three years and six months. Jam. v. 17. the time exactly answering to these days of the witnesses' prophecies; prophetically taken for 1260 years. All that while the persecuting powers being plagued with some divine judgment or other, answering to the drought inflicted on the Israelites.

Again, these witnesses have power with God, i.e. not to execute, but to pronounce and declare God's judgments: in the same sense as the prophets of old were "set over the nations, and kingdoms, to root out, and to pull down, to destroy, and to build, and to plant." Jer. i. 10. xxv. 15, 16, 17, 18. &c. Eccles. xlix. 7. xviii. 7, 8, 9, 10. that is, to prophecy and foretell what sinful nation God would punish, and what virtuous people he would bless and exalt. And thus the steady and virtuous Christians, in corrupt times,
in punishment of their malicious persecutors; so will God, in his due time, verify the words, and indicate the cause of these Christian reformers; and, by exemplary judgments upon the Antichristian powers, will make way for the establishment of his kingdom of righteousness upon earth. See chap. vii. 9, 10.

7. But, in the mean time, while Compare these witnesses of truth, and reformers of the church's corrupt doctrines and practices, * are carrying on their good work; nay, and even after they shall seem to have brought it to a considerable perfection, in the Christian world; they will meet with hard and dreadful usage in their own persons; there.

* Ver. 7. When they shall have finished their testimony, or εἶπεν τὸ πάντως, while they are, or shall be finishing or performing it. Thus to finish, περιπέφης, often signifies to perform, or be a doing a thing, in order to complete it. Jam. ii. 8. if ye fulfil, πνεύμα, i. e. practice or perform the royal law. John xvii. 4. "I have finished the work which thou gavest me to do," i. e. been performing it—for it was not completed until his death, John xix. 28, 30. when he said, πνεύμα, it is finished. See also Matth. x. 19. Moreover, see the excellent Mr. Mede, fol. edit. p. 596. Moreover, the adverb ἀνα, does often signify whilst, or during any time. Thus our Lord says, John ix. 5. ἦταν ἐν τῷ κόσμῳ, while I am in the world; and xvi. 21. ἦν γὰρ ἦταν τινὰ, a woman while she is in labour. And Rev. x. 7. In THE DAYS of the voice of the seventh angel, ἦταν μήλα σατανίζον, while he shall be founding, i. e. not when he shall first BEGIN, but within that PERIOD of his founding, the mystery of God shall be fulfilled. But let the reader see Mr. Mede, Epist. xvii. Book 4. p. 760, 766. fol. edit. I may observe yet further, that times, have power to denounce, from the word of God, divine judgments on the apostate persecuting powers, and, by their prayers, to bring those punishments on them, for their own deliverance.

† Chap. xi.

prophesy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascended out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.

7. But, in the mean time, while Compare these witnesses of truth, and reformers of the church's corrupt doctrines and practices, * are carrying on their good work; nay, and even after they shall seem to have brought it to a considerable perfection, in the Christian world; they will meet with hard and dreadful usage in their own persons; there.

* Ver. 7. When they shall have finished their testimony, or εἶπεν τὸ πάντως, while they are, or shall be finishing or performing it. Thus to finish, περιπέφης, often signifies to perform, or be a doing a thing, in order to complete it. Jam. ii. 8. if ye fulfil, πνεύμα, i. e. practice or perform the royal law. John xvii. 4. "I have finished the work which thou gavest me to do," i. e. been performing it—for it was not completed until his death, John xix. 28, 30. when he said, πνεύμα, it is finished. See also Matth. x. 19. Moreover, see the excellent Mr. Mede, fol. edit. p. 596. Moreover, the adverb ἀνα, does often signify whilst, or during any time. Thus our Lord says, John ix. 5. ἦταν ἐν τῷ κόσμῳ, while I am in the world; and xvi. 21. ἦν γὰρ ἦταν τινὰ, a woman while she is in labour. And Rev. x. 7. In THE DAYS of the voice of the seventh angel, ἦταν μήλα σατανίζον, while he shall be founding, i. e. not when he shall first BEGIN, but within that PERIOD of his founding, the mystery of God shall be fulfilled. But let the reader see Mr. Mede, Epist. xvii. Book 4. p. 760, 766. fol. edit. I may observe yet further, that times, have power to denounce, from the word of God, divine judgments on the apostate persecuting powers, and, by their prayers, to bring those punishments on them, for their own deliverance.

† Chap. xi.

prophesy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascended out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.
Compare Dan. vii. 21, &c.

persons; and their cause will be brought so low as to appear quite lost and dead. And all this from the same Roman power (Daniel’s fourth beast, or kingdom); which formerly was purely pagan; but now, under the name of Christian, is become as idolatrous and superstitious, and as cruel a persecutor, as ever the beastly emperors were. See chap. xiii.

8. And with such indignity, and merciless inhumanity will these Anchristian Roman powers treat such as would reform their religious abuses, through the extent of their dominions, that I may well style Rome, the head of it, Sodom for corruption of manners; Egypt for tyranny and oppression; and that wicked Jerusalem, which killed the prophets, and even our Lord Jesus Christ, their own Messiah.

9. & 10. For, in short, as it is the height of cruelty first to murder an innocent man, and then to deny him the privilege of a burial, and

that in like manner as our Saviour, though, before his death, he had not finished all that he was appointed to do; yet might be laid to have finished one great work, viz. He had glorified his Father upon earth; had manifested his name; had given to his disciples his word; and kept them in his name, John xvii. 1—19. So these witnesses of truth may be said to finish their work of declaring the corruptions of Christians, confuting their errors, and converting many from them, before the persecutions raised against them by the beast.

* Ver. 8. Where also our Lord was crucified. See the learned G. Downham of Antichrist, Book i. chap. 2. § 17. And the note on chap. xvii. 6. of this book. Glassius Phil. Sac. lib. 5. tract 1. cap. 12. p. 1322.
see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half, the spirit of life from God entered into them: and they stood upon their feet, and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, leave his body exposed above ground; and as it is the custom of such as gain conquests over their enemies to celebrate their victories with mirth and feasting, † and presents to their friends; so will these Antichristian powers esteem this suppression of these two Christians (who tormented them with a sight of their errors, and galled their consciences by telling them the truth), to be the noblest gain that could befall them; and instead of being reformed, will glory and rejoice in their cruelties*.

11. & 12. But in vain will all this wicked violence be used toward the total suppression of true Christianity. For as Christ himself, after a laborious and painful ministry of about three years and a half, was ignominiously put to death; and then, on the third day was raised again in glorious power and majesty; so, in like manner, shall it be with these suffering witnesses to his truth. For it will be but a short time, comparatively speaking at least (for such is

* Ver. 9. Three days and a half, or three times and a half. These being resolved into the number of days contained in three years and a half (days put for years, as years for days, in the prophetic language), make exactly the forty and two months, or 1260 years, i.e. Daniel’s time, and times, and half a time; as in chap. xii. 14. of this book. Thus "יָמִים" ("Yamin") in the Hebrew, and "χρόνια" in the Greek, are used for the same as "etimes" and "mefis". See Dr. More. Myst. Godliness, Book V. chap. xv. p. 177. See on ver. 2, 3. And Mr. Lancaster’s Dictionary, under the word Time.
the whole period of the reign of Antichrist, though twelve hundred and sixty years, when compared to the boundless time that is in God's hand, before God will raise them, or their successors in the same cause, not only to a free liberty and safety in preaching the true doctrine; but to an universal esteem, honour and credit in the Christian world; to the greatest astonishment of mankind. (This is, in the prophetic language, to be called, or raised up to heaven.*)

13. When this grand reformation shall be brought about, it will be such a change of things as the prophets are wont to express by earthquakes, and such kind of unusual motions. This will it be at several

* Ver. 12. And they ascended up to heaven. See Isai. xiv. 13. So our Lord says of Capernaum, Thou that art exalted to heaven. i.e. raised to great prosperity, shall be brought down to hell, i.e. into great calamity. Thus the Assyrian monarch boasted, "I will ascend up into heaven, I will exalt my throne above the stars of God," &c. Isai. xiv. 13. "Yet thou shalt be brought down to hell," ver. 15. And thus Isai. xiv. 13, 14. represents the proud monarch of Babylon as saying, "I will ascend into heaven, I will exalt my throne above the stars, I will ascend above the clouds," i.e. domineer over all nations. "Yet thou shalt be brought down to hell.—How art thou fallen from heaven?" ver. 12. 13.

† Ver. 13. And the same hour, i.e. during this time of trial and perfection of Christians. The words hour and day, and time, denoting certain periods of time, as has been noted before.

‡ Ver. 13. A great earthquake. So Ezek. xxxviii. 19, 20. "In my jealous[y], and in the fire of my wrath have I spoken: surely in THAT DAY (the LATTER DAYS of the Messiah), there shall be a great SHAKing. (LXX οurous σφάγα) in the land of Israel—And all men upon the face of the earth shall shake at my presence."
were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

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

15. And the seventeenth angel sounded, and there were great voices in heaven; times, within the period I now speak of. At one particular event, for instance, this persecuting power will lose a tenth part of the dominions it was possessed of; and a vast number of the dignities, honours, and preferments its votaries had enjoyed, will die and be lost. And by these judgments, these reformed countries of Christendom will learn to serve God in a manner more truly tending to his honour and glory.

14. And thus you have a short summary of what is to come to pass in the corrupt Antichristian church, till the second period of divine judgments, or great woes, is past; or the sixth trumpet.

TRUMPET VII.] 15. The seventh and last of these is to bring on the total ruin and downfall of this Antichristian power; and to set up the kingdom

* Ver. 13. The remnant. That is, either such as were reformed, or else the persecutors themselves, many of them at least.

Ibid. Were affrighted, i.e. brought to consideration, and repentance, and thereby to give glory to God. As in chap. xvi. 9. 11. xiv. 7.

† Ibid. A tenth part of the city fell, viz. fell off from the communion of the corrupt church, as, at last, they will all fall off. See chap. xvi. 19. Mr. Daubuz interprets these words of the total loss of the Greek churches (accounted the tenth part of the Roman territories), which was some time after the reformation. I have nothing certain to determine in this matter; and so I refer the reader to his choice of the several expositions given; only let him observe what Mr. Daubuz in his Symbol Lexicon, truly remarks, viz. That the numbers seven and ten are most frequently used, both in sacred and profane authors, to express, in the general, a great or considerable number; as I have also before observed.

Ibid. Seven thousand men. i.e. a great number. See Dr. More, Myst. Iniq. p. 218, 214.
A Paraphrase on the Chap. XL

kingdom or religion of Christ in purity, peace, and prosperity upon earth. And the general account of it now given is this, viz. that when the seventh angel had made his solemn denunciation, the whole heavenly assembly, methought, cried out with a voice of uncommon exultation;

Now comes on the blessed time of universal reformation; when true and uncorrupt Christianity shall prevail, and be practised in the world. Now are the predictions of Daniel fulfilled (not all at once, but, in a sure way, beginning to be fulfilled.) Behold one like the San of Man came in the clouds of heaven.—And there was given him a dominion, and glory, and a kingdom, that all people, nations, and languages should serve him.—And the kingdom, &c. shall be given unto the saints of the Most High, &c. See Dan. vii. 13, 14, 22, 23, 24, 25. to the end of the chapter. Also Isai. xxvii. 13. xiv. 22, 23, 24, 25.; and his lx. chap. Zech. xiv. 15, 16, 17. And particularly with these words of Isaiah xxvii. 13. be now truly fulfilled. And it shall come to pass in THAT day, that the GREAT TRUMPET shall be blown, and they shall come which were ready to perish, in the land of Assyria, and the outcasts in the land of Egypt (i.e. in the countries where the true religion was persecuted), and shall worship the Lord in the holy mountain at Jerusalem (in the Christian church, free of all violence and oppression.) See chap. xvi. 17, 18. of this book. As to what ven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.

Dan. xi. 44. 45.

* See the learned Dr. Henry More Myst. Iniq. Book ii. Cap. 7. with my notes on chap. xiv. 8. and on x. 6. of this book.
16 And the four and twenty elders which sat before God on their seats, fell upon their faces and worshipped God,

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

18 And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth.

19 In one word, as the sight of Solomon's temple was then most complete to any one, when the most holy apartment itself was open, and the very ark and cherubins became visible to the beholder (in the same manner as the prophet Isaiah saw it, in his vision, Isa. vi. 1 &c.; so is this
spiritual temple, this church, and kingdom of Jesus Christ upon earth, to be then in its perfect splendour and perfection; when he shall reign in the hearts and holy lives and examples of his followers; when his gospel shall be their only rule, and their universal obedience to its laws of virtue become his glory, and their happiness*; as it will be in this last period of the world, wherein are to be such stupendous revolutions as are compared to thunders, lightnings, and earthquakes in the natural world, (ver. 13.)

CHAP. XII.

Another short Description of the Christian Church, and of the Roman Powers that suppress and persecute it; both in the Pagan and Antichristian Times; under the Figures of a Woman, and a Great Dragon. This is a larger Representation of the Visions of the fifth and sixth Seals, Chap vi. 9.—17.

1, & 2. ANOTHER manner wherein the Holy Spirit appeared and gave me a general view of the condition of the Christian church under the Roman empire was, by representing it in the * figure of a woman clothed with the sun.

* Ver. 19. The temple of God was opened in heaven, or the heavenly temple, i.e. the Christian church in its purity. For several particular significations of this figurative expression, I refer the reader to the learned Vitringa. See the note on chap. iv. 1. and 9, 10, verses there.

† Ver. 1. A great sign—œcum pœne, A strange and surprising event. In heaven, i.e. This event was in the Christian church, the gospel state, which in scripture language is called the kingdom of heaven. In the same sense it is said there was war in heaven, ver. 7.
Revelation.

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

3 And there appeared another wonder in heaven, and behold a great red dragon having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the sea.
wickedness, and persecution. This dragon or empire appeared, in this vision, with seven heads; that is, under seven forms of supreme government; and with ten horns, i.e. as it was divided and split afterwards into ten kingdoms (of both which we shall see more particularly in chap. xiii. and xviii.) Its idolatrous religion, i.e. its tail, had now overrun the third part of the then known world; and made all the stars, i.e. the several princes of it bend and truckle under its dominion. It did much the same in the Christian church, as it had done in the heathen world. For by the terrible persecutions of those Roman emperors upon Christians, a great part even of the pastors and ministers of the church (called also stars, chap. i. 20) were affrightened, and fell off from their profession into the heathenish and idolatrous worship.

5. But, after all these hardships and persecutions which the Christian church laboured under, during the first three hundred years; the time was to come, when she was to be delivered from them by a famous prince, who was to embrace the Christian faith, and be exalted to the throne of this empire: to abolish idolatrous and heathen worship, and defend and support the religion of Jesus Christ. (" All which was fulfilled in Constantine the Great, whom the other tyrants and princes of the empire endeavour'd to destroy. Thus the church's..."

5 And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And

* So Mr. Mede and his followers.
† So the learned Vitringa.
6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

"child was brought forth; and, in the prophetic language, exalted to heaven." See chap. xi. 11, 12. vi. 12, 13, 15, 16, 17.

6. But though the Christian church was thus to be delivered from the severe oppressions of these Pagan emperors, and the true religion gain a settlement in the empire; yet, methought, it was but a little while before I saw it reduced to a very low and mean condition in the world, and its professors (the true and sincere ones, I mean), living in a Christian world that might be compared to a wilderness, a wild desert; wherein the far greater part of pretended Christians were over-run with false doctrines, and sanguinary practices. However, Divine Providence still preserved the truth from being quite extinguished; though these corruptions were to be permitted to prevail (after they were come to their full height), in the church, for the term of twelve hundred and sixty years; even as Daniel had long ago foretold. See chap. xi. 1, 2, 3. of this book, and chap. x. 6.

7. 8. &c.;

* Ver. 6. The wilderness.] The Roman empire may well be understood to be here called the wilderness, as the ancient prophets were wont to style great kingdoms and empires. Thus Babylon is called the desert of the sea, or waters, Isai. xxii. 1. And Jeremiah calls it the wilderness (or vast extent) of people, Jer. xx. 35. So St. John denotes the countries of the Roman empire by the many or spacious waters, chap. xvii. 1. 15. of this book. In this vast turbulent empire had the church of Christ a place in the times of persecution. The reader may see the nature of this expression fully explained and confirmed by Vitringa on Isai. xxi. 1.
7. 8. & 9. And, to make the impression of these memorable events more strong and lively upon my mind, they were presented to me in the scene of a dreadful war, as it were, between Heaven and Earth, between God and Satan*; the one striving, by his instruments, these persecuting emperors, to destroy Christianity; and the other, by his angels and ministers, by his martyrs and teachers, to uphold and support it. And the end of all was, that pagan idolatry, the work of the devil, the grand deceiver, was, by degrees, totally suppressed; and the persecutors of the Christians, the heathen commanders of the opposite armies, and the pagan priests,

7 And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels:

8 And prevailed not, neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and

* Ver. 7, 8, 9. War in heaven—Michael and the Dragon, &c. It is certain, the Christians, in the time of Constantine, thought this prophecy to be so plainly fulfilled by this great event of Constantine's advancement to the throne of the empire, that this emperor's statue was set over his palace gate, trampling upon a wounded dragon; which, Eusebius says, "was done to signify his conquests of those tyrants that oppressed and persecuted the church, at the instigation of the devil; in allusion to the books of the prophets, where the devil thus raging against the church, is called a dragon." Vit. Conf. Lib. III. cap. 3.

And Constantine himself, in his epistle to Eusebius, calls his conquest of Licinius, "The foiling of the dragon, and the restoration of Christian liberty to all men." Socrat. Lib. I. cap. 6. And the prophetic passages alluded to by Eusebius, were such as this of Isaiah xxiii. 1. "In that DAY (the time of oppression of God's true church), the Lord with his fore, and great, and strong sword, shall punish Leviathan the piercing serpent, that crooked serpent, and he shall slay the DRAGON that is in the sea," i.e. the idolatrous power ruling over, and persecuting the nations of the earth. See upon ver. 1. and 12.
and his angels were cast out with him.

... And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Therefore rejoice, ye heavens, and ye that dwell were defeated, and confounded by the victories of this Great Constantine, and by his advancement to the Imperial throne: That is, in this prophetic style, the one were cast down from heaven, the other raised up to it. Compare Isai. xxvii. 1. and chap. xi. 12. of this book.

10. & 11. Whereupon, methought, I heard the whole assembly in this heavenly temple expressing their joy in most devout and seraphic strains, for this glorious change in the face of things, rejoicing in the happy prospect that the heathen persecutors, and accusers of the Christians were now suppressed; and God's truth was going to prevail; that the patience and death of the martyrs had not only gained them the happiness of heaven, through the meritorious death of Christ, but had, at last, ended in the conversion of the heathen world to his true and saving religion.

12. This, said they, must needs be matter of unspeakable comfort to the whole world. But this song of praise
praise was no sooner over, than, me-thought, I heard another voice, declaring, That this happiness would not last long in the height it might be hoped for and expected; that the grand enemy of truth had yet many stratagems and devices, which, through the corrupt inclinations of men, would yet work great miseries, and bring many sufferings upon the members of this Christian empire;

in them. Woe to the inhabitants of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And

* Ver. 12. The devil is come down, or \(\text{Δαίμονος}^{\text{a}}\), the accuser or the slanderer, the same (probably) with the \(\text{Καϊσαρ}^{\text{a}}\), the accuser of the brethren, in the 10th verse. Thus the persecutors of the true religion, and all men who oppose truth and right, as they are so far the instruments of the devil, or imitate him, are called in scripture, by his names and titles. Thus Christ called St. Peter by the name of Satan, i. e. an adversary or opposer of his sufferings, Matth. xvi. 23. And David called the sons of Zeruia, Satan—adversaries, 2 Sam. xix. 22. Thus again, Mahomet, and the successors of him, are styled king, angel of the bottomless pit, and Abaddon, i. e. the destroyer, chap. ix. 11. of this book. St. Paul was hindered from coming to the Corinthians by Satan, i. e. by some adversaries of the Christian faith, 1 Thess. ii. 18. Lastly, chap. ii. 10. of this book, the devil is said to cast some of the saints into prison, i. e. their false accusers, either amongst the heathens, or the corrupt Christians. And in ver. 7. and 9. of this chapter, the old serpent, the (proper) devil and Satan, is said to be cast out, by the defeat of his instruments, the heathen idolaters, or Jews, or false Christians, called his angels.

† Ver. 12. Woe to the inhabitants of the earth, and of the ea.] The learned Mr. Daubuz understands this as a denunciation against the idolatrous Gentiles, endeavouring to restore themselves again to the ruling power, but destroyed by Constantine; as were Magnentius, Eugenius, &c. with vast numbers of the Romans, influenced by diabolical fury against the Christians. But the verse immediately following seems to me to determine it as meant of the woman, the Christian church. But the difference is not very material.
And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place: where she is nourished for a time, and times, and half a time, from the face of the serpent.

13 And so it proved; for I observed, after the Pagan idolatry was thus far disconfounded in the empire, by Constantine's advancement to the throne, the dragon still persisted to persecute the woman, i.e. the church itself, though he and his agents failed of destroying him its protector. For there were great struggles and attempts to continue, and propagate the heathen idolatry, during his reign, for a long season; and afterwards by Julian the Apostate.

14 But still, notwithstanding these attempts, Divine Providence ordered, that Christianity found some tolerable protection (though, at best it might be compared to a man's habitation in a confused wilderness), both in the eastern and western parts of the empire. So that both these branches of it may resemble the two wings of an eagle, on which the Christian church may be said to have been carried in those difficult times, and delivered from ruin and suppression. Agreeably to what God is said to have done for the Israelites, in conducting them into, and through the wilderness. Exod. xix. 4. 'I have seen what I have done unto Egypt, and how I bare you on eagles wings, and brought you unto myself.' And again, Deut. xxxii. 11, 12. 'As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings,'
taketh them, beareth them on HER WINGS; so the LORD alone did lead them, and there was no strange GOD with him. Thus is God to preserve Christ's religion in the world, during the future corruptions of it, which are to last (at least) twelve hundred and sixty years*. See on chap. xi. 3, 4, 9.

15. Accordingly, when this great adversary of truth, and his instruments in the empire, found that they could no longer attack the Christian church by way of open force and persecution, they entered into measures to distract and confound the religion of it by heresies, schisms, animosities, and divisions amongst its own members. ("Which was fulfilled in the terrible disturbances between the Arians and Orthodox in Constantine's reign, and long afterward. This was the flood out of the serpent's mouth; agreeably to the scripture manner of expressing such events. Isai. lix. 19. The enemy cometh in like a flood. Prov. xviii. 4. The words of a wicked man's mouth are as deep waters, xv. 28. The mouth of the wicked poureth out evil things. Nahum i. 8.

"Or else this flood was the inundation of the northern people, who would have destroyed both the empire and the church, but that the empire defended itself for some time, and the northern people themselves afterward embraced the Christian religion."

16 And the serpent cast out of his mouth water as a flood, after the woman; that he might cause her to be carried away of the flood.

*See Dr. Henry More, Myst. Iniq. p. 213, 214.
†Sir Isaac Newton interprets this flood to be the division of the empire between the sons of Constantine the Great,
Chap. XII.

16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Revelation.

16. But these dangers were, in good measure, got over by time, and the course of good Providence; so that the Christian profession still subsisted in the empire, free from violence and persecution, at least from open enemies.

17. But, in succeeding ages, the same restless adversary pursued it with fresh fury and vengeance; by introducing into it such an apostacy from the truth both in faith, worship, and morals; that the church itself became absolutely Antichristian in its ruling powers; who persecuted and oppressed all the sincere and virtuous professors of Christ's religion. As will be seen more particularly afterward, in chap. xiii. and xvii.

Chap. XIII.

Further Descriptions of the Antichristian Empire, in a Fourth Vision, under the Image of a Beast, the Fourth Beast, in Daniel's Prophecies. Characters of Antichrist himself, in a Fifth Vision. His very Name * and Title. All which

Great; when the western empire would have persecuted Christianity, but the Greek or eastern empire (called the earth), delivered it, by the victory of Constantine over Magnentius, Anno Dom. 353. The learned Vitringa understands it of the inundation of the Turks and Saracens. The sense and completion of the prophecy holds good in any of these ways. And though I choose to express only that of Mr. Mede and Mr. Whitton, and Dr. Cressener, the reader is left to his own judgment.

* Note. Concerning the name Antichrist, and why it is not expressed, in this book, by that very word, but by other characters
A Paraphrase on the Chap. XIIF -
it is to be still further illustrated in Chap. xvii. of this Book; to which the Reader is referred.

1. & 2. *We are now drawing toward more clear and particular explications of the condition the Christian empire, and church of Rome, is foretold to be in, during its corrupt and idolatrous period, in part already mentioned. These explications were shown me, first under the image of a terrible wild beast, which, methought, I saw rise out of the sea. That is to say, out of the people, and nations of the world, that were in great agitations, like a stormy ocean. In the prophetic language a beast signifies an empire, or kingdom. The prophet Daniel represents the four great monarchies of the world by four wild beasts (Dan. vii.) The beast now to be described was the fourth of Daniel's beasts, viz. the Roman empire; which now appeared to me as made up of all the other three; i. e. had all the cruel power of the Babylonian, Medo-Persian, and Grecian monarchies united, as it were, in one. It had seven heads, i. e. belonged to the city built upon seven hills; and had gone, or was to go, through seven forms of supreme government; and is now consider-

1 And I stood upon the sand of thesea, and saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And * characters. see G. Downham of Antichrist, book i. chap. 1. and book ii. chap. 1. and Dr. H. More Synop. Prophet. part i. chap. 1. * Ver. 1. And I stood upon the sand of the sea. Note, The Alexan. MSS. the Syriac, and all the Latin versions, read it i.e. The beast, stood &c.

† See chap. xvii. 9, 10, 11. with the note there.
ed as divided into ten European kingdoms, signified by the ten horns, and crowns. Every one of the forms of government under which this empire had gone, or was to go, were to support and propagate idolatry; which, in the scripture language, is called blasphemy; † the worship of false deities being—the highest indignity that can be offered to the name, and worship of the one true God. Finally, Rome, at first, arrived not to this height of dominion, but by wicked violence, and diabolical usurpations; and now still, will really and effectually promote idolatry, though under the covert of the Christian name. Thus are accomplished those words of the prophet, Dan. ii. 33—43. vii. 7, 23, 24, 25. The image's legs (the fourth kingdom, i. e. the Roman) were of iron—The fourth kingdom shall be strong as iron; for as much as iron breaks in pieces, and subdues all things—Behold a fourth beast dreadful, and terrible. The fourth beast shall be the fourth KINGDOM upon earth. The fourth beast had ten HORMS. The ten horns are ten KINGS that shall arise. This is the king that was to do according to his will, and exalt and magnify himself above every god, and speak marvellous things against the God of gods, and prosper until the indignation be accomplished, Dan. xi. 36. That is, promote idolatry, superstition, and persecute the worshippers of God.

3 And I saw one of his heads, as it

3. One of these forms of government, or one head of this empire, had received

* See chap viii. 12. with the note there.
received, methought, a fatal blow, i.e. The Imperial power under the Cæsars was destroyed by the barbarous nations; (as may be seen under the fourth trumpet, chap. viii). But, though this one head was destroyed, the beast itself still lived; the power, the persecuting power, still remained, though got into several hands, and the ten kings exercised the same cruel and arbitrary dominion over their Christian subjects as ever the heathen emperors had done. Thus the deadly wound was healed; to the pleasing astonished of all the corrupted part of the Christian world.

4. For the generality of the subjects of these idolatrous Christian governments soon ran into compliance with, and admiration of, the prevailing powers; and submitted to all their superstitious injunctions; and thereby, in effect, became the subjects of that old serpent, the first deceiver of mankind.

5. & 6. Thus will this Antichristian power continue to hold its arbitrary and idolatrous dominion over the Christian world; to the dishonour of God, and the scandal were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? 5 And there was given unto him a mouth speaking great things, and blasphemies; and

* Ver. 3. As it were wounded—is ἵππος, that had been wounded—See chap. v. 6.
† Ibid. Wondered after the beast, ἵππος ἤτριψες ἦποιον τῆς ἰδρυματίδος. Followed the beast with wonder and admiration; as crowds of people run after a show, or a great man.
‡ Ver. 5. A mouth speaking great things, and blasphemies, viz. Such as calling itself the queen and mistress of all churches, the centre of unity, the infallible judge of controversies,
power was given of the Christian name, during the whole period foretold by Daniel, viz.

verser, the ark out of which there is no salvation, the sovereign of kings, disposer of crowns. This ascribing to itself what belongs only to God and Christ is another sense of blasphemy. See, for more flagrant instances of this kind, Dr. Hen, More, Myst. Iniq. and Vitringa in his notes upon this place. Sir Edwyn Sandy's Europæ Speculum, pag. 41, 42. 45. Review of the Council of Trent, by Will. Ranchion, book ii. chapters x, and xi. See here some more of the numerous examples of the blasphemies of the popish writers, the canonists, with relation to temporal powers attributed to the pope; as, "That he is set over all empires and kingdoms; that the empire depends upon the pope, and he hath dominion over it; that he may depose them (the kings and emperors), and transfer their kingdoms and dominions; may set up a king in every kingdom; for he is the overseer of all kingdoms in God's stead, as God is the maker of all kingdoms: that he hath jurisdiction over all things throughout the whole world; seeing he is the judge of the quick and the dead in Christ's stead." With abundance more to the same blasphemous purpose.

Review Counc. Trent ut supra, and in book v. chap. iii. of Dispensations; with chap. vii. of the Jesuits; as also book vi. chap. 6, and 7. of the Pope's decrees and the censure of Books; and book vii. throughout. It may allo not be amiss to give the reader some instances of these last popish blasphemies, as they are quoted, from their own popish canonists, and other authors, by the writer of the review above-mentioned, viz.

"That the pope is Christ's vicar, not only over things in earth, in heaven, and hell, but even over all angels good and bad.

"That the pope's power is greater than the power of saints. That the pope is greater than the angels in dominion. To him is committed the government of the universe.

"That the pope may excommunicate the angels; is greater in power than the apostles.

"That the pope is equal to God; that there can be no appeal from him to God; that he can determine against the law of nature, and the law of nations, and the law of God, even with reason, or without reason."

And
A Paraphrase on the

7. & 8. And the worst and most dreadful article of this Antichristian dominion will be, that of forcing the consciences of men in religious matters, and of persecuting all that dare to question or withstand their idolatrous commands: which none will dare to do, except a few chosen, sincere, and virtuous Christians, in all this difficult time; who are therefore said to be written in the book of life. † (See the note on continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him,

And for a most full account of the blasphemies, in their prayers to saints, see Chemnitius Exam. Con. Trid. lib. 3.

* Ver. 6. Against them that dwell in heaven, i.e. either God and Jesus Christ; or else the saints and angels, by abusing their names and characters in setting them up as mediators and intercessors; or, by persecuting the saints upon earth, who are said in scripture, to be citizens of heaven, and to have their conversation there. Heb. xii. 22. Ephes. xi. 19. Philip. iii. 20. See again, for the flagrant infinances of this Romish blasphemy, Dr. Hen. More, Myst. of God and Myst. Iniquity, Vitringa in Loc. and G. Downham of Antichrist, book i. chapters 4, and 5. and the note foregoing. See also the third part of the church Homilie against the peril of idolatry.

† Ver. 8. In the book of life of the Lamb slain from the foundation of the world. I make no doubt but the words from the foundation of the world, are here transposed; and should follow after names written, for so they expressly do, chap. xvii. 8. note there.
him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

If any man have an ear, let him hear.

He that leadeth into captivity, shall go into captivity: He that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

9. & 10. But here again * let me call upon every one, whose lot it may be to live in these times of distress, to give attention to the solemn denunciation of God against this persecuting spirit, and to his comfortable promise to such as patiently suffer by it, viz. "That he will assuredly vindicate the cause of his true religion, and pull down the antichristian powers that oppress it, by a most exemplary destruction; and cause his true and faithful servants to reap the blestings of Christianity in safety, glory, and peace." So, as the forementioned times will try and display the patience of good Christians; let this divine promise animate them to steadiness and perseverance. (This is the fourth vision of the open book before mentioned; wherein are given the characters of the corrupt antichristian church).

11. & 12. In a fifth vision was described to me the marks of the very antichrist himself, the head, and principal mover of all the forementioned corrupt, and idolatrous Christian powers. These marks were represented by, and in a second beast, rising out of the earth, i.e. from amongst these countries into which the empire was now divided under ten kings. This beast did indeed

* See chap. ii. 7, 11. and iii. 6. 13,
A Paraphrase on the Chap. XIII

deed put on the appearance of a lamb*; that is to say, it represented a person, a political person, or a governing power, who professed themselves vicars of Christ, the Lamb of God; his vicegerents, and representatives; successors of his apostles, and pastors of his flock. But spake like a dragon, and exercised all the power of the first beast, &c. i.e. He was still to be the agent and instrument of that old serpent, by whom the old Roman empire was set up. He exercised the same tyrannical dominion, though under another form; and, by an uncontrollable church authority, first persuaded, and then, by increase of power, forced the Christian subjects to pay implicit obedience to these ten princes; and then made use of their power to oblige all to submit to his own superflitious

* Ver. 11. Two horns like a lamb. Our learned commentators interpret the horns either of the several powers this beast pretended to have a right to exercise: or of the extent of such powers; such as temporal and spiritual power; of binding and loosing; two patriarchal powers in and over the eastern, and western empire. But perhaps, after all, the horns might be here mentioned by St. John only as part of the description of the lamb; the appearance whereof this beast now affected to take upon him. But let the reader judge. Only I will add, that this appearance with the marks of a lamb, agrees with St. Paul's description—He fitteth in the temple of God, i.e. is of the Christian profession; exactly as Ezekiel sets forth the (spiritual) Tyre, Ezek. xxviii. 2, 14, 16. "Thine heart is lifted up; thou hast said, I sit in the seat of God; thou walkest upon the holy mountain of God; and thou hast sinned: therefore I will cast thee as profane out of the mountain of God, and I will destroy thee." See G. Downham of Antichrist, book i. chap v. § 6. and also pag. 149.
And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth, by the means of those miracles, and by the power of the false prophet, which is moved by the beast; And deceiveth them that dwell on the earth, .

13. 14. & 15. The methods, whereby this church empire is forecasted to gain this ascendant over both princes and people are, pretended miracles, forged revelations, sham appearances of angels, and saints from heaven, to hypocritical saints upon earth; the terror of excommunications, that tend to fright weak men into submission. But there are no such powers in the church of God, as are here described. The methods and instruments are altogether different and in opposition. The church is hid in the secret places of God, and there is no power given to it to destroy the world; but in the same day the kingdom of this world will be given to the Lord and to his Christ. Compare 1 Kings xviii. 36, 37, and 2 Kings i. 10.

† Ver. 13. He maketh fire come down from heaven. As heaven in the prophetic language, signifies the princes and rulers of the political world, so fire from heaven, in the same eastern speech, denotes the threats and terrors of persons in authority; and is here an apposite description of po-pilh excommunications. See Downham of Antichrist, book i. chap. vii. § 8, 9, 10, 11. and book ii. chap. xv. "Be-twixt the years 1076, and 1150," says Father Paul, "excommunications were thundered out, conspiracies, and rebellions (against princes) set on work with the loss of many millions of lives; in order to wrest from princes the colla-

The old Roman empire that was lost and dead, as it were, by the abolishment of the Cæsars, now revived again, in the same arbitrary power, though placed in different hands. It is no longer a pagan empire; but it is the same dominion under ten weak tyrants, guided and ridden into a cruel and idolatrous administration, by a subtle and domineering set of ecclesiastics; the chief head of which is called the false prophet, chap. xvi. 13., and chap. xix. 20. And his advancement into temporal dominion, was what made him properly a born, i. e. a king with a kingdom.
weak minds into wicked compliances; anathemas, and spiritual curfes, pretended to be confirmed from Heaven itself, and to light upon all opposers, like fire from God above. By all which, and such like lying wonders, it was to raise itself to such unbounded authority, as is indeed the very image, * the same things with the ancient Imperial persecuting power; (wounded in the destruction of the Cæsars; but now revived in this Christian persecuting power, so very like it in cruelty and oppression); and makes it death to any subject to resist it. And as it

* Ver. 14. & 15. The image of the beast. It will make no difference as to the completion of this part of the prophecy, whether by this image we understand this second beast ruling over the ten kingdoms of Europe, as in the paraphrase, or the emperor Charles the Great, set up, and crowned by the pope, as supporter of the church-persecuting power; which is Mr. Whiston's opinion, and is countenanced by very good authorities. Essay on Rev. pag. 260, &c. Charles the Great, as called an emperor, was indeed an image of the ancient Roman emperors: but then he was made so by the second beast; and not without being obliged, at his coronation, by the most solemn oath, to defend the papal superstitions with all the terror of his sword. Surely this is a much more agreeable interpretation than that of the learned Vitringa, who understands it of the Roman inquisition, which prevails only in some particular countries. See Dr. Cressenner Demonst. lib. iii. chap. vi. with his notes there. And book iv. chap. ii. &c. And G. Downham of Antichrist, book i. chap. 3. and chap. 7. § 13, 14, 15. Also book ii. chap. 3. and 5. Sir Isaac Newton, Observ. on Dan. part i. chap. 7, and 8. ad fin.
many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.
A PARAPHRASE ON THE Chap. XIII.

The whole of it is six hundred and sixty-six. The word is in Greek, 

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Total Numb. — 666

Or, call it in the Greek, The Church of Italy, ΕΚΚΛΗΣΙΑ ΙΤΑΛΙΚΑ, the number of those two Greek words amount to, is exactly the same, viz.

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The learned Mr. Jurieu, and Mr. Daubuz have here also observed, that in the Hebrew language, the language of ancient prophesies (in which also letters are used for numbers), the word רומית (Romiith) makes up exactly the number 666: and in this also you see the Romith beast. These two are appellative names, such as St. John means; names of a man; or body, or kingdom, or government of man, in a certain place and situation. No other word, in any language whatever, can be found to express both the same number, and the same thing. See chap. xvii. 5. See Downham of Antichrist, for answers to such objections.
as to say, it is the western or Latin or Roman church. (Here is wisdom, jectons as are raised against this explication, book. ii. chap. 10.

Ver. 18. Here is wisdom.—That is, here is a secret whereon to try the attention and understanding of all serious, and which religious minds. The son of Sirach says, Wisdom is a kind of secret, to be studied and found out by such as the scriptures calls the wife in heart, or men of understanding, i.e. honest and virtuous men. So the Psalmist says, The secret of the Lord is with them that fear him, i.e. The most important truths of religion are found, and practised by virtuous minds. Accordingly the word Σοφία (wisdom) comes from ΣΩΦ, to explore or observe, and to cover or hide a thing, in order to its being diligently sought for. (See Mr. Fuller's Miscel. lib. i. cap. 5.) and Bishop Chandler Vindicat. of the Defence of Christianity, part 1. p. 61, 62.

Now, one way, amongst the ancients, of propounding and solving secrets, difficult problems (called wisdom) was by finding out things, or persons, or names by numbers answering to or expressing them. Thus in Dan. viii. 13. The faint, or holy one (as we render it), signifies one in numbers, or a wonderful numberer, or hider of numbers, as our marginal reading rightly expresses it.

Ibid. It is the number of a man, i.e. a number (or letters) expressing such a name of the beast as men usually called that empire by, which is signified by the beast. So the pen of man, Isai. viii. 1. is either such an instrument as men usually write with, or else a style or language vulgarly known. And the measure of a man, Rev. xxi. 17. is such a measure as men commonly make use of in measuring buildings, &c.

Ibid. Let him that hath understanding count the number of the beast.—That hath understanding, meaning, not the man of deep learning, or the great philosopher, but the honest and good man, as was said before. For though the thing here proposed be of the number of such as the scripture calls proverbs, dark sayings, secrets, and the like; yet is it, like other branches of truly religious wisdom, far from being deep, intricate, or unintelligible, to persons of tolerable understanding and attentive minds. For along with the secret
wisdom, i.e. a rule sufficient to guide and preserve men in their judgments.

A Paraphrase on the Chap. XIII.

secret there is a rule to find it out by, viz. counting the number, or finding out that word or words, the several letters whereof (being so many distinct numbers), added together, will show the name, title and character, by which this beast, or corrupt persecuting power, was usually known. Now, that these two words (Roman and Latin) in their several Hebrew and Greek languages are such as do precisely answer to it, and may safely be relied upon as such, will be out of all doubt, when it is remembered, that the capital seat of this power is expressly said to be the city standing upon seven hills; and, again, The woman, (called Mystery, Babylon, &c.) is that great city (bath her capital seat in that very city) which (in St. John's time) reigned over the kings of the earth, (chap. xvii. 2. 18.), which all the world knows was Rome.—Thus the explication of this number or name of the beast stands, upon supposal of its being a number made out of the letters of a word, amount to 666.—But it is fit I should acquaint the reader with another manner of calculating and explaining this matter, viz. by making this number 666 to be a number, not of letters making up a word or name, but a number or calculation of years, viz. of the years commencing from the time of this prophecy, and ending at the time of this beast's or church empire's rising up into its full and tyrannical power. And, it must be owned, the computation is exact and surprising. For, from the time of the vision, A. D. 94, or 96, according to general computation, to the pope's full investiture in St. Peter's patrimony, and enjoyment of temporal dominion, is 666 years, as nearly as can be wished; even full as near as Daniel's weeks can be calculated. Now, by the rise of the papal power into temporal dominion, may the fall of it also be best and most certainly calculated. For the prophecy expressly tells us, it is to last 1260 years. If this number be added to 760, which is nearly the time the pope got first possession of temporal power, his fall will begin A. D. 2030. If we take Sir Isaac Newton's computation of the full power of the popedom by Charles the Great, A.D. 780, or thereabout, the difference will be but 20 years. Surely here is a much nearer approach to the truth, than by any other of our modern calculations. See Sir I. Newton on Daniel, &c.
judgments about this great concern. Let all attend to, and embrace it!

CHAPTER XIV.

Several comfortable Predictions concerning the Church of Christ, during the Reign of the Roman Antichrist. Of the Virgin-Company mentioned before in Chap. vii. The Reformation of the Church described by the Preaching of Three Angels. Which is further illustrated under the Symbols of the Harvest, and the Vintager.

And I looked, and lo, a Lamb stood on Mount Sion, and with him an hundred and four thousand, having his Father's name written in their foreheads.

After these several melancholy prospects of the great corruptions, and violent persecutions in the church, as represented in the three foregoing chapters, and before the still more sad particulars to be given of them in the xviith chapter, the Holy Spirit was again pleased, as it were by way of comfort and relief to the minds of all good Christians, to give me the following visions, of what would fall out during the Antichristian times, and of the final doom and judgment of those who are the promoters of these corruptions. The first was, another

... and the learned Mr. Lowman upon this place, and in his preface. I only add, that there is such a coincidence in all these several calculations, as puts the matter beyond chance, and makes it a sure character of the Romish church.

* Ver. r. On Mount Sion, i. e. in the Christian church; the same with the temple, chap. xi. 1. Only it here denotes the inward court of it, the pure and uncorrupt part of this church. See the note on chap. xi. 1.
A Paraphrase on the Chap. XIV

charming sight of a vast number of virtuous and sincere Christians who, during these Antichristian ages, preserved their Christian principles untainted with false articles; their consciences clear of vicious indulgences; and their worship free of superstitition and idolatry. Instead of the beast, that put on the false face of a lamb, (chap. xiii. 11. &c.) I was now shown the true Lamb of God, even Christ the Saviour; with this blessed company around him, the undeliled professors of God's true religion. See and compare chap. vii. 1, 2, 3. &c. with chap. iii. 12.

2. & 3. This glorious assembly, methought, with loud and united voices of devout praise, resembled, at a distance the roaring of the sea, or thunder in the air; and their music brought to mind that of the temple service on the grand festivals. But the meaning of the whole emblem is, that these true Christians, in the worst of times, would teach and practise the genuine and pure worship of the gospel; the worship of the one God and Father of all, and of the one Mediator Jesus Christ; a worship without all superstitious mixture, and adorned with an exemplary life of virtuous practice, in the sight of the whole world. A worship that the idolatrous and far major part of the church would then be a stranger to, and despise, and persecute: For that they had introduced new and forbidden objects, idols, and images; new and false mediators, saints, and angels; and numberless superstititions, wherewith to deprave the faith, and delude the hope of Christians. See Lxi. xxvi.

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

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth.

4 These:
4. & 5. But these faithful disciples are called virgins, being pure from all idol worship, which the scriptures are wont to brand with the name of fornication, whoredom, and adultery. They follow the doctrines of Christ and his apostles, both in prosperity and adversity. They are the same to God, and his true religion, as the first-fruits were under the law, viz. an acceptable earnest, and assurance of a fuller harvest of reformation to follow hereafter: a reformation wrought by the preaching, and courageous sufferings of men, who scorn to use the word of God deceitfully, or make a worldly gain by imposing upon the understandings of mankind.

6. & 7. And, as a sure emblem of such a reformation to be, in due time, begun, and carried on [even till the total destruction of the Anti-christian Roman church], by Christians of this heroic spirit; I had now presented to my sight an angel sloping about the world, with the pure word of God in his hand, in order to preach and publish it to the Christian church. ["Hereby representing thosé first reformers from the corruptions of Popery, in these western parts; such as the Albigenses, Waldenses, and Bohemian ministers; who, at the peril of their own lives, exhorted their followers to make the word of God the only rule of their faith; warned them against the idlerous worship of the Roman church;"]

* Ver. 6. The everlasting gospel; viz. That gospel that was to bring in everlasting righteousness, Dan. ix. 24.
and assured them, that God would put a terrible end to its tyrannic power. Thus did these angels of the churches continue to preach, and suffer, for a hundred years together, before the reformation begun by Luther.

8. Again, to describe the further progress of this reformation, another angel, methought, proclaimed aloud the future and certain destruction of this corrupt and persecuting Roman church; which, for its idolatrous practices, is styled by the odious name of Babylon, the old city and government where idolatries of all kinds were first invented and propa-

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And
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 gated. And as the prophets Isaiah and Jeremiah (Isai. xxi. 9. Jer. li. 1.—14.), foretold the destruction of that political Babylon, so certainly as if it were then come to pass; though it was fulfilled not till some time afterward; so is here pronounced the coming * fall of this Antichristian Rome, which, by deceitful, and carnal allurements, draws the world into idylatrous worship, as lewd and profligate women are wont to do their lovers, by giving them love-potions, to heighten their passions and irregular desires. [* Thus is represented the brave spirit of the forementioned reformers, and their followers; who were the first that dared to declare the church of Rome to be that spiritual Babylon, against which the scripture has pronounced such a heavy doom, and fatal destruction.*] 9. 10. & 11. In further confirmation of all which, another angel, methought, made proclamation of most terrible divine punishments upon all Christians who, after the light of the reformation, and the preaching of true religion had been bestowed upon them, should wilfully, and by a love to worldly and vicious gratifications, comply any longer with the injunctions of this Babylonish community, and embrace the K 4 worship

* Ver. 8. Babylon is fallen, &c.] That is to say, now begins to fall, and shall assuredly and finally fall. In the same manner as our Saviour said [not in the sense of a present event, but of a prophetic event], "Now is the judgment of this world; now shall the prince of this world be cast out," John xii. 31. And again, "I beheld Satan as lightning fall from heaven." See the note on chap. x. 6,
worship of this idolatrous church. Threatening them with the same destruction that was soon hereafter to fall upon it. Which destruction is here painted out under such images as Moses formerly described that of the rebellious nation of the Jews, and of their land, Deut. xxix. 22, 23. The whole land thereof shall be brimstone, and salt, and burning, like the overthrow of Sodom and Gomorrah, which the Lord overthrew in his anger and in his wrath. And as Isaiah sets forth God's judgments upon the oppressors of his people. Isa. xxxiv. 5, 9, 10, 16. My sword shall come down upon Idumea, the streams thereof shall be pitch, and the dust thereof brimstone. It shall not be quenched night nor day; the smoke thereof shall go up for ever. From generation to generation it shall lie waste, none shall pass through it for ever and ever. And Job xviii. 15. Brimstone shall be scattered upon his habitation; as much as to say, they shall be utterly vanquished and overcome. (Compare chap xix. 20, 21. xx. 14, 15. xvii. 16. xxi. 8.)

["And this last angel, and his solemn denunciations, are an emblematic prediction of the high spirit, and courageous preaching of Luther, and the train of reformers following his example; whereby a foundation is laid for the ruin of the Antichristian doctrine and worship; to be completed in God's due time. See note on ver. 6. and chap. xvi, 11"]

12 Here of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascends up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name.
12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord, from henceforth: Yea, faith the spirit, that they may rest from their labours; and their works do follow them.

12. & 13. But as this great event, of bringing in a full reformation, after so long and remarkable corruptions, will not be effected without great struggles and sufferings, that will try the patience, and display the virtue, and cost the life, of many a reformer; therefore, for the support and encouragement of all sufferers in this glorious undertaking; a voice from heaven, methought, uttered forth this comfortable promise* to them, viz. That they should no way come short of the glory and blessedness promised to the ancient martyrs, who fell by the hands of the former heathen emperors of Rome. Nay, indeed, that they would have thus far the advantage of them that had died in the cause of Christ, in the early times before them; that they had a shorter while to stay between their death and their reward; for there would be, comparatively speaking, but a little time before Divine Providence would accomplish the settlement

Isai. lvii. 14, &c. "There shall be a voice saying, Cast ye up, Cast ye up," i.e. make a way for true religion; "take away the offence out of the way of my people."

* Ver. 13. Blessed are the dead which die in the Lord—yea, faith the spirit, that they may rest from their labours.] The words, yea, faith the spirit, plainly mean the spirit of ancient prophecy by Isaiah, of whose expression this is a repetition. Isai. lvii. 1, 2. "The righteous perisheth, and no man layeth it to heart, and merciful [or godly] men are taken away, none [of the wicked] considering that the righteous is taken away from evil—He shall enter into peace. And again of the prophet Daniel xii. 13. "Blessed is he that waiteth, and cometh to the thousand three hundred and fifty and thirty days. Which see explained by Mr. Mede, Revelat. Antichristi, p. 723. fol. edit."
A Paraphrase on the Chap. XIV,

tlement of Christ’s kingdom, and true religion upon earth; and give them the full recompence of all their good actions and sufferings.

14, 15 & 16. Which full establishment of Christ’s kingdom, in a complete reformation of the church, was now represented to me under the figures of a harvest*, and a vintage; expressing the great, though gradual success that had been seen in converting men from a false to the true way of God’s worship, and the Divine vengeance at last in cutting off such as would obstinately oppose such a conversion. The former of these was displayed to me by the appearance of Christ himself, in a most heavenly

14 And I looked, and behold, a white cloud, and upon the cloud one sat, like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the

* Ver. 15. The harvest.] Thus the ancient prophets express the divine judgments upon sinful nations, Jer. li. 33. “The daughter of Babylon is like a threshing floor, it is time to thresh her. Yet a little while and the time of her harvest shall come.” And Isa. xvii. 5. “And it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm.” And our blessed Saviour, Matth. ix. John iv. “The harvest is great—The fields are already white to harvest.” And the church of God is styled the threshing and the floor, wherein the prophets laboured, and which Christ will hereafter, by proper judgments and rewards, purge, and save the good corn, and burn up the chaff, Isa. xxiii. 10. Matth. iii. 12. See Hof. vi. 11. and compare also Isa. xli. 15, 16. Micah iv. 13. “Arise and thresh, O daughter of Zion, for I will make thine horn iron, and thine hoofs brass, and thou shalt break in pieces many people;” i. e. God’s church shall be victorious.

† Ver. 14. One fat like unto the Son of Man, viz. emphatically, THAT Son of Man described by the prophet Daniel, Dan. vii. 13. x. 5. 6. “To whom was given dominion, and glory, and a kingdom, that all kindreds, and nations, and people, should serve him,” &c. From which prophetic descriptions of Daniel, our Saviour is, in the gospels, so constantly styled, by way of eminence, THE Son
the cloud, Thrust
in thy sickle, and
reap: for the time
is come for thee to
reap; for the har-
vest of the earth is
ripe.

16 And he that
sat on the cloud,
thrust in his sickle
on the earth; and
the earth was reap-
ed.

17 And another
angel came out of
the temple which is
in heaven, he also
having a sharp sic-
kle.

18 And another
angel came out
from the altar,
which had power
over fire; and cried
and glorious form, with a sickle in
his hand; as it were to reap the
fruits of his true gospel ministry in
the Christian world; now that the
several nations of it were grown
much riper for a reformation. ["And
this branch of the prophecy is ful-
filed already by the reformation
of near, if not full, one half of
the European world, from the
groser corruptions and slavery of
the Popish power."

17, 18, 19. & 20. But the final
stroke of Providence, toward this
great event, is still to come; and is
set forth by the vintage, or treading
out the blood of grapes in a wine-
vat, even till it overflows, and runs
about the field. This prophetical fi-
gure denotes the destruction of God's
enemies in some high and exemplary
manner *. And it was here shown,
and foretold, under the appearance of
another

* Ver. 17, 18, 19, & 20. Thus the prophet Isaiah re-
presents Christ as subduing his enemies, under the charac-
ter of Idumeans. Isai. lxiii. 1, 2, 3, 4, &c. "I have tro-
den the wine press—their blood shall be sprinkled upon
my garments; mine own arm saved me, and my fury it up-
shed me," &c. And Joel iii. 13. "Get you down, for the
prets is full, the vat overflows; for their wickednels is
great." And Lam. i. 15. "The Lord hath trodden the
virgin, the daughter of Judah as in a wine press." See
chaps. xvi. and xix. of this book, and the learned Vitringa
on Isai. lxiii. chap. 6. See also Isai. lxvi. 15, 16.
Another powerful angel, the instrument and messenger of divine vengeance, which is compared to fire. He is here represented as making such a slaughter of the idolatrous adversaries of true Christianity as resembles a dreadful battle; wherein the victorious leader causes the enemy's blood to run in streams about the field. ["Thus, in general figures, " is promised the fall of Antichrist, " and the full reformation of the " Christian kingdoms *.""]

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. 20 And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horsebridles, by the space of a thousand and six hundred furlongs.

* Ver. 20. By the space of a thousand six hundred furlongs.] It is a most ingenious conjecture of Mr. Mede, that these words particularly point at the Pope's territories [called the Patrimony of St. Peter], which will be taken from him and his successors, whenever the reformation shall take full effect. Now, says that acute man, the country reaching from the walls of Rome to the river Po, the length of St. Peter's patrimony, is 200 Italian miles, which make exactly 1600 furlongs. And see Mr. Daubuz upon this passage.

Ibid. Even unto the horsebridles.] This is an hyperbole of speech not surprising in the prophetic writers, since we find several not much inferior to it, even in historical authors. Thus Plutarch in the life of Sylla, speaking of the sacking of Athens, says, "The blood spilt in the marketplace alone, ran down like a deluge; and many authors report, that what ran out of the gates put the suburbs into a perfect flood."
CHAP. XV.

This Chapter is no more than a solemn Preface to the seven last Plagues, or Judgments of God upon the Antichristian Kingdom, displayed in the next Chapter. The Emblems under which they are severally denoted.

1. AND I saw another sign in heaven great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God.

2. AS in the former part of this prophecy (chap. vi. & viii.) the Holy Spirit described the several divine judgments of God upon the Roman empire, during its political state and pagan religion, and Antichristian corruption, under the representations of opening the seals of a book, and then of the sounds of trumpets or heavenly denunciations; so he now pursued the like method in foretelling the punishments and final ruin of the Antichristian church-empire (in particulars new and unspoken of before) as he had done that of the heathen Caesars. This scene of vengeance was opened to me in a sight of seven angels ministers of divine wrath, with each a vial or vessel in his hand, filled with either some liquor of an intoxicating and pernicious quality; or (perhaps) with fire, the usual symbol of divine fury; to be thrown upon this idolatrous body, at several times and periods, till its destruction were completed, and a full

* Ver. 1. Another sign in heaven. See upon chap. xii.

† So the learned Vitringa.
full reformation wrought in the church of Christ.

2, 3. & 4. The whole was introduced by a chorus of a vast number of steady and faithful Christians, who had stood the shock of all the temptations and persecutions of the Antichristian ages. These stood close by, or upon a sea * of glass and fire; in allusion to the case of God's ancient people the Israelites, who stood upon the sea shore, beholding, and triumphing over their enemies, the Egyptians (Exod, xiv. 30, 31.) For so, methought, in like manner stood this army of pious † Christians; " magnifying and adoring " the divine goodness and Providence running through all the dispensations of God's church; " abounding in unspeakable wisdom " in the permissions of the suffer-

2 And I saw as it were a sea of glass, mingled with fire; and them that had gotten the victory over the beast, and over his image, and over the number of his name, stand on the sea of glass, having the harps of God †.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty;

* Ver. 2. Sea of glass, &c. See chap. iv. 6. Vitrin takes it to be the floor shining like crystal, and bright as fire. Mr. Jurieu renders it see and fire, denoting the extremes of misery out of which these saints were delivered. And Mr. Daubuz thinks it to express the pure, but unsettled and afflicted state of the faithful in this world.

† Ibid. Having the harps of God. That is, the sacred harps, the instruments of the temple music; the temple, the emblem of the Christian church, being the scene of these visions, as in ver. 5. and chap. iv. and vii.

‡ Ibid. Them that had got the victory over the beast, and over his image. Τός νικήσας θηρίου, not over the beast, but from out of the midst of the beast; or gotten the victory by keeping clear of the beast. That is, by adhering to true religion in the midst of an idolatrous world.

|| Ver. 3. The song of Moses—and of the Lamb. In allusion, perhaps, to the hymn that was sung on the Sabbath, at the offering up the lamb on that solemn day; as Le Moyne conjectures. Var. Sac. Vol. ii,
Chap. XV.

REVELATION.

ty; just and true are thy ways, thou King of saints.

4 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.

5 And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having these seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels, seven golden vials full of the wrath of

* Ver. 4. For all nations shall come; for thy judgments are made manifest—גֵּרָה מִלְפֹּא הַגָּדוֹל—גֵּרָה מְשָׁאָה מַאן. Therefore all nations shall come, &c. because thy judgments are manifest. So the former גֵּרָה should be rendered by therefore, answerable to the Heb. גֵּרָה; as in many passages is apparent.

† Ver. 6. Their breasts girded. See note on chap. i. 13.

‡ Chap. iv. 6. &c.
they were to execute. To denote, that the servants of God and Christ always committed themselves and their cause into the hands of God, as the all perfect and righteous Judge, eternally just in his dispensations, and faithful to all his promises to his people.

8. And as in the Jewish tabernacle, when it was consecrated by Moses, and in the temple, when dedicated by Solomon (Exod. xl. 34.–37. 1 Kings viii. 10, 11.) the glory, of the Lord filled both those places to such a degree, that even the priests could not enter them till it was over; so will the Divine Majesty display itself in a most adorable manner in these judgments upon the Antichristian powers, and in the reformation of his church. And as in the judgment upon Korah and his company; and also when the children of Israel murmured against God, (Numb. xvi. 19, 42, 46.) The cloud and glory of the Lord appeared at the tabernacle of the congregation, as the forerunner of judgment; and wrath was gone out from the Lord; so was this smoke and glory of God an assured token of his divine vengeance upon this corrupt church empire. And thus much by way of preface or introduction; we now come to the judgments themselves.

CHAP.
The seven Vials. Why called the seven last Plagues. How and when the six first of them may be conceived to have been already fulfilled. The seventh, like the seventh Trumpet, is yet future: To be expected in God's due Time. The old prophetic Language and Figures used in these Vials, Euphrates, Armageddon, &c. explained.

And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. These judgments, then, were given, as was said before, into the hands of seven angels, by a voice from the divine throne. To signify, that they were to be inflicted on this corrupt Roman church by the just and wise direction of Providence. And as before, in the trumpet judgments, this empire is compared to the natural world, wherein are variety of parts, greater and lesser, so here again, the sun, earth, sea, rivers, &c. denote the chief works, nations, lower people, officers, cities, &c. of this ecclesiastical world. And these plagues are called the seven last plagues; not as, in point of time, coming after those mentioned under the seventh trumpet (which are to be the last also); but as being contemporary with them; and not to end but with the complete destruction of this Anti-christian power. For if some of them be the same, as to time, with some of those mentioned under the seventh seal, they are still here described with different circumstances, and put in a new light; denoting effects not before.
A Paraphrase on the Chap. XV.

fore described*. And such of them as are wholly new are yet all within the same grand period of that last trumpet; which reaches to the perfect reformation, and the setting up of Christ's kingdom upon earth. To begin then.

2. The first of these is said to fall upon the earth, or the general body of the Roman idolatrous community; breaking out in painful sores and ulcers, to torment this spiritual Egypt, as the old Egyptians were tormented by the plague inflicted on them by Moses, (Exod. ix. 10.) A boil (or sore) breaking forth upon man and beast. What was there done in the literal sense, is here done in the prophetic and spiritual sense. ("For hereby is perfectly well represented that astonishing corruption of manners, that unlimited pride, luxury, and debauchery, into which the fee of Rome fell, soon after it had established its power over the consciences of Christians, by promoting universal ignorance, and superstitious devotions. In the ninth and tenth century, and for a hundred and twenty years, after the

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And

* Ver. 1. It is, I think, a very just observation of Mr. Daubuz, concerning these vials, that as the divine judgments specified under the seals and trumpets were properly external ones, such as invasions of foreign enemies, &c. so these are properly internal plagues, as being the natural consequences of the several vices and corruptions of Christians—plagues of their own making—the curfes of ambition, pride, and other immoralities, suffered by just Providence, to plague such as were guilty of them. As will be seen in the sequel. See also the learned Vitringa on Isai. lvi, lvii.
very bishops of Rome were remarkable for little else but the worst and blackest of crimes. The clergy in general followed their example; and the contagion spread from the head to the lowest members. And this universal depravity of morals gave this church the first blow: the excesses of the court of Rome caused the princes of Europe to be stir themselves, to correct a power so odious to their subjects, and so formidable to themselves, and so noisome both to God and man. From hence in time, the pope’s dominions were invaded; some popes deposed, and others set up; many put to death, by strangling, poisoning, &c. by their successors; and many began to call out aloud against this impious power; to style it Antichrist; and to reform from it; so that during this period, the popes, who were arrived at this height of wicked power, and the successors of those princes that first raised them into it, became

* Ver. 2. See Sir Ed. Sandy’s Europ. Spec. pag. 125. Where is this remarkable expression, as a proverb, out of the popish writers, viz. The worst Christians of Italy are the Romans; of the Romans the priests are the wickedest; the lewdest priests are preferred to be cardinals; and the baddest cardinal is cho’en pope. And Father Paul observes; that, in this and the following ages, such a series of wild disorders gave occasion to historians to say, That those times produced not popes, but monsters.

A PARAPHRASE ON THE

Chap. XVI.

"The scourges and plagues of each other. This gave the smart, and vexation, and pain, represented by sores and ulcers.*

3. The second plague falls upon the sea; i.e. as the Holy Spirit himself interprets it, chap. xvii. 15. upon the people of the countries within this ecclesiastical empire; upon the subjects only of the popedom. The countries of these several subjects are said to be turned into blood; in plain allusion to the waters of old Egypt, by the judgment inflicted by Moses (Exod. vii. 19, 20.) and agreeably to the language of the prophets Ezekiel and Isaiah. I will water with thy blood the land wherein thou swimmest, even to the mountains, Ezek. xxxii. 6. And again, The mountains shall be melted with their blood, Isai. xxxiv. 3. ("And the histories of the ages following after the times before mentioned, will furnish us with what is sufficient to fulfill...

4 And

* Ver. 2. See Mr. Mede, M. Jurieu, and the learned Vitringa, who are all well agreed in this exposition, and furnish out histories sufficient to justify the truth of it. And Mr. Daubuz agrees with them in this and the four following vials.

Ibid. A noisome and grievous sore. In the prophetic style, both epidemic and private vices, and their consequences, are frequently compared to bodily distempers. Thus Isai. i. 5, 6. The Jewish revolt into idolatry and vice is compared to sickness, fainting, wounds, bruises, and putrifying sores. And the Psalmist likens his vices to wounds that stunk and were corrupt through his foolishness. With many passages of the same import. See Psal. xxxviii.—So, in Cicero, Vulnra et Cicatrices Reipublicae. Tuscul. lib. iii. De Fin. lib. iv. and Sallust, Contagio et Pestilentia, civitatis, Bell. Catalin. cap. x.
this prediction. From the ele-
venth to the thirteenth century, the
people of Europe, by the instiga-
tion and presumptuous authority
of the popes, and by the ignorant
superstition of the Christian
princes, were sent in arms into the
holy war; in which foolish and
desperate expeditions so much
blood was spilt, such armies lost,
as is beyond the power of any
one fully to describe. Again,
within the same period of time;
even here at home, in the confines
of Germany and Italy itself, the
wars between the emperors and
popes turned that whole country
into a sea of blood.]

4. The third of these judgments,
angel poured out like that of the third trumpet, is
foretold

* Ver. 3. See again Mr. Jurieu and Vitringa upon this
place. Jurieu reckons that in the first crusade, or expedi-
tion of the holy war, there died two millions of men, in
tree or four years time. In the left (which was the se-
cond expedition of St. Lewis,) three score thousand. The
rest it is impossible to number. The learned Vitringa also
quotes authentic testimonies of prodigious slaughters in the
Italian wars. Moreover, for instances of the cruel exac-
tions of money, by the popes, for the support of these wars,
or for exempting persons from attendance upon them. See

Ibid. The historians who report the passages of these
times tell us, “There never was known such a dismal age
for wars and bloodshed, for murders and sacrilege, for ra-
pines and seditions, for paricides and conspiracies, for hor-
rible schisms and scandal to religion; the priest opposing
the bishop, the people the priest; and, in some places, not
only robbing the churches, burning the tithes, but
trampling under foot the holy Eucharist, that was con-
secrated by such whom pope Hildebrand (and his succe-
Sigebert Cron. ad A. D. 1074.
foretold to fall upon the **rivers**, &c. of this Antichristian community. Rivers and streams, in a politic or ecclesiastical world, are some **particular countries, or orders, and offices** of men, acting under the supreme head; as rivers and fountains derive from and return to the sea.

("And if we look no further
"than to the **continuation** of the
"forementioned **holy wars** carried
"on by **particular nations**, after the
"first hundred years spent in the
"**general war**; we shall find France
"alone losing **three-score thousand**
"men under the conduct of one
"**prince**; beside several others,
"whose losses answered this pro-
"**phetic image** of **rivers** of blood.
"Moreover, before the end of those
"bloody wars, great slaughters and
"cruelties were committed here in
"these western parts. The Bohe-
"mian churches were persecuted
"by the **papists**; the pope and em-
"perors sent forces to butcher and
"destroy them; while, on the
"other hand, the leaders of that
"brave reforming people, gained
"most glorious victories over their
"persecutors; and their just re-
"venge fell, in a particular and re-
"**markable manner**, upon the Ro-
"man clergy, monks, and priests, the
"special incendiaries to religious
"oppression; to which must be
"added, as a most considerable in-
"stance of the fulfilling of this pro-
"phesy, that the wars between the
"**popes** and the **emperors** extended
"themselves into this **period**; than
"which no pen can express, nor

"his vial upon the
**rivers**, and foun-
tains of waters; and they became blood.

5 And
And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus:

For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

5. 6. & 7. At the prospect of these divine judgments falling upon these idolatrous nations, and especially upon these persecuting clergy; the angel, methought, who pronounced this plague, lifted up his voice in praises to the eternal God, and in admiration of the perfect justice and wisdom of his Divine Providence, in thus punishing a set of men in a way exactly answerable to their crimes; men who are the true descendants of the old pagan Rome, the murderer of Christians; the children, and followers of those who killed the prophets; and now most deservedly, in their turn, feel what it is to suffer the cruelties of war, and to wallow in blood. At the same time cried out one, from the court were the great altar

* Ver. 4. See again M. Jurieu, Vitringa, and also Mr. Mede.
† Ver. 5. The angel of the waters. Grotius and other learned interpreters take this, I think very naturally, to be the third angel here spoken of. Vitringa rejects this, upon this reason, viz. because then the angels spoken of, chap. ix. 13, 14, 15. might as well have been called the angels of Euphrates, &c. To which I answer; so they well might, though the Holy Spirit did not explicitly so call them.
‡ Ver. 5. 6. 7. A dreadful detail of popish cruelties, within this, and the following period, might be collected out.
stood (as it were in the name of all the true priests, ministers, and preachers of the Christian church), saying, "Infinite just, wise, and adorable are the judgments of Heavenly on the enemies, and persecutors of true religion!"

8. The fourth of these plagues, as that of the fourth trumpet, was to fall upon the sun, or the ruling and sovereign powers belonging to this Antichristian government. And the fourth angel poured out his vial upon the sun; and power was given unto him to out of the histories belonging to them. Bishop Usher proves, out of the popish writers, that, in the space of thirty-six years, above 100,000 of Waldenses were barbarously slain. And in sixty years, Dr. Crackenthorp, from their own authors, shows near 50,000 of the same innocent Christians to have been murdered by the pope's party. Father Paul reckons up 4000 Waldenses, and then 50,000 other Protestants butchered in the same country, by the same cruel hands. Bellarmin (de Eccles. cap. 18.) says, in pope Innocent III.'s time, 100,000 Albigenses were slain in battle. Perionius says, above a million were slain in France. At the storming of Beziers, 60,000 murdered. Julius II. in his popedom of seven years, is said to have destroyed 200,000 Protestants. And, to go down no lower, calculations have been made, that, in the space of forty years, ROME has been the death of THIRTY MILLIONS of people. Thus drunk with the blood of saints and prophets.

* Ver. 5, 6, 7. Thus were perfectly completed the words of Isaiah concerning this very church of the Messiah. Isa. lxxix. 26. "I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood. And all flesh shall know that I am the Lord thy Saviour." Compare Ezek. xxiii. 33, 34.

† Ver. 8. Upon the sun.—Thus in Psal. cxxi. 6—The sun shall not burn thee by day, nor the moon by night. i.e. No princes, nor any of their inferior officers, shall vex or conquer thee. Thus Joseph in his dream saw the sun, and moon, and stars pay obeisance to him; where the sun is explained of Jacob the father of the family; the moon of his wife;
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authority exactly corresponds to the light and heat of the sun. According as it is used with moderation or excess, it warms or burns; enlivens or destroys; produces plenty and prosperity, or else vexation and ruin, to a commonwealth. If by the sun is here meant the ecclesiastical ruling power, it is the exorbitancy of the papal administration, that is said to plague and torment the Christian world; as violent heats scorch up the ground, and kill its fruits. And if by the sun is understood the temporal princes of the popish countries; it is they who had now power given them to vex and mortify the insulting heads of the court of Rome. (" Whichever way it be understood, the prophecy is amply fulfilled within the period of time before, and at the beginning of, the reformation. In the thirteenth, and fourteenth centuries, the popes, who had been tyrants in the church, became now tyrants over the world. They raised themselves above all sovereigns; took away, and disposed of crowns; and absolved subjects from their allegiance to their lawful princes; stirred up wars, and rebellions in many countries; and drew both their blood, and their treasures at the same time, toward increasing the pride and luxury of their court. Histories abound in these doleful

wife; being the next to him in power; and the stars of his sons, the inferior governors of the family. Gen. xxxvii. 9, 10.

* Ver. 8. See a most ample collection of testimonies of these facts, from the popish writers of these very times, in Ranchin's
** A Paraphrase on the Chap. XVI.  

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

9 And yet none of these calamities brought either popes, or these temporal princes, to a due sense of their idolatrous iniquities, or mutual cruelties toward their own subjects, or to each other; nor wrought them to any disposition toward a reformation. Instead of being humbled by these miseries, they rebelled in more impudent vices, against the Divine Hand from whence they came; and like the rebellious Jews, in Isai. viii. 21. They passed through (the land) hardly besidod and hungry: And it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their King, and their God, and look upward.

9 And men were scorched with the fire of this Anti-christian fun." See Isai. xxiv. 12.

Again, on the other side, "In the age following, Italy, and the popes themselves were equally mortified, in their turn, by the arms of the French kings; who, for three reigns successively, ravaged and destroyed that country, to a degree that would raise compassion in any reader of the accounts of those wars."

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


* See Guicciardin's Introduct. to his history. Mazerai. Hist. chap viii. And Vitringa and M. Jurieu on this chapter. See also the same excellent Vitringa's comments on Isai. viii. 21. &c. And Mr. Lowman's ample collection of testimonies under this period.
10. The fifth of these last punishments, as a further step of Divine Providence toward the destruction of this beast, or Antichristian power in the church, was to fall upon the seat or throne of this empire; as much as to say, either on the power, government, &c. of corrupt Christian Rome, in general (as the word throne or seat is often taken in scripture. 2 Sam. iii. 10. vii. 16. 1 Kings i. 46. and elsewhere). Or else the persons and officers that had the administration of it, to the ruin of all true Christian discipline, and the practice of the gospel virtues. And the like dreadful calamities fell upon Constantinople, the eastern throne of the same corrupt ecclesiastical empire. This divine judgment struck at the very person, honour, credit, and grandeur of this ecclesiastical tyrant, and of all the imperious officers of his court. His kingdom was full of darkness; as the prophets describe the nations of the world to be, when any signal calamities or reproaches befal them. Thus Jer. xiii. 16. Give glory to the Lord your God, before he cause DARKNESS, and before your feet stumble in the DARK mountains; and while ye look for light, he turn it into the shadow of death, and make it gross DARKNESS. And Ezekiel describes the destruction of Egypt, Ezek. xxxii. 7, 8. I will put thee out (margin extinguish thee); I will make the plains—all the bright lights of heaven—DARK over thee, and set DARKNESS upon this land, faith the Lord God. And Isa. v. 30. If one look unto the land, behold DARKNESS and
And sorrow, and the light is DARK-ENED in the heavens thereof.

[“And in this figurative sense was the church and court of Rome greatly eclipsed; and suffered a dreadful decay of its credit and authority in the world, by another judgment, falling partly within the period beforementioned, and in the century following it. In the beginning of the fourteenth century the popedom was removed from Rome unto Avignon in France, for seventy-four years; during all which time, the great city, the mistress of the world, was left desolate; the splendour of its churches was lost, and the whole place became a desert, in comparison of what it formerly had been. This brought on the schism of the Antipopes; when, for forty years together, two pretended vicars of Jesus Christ were thundering out curses and excommunications against each other, and their adherents; and all Europe was excommunicated by one side or other, to the great scandal, laughter, and contempt of all serious and thinking men. This wretched division caused princes to despise the power, and their people to contemn the ecclesiastical censures, they used formerly to tremble at. And this contempt increased as the reformation now grew, and gathered strength. These spiritual darknesses were followed by as great ones of a temporal kind; when, in the popedom...

* See Platina, Lives of the Popes, in Clem. V.
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"of Clem. VII. the army of Germans, Italians, and Spaniards attacked the city of Rome itself; took it by storm; and committed such slaughters upon the people, such outrages upon the highest as well as lower order of the clergy themselves; as the historians of that time seem not able to relate without trembling*. Thus the 'throne, and kingdom of the beast was darkened; and men gnawed their tongues for pain.""
A PARAPHRASE ON THE

12. This first part of the sixth vial is expressed either by way of allusion, and in plain similitude only, to the judgment of the sixth trumpet, chap. ix. 13, 14, &c. or else as a part of it, not before mentioned. And the figurative meaning of it is this, That as in the eastern quarters of the Roman empire, the river Euphrates was formerly the limit and barrier of the Turkish armies, where they were long kept from entering upon the Grecian territories; but were afterward let loose to invade and conquer it; so, in like manner, had there been hitherto, in this western or Roman-church-empire, an obstacle, Church; translated from the Italian in 1670. A book worthy to be purchased at any price. Wherein is set forth the policy, vice, and exorbitancy of the court of Rome, (as the author himself saw and knew them), in a most exquisite and entertaining manner.

Ver. 11. Repented not of their deeds. A demonstration of this impenitency of the Roman church was seen in the Council of Trent; where, notwithstanding all the aforementioned calamities, and the light that had been already diffused by the Reformation; the Popish clergy would not consent to abolish any one false doctrine or article, of idolatrous worship; but rather established and confirmed them all. And within this period the inquisition was set up. The adoration of the host, and taking away the cup from the laity were established by a council, wherein the popacy seemed to have cast off the very appearance of Chriftianity: See the Review of the Council of Trent, by W. Ranchin; Book I. chap. i. 11. &c.
a barrier, a figurative * Euphrates, that stopped the princes of Europe from directly attacking that church-empire, especially in its ecclesiastical capacities. See how these figurative barriers were removed, these Euphrates dried up, first in the eastern, and then in the western quarters of this corrupt Christian empire.

"When the Saracens and Arabs were forced to relinquish their conquests, and to retire; the only preservative against any future conquests by the Mahometans in the European kingdoms was, the valour and unanimity of the eastern empire, and of the Christians in and about it. But they, falling into contentions, feuds, and wars amongst themselves, became first so weakened, and at last so desperate, as to call in, and even invite the Ottoman powers to support their ambitious designs upon each other, and so deservedly were ruined by an enemy themselves helped to raise.

* Ver. 12. Euphrates. See this same thing represented in the parallel passages of Isai. xi. 15, 16. Zech. x. 2. 11. "The Lord shall smite the river in the seven streams thereof, and make men go over dry shod. And there shall be a highway for the remnant of his people. He shall smite the waves in the sea, and all the deeps of the river shall dry up." See the Targum, and Chaldee Paraph. in Loc.

Ibid. That the way of the kings—may be prepared, that is, That they may enter upon their conquests, as it were, with ease and triumph. It is an allusion to the custom of levelling, cleaning, and adorning the roads, when any great prince made a progress, or solemn entry into any place. As in 2 Kings ix. 13. Matth. iii. 3. xxi. 8. and elsewhere.
raise into power; and perished by
the very power which, a little be-
fore, they were able to despise.
Thus they were dried up, and
made way for the kings of the east,
to make full conquest of a great
part of the European Christian
empire."

In the western popish empire this
prophecy may be conceived to have
been thus spiritually accomplished,
viz.

"That the grand obstacle to the
pulling down this Antichristian
power, having all along been the
usurped authority of the court
and clergy of Rome over the con-
sciences of both princes and peo-
ple; when their unsufferable pride
and avarice had drawn the princes
of Europe to chastise them, and
suppress their temporal power, by
wars and devastations; whereby
they were unable any longer to
disturb them in their governments,
by exciting their subjects to
rebellion; those princes were
then in a capacity to shake off,
from themselves, and their sub-
jects, the terror formerly arising
from the bulls, edicts, * and censures
of Rome; to take and give a free
liberty of hearing and considering
the doctrines of the reformers a-
gainst that corrupted church. Thus
grew popery into contempt; and
the European princes and states
(like the kings of the east), had a
way prepared for them, not only to

* Review Counc. Trent. Book vii. chap. 8. of Excom-
munications and Censures.
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"fall from, but to fall upon this de-
praved community; by encourag-
ing and defending their subjects,
in confuting and renouncing its
absurd doctrines and idolatrous
worship. The Euphrates of the
papal power was, in great mea-
fure, dried up; and a passagc gain-
ed for the Reformation, that prov-
ed so successful in Germany,
France, Britain, Holland, Den-
mark, Sweden, &c. a sure earnct
of the conversion of the rest of
the nations, and of the total ruin
of Antichrist; to be completed
under the period of the next and
left vial. * But to proceed to the
particular circumstances of this sixt
plague.

13 And I saw three unclean spi-
rits, like frogs, come out of the mouth of
the dragon, and out of the mouth of the
beasts, and out of the mouth of the false
prophet †.

**Ver. 12.** And the waters thereof were dried up, &c.
See the learned Vitringa, Comment. on Isai. xi. 15, 16.
Where the nature of this, and such like propheticalex
presstons is most amply explained.
† See chap. xix. 20. xx. 10.
‡ Ver. 13. And out of the mouth of the false prophet. Note,
The difference will be little or nothing, whether by the false
prophet is meant the second beast (the church corrupt power),
as Mr. Lowman takes it as another title of that beast; or, the
head, the ecclesiastical prince of it, as I here paraphrase it.
In favour of the former sense it may be queried, whether the
words may not well be rendered, out of the mouth of the
beast, even [xxi] the mouth of the false prophet? See the like
rendering in chap. xix. 20.
an ugly and deformed kind; but intelligent, crafty, and of great abilities, to delude and deceive mankind*; these were to be sent as emissaries into the courts of Christian princes; and by pretences of miracles, apparitions of saints, and new revelations from Heaven, to confirm them in idolatry, superstition, and saint-worship, and spirit them up to percutere the

14 For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty †.

15 Behold, 

* Ver. 13. &c 14. Unclean spirits—spirits of devils, or demons. That is to say, persons, or teachers pretending to inspirations, and spiritual gifts, teaching the doctrines of ghosts, demons, and saints, &c. In the same sense as St. John says, 1 John iv. 1, 2, 3. Believe not every spirit, i.e. every one professing himself a spiritual teacher—for many false prophets [or spirits] are gone into the world. Like Ahab’s lying spirit, 1 Kings xxii.

† Ver. 14. That great day of God Almighty; viz. The day [or time] spoken of by Isaiah xxxiv. 8. “It is the day of the Lord’s vengeance, and the year of recompences for the controversies of Zion” [i.e. for the persecutions of God’s church]. And again, lxiii. 4. “For the day of vengeance is in mine heart, and the year of my redeemed is come.” And see the whole lixi. chapter of that prophecy, with Micah iv. 11, 12. Zeph. iii. 8. with Zach. xii. 2, 3, 4.
Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

15. Now, as these will be times of great struggle and affliction, let all Christians that desire to approve themselves such indeed, be armed with virtue and fortitude to stand the shock. Happy are they, and none but they, who persevere with courage, or suffer with patience! And let the histories of the two or three last ages, the massacres of Paris, and of Ireland, the inquisitions, the Spanish Armada, and the almost universal persecution of Protestants, in and from popish countries, by the instigation of Romish priests, and especially of such of them as have an access to, and influence upon popish princes; let these, I say, bear testimony to the fulfilling of this prophecy, in great part already; and let them show who are meant by the unclean spirits of the beast, and false prophets, that gather the princes of the earth to battle against God.

† Let the reader consult, amongst many other writings, the Life of Ignatius Loyola; with Book V. chap. 7 of the incomparable author of the Review Councils, concerning the Jesuits, their maxims, doctrine, discipline, and practice.
‡ Ver. 15. That watcheth and keepeth his garments. For the nature and literal meaning of these two phrases, the reader may see Dr. Lightfoot. Temple Service, chap. vii. § 1. Garments of the body are used as symbols of the temper and dispositions of the mind. “A priest (say the Rabbins, church of Christ afresh; and, by force of arms, to root out the reformation begun in it*. This religious war against the cause of God and Christ, will be the last effort of the enemies of his truth.

[“ And let the histories of the two or three last ages, the massacres of Paris, and of Ireland, the inquisitions, the Spanish Armada, and the almost universal persecution of Protestants, in and from popish countries, by the instigation of Romish priests, and especially of such of them as have an access to, and influence upon popish princes; let these, I say, bear testimony to the fulfilling of this prophecy, in great part already; and let them show who are meant by the unclean spirits of the beast, and false prophets, that gather the princes of the earth to battle against God.”]
let this be their comfort, says Christ, that, in my due time, I shall overtake their persecutors with terrible and unexpected vengeance.

16. For, in short, whenever these bitter adversaries of the church reformation shall come to make their last and greatest push in this religious war, they shall find the field of battle to be just like what the field below Mount Megiddo was to the impudent king Josiah, when Pharaoh Necho slew him, 2 Chron. xxxiv. 22. the very same field where Deborah and Barak routed and slew Sisera and the Phoenician army, Judges v. 19. For Armageddon is the same as Mount Megiddo*, as much as to say, a mountain of destruction. And it has the same meaning with that place which the prophet Joel calls the valley of Jobeshophat, and the val-

See Mr. Mede, Difc. vii. concerning the Jewish manner of using such names as thefe.

See Zach. xii. 11, 12. with Joel iii. 10, &c. and Zeph. i. & ii. ver. 8.—11.

Rabbins) that was found asleep, in his watch in the temple, was stripped naked, and exposed with ignominy." And Maimonides tells us, "An officer of the guards took his rounds at night; and if he found any of the Levites upon his watch asleep, he either beat him, or burnt his garments." Maimon. in Chelim. cap. vii. See note on chap. iii. 5.

* Ver. 16. Armageddon Αρμαγέδδον Hor. Megiddo. Thus the learned Vitringa and Mr. Daubuz expound this passage; and, I think, far preferably to any other commentators. The Alex. MSS. in 2 Chron. xxxv. 22. reads it Αρμαγεδδων, as the same MSS. reads it here Αρμαγεδδων. The reader may see another interpretation, ingenious enough, in M. Jurieu; who makes the word Armageddon to be composed of the Syra-Chaldaic words Harma and Geddon, signifying cutting off by a curse, or excommunication. So he thinks the evil spirits gathered the kings of the earth to a place called Armageddon, i. e. to Rome, the place of excommunication. See Glasstus Philog. Sac. p. 237. And Mr. Allan of the State of the Church, &c.
17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven from the throne saying, It is done.*

18 And there were voices, and thunders, and lightnings, and there was a great earthquake, where the multitude of the enemies of God's true worshippers were to be gathered together, and destroyed. For Jehoshaphat signifies as much as THE JUDGMENT OF THE LORD. See Joel iii. 1, 2.—12. [See more of this in chap. xix. 11,—21.

17. & 18. This grand struggle, ending so happily to the advantage of the true religion, will be followed by that total change and revolution, signified by the high figures of speech in which the events of the seventh vial are expressed, they being the same, in the main, as were represented under the seventh trumpet; only are here set forth with some additional circumstances.

This vial is said to be poured upon the air, the seat and region of decision, where the multitudes of the enemies of God's true worshippers were to be gathered together, and destroyed. For Jehoshaphat signifies as much as THE JUDGMENT OF THE LORD. See Joel iii. 1, 2.—12. [See more of this in chap. xix. 11,—21.

* Ver. 17. It is done. Note, This is the very language of Ezekiel, speaking of the last destruction of the adversaries of God's church. Ezek. xxxix. 8. "Behold it is COME! Behold it is DONE! faith the Lord, this is the DAY whereof I have spoken," viz. The last period of the church of the Messiah.

† Chap. xi. 15.—19. chap. 5.

‡ Ver. 18. &c. Voices, and thunders—and earthquakes, &c. This is again the language of the same prophet Ezekiel, foretelling the judgment described in this book, chap. xx. 7, 8, 9. &c. Ezek. xxxviii. 19, 20. &c. "In my jealousy and in my fury, and in the fire of my wrath have I spoken; surely in that DAY there shall be a great SHAKING in the land of Israel, [LXX. ζῆλος ἡμῶν, a great earthquake]: and the mountains shall be thrown down, and the towers shall fall, and every wall fall to the ground—and I will rain—an overflowing rain, and great hailstones, fire and brimstone. Thus I will magnify myself, and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the LORD." See also Dan. xii. 1. See on chap. viii. 6, 7. and chap. x. 3, 4. of this book.
A Paraphrase on the Chap. XVI.

sounds, voices, thunders, and lightnings, which are the emblems of the vast changes in the face of affairs now to be wrought. And the air, surrounding and comprehending the whole earth and sea, denotes these changes to be total. This vial again is introduced with a solemn voice from the heavenly temple, or scene of these visions, viz. It is done, as much as to say, The vials are finished; this is the last period of time, which shall not end but with the complete ruin of the Antichristian power. The same with those other expressions relating to the same period. Behold! I make all things new, chap. xxi. 5, 6. by a change greater than was ever yet seen in the world; for the kingdoms of this world shall then become the kingdoms of our Lord and of his Christ, chap. xi. 15. of this book.

19. This will be the time when this Antichristian community, called Egypt, and Sodom, and Babylon*, was divided into three parts, and the...
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the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

chap. ix. 8. xvii. 5. shall be remembered in just vengeance for all the corruptions it has introduced, and the violences wherewith it has long supported them in the Christian church, to the ruin of all true piety and worship. It is here compared to a great city [Rome being the head and mistress of this whole idolatrous empire], which shall now be divided into three parts, just as the rebellious Jews, and their city Jerusalem, was divided for three kinds of destroying punishments. Ezek. v. 12. A third part shall die with the pestilence, and with famine; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and will draw a sword after them. And the like representation the prophet Jeremiah makes, Jer. xv. 2, 3. I will appoint four kinds [of judgment] over them, such as are for the sword to the sword; such as are for death [by pestilence], to death; and such as are for famine to famine; and such as are for captivity to captivity.

Thus, under the figures of temporal judgments, is represented the spiritual fall of this idolatrous kingdom, when the cities * of the nations shall fall off from its interests, and be converted to the true gospel worship and religion.

Again, in the already past time of this reformation, the European Romish territories were divided into three parts, with respect to religious profession, viz. That of the Greek churches; (divided from the

* Ver. 19. The cities of the nations fell, viz. in the same sense as the tenth part is said to have fallen, chap. xi. 13.
A Paraphrase on the Chap. XVI.

"Latin or Papal one), that of the
"Popish idolatrous churches, and
"that of the reformed Protestant
"ones. Moreover, lastly, the civil
"powers of Europe had the like di-
"vision, which still continues, viz.
"The Turkish power in Europe,
"the Popish, and the Protestant
"kingdoms. So fully is this pro-
"phesy thus far verified."

20. For as earthquakes are seen to
swallow up whole islands in the sea,
and to overturn mountains; so will
the several states, and great kingdoms
of this western world be all quite
changed in their religion, and the
powers of Antichrist be swallowed up
before this period comes to its full
end.

21. And as, in the seventh trump-
pet, so here, again, the total ruin of
this empire is displayed by a fall of
hailstones of an immense bigness, as
it were to break and crush both the
head and members of it. But to
show us that the reformation of the

* Ver. 20. Every island—every mountain.—The prophy-
tic writers called the European countries, to which the Jews
traded by sea, by the name of isles, and islands of the sea.
And again, as idolatrous temples, &c. were anciently seated
upon hills and mountains, the word mountain is used to signi-
fy idolatrous places, and houses of superstitious worship.
And it is a right observation of Dr. Wells, That, as in chap.
vi. 14. the putting down of beaten religion by Const-
tine is expressed only by the mountains and islands being
moved out of their places; it signifies, there, not so moved as
never to appear more; whereas, here, they are said to flee
away, and not to be found any more, i.e. idolatry to be quite
extirpated upon the destruction of Antichrist.

† Ver. 21. And men blasphemed God because of the
plague of the hail. Note, Here is foretold a most amazing
instance
cause of the plague of the hail; for the plague thereof was exceeding great. Christian world, and this destruction of Antichrist, is not to be understood as effected in a single point of time, and all at once, but gradually, and by succeeding events of Providence one after another, in this last vial or period, it is said, that even after this terrible storm of judgment, the members of this corrupt body did not universally repent, and forfake its communion; but many of them still will continue in their idolatry, hardened in their blasphemous doctrines and practices, till time, and further light, or succeeding providences bring them to conviction, and work a general reformation. (“But this last and glorious event is still future, and is to be waited for until God’s due and appointed season. For this is that one day (or that eminent day) known to the Lord, as the prophet Zachary calls it Zach. xiv. 7. according to the comfortable instance of the power of worldly prejudices, the love of secular pleasures, and interest, to debauch and harden the minds of men, even against the strongest reason, and the most terrible judgments of Heaven. And this representation of St. John, compared with the eleventh verse of this chapter, may render it not unreasonable to believe, that the full reformation of the Popish powers will not be effected by the mere influence of reasoning, learning, and argumentation; but will require an additional vengeance, from above, upon such as remain incapable of conversion by any other means. Accordingly, the destruction of these wicked powers is set forth, in this book, under figures, and battles, very capable of such an interpretation. And many passages of the ancient prophecies give great countenance to it. See particularly Jerem. xii. 14, 15, 16, 17. See also Sir. E. Sandy’s Europ. Spec. pag. 117, &c. And Mr. Allen’s State of the Church &c. chap. v.
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able promise concerning this very
event, Isai. lx. 22. I the Lord will
hasten it in its season." (See chap.
xiv. 9, 10, 11. of this book.)

CHAP. XVII.

This Chapter contains a more particular Explication of what
is represented in the xiii th Chapter. Antichristian Rome
described under the Figure of a Strumpet, rich, gaudy, and
magnificent. The Roman Empire, the Beast, displayed in
Three distinct Forms or Periods of Government; whereof the
last is Church Government. Its Heads and Horns further il-
lustrated. The Downfall of the Antichristian Church Power
again foretold, agreeably to the Prophecy of Daniel. The
very Place and Seat of this Power plainly expressed.

See chap. 7, 8, 22.

T H E Roman empire hav-
ing been already de-
scribed under the emblem of a sa-
vage beast (chap. xiii. 1, 2, &c.),
agreeably to the ancient prophecy
of Daniel (Dan. vii.); and the same
empire, after its conversion to Chris-
tianity, having been shortly repre-
sented as degenerating into idolatry,
superstition, and cruelty towards the
true and sincere professors of Chris-
tianity; under the character of a
second beast,chap. xiii. 11, 12. the
Holy Spirit was now pleased to en-
large further upon this second cha-
acter, and to be so particular in his
explications, that no serious and stu-
dious Christian might be left here-
after at any uncertainty in fixing the

1 AND there
of the seven angels
which had the se-
ven vials, and talk-
ed with me, say-
ing unto me, Come
hither, I will shw
unto thee the judg-
ment of the great
whore, that sitteth
upon many wa-
ters:

2 With whom
the kings of the
earth have commit-
ted fornication, and
the inhabitants of
the

* Ver. 1. Upon many waters. See note on chap. xii. 6.
Chap. XVII. REVELATION.

the wine of her fornication.

true marks of the great Antichrist, and knowing how to avoid a communion so corrupt, and hazardous of salvation. Pursuant to which gracious design, methought, one of the angels before mentioned, chapters xv. xvi. called me to him, to see and hear the wicked rise, progress, and full description of, together with the final judgments of God upon this persecuting Antichristian power. He gave it the odious title of a *lewd woman, who, by wicked arts, and allurements, had debauched princes, and people†; and so obtained a dominion over them. (Compare Isai. viii. 7, 8. Jer. li. 13. Ezek. xvi. 30.)

§ So he carried me away ¶ in the full light of the Christian world in this

* Πόρν, a bawd.

† Ver. 1. & 2. See Nahum iii. 1, 3, 4. Jerem. li. 7, 13. Isai. i. 21. Isai. xlvii. 1, 5, 7, 9, 12. Where Nineveh, and Babylon, and Jerusalem, are described in exactly the same characters. So constantly does St. John keep up to the prophetic style; and is to be understood by it; and reciprocally gives great light to the ancient prophets; as Sir Isaac Newton most judiciously observes, and every intelligent reader will find. In that excellent little book of morality, called Cebes's Table, there is the like figure of error and imposture—ουδέν πωλήσαμεν τῷ ὑμῖν, οὐδεὶς θηρίσαμεν καὶ τῇ χερσίν ιδού (καὶ ἀπειλήσατε, ἢ υπάρχει ἀρχαγγέλος παλαιός, Αἰτία, beautiful, false woman, with a cup in her hand, that seduces mankind; she is called Deceit, or Imposture. And Xenophon, in his Memoirs, lib. 2. represents Hercules as invited and tempted by two women, of great appearance and large stature; the one beautiful by Nature, the other by Art, and deceitful ornaments; the one called νεαρά Αἰσχίνε, the other 'Agis, i. e. VIRTUE.

Ibid. The judgment of the great whore—καὶ Ἀκαίροι—both her sin, and punishment, as Mr. Mede truly observes.

¶ Ver. 3. He carried me away in the Spirit—See on chap. i. 10, 11.
this idolatrous condition (styled the woman in the wilderness. * Chap. xii.), it was under the figure of a woman riding upon the beast with seven heads and ten horns, i.e. an ecclesiastical power, or body of men, domineering over the civil powers of the Roman empire. (See ver. 10, 11, 12.) The beast was of a scarlet colour; to denote that empire, whose emperors, senators, and grandees were anciently robed in purple or scarlet. The colour was also here red, to express the tyrannical cruelty of its idolatrous government.

4. The woman also, the church government, now appeared in scarlet; i.e. in as full power and authority as emperors themselves formerly had, and with all the persecuting disposition that the worst of them ever discovered. Befside, that her dress had every thing in it that served to increase her magnificence; signifying, how much this corrupt church would aspire after temporal riches, as well as spiritual dominion. In her hand she held a golden cup, filled with such delicious liquor as prostitutes were wont to give their lovers, to inflame their vicious de-

spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple, and scarlet colour, and decked with gold and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication.‡.

5 And

* Ver. 3. The wilderness—For the full and clear sense of this word, as here used to describe the spiritual Babylon, let the reader consult the excellent Vitringa, Comment. on Isai. xxii. 1. See also note on chap. xi. ver. 6. of this book.

† Ver. 4. See the learned Vitringa upon this place, and Platina in Paul ii. as also Alexander Donatus his Comparison between Old and New Rome, lib. i. cap. xxix. where may be abundantly seen the pride and pomp of the Roman hierarchy.

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fights: to denote the fair, and specious pretences, the false and alluring methods, whereby this corrupt church was to draw mankind into idolatrous worship, which is called spiritual fornication and adultery. Such as indulgencies, absolutions, infallibility, &c. as so many charms to intoxicate men into hopes of being saved without virtue, and moral goodness.

5. Again, as it was the custom of old for impudent harlots, to have their names written upon their foreheads, so, methought, this harlot of a church bore the name of spiritual Babylon the nursery of idolatry.

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

* Ver. 5. Mystery. Meaning that this church, which outwardly professeth herself the mother of orthodoxy, the spouse of Christ, is really, mystically, or spiritually, Babylon, the mother of harlots, or idolatrous churches. So I think the learned Henry More rightly understandeth it. See further of this word in Mr. Daubuz.

I cannot but observe also, with respect to the derivation of this word (MYSTERY), how emphatically it is here applied to this corrupt Christian church, as a name of infamy and reproach. It is derived from the Greek word σημεῖον, which signifieth to initiate, or to let a person into the knowledge of (religious) SECRETS, by certain rites and ceremonies; and has, in this place, a relation to the impure and abominable SECRETS and ceremonies used in the heathen temples and worship, of which St. Paul says, "It is a shame even to speak of those things which are done of them in SECRET," Ephes. v. 12. And when Christians began, by arts and delusions, to corrupt the doctrines of Christ, he calls it The MYSTERY of iniquity, 2 Thess. ii. 7. How adapt and remarkable, then, is this title given to this church-harlot! As in chap. xiii. 18. The Hebrew word Romiith is
6. But that part of the sight that astonished me most was, to see this harlot drunk with the blood of innocent and sincere Christians. This was to point out to me, that cruelty and persecution for conscience' sake would be the sure and terrible character of the Antichristian church.

7. Upon seeing me in this astonishment, the angel bade me recover myself. I will explain to you, says he, the particular meaning of these figures now presented to you; and when you cast your eye into the future times of Christianity, look but quite through them, and you will find matters of comfort and

is (in that language) the name and number of the BEAST, as comprehending the whole Roman Christian empire, both in the east and west; and the Greek word LATEINOS, is the same number and name of that western branch of it, wherein these corruptions were to prevail in their greatest height, and longest duration; so this character MYSTERY, expresses all the wicked SECRETS, and evil ARTIFICES, whereby Christians, both of the eastern and western churches, were drawn into idolatry, and reduced under the worst of superstitious tyranny.

* Ver. 6, 7. I wondered with great admiration. It is a very just observation of the learned Vitringa, That St. John, by this woman, Babylon, could not possibly mean the beast Rome; because he was no stranger to the persecutions of Christians; he himself had lived to see them, and it could be no surprise to him. But to find a power professedly Christian, drunk with the blood of the saints, might well astonish him. See him more largely, Comment. on Isai. chap. xiv.; and Downham of Antichrist, book i. chap. 2.

Ibid. Drunk, i.e. intoxicated with pride and cruelty. Thus the pride and pleasure the Israelites took in their vices, is called the drunkenness of Ephraim, Isai. xxviii. 1. 3. and xxix. 9. 10. Drunken, but not with wine, &c.
The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.

8. Know then, first, in general, that this beast is the Roman power, which you are to consider in three distinct successions of times. So that were you now to imagine yourself living in the last of these periods, you would see and find the empire to stand thus in its three stages of power and government. First, that of the Caesars (the period wherein you live); the persecuting heathen Caesars. When the imperial power in the Caesars dropped, there arises the same supreme power again under a different form, in the hands of ten kings. (Ver. 12.) Thus, you would say, Rome imperial once was, but now it is no more. Then, thirdly, will appear the same beast or empire, in whatever heads and ten horns.

8. The beast, which was and is not, and yet is—Greek, and which shall again be, και παρει. So the MSS. of Stephen, and the Alexandrian, and all the best copies have it. Mr. Mede's interpretation therefore is founded on good authority, and is confirmed by the former part of the verse, was, and is not, and shall ascend, &c. But I must not omit to observe, that in Greek authors the same manner of expression is used with that of our common copies. Hypocrates, in his book Ἐγνώμη, speaking of the times of women's going with child, lays thus: 'Εστι δὲ ἣν ἦσσιν ἡκτυμον-νθέον, ἢ. τε. There is, and there is not, a birth completed in eight months. Which his commentator Sabinus interprets after this manner: 'εἰ μὲν φανερῶς ἦσσιν ἡς ζώνω μετὰ τὴν ἱντροσιν, ἢ. τε. If manifestly was born, ἢ. τε. Children so born abortive, ἢ. τε. Indeed, in appearance, like living children for a while; but, as to any real power or faculty of life, they ARE NOT.

in another new form, viz. that of the church empire, or an ecclesiastic body of men under one head, guiding, and domineering over the ten kings, and pushing them into measures of persecution in religion as ill as those of the pagan Cæsars were. This beast, with its head, the false prophet, will come from the same abyss of hell, with the locusts, chap. ix. 1, 2.

This last event will not only cause wonder, but give pleasure to the corrupt part of the Christian church, even to all except such as are indeed sincere and truly virtuous Christians. But then, remember, that God has promised, in his time and due time, utterly to destroy this Antichristian church empire, and set up the kingdom of the saints, which shall continue for ever. Compare chap. xiii.

9. & 10. To proceed now to the particulars of these emblems. The woman rides upon a beast, that hath seven heads, i.e. Rome, whose capital city is built upon seven hills. Again, by the heads, are meant the seven ruling powers, or forms.

9 And here is the mind which hath wisdom. The seven heads, are seven mountains, on which the woman sitteth. 10 And there are seven kings: five are
of government, under which this empire has passed, and is to pass, viz. 1. Kings. 2. Consuls. 3. Decemviri, or Ten Governors. 4. Tribunes. 5. Dictators. These five, you know, says the angel, are already past and gone; the sixth is the present government, viz. that of the emperors that are Heathens. There will follow another, indeed, which may be called a seventh, viz. the reign of the Christian emperors. But this is to be but a short one. For, considered as truly Christian, it will be but a short one indeed: Primitive and pure Christianity being soon to be over-run with corrupt superstitions. And, if you take their reign at the longest, it lasted not more than a hundred and thirty-five years.

Or, again, thus; at the fall of the sixth head of the imperial Cæsars, the

head of, signifies so or so. Thus Daniel ii. 38. iv. 22. Thou, O king, art that head of gold. And Nathan to David, Thou art the man—with many other like passages. And the Hellenistic language of the New Testament following the same idiom, Matth. xiii. 19. Luke vii. 11. 1 Cor. x. 4. must be so interpreted. Let the Romanist consider this, and then try if, without blushing. He can make the words, this is my body, to imply transubstantiation. Note also, That they who think kings not to be reckoned as the first form of the Roman government (as being much the same with the Imperial one), may begin the account with consuls, and make the fifth form to be that of the triumvirate, viz. the second triumvirate properly. For the former one of Julius Cæsar, Pompey, and Crassus, was no distinct government, independent of the senate and people; but the latter one of Octavius Cæsar, Anthony, and Lepidus was; for they shared the whole power between them. Yet the empire itself was considered as one whole triumvirate power. See L. Florus, lib. iv. cap. 2. Plutarch, Vit. Pomp. & Cæs. & Vit. Mar. Anton. and Livy, lib. iv. and in many passages. And Tacitus in Annal. i. chap. 1.
the Gothic kings, their conquerors, may be counted as a seventh head, or change of the Roman government. But this is short, lasting not above seventy years. When these conquerors are expelled, there arises a fort of fresh imperial power, as that of Juffinian, and afterward of Charlemain, who are to give temporal power and dominion to the church empire. Thus the sixth head may be said to live again, and its deadly wound to be healed. Which reviving head will be called the eighth in number; though really the same in kind with the sixth; and makes but seven. These princes, and their successors, being the creatures and instruments of the church powers, are henceforward, in conjunction with them, styled the beast, the eighth beast; the same with the second beast in chap. xiii. 11, 12, 13, 14. See the note there on ver. 11.

* Ver. 9, 10, 11. Seven heads—seven kings—five are fallen &c. Having expressed in the paraphrase several interpretations of these phrases, as given by the chief of the learned commentators, I must not omit that of Mr. Daubuz. That gentleman by the seven heads, or kings, understands the seven principal kingdoms, and capital cities thereof, which were conquered by, and so composed the body of, the Roman empire, viz. Carthage, Alexandria, Mithridates, Macedonia, Gaul, Rome. Five of these were fallen from their power by the Roman conquests. Rome was the head which is; the standing head at the time of the vision. Constantinople was the seventh head, the head that was not at the time of the vision, but was to be made the chief head by Constantine the Great, who transferred the seat of the empire thither. But it continued so but a short space of 146 years; and the chief headship returned to Rome again. So that the same Rome, considered in two various respects, may be counted as either a seventh, or an eighth head; viz. a seventh, as head of all the other six conquered powers under it; and an eighth, as in a new form, namely as capital over
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11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

11. So that, if you divide the reigns of the Heathen and Christian Cæsars into two governments; then this last idolatrous church empire will be counted as the eighth. But as, in strictness, the two forementioned reigns are but one Cæsarean government, this last is more properly the seventh. Or, again; if you reckon the Gothic reigns for one head, as before, and not divide the Cæsarean empire into two, on account of the different religions of the Cæsars; then it will stand as before expressed. But, reckon as you will, this is for certain, that though the other empire revived again and again, in its power, though not in the same form, after it was suppressed; (and was once wounded to death, chap. xiii. 3.) this persecuting church power, when once destroyed, shall never revive more. To go on.

12. The ten horns of the beast signify the ten kingdoms* of Europe, into which this western empire shall be broken, by the wars and devastations brought on it by the barbarous nations. This (says the angel to St. John) shall happen long after your time. And in and about the very same period† wherein these European princes

over the ten idolatrous Christian kingdoms, into which the old empire was divided. This is very ingenious; and the reader is welcome to which ever of these interpretations his judgment will incline him.

* See the note on chap. viii. 12. The ten principal kingdoms now in Europe; some of which had, originally, other names, and underwent some alterations; but, in the main, are much the same still. See the authors there referred to.

† Ver. 12. One hour with the beast. Miss how about the same time, as the learned Dr. Henry More truly renders it. To
princes will be rending each his kingdom from the empire, and setting up an independent power of his own, this idolatrous church power, this eighth beast, will be, by subtle degrees, raising itself to a heighth that will domineer over them all, and bring them into the old heathen idolatries under a Christian drefs.

13. & 14. For these kings, or civil governors of the European nations, will be seduced and persuaded into so high an opinion, and thence give their power and one mind, and shall to which Sir Isaac Newton agrees; and Vitringa confirms it. So μικρος γρωμος, in the next verse, is truly rendered one and the same mind. Or, if this phrase signifies for a little time, it is true, that the ten kings did reign, in ecclesiastical power, till they gave that power to the beast. There is a passage in Dan. vii. 24. which, to some learned men, have seemed to be inconsistant with this of the ten kings and the beast's arising at the same period of time. Daniel says, the ten horns are ten kings that shall arise, and another shall rise AFTER them &c. This other little born of Daniel is the same with St. John's Beast. Now, in verse 8. Daniel expresseth says this little HORN came up AMONG them. And in verse 24. The words AFTER them. οπου should be rendered BEHIND them, LXX. ειναι meaning, that the ten kings were not aware of the rising beast, until it overtopped them; as is judiciously observed by Mr. Mede. Or, perhaps, μικρος γρωμος may be rendered one and the same period of time, viz. for 1260 years.

* Ver. 13 These have one mind &c. Note. Most of these barbarous princes, who rent the Roman empire into ten kingdoms, were enemies to Christianity, at least at their first arrival at power: how and by what means they were brought to embrace Christianity (the religion of the empire), and afterward to support, and at last to be ridden by its tyrannical church governors, may partly be seen from chap. xiii. 11, 12, 13, 14, 15. &c. ; and, in its particulars, more fully in the historians of those times. See Dr. More's Synopsis Prophet. lib. i. cap. 17. And Mr. Allen of the State of the Church, &c. pag. 710, 711. Edit. Fol.
and strength unto the beast.  
14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called and chosen, and faithful.

into such dread of this pretended apostolical church-government; that they will lend all their arms, and join their civil powers to support it; and force the consciences of Christians to comply, and submit implicitly to it*. But Christ, by the ministry, and steady obedience of his faithfulservants, will at length totally subdue this persecuting power. For he is that king of saints, to whom shall be given the kingdom, and the greatness of dominion under the whole heavens; as Daniel hath foretold, Dan. ii. 44. 47, 48. vii. 13. 24, 25, 26, 27.

* Ver. 12, 13, 14. Ten kings,—which have received no kingdom as yet; but receive power as kings, one hour with the beast—and shall give their strength and power unto the beast. These verses, as explained in the paraphrase, give a clear light intothat passage of St. Paul, 2 Thess. ii. 3—8. concerning the apostacy, the falling away, the man of sin, the wicked one, the mystery of iniquity; the same political church power, the corruption of Christianity, the Antichrist of St. John. And now ye know what with-holdeth that he might be revealed in his time.—He that now letteth will let, until he be taken away. That is, while the Roman imperial government continues in one hand, whole and entire; no ecclesiastical power can dare to domineer over the civil power, or bind the prince to persecuting measures in religious matters. But when the empire shall be broken, and its powers shattered and divided; then will be the season for such corrupters to go into power. Then shall that wicked one be revealed (or shew himself), or ἀπεκαθιστηθεται, shall be fully seen without mark or disguise, i.e. under pretence of a Christian religious guide, will appear to be a civil tyrant, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. All exactly as St. John has described it in this book. See my Paraphrase on those passages. And see Dr. Geddes's Tracts, vol. iii. p. 511, 512. Edit. 3. And G. Downham of Antichrist, book i. chap. 3.
15. To proceed, says the angel, in my particular explanation. The sea, or waters you saw the woman sitting upon (ver. 1.), i.e. ruling over, are the people of the several European countries; extending at one time through the whole Roman empire; but principally, afterward, to the ten kingdoms of the west. Compare Isai. viii. 7, 8.

16. But when these kingdoms shall have felt, and severely smarted under this church-power, which they themselves contributed to raise to such a height; they will turn upon it; strip it of its temporal force; despise it in its spiritual dominion; and, at last, as perfectly destroy it as a human body would be by a flaming fire. ("Thus will those words of " Daniel be accomplished, concerning the little horn of this fourth empire of the world; which horn " is the same with this woman-harlot here described":) "I considered the horns—and there came up another

* Ver. 16. Here Dr. Wells imagines he sees a most demonstrable proof, that the whore or popish Rome is not the same with the Antichrist beast emphatically so called. And why? Because, says he, this would be to suppose the whore to hate herself, to make herself desolate, to burn herself with fire. To which the answer is very obvious, viz. that the same civil powers which, in corrupt and idolatrous times, supported the whore or ecclesiastical tyranny, may easily be understood, in their reformed and converted state, to pull it down, and destroy it. All that learned man's mistake arises from not observing how the beast, whore, and woman, are used in this book, viz. sometimes separately, at other times conjointly, for one and the same corrupt popish government. See the note on chap. xix. 19.

Ibid. Shall eat her flesh. See upon chap. xix. 17, 18.
little horn, with the eyes of a man—and it was different from all the other beasts—and more stout than his fellows—and he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws. But Dan. vii.

the judgment shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end. I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. (See Daniel in the chapters above quoted. See also the following chapters of this book.)

17 For it is but for a certain period that Divine Providence will permit these kingdoms so far to indulge their own foolish and sinful inclinations, as thus flavishly to submit to this corrupt ecclesiastical dominion. When the prophet Daniel's time, and times, and half time, Dan.

N 4 xii.

17 For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

**With the eyes of a man**—i.e. He was to be a seer, an overseer or bishop, claiming to be universal bishop, with temporal force and power. See the following note.

† Ver. 16. Different from all the other beasts. And again, Dan. vii. 23. Which shall be diverse from all kingdoms. That is, it shall be a tyranny, not like any of the foregoing ones, a civil, but a religious tyranny, founded at first upon religious cheats, lies, and forgeries.—Using force and the temporal sword over the consciences as well as the estates of men.—A power over all temporal powers, princes, and potentates. Even exalting itself above all that is called God in heaven, or magistrate upon earth. Finally, a power showing its influence, not so much in directly defending false and pagan religion, as in corrupting and spoiling the true religion of Christ. See Dr. Clarke, Serm. Vol. VI. Serm. XV. As also Bishop Chandler, Vindic. Christ. Vol. I. chap. xi. § 2. and the note on xix. 21. of this book.
A Paraphrase on the

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xii. 42. the forty and two months*, i.e. the twelve hundred and sixty years, are expired, this exhorbitant power will be either completely destroyed, or, at least, be in such a way towards it, as cannot fail to end in its absolute and utter extinction.

18. In the mean time, to secure all honest and sensible Christians from mistaking the very place, and persons, where, and in whom, this Antichristian church is to be found, know, in plain terms, that it will be that pretended Christian, Catholic church, whose ecclesiastical prince and court is to be seated, in its heighth of power, in the great metropolis Rome; the city now called the mistress of the whole known world. And where this corrupt prince and court will continue its wicked influence over those ten kingdoms of Europe. (The name with Romiith and LATEINOS, the name 666, in chap. xiii. 18. that Latin or Roman church).

CHAP. XVIII.

The Downfal and Destruction of the Antichristian Power foretold, and described at large. Particular Descriptions of the several Corruptions, and impieties of it. All painted out in the figurative language of the Prophets Isaiah, Jeremiah, and Ezekiel, concerning the Fall of old Babylon and Tyre, which are used here as the Types and Emblems of this Spiritual Babylon.

1. THE nature and characters of. 1 AND after these things I saw

* See on chap. xi. 2, 3. 9. the notes there,
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I saw another angel come down from heaven, having great power; and the earth was lightned with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her,

having been thus far foretold and described; the next branch of this divine revelation is, to display, in the most lively of prophetic figures, the ruin and fall of it. This was done, methought, by the appearance of another angel from heaven, in inex- prefible splendour and brightness.

2 & 3. Declaring with joyful and loud voice, That this spiritual Babylon was fallen, i.e. would as certainly come to ruin, as if it were now actually done; in the same sense as the prophets Isaiah and Jeremiah pronounced of the old political Babylon, saying, Babylon is fallen, is fallen; though the actual fall of that monarchy was not till many years after their prophecies. (Isai. xxi. 9. Jer. li. 8.) And as those prophets foretold, that that great city should become a desert, an habitation of wild beasts, (Isai. xiv. 23.) so shall this corrupt communion, by the judgments of God, and the utter confutation of her false doctrines, and the abolition of her idolatrous worship, became desolate, hateful and contemptible. Because what the prophet said of the first Babylon (Jer. li. 7.) that her golden cup had made all the earth drunken; the nations are drunken of her wine, and are mad; is much more eminently true of this idolatrous church. See chap. xvii. 4.

4 & 5. And another divine voice, methought, gave a loud and solemn warning to all Christians, to forfake

† See chap. xiv. 8.
‡ Priami Paridisque busto
   Infultat armentum, et catulos
   Fere celant inultae. Hor, Carm. iii. Od. 3.
forfake the communion of this idolatrous church, and to forward the reformation of it as much as possible, upon pain of forfeiting their salvation, and perishing in the destruction now coming upon it. Just so the prophets called upon God's people to flee from Babylon. (Isai. xlvi. 20. li. 11. Jer. li. & li. chapters). But now it is that those words of theirs have their full meaning and completion, "Go ye forth from Babylon, flee from the Chaldeans. "Depart ye, depart ye, go out from thence, touch no unclean thing. Flee out of the midst of her, my people, and deliver every man his soul: be not cut off in her iniquity." (Compare 2 Cor. vi. 17, 18.

6, 7, & 8. And, said the same divine voice, in like manner as the old Babylon, when vanquished and taken by the Medes and Persians, was paid home for all the cruelties and oppressions she had been guilty of toward the nations around her; so let all reformed Christians * repay this spiritual Babylon; not in her own kind of persecution and hatred of the persons of that communion, but by a generous contempt of her gross errors, and gaudy superstititions; of her pomp, luxury, and worldly pride; and by an abhorrence of her idolatrous worship; and by tying up her wicked hands from all future measures of oppressing the con-

my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double, according to her works: in the cup, which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 There-

* Ver. 6. Jer. li. 35. 49. 1. 29, 15. Double unto her double according to her works. The sense is, not that she should be punished twice as much as she deserved; but amply, and abundantly repaid. See Dr. Henry More, Myst. Iniq. p. 213—216.
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8 Therefore shall her plagues come in one day, death and mourning, and famine; and the shall be utterly burnt with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

10 Standing afar off, for fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

sciences, and enriching herself by encroachments upon the liberties of mankind. For this will be mortification enough to a haughty power, which, like the old Babylon, called itself the lady, the queen of the world. (Isai. xlvii. 7, 8). And which God, the righteous Judge, will now humble and as perfectly destroy, as a city can be supposed to be by famine, sword, and fire.

9. & 10. Then the princes of the nations, that used to support this cruel power, and were supported by it, in reducing their subjects to slavery in civil matters, and to idolatry in religious worship, being now no longer able to defend it, will have nothing left but to lament its fall; shall have no other power left but to wish they could still maintain so sweet and gainful a dominion; and to bewail the ruin of such a well laid and truly politic scheme of imposing upon the minds of men. Just as the prophet expresses the lamentation over the once rich and proud Tyre, Ezek. xxvi. 15, 16, 17.

"Shall not the isles shake at the found of thy fall, when the wounded cry, and the slaughter is made in the midst of thee? All the princes of the sea shall come down from their thrones—shall clothe themselves with trembling—and shall take up a lamentation for thee, and shall say,

How

* Ver. 8. She shall be utterly burnt with fire.——The proper appointed punishment for harlots and prostitutes. Gen. xxxviii. 24. Lev. xx. 4. xxii. 19.

† See Sir Edwyn Sandys's Europæ Speculum, pag. 23. 29. 63. &c.
"How art thou destroyed, the renowned city!" See also Isai. xxiii. 6, 7. Jer. li. and lii. chapters.

11, 12, 13. & 14. And as, at the destruction of that famous, but most corrupt city of Tyre, which was called the mart of the world, for traffic of all kinds; the merchants of the nations around (especially such whose hearts were set upon nothing but gain, and riches, and worldly pleasures), deplored her ruin, bemoaned their own misfortunes in hers, and thought themselves undone; Crying out bitterly, pouring dust upon their head; and wallowing themselves in ashes, and lamenting over her, saying, What city is like Tyre! which filled many people with the multitude of riches, and merchandise! &c. Ezek. xxvii. 30, &c. Jut to will it now be with this spiritual Tyre, * this corrupted Christian church; whose heads, pastors and teachers have so long made a trade of religion, and a gain of godliness; enriching themselves upon the spoil of men's understandings, and properties; thieving by the more ignorance and darkness thrown upon the minds of their deluded, people; trafficking with the souls † of men as the old Tyrians did with

11 And the merchants of the earth shall weep and mourn over her, for no man buyeth her merchandise any more:

12 The merchandise of gold and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine-wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinamon, and odours, and ointments, and frankincense, and wine, and oil, and sine flour, and wheat and beasts, and sheep, and horses, and chariots, and slaves, and souls of men,

14 And

* See note on ver. 14. And Vitringa, has there quoted pag. 706, 707. See also the note on chap. xix. 21. of this book.

† Ver. 13. And souls of men. Καὶ ἡ σελήνη ἡ γή, as that phrase is frequently used in scripture; meaning no more than the buying and selling of men for slaves. See Vitringa upon the place. Two manuscripts add these words, Καὶ ἡ σελήνη ἡ γή τὰ ἀνθρώπινα τελείως, neither shall thou trade for, or in, the souls of men for the future.
And the fruits that thy soul lusteth after, are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing.

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls:

17 For in one hour so great riches is come to nought. And every shipmaster and all the company in ships, and sailors, and as many as trade by sea, stood afar off, their bodies, making them slaves in every capacity. For as soon as ever the true light of the gospel takes its full place, and the reformation of religion shall be established in the world; all this delusive and fallacious trade will drop, and be utterly suppressed with ignominy, scorn and detestation.

15, 16, 17, 18, & 19. Thus as, while the enemy's fleets and forces were destroying the ancient Tyre, no ship dared to approach the harbour; no merchant dared to venture any costly lading; but all business was at a stand; and the flow of riches, plenty, and finery, quite stopt by siege, and the arms of war; so will it be at the dissolution of this Antichristian power. The spiritual merchandise of indulgences, masses, reliques, absolutions, and all the vile arts of satisfying mens consciences, without innocency and purity of life; and of giving hopes of salvation without true virtue; will be suppressed and abhorred; to the eternal mortification of those that invented and supported them. (See the two chapters of Ezekiel above quoted. Where the expressions of lamentation are nearly the very same with these, Ezek.xxvii.30,36.)

20. While...
While, on the other hand, heaven and earth, angels, and all good men, every teacher and lover of truth, will triumph, rejoice, and bless the Divine Providence for so glorious and happy an event. (As in chap. xix. 1, 8.)

And, still further to confirm and display the absolute ruin of this corrupt and oppressive community, I saw, methought, a glorious angel plunge a vast millstone into the sea, with these words (the very words and action of the prophet Jeremiah concerning Babylon, Jer. li. 63, 64.): "Thus, by Divine Power and Providence shall this spiritual Ba-

* Ver. 20. Rejoice over her—ye holy apostles and prophets. Note, Let the reader compare with this the xxv. chapter of Isaiah, as quoted on xix. 1, 2, 3. of this book. As also, Isa. xiv. 4, 5.—21. with the xii. chapter of that prophesy. 
† Ver. 21. And shall be found no more at all. This was literally fulfilled in the ancient Babylon; no remains of it are
Chap. XVIII. REVELATION.

"bylonsink, and be lost in an irre-
coverable destruction." So com-
pletely shall those prophecies be ac-
complished, which carry in them
such a solemnity of expression as be-
speak the subject treated on to be
something much further and higher
than the dissolution of a mere earth-
ly and temporal kingdom. Ifai. xiv.
24, &c. xiii. 19, 20. "Babylon,
the glory of kingdoms, shall be as
when God overthrew Sodom and
Gomorrah. It shall never be in-
habited, neither shall it be dwelt
in from generation to generation.
And the Lord of Hofts hath sworn
"it, saying, Surely as I have
thought, so it shall come to pafs;
and as I have purposed it, so it
shall stand." And xxiii. 9. in
describing the fall of Tyre he gives
us, as it were the ultimate meaning,
and moral of all such prophetic dis-
plays of the ruin of ancient political
cities and governments. * "The
Lord

are found; its place is a heap of rubbish; and the city (a
very poor one) now called Babylon, is built in a quite dif-
ferent place. It is equally fulfilled as to Tyre; according
to Ezek. xxvi. 14. 21. Thou shalt never be seen again.
The new Tyre, lays Mr. Maundrel, has not one entire
house left. Its present inhabitants are only a few poor
wretches harbouring in vaults, subsisting chiefly on fish-
ing; it is as the top of a rock, as the prophet speaks, a place
for fishers to dry their nets on. Maundrel's Journey pag.
49.

* Ver. 21. I cannot omit here to give the learned rea-
der the words of Vitringa, as expressive of what I think to
be the great and true view of these ancient prophecies.
"Vis et emphasis prophetiae (viz. Ifaiæ ut supra) est,
omne regnum et imperium, quod mystice dici potest, et in
verbo prophetico dicitur Egyptium, Babylonicum, Assyri-
um
"Lord of Hosts hath purposed it,
"to stain the pride of ALL (world-
"ly, and wicked) glory, and to
"bring into contempt ALL the
"honourable of the earth." See
also Ezek. xxviii. 1.—20. and
Zach. x. 6, 10, 11, 12. Ezek. xxvi.
14, 21.
2. 22, 23. & 24. Thus shall come
the fall and destruction of Baby-
lon and Tyre, in that eminent,
full, and spiritual sense, intended
by the descriptions so pathetical-
22. And the voice
of harpers, and mu-
icians, and of pi-
pers, and trumpet-
ers, shall be heard

um Sive Syriacum (funt autem hæc nomina mystica imperi-
orum adversariorum regni Dei et Messiae), imminuendum,
exanimiendum, desfruendum, et regno Messiae subjiciendum
esse, æque ac desfructa sunt regna vetera Assyrium, et Ba-
bylonium; ut regnum filii Dei, infar magni montis (Da-
anielis) æquata omni alia superficie. totum impleret orbem.
Vides itaque aliquod regnum five imperium, quod a Satan-
a fœdutum ad superflitionem et idololatriam, et quidem
patrocinatur cum tyrannide, oppressione, & afflictione eorum
omnium qui veram ecclesiæ faciant; ubicumque, inquam,
tale regnum et imperium vides, ibi vides Egyptum, sive
Babylonem, mystice hic dictam. En! tibi Romam, impe-
ratricem, Babylonem, Tyrum spiritualem, negotiatricem!
Vitringa in Isai. Vol. I. pag. 707, 708. To this I will on-
ly add the sentiment of another eminent writer, Rollin's
Hist. of the Egyptians and Babylonians, in Vol. II.; speak-
ing of this very passage of Isai. xiv. 24. &c. The Lord of
hosts hath sworn, &c. "If (says he) we would take this
dreadful oath in its full latitude, we must not confine it
either to the literal Babylon, or to its inhabitants, or to
the princes that reigned therein. The malediction re-
lates to the whole world; it is the general anathema pro-
nounced against the WICKED; it is the terrible decree
by which the two cities of spiritual Babylon and Jerusa-
lem shall be separated for ever. i. e. An eternal divorce
be put between the good and the wicked. The scriptures
that have foretold it, shall subsist until the day of its ex-
ection: it is deposited in the public archives of religion."
no more at all in thee; and no craftsman, of whatever craft he be, shall be found any more in thee, and the sound of a millstone shall be heard no more at all in thee; 

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived:

24 And in her was found the blood of prophets, and of saints, and of all that were slain on the earth.

"Ly given by the ancient prophets; the pomp and splendour, the plenty and extravagance, the artifices and delusions, that have accompanied this false religion and worship, shall end in shame, poverty, and disgrace. No symptom of prosperity shall remain in it; the princes of the world, once its tools, and instruments; the prelates, and grands that shared in its wicked powers and profits; shall all relinquish its interests, or be deprived of their dignities; and even turn upon it, and help to consummate its downfall: the just recompence upon all that are the followers of them who slew the prophets, and persecuted the saints of God, and the disciples of Jesus Christ." (Compare chap. xvi. 5, 6. Jer. li. 35, 49, 63, 64. Matth. xxiii. 35.) *

* Ver. 24. That the ancient prophets had a real eye to the corruptions and downfall of this Antichristian Babylon, &c. in their prophesies concerning these political cities and governments of old, the reader may be satisfied from that learned and laborious commentator Vitringa, on Elai. xxiii. ad finem cap.; and in many other parts of that excellent work. See my note on chap. x. 6, 7. of this book, and chap. xxi. 2.
CHAP. XIX.

The joyful Acclamations and Thanksgivings of the Church in Heaven and Earth, at the Fall of Spiritual Babylon. The Happiness of the Reformed Christian Church, under the Emblem of the Marriage, or Marriage-Feast. St. John's Reverence toward the Angel forbidden; and why. The last Representation of the Ruin of this Antichristian Power, in a Vision of Jesus Christ from Heaven, at the Head of an Army, and gaining a final Victory over the Corrupters of Religion. The several Parts of that Vision explained.

1, 2. & 3. THE scene of ruin to the Antichristian church power being closed by the angel in the conclusion of the foregoing chapter, was followed, methought, by repeated acclamations of praise, from the heavenly throne; with humblest adorations of that divine wisdom, justice, and goodness of Providence displayed in the deliverance of the Christian world from the oppressions and idolatries of this corrupt church; and by destroying its wicked power for ever; as in the very words of Isaiah concerning Edom, by which is meant the adversaries and oppressors of God's people. The land thereof shall become burning—it shall not be quenched night nor day; the smoke thereof shall go up for ever from generation to generation, Isaiah, xxxiv. 9, 10. lxvi. 24. And again the same prophet, in the person of Israel (the true church of God)

AND after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honour, and power unto the Lord our God; 2 For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever. 4 And
breaks out into thanksgivings, at the foresight of these deliverances; Isai. xxv. 1.—5. in much the same strain of words with this—O Lord my God I will praise thee, I will exalt thy name, for thou hast done wonderful things; thy councils of old are faithfulness and truth. For thou hast made of a (persecuting) city an heap; of a desolated city a ruin; it shall never be built, &c. (See also Isai. xii. xiv. 4.—21. And compare chap. xviii. 20. of this book.)

4. In these adorations and praises joined the elders, and living creatures, which, we said before, were the representatives of the Christian church upon earth. Chap. iv. 4, 6.

5. And these, again, were answered by the heavenly spirits about the divine throne, in the same strain of thanksgivings, and in exhortations to all rational creatures, to pay this tribute so justly due to the great Lord and Governor of the world.

6. 7. & 8. In short, the whole assembly of angels above, and of good men on earth, met together, gave forth an universal voice of joy, and holy admiration, saying, "That now came the time of Christ's kingdom upon earth, the kingdom of glory, truth, and righteousness, redound- ing to the honour of the supreme God and Father of all."

* Ver. 6. The Lord God omnipotent reigneth, εξαίηθεν, hath demonstrated himself to be the Lord and King. See my note on Rom. vii. 11.
This heavenly assembly founded forth the glory and happiness of this kingdom of Christ, this reformed state of the Christian church, in the scriptural figure of a marriage-feast (the feast promised to the whole church of God, the church of Jews and Gentiles now making up one converted and reformed body, agreeably to Zech. xiv. 9. after the signal destruction of its adversaries; IIai. xxv. 1.—12.) Wherein the Lord himself is the Bridegroom, and Christians are honoured with the title of his spouse, and bride; being now adorned with that universal righteousness, with that virtue and purity of conversation, with that peaceableness, love and charity, whereof the whitest, and most costly apparel, and the finest ornaments of the body, are but shadows and mere emblems. Compare IIai. lii. 4, 5. lixi. 10. Ezek. xvi. 10.—13. with Matth. xxi. 2. xxv. 10. and chap. xxi. 2. 9, 10. of this book.

9. The angel, methought, then came to me, and bade me take special notice of this last representation of the glorious state of the Christian church, under the emblem of the marriage, and the marriage-supper with Christ. Be sure, says he, to write this down, for the comfort of all true Christians; and assure them, from the mouth of God himself, that it will certainly come, to the inexpressible felicity of all that shall be worthy to partake of it. And that herein they will see the full and eminent completion of those pro-

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted, that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he faith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he faith unto me, These are the true sayings of God.

10 And—

* See chap. xxii. 17, the note there.
10 And I fell at his feet to worship him: And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

10. The form of this angel (being the same with that of chap. viii. 1.) was so majestic and great, that I was going to fall prostrate, and pay him profound reverence. But he prevented me, by letting me know, he was but an angel, a messenger of God to me, as I was from God to other men. We are fellow-servants, therefore, says he, and the testimonies, or revelation I have made to you, concerning Jesus Christ, and his kingdom, was dictated to me by the same Holy Spirit that inspired the prophets of old, and you that are now the apostle of the same Jesus. Tho', therefore, I am, at present, in a form above you, look on me still as a servant of your God and mine. Keep back
back your reverences, and pay them to him to whom alone they are due*.

(Chap. xxii. 8, 9.)

11, 12, & 13. The left figurative representation of the fall of the An-
christian church-power was this: As in the 12th chapter the fall of hea-
thenism was foreshown me in the emblem of a battle between Michael and the dragon, and of a signal vic-
tory obtained by Michael; so here the ruin of the second beast, or the woman riding upon the ten horned beast, &c. is described by an ap-
pearance of Jesus Christ himself, with an army, as it were, from heaven. The form he appeared in was much the same with that expressed in chap. i. 12.—16. and vi. 2, and in Isai. xi. 3, 4. xliii. 4. (See the note

* Ver. 10. For the testimony of Jesus is the spirit of prophecy. Thus, the testimony of Jesus Christ is the discovery or revelation made by Christ, chap. i. 2. xxii. 16. 20. And the testimony here spoken of in this verse, is the revelation given to the angel, concerning Jesus and his kingdom; and by the Spirit of Jesus; the same Spirit that inspires angels, prophets, and apostles. To give testimony, to foretel, or de-
clare, are frequently made synonymous terms in scripture. When Christ foretold and declared that one of his disciples should betray him, the word is μαρτύρειν be testified. So John the Baptit's declarations concerning Christ, is called his testimony, μαρτύριον, and μαρτυρεῖν, John i. 7. 9. And the Holy Ghost foretelling the sufferings of St. Paul, is said to witness or testify them—as Paul's preaching or de-
claring repentance is his testifying it, Acts xx. 21. 23. When, therefore, this testimony of, or concerning Jesus, is said to be the Spirit, 1. c. given by the Spirit of prophecy, it is exactly the same expression as that of St. Paul, 1 Cor. xii. 4, 5, 6. There are diversities of gifts, but the same spi-
rit, &c. All other interpretations do, I think, but trifle away the sense of this passage.

† Ver. 12. A name written that no man knew but himself.

Note. The 13th verse tells us, this name is the Word of God;
13 And he was clothed with a vesture dipt in blood: and his name is called, The Word of God.

(On chap. vi. 16.) On his head he had crowns set one above another; showing him to be him who had all power given him in heaven and earth. See ver. 16

In allusion to the Jewish high priest's wearing the ineffable name Jehovah on his forehead, he also bore the name of the Word, *the Son of God,* John i. 1.

whose power and majesty is incomprehensible; the name which heathens knew not, and which false Christians had so long blasphemed, abused, and forgot: even that very name and character meant by Isaiah, when he called him Wonderful, Isa. ix. 5, 6. His robes seemed red, as if died with the blood of the enemies of his kingdom; of which see chap. xiv. 17, 18. &c. of this book, in the note there. And in this he answered the description given of him by Isa. lxiii. 1. *Who is this that cometh from God;* which is said here not to have been known to any man; not upon account of the incomprehensibility of what is meant by it, or of the dignity and authority belonging to it; as the learned Mr. Lowman supposes. I rather should think, that by no man's (οὐδὲν) no person's, knowing this name (οὐδὲν) no person's having it, beside Christ. As to know joy, or sorrow, is to have and feel it; the same as seeing death, and seeing life, is to die or live. Thus, this title (οὐδὲν) is peculiar to Christ; no other person ever had, or can have it. And though the majesty and glory of the person possessing it is indeed incomprehensible, the character itself, I imagine, was well understood in St. John's time. However, it is but just to observe, that in favour of the former opinion, the name of Christ is, in two remarkable passages of scripture, called secret or wonderful, Judges xiii. 18. And again in Isa ix. 6. *His name shall be called Wonderful.* Which may denote incomprehensible dignity of person. Let the reader judge for himself. See my note on Heb. i. 1. &c.
from Edom, with dyed garments from Bozra? i.e. from a bloody victory over the enemies of his church and kingdom.

14. [The army he led consisted of true and faithful servants, sincere and virtuous Christians; (for they that follow him are chosen, and called, and faithful, chap. xvii. 14.) who now also appeared in such array as spoke them worthy to partake in the blessed fruits of this victory; in reward of their innocence, and steady perseverance in his religion. And the meaning of the whole is, That Christ, by the virtue and courageous behaviour of reforming Christians, was to gain a complete conquest over the Antichristian corrupters of his gospel; and establish it in truth and righteousness in the world.*

15. & 16. Moreover, beside the ensigns of the sword, and the stained robes (of which see above in chapters i. and vi.), he had upon one robe, the name denoting a sovereignty, which the eastern and western monarchies so vainly and proudly assumed; and which the Antichristian church rulers so impiously and audaciously claim, viz. King of kings, or God's vicegerent over the whole world; a title belonging to him a-

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

* Ver. 14. Nothing is plainer than this verse is a mere parenthesis; the two following ones being a continuation of the characters of the rider upon the horse.

† Ver. 16. Upon his vesture and upon his thigh, viz. upon that part of the vesture which covered the thigh, where the sword usually hangs. See Montfaucon, Vol. III. p. 170.

16 And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

17. & 18. When this heavenly army was thus assembled, an angel, methought, flew up so high above the earth, as if he had reached the sun itself; and thence called aloud to all the birds of prey that live on the whole compass of the globe, to come and feed upon the carcases that would be slain in this great battle between God, and the enemies and corrupters of his true religion. His words are exactly in the strain of the prophets Ezekiel and Isaiah, speaking of, and foretelling this same case. Ezek. xxxix. 3, 4, 17, 18, 19, 20, & 21. Isai. xiii. 9, 10. And the plain meaning is, "That God would as signally and completely destroy the Antichristian power, as an army can be said to be destroyed, when its general, captains, and soldiers are slain by the conquerors, and left unburied in the field, an ignominious prey to ravenous beasts, and fowls."
19, 20. & 21. For such was the event of this spiritual fight between true Christianity, and the princes and ecclesiastic powers, now joined together to oppose the reformation of this idolatrous Christian church, thus represented in the vision of two opposite armies, viz. that these beasts, these corrupt ruling powers (as described under several denominations in this book), were vanquished and overcome; * all the false teachers of

Deut. xxxii. Ezekiel xxxii. 4. and in Dan. vii. 5. to devour much flesh is to conquer and spoil many countries. And Psal. lixvi. Jer. xxxi. 14. the dragon (Pharaoh is said to have been given as meat or flesh to the people (the Israelites) in the wilderness. In the literal acceptance, the reader may see a beautiful parallel in Lucan, Civ. Bel. lib. vii. line 830.—846. Where, after the battle between Caesar and Pompey, the poet paints out the horror of the field in these words:

Non solum haemonii funesto ad pabula belli
Bistonii venere lupi, tabernaque cruente
Caedis odorati Pholoen liquere leones;
Tunc urbi latebras, obfacta tecla domosque
Deseruerunt canes, et quiquid nare fugaci
Aera non sanum motumque cadaveras sentit.
Jam dierum volueres civilia castra sectae
Conveniunt,—

Nunquam se tanto vulturum coelum
Induit, aut plures presserunt aera pennae
Omne nemus mittit volueres, omnesque cruenta
Alite fangueinis stillavit soribus arbor.

* Ver. 19. The beast, and the kings of the earth—ēv mō
ōn—ēv mōn—to be—ēv mōn—ēv mōn—The beast—even the kings of the earth. For the civil Roman powers are originally intended to denote the beast in this book, and in Daniel's prophecy; though frequently the secular, in conjunction with the corrupt ecclesiastical dominion, bears this name. For you see them again distinguished, ver. 20. The beast, and with him the false prophet—Yet, though the first and second beast,
But the beast that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

this idolatrous communion stript of all influence to delude the world any longer by pretended miracles, revelations from saints, or any other base and false arts of religion; and, by the return of true Christian piety and worship into the world, this false worship and arbitrary power shall be destroyed as absolutely as a man's body would be, if cast into the burning flames; or an army, when the slain are left a prey to beasts and birds; only with this difference, that the chief promoters and abettors of all this idolatry and corruption, shall receive greater punishment than the rest; as burning alive is worse than being slain with a sword, and left, like common soldiers, unburied in the field of battle. See chap. xvii. 16

By this progress of the true Christian religion in the world, will be illustrated and completed those descriptions of the kingdom of Christ given by Daniel, and foretold to come to pass under the Roman, or fourth, kingdom of the world. Dan. ii. 34, 35, 44, 45. Thou sawest till that a stone was cut out of a mountain, without hands (i. e. not by human but divine power), which smote the image upon his feet, i. e. the Roman powers now under the ten kings

* Ver. 21. Which sword proceeded out of his mouth. See upon chap. i. 16. and ii. 12.
kings or toes, of the image, and break them in pieces, and there was no place found for them.—For in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people (i.e. be conquered as the former monarchies were), but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. For this stone (or rock as the scripture calls Christ) shall become a great mountain, and fill the whole earth. He being the same with that Son of Man who came with the clouds of heaven—and there was given him a dominion, and a glory, and a kingdom, even an everlasting dominion.—And the saints shall possess the kingdom.

"And thus are concluded all the several representations of the fall of the corrupt church power in the Christian world; all of them being contained with the seventh seal, which is the grand period including all the periods of the seven trumpets; as the seventh trump—

**CHAP.**

* It is highly worth remarking, that, in the ages wherein the papal power and corruptions were grown to the utmost height, there were several pious and learned persons, who held them in the greatest abhorrence, and thought them to be the very descriptions of the prophets Daniel and St. John; and that the providential ruin and destruction of these wicked powers would be the completion of these very prophecies. The reader may see two famous inferences of this in the writings of Nicholas de Clamangiis de Ruina et preparatione eules: and Marsilius of Padua, in Def. Pacis, partii. as quoted by the author of Review, Coun. Trent. lib. ii. chap. 13. which passages are exceedingly worth the reading; but too long to be here transcribed. And see Mr. Longman's history of the Third Period, &c. in his 12th section on chap. xiii. of this book,
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"pet does the periods, and events, "of the seven + vials. The battle ♩ Sir I "mentioned in this chapter, ver. 11. Newton, Observ. "—21. I take to contain the parti- "culars of that which is shortly "mentioned in chap xvi. 16. The "frequent repetition, and variety of "the representations of this grand "event is owing to the vast import-
ance of it to the Christian world. "It is indeed one large half of the "great subject of this noble book ."

CHAP. XX.

A Preparatory Scene of Providence toward Establishing the Christian Church upon Earth in Glory and Peace, viz. The Binding and Imprisonment of Satan, for a Thousand Years. The Restoration and Felicity of the Church, during that Period, either under the Figure of a Resurrection, or by a Real Resurrection of the Martyrs. The Battle and Destruction of Gog and Magog. A short Description of the general Resurrection, and last Judgment.

1 AND I saw an angel come down from heaven, having the key of the bottomles pit, and a great chain in his hand.

2 And he laid hold on the dragon that old serpent, which is the devil 1, 2. & 3. AFTER the fall of the Antichristian power, there is to succeed a glorious and happy state of the Christian church upon earth; which is to be displayed at large, in the lofty figures of prophetic language, in the two following, and last chapters of this book. Preparatory to this glorious event, there will be, in the course of all powerful

* Magnum hujus Revelationis argumentum. Vitringa in Isai. xiii. And see the learned Mr. Allen of the State of the Church in Future Ages, pag. 669, 670, edit. fol.
powerful Providence, a full (though not absolutely final) stop put to all wicked powers that formerly corrupted, annoyed, and persecuted the true church of God; all impious hands are to be tied up from the practice of religious frauds, and violent temptations; that so true knowledge, and pure worship, with a virtuous life, in peace, charity, and prosperity, may be uninterruptedly pursued and enjoyed. Now this preparatory part was represented to my view, methought, by an appearance of Jesus Christ himself; even he who has the keys of hell and death, (chap. i. 18.) This key he now seemed to bring in his hand, † with a vast and strong chain upon his arm. With this chain he bound the great beginner of evil, the leader and example of wickedness and idolatrous worship, even Satan; whose children and subjects all wicked men are called, from their compliance with his temptations, and by following his example. This grand adversary of God and men, Christ, our great Angel of the covenant, now caused to be thrown into that deepest, lowest, and darkest place of wretched abode, which is usually called Tartarus or hell; the manston of the wickedest spirits, and criminals against heaven. Here he is doomed to close confinement for a thousand years; during which time the church of Christ is to be absolutely free of all effects from his wicked snares, and temp-

3 And cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that, he must be loosed a little season.

4 And

* Dan. vi. 17.
† Ver. 2. †wî tûn xîlû âûlû—So Vitringa.
And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his marks. Only when this period is at an end, he is permitted to have his liberty again; but that will be but for a small space of time: and then he shall be thrown back again to his doleful and everlasting habitation.

4. While Satan, with all his wicked instruments, were thus held under confinement, and Christians at full liberty to hear, and profess, and practise the truths of Christ's religion; I beheld the Christian church, methought, in all that splendour, purity, and grandeur, in which the ancient prophets had described it. I saw the whole society of the Christian world raised to that true glory, to that spiritual honour, arising from an universal practice of righteousness, real piety, undefiled worship.

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Ver. 2.—He laid hold on the dragon—and bound him—This beautiful emblem is exactly agreeable to that made use of by the old poet. In Homer, Iliad: Mars is represented as bound with a strong chain.—The meaning of which is explained, by the Scholiast, of putting an end to the war: as here an end is put to persecution.

Where the words of the scholiast are,—πολλές δι ι τι θαρ-βάραν γνής επικαλέθησαι (πώνης Ἀλωνὸς) Καλαπώσασθι τον πόλιμον, κι ητάς ις αὐτον παραπεπεραίς, τιν δραμη ποιήσας μικράπαυς τοις ανθρώ-ποις. And again, Διά τότε ἔδωκας ὄρνην τοις Ἀρτυ, τωτές τις πά-λινυν. Which figure of speech Virgil also used.

"Diræ ferro et Compagibus aritis
Claudentur belli portae: furor impius intris
Sæva sedens super arna, et centum vinetus Ahenis
Post tergum nodis; fremet horidus ore cruento."
ship, and mutual charity; which made them kings and priests unto God; (Chap. i. 6.) Every one (at least all the principal, and governing part of them), was seated, as it were upon a throne, as Daniel represented them (Dan. vii. 9. 12. 27.) Not upon such thrones, and in such high posts of temporal power, as Antichristian prelates, and worldly-minded Christians formerly aspired to. These thrones were spiritual; their power and influence spent in promotion of good and righteous conversation. Their Christian virtues shone out with that luster, as if the primitive saints and martyrs, and all the valiant and uncorrupt opposers of Antichrist, were risen again, and lived upon earth. Indeed, they may be well said to live and rise again; if not in the literal sense, yet in that figurative and moral sense wherein the prophets were wont to describe the church and people of God, as restored to life, as rising from death; upon their deliverance from captivity, false religion, or any remarkable calamity. * Thus the prophet Eze-

* Ver. 4. See Dr. Whitby's Treatise on the Millenium, (with whom agrees the learned Mr. Lowman). "As (says he) John Baptist was called Elias, because he came in the power and spirit of Elias; so shall this be the church of martyrs, and of those who had not received the mark of the beast, because of their entire freedom from all the doctrines and practices of the Antichristian church, and because the spirit and purity of the times of the primitive martyrs shall return." Ibid. Chap. ii.

Ibid. As the prophets, so the ancient poets use this word, resurrection, in the same manner. Thus Ovid speaks of Troy.
Revelation.

kiel promises the Jewish church a restoration (in their posterity) under the figure of a resurrection. (Ezek. xxxvi. 1, 2, 3, &c: “Son of Man can those (dead) bones live?—Behold I will cause breath to enter into you, and ye shall live.—And the breath came into them and they lived. Behold, O my people, see also I will open your graves, and will Isai, xxvi. put my spirit in you, and ye shall live; and I will bring you into that your own land.” So Ezra called it the restoration of Israel from Babylon, “a lightning of their eyes, and giving them resurrection.” (Ezra. ix. 8, 9. And Hosea vi. 1, 2. The Lord hath smitten, and he will bind us up; after two days he will REVIVE us; on the third day he will raise us up, as from the DEAD, and we shall live in his sight. And Luke xv. 32. This thy brother was DEAD, and is alive again. See Dr. Whitby, as above, chap. iii. And Dr. Henry More, Myst. Iniq., pag. 247, 248.) Thus the wounded beast, and the two false witnesses lived again (Rev. xi. 7, 11, xiii. 3, 12.) And St. Paul, in the New Testament, represents the conversion of the Jews, as life from the dead. Rom. xi. 15.

Thus

Vita tamen Vinces, Eversaque Troja refurges.

And Terence.

Qui ab Orco Mortuum me reducem in Lutem feceris.

Hecyr. Act. V.

See the learned Vitringa comment. in Isai. xxiv. 16, where the reader will find this figurative sense confirmed by the strongest arguments it is capable of.
Thus will the primitive and later sufferers for the cause of Christianity live again in their name, honours, and characters* vindicated and revived; in their virtues practised by their followers, triumphing over the idolatries and vices of the foregoing ages: Which is to reign with Christ upon earth. This glory they will have here upon earth; if not an actual and real resurrection at this time. This glorious period is foretold to continue a thousand years: Which, whether it is intended to denote that precise time, or only such a long time as will, in the wisdom of divine Providence, be a balance and proportion to the time of the Antichristian reign, is neither very easy, nor very needful, to be determined.

5. & 6. This, whether it be a literal or figurative resurrection, be-

* Note, This interpretation is very much countenanced, from that remarkable parallel passage in Ecclesiasticus xlvi. 11, 12. "The judges, whose heart went not a whoring, nor departed from the Lord, let their MEMORY be blessed, let their BONES flourish out of their PLACE, and let the NAME of them that were honoured, be continued upon their CHILDREN [or their SUCCESSORS.]"

† As the learned Vitringa thinks is the most probable meaning.

‡ Ver. 5. But the rest of the dead lived not. Note, They who understand this first resurrection wholly in the figurative and political sense, interpret these words accordingly; viz. "The corrupt and persecuting party, being now suppressed, and out of all power (politically dead), never revived or recovered again into power, till the thousand years were expired." Then, indeed, some others, like them, rose up against the church; but were soon destroyed. Thus they understand those words of Isaiah xxvi. 14. "They are dead, they shall not live, they are deceased, they shall not RISE; therefore [Heb. for] thou hast visited and destroyed them, and made all their MEMORY to perish." But I determine nothing in this point.
fore described, I call the first resurrection. There is to be no general resurrection of the bodies of mankind till the glorious period of a thousand years is expired. But blessed will those Christians be, whose lot it is to live within that reign of truth and righteousness! And blessed will be the saints and martyrs, who, long before, shined as examples of virtue to them! They all will be in the highest esteem with their great master; their deaths will end in everlasting life, and as both of them will reign, in some sense or other, in the kingdom of Christ upon earth; during the thousand years of purity, virtue, and peace; so will they both have their share in his eternal kingdom in heaven. But to go on.

* Note, Thus Just. Martyr represents the doctrine of the Christians in his time. Dial. Tryp. page 208. "A man from among us, by name John, one of the apostles of Christ, in the revelation made to him, has prophesied, that the believers in our Christ should live a thousand years in Jerusalem (the New Jerusalem), and after that shall be the general, and, in a word, the eternal resurrection, and judgment of all men together."

† Ver. 6. The reader will observe, that I express the passages relating to this resurrection of the martyrs in such a latitude, as may leave room for either of the opinions of learned men concerning it. It is not good to be too peremptory in a case where the scripture language is reconcilable to more than one acceptation.

Ibid. Blessed and holy is he that has a part in the first resurrection. The word holy, in this place, signifies either the virtuous qualifications of such men; intimating, that none but such shall enjoy this blessing; or else, in the original meaning of that word, viz. sanctified or separated to peculiar purpose; it imports (especially upon the supposition of a real
7. & 8. As the first principal scene of these foregoing events in the Christian church is laid in the European parts of the world; these will yet remain, in the further and more distant quarters of it, much people still persisting in ignorance, and gross superstitions. These are the barbarous and savage nations that the prophet Ezekiel described as the adversaries of God's church, under the names or figures of Gog; or real and literal resurrection), that they are to be separated, and culled out, from the lump of mankind, to the glories of this thousand years reign upon earth.

Ibid. The second death.—St. John here seems to have followed the way of speaking usual in his time, amongst the Jews; whole writers called the punishment of the wicked after death, by the name of the second death. So the Targum of Onkelos on Deut. xxxiii. 6. “Let Reuben live and not die.—Let him not die the second death.” And the Jerusalem-Targum thus: “Let him not die the second death by which the wicked die in the world to come.” [See chap. xxi. 8. of this book.]

* Note, The seat of the Roman empire, and of its corrupt Christian power, being in Europe; it is, I think, right to place the first and principal of these great providential events there. Yet not so as to suppose the good effects and consequences of them may not reach to the conversion and happy state of most, if not all the more distant parts of the world, according to the literal sense of the prophecies concerning the completion of Christ's kingdom.

† En ταῖς γενεσίς τοῦ γῆς.

‡ Ver. 8. Gog and Magog.] Who these nations are, is very hard to determine. The learned reader may consult Mr. Mede and Vitringa; which last named author very rightly, I think, observes, that the letter D being assigned to Gog, makes it signify of or from Gog, i. e. the people descended from him. [See Gen. x. 2. Chron. i. 5.] I will further observe what the learned G. Downham has remarked from Pliny, Nat. Hist. lib. 5. cap. 23. viz. That Gog
number of whom is Magog the posterity of Gog [Ezek. chap. xxxviii. and xxxix.]; and now will be the time when that prophecy of his will be fulfilled. For, at the expiration of the thousand years of peace, and the happy life of true religion in the European Christian churches, these rude nations, prompted by envy at the plenty and happiness of the Christian kingdom, and out of desire of riches, spoil, and plunder (which is the true spirit of Satan the father of mischief), will be permitted to invade the Christian territories in vast bodies and armies, just as the ancient Scythians (the posterity of Gog), lived upon rapine and spoil of their neighbouring countries. Thus is Satan to be loosed out of his prison. And this war will fulfil the prophets words.

Thus saith the Lord—O Gog—and Ezek. xxxix. See that whole chapter.

Gomer, and all his bands—of the north quarters—In the latter years thou shalt come into the land—against the mountains of Israel thou shalt ascend and come like a storm—to take a spoil, to take a prey—to carry away silver and gold—Thou shalt come up against my people Israel—It shall be in the latter days, Ezek. xxxviii. i.e. in the glorious days of the Messiah, in this height of his kingdom.

Gog signifies Asia the Lesser, and Hierapolis the chief seat of idolatry in Syria, built by the Scythians (whom some learned men think to be the Gog and Magog), was, by the Syrians, called Magog. And as the kings of Syria and Asia Minor were the grand persecutors of the Jewish nation, from the time of their return from Babylon, and before the coming of Christ; therefore, by an usual speech, in the Jewish and prophetic language, the terms Gog and Magog are intended to denote any the like persecutors of God's true church and people; and in this sense St. John here uses it.
A Paraphrase on the

thought, the world was quite changed; and the whole state of the earth put on a new face.

12. & 13. For now was the time, When all that were in the graves of the earth, or had been buried in the sea, were to hear the voice of the Son of Man, and to come forth, to receive a just, merciful, and impartial judgment; according to the nature and circumstances of their behaviour in this life; and agreeably to the laws, rules, promises, and threatenings of Christ's gospel, which are to determine the measures of reward or punishment to every soul of man. All which, as they respect persons of different qualifications, the prophet Daniel calls, The book of God, and the book of life, Dan vii. 10, xii. 1. And Malachi, the book of remembrance before him, for them that fear the Lord. (Mal. iii. 16). When the Lord shall descend with the voice of the archangel and with the trumpet of God (the very angel and trumpet mentioned in this book, chap. x. 7. xi. 15), and the dead in Christ shall rise first. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And

* See the note on chap. iii. 5.
‡ Ver. 11, 12. & 13. Note, Mention being made before of thrones, of judgment, and of a first resurrection, ver. 4, 5. & 6. of this chapter; and St. Paul assuring us that the dead in Christ shall rise first; and that every man shall be raised in his own order, i. e. in that order of time wherein Divine Wisdom shall think fit to raise him: From these, and such like passages of scripture, the earliest Christians were persuaded, that men should arise, at the resurrection, in order of time, according to their several degrees of goodness. And the most learned persons of later ages have (not without great probability of reason), concluded, from
and they who are then alive (and have lived to Christ), shall be caught up together with them in the clouds, to meet the Lord in the air, and shall be ever with the Lord, 1 Thes. iv. 16, 17. After which, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and all the works therein shall be burnt up; being reserved unto fire against the day of judgment for the perdition of ungodly men," 1 Pet. iii. 7. 10. And thus will come the end, when Christ shall deliver up his mediatorial kingdom to God, even the Father, after he shall have put down all wicked rule, and demolished all Antichristian authority and power. All exactly agreeable to the prophetic words of the prophet Daniel, (Dan. xii. 2, 3.) "Many of them that sleep in the dust shall awake, some to everlasting life, the same scriptures, " That the day of the Lord, the day of judgment, the resurrection, will not be any one particular, much less any short space of time; but a gradual, and a very durable period—a space of distant and distinct seasons, sufficient for the several ranks and degrees of the dead to be brought into life again, in that order that infinite wisdom, goodness, and justice seems most proper for them." This must be allowed to be agreeable to the scripture manner of expressing periods of time, sometimes very long ones, by the word day. The day wherein God made the heavens and the earth was six days, Gen. xi. 4. The day of temptation in the wilderness was forty years. St. Austin therefore said well: "Hunc Diem judici, ultimum Diem dicimus, id est novissimum tempus nam per quot Dies hoc judicium tendatur, incertum est." De Civ. Def. xx. And Grotius says, our Saviour's and his apostles phrase of the day of judgment was taken from the Jews, who by it meant a time of many years continuance, and sometimes the term even of a thousand years. Grot. ad 1 Cor. iv. 3.
A Paraphrase on the Chap. XJC

"life, and some to shame and ever-
"lasting contempt; and they that
"be wise, shall shine as the bright-
"ness of the firmament; and they
"that turn many to righteous-
"ness as the stars for ever and
"ever." And thus will be mani-

fested the glorious wisdom, and pro-

vidence of the whole dispensations
of that God who is all in all, i.e. by
whom they were all originally di-
rected, and in whose glory they
terminate.

14. & 15. In short, now will be
for ever an end put to *death, that
enemy and king of terrors to man-
kind. All that are raised shall live
for ever; and there will be left no
other way of dying, but that of con-

tinuing in punishment, which may be
called a second death; the just por-
tion of all them whose wicked lives
have excluded them from the inhe-
ritance of the heavenly happiness.

14. And death
and hell were cast
into the lake of
fire: This is the
second death:
15. And whoso-
ever was not found
written in the book
of life, was cast into
the lake of fire +

* Ver. 14. Death and hell were cast into the lake of fire.
That is, death was now to be as perfectly destroyed and
abolished, as bodies are, when thrown into the fire. It has
the same sense with, and has a plain reference to those
words of Isai. xxv. 8. He will swallow up death in victory;
and Hof. xiii. 11. O death, I will be thy plague; O grave, I
will be thy destruction. The same sense St. Paul gives of
these same prophecies, 1 Cor. xv. 54, 55. though in different
words, as St. John does in this place. See chap, xiv. 9,
10, 11, and Mr. Mede, Dis. vii. pag. 33. edit. fol.

† Ver. 15. The lake of fire. Compare Heb. vi. 8.
2 Pet. iii. 10. Heb. x. 27.
CHAP. XXI.

The New Heavens and the New Earth, the New Jerusalem, or the Christian Church, in its fully Reformed Condition in the last Period of the World, described at large, in the Figures and Phrases of the ancient Prophets. The Meaning of those several Figures explained.

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

HAVING, in a short compass only, mentioned the last and great judgment of the world, at the general resurrection, (chap. xx. 11. 15), which is to follow after the destruction of all the adversaries of God's church, and after the happy state of that church in its reformed and last period upon earth; I NOW return.

* Ver. 1, 2. The new heavens and the new earth—the new Jerusalem. Note. Though I interpret these figurative descriptions, as intended to set forth the last and full reformation, and glorious state of the Christian church upon earth; I am sensible of the arguments upon which several learned persons conceive them to belong more properly to the heavenly state of happiness. Nor will I contend against them. I will only intimate the two principal reasons I go upon; and leave it to the judgment of the reader. My first is, That the heavenly crown of happiness is so often, and so amply promised, urged, and proposed, both by our Saviour and his apostles, in other parts of the New Testament, as might make it less needful for St. John to be so very explicit and particular upon it in this book; wherein his chief aim seems to be, to expatiate upon the promises and predictions of the ancient prophets, for the comfort and consolation of Christians. Now, secondly. Those figures and lofty images, wherein those prophecies express these things, appear to me to go no higher (in their immediate sense) than to the blessed deliverance, and glorious state of God's church, and true worshippers upon earth. St. John.
return to give the particular description of this Christian church as thus fully reformed*. Now, this was painted out to me, in all the bright images under which the ancient prophets set out the glories of this very church. In the general, I saw, methought, that total revolution of things and men, in the Christian world, with respect to religion, which the prophet Isaiah expressed in the high phrase of *a new heaven, and a new earth* (Isai. lxv. 17, 18, &c). "Behold I create a new heaven and a new earth: And the former shall not be remembered, nor come into mind. But be you glad and rejoice for ever in that which I create; for behold I create Jerusalem (the true church of God) a rejoicing, and her people a joy!" And again (li. 16). "I have put my words in thy mouth, and covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and (or that is) say unto Zion, thou art my people." And again, lxvi. 22. li. 6. signifying, that all corrupt, idolatrous, and persecuting religion should be abolished; and virtue, truth, and liberty prevail. *And there was no more sea, i.e. the sea or waters, by which is meant the nations and people, on which the woman, the idolatrous church power,* sat

John paints after them, in their own lines, in nearly their own words, as well in this, as in all other parts of his prophecy. So that, in following them, I think, I follow him. —But let the reader judge.

* See the Preface, § 6. ad fin.
2 And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

2. Again, it was shown me under the emblem of the New Jerusalem; not the literal, the Jewish city of that name rebuilt, and new adorned; but that Israel of God, that seed of Abraham, Jacob and Sion, or Jerusalem, by which the prophets were accustomed to express the true church, and worshippers of God, under Christ the Messiah: As, in many other passages, Verg. xvi. 9, with the sea sometimes denotes a turbulent and unsettled state of things, or kingdoms; this new state was to be clear of all such commotions, and remain in perfect tranquillity. (See 2 Esdr. xvii. 15. James i. 6.)

† Ver. 2. Coming down from God out of heaven. Note. It will strongly incline us to conclude, That this New Jerusalem is not intended to signify the future heavenly state, properly so called, but the fully reformed state of the Gentile and Christian church here upon earth, in its last period; when we consider it here described as being not IN heaven, but coming from God OUT OF or FROM Heaven, i.e. to be spiritual or heavenly; in the same sense with being from ABOVE, being OF God, not of this world, &c. Thus the Christian church in general is called Jerusalem which is from ABOVE, Gal. iv. 26. in opposition to the carnal and earthly nature of the Jewish religion. So again, this church (even while upon earth), is, by the same apostle, comparing it with the Jewish law, styled Mount Sion, the city of the living God, the church of the first born, who are (not yet IN, but) written in heaven. The heavenly (or spiritual) Jerusalem, Heb. xii. 22, 23.—29. Here let the reader consult Sir Isaac Newton Observat. on Apoc. chap. i. pag. 239, &c. The remarks of which admirable man may (probably) add strength to this interpretation, in the judgment of considering persons. See also the ingenious Dr. Burnet, De Statu Mort. pag. 255, 256, with his excellent Appendix to it, concerning the restoration of the Jews.
on the contrary, they used the terms *Egypt, Moab, Edom, Babylon, Gog and Magog, as terms for the adversaries and persecutors of the same church. As this Christian church, in its former corrupt state, answered to the sinful Jerusalem, that was to be destroyed by the Chaldeans and Romans; so now, in its reformed and pure condition, it is styled new. As it was once Babylon the Great; now it appears the great and holy city; taking in the whole body of converted Jews, and Gentiles and reformed Christians. And, finally, it seemed to descend from heaven; as being founded and perfected by the Divine Power, and Providence, and abounding in all those graces and virtues, that are taught from heaven, and whereof God himself is the infinite fountain and exemplar. Thus is the church to be adorned as a bride. (Ver. 9, &c.)

3. & 4. But, before the particular blessings of this church were entered into, a voice from heaven declared, in joyful terms, the fulfilling of those ancient predictions concerning this very period of the Christian church upon earth, Lev. xxvi. 11, 12. “I will set my tabernacle among you. And I will walk amongst you, and will be your God, and ye shall be my people.” And Jerm. xxxi. 33. “This shall be the covenant that I will make with Israel, faith the Lord, I will put my law in their inward parts,

...
and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

"and write them in their hearts; and will be their God, and they shall be my people." And Ezek. xxxvii. 26, 27. "I will set my sanctuary in the midst of them for ever more. My tabernacle also shall be with them; yea, I will be their God." And Isai. xxv. 8. "He will swallow up death in victory; and the Lord God shall wipe away tears from off all faces; and the rebuke of his people shall be taken away from off the earth." And again xxxv 4—9, 10. "Behold your God will come, even God with a recompence, he will come and save you. And the ransomed of the Lord shall return and come to Zion (to Christ's true church) with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and mourning shall flee away. No lion shall be there, nor any ravenous beast (i.e. no persecutors and oppressors of the true faith) shall go up thereon: but the redeemed shall walk there." With many other passages of like nature, signifying, this time of delivering God's church, both the Jewish and Christian part of it, by converting the one, and reforming the other, from gross error, oppression, and persecution; and establishing it in the free profession of truth, and under the care, protection and blessings of Divine Providence *. (Compare Rom. xi. 25, 26, 27.)

5. Christ

* See the note on ver. 23.
5. Christ also, methought, declared, in most solemn manner, that this was the glorious change in the face of religion*, foretold by the pro-

* Ver. 5. Behold I create all things new.—viz. in the same sense as every true Christian is called a new creature, 2 Cor. v. 17. And as God is said to have created (i.e. changed infinitely for the better) all things by Jesus Christ. Thus there will be a new heaven and a new earth in the moral world, before the great change (by fire) in the natural world, referred to by St. Peter, 2 Pet. iii. 7. 10. And therefore the new heavens and new earth, in St. Peter's 13th verse, that is looked for by Christians, according to God's promise, is no other than this first change in the moral state of things.—For there is no promise of any such thing to be found, but in these two chapters of St. John, and in the prophecies alluded to in them. Moreover, it is, beyond exception, clear, from the last chapter of Isaiah, that the new heavens and earth (lxvi. 22.) signify gathering all nations and tongues to see God's glory, ver. 18. Their bringing back the dispersed Jews, for an holy offering, to the holy mountain, Jerusalem, i.e. the true church, ver. 19, 20. to worship before the Lord, ver. 23. AND I desire the reader to take notice, That though I have here placed the several grand events of this last renovation of things, viz. the New Jerusalem, resurrection, &c. in that order which, to me, seems to be suggested in these xx, xxii. and xxiv. chapters; yet he will do well to consult the reasons given by several learned men for a different order of time wherein they are to be fulfilled. Only I observe that, as to the main purpose and design of this glorious prophecy, and of all the foregoing ones relating to it, the difference of order are of no great or essential moment. I finish this note with the remarkable words of an ancient Christian: "Circum id judicium (extremum) has res dedicimus effe venturas—

new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done, I am Alpha and Omega, the beginning and the end: I will give unto him that is thirsty of the fountain of the water of life, freely.

7 He that overcometh shall inherit all things, and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and forgers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone:

Q 9 To

* Ver. 8. The lake which burneth with fire and brimstone. That is, shall have their part in that state, and place of future punishment, which the scripture language compares to the burning lake of Sodom and Gomorrah, or to the fire burning in the valley of HINNO, called GEHENNA, and TOPHET. Compare chap. xiv. 9, 10. 11. xvii. 16. xix. 20, 21. xx. 14, 15. And Mr. Mede Difc vii. concerning the Jewish manner of using such names and characters as these.
9. To come now to some more particular descriptions of this reformed Christian church, in the last period of this world: The same angel, who before had shown me the doleful prospect of the idolatrous church, the great whore (chap. xvii. 1.) called me now to him; to a contrary sight as ravishing and comfortable, viz. of this church of Christ now purged of corruptions, and clothed, as it were, in true righteousness; as it was before represented under the image of the bride and spouse of Jesus Christ. (Chap. xix. 7, 8, 9.)

10. & 11. But he now presented it to my view, methought, in the figure of a vast city, styled New Jerusalem, i. e. The Jewish nation converted, and the Christian church purified; in contradiction to the former ignorance, idolatry, and corruption that were in it, while it bore the name of Babylon the Great. It showed itself in a lustre that bespoke everything that is most rich, precious, costly, and magnificent; de-

* Ver. 11. Having the glory of God.] This I interpret to signify that purity and happiness in the reformed Christian church, which answers to that glory of the Lord or external splendour of the cloud of glory, which appeared upon Mount Sinai, and resided in the Jewish tabernacle and temple. This, in the New Testament language, is to be a glorious church, Ephes. v. 27. And to have the spirit of glory, and of God resting on us, 1 Pet. iv. 14. i. e. To be of such a virtuous temper and conversation as will procure that peace, and happiness of men, which is the glory of God. Some learned men understand this, and the like passages, of a visible glorious residence of Christ in this millennial state. Let the reader judge and choose. I cannot but humbly think the prophetic figurative meaning should be carried on through this whole prophecy.
unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13 On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

noting the excellent virtues, the great holiness, the peace and prosperity of its inhabitants.

12. & 13. Its high wall expressed the divine protection, and a perfect security from the reach of enemies; exactly agreeable to the descriptions given by the ancient prophets, of this period of God's church, Isa. xxvi. 1. "In that day shall be sung this song in the land of Judah (the church of God), We have a strong city, salvation shall God appoint for (our) walls and bulwarks." And again, xxxiii. 20. "Look upon Zion the holy city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken (or thrown) down." And Zach. ii. 4, 5. Jerusalem shall be inhabited as towns (secure) without walls, for the multitude of men therein: For I, faith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." With many like passages. See Tobit, chap. xiv. in the Heb. edition. Mic. iii. 12. Jerem. xvi. 18. Its twelve gates have a reference to the twelve tribes of the Jewish nation, who are, at this time, to be converted, and taken into the bosom of this city of the Lord, this church of their Messiah. And the twelve angels are the twelve apostles of Christ; by whose doctrine, now accompanied with the power of the Divine Spirit, will that people be convinced of their long error; will return to their Redeemer; and enter into the gates of the true and spiritual Jerusalem.

Q 2
And thus, and at this time, will be fulfilled those illustrious prophecies about the future conversion, and restoration of this ancient branch of God's church; to be gathered from all the four quarters of the earth, (Isai. x. 20. 23.) "It shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall stay upon the Lord, the holy one of Israel in truth, the remnant shall return, even the remnant of Jacob unto the mighty God. I will call my sons from far, and my daughters from the ends of the earth. I will say unto the north give up, and to the south keep not back." And again, "It shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mountain at Jerusalem," i.e. in the Christian church. Isai. xxvii. 13. And Zach. viii. 6, 7. "Thus saith the Lord of hosts, If it be marvellous in the eyes of the remnant of this people in these days, should it be also marvellous in mine eyes? saith the Lord of hosts. Behold! I will save my people from the east country, and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem," i.e. in the true church of God. Which prophecy of Zachariah was given after the two tribes were returned from the Babylonish captivity; and therefore cannot be understood of
14. The wall, containing, in each quarter, three gates, is said to be built upon twelve foundations; which again represent the twelve apostles. Ver. 12, 13.

For pure and uncorrupt Christianity is built upon no other foundation but that of the apostles, and prophets, Jesus Christ himself being the head corner stone. [Eph. ii. 20.]

15, 16. & 17. In the eleventh chapter of this book, the Christian church was considered only as a temple; and I was bid to measure, or to see, as the true church of God, only such and such parts of it; the great outward court being to be left out, to signify, That, in the foregoing ages, there would be a major part of formal professors, who made no real part of Christianity. But now the church is compared to a whole city, the whole of which is considered as truly Christian, as being all righteous; the golden reed it was to be measured with, expressing the virtue, glory, and purity of its inhabitants. The figure of it appeared as that of a square, or rather a cube; the twelve foundations being, as it were, multiplied, and rising to a vast increase, strength, and inviolable stability; because all the buildings of the city were of equal height, reaching up to the top of the wall: Q 3  T
To signify, that there was no difference between Jew or Gentile, male or female, bond or free; but all, as parts of this noble fabric, were accepted as the pious servants of Jesus Christ, and virtuous members of his kingdom.

18, 19, 20. & 21. The materials of which this city was built, from its foundation to the top; its houses, streets, and pavements, were of nothing less than the most precious gems that the mines of the whole earth can produce, expressive of all that can be styled strength, beauty, and perfection; and affording the most astonishing and amiable light to the beholder.

By all which lofty figures is signified, that this Christian church shall then be made up of such professors as are of sincere and approved piety, of pure and uncorrupt worship; every member (or the generality at least), living in the practice of virtues bright, and solid, and shining; its pastors and teachers endowed with knowledge truly spiritual, clear, and useful; and leading their people by an example of holy conversation illustrious, charming, and influential; and, in short, all ranks and degrees of its members walking in the light of the heavenly truths, and in the purity, charity, and devotion of the gospel; which qualifies us for the life of Heaven: Which is the treasure that never fails; the pearl of great price.

And herein will be accomplished those high predictions of the prophets, concerning this same time, and church of God. Such as that

18 And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second sapphire; the third a chalcedony; the fourth an emerald.

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysolitas; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.
of Isai. liv. 11, 12, 13, 14. " Behold I will lay thy stones with sapphire colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of precious stones. Great shall be the peace of thy children. In righteousness shalt thou be established." And again, chap. lx. 18. "Thou shalt call thy walls salvation, and thy gates praise." And again, "Thy people shall be all righteous." With many like passages.

22. As this Christian church will then consist, in great part, of Jews converted to Christianity, let them expect that the divine worship performed in it will be of quite a different nature from that of the old temple-service. Their material altars, sacrifices, and incenses, &c. will have no place here. It will not be a devotion of pomp, and formality; but of spirit and truth; an homage of pure minds, and clean hearts, and good consciences; arising from a due sense

Ver. 21. And the broad place of the city was of pure gold, &c. These expressions of St. John, and of the ancient prophets, have a loftiness in them, equaling the brightest finery of ancient poets. Homer describes the place where the gods met to consult Jupiter, as having a floor of gold.

Ver. 22. I saw no temple therein. Mr. Daubuz, with several others, seem to conclude, from this and the follow-
sense of God, the omnipotent and all perfect mind, who is to be worshipped through Christ the one mediator, and redeemer of mankind, the true propitiation, the sacrifice offered up once for all; by whom alone we have access unto the Father.

23. And the comfortable words of Isaiah, concerning this spiritual city, shall now receive their proper

ing verse, that in this millennial state, there will be no such thing as public worship, nor political government and governors, meant by sun and moon, &c. But, as it is not clear to me, that the expressions here used amount to so much, and imagining, with the learned Vitringa, and others, that an earthly state of life (though never so happy an one), may well confit with public worship and government also, I have chose to give them another meaning, as more agreeable to the main scope of the prophecy. I will here also again observe to the reader, that though, in the main, I have interpreted the phrases of Sion, Judah, and Jerusalem, as signifying God's church, under the kingdom of the Messiah, yet as the conversion of the Jewish nation in particular, and their restoration to their ancient land, bears so great a part in the grand events spoken of in these chapters, and is expressed in so clear and explicit a manner, I know not how to account for many passages but by taking them to import a real and literal restoration to a peaceful and happy settlement in that their beloved country, upon their conversion to Christianity; according to the opinion of many of the most learned men, ancient and modern. And moreover, I understand it so, that though the first scenes, and remarkable beginnings of these glorious re-formations of things, may be justly thought to be laid in the European parts of the world, where the grand apostacy, and most enormous corruptions have had so long a continuance; yet is it as reasonable to be believed, that there will be a gradual progress of these happy revolutions, with respect to the most distant of heathen and infidel nations, and the whole earth be filled with the knowledge of the glory of the Lord, in the most strict meaning of abundance of prophetic promises.

* Ver. 23. The city had no need of the sun, &c. That is, Not that there would be no need or use of light, or comfort, or true religious understanding, but that these now should
moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

(Isai. lx. 19, 20.) "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee. Thy sun shall no more go down, neither shall thy moon withdraw itself: But the Lord shall be unto thee an everlasting light, and thy God thy glory." As also those of Zach. xiv. 6, 7. "It shall come to pass in that day, that the light shall not be clear nor dark," i.e. sometimes clear, at other times darkened; but it shall be one day which shall be known unto the Lord, not day nor night, i.e. sometimes day, and sometimes night: But at the evening time it shall be light. As much as to say, so far surpass what was formerly enjoyed among Christians, as in a manner, to supersede them. Agreeably to those other expressions of the prophet Isaiah, concerning this very time of Christ's kingdom, Isai. xxx. 26. "The light of the moon shall be as (bright as) the light of the sun, and the light of the sun shall be sevenfold," i.e. all religious knowledge, and prosperity, shall be vastly increased. St. Paul follows the same style, 2 Cor. iv. 6. "To give us the light of the knowledge of the glory of the Lord" — i.e. the true knowledge of the most comfortable and glorious religion of Jesus Christ. Thus light and sun signify happiness and prosperity in classic authors.

Horace, Lib. IV. Od. 5, Ad August.

LUCEM redderit uoce, Dux bone, Patriae;
Infar veris, enim, Vultus ubi iuus
Affulit Populo, gravior it Dies,
Et SOLES melius niterat.

Ibid. These kinds of expressions induce several learned interpreters to conclude, that, in this glorious state of the church, Jesus Christ himself will personally appear, and reside in the splendour of the Shechinah or glory. Whether this reign of Christ will show itself in his personal glory, or in that of the piety, peace, and righteousness of his church, and worshippers, I determine not, but think it best to leave it to the judgment of every reader, in the general words and sense of the scriptures. See note on ver. 22.
say, "The happiness, and spiritual comforts of this religious kingdom, will not be like the lights of the sun and moon to the natural world, appearing only in certain turns, with intervals of night and darkness; but the perfect knowledge of God, the light of Christ's words, and the comforts of his holy spirit, will be perpetual, and uninterrupted by any future intervals of ignorance, vice, or superstition." [Or, in the prophetic sense of sun and moon, no arbitrary princes, or prelates shall rule the church of Christ. Such suns and moons shall be confounded and ashamed, according to Isai. xxiv. 23.]

24, 25. & 26. At this glorious time, the remarkable conversion of the Jewish, and idolatrous, and heathen nations, will all conspire to raise the honour and grandeur of the church of Christ, agreeably to what was foretold by the same prophet, Isai. lx. 3, 4, 5, 11, &c. "The Gentiles shall come to thy light, and kings to the brightness of thy rising.—All they gather themselves together, they come to thee.—The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.—They shall bring gold and incense, and they shall show forth the praises of the Lord. The sons of strangers shall build up thy walls, and their kings shall minister unto thee. Therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and the nations of them which are saved, shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.
“and that their kings may be
brought.” And Jerem. iii. 17.
“At THAT TIME they shall call
Jerusalem the throne of the
Lord, and all nations shall be
gathered unto it, to the name of
the Lord, to Jerusalem; neither
shall they walk any more after the
imagination of their evil heart.”
And again, Isai. xix. 24, 25. “ In
that day Israel shall be the third
with Egypt, and with Assyria,
even a blessing in the midst of the
land: Whom the Lord of Hosts
shall bless, saying, Blessed be E-
ypt my people, and Assyria the
work of my hands, and (or even)
Israel mine inheritance:” That is,
All shall become Israel, all shall be
the people of God in Christ. Jerusa-
lem shall be no more a private city,
but a new society of all nations. Com-
pare Psal. ii. 8. xxii. 27.—30. lxxii.
8.—11. Isai. lxvi. 18. Micah iv. 1, 2,
xvi. 19. xxxi. 34. Zach. ii. 10, 11.
yii. 20, 21, 22. Mal. i. 10, 11.
[All which prophesies, beside abun-
dance more, are referred to by St.
Paul, Rom. xi. 25, 26. where he
says, “The fulness of the Gentiles
shall come in; and so all Israel
shall be saved.”]

And thus will the gates of this
blessed community be always open,
for the plentiful and free admission
of all sincere converts. Nor will
there, as in the case of earthly cities,
be any occasion to keep them shut,
and watched against enemies. For as
the prophet foretold of this spiritual
people shall be all righteous—

And I. 12.
A Paraphrase on the

Chap XXI.

"and henceforth there shall not "
"come into thee the uncircumcisid, 
"and the unclean, O Jerusalem the "
"holy city;"—his words will be 
now most eminently fulfilled. For 
though there may be yet persons, or 
nations, remaining in the world, 
idolatrous, wicked, and unconvert-
ed, they will have no desire to join 
themselves to this pure and religious 
body; but will keep at a full distance 
from it. And even such as may live 
amongst the members of it, not so 
good as they might and ought to be, 
will yet be too few, and have too 
little power, to do mischief by the in-
fluence of a corrupt and wicked ex-
ample. [See also Isai. xxxv. Ezek. 
xiv. 9. Zach. xiv. 20 *]
AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.

THE angel proceeded to finish his representation of this spiritual city of God, the reformed Christian church; by adding one figure more to express the comfort and happy enjoyments to be expected in it; viz. that of a large and clear river, running down, from that place of eminence, where the throne of God and Jesus Christ seemed to have been placed, for the pleasure and comfort of these blessed inhabitants; through every street of the city. In this there was a plain allusion to the river of the first earthly Paradise, Gen. ii. 10. &c. And the blessings intended to be described by it are expressed in the very language of the prophet, Ezekiel xlvii. 1.

12. The waters running from the temple through the city, perpetually increasing in depth and plenty. Everything shall live, where the river cometh, ver. 9. And they have the same meaning with that of Isaiah, concerning this very time and church; Isai. lxvi. 12. Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. And again, xii. 3. Ye shall draw water with joy out of the wells of salvation, or fountains of salvation. And with that of our Saviour himself, concerning his true doctrine and the practice of his religion. He that believeth on me, out of his belly shall flow rivers of living water, John vii. 37. And the water that I shall give him shall be unto him a well of water springing up unto everlasting life. John iv. 14. *.

* Ver. 1. A clear river of water.——The blessed state of the church being here represented by figures taken from temporal
2. And as Ezekiel then, so the angel now, represented these refreshing and beautiful canals as set on each side with trees, * bounding in variety, and constant bearing, of the fruits that ministered both to perfect health and delight; and their very leaves were a medicine against all distempers †. By all temporal and sensible things, nothing could be so properly chosen for the eastern people, as these two, of clear and plentiful water, and of trees; the one for refreshment, and the other for shade, in dry and hot countries. (Compare Isa. lv. 1. &c.) and Psal. xxxvii. 8, 9. I leave it also to the judgment of the reader, whether this expression may not particularly denote a plentiful efficacy of the Holy Spirit in this last state of the church of God. I am led to this, by considering that the remarkable passages of our Saviour, John vii. 37 and iv. 14. are explained by him as meant of the Spirit poured out. This spake Jesus of the Spirit which they which believed on him should receive. And Isa. xlv. 3. Expresses the same meaning. I will pour water on him that is thirsty, and rivers upon the dry ground, i.e. my spirit upon thy seed, and my blessing upon thy offspring.

* Ver. 2. The tree of life.—Not one tree but a great number of the same species. Tree of life, in the same sense as the river or waters of life, ver i. Meaning the happiness and pleasure of the life of true Christian virtue. Thus wisdom is stiled a tree of life, Prov. iii. 18. xi. 30. And a wholesome tongue is so called, Prov. xv. 4. i.e. is the means of procuring both the happiness of life, and the future immortality of it; as the tree in Paradise was to prolong the life of man. The description of Ezekiel, in his 47th chapter, inclines me very much to the opinion of the learned and ingenious Mr. Kennicot, viz. That the tree in Paradise, was not one single tree, but many; the Heb. אֶזְכָּל (Etz) signifying, often, not a particular, but the whole species of tree; which are called trees of life, i.e. for supporting, and prolonging life. See his Dissertations on this subject.

† Ibid. For the healing of the nations, i.e. for curing them of the guilt of their former vices, (which are called sore and ulcers, chap. xvi. 2. Isa. i.), and procuring them pardon.
month: and the leaves of the tree were for the healing of the nations.

which figures is plainly understood," That the true knowledge of God, "the clear understanding of his word, the conscientious practice of Christ's commands, the graces of his spirit, and the joyous hopes in his divine promises, with the full assurance and experience of his favour, upon the penitent and virtuous; pardon, blessing and protection; will be the same things to their good and virtuous minds, as an abundance of all temporal conveniences are to a populous city; or as the most delicious meet and drink is to the hungry and thirsty body; or a sovereign remedy is to a eided one."

3. & 4. For though, in this happy state, there must remain some imperfections and inconveniences, that are natural to, and inseparable from, an earthly condition of life; yet there will be nothing that looks like the curse upon the first Paradise; nothing of the hardships and oppressions that were felt in the foregoing times of the Christian church; but as the prophet Zachary expresses the felicity of this same New Jerusalem, (Zach. xiv. 11.) Men shall dwell in it, and there shall be no more destruction, but Jerusalem shall be safely inhabited. And as Isaiah describes the same, (chap. lx. 18. 21.) Violence shall no more be heard in thy land, wasting nor destruction within thy

pardon and remission, upon their conversion and repentance. The leaves are represented as containing a balm in them, proper to the cure of wounds: agreeably to Jerem. viii. 22. xlvi. 11. li. 8. Ezek. xxx. 21.
thy borders; but thou shalt call thy walls salvation, and thy gates praise. Thy people shall be all righteous. Since every Christian in profession will be really what he professes to be; and, as such, will dwell under the sure protection of God, and the love of Jesus Christ. (See Isai. xxxv.1.—10., and his whole lx, lxi, and lxii. chapters.)

5. And what was said before (chap. xxi. 23. 25.) will be assuredly made good, viz. That these joys and blessings of sincere Christians will meet with no interruption, like that of the sun's light when night comes on; for this will be a state of light, and happiness, constant, and always improving. Death itself will put no stop, but give a vast enlargement to it; and the earthly tabernacle, and city will be exchanged for the heavenly one, whose Builder and Maker is God, and which will endure for ever. (Heb. xi. 10. xii. 22, 23.)

6 WHEN the angel had thus displayed to me all the several events that were to befall the Christian church, in its several periods upon earth, till the final consummation, and last judgment; this revelation was concluded with the most solemn confirmations of its truth, as before expressed (chap. xix. 9. xxi. 5.), and

5 And there shall be no night* there, and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me. These sayings are faithful and true. And the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

7 Behold

* Ver. 5. No night,—no candle,—nor light of the sun. In the further prophetic sense, the meaning may well be thus:—No night of ignorance, idolatry, and superstition: Rom. xiii. 12. No candle, no fictitious lights, no false instructions of carnal and unfruitful men. 1fai. l. 11. John ix. 39. Nor sun, i.e. wicked rulers in church or state, 1fai. xxiv. 23.
Chap. XXII.

REVELATION:

now repeated. Assure the Christian world, said the angel, that these predictions are not the ravings of enthusiasm, nor the forgeries of a false prophet; but the words of God himself, whose messenger I am, to declare them, for the warning, comfort, and consolation of future Christians. Time and the events themselves will demonstrate their truth; to the glory of Divine Providence over mankind.

7. And I (said Christ from the throne), will see them all accomplished in their proper seasons, as foretold in the ancient prophecies; and particularly of that in Daniel. And what was said in the beginning of this book (chap. i. 3.) shall be found true at the end of the times, viz. "Blessed will they be, who duly observe, and conduct themselves according to what is here said and foretold!"

8 & 9. I was then going, a second time, to prostrate myself in reverence to this glorious angel. But he received me in the same manner as he had done before on the same occasion (chap. xix. 10.); bidding me remember who he was, and keep my thankful prostrations for God himself, to whom alone they were due;

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel, which showed me these things.

9 Then faith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the saying of this book; worship God.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.
10 And whereas this prophecy of futurities was once a sealed book, as that of Daniel was, and as you saw it in the hand of Christ (chap. vi.) remember, you have now seen the particulars of it opened and explained to you, as far as is needful to sincere and attentive minds. Keep it open, i.e. write them all down, and leave them to posterity. (See upon chap. v. 1.) Daniel's prophecy was, indeed, in great part, made concerning the Christian church: but, as the events to be fulfilled in it were at a great distance, the prophecy was sealed up, as it were, in general descriptions. But these particular explanations of it, now given to you, are beginning already to take place, * and are perpetually to go on in their completion, to the end of the world. It is time, therefore, to have them published.

11. During the whole state of this church of Christ upon earth, it must be expected, that lewd, and profane, and merciless men will, many of them, persist in their cruelties and impiety: as, on the contrary, all sincere and virtuous minded persons will learn, and be improved in goodness, by the serious belief of these predictions. For so is the way of divine government, to afford to all men sufficient light and knowledge of their duty; and then leave them to the free and unrestrained use of it. And thus will God fulfill those words of his prophets, speaking of these LAST TIMES, of these pro-

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* Ver. 10. For the time is at hand. See on chap. i. 1.
And behold, I come quickly: and my reward is with me, to give every man according as his work shall be.

12 But let all be assured, says Christ, that my kingdom of righteousness and peace upon earth, and after that, my kingdom of judgment upon the whole world, will come, and is every day drawing forward, wherein both virtuous and vicious men shall meet with the recompence, which their several behaviour justly and naturally deserves, from the hands of the just Judge of all the earth. And thus shall be fulfilled the promise of Isaiah to the church of God, Isai. xl. 10. lxii. 11. Behold the Lord will come with strong hand (or against the strong); and his arms shall rule for him: Behold! the Lord hath proclaimed unto the end of the world; say ye to the daughter of Sion (i.e. the church of God), Behold thy salvation cometh; behold his reward is with him, and his work.
(or recompence) before him. With many passages in this and the other prophets to the same purpose.

13. For as I myself was from the beginning with God, and shall for ever be with him; and as he appointed me the original Lord and Governor of all the dispensations of this world; so am I to be the last Judge, and to put the finishing hand to the completion of them.

14. & 15. Happy, then, will it be for those who, by virtuous practices, and steady obedience to the divine laws, qualify themselves to enjoy the blessings of my reformed church in this world, and the glories of my future and eternal kingdom in heaven, agreeably to the comfortable promise in Isaiah xxvi. 1, 2. "IN THAT DAY (the time of Christ's glorious kingdom) shall this song be sung in the land of Judah (the church of God), We have a strong city, salvation shall God appoint for (our) walls and bulwarks. Open ye the gates, that the nation that keepeth truths may enter in. And in Psal. cxviii. 19, 20. Open unto me the gates of righteousness, and I will go into them; this gate of the Lord, into which the righteous shall enter—into Sion, the city of the living God, the heavenly Jerusalem," Heb. xii. 22. Into neither of which can there be any admission granted to such as remain, unreclaimed, in inhumanity, deceit and fraud, uncleanness and cruelty, idolatry and falsehood; but especially where any of these detestable vices are practiced in mat-

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without are dogs, and forcers, and whores-mongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.
REVELATION.

Chap. XXII.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

17 And the Spirit, and the bride, say, Come. And let him thatareth, say, Come. And let him that is a thirst come: And whosoever will, let him take

ters of religion, and under pretence of doing God service.

16. The last words of Christ himself from the throne, in most solemn ratification of all that the angel had done and said, were these: “I the Lord Jesus, the Son of God, and the Son of David, * the light and life of the world, am the author of these prophecies, now delivered for the use and comfort of the Christian church, through all its following times and periods.”

17. And as these predictions, which relate to the destruction of the oppressive Antichristian power, and the setting up of Christ’s kingdom of truth and righteousness in the world, are of such comfortable importance; the whole body of truly good Christians, who are the true church and spouse of Christ; every

* Ver. 16. Isai. xxi. 1. 10. The bright morning star. See the note on chap. ii. 8.

Ibid. The root and offspring of David. That is, the original Lord and King, from whom David received the government over Israel, Psal. cx. Matth. xxii. 313. Mar. xii. 36. and the son or offspring of David according to the flesh; the Messiah, who also bore the name of David in the prophetic writings. See note on chap. v. 5. I observe further, that our Lord here calls himself the offspring of David, with a peculiar reference to the character of that prince, as a famous conqueror of the enemies and oppressors of God’s people; under which idea, Christ is displayed in so many principal parts of this book. See Glafius Philog. Sac. de Metaph. Tract. i. cap xiii.

† Ver. 17. The spirit and the bride,—or the spiritual bride, i. e. the true church of Christ. Thus, grace and truth is, a truth conveying the greatest grace or favour, John i. 17. So ἡ γεννημένη ἡ νεοτίς, is idolatry, xxi. 27. of this book. Glory and virtue, is glorious virtue or power, 1 Pet. i. 3. Kingdom and glory, 1 Theff. ii. 12. i. e. a glorious kingdom. Of which
ry one whose desires are set upon true virtue; every man that wishes for the genuine happiness of real and undefiled religion, will with and pray for this second coming of Christ; for this kingdom, into which all that are not lost in wilful vices are so kindly invited. (Agreeably to Isai. lv. 1, 2, 3.)

18. & 19. Wherefore, let me conjure and warn every professed Christian, and to every body and community of Christians, for whose good improvement this prophetic book is so graciously intended, that he, nor they, never dare to add to, nor diminish from any one part of it; since the whole of it is so useful and necessary toward the due understanding of the ancient prophecies concerning the kingdom and church of Christ; that he nor they, neither ludicrously, nor out of worldly and sinister designs, pervert the plain sense of it; to the detriment of the truth, and the continuance of any religious error and superstition; and that he dare not to forge any new

18 For * I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any men shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from

which Hebrew manner of expression, see Glæsius Gram. Sac. Lib. iii. Tract. i. Can. 6. Had the generality of commentators observed this, they would not have had occasion to interpret this of the Holy Spirit of God, wishing and praying for the coming of his kingdom, in the same manner, and with the same ardency as St. John and the Christian church here does: which, to me, seems very incongruous.

* Ver. 18. For I testify—or rather, therefore, I testify, or else σωματικως, I (John) also declare it.

† Ver. 18. 19. St. John seems to have had special reason for giving the severe warning in these two verses; as foreseeing there would be persons who would venture at forging revelations, in imitation of his real and authentic
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the things which are written in this book.

and false revelation of God's future providences, in derogation to the credit of this now given to me by his Holy Spirit. And this on pain of incurring all that curse and punishment, threatened to deceivers, liars, and impostors, in this book. (Chap. xix. 20. xx. 10, 15. xxi. 27. xxii. 15.)

20. To conclude, having this assured and gracious promise from Christ, of such a glorious kingdom, first upon earth, and after that for ever in heaven, let all Christians, in every age, join with me in this continual and daily prayer, Even so be it! Lord! THY KINGDOM COME!

21. And, in the mean time, may the favour and mercy of our Lord Jesus Christ be with every sincere professor of, and sufferer for, his gospel!

one. For so in faith there soon came abroad false Apocalypses under the names of Peter, Paul, St. Thomas, Stephen, Elias, and Cerinthus. See Sir Isaac Newton, Intro- duc. to Obser. on the Apoc. pag. 238, 239. * Ver. 20. Surely I come. See upon chap. xi. 5.
SHORT ALPHABETICAL DICTIONARY

TO

The Prophetic Language as used by SAINT JOHN in this Book; and an Index to the principal Matters, Words, and Phrases contained in it.

N. B. The Numerals refer to the Chapter, and the Figures to the Verse.

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———Beast, the same with the ten kings of Europe, xix. 19.

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———Of saints, xvi. 6.

———Whitened in the blood of the Lamb, vii. 14. iii. 5.

———Blood — run even to the horses bridles — an hyperbole,
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———To come with, or ride on clouds, is to rule, conquer, &c. vi. 7, xi. 12.
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F.
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be raised to great power and prosperity, xi. 12.

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Mons, having power to shut the heavens, xi. 6.

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tual and heavenly, ibid.

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