A COMPLETE
COMMENTARY
UPON THE BOOK OF THE
REVELATION,
DELIVERED IN SEVERAL LECTURES,

By that Learned, Laborious, and Faithful Servant of JESUS CHRIST,

Mr. JAMES DURHAM,
LATE MINISTER OF THE GOSPEL IN
GLASGOW,

With some practical Observations, and several Digressions, necessary for
vindicating, clearing, and confirming many
WEIGHTY AND IMPORTANT TRUTHS,
With a brief summary of the whole Revelation.

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

IN TWO VOLUMES.

VOL. II.

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AN

EXPLANATION

OF THE BOOK OF THE

REVELATION,

LECTURE VIII.

Ver. 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 a fig-tree casteth her unripened figs when she is shaken by 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 the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bond and free man, hid themselves in the dens, and in the rocks of the mountains.

16. And said to be mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb.

17. For the great day of his wrath is come, and who shall be able to stand?

We proceed now to the opening of the sixth seal, which holdeth forth some most terrible and dreadful dispensation, and that both in respect...
of the type and the word of explication, or effects mentioned for the opening of the type.

The type is set down, ver. 12, in three expressions, 1. There was a great earthquake. 2. The sun became black as sackcloth of hair. 3. The moon became as blood. The effects which serve for explication of the former, follow, and are of two sorts 1. Upon the reasonable creature, in three instances, i. The stars fall from heaven, verse 13. 2. Upon the heavens, they depart, &c. verse 14. intitio. The third is upon the earth, the mountains, which are most stable in the continent, the islands, which are most remote in the sea, both are moved out of their place. ibid.

The second sort of effects, are upon reasonable Men of all sorts, kings, great men, rich men captains, mighty men, bond men, and free men, great terror is upon all these; which is two ways evidenced, 1. In what they did they hid themselves in the dens, &c. verse 15. 2. In what they lied unto the mountains and rocks, fall on us, and hide us, &c. verse 16. Lastly, the rise of all this terror, and these dreadful effects is more plainly expressed, viz. the wrath of the Lamb, for the great day of his wrath is come, verse, 17.

In sum, the words point out this terrible dispensation, 1. That it is universal in respect of all creatures neither fear nor land, heaven nor earth, nor men of any quality or condition are free, but all are sharers of the effects of it. 2. It holdeth forth terror on all these in a most high and eminent measure and degree as the effects do clear. 3. It pointeth as the special cause which hath influence on all these effects, viz. the wrath of the Lamb, that is, of the Mediator, because the day of his wrath is come, &c. Which we conceive especially to be added for these reasons first to hold forth the special procuring cause of this judgment, which is not so much sins done against God the creature in the breaking of the law as against the grace of the Mediator, offered in the gospel: therefore is the wrath of the Lamb especially mentioned, as if he were in an eminent way avenging himself against those who had verified and contemptuously defiled his gospel, and the professors of it. Secondly, To shew some convincing appearing of Christ in this terrible change, so as it should be seen to be by onlookers and that this acknowledgment should be exorted by that manifest appearance, even from these against whom he pleadeth this controversy. Thirdly it sheweth the scope of all the former terrible effects that are mentioned in the type, to be the Lord's executing judgments on the great men and others of the world, who put no price upon him but persecuted his servants, and that so convincingly, as he might be seen in the pursuing of that his quarrel against them. Fourthly, It sheweth though Christ's forbearance be long, yet hath he a time of reckoning, and come terribly when he cometh: and so this seal wherein it is said, the great day of the Lamb's wrath is come, &c. is to be looked upon in part, as the answer of the saints prayer how long, O Lord, &c. in the former seal: here, it is marked, that that day of his wrath is come.

That some dreadful event is foretold here is most manifest. The difficulty, is how to apply it in particular. For understanding whereof we permit these considerations or assertions, 1. It is usual to the prophets to express great judgments even such as are in temporal things by such expressions, as the overturning of heaven and earth, &c. It is also usual to John to make use of the expressions which are used by them; particularly we will find the same expressions in the prophets that are here made use of in the threatening and foretelling of temporal judgments, as that in the type of the earthquake, the suns darkening, and the moons being turned into blood, may be gathered from Jer. iv. 23. 24. 28. Joel ii. 10. The earth shall quake before them, the heaven shall tremble the sun and the moon shall be dark, and the stars shall withdraw their shining. Hag. ii. 21. 22. I will shake the heavens and the earth, &c. the Lord, which in plain terms followeth will overthrow the throne of thy kingdoms, and will destroy thy strength of the kingdoms of the heathens. In a word, it is
to foretell a remarkable ruin upon the enemies of his church. Add Isa. 13, 9. 10. Behold the day of the Lord cometh with fierce anger and wrath, &c. for the stars of heaven shall not give their light, and the sun shall be darkened and the moon shall not cause her light to shine. So also, Ezek. xxxii. 7. I will cover the sun with a cloud, and the moon shall not give her light, &c. In all which places the prophets after their manner, are aggraving temporal judgments by such expressions.

Again the first sort of effects of the stars falling from their place, of the mountains and islands their moving are upon the matter, the same with Isa. xxxiv. r. The Lord maketh the earth empty, and turneth it upside down, &c. with verse, 3. and 4. with Jeremiah iv, 24. Psalm xviii. 7. Habakuk iii. 6, &c.

The other sort of effects, are the same, i.e. Expressions of terror, used, Isa. ii. 19. They shall go into the holes of the rocks, and into the caves of the earth, the other part of these effects we will find, Mat. x. 8. They shall say to the mountains cover us and to the hills fall on us, &c. which words are by our Lord Luke xxiii. 30. applied to set out the terrible effects of God’s judgements upon the Jews, which was to a little after at the destruction of Jerusalem. From which places put together, it will appear not inconsistent with this directions and expressions thereof to apply this event to some temporal judgment. For confirming whereof further, we may,

2. Consider, that this event cannot be understood principally, and primarily of the day of judgment: but must be understood of something going before that. It is true the complaining of vengeance to speak for will be then at its height: and by proportion we may gather from the terrible expressions used to hold forth God’s wrath in a temporal judgment, the unconceivable dreadfulness of the last day, which will be exceedingly beyond the most terrible temporal event. Yet we conceive, the scope of this place is not to hold forth that day: but some particular judgment, wherein God’s wrath against the enemies of Christ’s kingdom in a singular and extraordinary way manifested. For 1. The 7. seal is yet to be opened, which containeth events in time posterior to the sixth, as was shewn, Lect. 1. on this chapter. 2. No mention hath hitherto being made of antichrist, either of his rise, reign, or ruin: And it will not be consistent with that immediate dependance which each of the former seals hath one upon another, to say that this sixth seal leapeth from the heathenish perfecution over many hundreds of years, and all the intervening events till the day of judgment. 3. The matter contained in it, is only terror against Christ’s enemies who are enemies to him as mediator: which cannot be said of the day of judgment, which is as comfortable to his friends as terrible to his enemies and all sorts of wicked men. It agreeth therefore better to some particular judgment than to that general appearance. 4. If this were the day of judgment principally longed for, by the saints of the former seal, then their need not to have been so many arguments to pres cut quietness during the suspension of that futur, if it were so instantly and immediately fulfilled. 5. It is not like that the day of judgment should be prophesied of and described before any temporal judgments on enemies be heard of, especially seeing they are spoken of in this same prophecy. But concerning this see more in the first and seventh lecture on this chapter.

3. We say, this event prophesied of here, cannot be understood as containing sad things to the church but on the enemies and persecutours thereof: which is clear, 1. by the former consideration, compared with the persons on whom this judgment fell: it is on kings captains and great men on the earth. Now during the heathenish perfecution under the former seals unto which this immediately succeeded, there were no such persons in the church as these. 2. This is confirmed by the terror accompanying this judgment which maketh them in their practice flee from Christ and in their words cry out against it as being to be reckoned with against their wills, and as apprehending certainly wrath to themselves from
his appearing in the parallel places; Hosea x. 8. Luke xxiii. 30. is evident. All which agreeeth not with the saint's frame of spirit especially under affliction, who are crying, bow long? O Lord, as under the former seal and are descried by this, that they love Christ's appearing, and are joyful of it, as of the day of their redemption. 3. Persecution on the church could breed no such terror on the kings of the earth, as is here prophesied of.

4. We say this type cannot hold forth defection in churchmen, as if the former seal be the case, for if these were typified by that, men falling from heaven, darkening of the sun, for darkening of light, or defection of churchmen could not breed such terror on the kings and great men of the earth as is here. They are not usually much troubled with these things, and yet it is clear that this terror floweth as an effect from this sad judgment typified and expressed by these former expressions. And therefore by the same reason, this seal is apt to be divided as it by the first part thereof, were holden out defection in the church, and by the last judgment upon enemies, seeing this last part doth clearly hold forth the effects of the former, and doth more fully explicate the same thing.

5. We do also assert, that here cannot be understood any trouble brought upon persecutors by heathens, nor any trouble brought upon the empire while emperors and rulers were Christians by heathens, such as that of the Goths, and their inundations of barbarous nations, which after the four hundred years brake in upon the empire for, x. The series of time will not agree to that. This seal followeth immediately the churches sufferings by heathen emperors; and therefore it is not like the great mutation on the empire when it became, Christish, should be omitted. 2. This judgment speakseth out especially the wrath of Christ, and that so palpably, as his hand is in a more singular way acknowledged in it, than the prevailing of heathens against heathens would readily produce. This conviction as would seem of Christ's being acknowledged in it, flowing mainly from the instruments employed and owned by him in the execution of it; and this terror that falleth on them is not that terror as it feareth on all the wicked in their general judgment, such as was mentioned, chap. 1. 7. Nor that which affecteth them mildly by the dread of God's greatness, as he is in himself; but it is two ways qualified, i. It is the terror of him that sitteth upon the throne, that is, of God as he ruleth in his church, in which respect he is holden forth, chap. vi. 5. and so distinguished from the mediator: so now by this judgment on enemies for persecuting his church he maketh them know that he ruleth and hath a throne particularly in Jacob to the ends of the earth, as the latter prayer is, Psal. lix. 13. 2. It is the wrath of the Lamb, appearing as Mediator and befriending his church which the more surpriseth them that formerly they despised both: now they find them both in their tents, owning the despised church, and making it known that their idols which they worshipped not the absolute and sovereign government of affairs but the God whom the Christians worshipped. 3. This judgment falleth especially, and in a peculiar way upon the enemies of Christ; as the expressions bear but judgments executed by heathens particularly and especially these brought on by the Goths Vandals, &c. as heavy, if not more heavy upon the heathen and heathen Christians, as upon any other. 4. The mutation brought on by this judgment, is so universal upon all things, and so sudden, being contained under one seal, that it can hardly be paralleled by any particular event of such an invasion: and therefore is not to be applied to them.

Upon these grounds it is, why we conceive this seal to differ from the first four, in these two. 1. The type is not a horse and a rider. Because the object is not the same. These first four concern the church immediately, this concerneth its enemies. 2. Because though the Lord ordereth judgments upon the most wicked men by providence, is yet by this type holdeth forth judgment in a more boundless way without limitations and restrictions as the former dispensations towards the church, typified by horie and riders with their several commissions did Vol. II.
admit. 2. In this seal, there is no word of advertis-
ment to come and see, as in the former four. The
reason is, because God bendeth not ministers unto
nor alloweth warnings upon his enemies as he doth
upon his people. To conclude then, we say this seal
relateth not, first, to the end of the world; Nor se-
cond, to the perfection of the church under Anti-
christ. And third, not to the invasion of the empire
by Goths, Vandals, &c. and other heathen nations.
These invasions were not stated palpably on Christ's
account, as manifestly owning his interest, such as
this seal importeth. It remaineth then to be under-
flood of some singular and extraordinary change on
the Roman empire and its heathen emperors where-
by it becometh quite another thing, perfection put
to an end, percuters brought unto judgment, and
that by such instruments as manifested Christ's quar-
rel against them, and with such success as should
extort the acknowledgment thereof from the percut-
ers themselves. All which characters as they are
now clearly implied in this seal, will we find
them remarkably fulfilled in that great change of the
world in the days of Constantine the great, about the
year, 310. and afterwards: which came immediately
upon the back of the last persecution, and to agree
well to the time, by which the whole face of the
heathenish empire was changed, and as heathenism
was overturned. So that in effect the world became
another thing than it was; which agree well to the
type: percuters were visibly punished and taken
with their hands hot in the blood of saints: and
by such instruments as particularly flated the quarrel
on Christ's account and therefore carried the cros
in their ensign; many emperors and great men, were
brought to acknowledge Christ's hand and indignation
against them; the church had freedom from outward
perculions; Christianty became in request in the
world, so that Christians seemed now to enjoy in
part; the return of the prayers of thee that had gone
before them. All which being fo evidently fulfilled
in that time, and being fo agreeable to this type in
all his circumstances, we conceive that the foretelling
of this very event is the main scope of this very seal
for clearing and confirming whereof we shall further
add these considerations.

If we consider, 1. the usual manner of the pro-
phets, their expressing of horrible judgments, as we
observed at the entry, will be agreeable to them and
to John who followeth them, to understand this of
some temporal things, especially upon enemies.

2. Consider that it is ordinary in the scripture
of the new Testament, and agreeable to this prophecy, to
speak of the Roman empire, as of all the world, and
of things befalling it, as changes and events befalling
all the world. So Luke ii. 1. it is said that Augustus
deceived all the world should be taxed, that is all
the empire, Rev. iii. 10. And therefore it will not
be unreasonable to ascribe these expressions to changes
within this empire.

3. Consider that the change of religion in the em-
pire in its nature, ordinances, customs, ceremonies,
&c. and the bringing in of a different religion in its
room, is ordinarily expressed in such terms as hold
forth an universal change upon all the world; upon
heaven, earth, sun, moon, seas, as if all were over-
turned and yet the change is not upon the world in
itself, but upon religion in the world: because that
hath such alterations with it, as if the world became
quite another thing, and because religion being the
most precious thing in the world, the great and rem-
arkable changes are reckoned accordingly as it go-
eth with it. Hence we will find three eminent chan-
ges and periods in respect of religion, spoken of in
this book, and all of them in such expressions as bear
forth, at the first view, a total and universal change
upon the world. The first is, The change of
the world from heathenish idolatry to Christian-
ity. This change is set out as a new world in this
seal, because that heathenish world wherein heathens
bare rule, and idolatry was publicly countenanced
and authorized, is overturned, and another world
come in its room. This change of the world is from
heathenish to Christian. The second great change
of religion, is the simplicity of Christianty unto the
darkness and doctrines of Antichrist. This change
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under the trumpets, is set forth by limiting of the earth and seas, by darkening of the sun, and moon, & c. when the mutation is upon the state of religion in the world: this change is of a Christian world, into an Antichristian. The third great change, is under the vials, when Antichrist's kingdom, again is brought down, chap. xvi. It is expressed by a mutation upon the earth, sea, sun, & c. when yet the judgment falleth but on the beast his worshippers, and the people, and superstitions of his kingdom, which may be called the Antichristian world: and this mutation is the overturning of the Antichrist, and the bringing of a Christian world again in the place of it. And this way being kept in expressing all the other changes of religion in the world, we may the more warrantably apply this here as is said. Only there this difference, the other changes of religion under the trumpets, are brought about by steps under several trumpets and vials, this change is set out by one seal together, because that alteration was instantly, and universally at one time brought to pass, which in the other change is not so sudden.

The considering of the event more particularly in its several circumstances, doth fully answer this type, that it may well be taken in and accounted as universal change upon the world. Which will appear by these two, in the matter of effect. 1. What the state of the church was immediately before this change. 2. Considering what the state of the church, became immediately thereafter.

4. The state of the church before Constantine's government, was, for outward persecution under the extremest sufferings that can be imagined, as was hinted at in the expounding of the fourth seal. Amongst the four chief governors that then were viz. Diocletian, Maximianus, Heracleus, Galerius, Maximianus, called also Jovius, and Constantius Constantine's father, only this last had a favour to Christians the other three being most cruel persectors about Constantine's death, started up Maxentius to usurp the empire at Rome, who for a time prevailed and continued as barbarous and cruel as any of the other. Against this Maxentius, Jovius sent one Severus

whom he called, Cesar who was overthrown by him after whom he preferred one Maximinus his nephew, who in persecuting was nothing behind of any of the former. A little after Licinius, who was constituted Cesar in his room, who for a time had counterfeited befriended Christians for fear of Constantine yet afterward fell into most gross blasphemy and persecution. All of these having this for their aim, to root out Christianity by cruelty, and subtility left nothing undone to accomplish it. Their cruelty vented in these persecutions, and their subtility may be gathered from the laws we will find enacted against the church in these times. As 1. That all the bibles, cups, and church furniture should be delivered up and destroyed, it was from this giving up of the bible that Christians who made defection, were called after that Traditors, that delivering up their bibles, &c. being accounted receding from the truth or the testimony thereof. 2. That men and women should not meet together for religious exercises, but men apart, and women apart. 3. That none should teach women but women. 4. That no meetings should be kept within the courts of towns, but in the fields, upon the pretext of healthfulness. 5. That there should be no meetings of ministers or correspondences amongst them in synods or otherways which was prohibited as a thing dangerous to the state. 6. That all the old temples should be built and all the meeting places of the Christians destroyed. That no ministers should be permitted, but wherever found, they should be cast into prison: which laws at last, ended in open persecution against all that professed the name of Christ, so that to be called a Christian was a most horrid crime. Unto these laws afterward Julian, who was eminently taught of the devil to undermine Christianity after it had flourished for a time in peace and tranquility: added these four: or more plainly and craftily formed them out of what was before him. That no Christian should be admitted to any trust, civil or military; but he who first sacrificed to idols; this was observed formerly under Diocletian. 2. That the children of no Christian should be admitted to schools of learning, or
be educated in human science that by that means he might bring in ignorance amongst the Christian people that they might be the less able to vindicate Christianity, and might be the less thought of amongst others. 3. That no preacher of the gospel amongst them should have any allowance of maintenance, for before him in Constantine's time, they had allowance settled by public authority intending thereby to overturn the church knowing that the church cannot exist without the ministrv, neither a ministry without it be maintained. His fourth device to undo Christianity, was in despite of it to give way to all other religious by publick tolerating of them therefore in his time was the rebuilding of the temple, of Apollo at Delphus, intended and the Jews, encouraged to lay the foundation of their destroyed temple at Jerusalem; both which were miraculously by earthquakes impeded: and his practices in reference to this were observed. chap. ii. in the epistle to Thyatira.

From which particulars, with what was said in opening the fourth seal, it may appear how far in the condition of the Christian church was when Constantine began to govern. Let us now see what become of the church some few years thereafter.

The estate of the church brought unto after that time, was shortly thus. After Constantius' death, Constantine being declared emperor while he was in Britain, continued in those parts for some time, while the formerly mentioned persecutors, especially Maxentius who lived at Rome, were become hateful to all: not so much for their persecuting of Christians, as by their tyrannies, adulteries, and all sort of vile cruelties upon every sort of persons: whereupon, Constantine called clerus from his colour was encouraged to march toward Rome, having before him, at his end, the liberating of the empire, from such tyranny of so many tyrants; and being doubtful what religion to follow at the noon day or a little after, there appeared to him in the heavens, a fiery cross, with this inscription in legible letters en tuto nixia, i.e. in hoc vice, in this overcome this vision was seen by many others with him, as Socrates, lib. i. cap. i. affirmeth: by which sign he was not only animated to go to Rome, while he was hesitating; but also to embrace Christianity and the profession of Christ. In sign whereof he always carried the cross with that inscription for his colours and set it up at Rome, when he entered victor in it. This history Euseb. devita Con. cont. lib. i. cap. 22. affirmeth he heard Constantine himself assert to be truth with an oath. After this, he with his army marched toward Rome, and in the way had discovered to him the treachery of Maximianus his own father in law: by God's mercy the tyrant, Maximius was delivered into his hand. Maxentius, and his chief officers being put to flight on the other side of the river Tyber, was necessitated to return by a bridge per pontem Milvium as they call it, whereupon he had made devices in a secret way to have drowned Constantine, by which he and those that were with him died in the river. Upon which occasion as Euseb. reporteth, lib. 9. cap. 8. Christians took occasion to sing that word in the ix. Psal. ver. 16. The Lord is known by the judgments which he executeth: the wicked is snared in the work of his own hands. And that word, Psal. vii. 15. He hath made a pit and digged it, and he himself is fallen into it, and after this Constantine having the peaceable possession of the well, had afterward two difficulties; the first from Maximus, aiming to drive on persecution, and the death of Constantine together, Euseb. lib. i. de vita Constantini, cap. 46. The second was from Licinius emperor of the east, with whom Constantine had made peace, and had given his sister to him in marriage, who for a time did counterfeit Christianity, yet within five years, became a most cruel enemy to Constantine and all other Christians, and was the author of the many cruel edicts as is to be seen in the Euseb. lib. i. cap. 43, 44, 45, 46. Against these also Constantine set himself, not only by arms, but by prayer to God and fasting; over whom God gave him glorious victories, as is to be seen ibid. lib. i. 2 cap. 11, 12, 13, 14. After which followed a most comfortable and joyful estate of the church, as Euseb. hath it, lib. 2. cap. 10. Out of which general we may gather and observe these particulars, for making out
the answerable causes of this event unto this type, and the greatnes of the change from what it was, before.

As, This judgment was upon many great men, as Diocletian, Maximianus, Galerius, Maximinus, Maxentius, Licinius. All which had the title of emperors or Caesars, beside what came on many great captains under them, as particularly on Potetius, Galianus, Theotimus, and many others remarkably plagued of God, as is evident in the forecited histories.

2. Christianity that was before destroyd, was now publickly by authority countenanced, is now abhorred by all, Idol temples, every where are destroyed or put up, and Christian churches built and ministers provided, rather more sumptuously than sparingly, as we may gather from Euseb. lib. 3. cap. 47. 49. 52. 53. 56. &c.

3. The laws are just contrary to what they were, none but Christians are admitted to office. And tho' Constantine, took not the way of discovering his servants, which his father Constantius did, who gave Jehu, that he would admit of none to serve him, but such as sacrificed to Idols, but afterward expelled the sacrificers and kept the refusers, laying they would not be faithful to him, who had never been faithful to God, yet was he zealous in having faithful men about him, and to have religious worshipt not only in public, but particularly in his own family; schools were appointed, ministers encouraged, martyrs who were in exile were brought back: there who were put from offices were restored, tythes were convocated and countenanced by Constantine's own presence, as that of Nicene, heretiques were condemned, toleration of other religions, of schism among Christians was not suffered, and many such laws and practices just opposite to what was before.

4. Consider the great victories he obtained, over enemies, and the account upon which he purfied them. His first war against Maxentius, was undertaken as particularly called unto it by Christ himself, his last war against Lucinius was not occasioned by any temporal design to advance his own greatnes, but to restrain his persecution by force, when all other fair means, attempted by him, had been frustrated, God gave many singular evidences of his owning him in those victories.

5. Consider the time when these persecutors were surprized, it was even the time of their actual opposition to Christ, while professedly, they had stated persecution against his servants, could but no means be withdrawn from it, but went on contemptuously blaspheing the name of the Lord Jesus, whom they called Novitius in opposition to the old plurality of Gods whom they worshipped.

6. Consider the remarkablenes of God's judgment upon these persecuters, and the terrible effects both in deed and word which they produced in them; not only to the conviction of others, but also to the convincing of themselves, that Christ was their party. Such terror conscience seizing on them, was palpable before the world. Diocletian and Maximinus Herculeus, in the midst of their greatnes and heat of persecution, both in one day divested themselves of the imperial dignity, quitting rather to live in the caves and dens of the earth, than to continue in their authority, a thing unheard of before in the world. This part proceeded from displeasure that they attained not their end in destroying Christianity, but rather found it grow under them; partly from terror of conscience, arising from that, as if they had gathered clearly that they were contendning with God in that. Thereafter both of them put violent hands to themselves, Diocletian being lest for by Constantine upon suspicion choosed rather to poison himself than see him. Maximinus Herculeus endeavoured again to recover his authority, was discovered in his design, by his daughter Constantine's wife, he was pursu'd, and besieged by him, and was either killed, or during the siege hangd himself as is diversely reported by writers.

The third Maxentius, was remarkably drown'd, as is laid before, with many of his chief officers, which made the Christians compare his destruction in the water, with Pharaoh's drowning in the red sea. Maximinus Jovius, through intemperance becoming cor-

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pulent, was smitten with biles in the secret parts, out of which flowed abundance of vermin, in a most loathsome disease, so that physicians were either suffocated by this smell, or were killed by him, because they could not not cure him, one of his physicians telling it was God's judgment upon him for perfecution, which no man can remove. At last the conviction was so born in upon himself, that he acknowledged the wrongs done unto the church, to be the cause of that plague, and therefore being stricken with terror, gave out edicts that the perfecution should cease, churches should be built, and that in their meetings prayers should be put for him, as former used to be. Which edict is to be found in Eusebius, lib. 8. cap. 8. cap. 28, 29. where the end also of Diocletian and Hercules is set down: The other Tyrant in the east, viz. Maximinus, who was called Cesar, had been industrious to invent tortures for Christians, especially to put out their eyes, was at least defect, and in a base habit made o hide himself, and thereafter pursued by flickers, which made both his eyes to cap out, by which he was necessitated to confess that only the God of Christians was God, and that he had been misled concerning the gods whom he chose to worship, all which he found to be truth by experience itself. Which words were uttered by him, even when expiring as Eusebius tells it, in de vita Constantinii, lib. 2, cap. 52. Lactantius again, who could not be scared from perfecution by any of these examples, though in some thereof himself had been actor, while he was in conference with Constantine, was after many defeats and flights convinced of his folly, and made to vent his indignation against these idolatrous priests, who made him disdain Constantine's God, and put confidence in the multitude of old gods, as they called them. So that he and his associates being taken, and brought to punishment by Constantine, knew how great and admirable the God of Constantine was, de vita Constanti lib. 4. cap. 18. Which remarkable judgments, and confessions, as also many other great men, their adherents as if they were speaking out the words contained in the text, ye will find in the forecited history, and in Cent. Magd. de poenis perfectorum.

The like remarkable judgments, with such confessions, we will not find at any time together in any history. All which considerations being put together, we conceive the reasons more plain, why we applied the seal to this event, and expounded it of, seeing every thing jumps so in the time, event and effects, as hath been formerly hinted at.

We conceive it not needful to insift particularly in expounding and applying every expression, as what the darkens of the lun, the removing of islands and mountains meaneth, or how they differ among themselves. This is certain, that all the parts of that idolatrous world are comprehended under this threatening, and all sorts of perfecutors are to be included in this stroke, that there are none so great or so strong, as may liberate themselves from it; and that there is nothing so flately, firm or remote, which shall escape this change. But this alteration shall be extended over all, so as the Lord alone shall be exalted in that day. If it be asked, Why this particular temporal judgment is set under such high and universal terms, as seemeth more agreeable to the day of judgment? Ans. Beside the custom of the prophets, and constant strain of this book, we say, 1. The ill was universal, and the remedy was very broad and wonderful, which made the change be the larger extent. 2. It was a very great change from one extreme of suffering, to another extreme of outward prosperity. 3. It was a very sudden change, few years intervened between the churches low condition, and her outward flourishing estate; all which looketh like a new world. Men could hardly believed in so short time to have seen, such things had not been by the extraordinary power of God carried on, as it were like the day of judgment on the one side, and like a new creation on the other. This event may in some sort be a type and resemblance of the last judgment, and an evidence and pledge of it unto the saints, who were praying for that vengeance; and therefore may be thought, to be set forth under such expressions for confirm-
ing God's praying people in the hope of that day.

We may from this scope, take these observations, 1. That though the great vengeance of God against persecutors, be referred to the day judgment; yet sometimes, yea, often God will remarkably punish them, even before men, as is clear in the application before mentioned, and in the observation of the former feast. We will scarcely find in the scriptures of the old and new Testament, or in history, any eminent persecutor, for the most part to go out of this world without some remarkable blot. The sin of shedding the blood of God's people, is spoken of in the case of Manasseh, 2 Kings, xxvii: 4. as sin which God would not pardon, as to temporal afflictions, though he pardon it to the penitent as to its eternal punishment.

If we can look through the actions of these ten persecutions this will be clear. Nero being hated of men and pursued by the Senate killed himself; Domitian having drawn a catalogue of such as he was kill, in which was the name of his own wife, and other friends, they found it out and put him to death; Trajan was continually vexed with seditions, and after fell into an extraordinary disease, by which he was taken away; Adrian being vexed with commotions in his life, died with much anxiety, as the verses expressed by him before his death doth express,

Animula, vagula, blandula, Palatina, rigida, nudula, Holpe, comque corporis, Nec ut folies, dabis jocos, Quae nunc alibus in loca?

Maximinus being declared an enemy by the Senate was killed in his tent; Decius by the Goths in their first invasion of the empire, with his whole army was cut off, Valerianus was overcome by the Persians, and made use of by Sapor as a feast for his font when he was to be horde; of Diocletian we have heard already. Thus for the most part, were the persecutors dealt with by God, and died ignominiously; and oftentimes with terror and regret. Such a word had Severus at his death, Omnia fui, et nihil mihi prodest. Such also was the end, of that infamous enemy of Christians, Julian, who in his height of contempt against

Christ, was dreadfully wounded in battle against the Persians, and throwing his blood in the air, died with terrible expression in his mouth, viciffo tandem Galile; Valerius the emperor, being a great favourer of the Arians did exceed the heathen in cruelty, was in battle against the Goths in Thracia, wounded, and being carried to some house short by, it was let on fire by the enemy, in which he miserably perished. All which do shew, God's revengful justice in pursuing that sin.

Observe, 2. Wrath is exceeding terrible upon the stoutest men of the world. What a terrifiede must their be in the great day when wrath and terror to speak of are at their perfection? And what a howling and crying must that be, when all the families of the earth, and thence that have pierced him shall mourn before him? It were good to prevent his terror; and to abate from what provoketh it. This will be found a certain truth, that it is a fearful thing to fall into the hands of the living God. Observe 3. The great distance that is between God and creatures, and how far all of them are in his reverence, he can at one instance shake both heaven and earth, and turn the world upside down; he can make the kings to flee, and the stoutest men in the world to cry out for fear; he even of he only is to be feared; and who can stand when he is angry? Phil. ixxvi. 7. It is a wonder poor men will live under a controversy with him, and be so little affrighted of his wrath. 4. There is nothing maketh wrath more insufferable, than that it is the wrath of the Lamb Christ, verse 16. This is added as that which argumenteth their terror and maketh their case desperate when the Mediator is their enemy, theirs is none in heaven nor earth that can befriend them; the vengeance of despised grace executed by the Mediator, is the most dreadful vengeance, The Lord lave us from that. Observe, 5. The fickleness of all creatures, even of the most mighty and valiant men in the world; what are they when God beginneth to reckon with them. Stars fall from heaven great men and stout men hide themselves from the Lamb. It may
learn us to cease from man, whose breath is in his nostrils; for wherein is he to be accounted of? 6. See the insufferableness of wrath. The day of his wrath is come and who can abide him? what meaneth the great part of men who, hazard without fear upon causes of wrath, and live and eat with God? There is a necessity of being at peace with him; This wrath of his one day will be found unsupportable. Observe, 7. Judgments oftentimes fall forth upon the great ones of the world; and these that in mens accounts might be thought most secure, kings, great men, and mighty men, are especially stricken at; partly because they use to be ringleaders in the sin: partly it serveth to the abating of creatures and the manifesting of God's justice and power: partly to speak so they think more strange of it. 8. The stout men be in their opposition to Christ, and the more secure, and confident they be in their fin: oftentimes, when wrath cometh they are found the most desperate cowards; because the more security be under sin, the more force and power is added to the challenge of the conscience when it is wakened. There is great odds here between the language of these gallants, who now cannot abide the face of the Lamb and the former bragings wherein they have defied the Son of God. There is no condition so hard that the proudest men in the world will decline, nay, by the contrary they will defile it, that they may escape the wrath of God, when once the sense of it breaketh in upon them. Some gallants stand now upon their points and credit, and will not flee where their credit is concerned, though it should draw no sin upon them; but there will be no such sticking in the day of wrath men will be glad to flee to the safest corner of the earth they will choose that the greatest mountain or rock should fall upon them, and think no shame to cry for it: yea annihilation would be welcome to them, to prevent for appearing before Jesus Christ; men, great men, and stout men, will have a far other language, if we may suppose it: at their appearing before him than now in their grandeur it were possible for them to imagine, Obse. 10. When

God reckoneth he needeth neither witness nor tormentor: he hath both these in the confinements which being armed against God against them would be worse to encounter with than thousands of armies? This maketh men flee when none pursueth. 11. No king, nor great one in the world, upon any entreaty, will be exempted from judgment but appear they must, even though they cannot abide it. What a torture must it be to be distracted between these two, A necessity of appearing and an utter impossibility to endure that appearing? Certainly if men were to live and speak after some experience of these things, they might be supposed to become much wiser in the ordering of themselves, or at least in giving their advice to others, than they were before. 12. There is a day coming when there will be no tyrantizing when the Lamb cometh in wrath to reckon with defilers, he pursueth in wrath, and they would flee: but there is no treating at one either side. 13. This day of wrath is certainly coming and will, though it seem to be delayed. We may well take all the instances of particular judgments as pledges of that day. Men will once find they have wronged themselves, that they have so little believed this great article of faith. 14. When that day cometh their will be great odds between God's people, and the rest of the world. The kings and great ones who defiled them on earth would be glad in that day to exchange thrones with the meaneast faint and will never attain it. Wrath when it cometh, will make the world know of what worth godliness is, and what an excellent thing it is to have a good conscience, and what advantage there is in having peace with God through Christ Jesus. These are true and faithful sayings of God, and who believeth them not now, will one day with the rich glutton find the truth of them.
to them, and set down before the opening of the seventh seal, to make the transition from the one prophecy to the other the more discernible; and also to make the prophecy coming the more to be adverted unto, and the earlier to be understood.

The chapter then hath these two parts, 1. The Lord's taking care of his church and elect before the coming of the storm, by separating of them, and as it were by his own seal, setting them apart from others, that they shall not be hurt by it. And because these prophecies represent the event to John as acted. Therefore is this care of God's also represented to him in that same manner before these events come. The first is from the beginning to the ninth verse, and the second part from the ninth verse to the end, holdeth forth a calm and flourishing estate of the church after that storm, in respect of number, beauty and freedom in the serving of God. Which relates, first unto the church on earth, and in part foreheweth the spreading of the gospel, after Antichrist's tyranny and dominion hath brought the church low, but especially is to be fulfilled in heaven where these things which in a prophetical manner are spoken of and applied unto the church here, will more properly be fulfilled.

For clearing of this scope, and better understanding of this chapter, let us consider these three, 1. What, these winds do signify. 2. What is meant by this sealing. 3. Unto what time or state of the church they do relate.

By winds three things are especially understood in scripture, which make the holding of these winds three ways to be interpreted.

1. By winds, in scripture are understood temporal judgments on civil states, Jer. 49. 36. &c. and so the holding of the winds supposeth a restraint on temporal troubles, keeping them for a time, from breaking loose upon the church, though they were ready then to blow. The event is thus applied. The church hath peace for a little time under Constantine, and after but immediately the empire was overrun by Goths and Vandals, Sarcens and other Vol. II.
barbarous nations, who had been a little time restrained, that the church might have some breathing.

By winds, sometimes in scripture are understood, the blowings of the spirit, especially accompanying the ordinances, in keeping them clean and making them effectual. The gospel ordinances, and breathings of the spirit with them, being as necessary for keeping the church uncorrupted, as winds are to the air which we breathe in. See Acts ii. 2. Cant. iv. 16. Ezek. 37-4. According to this reception of winds, the holding of them do signify restraining of the doctrine of the gospel, whereby followed the spreading of the heresy, and the rising of Antichrist, who say they were working even Constantine's time.

By winds, the scripture sometimes holdeth forth spiritual judgments, as hereof in doctrine, schisms, divisions, contentions, &c. Which have upon the church an impetuous force and violence like winds driving unstable souls from their steadfastness, as the word is Eph. iv. 14. That we be not children tossed to and fro by every wind of doctrine by the twilight of men, &c. It is so taken also. Jud. xii. In respect of these who verse 11 had followed the gain-layers of Core they are said to be carried about of winds, &c. Thus the holding of these winds is to be conceived. Thus faith John immediately after the church's freedom from persecution, a new form of heresy and schism, ready to set upon the church and to carry all away before it: but it was bound and restrained by God's power, till he had established his elect against it, so as it shal have no force to overturn them.

We conceive the last to be especially aimed at here and that these winds do hold forth the growing and increasing of false doctrine and schism in the church rather than any of the former two. 1. Because this agreeeth best to the scope, which is to guard the elect from these evils. Now, in the strain of this book we will not find the faved elect faved from temporal evils more than others: it must therefore be understood of spiritual judgments, and that in a high degree from which only they, viz. the elect have also peculiar exemption, Matth. xxiv. 24. 2. This exemption doth especially relate unto these evils of Antichrist, whereof the world partaketh and from which only the elect are kept clean as will appear from chap. xiii. 8, and chap. xiv. verse 1. 4. These sealed ones are said to be defiled: by which we may gather what is the judgments they are to be kept from viz. spiritual defilement, seeing purity from these is peculiar to the sealed ones as a fruit of their sealing, again we understand the form of their spiritual judgment to speak so, to confute rather than the actual blowings of error than in the privative restraint of pure doctrine: because the effects mentioned of hurting trees, earth, sea, &c. are the effects of winds actually blowing and bringing hurt unto these things. Beside the holding of these winds being for that end till the elect should be marked evidenceth, that the judgment is in letting loose these winds, the holding whereof is a restraint upon them.

To the second question, viz., what is to be understood by this seal or sealing mentioned we say 1. That it is not any visible or discernible character, as to men which is intended. But 2. Some separating and differencing thing whereby, as to the effects, these who are sealed are distinguished from others that are not sealed. In a word, the scope is to shew that every one of God's own shall be as certainly kept free from the hurt of that storm, as if there were a visible mark put upon every one of them. This manner of speech is borrowed of kings, that seal with their own seal what they would not have touched. 2. From the history Exod. xii. 13, wherein God being to separate Israel from the Egyptians in respect of the plaque of smiting the first born, did first separate them by a mark as it were, upon the posts of their doors, whereby his care of them was signified, and their faith of immunity from that plague strengthened accordingly the effect followed, none that were marked were hurt: so shall it be here. 3. It may look unto Ezek. 9. Where a story of sealing some, not unlike this is recorded. In sum it is to shew the security of the elect under
that form: which we conceive especially to flow from these two, 1. From God's decree of election, so as the faddest trial as limited in its commission in respect of the elect, and they are looked unto and sustained under it. This agreeeth well with Matth. xxiv, 24, where preservation from error is derived from God's election; and that which called sealing here, we take it to be the same which is expressed chap. xiii. and 8. by writing in the Lambs book of life mentioned there for the same scope as this is here. It agreeeth also with 2. Tim. ii. 19. where the Lord's foundation which is his election, is laid to be sealed because of the sureness and unalterableness thereof.

The third thing to be cleared, is what time or state of the church this relateth unto? Answer. Altho' doctrinally the words do in general hold forth Christ's care and of his church and people in reference unto these trials which are common to them with others, and so this may be applied to all times, Christ hath a care of his church and people in reference unto these trials which common to them with others and so this may be applied to all times, Christ hath a care of his church under seals, and a peculiar care of his own under every trial, this is a truth: but considering the words as they point at some particular time and for that end are set down in this prophecy we conceive that they hold forth God's peculiar oversight of his elect, in keeping them from the storm which is threatened by the trumpets, and not from the temporal strokes contained under the same, and so doth belong to the following prophecy and not to the proceeding. 1. Because the seals hold forth especially temporal judgments, the trumpets hold forth spiritual plagues. Now the elect not being exempted from the former, but from the latter, this prophecy then to call it so, of particular exemption must belong to the trumpets which contain judgment of a spiritual nature. 2. If we look to chap. xi. 4. which comprehendeth the prophecy of the first woe upon the world by the fifth trumpet there these who are sealed, are peculiarly exempted from that woe. The inferring therefore that limitation in

commission of that woe, that it should not hurt these who had the seal of God, doth evidently knit this sealing unto that trumpet, as peculiarly belonging to it and intended for that storm. 3. We find chap. xiii. 8. only the elect excepted from the worshipping of the beast; and chap. xiv. 1. 4. we find the same number who are laid to be sealed here observed to be kept clean according as designed here, these places shewing the effect of God's sealing here to have been answerable in the event, that as he had sealed them to be kept clean, so were they by virtue thereof actually preserved. Now, that preservation in respect of the event in these places, doth manifestly look to their being kept free of Antichrists corruptions, which contemporaneously with the trumpets; and therefore this sealing, which holdeth forth God's purpose of bringing about that event, must belong to that time also.

The scope then is shortly this, John being commissioned to reveal the second great storm, which was to come upon the church by the breaking out of hereby, and rising of Antichrist to a height, by which many more of the visible church should be carried away under the persecutions, so that in effect, the whole world should wonder after the beast, and the elect be in great hazard left the Lord's people should faint, as if there were no church during that time: the Lord comforteth them by shewing the security of the elect, and immutability of election in the most declining times, and that he would preserve them from being carried away, or hurt by that storm, as if they were by some visible character distinguished from the rest of the world, for that end.

To come more particularly to this first part of the chapter, There are two things represented in it, 1. A fad judgment to the church, this is implied, verse 1. 2. Christ's care in preparing for, and guarding his church from it.

In the first we have these fours things to consider, 1. Wherein this judgment or trial consisteth. 2. These infurited with the oversight thereof are set down. 3. Their posture is described. 4. The object of this judgment is pointed at.
1. The trial is in the blowing of winds, even four winds; by which we understand spiritual dangers and heresies, divisions, schisms &c. as it is before said. Which are compared to winds, 1. To shew the violence and force of error, which impetuously carrieth many away with it, therefore it is compared to a flood chap. 12. and is called strong delusion, 2 Thes. ii. Which place relateth to the same event. They are compared to winds to shew the effects of error among unstable souls, which drive them from former received truths to error and from error, to another and to fro, even as winds tosting any light matter, therefore Jude 12. they that are given to error are said to be carried about of winds as clouds or weathercocks from one side to another, according as the wind bloweth.

3. Again they are four winds, to shew, 1. The plurality of errors which come one with another, and one after another, when once these winds begin to blow. 2. To shew the opposition of one error to another, and the inconsistency of them together, as well as with truth. In this, error differeth from ordinary winds; these blow but from one aird at once but this setteth upon all corners together, the devil aiming to break in upon one side when he is repelled at another, and to catch one by one error, who hath not been taken with another.

The instruments are described, I saw four angels standing, &c. 1. They are called angels. And 2. Four angels. We need not dispute much whether they be good or bad, seeing God who is the creator and sovereign of both, may and oftentimes made use of them in executing his judgments upon the wicked world. It would seem these mentioned here are good angels, 1. Because for a time they restrained these winds, ready before this to have broken out, but were kepted up as in prison by them till Christ should give orders. It is true the winds are from evil spirits and prime ministers of Satan, but the holding of these winds and the timing of the blowing of them, so as might further God's design mold, are good and seems to be acts of Christ's kingly office executed by angels, who have that committed to them for the churches sake: And therefore may be laid of them, that power was given them to hurt the earth, because that cannot come to pass but by their leave who have the oversight of that deluge of error entrusted unto them. 2. The angel who speaketh to them is as joyn servants of God with him, and as employed in the same work, as it is Verse 3. which maketh it appear to be elect angels employed in that work, for the good of elect saints. They are called four, because there were four winds; and their being hazard from so many airds, God will have his care and sovereignty seen in having one angel for every danger.

3. We are to consider their posture; which is jet down, Firft, In their standing on the four corners of the earth; which importeth two things, 1. The imminency of the judgment, it was ready to break in on all corners. 2. It sheweth the vigilance and activity of these instruments in executing what was committed to them, with a readiness to advert to Christ's orders and to obey them. Secondly, As they are standing, so they are holding the four winds of the earth, which confirmeth as is formerly said; and besides, implieth a degree of force in the winds, and of activity in the instruments, forcibly (as it were) holding them. Thirdly, The end why they hold the winds is, That the winds should not blow on the earth; which is not simply to restrain them from hurting the earth, but for a time, until the elect should be prepared and provided for it, as the verses following will clear.

The fourth thing in the verse is, the object on which these winds do blow, it is implied in this verse to be the earth and sea, and trees; for the restraining of these winds from blowing on them for a time, supposeth them to be the object of that storm, as is clearly expressed, verse 2. 3. It was given to them to hurt the earth, &c. These three are most ordinarily obnoxious to the hurt of the winds, and therefore are mentioned here. The earth lyeth open to winds, being plagued by earthquakes, overthrowing of houses, spoiling of corns, fruits &c. the sea being liquid and unitable, is subject to tossings and tilings
whereby shipwreck and other inconveniences follow.

3. Trees are more subject than other things, because their height, which maketh them more obnoxious unto, and the leaves able to bear with the impetuous force of the stormy winds, whereby some are rent, others are overblown, &c. The hope is to shew, that as the winds leafeth on these things as the proper object of its hurt, so every hath its own object upon which the hurt thereof will be no less effectual.

More particularly by earth, &c. here cannot be understood these without the church, error not being a plague wherewith such are scourged, but we must understand professors of the visible church, because the event which followeth by these trumpets is made good on them; and therefore the earth is not disdained from the visible church, by any external profission, but from the invisible church, in respect of secret election, as from what procedeth is clear.

That these three, earth, sea, and trees, are mentioned together, as the objects hurt by this storm, may be donein allusion to three sorts of professors, over whom error especially prevaleth.

1. The earthly minded professor, who supposeth gain to be godliness lyeth open to this storm, when upon temptation to error which is backed with worldly wealth, ease, credit, preferment. Of such the scripture in many place speaketh, who upon that account have been ensnared with this hate; Phil. iii. 19. 2 Pet. ii. 15. Jude 11. And upon this account it is, 1 Tim. vi. 10. the love of money is the root of all evil, which while some covet after, they have erred from the faith.

2. By sea, may be signified unsettled light professors who like Reuben, are unstable like water, and hid in nothing; therefore are they Jude 13. called taging waves of the sea, and wandering stars, and clouds that are carried with a tempest; 2 Pet. ii. 17. a light professor is an easy prey to error.

3. By trees may be understood professors, who in respect of profession, gifts of knowledge, utterance, &c. may be said to be high above others, and no less high in their own conceit, being by knowledge put up, though in respect of true fruits exceeding barren for if these who are real Christians be compared to trees, indeed bearing fruit, which fruit of Christians, chap xi. verse 4. are exempted from this judgment, Christians who are but in profession so, yet much in their own conceit, may be called trees, as they are by Jude, verse 12. and 2 Pet. 11. they are called puny, as high above others in their own conceit, which fruit of professors are obnoxious to error as any other.

The sum of this verse is, No sooner was the church freed from open persecution, but the devil stirreth up errors of all sorts, and that with great violence, whereby God’s righteous judgment, many secure earthly minded, unstable and proud conceit professors were to be carried away, yet were they for a time restrained by God’s power, till, &c. From which, Observe,

1. That error and hereby waiteth upon the churches outward prosperous condition, and no sooner is the freed from open persecution, but as soon the devil waiteth on to sow the tares chapter 12. when the child delivered from persecution, the devil, the serpent, sowed out a flood after her; it was so in Constantine’s time unto which this relateth. The church was fearedly tossed from the sea of persecution when the heresy of Arius and other divisions, infamously upon the church, as we will see in the opening of the trumpets. It was so in the time of the gospel breaking forth again in Germany, floods of Antinomians, &c. followed it, and somewhat of it had been made out in our experience, in this island. The devil who is a murderer from the beginning, waiteth all opportunities to destroy, if he may gain by error what he could not attain by violence. Beside men usually, then becoming more secure, falling asleep, he hath the fair occasion to take his tares, which he doth not neglect. 2. Error and hereby, is one of these plagues whereof God maketh use of in his justice to punish the ingrate world who have had the gospel in peace and have abused it. Therefore when delusion

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truths the more disputable unto the men of the world. In the primitive times some denied Christ to be true man, as Apollinaris others denied him to be true God, as Ebion, Arius, Photinus. These again differing among themselves, Arius calling him God, but a created God in time, Photinus and his followers asserting him but mere man; some made him to confit of two persons as well as two natures, others running to the other extreme to deem that, affirmed him to have but one nature as he is but one person, This was the hereof of Eutches, the former was spread Nestorius; Sabellians made but one person as there is but one God, as the Antitrinitarians do now. Those called Tritheites made three Gods as well as three persons. Augustine de herefi. 66. nameth some he calleth Coluthiani, whose error was, that evil was from God, even these evils whereby he punished profane men, he nameth some allo whom he calleth Floriani, attributing all evil even that which was sinful to God. In the matter of discipline, some were too rigid, as the Novations and Donatists, admitting no penitents to church fellowship who had once given offence, though they granted they might receive pardon from God. Others again running to the other extreme, did too soon without any evidence of a charge, readmit the scoundrels not only to church communion, but also have trust and bear office in the church, the rise of this is attributed to one Philieissimus, by Baronius Anno, 235, Page 481. The like might be instanced in many errors, as by comparing the error of papists upon the one hand giving too much to works and Antinomianism upon the other hand, giving too little; betwixt prelacy monopolizing government in the person of one bishop, and independency, bestowing it indifferently upon all the members of the church, and in many such cases. There are enough toclear the truth of the thing, and to make believers watchful and to put on the whole armour of God, lest what one temptation upon one side doth not, another may. 6. Considering the form to accompany the churches outward peace Observe that oftentimes the purity of doctrine suffer-
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Verse 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 hark not to the earth nor the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

We have some little view of that sad condition which the church was to be into by the storm of heresy from all airths blowing upon her; which storm, we conceive, foretelling the rife of the Arian, Macedonian, and other heresies, but especially the rife and growth of Antichrist and the churches' defection under him. 1. Because these winds did immediately set upon the church after her freedom from open persecution, and so falleth in the very same time unto which this prophecy belongeth to was exceedingly agreeable to it: yea, the scope of this, being to shew the next great trial of the church after the close of open persecution, it must be understood of these fore-named errors and defection which are the second mean ded by the devil to undo the church. 3. What we said in the former lecture, clearing the scope of this prophecy to be God's guarding of his people against that storm which cometh by the trumpets and beast chap viii. 9. and 13. doth also confirm this, that the storm here principally meant, is that defection under Antichrist, seeing this seal is particularly to guard against it, which cometh with power and lying wonders.

2. He is said to ascend from the east: either alluding to Christ's names, of sun, light, star, morning, &c. shewing that as all light cometh from the east, so all comfort cometh by Christ, who seasonably and refreshfully manifests his care of his church, as the riling of the sun after darknes. In which respect Mat. xxiv. 27. Christ's coming is spoken of as lightning from the east, by which only the prince was to ascend Ezek. xlii. 2, 3. whereby may be signified who this is who thus cometh his church in sovereign princely way.
1. He is laid to have the seal of the living God, to shew his immediate trust under him, the keeper of this seal among men being next unto the king, where he hath absolute power to exempt from trials or not, which is upon the matter, equivalent to that of his having the keys of the house of David committed unto him.

2. His manner of executing his office or trust is expressed in these three. 1. That he cried with a second voice unto the four angels, &c. Which is holden forth, 1. His authority in commanding. 2. The imminency of the hazard, that made him cry to have it prevented. 3. Carefulness in him to have it for a time restrained. The second thing in the execution is, the parties to whom he cryeth, that is to the four angels to whom it was given to hurt the earth and the sea. By which we may gather, 1. That the commissio of these angels, was not principally to restrain judgment, but execute it, 2. That there is a power and authority derived from God, even in these judgments whereby the earth was hurt. 3. That angels are subject to our blest Lord Jesus, not only in receiving of their commissions, but in the execution of it, they cannot act but by orders from him. 4. That he crieth first to them, and all of them, sheweth both the care of his people when they are not minding their own hazard, he is providing for them; and also his wisdom, in taking the right way of manifesting of it.

3. There is the matter of this cry, verse 3. saying hurt not the earth &c. till we have sealed, &c. Which words hold forth, 1. Christ's great design in his coming and fulfilling his judgment, it is the safety of his people. 2. We may see his peremptoriness in all things in reference to that end. This judgment is not simply discharged; for afterward it may hurt the earth, but it is so bounded and ordered, and that peremptorily as not to blow or hurt God's people provided for it, and that they might be keesp from the hurt of it, the restriction, until, &c. beareth out this.

4. The objects about which that care is taken, are the servants of our God, so called, not as all creatures are, nor as some special ministers are, but such who by special compact and agreement have given up and covenanted themselves, to be so in their conversations carry suitably to that engagement. Thus all Israel, especially true Israel, are called the Lords servants Levit. xxv. 55. In opposition to idolaters who worship other gods, and thus true servants are deferrèd by this, that they desired to fear his name, Neh. 1.

11. In opposition to hypocrites, who say and do not. In sum, by servants are understood such, as adhere unto God in a declining time, and not to enslave themselves to Antichrist, with the rest of the world, as it is chap. 13. He layeth of our God because Christ, as Mediator and head of the body, standeth in a joint relation to God with his people, as it is Job. 20. 17. my God and your God, &c. which is a special constitution unto them, and marked here as a special privilege.

4. The effect of the execution of this commissiion is marked, verse 4, 5, 6, 7, 8. wherein his faithfulness in sealing of the elect is let down, 1. Generally in the number itself and of whom they were, verse 4. More particularly they are distributed in the verses following. The scope of all which is to shew, 1. The exactness of this angel's performing of what was intrusted to him. 2. That none was spared who were in the roll. 3. To shew that it was the very persons designed of God, and therefore they are marked here and there of several tribes, and not indifferently together. That circumstance verse 4. And I heard the number of them that were sealed, is added to shew the certainty of John's record, he being as it were a witness thereunto. That we may the more particularly take up the meaning of this, we are to enquire, 1. What is meant by Israel, out of whom there are said to be marked. 2. What is meant by the particular distribution of them in so many tribes, and so many thousands of every tribe. By Israel and the tribes thereof are sometimes in scripture are understood the Israelites who were come of Jacob, according to the flesh; this is the most proper and unif-
al meaning. Sometimes again by Israel is understood the church of God under the gospel, who profess the faith of Abraham, of whatever nation and people they be of; as Gal. iii. 29. and iv. 16. called Israel. 1. Because they are a spiritual seed of Abraham, who is the father of all them that believe. 2. Because they are admitted into the essential privileges and promises which the Israelites once had, Rom. xi. 17, 24. They are ingrafted in the same olive tree, and now in Christ Jesus there is neither Jew nor Gentile. 3. It is frequent to let forth the worship of the new Testament, under the names of that which belongeth to the old, and to stile the gospel church by the name of Jerusalem, which is above; and therefore it is agreeable to this, that the professors of the new Testament should pass under the title of Israel, especially in this prophecy, in which the old titles are so frequently applied unto the new state of the church. We conceive the last, viz. the spiritual seed of Abraham, or the gospel church to be meant here by the tribes of Israel and not Jews by nature only, and that besides the former great reasons upon these three considerations.

1. Such are understood by Israel here, as were to be kept free, from Antichrist’s pollution: Now these are not only Jews, but mainly Gentiles, as the event and time, to which it is applicable do evidence. 2. If this sealed number of a 144,000. we are to understand all these, who during Antichrist’s tyranny shall be kept free of his pollutions, and if they are not contradistinguished from the plurality of the church who wander about and goeth a whooring after the beast, then they cannot understand them to be Jews only, but the pure part of the church whatever nation they be: but the former is clear, viz. that by these are to be understood, all the pure part of the church, as contradistinguished from Antichrist’s followers, as will appear, 1. By comparing the end of their sealing, here with chap. 11. verse 4. and 13. verse 8. for they that are sealed here are the servants of our God, viz. all that adhere to him. 2. The end of their sealing is to keep them from that defection whereinto all others not sealed, are involved, as the effect cleareth. 3. These that are passed by, are left open to this storm, and carried away with it. Therefore this sealing may take in all, the elect during that time, of whatsoever nation they be, seeing no elect can be understood to be unsealed, nor left open to this storm, as is clear, chap. 6. 4. They must therefore be understood, under the name of Israel, who were thus sealed. It will further appear by comparing this with chapter, 14. 1, 2, 3, 4. where these 144,000. are particularly mentioned as the virgin church, distinguished from the adulterous world, and that at the time of Antichrist’s dominion, as if it were particularly recorded, that notwithstanding of Antichrist’s tyranny and the world’s defection with him, yet all whom God hath appointed to live, were kept from that defection; and therefore this number must comprehend all such, being a definite for an indefinite, who during his tyranny should be kept free, and therefore it is not to be afflicted unto the natural Jew. The distinguishing of Jews here from that innumerable company verse 9. of all nations doth clear this; for they are distinguished not in respect of nation or kindred, as if by each of them is let forth some part of the gospel church contemporary one with another, but in respect of diverse successive states of the church, belonging to diverse times, as that however the gospel church immediately after the Christian religion shall obtain liberty and authority, shall be brought unto great states, and reduced to a few number, as God’s church was in the day of the old Testament, yet it shall afterward break out and flourish among all nations, so that the church in the latter days shall be as far extended for number and diversify of people beyond what the church shall be under Antichrist; as the gospel church was under Antichrist’s first spreading extended beyond the church of the Jews. And therefore the whole pure professors of the church, during this storm being comprehended under these that are sealed out of the several tribes, it cannot be afflicted unto the natural Jews. That this comparison and opposition of Jews with Vol II.
Gentiles, or the smaller number with the greater, doth belong to the several states of the church, will appear by this, that these sealed ones are living in the time of a storm and great tribulation, and while as pure profession, and professors of Jesus Christ, are exceeding rare as the scope here, and the places, formerly cited, chap. ix. 13, 14. do clear that innumerable company again are laid to have come out of great tribulation as if now the storm were past, as victors and conquerors having palms in their hands. This innumerable company must denote a following outgate of the former storm: and so by each of them some condition of the whole gospel church, and not of Jews or Gentiles severally, is typified.

The second thing to be cleared is, wherefore the number is so peremptorily determined, and particularly distributed in several tribes? Answ. 1. By what is said it may be seen, that this definite number is indefinitely to be understood, not as if they were just so many in all or in every tribe alike. But 2. For these reasons. 1. To shew that they were particularly determined by God and known to him. That though the defection was universal and great, yet there should be a considerable number referred, as was of 7000. in Elias days. That yet in comparison of the whole world that was to follow the beast, that that number was to be very small, as it is laid in Isaiah, though the number of Israel be as the sand of the sea, yet a remnant shall be saved.

More particularly, this number is proportioned among the tribes to shew; 1. That God not only numbereth them in groves and in common together but hath the very particular and individual persons who are constituent of that number, marked and determined, to say so, both numero numerantes et numerato. 2. To shew God's sovereignty and good pleasure, in choosing some of every kindred and tribe and his care providing for them whom he hath chosen of whatsoever tribe they be.

Obser. 1. That error oftentimes bringeth the church: yea the saints in the greatest hazards. What maketh Christ cry so, and maketh all this business? It is to mark the elect, which supposeth them to be in great hazard: yea that Matth. xxiv. 24. If it were possible the very elect should be deceived, sheweth it cometh near the mark even as near as possible; yea often there is more fear and hazard to the elect, their spiritual estate by error, than there is by perdition; yea by gross sins and temptations to them as murder, adultery, &c. and more taken of their feet, by the one than by the other, because it cometh under some pretext of holiness and piety in which respect it is laid; the devil in this temptation, transformeth himself in an angel of light, 2 Cor. xi. Believers had need to be watchful against all evils, but in a special manner against this: it is no little difficulty, in a corrupt time, to fland it out. Obser. 2. The greater the danger be Christ hath the greater care. This maketh him cry and come down, whereas no such particular act, of his is marked when the church was suffering, chap. vi. He had rather keep them from sin than suffering; yea often error hurteth more than suffering doth. More particularly. Observe.

1. Christ is great overseer of what concerneth his people: none can hurt but as he giveth orders, all that executeth judgments are in a dependency on him which is a great consolation. 2. He is never so angry at an ungrateful world as to forget one elect: in the midst of this storm he remembereth them. So had God respect to one Noah in the world, and to one Lot, in Sodom: they could do nothing who were to execute that judgment, till he were set free. 3. God hath some elect and a church under the greatest defection even seven thousand when Elias thought there was not one, which should make us wary in censoring times and places to be altogether ungodly. 4. No elect shall be finally seduced: that is not possible, Matth. xxiv. 5. That impossibility of final seduction dependeth not on themselves, but on God's decree and care in tasting them and preserving them from it, which maketh it true alway, Rom. xi. 7. the election hath obtained, and none but they for the rest were blinded. 6. If it be asked why these sealed ones who are the elect are called servants of our God?
I Answer, it is a description of the elect from their holiness, a fruit and effect of their election: and to clear it there is a twofold seal, 2 Tim. ii. 19. one known to God, the knoweth who are his by decree. The other is the fruit and evidence of the former, and in these come to age never separated let them who name the Lord depart from iniquity. In this last respect they are called servants of God, for these reasons which are so many grounds of doctrine.

1. That wherever election is, there is or will be holiness and obedience as a proof of election as to men: or to ones own conscience; they are of equal extent. Hence Eph. i. 4, we are elected to be holy; let not these things that God enjoineth be separated. 2. None but those who are servants to God in some real manner can promise to themselves any benefit of election or freedom from any, plague, and especially from this plague: Ezek. ix. these are marked only who were mourning for the abominations of the rest and keeping themselves free. Losing a good conscience maketh shipwreck of the faith, 1 Tim. i. 19. Let none plead for any benefit of election whatsoever without this. 3. All that in some measure honour and obey God, are kept from evil, and may promise to themselves immunity, as far as is requisite, when others cannot: 2 Tim. ii. 21. If a man purges himself from these things, he shall be a vessel of honour, referr'd for the matters ufe. 4. Holiness hath many advantages against the best errors to receive the truth in love: it hath an outward protection, as in Lot, Noah, &c. Pial xxxiv. The angels pitch their tents about them. Obf. 5. Christ and we have but one God John xx, 17. I ascend to your father, and my father; and to my God and your God. Lastby, God hath still a care of his servants. 'The sum of all this is if Christ's care be much worth to souls, and it be advantage to have it, be stirred up to holiness as ye would be sure of it; and as ye would be kept free from the fins and judgments of the time, and have peace in yourselves, be servants of our God, and give up yourselves to him.

Lecture III.

Verse 4. 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:

5. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of God were sealed twelve thousand.

6. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7. 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.

The fourth verse containeth the particular number of these that were sealed, a certain number in both the reckonings for an uncertain. The scope of it is the more effectually to bear out the conclusion for strengthening of the faith of God's people by such a particular enumeration. It is summed verse 4. whereof is spoken before. 2. It is distributed among the tribes, 5, 6, 7, 8.

The scope of the distribution, beside what is said, is by continuing the manner of speech, used under the old Testament, of Israel, tribes, Jerusalem, &c. to hold forth the Gentiles, privilege of being ingrained in the Jews' room, and that God kept the same way with them as with Israel, having admitted them to that same covenant.

It will not be needful to inquire after mysteries in the number or names, it is like the Lord giveth his church the title of Israel, followeth the reckoning of twelve tribes, and that multiplied by twelves which cometh in whole to that number one hundred forty and four thousand. We shall only touch these as things considerable.

1. That in the order, the age is not kepted, and
difference among the tribes of Israel. 2. That there is need of a special and particular care, and that he comforteth his care lo, not in gross and common, but particularly taking notice of them in a definite form. Hence observe,

From the complexity of this sealing and number and from the name that these sealed ones'getteth, viz. that they are called the tribes of Israel, that believers under the new Testament, are God's Israel, ingrafted in their room and served heirs to all their essential privileges, and promises, and heirs of Abraham, as believers were under the old Testament; whatever typical promises were peculiar to the people, we are not to claim, yet certainly these privileges or promises that belonged to their eternal well-being, or were necessary to their spiritual growth and happiness here, believers under the new Testament are served thereunto, Gal. iii. 29. If ye be Christ's then are ye Abraham's seed, and heirs according to the promise. Obse. 2. Folks may be partakers of many outward privileges, and yet they not secure them from an approaching plague, if they be not partakers of spiritual privileges beside. Israel were all God's people and children, to them pertained the adoption and covenants in respect of eternal administration, and so it was with the church of the Gentiles when it succeeded. But Rom. 9. 6. They are not all Israel, who are of Israel, neither because they are the seed of Abraham are they all children, neither is he a Jew, who is one outwardly. Obse. 3. That Christ's care is very special of his elect wherever they are, he taketh notice of them, in all their difficulties he hath a special and peculiar eye over them, he doth not gather them by heaps, but one by one, Isa. 27. 12. not by guess, but by special designation, he leeth to their preservation, John 10. 3. He calleth his sheep by his name, and leteth them out. The most inconsiderable of them are provided for, and sheltered from this form. This much for the consolation of believers and is the very end why this numbering and sealing is set down here, to tell that Christ hath a care of all believers in general, but of every one of them in particular. Observe 4. That

children of the bond and free woman are promiscuously named, to let us see that in Jesus Christ, there are neither Jew or Greek, bond nor free, and that external privileges are no value, Gal. iii. 28. 2. Judah is preferred and first named, and Reuben though the first born passed by, 1. To shew that relation to Christ, who was of the tribe of Judah, and of whom David was, casteth the shadow and is the main privilege. 2. Reuben lost his birth right by defiling his father bed, and Simeon by killing the Schemites; whence it is clear, that guiltiness cutteth off men of privileges; and hath a broad and long tail of curfes for a long continuance, Gen. 39. 3. 4. Neither Dan nor Ephraim, Joseph is named, Dan is also omitted 1 Chron. i. 3. 4. when all other tribes are reckoned in their genealogies, so also Ephraim and Manasseh in Deut. 33. It would seem for these reasons for that conceit of omitting Dan here, because Anti-christ is to come of him, is a groundless fable, and rejected by Belar, lib. 3. de pontif. cap. 12. who expoundeth the scripture ordinarily alluded, for proving that in a different sense. 1. To shew God's sovereignty, manifesting itself especially in his passing by of some, and reckoning others in his roll, no less guilty. 2. To conform the number of the ordinary reckoning of Israel by twelve tribes and no more, wherefore still one is omitted in the former reckonings. This number had not been keepe, if Dan had been numbered when Levi also is mentioned. 3. Dan was soon overtaken with idolatry, so was Ephraim, Judges i. 18. therefore not meet to be mentioned among these, or as types of these who were to be keepe clean from that sin. 4. Levi is mentioned here though not in the dividing of the land of Canaan, to shew though God allow not much temporal estate on his ministers, yet will he not prejudice them of his protection under straits either spiritual or temporal, nor of the victory over them.
For clearing the meaning of this part of the chapter we are to inquire in these particulars. 1. Who are to be understood by these that are here mentioned and left innumerable? 2. To what time it relates, or what state of the church, whether militant or triumphant? 3. What is the scope of it? and the reasons of setting it down in such expressions? Then we shall particularly open the words which have two parts. 1. What generally John of himself saw and heard, concerning the happy and comfortable estate of that great company, to verse 13. 2. What farther was taught by one of the elders inviting him to enquire further concerning them.

For the first, What is this company that have palms in their hands is, we say, 1. They differ from the hundred forty and four thousand mentioned before. In number, being more than they. In extent their reckoning was out of tribes as it were of one kingdom, there are out of all nations kindreds &c. 1. In respect of posture, or place, the hundred forty and four thousand are sealed ones on the earth, secret and hid; this company is seen openly professing standing before the throne and it is not said of them they were marked. The former are sealed for a coming form; to shew the danger they were to be in, and as having no commerce with others. Therefore it is said chap. xiv. 3 No man could learn their long but themselves. This great company have palms in their hands, as an open sign of victory, therefore they are said, verse 14. To come out of great tribulation, and their song was public, with a loud voice before that by that tribulation, after these things I saw is particularly helden forth a different company, to represent a different thing, relating to a subsequent state of the church, in respect of its numerousness and prosperity, opposite to the former.

This company then being different from these sealed ones spoken of before, we say, They belong to that time, but they follow it. Which appeareth; 1. As we limited before, by that transition; After these things, I saw, importing not only an order in what he had as to his seeing, but as to the things seen, that is, after Vol. II.
a sealed company succeeded a great innumerable company, for liberty and publickness of profession, not being sealed. 2. They are coming out of great tribulation, verse 14, but the former sealed ones were under it. The sealed ones were strivers, there are victors, therefore must succeed them, as victory doth to fighting. 3. More particularly, by these sealed ones are understood the hundred and forty thousand mentioned, chap. 14, verse 1, 2. Which belongeth unto, and is contemporary with the prophecy of the trumpets, as appeareth by chap. 9, 4, and 13, 8, and 14, 3, 4. By this innumerable company we conceive, are to be understood the same who fand on the sea of glass, having gotten victory over the beast, having harps in their hands chap. 15, 1, 2. The properties, exercise and case agree to both; which number are after the everlasting gospel is preached through the earth, chap. 14, verse 6, and the cry of Babylon's begun ruin is proclaimed and fo belongeth to the prophecy of the vials.

Out of all which then, we conceive, that here is hinted and held forth the increase and liberty of the church after the darknes of Antichrist shall be over, and the gospel of new, as it were, lent through the earth, fains then shall be innumerable and full victors and conquerors in comparison of their paucity and restraint under antichrist's growth and height.

The second question is, To what time or state of the church it relateth. Answ. for the time it is signified before to belong to the vials, which hold forth the enemies ruin and the churches rising, yet because there are three steps or degrees of the churches victory. 1. From Antichrist's begun ruin, till by degrees it be fully consummated. 2. From his ruin to the end of the world, in the churches trials with Gog and Magog, &c. 3. The churches entry into the new Jerusalem. All which degrees, are begun, continued and perfected under the vials. It may be asked, to which of these degrees, are begun, or if to all of them, this belongeth? We think indeed it looketh to all these, holding forth the happiness of God's people in their victory over Antichrist and in their outgate from these troubles and trials shewing how happy she should be when these storms should be over, which in part is begun here; but leaveth them not till it put them in heaven, and glory there. 1. Because that compleateth their victory: and victories, here, are but parts, types, and earnings of their victory there. 2. Because that victory is the main and common confutation of all fighters; and doth suiteth well and befit with the scope as taking in all. 3. Because all these steps of victories belong to the vials; and are one continued and pursuèd victory from its beginning to its close. Neither, Secondly, do we exclude, but include the churches happy and flourishing condition on earth not only for the former reasons whereby it is clear they cannot be separated; but also because of its scope; which is to shew the churches estate here in time; and the other characters of its being subtle and immediate to the sealed company as succeeding to them, as also its being contemporary with the vials in their rise and progress, confirm this.

For the third question, what is the reason that the temporal and flourishing condition of the church militant is set down under such noble expressions as agree to the church triumphant? Answ. 1. Because it is one continued victory, the begun happiness and flourishing condition of the church and their happy condition in glory hereafter being divided in so many parts, and heaven is the last, longest and fullest part of it. 2. Because it is ordinary in this book to describe and shile the church militant, by heaven; and the beauty and glory of the church, by that of heaven: the happiness of the church here, by the happiness of heaven hereafter. 3. The expressions of the prophets speaking of the golves flourishing, or of a flourishing estate of the Jewish church after the captivity, are thus large, as Isa. xxv. 8, xxxv. 10, and 37. vii. 10 and li. 11. which expressions may be borrowed as many others from the prophets in this book; and are both to set forth the excellent estate of the church in itself during that time: and also being compared with its former ob-
feure condition, it is like heaven in respect of what it was. 4. The outward judgment on persecutors chap. vi. was described by hell and the last judgment, the one being to them the beginning of the other: to upon the contrary this happy estate of the church, as described by heaven in opposition thereto, as is suitable.

More particularly, the words hold out the begun happiness of the church here, after Antichrist's begun fall, and her growing in that happy condition, never to be so darkened again as formerly, till it be perfected in heaven. The conflation hath 'two parts' as we shewed before, 1. What John saw and heard, from verse 9, to verse 13: 2. A more particular explanation of the former from verse 13, to the end.

The general description of what John saw and heard, hath two parts suitable to chap. iv. and v. One is of the redeemed church preceding; the second is of the angel's going along with them. The former verse 9 to 10. To the latter vers. 11, 12.

The first of them, is let out in these circumstances. 1. In the order as they stand. After this I beheld, and lo a great multitude, to put difference betwixt one thing and another in time, yet immediately following it: The meaning is, when the former state of the church was over, and the hidden ones keept secret under God's flamm, I saw a great multitude come out and publicly avow and profess Christ's gospel. 2. They are described by their number, it was great and innumerable, not to God, who hath them all written by name in his book; known to him are all from the beginning: 2 Tim. ii. the Lord knoweth who are his. But 1. It was a great multitude in itself, that no man could number, as the stars and sand of the sea are called innumerable and Abraham's seed. 2. Comparatively, or in comparison of the little number that was before under Antichrist's dominion; that might have been within men's reckoning, but this was hugely beyond it. 3. They are described from their extent, of all nations, kindreds, &c. in opposition to the former paucity of tribes, which might be in one kingdom when the church was shut up, now there shall be an enlargement as observable, as at the gospels first spreading, to point at the spreading that the rise of the gospel should have after Antichrist's begun ruin, it should be such as was after Christ's ascension. 4. They are described from the place where, and the posture wherein they stood, they are before the throne of God, and they stand there. 1. Before the throne, that is, in the church; here they are brought in, that were strangers before, and in heaven they shall be completed hereafter. For we understand the throne here, (as Chap. iv.) as representing either the place of glory, or God's favourable presence to his church. 2. They stand there: Which pointeth at two things, First, Their dependance on God and Christ; they stand as servants attending their master, as verse 15, presenting themselves before him after their victories. Secondly, Their public owning and acknowledging of him for their victory and liberty. Thirdly, They stand in white robes, well adorned, and palms in their hands: with white robes, a sign of glory, chap. iii. 4. and a sign of innocency (chap. xiv. 4.) and victory, xix. 8. having a more beautiful lustrate upon them than before; with palms in their hand is a sign of victory and joy in full measure, suitable to those who had gotten their heads above all difficulties, Matth. xxi. 8, 9. They are described from their work and excercises, which is set down, (verse 10.) in the matter and the manner. 1. In the manner, they cry out with a loud voice: To shew, 1. The good reasons to bless him. 2. The good will and heartiness they had to do it. 3. The publickness of their profession, and the spreading of it, whereas the long of the hundred forty and four thousand was secret: none could learn their long chap. xiv. This is public and avowed, they care not who hear their song. 2. The matter of their song is in few words, but very material. In general it is to ascribe to God the glory of their victory, as to the author of it, and to Christ as Mediator, as the great mean, and procuer of it. It taketh in the rise progress, and perfecting of their happiness spiritual and temporal it is all salvation, and salvation from all things that may hurt his people. More particular, this salvation
is ascribed to God, as the fountain and efficient cause in whose counsel the work of salvation bred, and was concluded; and it is ascribed to Christ, as the meritorious cause and procurer of it. To point out, 1. That their salvation is in him, and belongeth to him. 2. That their salvation is nowhere else to be gotten. Isa. xiii. 1 and 21, approprieth it to God as it excluded all others. 3. It is an attributing not only salvation in the general to God, but this fame particular delivery from Antichrist's sin, inaces, his idols and ignorance, Psal. iii. 4. It is the giving or ascribing the glory to himself alone, and so an acknowledging of the freeness of it, that it was for no deserving or worth in them.

5. Christ is joined with God, because all grace and salvation is given in him, and for him to the church he is not misknown in the administration of grace, therefore neither shall he be in his peoples thanksgiving. His salvation is mainly as he is a favour to save from sin, Matt. i. 21. Therefore this loud cry in uttering and attributing salvation to God and to the Lamb, is not in respect of the outward delivery alone, but in respect of the doctrine of justification, which was before obscured and divided amongst many merits and Mediators; now it is vindicated, and they publicly and openly confess and ascribe it to God only as the fountain and efficient cause: and to Christ alone, as the meritorious laying the weight and the honour of their eternal salvation on God and Christ alone, without parting them among any other, or mixing in merit purgatory, penance, or any other thing of that kind, as formerly had been done.

This then is the first part of this general description which is John's describing the happy condition of the redeemed church; or our Lord to strengthen the faith of his people revealeth the happy outgate ever the form come on. Hence Observe.

1. The most sad and forrest forms of the church and people of God, have a rest and a victory at the back of them; the most sad estate of the church hath a happy and glorious victory following it. There was a form spoken of before, and what a glorious outgate is here. This is a truth that holdeth good, whether we expound the words of their temporal or eternal salvation, it is a comfortable contemplation for the comfort of God's people; and fully proven, Heb. iv. 9, that their remaineth therefore a rest to the people of God; and let it be fixed in us, the best estate of God's people is ever hindoos. Their last estate is their best, just contrary to that the wicked have to expect: when the temporal happiness of the wicked shall turn in a curse, then fighing and weeping shall pass away from the people of God.

2. God's propelling this outgate, and that the eyeing of the outgate of a form, while folks are under it, or, their thinking on the happy estate that followeth difficulties, is the best way to moderate one under difficulties: therefore when the Lord threatened the captivity, he gave them many promises in Isaiah concerning their return from it, ere ever it came on to arm and guard the faith of his people from sinking under it. This sustained also Moses Heb. ix. 25, and Paul 2 Cor. iv. 17, 18. Their is an aimable fight beyond all straits, if we would by the right prospect view them. 5. Heaven and glory is the complete outgate of believers trials, and should be believers trials, and should believers main conflation while they are under trials; for though the temporal happiness of the church be holden out here, we exclude not, but include, as we shew in the exposition their happiness in heaven where their victory is perfected; if in this life only we had hope of all men we are the most miserable. 4. Heaven and glory must be an excellent thing, a very happy satisfying comfortable condition: a brave life: 1. Excellent company: God, and the Lamb, the congregation of the first born. 2. Excellent place, before the throne beholding his glory and sharing of it; and if a place in heaven be more glorious, this is it. 4. Though many angels and saints be with them, yet they are mainly taken up with beholding God, shining in the Lamb. 4. Their adorning an ornament they are always walking in white: pure, clean, and constantly victorious, their vile bodies made conform
to the glorious body of Christ. 5. They have palms in their hands, triumphing and rejoicing. 6. Their work and task is always to be singing; the song of free grace maketh heaven ring; and they weary not in it, but are always praising God as there is always ground by praising; enjoying and by enjoying, praising him: if ye would have a happy life is there any life like this? Better stand here and look on, than sit on the thrones of the world. Look if ye have the faith of enjoying it. Is their not a possibility of it? Or think ye all this is spoked for nought? No. Believe it they are the true- and faithful sayings of God: John’s testimony it is that he laid it in the Spirit; and it is left on record to the church for confirmation of her faith and if their be not a happiness beyond it nor comparable to it, choose it we have begun happiness to be brought this length. There are many of you who hear me that will miss this brave life: if God help you not to stand before him here and there to begin your song you will not stand nor sing before him hereafter, and a weepful mis will it be. 7. Folks in heaven are not silent; as many as are praising dumb, Christians are not heaven, like, that they dwell in thy house will be still praising thee; and it is a part of their blessedness to be, exercised Psa. lxxx. 4. as the saints enjoy God so they, praise him in their conversation, they have good matter of a song, and good will to honour God here. 8. As this company represents the church militant. Observe, That the enlargement of the church and its thriving, even in external profession, is a beautiful fight. To see a church, 1. In doctrine pure. 2. In the number of professors many. 3. Public in their liberty and boldness. 4. In their authority, weighty; it is like the company of two armies, and that with banners, to see many professors and a multitude in their practice, pure doctrine, and pure ordinances, powerful; though folks call them forms their is much of God’s beauty that thineth in them: and if it be a beautiful fight to see a church thriving in purity of doctrine and ordinances, and discipline in order and decency, it should be as sad a fight to see the carved work pulled down, Antichristian, darkness or that which is no better, coming in, and confusion instead of order; as the one should refresh us, the other should weep us. 9. A flourishing condition of the church for number and liberty in profession often go together, as we may see by comparing this estate under the vials with the former. The one is the ordinary mean of engaging men to the other, and the marriage of the one cannot but mar the other. 10. From the matter of the song it telleth us what is to be gotten in God and Christ even compleat salvation of all sorts, and from all fears and dangers. Needeth any believer then to fear, seeing God and the Lamb have salvation? Salvation belongeth not to armies of men, to men of high place and power, nor to men of riches wit and policy but to God, it is his peculiar property and prerogative; and what else then have God’s people at one time nor at another, since he hath salvation at command? And he can give it commissin when he will, and he commissin shall it; it will come Psa. lxviii. 20. Our God is the God of salvation; salvation holdeth of him and to whom but to him belongeth the issues from death? Let none then ascribe it to any other nor seek it else where not let any be discouraged when they desire it, it is in a good hand, Isa. xliii. 8. Salvation belongeth to the Lord, thy blessing is upon thy people. 9. Salvation to our God and to the Lamb. They ascribe it to him, that hold it of him, Observe that nothing is more heaven-like than a humble holding of salvation from God, and ascribing to him, the glory of it. This is heaven’s long, heaven is full of it, to denude ourselves, and hold all of free grace, to ascribe salvation freely to God and to the Lamb. And as this becometh glory well, to it glorifieth God, while folks are labouring under a body of death, to lay, it is not to them, but to him, that the glory of their souls belongeth to wash their hands of any good given them, or that they may expect; to acknowledge his freedom in that which they are to get, as well as his riches in that which they have gotten. This is the lives of heaven to be still praising free grace. 10. Heaven and the long that will be in heaven, may comfort God’s Vol. II.
people, even in time under these difficulties they meet with here. The hope of what is coming may allay, and only can allay the bitterness of what is present.

LECTURE V.

Verse 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. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, sir thou knowest.

We told you that the scope of the spirit in these words, is to give a little glimpse of the glorious outgate that the church of Christ should have after the forms of Antichrist, and these corrupt teachers were coming to lay the church low. This outgate is, 1. Generally represented to John from verse 9. to verse 13. and then more particularly explicated by an elder to John, from verse 13. to the end.

The first hath two parts; the first whereof is, The representation of the redeemed church standing before the throne with white robes, and palms in their hands and sweet song, in their mouth, whereas we have spoken in the 11. and 12. verses, there is a further enlargement and explication of that glorious estate of the church, and the saints happiness, by bringing in all the angels admiring his goodness to his church and taking a share of the song of praises with them, it being such a glorious peace of work as would serve not only all the saints, but the angels also. So then in these two verses is set down the angels approbation of, and concurrence with the redeemed church.

The scope of it is, To shew, 1. The harmony that is among saints and angels in their praising God. 2. To shew how excellent and glorious a ground of praise, a flourishing and victorious estate of the church, hath in it; and that by it God giveth evidences of his glory to angels, principalities, and powers, &c. Eph. iii. 10. 3. To shew, that angels delight in the churches flourishing, and in the thriving of the gospel, Luke xv. 7. there is joy in heaven at the conversion of a sinner. So here, by holding forth the in-coming of many sinners, and the spreading of the light of the gospel, all the angels are made cheerful at the news of it. 4. To shew the excellency of the thing; the exceeding greatness of the glory of God, and the excellency of the work of praise, it will and doth take up angels to go about it. it is a work becoming even them. The glorious condition abiding the church, shall furnish all the angels in heaven matter of praise; and the hope of such a glorious outgate, might exceedingly comfort John and others; who were to live under those difficulties.

More particularly this company of angels is set out in their posture, They stand, and they are set out in the posture chap. v. The reason of their standing is, To shew not only their reverencing of God, but their great dependance on God, as servants waiting for direction from him, and their readiness to obey what orders he giveth them. It signifieth their privilege to stand there, Deut. x. 8. They are set out in the place where they stand, It is about the throne, elders, and beasts, as was chap. vi. to signifie the end of their service, it is to watch over the church that is between God's throne and them, they are without as a guard and wall to the redeemed church, they are ministering spirits all of them for the heirs of salvation, Heb. i. 14.

Therefore it is laid all the angels, they surround the throne of the church, keeping them in, and keeping out from them any thing that doth annoy them, and consequently they are round about the innumerable multitude mentioned before, verse 9. who were before the throne. Yea it would appear, that these being omitted, though that be their place, and elders and beasts to stand there where formerly they stood, must be comprehended under the elders or beasts, seeing the
place and guard is all one, and the distinct on that is put between them, is but a difference of the whole catholic church, signified by the elders, from such particular company brought through Antichrist's tribulation, verse 14, and 15: and at such a time, and in such a case, as a part of the whole: and these respects distinguished from the whole: which strengthens the exposition we gave before of these elders representing the church of God, for probably they had not been omitted, if they had been a party distinct from the church, otherwise than as a part is from the whole. Neither can any other reason be given, why these elders do not join in praise with the church or angels, as chap iv. and v. &c. when the praise is so solemn, but because their joining in praise, was formerly expressed by the company mentioned, verse 9. 10. For it is not to be imagined they were now silent at such an occasion. 3. They are set out in their worshiping, or falling on their faces, which is to be spiritually understood, seeing angels have no bodies, and cannot be properly understood to fall on their faces. It is to signify their acknowledgment of the exceeding great distance between God and them, the most holy creatures, and the reverence due from them to him, as Isa. vi., they are said to cover their faces with wings. Because of the adorable holiness of God, to which he even wanted a proportionableness. So here they are said to fall on their faces, to shew the exceeding great distance that is between the majesty of God, and the most excellent creatures. 2. To acknowledge the greatness of the work they had in hand, viz. the praising of God for the enlargement of the church. 3. They are described in respect of their song, which is set down verse 12. Wherein we have three things considerable, or which we are to consider in these three respects. 1. In respect of the matter, expressed in seven words, blessing, honour, glory, &c. like the matter of the long, chap. v. all to one purpose. 2. In respect of its object. 3. In respect of its manner.

To shew, 1. That words are wanting, and cannot be gotten, even by angels in heaven, to express the glory due to God, they are swallowed up with it, it goeth beyond their conception and expression; for it overreacheth all created expressions and apprehensions: so far, that it is no marvel, it doth so here. 2. To shew, that whatever is glorious or a ground of thanksgiving, or the object of praise, or the subject of commendation, it is in him, and in him alone, and to be attributed to him, with all humility by the most glorious of creatures, it is in him and not in them. A consideration.

1. Exceedingly uplifting to praise and admire him. 2. To cry down in comparison all other things as weak and empty. Comfortable to God's people who have all these things in him alone. There is ground of praise imaginable, nor any thing which might have laid or may lay, any obligation on a creature to God, as having obtained a good turn, but that is in God, and may be expected from him. 4. To shew our duty both in dependance on him, and thanks-giving to him. This song is to be considered in respect of the object of it: in which respect it differeth from the song of the redeemed to God and the Lamb, yet they meet in one; for it includeth not the Lamb, but taketh him in with the Father and Spirit. This being divine worship, proper and peculiar to God, Christ in it is looked on as God, and God here is essentially to be considered. Whence we may gather how to interpret their song, chap. v. the one, no question being of equal extent with the other. 3. This song is to be considered in respect of its manner. 1. That it is in generals, as most comprehensive; for Psa. civ. 2. Who can shew forth all his praise? His thought to usward pats reckoning, Psa. xl. 5. 2. That it beginneth with Amen as confirming more in their affection and with, than in their expression, beginneth with a conviction that it overpow'reth them, yet undertaken it, as Psa. civ. and going on, and no more satisfied at the close than when they began, but ending just so as always beginning, and beginning so as never to end. An evidence of a good frame of these things, that praise, they are as ready to begin when they have done as when they began, rather thinking their praise a confessing to praise, than actual praising.

Observe here, 1. What a God this is whom we worship, whom all the angels do thus worship and a-
dore, and stand in such reverence of, that they cover their faces, &c. vi. They want words, and are swallowed up through the deep apprehension of the majesty, glory, greatness and goodness of God. What a God must this be that they reverence, stand in awe of, and are so affected with the glory that shineth in him? They do his will perfectly, and yet they fall upon their faces before him! What a dreadful God is this? and what poor thoughts we have of him? Little knowledge of him, maketh us so short and low conceptions of him, had we a glimpse of his glory, sitting on his throne of majesty, it would dazzle us; and if angels thus exalt him, what should we do? Observe, 2. Those that are nearest him, and partake most of him, will press most for the exalting him and will be most taken up with the glory that is in him; it is not good to be satisfied with our conceptions of God; angels are not so.

2. From the matter and occasion of the song, Observe that the flourishing estate of the church, is one of the greatest evidences of God's glory in the world; and one of the greatest grounds of praise. By the flourishing of the church, I mean the multiplying of professors, purity of ordinances, backed with power and some suitableness in the practice of professors: this is it that wakeneth and beginneth the angels song, and the song of the redeemed, and carrieth it on. The glory of wisdom, free grace and love, shineth here; Eph. iii. 10. That he might shew unto the principalities and powers by the church the manifold wisdom of God. He maketh them wonder to behold so much wisdom, uniting grace to finnery, and spread, so much condescension, in pardoning freely, so much power in overcoming men stubborn, &c. and shall they wonder at this, and praise for it? and shall not we wonder and praise and be affected with it for our own good, who are partaking of that they praised for before hand for that we have these pure ordinances after the removal of Antichristian darknes. It is a proof of this truth and a part of the accomplishment of this prophecy and should hile us up to this use of it.

Observe 3. If things be well searched in God, there is nothing that can be a ground of praise but it is in him and may be expected from him, Blessing and glory and wisdom, and thanksgiving, and honour, &c. Blessing is all matter that may give occasion to bless him for making us blessed; glory taketh in all glory, everything that maketh God glorious, or us to account him glorious, and glory itself, and matter of thanksgiving, wisdom, honour, and the rest, are in him, nothing is meet for the end, or meet as a midst to bring about that end but it is in God; blessing being the end, there is wisdom, power, and might to bring about that end, they then have good ground of praise that have God to be their God.

From the 13. verse to the end, followeth a more full enquiry concerning that number, which is followed with a full more description of them, and it hath three steps or parts, 1. The elders question to John verse 13. or rather two questions. What are these which are arrayed in white robes, and whence came they? 2. John's reply verse 14. I said unto him, sir thou knowest. The elders particular description to John of that blessed company, 1. From whence they came. 2. What they are now. And 3. How they came to that happy condition. We need not stand here to dive who the elders is. It suiteth with the scope and form of this prophecy, thus to express it by way of dialogue, it being a question not of doubt or information to him who propounded unto to enquire more in it as a thing worthy to be known, and useful for opening the rest of the prophecy. This is the scope of the query, to make John ask, yet considering that John here perfonates one that is a believer, and by that probably members of the true church. It is not impertinent to look on it as signifying the help and usefulness of one member of the body to another, it may be of more abilities in many things than themselves, as we shew before chap. v. it holdeth out in a word four generals. 1. That when the people of God are dull, he waketh not means to waken and route them up. 2. That God will make use of weak means and instruments some-
times to stir up those that are more strong. 3. John
perfonating all to whom this prophecy should come,
he would have him more particular in the enquiry af
after the knowledge of these things contained in it, which
should stir us up to search, and not to slifi what he
revelleth. Yea. 4. It implies, that God will have
many precious things revealed, we, in the mean time,
neither understanding them, nor enquiring after them,
till he stir us up.

John's reply, is, verse 14. modest and short, Sir,
they know not: Wherein, beside John's reverend way
of speaking, there is implied, 1. John's ignorance, he
deneth that he knew, only he saw them, he knew no
further concerning this company. 2. A desire to be
taught of him who knew what they were. It is a re-
verend humble intimation of his expectation, that he
should tell and answer his own questions, which ac-
cordingly followeth, as if he said, Sir, thou canst an-
twer thy question thyself, and I except thou wilt do
it; it is no shame to be ignorant of some things, es-
pecially in some prophecy, and to vent our ignorance,
so as we may have our knowledge helped. John hath
advantage by this, he hath a more full explication of
what he knew not, holden out to him. It were good
we walked in the tenor of our ignorance, and made
more use of the means of knowledge.

For the elders answer, it hath three things in it, 1.
What the former condition of the redeemed church
was, great tribulation, probably relating not to the
common afflictions and tribulations that all that will
live godly must suffer, but these trials signified by the
trumpets under antichrist. 2. What their present estate
was, exceeding prosperous, verse 15. to the end. 3.
How they part from the one to the other, it was by
washing their garments, and making them white in the
Lamb's blood.

Observe, 1. That the first view or representation of
things, is not enough for us: We can see, and hear,
and understand little, till it be pressed on us. 2. God
loveth that we be taught, and provideth means for in-
structing and upstirring of his own so far as he think-
eth needful. 3. If it came not of him, the best would
ly, in ignorance, and, it may be, not endeavour to
know, partly; thinking it desperate and presumption
to enquire into it, partly negligent and not thinking
it needful, but curious, as many do, to enquire into
these things, and to abstain from the search of this
prophecy. The best have need of upstirring; and
by these questions, not only John is stirred up for the
time; but in him, all that might after read these pro-
phesies, to enquire in them. 4. John's answer is
humble and reverent, teaching us rather to acknow-
ledge our ignorance that we may learn, than to hide
it and continue ignorant. 2. That many may be and
are ignorant in the matters of this prophecy. 3. That
no occasion of learning would be omitted, nor no in-
strument or mean excepted against, but all made use
for learning. God's end in posing with hard questi-
ons is, To help to know what we understand not.
This question propounded to John, is neither to shame
him, nor draw him in a snare, but to bring him to
clearness in what he was dark in.

LECTURE VI.

Verse 14. And be said unto me, These are they that
came out of great tribulation, and have washed their
robes, and made them white in the blood of the
Lamb.
15. Therefore they are before the throne of God, and
serve him day and night in his temple: and he that
is fitted on the throne shall dwell among them.
16. They shall hunger no more, neither thirst any more.
neither shall the sun light on them nor any heat.
17. For the Lamb which is in the midst of the throne,
shall feed them, and shall lead them unto living fountains
of waters: and God shall wipe away all tears from
their eyes.

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That which we have to speak of, is the elders reply to John, wherein he inffitteth in the description of that excellent company, so that the words continue the description of the former innumerable multitude, in these three. 1. What was the condition they were brought from, or what had been their former condition. These are they which came out of great tribulation. 2. By what means they came from, or had gotten victory over, or freedom from that great tribulation, by washing their robes, and making them white in the blood of the Lamb. 3. From the 15. ver. and forward he inffitteth in describing what their present and happy estate and condition was.

For the first, ver. 14. they are said to come out of great tribulation. Tribulation is spoken of, Acts xiv. 21, in general, as the way to heaven and glory. But this being spoken as a great tribulation, in an eminent degree, and that company somewhat singularly distinguished from others by this, that they are come out of it, it would appear, that by it is meant the tribulation under antichrist's persecution, and by that company, these that are brought through by this begun fall, and chap. xv. are said to have gotten the victory over him. For that difficulty under antichrist, is the main one after heathenish persecution, and that to which this former relating, as is said.

For the second, The mean of their through-bearing to this happy estate, is mentioned also, ver. 14. not their own innocence, they needed washing, nor their own sufferings or works, these made them not white, but it was the blood of the Lamb, by taking themselves, all the more to his satisfaction, they attained this righteousness, and were made partakers of this blessed estate whereby also they are said to prevail, chap. 12. That red blood can make bloody souls white, it is of such an excellent virtue. These folks, when the rest of the world were worshipping idols, and all that professed Christianity were following a self-righteousness and abomination by penance, indulgences, &c. fled to Jesus Christ for refuge, and by this righteousness and satisfaction alone, are made white, pardoned of sin, and brought to this happy condition, and not by any thing in themselves. Though they kepted themselves free from that corruption of the time, yet this effect is not attributed to that, but to their washing, &c.

For the third, Their present happy condition is enlarged in the last three verses of the chapter, and set down only as a consequent of their suffering, but flowing from their making use of the Lamb's blood as the cause thereof; therefore, that is not because they suffered such tribulation, but because they washed their robes and made them white in Christ's blood.

Their happy condition is set out in these following circumstances or steps, which shew what a happiness they were brought unto. 1. In the place of enjoying their happiness, before the throne of God and in his temple, which is in his church here begun, by fellowship in his ordinances, and in heaven completed when they are presented before God's throne in glory. 2. In their service and work, the uninterruptedness of it, They serve him night and day, and have place among angels that stand by, Zech. iii. freed from selfishness and a body of death, and not doing this service by fits, but constantly, alluding probably to the priest's which in their courses night and day to be in the temple, Psal. 134. 1. This a special part of their happiness, that enmity now in them, against the service of God, being taken away, that their delight therein is not marred. And, this is brought in, 1. To shew their privilege that they need no priest, or intervenient mean to help them. 2. To shew that there was no intermission in their service, no whoring from God, but as the angels in heaven, so do they the will of God cheerfully and delightfully. A third step of the happy condition, is the end of verse 15, and set out by enjoying of God's company, which is the object of that blessed condition, He that fitteth on the throne shall dwell among them, that is, they shall not be at a distance with God, nor he at a distance with them; but he shall make himself familiarly known to them, and there will be no intermission of their sense and joy. They shall not have commu-
nion with God by his Spirit, but he shall constantly and fully manifest himself as dwelling in one house with them, and they in his company for ever. This word dwelling, is to joyn in a tent, spoken of Christ in the flesh, John i. 14, which might look to God's making himself manifest in ordinances, till this tent be taken down, thus it agreeeth to the church, wherein in no such interruption of God's presence shall be after that time, as had been before under antichrist.

The fourth step or part of their happy condition is in verse 16, wherein their happiness is set out by their freedom from all crosses and natural defects and infirmities and men's violence. There is neither hunger nor thirst, nor scourging of the soul, which is no persecution, if figuratively taken, as Matth. x. 31, nor distress of air, or weather, nor any thing hurtful or noisome to the body, if properly taken. There was by the former phrase, no sinful defect, and there is no sinless defect, which Christ was subject to when he was here on earth, such as hunger or cold or weariness. There is nothing of that kind in heaven, nothing to distress their happiness or to impaire their blessedness, not the least blash that floweth from their natural infirmity within, or from without by the avowance of the weather, as it is here on earth. The fifth is a main step of their happiness, and it is given as the ground and reason of all the rest, and serveth to confirm it, verse 17. For the Lamb which is in the midst of the throne shall lead them. It shall be so and no otherwise, for the Lamb Jesus Christ himself, who is God on the throne equal to the father, shall over them will such as will admit no want, but furnish all good, and this is set out in these two, 1. He shall feed them, which comprehendeth all care of them, and tenderness to them in him, and also such as are given to their well-being in providing for them, and feeding them, and over seeing them, and keeping them from any hurt, as a shepherd doth his flock, Psal. 23. He shall take them in his special guiding, without interveining of ordinances, or ministers. 2. It is set out in the excellent pastures he shall feed them in, not as piddles or fountains, nor every fountain, but living fountains of waters, which dry not up, able to quench all thirst and to cool from all heat, called living fountains. In opposition to all earthly consolations, which are but as standing, and dead piddles or cisterns or streams at best, but there are at his right hand fullness of joy, and pleasures for evermore,Psal. xvi. fountains and living fountains. 2. To shew the diversity and abundance of consolation that is to be had, and will be gotten in the presence of God, and of the Lamb in heaven. And 3. Living fountains, to shew the inexhaustibleness of them, it is sealed with a word to confirm the former, God shall wipe away all tears from their eyes, that is, God shall put end to all their misery, and there shall be neither high nor low there, nor caufe of tears, though they have been never in their life without tears on their cheeks; yet no sooner shall they enter into that blest place, but God's presence and a glimpse of his favour shall so wipe them away, that none of them shall ever find there any more, nor be seen there again. There are none among that happy company that either actually weep, or shall have occasion of weeping or sorrow for ever.

There are some of these excellent expressions applied by Isaiah to the church, after its captivity, as may be seen, Isa. xl. &c. and xxv. 8. xxxv. 10. and li. 11. &c. whereby it may not be inconsistent with the scope, to look upon this description as pointing at the begun victory of these saints here, but perfected in heaven, as we shew you at the entry on this part of the chapter: however, more literally, it agreeeth to heaven; and therefore we shall draw our observations most from that consideration of them, and only apply them to the churches happy estate here. 1. As begun. 2. As comparative with former straits. 3. Because it itself excellent and eminent by itself priviledges it enjoyed. Hence,

Observe. 1. God's people in difficult times, would be acquainting themselves with, and confirming themselves in the faith of the happy estate of glory: for this end, it is so studiously propos'd, much pains is taken to reveal and hold it forth: and the Lord stir-
the greater and more glorious is the outgate: and the greater the fight be, the victory is the more remarkable: Therefore are all these singularly pointed at here. So the blood of Christ is the best and only outgate from tribulations; fleeing to Christ for refuge is the only best way to escape all tribulations temporal or spiritual: for we suppose this coming out of tribulation, looketh to temporal affliction as well as delivery from eternal wrath: and indeed if the misknowing of Jesus Christ by a people that hear the gospel be the great temporal ruin, trouble and overthrow, Luke xix. 42. 43. O that thou hadst known in this thy day the things that belong to thy peace: but now they are hid from thine eyes. Therefore the days shall come upon thee, that thy enemies shall cast a trench about thee; if the neglecting of him hasten judgment on the ungodly world, then fleeing to him must be the best way to shun judgment, to take away the controversy, and to get an outgate from tribulations when they are lying on. And there is nothing that we would more take notice of in this time: there are none but they would know how to be rid of the trial and trouble that is lying on, this is the best way that can be taken, Jesus Christ taketh away the controversy and maketh the sufferers white: we are conquerors: yea more than conquerors through Christ who loved us, Rom. vii. 35. 1. He strengtheneth to stand to fight. 2. He hideth sin and removeth guilt, which is the trial of the controversy. He giveth peace and a settled outgate; and getteth out of tribulation any other way, whether by outward means, as armies, friendship, &c. or inward, as in our own holiness and satisfactions, but are the passing from one to another that is worse, and from one plague to a greater curse; and folks can never be laid to come out of tribulation, while they lay under the wrath and curse of God. Mic. v. 4. only this man shall be the peace, when the Assyrian shall come into our land. 5. From the happy condition of Christ's followers, Observe, that it is an excellent and unspokeable happiness, an excellent condition, delightful and lovely that believers are to look for in heaven,

seth up John, and in him other believers, to look upon it, and to believe and, comfort themselves from the happy estate they shall meet with when their suffering shall have an end. 3. To prevent their fainting in as far as heaven maketh an end of all their difficulties. 2. To make them submissive, because that time is coming. 3. To make their life lively and comfortable by the knowledge and faith of it, and the frequent meditation on it. This maketh a cheerful, comfortable and submissive, way of living under crosses and difficulties: this maketh believers long for heaven, and to comfort themselves in their abiding empty handed for the time. These are they that come out of great tribulation. Then tribulations are the way to glory to them whom God loveth most. Jesus Christ himself drank of the brook by the way, Psal. cx. 7. and was made low before he was exalted and his members follow the head in conformity of suffering, Rom. viii. 28. Acts xiv. 22. Suffering could not look to grim and terrible like, if what were on the back of it well looked to. Let none think the worse of glory, or that the happiness of God's people is of less worth, because tribulations are in the way to it, neither let any prize an easy life in this world with God's curse, as this is far better with all tribulations that accompany it. 3. They have washed their garments in the blood of the Lamb who came through tribulation. Observe these that are most righteous, whether in active obedience, in keeping the law and commandments, or in passive obedience in yielding their bodies to be burnt, they have need of Christ's satisfactions to make them white: these worthies kept themselves free of the pollutions of the time, and shunned no suffering: and yet upon this account they appear not before God. Holiness is good, but in our seeking to appear before God, we are to seek to be found in Christ, Phil. iii. 9. Or take the doctrine thus, no merit of ours can bring through neither temporal nor spiritual judgment. These were free of common guiltiness, and shunned it but endured all tribulations; yet none of these are grounds of their through bearing, but the washing of their garments in Christ's blood. 4. As the greater tribulation be
when the tribulation shall be over: it is not only an
outgate, but an excellent outgate. We cannot speak
of it to you, only, beseide what was said of it, verse
9, 10. Take a short view of what is said of it here,
1. For its place; it is here before the throne of God,
beholding him to have a place among them that
stood by him in God’s temple: this is the first step
of their happiness. 2. Their dressing is, white
robes and palms in their hands, as so many conquerors
and triumpheurs. 3. There company God and Christ,
angels and faints mane by the elders. 4. Their
work is to sing and praise cheerfully. Again here
further, it is set out in these properties. 1. It is a
mendless happiness; no backdrawing from God will be
there but a doing of his will with delight, and without
interruption or weariness night and day, that is
continually for there is no night there: it is a part of
their glory and the first step of it to be quit of sin
there they will not be put to pray, let thy will be
done in earth as it is in heaven, but there will be an
actual doing of it so. 2. That day is coming when
under a body of death: the body of death will not
then revolt, but will not be one against another, not
an inward man or mind and flesh, but perfect in
holiness, without a twofold defect; no reluctancy, no
sin, nor mility. 3. To do this in his temple, is to signi-
fy their dignity and eminency of their service; they
need no priest now to go into the most holy: all
are there admitted thus to minister. 4. The great
object of their eternal blessedness is God; they enjoy
him fully, familiarly and constantly which is meant
by his dwelling with them: they are ever in his
company, God and they in one house, and upon one
throne, and to have common society with him, it is
wonderful and the height of all. 5. There is no
fineness, defect there, nor any cross either of infirmity
or heat of persecution, no violence nor crying in the
streets, no complaint of plundering or oppression, no
levelling, no quarterings there; no poverty, not a
poor person among all that company entered
into heaven put forth a close to all these; none of them
are admitted to follow a believer further than the
ports of the city: it must then certainly be good to be
there. The Lamb is sweet company and the enjoy-
ment of him compleateth all; we hold both grace
and glory of him, we have a special relation to
him, he is in our own nature there, God man in
one person the greatest glimpse of the God-head
will probably be attained in him, and all tears will
be wiped away; whatever may comfort a believer
will be given and what disquiet a believer, will
be removed, there are three things that disquiet a be-
believer, that will not be in heaven. Sinning and
interrupting of God’s service, and neither sin nor
temptation will be there, no devils nor corrupt nature
flesh and blood enter not there. Interruption of the
faint of God’s favours, which is now but at firsts, as
he pleased to let it out; but no interruption of favours,
as they serve him day and night, to he dwelleth
among them the communion is constant. And, by
the way, observe, that an interrupted serving of God,
and an uninterrupted communion with God and en-
joying of him go together. Outward persecutions
and wants, pinches and straits, none of these do follow
the faints into heaven: and in opposition to all these
they enjoy God in a most excellent way and the
company of the Lamb, and are feasted by living
fountains of water; and if any thing be more delect-
able than another they have it, and that in abun-
dance freely flowing for ever.

Use 1. Long in a holy and warrantable way to
share and have experience of this happy condition,
and labour to entertain clearness of right and interest
in it. 2. Back your longings with endeavours to be
at it. It is to be feared that many of us when we
shall yield our breath and soul, do find that we have
looked on heaven as a story. 3. Mortify your mem-
bers which are upon the earth: what are all idios
when they are laid in the balance for against this
happiness, in its highest degree with its foul twisten
circumstances? What happiness so desirable as this,
or to be compared with the enjoying of God, where-
in there is perfect holiness without sin, and comple-
happiness without stop or interruption? 4. Be com-
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forting yourselves from, and confirming yourselves in the hope of this happiness: all ye who are fled to Christ for refuge; suppose ye be under tribulation now, there is a time coming when ye will get out of it: and though a body of death trouble you, and wants, oppression, poverty, hunger, nakedness, &c., keep you at under; yet, when ye come to heaven ye shall be troubled with none of these things: none are poor, but all are rich there; none are naked, but all are clothed with white robes: none are hungry, but all fed and well fed, and suppose ye have a heartless time here, yet then there is no fear, no sin, nor sorrow, nor cause, nor occasion of it.

The result of all this is to commend to you these two directions: 1. Seeing all this happiness cometh through walking in the Lamb’s blood, think much of believing, make that sure, it is that upon which heaven hangeth: loose that note and heaven will fall from you. This carnal security that is among the most part of you is not believing: search and try your condition, make sure your calling and election, and seek to know that it is sure and out of question. 2. Feeling heaven is such a happy life and there is a resemblance of it here, aim at the beginning of it: and we will find something of it in these words, as they relate to the church-militant. 1. Serving God, and by holiness, casting from sin. They see God most uninterrupted, are likest heaven, count it your happiness to be worshipping and serving God without intermission. The more spiritual, constant and immediate, our service is: the more it is like heaven: thus we enter in God’s rest, Heb iv. 10. when we cease from our own works and do his. 2. To be enjoying God’s company, though not in that immediate way as in heaven, yet by faith in him, and by his spirit in us, and by the having our conversation lifted up to him, Col. iii. 1, 2. This is the earnest and first fruits of glory, much nearer and communion with God maketh us like heaven: the likeliest thing to it in the world, is to dwell in him and with him. 3. To be in Christ’s flock under his care and tutorage, fed by him, and fed by him and feeding on him, and yielding ourselves up unto him.

4. A contentedness with our present condition and lot in the world, as he is pleased to carve it out to us to learn in every estate to be content, Phil. iv. in the enjoying of God and Christ’s care of us. 5. Wainnedness of affection from carnal and worldly delights, not engaging in, nor thirsting after these. Paul opposes a heavenly conversation to this, Philip. iii. 19, 20. In a word, study to reach a further length in holiness and endue a more full communion with God, and in all other things give him his will. There might be some more foretaste of happiness had in these things. Lord make us serious in seeking after them.

LECTURE I.

CHAP VIII.

Verse 1. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

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

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.

We have heard how under the former six seals, the Lord hath been revealing, and forehewing the state of the church here on earth till that first great change of bringing Christianity in request publickly, and making it to be owned and countenanced by authority in the world, by reason whereof, idola-
ters and persecutors should be disowned and discountenanced; so far the sixth seal came to foreshew and hold out the shaking and overturning of that idolatrous world, and bringing horror and trembling on persecutors, before he came to prosecute the opening of the seventh, which bringeth the history of the church that continueth to the end of the world, in two periods, one of the trumpets, another of the vials, he hinted in the former chapter, at this flood from breaking loose till he had sealed a number, that he was to preserve from being carried away with the errors of the time.

In this chapter, and the three following, is contained in the third vision, or second general prophecy of this book, viz. the vision of the trumpets. And because (as we said before in laying down the series, of the story at our entry to chap. vi. the seventh trumpet bringeth in the last plagues of the seventh vials, as the seventh seal bringeth in the trumpets, therefore we comprehend the second prophecy under the sixth trumpets, which reacheth from the beginning of this chapter, to the 15. verse of chap. xi. when the seventh trumpet soundeth.

This prophecy or vision hath three parts. The first is preparatory to the seventh verse of this chapter. The second is executory, or the main body of the prophetic vision, to the end of the ninth chapter. The third is expiatory, or consolation against the two last great woes in the ninth chapter, especially during the second which it is contemporary, as appeareth, verse 14. chapter xii. when it laid the second woe is past, then and not till then, including all the former events, since the trumpet soundeth as belonging to that time and contemporary, at least with these woes.

Before we enter particularly on the words, be adverted concerning these four things to be adverted to therein. The first, is concerning the connexion of this prophecy with the sixth seal, in the close of the sixth chapter; for, although the seventh chapter intervene; yet, the series of the story leadeth us to join the seventh seal after the sixth, as the sixth was after the fifth, &c. Now, the sixth seal taking its beginning in Constantine’s time, and taking in the overthrow then given to the persecutors of the Christians; and the change which was made in the Christian world, where the first period closed, it will be about the three hundred and tenth year of Christ, or a little after, taking in the peace that for a time the church enjoyed then, whereby we may the more easily count the beginning, and the rite of these trumpets, and the evils, prophesied by them, to be the next enuing evils after that interval of peace, or during the time thereof, seeing the interval is not long as appeareth by Christ’s cry, chap. vii. 2. The second thing to be adverted to is, the issue or close of the six trumpets, which is chap. xi. 14. compared with 15. to be at the close of the second woe, at the blowing of the seven trumpets, which bringeth in the last woe and seven vials whereby Antichrist’s kingdom is overthrown, the everlasting gospel preached through the world, and nations that were not Christ’s before, nor become his; which clearly is at the time of Antichrist’s greatnesse fo bringing him to this height, and the church low till the seventh angel soundeth, that bringeth the vials; the first whereof, is poured out upon those who have his mark, chap. xvi. which fall of Antichrist, according to ordinary computation, beginneth, anno 1517. when Luther first preached the gospel, or anno 1559. when the liberty of the profession thereof was confirmed, whereby we shall say more, chap. xi. This only pointeth out the period to be at the fall of antichrist’s absolute tyranny. The third thing is, the contemporaneity of these trumpets with the beast’s rising, chap. xiii. which belonging to one time, as appeareth by what precedeth, and succeedeth both, and speaking also the same judgment, as appeareth by this, that the same thing, viz. God’s sealing the elect from both, and the same persons are hurt by both, viz. those who were not sealed. Therefore a special respect must be had of clearing one of them by the other, and making one of them agree with the other. 4. A fourth thing is, That we conceive that the flood spoken of in the former chapter by the angels holding the four winds,
to be the fame mentioned by the trumpets. For if this seventh seal be knit to the sixth, then it comprehendeth this mentioned in the seventh chapter, which was put by way of digression hinted at in the sixth, the better to prepare for a full view of it afterward. For that form must belong to the seventh seal or the sixth, but not the sixth, which described an event of another nature, and on another object, viz., the churches enemies. Therefore it must belong to the seventh, which hath two prophesies of distinct natures, viz., trumpets and vials, answerable to the two different parts of the seventh chapter. 2. That form was foreseen there, and restrained; but here it is executed. It was then keepe up till the elect should be sealed against it, and under the trumpets chap. ix, 4. they are found sealed and safe. Which cleareth that is a spiritual ill threatened against formal and hypocritical professors, which these trumpets bring, yea, the same with that in chapter vii.

The connexion then is this, That after John saw the church freed from open persecutions, and the persecutors cast down, he saw heresies and errors readiness to break in from all quarters on the church; yet through Christ's care, a little breathing time is given; they are commanded to affright till his people be provided for. Now this being done, John goeth on shewing what came when these winds were let loose, yet he casteth in a word before, to verse 7. to shew they came not precipitantly, but as they had orders from him who laid the restraint on them, which is cleared in three or four circumstances and preparations.

We shall shortly go through the words more particularly. When he had opened the seventh seal. He, that is the Lamb, who had opened six seals before, openeth now the seventh, which seventh though divided in two periods afterward, by distinguishing the vials from the trumpets, yet comprehendeth both. Therefore chap. vii. a view of both shortly was given together. The effects that this bringeth with it, are a little suspended and some general preparatory circumstances permitted, to shew it was some strange thing which was coming.

The first thing which occurreth, there was silence in heaven for the space of half an hour. This is not so much the effect, for that followeth, as that which accompanyeth it, and a definite time is put for an indefinite, it is a very short while. To clear it more fully, understand heaven here of the visible militant church, is that church whose state is here described, and there can be interruptions of noise and silence in no other heaven, for it implied that at this time, after persecutors were down, and the winds that were ready to blow, kept in, there was a great quietness and peace in the church for a little short time; which indeed was true for some years in Constantine's days, between persecutors ceasing, and the schisms and heresies of the Donatists and Arians arising, which was but for a very short time; and this is not inconsistent with the scope, as if he had laid, I saw peace a while till all made ready for the coming blast and storm, which is in the words following, and till fundamental truths were confirmed publicly, for keeping the Lord's people from the snares of these gross heresies, which then immediately followed. Whence Observe, That the churches outward peace is not long, the hath but a short time of it, half an hours silence only. The church story, scripture, and experience prove this. Therefore, 1. Folks would not promise to themselves nor expect long peace. They would improve the little time they have frugally, and not mispend it, an hour or half an hours time in peace in the family, or congregation, is a rich mercy, and we know not how long we have it, few churches have had so long a peace as we have had in this island, therefore see it be improved well. This half hour being a definite time, but for an indefinite, sheweth that that rule holdeth not in the revelation, that whole complete times, as hours, years, &c. may be definite for indefinite, but not so broken times as half days, half years, and half hours, &c. For no particular definite time can be rationally imagined to be understood by this.

Or 2. Understand heaven here, for that heaven where all these were represented to John. Silence in it improveth a new transition to a new strange
these kept all airds that the winds should not blow till they were let loose: these seven doth proportion the outletting of these winds by steps and degrees, but this is done out of the Lord’s good-nels that letteth not all blow at once; but one by one, that men may have warning and be armed for what cometh after.

A third and main circumstance followeth verse 3, 4, 5. Though now the seal be opened, and trumpets be given to the angels, yet these angels are not yet to found till orders were given, which is not till Christ’s intercession intervene. His intercession is set down here hath two parts: 1. His intercession for his people, verse 3, 4, in reference to the coming storm, that God not impute sin to them, nor suffer them to be led away with error, as Luke 22, 31, 32. Satan hath sought to win now you, but I have prayed for thee that thy faith fail not. The second part of his intercession, is in reference to his enemies, and is a denunciation against the ungodly world and that profane generation that received him nor, verfe 5. It is a part of his apostolick commissioning the angels to go on and execute judgment; therefore it is said verse 3. The angels took the center, and filled it with fire from the altar, and cast it into the earth. And there were vices, &c. and then the founding of the angels followeth. For as he had given charge before to the four angels chap. vii. not to hurt the earth till his servants were sealed: to here he giveth charge and commission to these seven angels to go on when his elect are secured.

There is here an allusion to the high priest under the law, and Christ is brought in using the ceremonies that the high priest used when he went into the temple and sanctuary. So we take for granted, that this is Christ and no other; that cometh and standeth at the altar with a golden censer, &c. 1. Because of his work, for none can claim to this office but Christ alone, to offer up the prayers of all saints. 2. Because of the efficacy or effect of this offering up prayers, it was effectual both for his people, being ac-
in a trial without praying: or praying is a special duty or mean of defence for a trial the prayers of all saints are spoken of here: which in many places are compared to incense and sacrifice, Psalm cxli. 1. Hebrews xiv. &c. yea that all saints pray here, it is not that name who pray not, especially in difficult times when a storm is come or coming on the church, there is no saint but he is a praying saint especially at such a time, and these Christ offereth to the father, though with his own incense; it is the mark of a godly man, Psalm xxxii. 6. For this shall every one that is godly pray unto thee in a time when thou mayest be found; and it is the mark of an Athiest, that he calleth not upon God Psalm xiv. This is clearly holden forth here. 3. That there is no efficacy in the prayers of all the saints without Christ's intercession; they are offered by him, the sacrifice is laid down before him, by him we come to God, Hebrews vii. 25. and xiii. 15. He is the high Priest who only can enter the most holy, and through whom we have access to God; there is no prayer put in his hand, in his center only it is acceptable: for there are defects in the prayers of all saints; the most holy saint is faulty, and hath need of a Mediator to make his peace and preserve it, and to present his prayers: both the persons and the prayers must be accepted through him, and whatever we expect as the return at our prayer it must be expected on account of his satisfaction and on no other ground; and nothing must be suffered to stick to our prayers of the conceit of our worth or of the worth of our prayers. This is much acknowledged but as much slighted; and must pray, as if access were to be had another way, and without being sensible of the defects of, and guilt that is in our prayers. 4. That Christ offereth and perfumeth all the saints prayers less or more. There is no prayer in no saint that he refuseth, whether they be weak or strong, whether they be faint or fervent, with less or more spirit and life in them, whether shorter or longer well ordered or confused and grounded on the promise; and put up in his name they are by him offered, all go in one center, and
all go as in the smoke of sweet incense, and through
him are accepted of God; he taketh the least high,
and putteth it in his censer, and it hath a good favour
to God out of his hand, he refuseth no faints prayer
nor tendeth it back unanswered. Whatevery ye ask
in my name I will do it, John xvi. 23. And the fa-
ther heareth him always, John xi. 42. What encou-
rage-ment and direction how to pray is this? and a
comfort in praying? 1. That our blessed Mediator
receivesthe prayer, putteth it in his censer, and putt-
teth incense with it that he ascendeth alone not in his
blood it appeareth? many right carnal poor feckless
prayers are favour to God on this account, and
none upon another: he is our days-man this should
encourage us. 2. It directeth us to employ Christ
in our prayers, which is to have respect to his suf-
ferings allencry, both in the prayers acceptable and
in our expecting the return of what is asked with,
but respecting ourselves or our prayers except as be-
loved and acceptable in him. 3. It is matter of con-
flation in and after prayer, and ground of quietness
that however our prayers be not much worth, yet
Christ's incense maketh them favour. This being
well considered, would teach us to make more con-
science of praying than anxiously to dispute whether
we be heard or no. 5. There is an excellent conjunc-
tion here between the faints praying and Christ's in-
tercession, as being both useful and necessary to the
obtaining of the believers point. Their prayers and
his intercession go well together, as if none of them
were profitable without the other, at least for a con-
science to quiet it self; a praying man may expect a be-
neft from Christ's intercession while hefall) ip, and
are necessary, but not in a meritorious way: the merit
cometh alone from Christ, but both are called for in
the command, and in the promise God hath knit them
together. It is true, God is sometimes found of them
that seek him not, which is in his own sovereign way
but when we look to the promisses, and the ground of
our expectation we will find them all qualified with
seeking. Ezek. xxxvi. 37. Notwithstanding I will be
enquired of by the house of Israel for all these things:
Let all these be joined together, and separate not:
what God hath unjoined: seeing he hath hidden us
pray, and pray in Christ's name follow that way
and order: for these who either pray, none, or
pray not in his name, cannot expect a hearing: these
are knit together, as well as his satisfaction, and our
faith.

Concerning CHRIST'S INTERCESSION.

THERE is no peace of the fullness of our blessed
Lord Jesus that is more rich in conflation than
his intercession is: and yet it is often suffered to ly
betide even the believer, not being improved to the
excellent use, which doth flow from it, as if there
were no such treasure therein; seeing therefore there
is no fair an occasion in the first part of this chapter
to speak thereof we may essay a little in his strength,
not as if we could unfold this mystery and satisfy
curiosity therein, nor yet as if we were to debate
speculative questions that are raised concerning the
same, intending only to lay open the practical part,
as it tendeth to the believers conflation. We shall
therefore endeavour shortly to speak to these points,
1. In general, To what intercession importeth. 2.
How our Lord Jesus may be conceived now to exer-
cute this office in heaven. 3. If our Lord was in-
teressor before his incarnation. What is the con-
fession that doth flow therefrom, and wherein it doth
conflict. 4. Lastly how this conflation ought, and may
be improved by a believer.

To the first, we conceive there are four expressions
in scripture, which being put together, serve much
to illustrate this of intercession. The first is that, 1
Tim ii. 5. where Christ is called the Mediator, or
mid man betwixt God and man; in which place
express respect is had to the making of our prayers,
acceptable before God. Now this word Mediator
doth import these two. 1. A suitable place in the
person interpolating, to both the different parties, so that
he cannot be said to be stated on either side. 2. A
importeth a work and office, that is to try betwixt
these two parties, that the prayer and petition of the
one may by his mediation find favour before the other
thus is the phrase to frequent, of our coming to God by him. The second word is the fame, of intercession, or intercessor which doth indeed import a guilt on their part, who are interceded for: yet doth imply also the interploing of a worthy party to intercede for such persons and to deprive wrath, and that upon his own account, without respect to what is in them. Upon this ground Rom. viii. 34. a defiance is given to all accroachings, because Christ Jesus maketh intercession. The third word is, that he is called 1 John ii. Verse 1. an advocate; which looketh to Christ's undertaking the cause of the believer, even in a legal and judicial way, and to make it out in ways of justice, whereas the former word of intercession, of itself doth look more like a friendly intreaty. This title Advocate, imperteth his undertaking of their cause and that not only to it is, but to plead it: yea and by office to do so. A fourth expression is Heb. ix. 24. where it is said, Christ hath entered into heaven, there to appear before God for us, which is yet more than the former, because this sheweth the purpose of his entry, which is, as it were to be agent or solicitator, waiting on, and that in our name to answer and vindicate any thing that is imputed to us; or as an ambassador that sustineth the room of such before God; and to his appearing for us, having the perfect commemoration of his by past death, cannot but effectually answer for, and vindicate all in whose name he appeareth.

If it be asked, in the second place, how may our blessed Lord Jesus be conceived to go about this work of interceding or advocating for sinners? It will not be enough to say that his merit and sufferings, do continue to delerue such things, as if his pleading were only the virtue of his merit, which figuratively might be said to plead for good to his people, as Abel's blood is said to plead the contrary to Cain, even after his death this is indeed true; for Heb. xii. verse 24. The blood of the sprinkling doth yet speak, and that far better things than the blood of Abel; but this doth not constitute his intercession to be any part of this office, but doth far rather overturn the fame.

Neither is to be thought, that he intercedeth with such gestures and verbal expression as men use with men, or as he himself did in the days of his flesh, when he offered up prayers with strong cries and tears which did become the state of his humiliation, but not of his glorification. Though this be a mystery, yet we may humbly and soberly conceive it in these particulars.

First, There is in this intercession a sympathy, and fellow-feeling in our Lord, which is the very great ground of this intercession. For, Jesus Christ, though glorified, is yet true man, having the real and true properties of the human nature, which make him capable to be in another way affected with our afflictions and griefs than formerly; yea, not only so, but he was in his own person a man of sorrows, and acquainted with grief, and learned obedience by what he suffered, whereby not only is he Man to sympathize with us simply as a man, but he is a Man experimentally acquainted with grief, and for that end that he might be the more fit and able to succour them that should be in such a case, Heb. ii. verses 17, 18. and iv. verse 15, 19. Again our blessed Lord Jesus being God and man in one person, by virtue of his godhead, he cannot but be ignorant of the least affliction of his people, and by virtue of his manhead, personally united to his godhead he cannot but be affected therewith, especially considering his being taught by experience, for this very end, that he might be a compassionate high priest, and the sooner touched with the infirmities of others. Now this sympathy doth not only rise from the bare speculative knowledge which he hath of others, but it is awakened and entertained by that union of the spirit between the head and the members whereby they become one; so that he that persecuteth the one, persecuteth the other, as is frequently asserted in scripture. From all this there doth arise in the Mediator to consider, an inclination and a natural propensity to have these evils redressed, so that he cannot but desire the removing thereof. And this is his desire being of great weight before God, may be well counted intercession.
Secondly, This intercession of his, may be conceived to consist in his appearing in heaven in our name. Whereby the Son of God, being now man, fifth him, as ready to make appearance for such and such sinners: So his very being in our nature there, speaketh his purpose in reference to this end, and God's accepting of it according to appointment.

Thirdly, It may be conceived to take along with it his declared willingness to have such and such prayers granted: This was a part of his intercession, John xviii. 24. Father I will, that these whom hast given me, be with me, &c. Where his declaring that to be his will, is a prime part of intercession. Now it cannot be thought but that he hath a will to have the same thing executed, which were engaged to him, and these particulars, which the necessities of his people shall call for from him granted, and that the Mediator should will such a particular, for such a person, and in an inconceivable way of his adoring the Father, present the same before him, is no little part of his intercession.

Fourthly, In all this, there is an holy and reverent, though inconceivable adoration, whereby the Mediator, now at the Father's right hand: and being in that respect less than the Father, doth in all his appearances for us, as being the Head of the body, adore the sovereignty, goodness, wisdom, &c. of God, with a respect to the covenant of redemption. His paying to his disciples oftener than once, I will pray the Father for you, doth imply some address to God, though we cannot conceive the manner thereof, even in reference to some particular persons; and some particular cases, and he being set at the right hand of majesty, cannot but adore that sovereign majesty.

There are some other words in scripture, which seem to import something in reference to this intercession, as that, Heb. 10. ver. 13. He is expecting till his enemies be made his footstool, and that he may seem to be longing to have his body perfected, which is his fulness, and that in his prayer, John xvi. 24. Father, I will that these that are given me, may be where I am, &c. Where he may seem to be longing to have his body perfected, which desire certainly he hath not laid down. But these and others may be reduced to some of the former branches, therefore we shall propose no more.

It will be some difficulty to clear, if Christ before his incarnation, did execute this part of his office, and with what difference he doth it now. The scriptures indeed if the New Testament do speak of Christ's intercession, as not only posterior to his incarnation, but also to the whole state of his humiliation, which is often spoken of as that which doth qualify and fix him for his office, yea the scriptures do even presuppose his resurrection and ascension, yet as it cannot be denied that Christ was intercessor on earth; though he was not in the forementioned manner, appearing in heaven, so it cannot be denied that Christ did execute this office before his being man, for he was mediator, king, priest, and prophet before his incarnation, neither can any warrantably say, that believers did want this conformation; and in scripture we will find some grounds bearing forth all the essentials of intercession. As first, In that place of the vine dressers interceding with the master, Luke 13. we have the Mediators reverence interposing represented to us, and that before his incarnation, before what is holden forth by the typical services, as praying towards the holy temple, the holy oracle, the high priest's intercession, as well as offering sacrifice, and such like do evidence, that respect is had to Christ's intercession. Secondly, We will find his sympathy and being affected with the condition of his people. That is a word, Isa. 43. ver. 9. In all their affliction he was afflicted, and in his love and pity he redeemed them, and he bare them, and carried them all the days of old. This speaketh a sympathy, flowing from a covenant relation, even before he was incarnate. Again Prov. viii. ver. 31. he speaketh of his delight and rejoicing in the habitable parts of the earth, that is, in those that were given him and even in the places in the manner where they were to reside. Which sympathy seemeth to flow from the very appointment of him to be head to such a number. Thirdly, He being then Me-
diator, could not but be advocate, and have his judicial appearances for his people, there being no less need then than now. Fourthly, As what concerneth his willingness to have his people well at that time, cannot be denied from that one place of Isaiah just now cited, to neither can his intercession be denied.

If it be asked, Where the difference lyeth? We answer especially in these three or four, First In the ground of the intercession. It was then done in virtue of the sacrifice to be offered; now it is performed by, and grounded upon, the virtue of the satisfaction that is already given and finished upon the cross.

Secondly, There is a difference in respect of the blessed intercessor, who being then God, hath now taken a new relation to him by assuming our nature in one person to his divine nature, whereby he is not only capable in a more suitable way to sympathize, but actually hath submitted himself to suffer for this end, as was formerly hinted. So that though he cannot have larger bowels than formerly he had, yet hath he now a new experimental way of being affected with our griefs, and being provoked to heal the same. Thirdly, There followeth a difference in his manner of interceding, which is done now in our nature, for in it he appeared before God, also toucheth our ills, and his sympathy with us, are more suitable to our nature, and do more experimentally impress and affect him than before. Lastly, There is this difference, that though before there was conflation to his people from his intercession; yet it is so often and fully inflicted on in the New Testament as was hinted, that then this sympathy flowed from his deputation and appointment, but now from his humane nature and the experience thereof.

To come then to speak of that conflation and the grounds thereof. There is need here of a spirit dipp'd therein for sitting to conceive and speak aright thereof. However that it cannot but be a ground of great conflation may appear from these considerations.

First, From the consideration of the blessed interced-
Thirdly, We may consider the comfort of this intercession in respect of the extent and reach thereof; which we may point at in these four, first, in reference to all cases; it is a great word Isa. lxi. In all their affliction he was afflicted, &c. and this was even in the days of old before the word was made flesh; and therefore it must be conceived to be much more fresh and lively in so far as concerning that sympathy which the human nature had with it. Secondly, This extent appeareth in respect of persons; for all that will make use of Christ and come to God are admitted; neither was there ever a sinner that offered to make use of Christ in approaching to God or sought to have peace with God through that midst, but this intercession did bear him through; as that great word is, Heb. vii. 25. He is able to save to the uttermost all that come to God by him, seeing he liveth for ever to make intercession for them. And if men will not make use of Christ, they do in this forfeit their own mercy. Thirdly, The reach of this conciliation may be considered as to the degree; it is salvation that cometh by this intercession; It is from every evil and to the uttermost so that more cannot be imagined, as that same word is, Heb. vii. 25. He fayeth to the uttermost, or unto perfection. Fourthly, Its extent may be looked to in respect of the parties against whom Christ intercedeth. There is no party but this doth give a daith unto it, whether devil, challenge, temptation, or what else: upon this the triumph proceedeth, Rom. viii. 33., 34. &c. Who shall lay any thing to the charge of God's elect? which is a defying word to all; and these are the grounds, it is God that justifieth; it is Christ that did it, yea, rather hath arisen again, fitting at the right hand of God, where this of intercession clootheth the triumphant defiance given by the apostle. All which being put together can it be but comfortable, that there is such a compleat delivery whether from sin or misery, and that of whatsoever sort.

Fourthly, The conciliation of this intercession may be considered in respect of its efficacy; for, as Christ can refuse no cause put on him, but must intercede, being employed; so he cannot but be heard always, as he faith himself, John xi. and so his promise is. Whatever ye ask in my name, it shall be done unto you, John xiv. 13., 14. yea whatever ye ask in my name, I will do it; where the intercessors being the executor of what he pleadeth for, it cannot but be comfortable, and it is suitable to the terms of the covenant it should be so.

Fifthly, We may consider the sovereignty and free-nesses of this intercession, which tendeth not a little to the conciliation of God's people; for in the exercise thereof, our blessed Lord Jesus hath not tied himself to, wait on our prayers, or on our fight and sense of, or weightinesse with our own evills either of sin or misery, but often his way appeareth to be very gracious and sovereignly condescending that he answereth before we call, Isa. lxi. 24. and that he interpreteth, even when we are like fruitless trees troubling the ground, Luke viii. and when we are secure, not minding the snares the devil is laying for us, as Luke xxii. 32. he prays for Peter that his faith fail not he in the mean time not knowing any such snare. Hence, in the scripture, grace is exalted, and sinners are invited to come with boldness thereunto, upon this ground of Christ's intercession as much as any; so when the compassionateness of this high priest hath been spoken to, this conclusion is drawn from it, let us therefore approach with boldness unto the throne of grace, that we may obtain mercy and find grace to help in the time of need; here grace hath a throne, and he that seeketh upon this account, may expect to find mercy and grace as that which aboundeth most under this dominion and about this throne. It is from this ground of his intercession that so many evils are prevented and kepted back from the people of God, which have arisen at their door; and where the mercies which we obtain, and that without any direct petitioning of the Lord for them, and the many evils which we are liable to, and might and would come, if the Lord prevented not, we ourselves in the mean time being
but little watchful to have them prevented; were these
I lay, considered how much? O how very much
would we find ourselves obliged to the intercessor
from whom his people have all these? Yea, if we will con-
sider this freeness more nearly, we will find, that this
intercession and sympathy, is not broken off and made
less because of the believers fin; but is in some respect
the more stirred and provoked, because this sympathy
floweth from the relation that is betwixt head and
members, which sin doth not cut off; and it is as
with a tender natural parent, who cannot but be af-
fected with the child's faults, even though he hath
themselves brought them on himself; yea, his very
failings do touch and affect: so our high priest's sym-
pathy, is not only in crosses, but it is to have pity on
the ignorant, and compassion on them that are out of
the way, Heb. v. and thus the very fin of a believer
affecteth them so, that he cannot but sympathize and
be provoked to sympathize with him.

O what a wonder is this, the more fin, the more
sympathy! which ought to make believers humble,
and yet exceedingly to comfort them under a sinful
condition; for it is written, If any man sin, we have
an advocate, 1 John ii. 1. whereby, in some singular
manner, Christ's intercession is suited unto, appointed
and designed for sinners.

The last thing wherein we shall consider the con-
flation of this intercession, is the sympathy from whence
it floweth, and it carrieth it along with it; this is a
main ground of conflation, which doth sweeten all
the rest.

We may consider this humane sympathy, either
as it giveth a ground of conflation to us, or as it
doeth some way make us more capable to conceive of
the conflation that doth flow from the consideration of
the bowels of Jesus; both which tend to our actual
comfort.

That there is an humane sympathy in the Man-
Christ with the believer, cannot be denied, the scrip-
tures whereof some passages have been cited, are so
clear. Only we shall give some properties thereof, for
helping to understand the same so far as we can reach.

First, Then we say, It is a real and humane sym-
pathy: when we say it is real, it doth not only import
that he knoweth the afflictions of his people, nor only
that he mindeth to help them, which two do agree
to the Lord Jehovah; but it importeth a sensible, na-
tive, and a natural touch of these evils, for he is not
one that cannot be touched with the feelings of our
infirmities, Heb. iv. This is as one brother is af-
fected with the straits of another, especially straits
that himself hath formerly felt; this must needs be af-
fected as that which followeth the reality of Christ's
Man-head, who as such cannot but be supposed to
have what properties are belonging to a man.

I called it humane sympathy, to distinguish it from
that figurative sympathy which is applicable to him
before his incarnation. This sympathy is really for
kind such as one friend hath to another, a father or
mother to their children, as frequent expressions in
scripture doth hold forth; and it is the believing of
the reality of this humane sympathy, that openeth the
door to all the following confections, viz. that our
Lord Jesus hath a humane heart stirred and affected
in that same manner, yet unconsciously holy, as ours
are towards our friends, and children in their necessi-
ties. And though Christ be glorified, yet ceaseth he
not to be true man, and so not to want this sympa-
thy.

Secondly, This sympathy is infinite in him, it hath
much muddines and bias in us; yea, through fin it
is much obstructed and cooled, so that selfishness
drowneth much of this, or miscarrieth it in the exer-
cise thereof; but with our Lord Jesus it is not so, he
is every way pure, who knew no sin, nor was capa-
bale to be tempted thither. Therefore his sympathy
must be the more excellent, in that it cannot miltake,
or miscarrieth in reference to any object it shall have oc-
casion to act upon.

Thirdly, His sympathy is perfect: and though
while he was on earth, there was a purity beyond
what we can conceive; yet, being now exalted to
glory, even in his human nature as all, that is in him,
to his sympathy and bowels must be much more thi-
ning and glorious, as being now at the height of all perfections that may make a true man, in the most excellent manner to sympathize with others. Therefore if we could conceive the earning of the bowels or sympathy of a hundred natural fathers or mothers towards their children in difficulties, yet all is nothing to this our exalted prince and Lord, Jesus Christ, whose affections stir him, though more inconceivably yet with more tenderness, faithfulness and dear respect to the good of his people.

Fourthly. This sympathy is the sympathy of a man whose God and man in one person, having both natures personally united; and what can be more for conformation and for the commending of this to believers, for his qualifications cannot but be at the height of perfection; so there can be nothing hid from him, and he will not fail to be touched with them and sympathizes whether they themselves be touched with it or not, whether they know them or not, or whether they make address to them or not, even as a tender mother will be affected with her child's hazard though it doth not complain. And by this, the believer hath not only affections to be warned by the consideration of Christ's sympathy, and humane bowels; but also hath a ground to lay his faith in diving in thee, and comforting himself in thee, because they are bowels of a person who may be opened to, and rested upon, as no mere man can be.

Lastly, This sympathy of the human nature Man-Christ, is agreeable unto his divine will; for, though there be two natures, yet there is but one person, and though he hath different wills, yet he cannot have opposite wills; and therefore what he may be conceived in his will as pity to will to us as man, that same must be conceived to be made efficaciously to us, as his God, which is the conclusion of this conformation.

Again we said, this humane sympathy may be considered as it puttheth us in a capacity to conceive the conformation that cometh by him; for the more spiritual an object be, the less do we conceive of it, and when the scripture speaks of the Lord's bowels and sympathy, that is not easily reached or conceived. But when the bowels or sympathy, of a true man spoken of, we are more able to reach that and know what it is, and so are more ready to be affected with the conformation that is puttheth with us. We conceive it is no little part of the believer's conformation, that in God's condescension, this sympathy is so moulded as to keep still the properties of the human nature. Now the believer hath in it as were his brother, that yoked the breasts of his mother; now he hath him as his friend, having the same affections and qualifications, that he himself hath, yet finiseth; now he may sometimes gather from his own affections within himself, the earning of the bowels of Christ or a resemblance of what is in him, and may conclude, 'O what vast bowels and sympathy must be in him!'—And yet all this is but a poor hint of the excellent and strong conformation that this part of our Lord's priesthood furnishteth. What shall Jesus be, when known and possessed? And what might his people be in the triumph of a comfortable life, if the breasts of these confections were filled by them?

The last thing to be spoken to, is, How this conformation is to be approved by believers; and though this be the main use of all, yet how great difficulty is to get hearts up seriously to be in love therewith, and to be longing to be made dexterous in the improving of it? The truth is, except that one spirit touch our hearts with some impression of that sympathy, and kindle something in us, it will want its native luster.

The first general that we would propose is, That men would study to know the fulness that is in Jesus, that they would consider the high priest of our profession, Heb. iii. 1, and endeavour to be acquainted with his excellency; and in particular with this, so there may be a thoroughness in the faith of these truths, whereof I fear there be too much ignorance and unbelief in the visible church. O that men were truly convinced, that Christ hath such an office, and that now as man he doth with a humane sympathy perform the same! I suppose there are even many, not amongst the worst Vol. II.
who yet all there days have been without the benefit of this, because they have never known him, nor considered what use should be made of, and what benefit doth flow from the Mediator’s being man, but do still carry in every thing, without respect thereto; and it is like, that even many very gracious souls have but little spiritual skill and dexterity in this matter.

Secondly, In our addresses to God, faith would be exercised on Jesus Christ, even in respect to this part of his office, that is, as there is a resting by faith on Christ’s satisfaction, for attaining of pardon or what else is needful; to there ought to be a resting on Christ as intercessor, for the obtaining of what we are petitioning for before the throne. This purchaseth the obtaining of what we are of ourselves, and giveth the credit and glory thereof unto him.

Thirdly, Faith would not only respect Christ simply as an Intercessor, but as an Intercessor who is Man in our nature, who hath experience of infirmities, and tender human sympathy towards us. The neglect of this, maketh Christ look like a stranger, and maketh the soul anxious even in its addresses to him.

Fourthly, Upon this consideration there ought to be access with holy boldness, the heart exulting in its approach to God, that it hath such a new and living way as the vail of his flesh, to approach to God by. It is often not only spoken of, but commended in the scripture, especially in the epistle to the Hebrews, upon this ground, as chap. iv. ver. 16, and x. ver. 19, &c. Were this considered, it would banish the dropping, heartless approaches that believers make to God through Christ, as if they were coming to a stranger, whereas they approach a brother, to a brother really and sensibly touched with their infirmities and affected with them, as any brother on earth is with the infirmities of another.

Fifthly, The heart would keep confidence on this account, as to the event, however it be for the time: can it be but well with one with whom Christ so sympathizeth? And ought not they then to comfort themselves in the hope of an outgate? Paul triumpheth upon this consideration, Rom. viii. that though there should be persecution, nakedness, sword, &c. yet they should not hurt him, nor separate him from the love of God in Christ Jesus, but that over all he should be a conqueror; yea, more than a conqueror. This were well becoming a believer in straits, and were suitable to this ground of strong consolation; and this confidence is to be extended unto all sorts of things which may mar the believer’s consolation here.

Sixthly, It is even requisite to have the exercise of spiritual sense for the right improving of this consolation, so that believers would carry upon themselves a little copy of that sympathy that is in Christ Jesus and have still upon their spirits an impression of the reality thereof, that by meditating thereon, in lying down, rising up or walking, &c. The heart may be refreshed, and that excellent box of ointment; may cast a favour; neither can it be, that poor believing sinners should be without unspeakable refreshment and consolation conceive Christ Jesus the blessed Mediator have such thoughts of them, such care of them; in their straits, such an touch of an fellow feeling with them in their infirmities, as that a reproach upon them, a cropt or strait, a hazard to sin, or an actual fall doth touch and affect him, as the fall or strait of the child of a tender mother, and that we may with as great boldness approach to him, and have as confident an expectation of a hearing with him, as children may to their most dearly loving mother. Who can think of these things and not be affected? And were believers more in the thoughts of these there would certainly be more comfort.

Seventhly, This would be to the believer the last refuge, and whatever comes, it is never to be looked or retired from, but when all looketh dark about, he is here at anchor, and on this intercession and sympathy to cast himself, and that not without hope; that he who is a compassionate high priest will give proof thereof, and even in the same particular. In a word, this consolation might be improved against want and private straits, because then his bowels are awake, most stirred and warmed; and it is fortress against the terror of death, seeing he died, and therefore hath the fresh-
er sympathy in that chace. It were even good, believers were acknowledging themselves defective in this, and would endeavour the amending of it; wherein there is hopes that this compassionate high priest would further them and furnish them with other sort of helps and directions. To him be praise for ever.

LECTURE II.

Verse 5. And the angel took the censer and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunders, and lightnings, and an earthquake.

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.

In the beginning of this chapter we find our Lord Jesus taking of the supposition and restraint, and making way for the breaking loose of that judgment, which in the last chapter he had restrained. Our Lord Jesus Christ in the great angel of the covenant, hath a double end in these verses, viz. the 3, 4, and 5. 1. To provide for his people, and to make them and their prayers acceptable to God as the bolt guard against the coming storm. And this is part in the former two verses, viz. the 3. and the 4. 2. To give the word and sign for the angels to sound the alarm, but these judgments restrained by the four angels chapter vii. might fall on; this is performed in this fifth verse, wherein are two things. 1. The sign given. 2. The effects.

1. The sign; that he filleth the censer with fire of the altar and casteth it into the earth; whereby both the sign is given, as if he had now done that, for which he had inhabited them to hurt the earth, till it was performed, chap. vii. and the nature of the judgment pointed at in three things. 1. In the object of it, it is cast into the earth, by the earth we understand the visible church so called, Matt. xii. The field, or world; because as the world containeth all creatures, so it containeth all professors good and bad. It is the same earth the winds were not to blow upon, chap. vii. 1. Now they are let loose; and it is such a earth as hath trees, grass, and green herbs growing in it; some whereof do wither and are hurt and carried away with this storm, some are still lively and kept safe under God's seal, from it, as chap ix. 4. whereby it is clear, that by trees are meant men feared and unfeared, which are no where but in the visible church: and this to be remembered in application of the trumpets afterward. 2. The sign, expressing the nature of the judgment, is set out to be fire casten, &c. casten of fire. Ezek. v. 2. Is holden forth to be denunciation of judgment coming and the Lord's departing from his temple; and so we take it to signify here one last judgment of a spiritual nature coming on the church. 3. It is laid to be taken from the altar: to shew, what sort of a fire and contention it is, or, whereabout it should rile: not about external civil things, but spiritual, according to Christ's word, Luke xii. 42. I come to send fire on the earth, &c. which being compared with Matth. x. is clear to be divisions and variances about religion, kindled by a mistaken and misguided zeal in some, and by a passion, pride, and enmity in others; it is kindled in the church, and floweth from the altar, and these that serve at it, and spreadeth in others, this is other ways expounded by some, as Christ's sending forth his spirit, and grace, like fire in the hearts of his people; but 1. This agreeeth not to the scope; for immediately the angels preparing themselves, as taking the word to be given them by this. Nor 2. Both agree fo to the event or effect, which certainly is terrible, and expounded through this book, chap. ix. and xii. ult. voices, thunders, and earthquakes set out God's terror, especially considering how they are linked together.
er with judgments. And 3. It agreeeth best to the sign of calling down the fire from the altar, which is opposed to his gracious sending up incense added to the prayers of all saints, in the verses before; and this followeth as his rejecting and casting back such services, as it were of others beside his saints, there being a great difference between incense ascending and fire descending; and Christ's using the same instrument as the center; for both sheweth, his doing it as Mediator, having all power in heaven and in earth, and therefore it is said Luke xii. He came to send it not only occasionally; but by his overruling, guiding, and timing of it, and expressly, as it is a judgment, it is said 2 Thess. ii. He will send them strong delusions, &c.

2. The effect of this is answerable, in the close of the verse, there were voices, lightnings &c. which shewed some terrible effect and sign that followed: for though thunders, &c. may some times be as an evidence of God's hearing prayer 1 Sam. xiii. 16. yet considering how otherwise it is taken in this book, see chap. xi. 14. and xvi. 18. and that they follow the calling of fire on the earth, and that the angels immediately found, who till now were restrained, we cannot but look upon it as a word given to them to make ready and immediately upon the back of the sign, the seven angels prepare to found, upon which fire and other judgments followed; &c. and if it be asked why not before? It is intimated they waited for orders, and the sign and command which now they get. 2. Further Observe, There is in these effects a gradation, and the sharper and fiercer, is the less. And these steps may be for a little sum of what was to follow by the founding of the first four trumpets, especially as will appear.

Observe 1. In this with its order, comparing it with what went before Christ's intercession, and the intercession and the saints praying, that judgments, even spiritual judgments of error, schism, division, &c. may follow a praying time and a praying frame of God's people, I mean on the visible church, while the godly are serious in prayer, and hypocrites but dissemble. There may follow very great spiritual judgments on a church after a praying spirit hath been on the Lord's people in that church. All the saints have been praying before, though they were not acceptable, but through Christ's intercession; and yet, upon the back of that, followeth this judgment. Experience hath proven the truth of this, and it floweth partly from the malice of the devil, that worketh and rageth the more, the more inflamed and earnest they be with God; partly in the judgment of God, plaguing godlies and formal hypocrites who in a praying time join with the godly, but as it is 2 Thess. 2 have not the love of the truth nor a practice suitable to it; and the more that such pray, they draw on the more guilt accidentally, and there is the more giving up to be discovered, and partly God may be fore-warned, and fore-arm his people by such a frame against such a storm. What marvel it if after our purity and praying, such a judgment come to discover a multitude of graceless profane hypocrites, and counterfeit dissemblers, and to give them a fill of their own ways that were not in love in his? Beside God's peoples praying for Christ's kingdom flourishing and his peoples prosperity, will haften judgment on them who do not grow in it. Often inward enmity at the right way, when it is not received in love, though it may be in profession, is plagued with outward outbursting in wrong ways, more than if there never had been profession. 2. This fire cometh from the altar, Observe, That there is a fire that cometh from the altar that hath right terrible effects, i.e. by such instruments, concerning such a subject as belonging to the altar, and followed that way. Or this contention and strife about spiritual things amongst churchmen, and flowing from them to others, is a very sad judgment, and hath very terrible effects; it moveth marreth the beauty of the church, it obstructeth the spiritual growth of God's people, and burneth up all their spiritual life. Lord save us from this judgment and make all his servants and people wary of the kindling of it, and make us more earnest in prayer, that God would quench what of it is begun, lest it go on and consume us. Observe 3.
That these spiritual judgments are ordered and timed by Christ, who setteth bounds to them. His sovereignty reacheth these things, the fire cometh not till he call it; the trumpets sound not till he give them orders. 2 Thes. ii. he sendeth strong delusion: Luke xii. 46. I came to send fire on the earth: though the sin be lying on them, and others be instrumental in it, yet the delusion cometh not by guess; and when God in judgment placeth, he hath his own way of ordering and timing it, as he thinketh meet; and were not his bridle put in the mouth of this judgment, we had been more confounded with it ere now.

The fifth verse floweth, to what purpose this was; and in it, it is said, The seven angels prepared themselves to sound: Why not at first? when the trumpets were given them? Ans. Because, as we said, they waited for orders; and now, orders being given, they delay not, but fall to do their duty: Yet, 1. By preparing either themselves, or their instruments for it. 2. By keeping due order, and not confounding their commissions, and the timing of these, neither precipitating without commission, though furnished with gifts, nor rashly, and confusedly going about it, but with preparation and order.

Which things are certainly mentioned for imitation, that those who pray for grace to do God's will on earth, as is done in heaven, may take this as pattern, especially such as are intrusted to be heralds, and to sound his trumpets.

They are set apart and designed for this office; so should ministers, they should look well they were designed for this office, and have their calling clear, as these seven angels were separated from others to this work. 2. The trumpets are given them, that is, they are furnished with gifts; whomsoever he designeth for an office in his house, he furnisheth them, and giveth trumpets to all whom he calleth to sound. 3. When they have gotten trumpets he commands them to sound: it is not gifts that warrant men to preach, but they must have particular orders when to do it. The word must be taken from his own mouth, when, where, and how he shall order it. They are prepared, advised and wary in going about the work when they are called to sound, God's giving of gifts and orders to exercise them, it is not enough, except men prepare themselves to the work, and be advised and wary of going about it, as Paul to Timothy, 2 Tim. i. 6. Stir up the gift that is in thee, etc. 5. They are diligent and faithful in their execution when the have gotten orders and prepared, although the message be heavy, faithfulness and diligence is a good property of a minister of Christ. 6. They keep an orderly way of proceeding in discharging their duty, every one in their station, and not in a confused way, so it becometh ministers. And ministers being reckoned to angels, and their giving warning to the founding of the trumpets, their office and duty may be thus pointed at here. Last, 1. Sounding of a trumpet, implieth distinctness 1 Cor. xiv. and flatfulness and power in the manner of carrying their commission, giving alarm convincingly and plainly, which notably agreeth to ministers.

Followeth, from the seventh verse and forward their founding: where there is in every trumpet, 1. The founding. 2. The effect or consequent of the founding; and that is the judgment that followed. 3. The object of the judgment, the earth. And, 4. The extent, fruits and effects of the judgment.

To understand more particularly this prophecy of the trumpets, which is an hard place, and needeth God's special direction in it, which we humbly desire, we permit these considerations or observations, which may in some things fix us in the opening of it.

1. For its beginning, rise, and close; it is cleared before, to rise after the breaking of that little peace the church enjoyed under Constantine, and to close at Antichrist's begun fall, when he is brought to a height, and the vials begin to be poured out.

2. It is not only contemporary with, but hath respect unto the prophecy of the beasts, chap. xiii. and chap. xii. verse 7. As also the rise and close of that prophecy of the beasts, will fall under the same times and marches: whereby it appeareth, considering also...
Chap. vii. 1. &c. and what we said there, they do most directly belong to the church, and that in spiritual trials.

3. Consider, that the fifth trumpet looketh clearly to Antichrist and his discovery openly, as appeareth by comparing verse 4. chap. ix. with verse 8. chap. xiii. the same persons, and by the same mark, are kept from the spiritual hurt of both: as also, that the fifth trumpet bringeth the Mahometans upon the back of that, the Turks being raised as a scourge for the idolatry of the former, which are the first two great woes; and the first four are lesser in comparison of these. Now, this discovery of Antichrist, will be about the six hundred year, or a little after: the first four then must proceed that time, and continue the state of the church from the three hundred or thereby, where the seal is closed till that time.

4. Consider that the main drift is to discover that defection of the visible church, in declining by steps from purity in doctrine and simplicity in worship, which endeth in Antichrist's height; and also consider as if it penitential, every step of their sin and defection bearing in God's righteous judgment, penal, including in it some spiritual plague, and carrying along with it, or on the back of it, some temporal judgement on the world, and execute or trial on the godly, especially under Antichrist.

5. Consider, that it doth not so much point at particulars, either of things or persons, as to shew the general state of the church in these successive times by whatsoever instruments or events of all sorts, having influence on her declining, and especially as they make way for Antichrist's growth, by weakening the church, or shaking the empire: which being the main scope, is more clearly insisted on in the vision, chap. xii., xiii., and xix. Therefore may they in part, be of a mixed nature, as they stand in reference to this scope.

6. It is observable, that as in all the other changes of periods, so in this, the overthrow of the visible church is compared to the overthrowing of the world, and plaguing the earth, sea, rivers, sun, moon, &c. There are three worlds mentioned, which successively are defaced by the three principal prophesies of this book, the heathen world, it is overturned together, chap. vi, under the sixth seal. 2. To it succeeded the christian world, when religion hath liberty, and the countenance of the Roman authority: this is defaced successively under the trumpets, by that world's declining to be Antichristian, and by his getting authority and power on his side, and bringing the church witnesses and saints low. This papist, or Antichristian world is destroyed under the vials, in the same expressions, of sea, earth &c. All which states of the church in the empire, are compared to different worlds, and their overturning or defacing, to the changing of the world, which suffereth change.

7. If we will look to the trumpets, as the effects follow them, and to the vials, and their effects, there is a great suitableness between them, and to the vials, the first trumpet is on the earth, and to the first vial poured out on it; the second on the sea: the third on the rivers, in both; to the fourth on the sun. The fifth trumpet bringeth out Antichrist as on his throne, the fifth vial is poured out on the earth, or throne of the beast: the sixth trumpet lootheth the four angels at Euphrates, the vial drieth up that river, whereby it appeareth, that God destroyeth Antichrist in that same method he grew, and cleareth his church as he was in several steps darkened, obscured and troubled; that as Antichrist brought in a new counterfeit church or world by degrees, overturning what was before, so shall he be destroyed. And therefore as the destruction of Antichrist and his world, is clearly intended by degrees, overturning what was before, so shall he be destroyed. And therefore as the destruction of Antichrist and his world, is clearly intended by the vials: to this world, which is overturned here, must be understood of the visible church, on whose ruins that Antichristian world was erected, seeing the rise of Antichrist inferreth the defacing of the church, and that by the same steps and in the same method, as his ruin followed by the vials. Neither can there be any other
reason given of the accurate resemblance which is between the trumpets and vials which yet cannot be thought to be without reason; neither can there be an overturning of the Antichristian world, till it be built; nor can it be thought to be built, but under the trumpets, viz. the heathenish world is past and the Christian built: yea after the Christian world beginneth to decay: all which fall under the trumpets for two of those worlds cannot stand together, yet still one of them followeth upon the back of the other, so as the overturning of the heathenish world, supponeth Christianity to succeed: and as the destroying of the Antichristian world by the vials, supponeth purity to succeed, so here the decay of the Christian world supponeth the Antichristian to succeed. All which being put together, 1. It is clear that the declining of the church from purity and that the rise and discovery of Antichrist is the main scope of these trumpets. 2. That we expound earth, mountains, waters, sun, &c. to be someting in the church, bearing an analogy to these things in the world.

8. Yet we say, these trumpets are not to be so bounded, as if the first were contemporary with Antichrist's discovery and sensible rise, which is in the fifth; for, then there would be a great voice in the prophecy, in passing over many considerable events in the church during the second three hundred years, wherein truth and Christ's kingdom were much concerned, which we conceive would be omitted in this prophecy; and yet no where can be thought to be set down we are therefore to look on them as they hold out the churches first storms after the world became Christian; and whereby she was exercised during the time of Antichrist's secret and unseen working, who took occasion from all these to fit himself; and by all which the world was by degrees disposed to receive him, who after the first, four, trumpets, found to stop out under the fifth, and this we conceive to be the reason why the first four trumpets are distinguished from the last three which contain the history of Antichrist after his full manifestation. From which considerations, we suppose it is clear

1. That these trumpets denote the state of the church with some order of time. There is certainly order in three last trumpets, in respect of themselves, and in respect of these which preceded; and therefore, it is not for the clearing of them, to expound them of kinds of heresies in a confusion, as agreeing to any time. 2. That they do not principally intend temporal changes on the Roman empire, as the object of these mutations or as vindicative on them for their former perfections, though these spiritual ills be set out in expressions suitting temporal judgements, even as the churches dispute with heretics, are set out by fightings and such like for the saints and witnesses especially, suffer temporally here, when all the world otherwise rejoiceth, chap. xi. It remaineth then that the object is the church-visible; the nature of them is spiritual, principally as is said before with temporal exercises on the church, and judgments on the empire.

The order and sum of trumpets then we conceive to be this. The four first trumpets which comparatively with the other three following are the lesser woes, hold forth the churches declining and weakening from under Constantine as was touched before about the three hundred and twenty year or thereabouts when Antichrist had his working under ground till his discovery which is the fifth trumpet about the year five hundred and some odds, hold out in these firsts. 1. What was set upon in all these trumpets and in what order? 2. By what means? 3. With what success and fruit?

1. Enemies publickly set upon the very foundation of Christianity, without which a man is no Christian as if Christ by nature God if he was phusis Theos, in opposition to Arius of the same alliance with the father, though a different person, which who believed not in the primitive times, was justly accounted no Christian. This was done by discovered and open heretics, such as: Arius, Macedonius, Eutyches, Nestorius, &c. striking all of them at the persons and natures, of our Lord Jesus. This was a violent storm, striking at the foundation, and took away
many professors of all sorts yet the earth itself flood like a rock, though trees on it were burnt up. All these heretics were rejected by the church, and condemned by the first four famous general councils. The first, whereof was convened at Nice by Constantine, about the year 325, wherein was condemned the heresy of Arius, who denied the godhead of Jesus Christ, or that he was by nature God as the father was, though he accounted him more than a man, and so different from Photinus. The second was at Constantinople by Gratian and Theodosius, Anno 380. In this was condemned the heresy of Macedonius, who denied the personality of the holy Ghost, the third person of the blessed trinity; the followers therefore were called pneumatomæi, i.e. fighters against the spirit. The third was at Ephesus, under Theodosius the second, anno 431. It condemned Nestorius, who made Christ to have persons as two natures. The fourth was at Chalcodon, under Martianus, anno 451. This rejected the doctrine of Eutyches, who, in opposition to Nestorius, attributed to Christ but one nature, thus confounding his natures, as the former had divided his person. In the computation of these times, it is not to be expected, that we can be so peremptory, there being some little difference among authors, according to their various timing of events, yet without any material prejudice to the truth of the history. This is the first trumpet.

2. This form being by discovered enemies, Satan cometh not so good speed, he essayeth next the corrupting of government, by removing of which, he might have fair access to what he pleased or intended to bring in afterward. To effectuate this, he inflameth the church men with pride, and from it, wakeneth contention, as once he did among the apostles whereby the work of God was much retarded, and poor souls stumbled, and the ordinances of Christ especially government corrupted. Who would see this, may read Pleseus mystery of iniquity about the four hundred year, and what dealing there was with the evil church, and fallifying of votes of synods, and that of

Nice, proven from authentick copies, for that end found by the fathers of Africk, may be seen Cent. Magdeburg; yea and also of Baronius. This prevailing, the mountain taketh fire, and becometh low in its grandeur and spiritual weight and credit, and all are infected with this to be more about outward pomp and inward power, about earthly things more than spiritual. This is the second trumpet.

3. The devil, having prevailed this much by church men, setteth on next, to poison fountains and rivers which men drink and live upon; doctines were somewhat clearer before, and fundamentals were not easily overthrown, while government and unity were in force. Now he poisoneth found doctrine in the mouths of ministres; and free will, justification by good works and external holines, merit, dispensations, penances, purgatory, sacraments, opus operatum, specially traditions are brought in: whereby the wholesome word was corrupted in many places of the world, and its native purity as lost; and instruments were made use of in this, who once seemed to shine in the church, as Pelagius Origen, &c. This is the third trumpet.

4. In the fourth trumpet, the light is further obscured, and the beauty of pure doctrine in the church darkened, the scripture is vailed and kepted up, ignorance fostered, tradition is brought instead of scripture will-worship and ceremonies for the practice of holy duties, &c. Whereby the glorious light of the gospel and of the church was darkened and grew dim, making way for antichrist's rising, though it increaseth much more under him, yet even then men were more taken up with monkishness and these toys, than with things which were profitable, out of which darkness antichrist, at last flaret up, and took it on him in the fifth trumpet. Whereupon follows Moman in the sixth; his and the world's house until the vials make a turn, and this height of antichrist be brought down even as he rose; which vials of the earth beginneth with the seventh trumpet.

This series agreeth well with the types, and also with the truth of the event in the matter of fact, as
afterward succeed, and so the church is wasted, blasted, and way made for antichrist by these four; and therefore there can be no unwarrantable in speaking thus of them, it agreeeth also well with the scope, in stating antichrist’s rife in these steps: only take that advertisement which we gave on the seals, that though there be an order in the rife of these things, one after another, yet neither would be permanently in timing it, or ascribing it to particular events, nor yet think that one endeth or goeth away when another cometh, nay they continue together, and do complete the churches darkening and as it was with the dispensations under the seals; the first continued till the last, but had order in its rising so here.

And though something of the latter trumpets might be working even as soon as the former, and no doubt the fifth began to work soon, yet the trumpet looketh at such a thing in height or its discovery, and so the second was working under the first, but did not break out till the first was then somewhat proceeded.

We come now particularly to the angels’ founding.

The first founded in the seventeenth verse, where we are to consider, besides the founding, these three things:

1. The judgment threatened, or the sign of it, fire and hail mingled with blood, a very great storm. 2. Its object, the earth. 3. The effect, the third part of trees and all green grass was burnt up. It is like it alluded to one of the plagues of Egypt, whereby much desolation was wrought, here it signifieth a spiritual storm, called hail, partly because it is cold, blustering and terrible nature, especially in these countries, it being the great cause of barrenness and unfruitfulness, then, partly because of the hurtfulness of it, and it signifieth that which hereby in general floweth from and carrieth with it, viz. coldness in practice of religion towards God, and affections towards others, making men cold within, and barren and unfruitful without, but this hail is not an ordinary blast and storm coming impetuously, though not lasting long.

2. There is fire in terrible tempests, they were mixed; and this signifieth there cannot an unity of practice

by contention and passion, as the former depacing of doctrine by some terrible error. So Luke xvii. 42. I came to send fire on the earth, and James iii. It is said, the tongue is set on fire and kindleth others. The fire of division is a companion to heresy, and heresies do often more hurt to the church by their contents than by their doctrines, it being the kindling of this fire, that in the judgment of many denominated once an heretic, which he would not be by his simple adhering to an error, if nothing were of this. As also it is observable, that hail which is cold, hath fire with it, like Ephraim. Hol. vii. 8. who was like an unburned cake, hot beneath and cold above, these go together, much zeal in an erroneous opinion and heat for that, which is ever accompanied with coldness in more fundamental things, the colder men be in the one, the hotter they are in the other, as the Pharisees was for their own traditions, zealous, but in God’s command indifferent.

3. It is mingled with blood; which holdeth out the nature of heresy and of this meant here; which we think rather to be understood of their putting faithful opposers to suffering for not withstanding their doctrine, than their suffering for it. This also is a fruit of their fiery spirit, but when words prevail not, and their falsehood is discovered, they run to open violence; and there is no cruelty like this of heretics.

2. The object of this judgment is, the earth. And

3. The effects are, the burning of a third part of trees, and all green grass.

1. By earth, we understand, 1. Either indefinitely the visible church, which is set upon and defaced in its most clear and plain truths, chap. vii. 1. Or 2. More especially, the foundations of it, such truths as are most solidly to be believed, without which the visible church cannot stand, as the concerning the person, nature, and offices of the Son of God, as the earth in the pagan world, chap. vi. and in the antichristian world, chap. xvi. may and doth signify their foundations, and what seemed most strong in them, and essential to them, when their foundations were shaken they must fall; so here the right confession of
Christ and pure doctrine of faith in him, is called the foundation or rock on which the church is builded, Matth. xvi. Or, Thirdly, it may shew the spreading of this plague, or store, over the very face of the church in respect of its extent, there being no part of the earth free of it.

4. The burning up of trees and all green grases, holdeth forth. 1. The dreadful effects of this judgment on eminent professors, some for gifts and knowledge; some it may be for grace; and withal, some eminent for place and authority, called trees, as taller and stronger than others; and upon all grases, as an utter barrenness followed it, and a pleasant land were turned to a burst-up wilderness, that nothing almost was free from the hurt of that plague. 2. Yet it is limited, and a third part but of trees burnt up; many eminent men are kept free.

Now, if we come to particular application of it, it is done, 1. As some think, in respect of temporal judgments on the empire; which in this time followed by the Goths, Vandals, &c. 2. As others think, in respect of particular heresies, to wit, of the Arians, Macedonians, Nestorians, Pelagians, &c. Or, 3. As others, in respect of Antichrist's rite, as something crept in, tending to his bringing forth in the church by fervent floods. But 4. They may be generally applied to the state of the church in such a time under them all; yet, looking more especially to some remarkable particular, which we think laffet, because it is most comprehensive, and yet not inconsistent with, but agreeth best to the scope, series, and order, and to the effect, it sheweth the declining state of the church in respect of time, which also hath its tendency to Antichrist heightning. For, 1. Hereby maketh way for him who still was fishing in troubled waters; and Rome, by its authority and outward greatness, had too much influence in these debates, as an empire amongst dissentients. 2. The empire's diminishing proved a taking him out of the way, which withheld, and so made still a more open door for his riling, 2 Thel. ii.

Yet we think the Arian heresy; and what followed, accompanied and depended on it, is especially holden by this first trumpet; and we account the Macedonian heresy a branch of the same for these reasons. 1. Because this change and danger of the church by it, was so great, that it was not like other storms would be mentioned; and this past in silence; and no other place can be assigned so pertinent for it. 2. It agreeth and suiteth well with the series and time of this storm, which is the first after that calm the church had in Constantine's time.

3. The nature of it agreeth with it. 1. It was violent, and that against the most substantial and fundamental points of religion, viz. the Godhead of Christ and of the Holy Ghost, without which, there can be no Christianity, this being the rock upon which the Christian church is built, Matth. xvi. And there was never more fire nor blood in a storm; the church was undone with contention, so that no general synod, even that of Nice, could remove it, but they burst out more; and Contantine's sad regreates and serious expostulations with bishops because of this, and the many contrary synods, some whereof, sided with Arius, confirm it.

4. Much blood and persecution followed thereupon by Contantine, Valens, and other Arian emperors and governors, besides what was committed by the Vandals in Africa, than which was there never persecution more cruel and barbarous.

5. There were not only many, but exceeding excellent men, both civil and ecclesiastic, led away with this error, tundry emperors as Contantine Valens, before named, many kings of the Goths and Vandals were famous for it, many great bishops of great note in the church, did propagate it, yea sometimes whole synods of many hundreds did establish it, and condemn the truth, and the defenders thereof as that synod at Tyre anno 336. did condemn Athanasius under pretext of turbulency, murder and adultery. A synod at Antioch, anno 337. deposed Euthychius the bishop thereof, under the like pretences. Such as the council of Milan, anno 354. at which it is written, that Contant-
This contributed much to the rising of Rome, 
1. many distressed men, as Athanarius and others, be- 
cause that church was long pure and in authority when 
others were infected and left able to help, made addres- 
s to it, to implore their help for vindicating them, and 
the truth they maintained, by owning it and interposing 
for it; also heretics when they were condemned, ap- 
ppealed to Rome, to draw them on their side, as Eutych- 
ches, Donatus, and Fundy others in Africa, which the 
bishop of Rome made use of to incroach on others.
2. Some acts of synods were made to prevent unjust 
oppression of honest men from corrupt bishops which 
abounded: in the east, during the interval of synods, 
whereby too great weight of hearing differences for 
that time was drawn from the east to the west as being 
more free of that corruption, which was Hesius over- 
turned in the council of Sardica, Anno 347, which was 
occasioned from the over-predating of Arianism in 
the east, even after the council of Nice; from all this 
Rome took much advantage.
3. By the emperors 
too much liberty they grew to pride and the dimin- 
ishing of the emperors authority in the west, the bish- 
ops grew; so that what pride, covetousness, and usurp- 
ation this age brought forth in them, may be seen at 
large in Pheleus mystery, page. 4. 44. Center Mag- 
deburg. Cent 4, by all which they did wind them- 
selves homeway in to be impires or Arbitrators of 
differences in other churches, which afterward they drew 
to a debt and obligation on them. 4. At that time 
he being desired, did interpose brotherly by his com- 
misssioners with bishops and churches: which 
being for a caufe, upon the matter, good and from an 
eminent bishop, had much weight with it, and was 
much esteemed, and, regarded, though not as Autho- 
ritative, which his successors abused in aftertimes, So 
then the churches estate between the 300, and 400 
years and thereabout will be found, as it is here fore- 
told to be inwardly the church undone by heretics, 
heresies, contentions, backed with pretended authority 
civil and ecclesiastic. The bishops of Rome 
working their supremacy in all these troubles and he 
taking occasion to inflinuate himself as moderator.
among them thought yet under ground, and that but on the earth and low. Doctrine began even then to be in many things corrupted by especial men in the church, especially concerning free will ceremonies &c. by what may be gathered, what great form this was, and how answerable to this type; so that it is easily applied to it, Observe.

1. In general, what a terrible thing is to have error, hereof, division and contention letting loose on a church; it is terrible as fire, hail and blood, and terrible in the effects, a third part of the trees and graves are burnt up: few believe this; yet these plagues are less terrible to bodies than error and the effects of it are to souls. 2. See the nature of hereby. It is violent, cooling love, and obstructing practice, whereby the soul is kept in life, but in contentions for itself and things belonging to itself, fiery, bloody, and cruel. The first word looketh at the impurity of the doctrine striking at the very foundation, hail. The second word fire, looketh at the breaking of unity. The third word blood, looketh at the destroying of lives; such were the false teachers of old, such were they in Christ's time and after his time. 2. It spreadeth on many for number, on great men and good men sometime for quality; all green grass and a third part of the trees. Who would have thought so many famous able men would have been carried away with it, that as we laid before became a proverb, the world is become Arian; many bishops and lynods, many eminent in parts, partly through weakness, came to verbal acknowledgment of the error, and to condemn some honest men that spake for the truth. This should make us be watchful and humble: would any think that the godhead of Christ or of the holy Ghost should be denied? and this is of late revived, for the Socinian error is the same substance, and hath many followers. 3. Many trees are spared, partly to give themselves time to repent, they are not taken away altogether. Let us arm against such a storm, and become more wary and watchful.

LECTURE III.

Verse 8. And the second angel sounded, and as it were a great mountain burning with fire, was cast into the sea, and the third part of the sea became blood.

9. And the third part of the creatures which were in the sea, and had life died; and the third part of the ships were destroyed.

Ye may remember when we began to speak of this prophecy of the trumpets, we told you that in them was contained the history of the church from the interrupting of the peace that it enjoyed under Constantine till antichrist was at his height, and God by pouring out the vials came to demolish his kingdom.

The prophecy of these trumpets, is divided in smaller and greater woes, the last three being the greatest.

The first four continue the history of the church from the place they enjoyed under the sixth seal unto the discovery of antichrist upon his seat and throne.

Ye heard in the former trumpet, how hard the condition of the Christian church was, and what means it was weakened. 1. By outward inbreaking of cruel barbarous nations, merciless enemies, to the defacing of it. 2. By enemies within, such as Arians, Macedonians, Neophytes, and also Schismatics, as Luciferians, Novatians, Audæans, &c. that would not keep unity, as the former would not keep purity. 3. By corrupting the doctrine, many unsafe and unFOUND doctrines attended with pernicious practices, were creeping in amongst famous men in the church. 4. It was also weakened by contentions and ambition amongst bishops and ministers for their precedence; out of all which, Satan's design of raising Rome, and bringing in antichrift, was working, and took rooting, springing and spreading itself more and more till it came to the
height. We shall lay no more of the first trumpet but proceed to the rest.

This second trumpet advanceth and carrieth, on the same scope. And if any ask why these trumpets blow not together, and yet one succeedeth another? I answer there is some interim, to see how the former may work; and if any will repent, God taketh that time of trial. 2. When it worketh not, a greater cometh, then he pleaseth seven times more. There are degrees even of spiritual judgments, Rom. i.

When alarms work not, there are worse coming.

For opening the meaning of this sad judgment, we must consider it in these: three things. 1. The means made use of, or the rise of the judgment, it was a mountain burning. 2. Its object, It is cast into the sea. 3. The effects that follow upon it, The water became blood, and many ships are destroyed. Generally it sheweth this judgment extended farther than the former, was on the land only, this taketh in the sea. 2. It altereth quite the nature of the seas; the former destroyed but trees and grass that were growing. This is more infectious.

It is said as if it were a great mountain, to shew it was something figuratively to be understood and not properly, like a hill such as Etna in Sicily or Hecla in Iceland, are which burneth within itself, and dissolveth within itself.

By mountains in scripture are understood, figuratively, powers or authorities; Zech. iv. 7. Who art thou, 0 great mountain? before Zerubabel thou shalt become a plain. He meant the opposition of that monarchy which then oppressed them. Jer. li. 25. Babylon is called a destroyed mountain, and a mountain that shall be made a burnt mountain. So by mountains here, we understand eminent men in the church and her authority, or those placed in authority in her, who by their place are eminent above others, or being the church here especially is spoken of, this mountain must be judicatories and these in power. Therefore the disciples, and in them ministers, are said to be as a city set on a mountain, or

hill, Mat. vi. 1. Thee being, mountains for eminency in the church, as civil governors, or government are in the state. 2. This mountain is laid to be burning; which we conceive to be kindled with pride, and contention flowing therefrom, as Christ saith, he came to send fire on the earth, and it was already kindled which is to be expounded variances amongst these in nearest relations. So also fire, it is taken for contention in Jotham's parable, Judg. ix. compare ver. 20. with ver. 23. which is the more clear here, that it followeth upon the former trumpet, as taking fire from it, and it seemeth to be the church-governors that were kindled by it. This fire having kindled within their bowels, breaketh out and infesteth others and spreadeth this division under this trumpet at the back of the former hereby and sad state which the church was in, having to do not only with open heretics, but with pride and contention among church-men themselves, whereby exceedingly the church was wronged, and way was made for the bringing in of more corruption and Antichrist's rising.

The object, it is cast into the sea. 1. By the sea, in scripture among the prophets, is understood a numerous people, as to sit on many waters, Rev. xvii. 15. By this then we are to understand, that though this infection began among the church-men, yet was it cast in the sea, that is, spread far off amongst the people. So it was in this time, and so it is yet to be. 2. By sea, is understood in scripture, nations beyond seas; often the west part of the world, because they were by the sea divided from Judea, as by the earth or land, is understood the east part, Dan. i. 5. &c. And thus it may well here look to Rome, Africa, and the west, upon which this storm mainly did fall, as the first did fall on the church in the east chiefly, which was called the earth. 3. By sea, in this prophecy, is understood the ordinances, in disciplining, worship, and government of the church, and exercises of religion, because in these, and by these, Christians in this world of the church do converse together, trade one with another, as men do by seas and ships, who otherways are at a distance. So, chap. xviii. in the Antichristian

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towards their church-men are compared to men in ships, or merchants, who, amongst other things, trade for men's souls, which can be meaned of no other, but their church-men, yea! and their going about their superflities, is compared to treading in ships and seas, whereby it would appear, that there especially a form upon ordinances, worship and discipline, is signified. As in the former, the doctrine was set upon; yet discipline and councils were in some vigour, both having authority from without by Constantine, unity and respect from within, as at Nice; soundness and fidelity in proceeding; but in the succeeding ages all was changed. First, the emperors became Arians, councils became heterodox, unity was broken, partly by schisms amongst themselves, partly by the Pelagians and Donatists, which at this time came to an height, separations from churches, flowing from pride, under the pretext of unholiness of the churches members, began and continued long, troubling especially the west part of the world, which formerly was free, and the preaching of the world was foiled with human inventions by men who were not heretics; the government of the church spoiled, broken, dissolved, and burnt, pride Confumeth all, and maketh it contemptible. So it is said of Babylon. Jer. xxi. 25. I will make thee a burnt mountain, when the dissolution of her authority is prophesied of.

3. The effects of this mountain casting into the sea, recorded here, are two, the one the effect of the other, yea. The waters are turned into blood, shewing they were corrupted, that being the great evidence of corruption in them, alluding to the plague of Egypt, Exod. vii. 7. which sheweth, that by that foregoing rent, discipline was weakened, ordinances corrupted, and the nature of them altered, they were before useful; now they are hurtful, as being abused by this fiery mountain falling into them. So the synods councils and ministry in many places became such as were rather for destruction than edification; and churches were rent and divided, and stumbling laid before poor people, whereby the second effect followed; that is, as in waters turned to blood, filth cannot live, so by these errors doctrine and worship, which both continue together, poor souls are destroyed, simplicity of worship corrupted with ceremonies and traditions, and all church-men, almost who trade in the ship, ships are undone and destroyed, with this ambition, for blood, signifies any death, Ezek. iii. 18. His blood will I require of thee, &c., which in his spiritual killing of them, and here we are to understand their being killed with self-seeking and pride, and to be dead, while they are alive. 1 Tim. v. 8, and deadly to others also. In this, then by the second trumpet, we are to understand the corruption of the government and governors who heightening their places, beyond Christ's order, and exerting that power, not for edification, but for destruction contrary to its nature, in fiery contentions, flowing from their pride and ambition, by which the eminency of the church in that respect was dissolved; in its authority, and becometh, low, as a mountain doth, which is confounded with fire from within, whereby many dreadful effects tending both to the wronging of the ordinances of Jesus Christ, and exceeding hurtful to all the members of the church who lived under them, were brought to pass, and to the churches life as it were brought into the greater, hazard, than under heretics.

For application of this we will find it will suit well with the contentions that followed on the council of Nice, and then burst out among church-men exceedingly hurtful unto the church. For clearing where of we may observe these things, from the history of that time. 1. Divisions and contentions abounded, as is clear from the many complaints of emperors and fathers, especially Gregorius, N. 2. Who therefore took pre-eminence at council, because to much contentions followed that of Nice.

As also by the contrary, synods and contentions for precedence in them among church-men, who contended till the bishop of Rome carried away the title of universal-bishop, as will appear more under the fifth trumpet; 2. The time of these contentions will agree to this, for this fire of pride was kindled and the foundation laid for carrying on these contentions to that
height from the former hereby; some acts were made, whereby some bishops, especially those of Rome, were preferred to others, because they were more free of that infection, and were more able to help the truth and those who were persecuted for it in the east, as particularly that seventh Canon at Sardica, overturned by Olibius for that end, from which Rome took advantage afterward. 3. In these councils upon this occasion, the precedence of these sees was established, and a foundation of the Ecclesiastical hierarchy was laid. 1. The council of Nice appointed four patriarchs, as Alexandria in Egypt, at Antioch in Asia, at Jerusalem in Syria; at Rome in the west, over all Metropolitans, who yet were independently of equal authority, within their own bounds, as is clear Can. vii. Secondly, after that Rome was preferred in order to the east, and Constantinople made second, not by any dignity of these sees, but because they were the seats of the imperial authority, as appeareth from Can. 7. of the second council at Constantinople, confirmed Can. 28. of the council of Chalcedon, and the 56. Can. of the council at Trullo, where Constantinople is made second to Rome, because it was new Rome, and had the same civil privileges with old Rome, which sheweth the reason why these sees was preferred, as built merely upon civil privileges, which also Ballamon upon the forefaid Canons confirmeth from Justinian's laws, Notul. 130. 4. Rome took much occasion to plead its supremacy, partly from these circumstances, partly from the practice of men who still endeavoured to have that bishop on their side, as a great help to their party, and therefore fled to it for succour whether they maintained truth or error, partly from this that their interposing had great weight with others upon the former confederations, which they endeavoured afterward to impose on other churches as of due belonging to them, and therefore first opposed that act whereby Constantinople was equal to them, and afterward pleaded for appeal unto themselves from the churches of the east and in Africa, as appeareth by letters to the council of Antioch, and their propositions made in the council of Chalcedon, but more especially by their embassages and letters to the council of Carthage, where these things are observably. 2. That one Aperius, bishop of Sice, unjustly confirmed by a former council at Carthage, did appeal to the bishops of Rome. 3. Three bishops of Rome, Zobias, Boniface, Celestius, one after another, did for own that appeal, as to admit the sentences prefixed to their communion, and to send Faustinus and others their ambassadors to the sixth council of Carthage, where were convened 317. Bishops, among whom was Augustine, and Aurelius bishop of Carthage, who proceeded, and is called Pope by Ballamon, desiring the former sentence to be repealed. 3. They grounded their interpola in these matters upon the council of Nice; some pretend acts whereof, their commissioner Faustinus produced, wherein it was alleged to be decreed that a bishop in any place might appeal to the bishop of Rome. 4. It is observable that those fathers acknowledged no such act, neither was their any such found amongst the canons of the council of Nice, which any of them had seen, and therefore did suspect the design of the Roman bishop; as aiming to stretch his power too far, whereupon they directed messengers to the bishops of Antioch, Constantinople, and Alexandria, for obtaining authentic and unsuspected copies of the canons of the said council, which afterward were received, from Cyrilrus, bishop of Alexandria, and Atticus bishop of Constantinople, without any such acts in them, for Rome's authority as was alleged. It is true, this supremacy was not pleaded from any divine institution, which at that time they did pretend unto but only upon ecclesiastical, as it was equal to holy in-civil things by the emperors laws, so that appeals were as warrantable to Constantinople as to Rome, as Ballamon also upon the former councils allegedeth. And therefore sheweth the privileges of Constantinople and its bishop out of the gift of Constantinople as it is called, to the bishops of Rome. 3. It is also clear that there was no just ground, even from Ecclesiastical constitutions, for that which was pretended and that these fathers forefaid did neither credit the bishop
of Rome, in afflicting his own authority, nor yet cede to him the least measure what there had evidenced his allegiance to be false; but on the contrary maintained their own authority to be independent of him, and therefore do enact that from henceforth none of their number should appeal beyond their vix. to Rome. Can. 31: and that none should cite another of their number thither Can. 126.—under pain of excommunication; and did write back to Boniface and after to Cælestin Zolimus being dead ere the answer from Egypt returned, expositing with them for the marring them in the exercise of their due authority and pleading that none, onerously by them, should be heard by them, or received unto communion with him; and did also refuse to dissolve the sentence of the foresaid Aippersus whereupon he afterward left his dependency on the bishop of Rome, and submitted to his own synod. I say, though these things be true, and might be thought, that the supremacy of Rome had no great advantage from them; yet from this we may see that church authority was abused by the pride of churchmen, even at that time, and that upon the occasion of the former heresy, grounds were laid from which the bishops of Rome drew encouragements to prosecute their supremacy, and upon which they continued to build it up till it came to its height; for fill their were debates about it, especially between them and the bishops of Constantinople, who in the emperor Mauritius his time assumed first to himself the title of universal bishop and præcedency beyond Rome, because then the emperor lived at Constantinople until Antichrist was discovered. By which we may see how hurtful that contention was to the church, and how far it contributed in the event of it for the advancing of Antichrist which is the main plague intended in these trumpets, and therefore not suitably taken in under this second trumpet as being agreeable with the scope of type, time, and other reasons alleged in the application of the former trumpet.

Observe, 1. What an evil thing, pride, is; specially when it entereth among churchmen: O how evil a thing is, it? It is the inlet of all confusion, it openeth a door to it, and every evil work, and hath a special hand in overturning of whatsoever is beautiful in a church; James iii. 14, 16. Therefore it is no wonder Satan seek to destroy government and unity, when he would destroy a church; and no wonder Christ condemned humility and unity to his followers: &c. The more eminent folks be in place or power, they are the sooner kindled with the fire of pride; the higher men places be, they are the readier to grow proud; mountains sooner than valleys, men of gifts sooner than others, they have few to this fire that others do want, and are more obnoxious to blasts: partly, they being excellent things they have in hand; and partly, they being eminently and highly planted, pride hath the more matter to work upon, and Satan hath the readier access and occasion to blow them up; it is a rare thing to be eminent and humble; to be great and in povertie, and yet to be lowly; prosperity and gifts are a snare to many; it had been advantage to many they had never had them, considering how they have been abused by their pride and other corruptions. 3. Pride is especially incident to churchmen: which might be cleared both in the old and new Testament. They are as cities on an hill, Mat. v. The church a mountain, that is eminent, and church-governors are eminent above others; and therefore liable to manifest temptations, being about the manifest things, the devil lethe them most, knowing what advantage he hath, when he hath gained ground among them, and Christ had to do even with his disciples in this, Mat. xviii. ver. 20: It is a great plague and judgment, and brings great hurt to the church. When this fire and pride and contention entereth and kindleth among the officers of the church, it spreadeth, marreth, and corrupteth all; is the rife of much ill, and abusing of the power that God hath given. Diatribes, having the pre-eminency, put all in confusion, it began soon in John's days, third epistle of John; and it is opposed to the receiving of the gospel, and accounting of the apostles. This is no matter of laughing at you, how,
ever ye look upon it as if you were not concerned, no it is your plague, as if a fiery mountain was tumbled over on you. This should make us all respect unity and peace in the church and watch against pride and contention that marreth it. There are four ills in this text that follow on pride and contention among church men, 1. It weakeneth and bringeth down church authority, when this mountain taketh fire, it telleth. 2. It spreadeth infection, and kindleth others, it goeth among the people, I am of Paul I am of Apollos, and they become carnal and factious, 1 Cor. 1, 12. and iii. 1, 2, and the life of religion is eaten out amongst them; seeing from the priests profaneness spreadeth through the whole land Jer. 23. and to pride and contention kindle the officers of the whole church will be in a fire. If we looked on it rightly, we would think the rife of contention a terrible plague, and people would beware of adding fuel to this fire, and labour by all means to quench it; because it is hard to know where it may end. 3. It corrupteth all, First, The doctrine; Secondly, The practice; Thirdly, Discipline and order, and then cometh confusion, and every evil work. 4. Many are stumbled and spiritually slain when these waters became blood; so that corrupting of government and governors is no small judgment, whereby we may know why Satan aimeth so much at this, and why we ought to be the more watchful against it.

6. This plague, or stroke, on the church, doth often accompany a spirit of error and defection, partly preceding it, partly going before it, either caufully inferred, or at least occasioned, or in God's righteous judgment tried with it, that the trial may have the greater extent and efficacy to discover many hypocrites and rotten professors. Tremble to think on it and adore God's holy justice in the measure it is met out to us in our time; when the outward means of discipline and government is so weakened, there had need to be the more watchfulness and dependency on God to be helped and sustained by him, when outward means are not too frequent, nor in such vigorous way wont to be.
and because of the nature of them, which is clear, single, sweet and refreshing as useful necessary to spiritual life, as waters are to the bodily; and as having that use in the religious world, which is this, which waters have in the natural, and also in respect of the manner of diffusing grace in the gospel so largely and so freely, wherefore it is compared to an open fountain to all nations, Zech. xiii. 1. and 10, frequently folks are invited to drink freely, 1sa. lv. 1. and Rev. 22. 17. and to wash. By rivers, we understand the preaching and diffusing of this gospel, whereby it is holden forth, and, as it were, floweth to others: which two, are often put together, when the spreading of the gospel is prophesied of, I will open rivers in the wilderness, and fountains in the desert, IIsa. xli. 17. 18. probably referring to the spreading of the gospel amongst the Gentiles: So, corrupting of this word, is compared to mixing of liquor with something that is not of its kind, nor so good, as vintners do adulterate wine, 2 Cor. ii. 17. opposite to the single and pure preaching of Christ which Paul used.

3. The instrumental cause of this which maketh the waters bitter, is set out three ways. 1. It is more generally called a star, and a great star, burning like a lamp. 2. It is shown from whence this star fell. 3. And more particularly, the name of the star is called wormwood.

By stars, as we heard, chap. i. verse 20, are understood ministers in the visible church, who, by receiving light from Christ, should hold it forth to others; and a great star burning like a lamp, is, one eminent for parts, gifts, place, or in estimation for holiness, making a great shew, yet not having much reality; but, as it were, a glancing counterfeit light, not proceeding from a right principle, as that of the stars doth from the sun, but kindled from some external thing, as that of a lamp is, not so solid as the former, though having more glorious and pompous appearance. 2. This star fell from heaven, that is, made defection from the visible church and the straight and pure preaching of the gospel, and corrupted these fountains and waters; error bringeth folks low, even from heaven to earth, as profanity doth, when this wild fire or self seeking, is by pride kindled, and parts and gifts without grace entertained, it soon bringeth down the greatest star that taketh not its light from Christ. The word as it was falling, not altogether fallen, as is spoken, Chap. xi. 1. To signify a begun decay, or fall, which afterward John deters more clearly when it was fallen and come to its height, or rather lowest of a full decay. By it is shewed that this plague is propagated by such as by their parts or former estimation have been eminent in the church.

3. The name of the star is wormwood, given him from the effect which it produceth, it having influence to corrupt the sweetest things and to make them partake of its nature, Deut. 29. 18. It is spoken of a man that hath a root that beareth gall or wormwood, one that walketh not straight by God's rule. And Acts viii. 23. Simon Magus is said to be in the gall of bitterness for his corrupt thoughts of the grace of God; and it may well get this name, which hath so much influence upon fountains and rivers, that it may make them bitter like wormwood, that is, altereth their sweet nature, bringeth in base will, the deflection of the Saints, the indelicacy of grace, the doctrine of merit and predestination upon unforeseen works, or faith, &c. whereby the nature of the gospel is quite overturned and doctrine which is healthful to be drunken in, is now the prophets' pottage, having death in the pot, that none who would be unpoisoned dare drink of it, more than the Egyptians might drink of their rivers, when they were turned into blood.

It is said to fall upon a third part of the waters; either: 1. Because it was not a full defection from all truth, some were by God's goodness kept clear. Or 2. That this gross error, or gross heresy, though it spread far, yet did not, infect all men; some prime men and churches were kept free of it. Or 3. Defection of these truths were not then at its height, but growing. The effect is, many men died, &c. which is to be understood of spiritual and eternal death, following on the former corruptions, by which many were destroyed, like that which is mentioned in the former trumpet.
To come to the application of this, We 1. Take it for granted, that some church defection is signified by this, rather than the overturning of the civil state of the Roman empire, for the falling of the Roman state is not actively the cause of its own bitterness, but from its own agent, yet is clear here, that this falling star is the active agent, or instrument of imbibing these waters, as the hail and the burning mountain was in the two trumpets before. Also the title star, and the effects as they are used in the prophesy, will agree, with churchmen and affairs, beside the scope whereof we have spoken.

2. This judgment differeth from the former two, 1. In its object; more immediately it striketh at the way of the gospels manifesting grace. 2. In its rise, it is from some eminent preacher carrying it on with more rational eloquence, seeming reason, and pretence of innocence, or by more preacherstogther. 3. In the way of it, not by blood, nor mixing in perfection, as the former two had waiting on them, but by making the waters bitter, turning them into wormwood, which was by the infecting of them with the error itself. 4. That it falleth not on the earth, as chap. ix. 1. Because yet it was but working, and that star not fully discovered as yet by this fall. And so here it is a great star, but chap. ix. 1. a star only, because he left much of his splendor by the first fall tho' we think it is the same star fall begun here, and perfected there.

We take it for granted also, that this trumpet in its rite belongeth to that time that succeedeth, the former contents in the church, whom the bishops and elders of Rome especially were, kindling in both the churches of the east, and in Africa, for their supputation. This will be in the new century a little after the 400. year, we may apply it generally to the state of the church during that fifth century, or particularly, to some heretics in it; generally then the doctrine was corrupted not only by Pelagius, anno 413, (notorious 429, Eutyches, about 448. and others of gross heretics and these errors exceedingly fomented it by the powers of the world, especially that of the scholastics, by Anastasius the emperor, and a second of

council of Ephesus, called Predatorium, because of its infamous proceeding against Flavianus, and in favours of Eutyches by Dioscorus means bishop of Alexandria, for which it is protected against as no synod by Anatolius, and Severus bishop of Antioch. But which is more, though there were may eminent men who stood against these errors, yet a great decay of true doctrine crept in amongst good men that did never wear out again, but grew still more in the church, viz. satisfaction, penance, free will, merit of works, possibility of fulfilling the law, holy days, &c. This application is in this last respect we suppose safest, as foreseeing the church or churchmen generally to fall out from true light, and to be kindled with superstitions, and though it did not in this age universally corrupt the church in that height that followed but a third part, i.e. that is, many were kept free, yet way was made to it, and the churches declining and fall was begun, which stayed not till afterward it came to its height. This agreeeth to the history conferring the doctrine of the church at that time; and to the scope which foweth the churches decay by degrees, and Antichrist's gradual rise, his doctrine though not his supremacy yet much footing in this age, and allo with the type here. 1. Of a star falling which we will find as fallen, chap. ix. 1. 2. It corrupteth fountains and streams infamibly, not striking so indirectly at the foundation as the particular form heretics did, but keeping the doctrines of the Trinity and person of Christ pure, as Gregorius Roma. did, but miscarrying in the nature of his offices, and his executing of them. It corrupteth mainly by adding unto, and mixing somewhat with truth, yet such additions as altereth the nature of them; such are the popish additions of merits, penances, indulgences, mediators, and intercessions of saints, and angels, &c. whereby that which was not removed, but by this addition corrupted. 3. It cometh from stars in heaven, and riseth more from within than former. Thus being applied, it relateth to no particular heresy, but to the general decay of the church, and if it be necessary to be applied to one, I incline to apply to Pelagius and his heresy,
more than any other for their reasons. It agreeth, 1. The time, he began under Arcadius and Honorius about the year, 415., according to some 405., He was of great parts, and was once thought a good zealous man, and was advanced to ecclesiastical orders. 3. The nature of that here is not against Christ's person, but his offices teaching corruptly of nature, sin, grace, faith, justification election, subtly undermining grace. 4. It spread exceedingly through Italy, Britain, France, Africa, and the eastern empire, &c. yet some were kept free of it and great lights set themselves against it, as Augustine, Hieronymus, Prosper, Op. &c. 5. It entered and continued in a great measure in the church of Rome, and the dregs of it flieth to the popish writers in their free will, perfection of righteousness, &c. to this day. For, though the nature and person of our Lord be kept free by them; yet their doctrine enervateth, his officers, and maketh them bitter to all that would drink thereof, which are the special springs of grace in the gospel; they put in other satisfactions, other mediators, others with authority to add and diminish from what he hath commanded, other officers to teach, and other matter to be taught, than he hath instituted, as traditions, &c. which being the rise of much anti-Christian doctrine still retained by them, it agreeth best with the scope to be thus applied. Hence, 1. See here the nature and usefulness of pure doctrine, and what men ought to think of it and how to use it; to drink it in as fountain water, and to walk and make clean at it, it is profit to the soul, they cannot live without it, and when they want it, they want that which both purgeth and maketh them grow.

Observe. 2. The ill of error; it corrupteth the truths of the gospel, and maketh the sweetest, and best things bitter; it removeth them not professedly but poisoneth them so, that it is better to forbear than drink in such waters.

3. See what the nature and native office and place of ministers is, and what advantage they are, while they keep their station; they are like stars and great stars exceedingly useful and profitable in their place. And upon the other hand what a fore judgment and plague is it, when ministers fall from receiving light from Christ and are infected, they are most hurtful. 4. The more parts and the better men's life be that are infected, they are the bitterer, and do the more wrong: As the corruption of the best things is worst, so is the corruption of eminent men. 2. Cor. ii. ult. 5. Error venteth not still after one way; now it corrupteth more subtily than it did in the former trumpet; there is no blood nor fire here, though it be as dangerous; often contentions for dominion in government have more fire and heat than disputes about more fundamental truths. 6. There may be much glancing, false and counterfeit light both among ministers and professors, where there is little holiness; it is not all gold that glisters in them; it is good light that cometh from a right principle within; it is good when men's works shine, as his gifts shine. This would teach us not to admire gifts; many make a fair show in the flesh and if their light and parts were well tried by the effects, they might be called wormwood that bitterness the waters; torches that do glance, but not shine. "Observe. 7. That men of great gifts, fair professors and blameworthy, may fall very foully; while they are not solid and sincere, they may fall as it were from heaven, so may particular churches, there is no state or degree of any state exempted when error breaketh in. Therefore the more gifts and parts men have, they have the more need to be humble and to fear and tremble considering many experiences both of former ages and of this, which should make us take heed. Left we fall, and infect or be infected, such were once Pelagius, yea, Socinus, Swenkelius, and Arminius, thought to be. 8. Error when it infecteth ministers, or professors, bringeth death with it, as well as profanity; when this star falleth from heaven, and poisoneth the waters, many die: he that teacheth men to break the least command, shall be least in the kingdom of heaven, Matth. v. O that men in his time thought on this, that error bringeth to hell as well as adultery, that it is like rebellion and witch-
craft; it is like the grossest evil and worfe. It incitemeth teacheth and encourageth to break the commands of God, and their is much cruelty done to fouls in tolerating of these. 9. The church sustainteth no greater prejudice often, in corrupting of her doctrine than by the falls and flips of eminent men: these spots are hardly removed because they sink deeper. 10. Every corruption and plague hath its degrees and steps. 11. It is a sign of a decaying church, when eminent men fall, and it is a great judgment to others.

LECTURE V.

Verse 12. 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 darkned, and the day was not for a third part of it and the night likewise: because the sun that giveth light by day, and the moon and stars that giveth light by night, were all darkned, and smitten. There is no word of any particular cause or mean, whereby the sun was smitten as under the former trumpet was mentioned by sun, moon and stars: we understand and comprehend under them light of all sorts, such as is the purity of doctrine, in the word, compared to light; Psal. cxix. 105. And 2. Pet. ii. 20. The word of prophecy is called a light that shineth in a dark place; and so it may be seeing Christ who is the sun of righteousness shineth therein, Mal. iv. 2. And by the spreading of the gospel is laid to arise for the direction and comfort of his people, see also, Matt. iv. 16, or also the light of order, censelines, and a good conversation in the power of godliness, as Phil. ii. 15, and Matt. v. 17. So the church, Cant. vi. 10, is called fair as the moon, and the ministers compared to stars and the general beauty of the church is prophesied of in these terms, Isa. xxx. 26. The light of the moon shall be as the light of the sun, and the light of the sun as seven days: and consequently, the diminishing and contracting of these lights, must be the declining and the desaying of light in the church, both in respect of purity of doctrine, when it is darkned, and simplicity of worship and power in practice; these by human traditions and ceremonies, and superfritions, are quit dimned, eclipsed and darkened.

The fourth angel with his trumpet, bringeth the laft of the four lesser woes; it is greater than the former, yet less than these that immediately ensue, which clearly doth relate to that age, immediately going before Antichrist's discovery, and so falleth betwixt this time and the sixth century. This is set down, ver. 12, and the 13. ver. is a preface, and introduction to the three great woes, which is the laft three angels.

There are but two things mentioned in this fourth trumpet. 1. The judgment or type, it is a smiting of the third part of the sun, moon, and stars. 2. The effect of this judgment, is a followling, darkned suitable to it, and the day done not for a third part of
from within infenibhly growing: by a general declining, till it come to the top in the following trumpets.

The reasons why we apply it to the sixth century, are from considering of the history, where it is clear that in that age light was exceedingly though not fully darkened; and many things remarkable, but this type. As 1. That there was no particular herefyl, nor prime heretic in all that century, though the former heresies, as that of Arius, Eutyches, &c. spread more, yet there was no particular heretic that arose to be instrumental in this darkening, as in the former, there was, viz. Pelagius, Nestorius bishop of Constantinople and Eutyches, See Cent. 6. Preface, and Cap. 1. 2. That though there was no heretic yet: there was a great and general decay of simple purity, both in doctrine, government, worship, and practice as in that century may seem, and in the decrees of Gregory and in his life by Platina, monasteries, superfluous days, doctrine of works, and traditions increased, &c. See Cent. 6. Cap. 1. and 7. where the building of Abbeys, dealing of marriages, event by kings and queens for devotion, is mentioned. 3. That light and knowledge was very low now in the church; few able men are marked to have lived in this century; which certainly fheareth great decay of light, they being lights to the world: there are but two eminently marked, Fulgentius and Gregory Magnus, who though in some things against the Ariana and Eutyches, &c. they do well; yet in many things their infirmity and declining, from purity, especially of the last appeareth, and yet never was there in Rome, such a bishop after him, in any respect, he is called the worst of these, who went before him, and the best of these who followed. 4. That old heresies by that occasion did drive well, the Eutychians especially. 5. Anastasius the emperor had enhanced this heresy, and though before this coronation he disdained to the Nicean and Chalcedon faith, where by this heresy was condemned; yet after he retraced, and became a great persecuter, banishing and cutting off many able honest ministers, especially Euphemius who crowned him, because he refused to
give back his subscription, and would not admit him to communicate, as infected with herefyl and also Macedonius his successor, and many others: for not admitting the amnæstia he had appointed, some accuser impugnantes, aliis, imprudentius defendentes concilium. 6. Niceam, faith the history. He would not have had that council mentioned, because it condemned his tenet. 6. This age is remarkable from the pride and practice of John bishop of Constantinople, who by the consent as it seemeth of Mauritius the emperor, and the bishops of the east, took him the name of universal bishop and patriarch: and what followed upon that may be seen at large in the writings of Gregory: bishop of Rome, where these things are clear. 1. That there was a decay of zeal and humility amongst bishops, by their busying themselves in things of the world. 2. That the title of universal bishop, was accounted a sure mark of Antichrist, derogating from all other bishops, as if one only were at that bishop and a title that no apostle, even Peter did ever assume. 3. He concluded, that Antichrist was near, seeing a priest exalted himself, and which is hard to be said, he should have an army of priests ready to advance him: for faith he what is called good in this world, by lifting up himself above all his fellow-priests, which is to take Christ's chair as by considering these places is manifest. 4. Epist. 32. 33. 36. 38. ad Johannam Constant, where these words are, rex superbiæ proprio effet, et quod dicit nefas est: dacerdotum, preparatus est exercitus quia servavit militanti superbiæ, &c. And again, lib. 7. epist. 30. ad Mauritium Aug. Ego autem fidemitter diceo, quia quique se univeralem episcopum ait dacerdotem vocat, et vocari defiderat in elatione tua, Antichalifiam procurrir, qui superbiendo se coeteris proponit. And as he said, Epist. 34. lib. 4. ad Constantium Augustam he imitateth the devil in seeking to be above his colleagues. These things belonging to the same time that the series of the prophecy falleth into, and agreeing do well to the type in the text, and to the succeeding trumpet; it seemeth clearly applicable to it, especially considering that these debates made way
and the greatest come last. When people ask, the light, it draweth on the darkening of it: by degrees, and it suffeth not till it came to a height. Unthankfulness for the gospel; and not receiving, the truth in love, provoke God to give up to strong delusion, to be believe lies 2 Thes. 2. 12. Ob. 4. God's way of dealing with his people, in giving warning before the judgment come, that these great plagues come not on them unawares, he warneth that folks may repent and his own may be armed ere judgment come.

The angel pronounceth a woe, Ob. 1. The spiritual judgments or offences, have many woes in them; and warnings against them would be doubled and tripled, and cried with a loud voice. For when once judgment come upon people, they get not easily out from under them, and are not easily affected with them, therefore this is the woe proclaimed thrice and so loud.

Lecture I.

Lecture I.

Chapter IX.

Note. 1. And the fifth angel sounded, and I saw a star 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 power, as the scorpions of the earth have power. 4. And it was commanded them, that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. 5. And to them it was given, that they should not kill
1. That the church is here the object of this plague.
2. That antichrist must grow under these trumpets, and particularly under this, it being a further phase of the same kind of plague; and the sixth finding idolatry under antichrist at a height, which it plagues, it must then grow here.
3. This first great woe, bringeth in spiritual plague and tyranny upon this world by this king and armies, who advance their idolatry. The sixth bringeth temporal judgments on the same persons for whoring from God, and receiving this idolatrous worship.

For further clearing of this, we say, 1. It is not any temporal judgment by armies such as the sixth trumpet holdeth forth, viz. one of a mixed nature, such as came by the Sarcens; for that would not be so far greater than the former woes of that kind, as is said.
2. These locusts are but called as horses, or like horses, ver 7. not-horses themselves, as is expressly of these under the sixth trumpet, whereby giving us to know that there is something of their nature signified rather than what is literally expressed. 3. The power is not to kill, as in the sixth trumpet, but to hurt men and torment them spiritually, and not kill them bodily, as ver 8. These are excluded and exempted from this plague that were sealed and marked with the elect God's servants; but these were not excluded from temporal plagues, as appeareth chap. 11. not from the Sarcens; often they share most under these; and these marked ones are all such as were written in the Lamb's book, chap. 13. 8. who yet did partake deeply of outward afflictions. 5. These troubles chap 11. belong expressly to this trumpet, though continuing.
under the sixth, and contemporary with it, yet they
belong not to it but to this: for these troubles are
upon the saints by way of persecution: the sixth hath
judgment on ungodly professors by way of justice.
6. All the circumstances will clear this further, as the
mean by whom a star, his opening the bottomless pit,
the darkening of the sun, &c. as after will appear:
which sheweth it is a spiritual evil on religious
things, springing up within the church which also
answereth the scope of these trumpets as is said.
2. We lay further, the rising and discovering of
Antichrist, and the fall of the Roman bishops from
heaven to earth, though not at first at their height
is the very thing foretold here, and must be so. 1.
Because it is clear, that the beasts mentioned chap.
xiii. are to be understood of him and speak of the
rise of Antichrist particularly, as may then be made
out, but this agreeth to that, and is the very same
war and event, though indifferent expressions: For
1. The very same persons are overcome by both.
viz. the that are not sealed. 2. The same person,
are exempted from both viz. these sealed ones, chap.
9. 4. chap. 13. 8 and 14. 1, &c. 3. The same
mark keepeth both free, the same seal of God. And
4. The number is the same, comparing chap. vii.
in that number, and chap. 14. 2. That the 11.
chap. and these troubles do belong to the Antichrist,
it is clear, ver. 7. the witnesses are to be killed
by the beast, and what beast but that, chap. 13.
which ascends out of the bottomless pit, as the
Locusts do here, and that chap 11. belongeth to this
trumpet, appeareth from ver. 14. where it is said.
The second wo is past and the third wo cometh
quickly. Then all proceedeth that, belongeth to the
first or the second wo: but not the second as hath
been said, therefore to the first, which indeed in
this event is contemporary with the second, viz. the
sixth trumpet. It may be also further cleared from
the circumstances, considering the time, rise and
progress, and by comparing it with the fifth vial, which
is poured out, chap. xvi. on the beast's feet: and this
order is observed in all, what is built of Antichrists'
kingdom by the trumpets, is overturned by the vials,
and in that same order. It would then appear, that
being the fifth vial overturned his throne, that it
was settled by the fifth trumpet.
A third reason, is, it that form against which the
one hundred, forty and four thousand, chap. viii. are
sealed, be the spiritual deflection of the church under
Antichrist, then that which is holden forth by this
trumpet is so also; for both, relate to the same form;
but that, chap. vii. is to be understood of Antichrist's
reign, as the greatest evil the church was to meet
with, after heathenish persecution, therefore this must
be so also. What was laid upon chap. vii. for clearing
the scope of that place, will confirm both these
propositions.
4. This spiritual kingdom, described here, must
either be applied to the kingdom of Antichrist and that
hierarchy, or it must be applicable to some other
object: it is some spiritual plague arising within the
church: but there can be no other thought of, to
whom this description can agree, and in whom this
spiritual wo, exceedingly beyond any mentioned by
the former trumpets, can be fulfilled, but the kingdom
of Antichrist; therefore that, must be understood
here.
Again, it being clear, that it is one and the same
world or church which is overturned by the first six
trumpets and it being clear that the sixth trumpet
following findeth idolatry in the visible church, which
is the world plagued by it. It must therefore follow
that this defection to idolatry, which is a character
of the antichrist's defection, must have increased un-
der this fifth trumpet immediately preceding it was not during the former four.
5. Lastly, it may be confirmed further by comparing
this chap. with 2. Thes. ii. by which we will find that
this plague mentioned here, is the same spiritual
Antichristian delusion prophesied of there; for in every
material thing they agree. As, 1. The instrument,
there is one fitting in the temple of God as having
place in the church of Christ: here is a star falling
from heaven, intimating the same thing. 2. He is called
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are properly to be understood of external battles, and bodily evils, but figuratively, as representing some great spiritual hurt on the church and her ordinances. These expressions, they are like horses, and had breadth, as it were breadth and space. Whereby they are expressly distinguished from the trumpets following, wherein expressions that are properly to be understood, are used to intimate this.

4. Supposing which afterward from chap. xi. 13 and 17, will be more clear, that the Roman Hierachy, completely taken, is the kingdom of Antichrist; and that the deluding of the world by them, is the very delusion prophesied of 2 Thes. ii. It will necessarily follow, that this Romish antichristian kingdom, whereby the visible church hath been long brought in bondage, is the very same set forth by this trumpet.

To come more particularly to the description of this kingdom, for a kingdom it is, as it is set down in the words, in its rise and growth, we will find it many ways insinuated upon. 1 A star filleth from heaven, and becometh earthly; upon that which followeth corruption of doctrines, whereupon doth arise a rabble of superstitious churchmen, whose whole work is to propagate and support the dominion of their king. As his care is to strengthen and increaseth them, there being such mutual concernment in the standing or falling of each to other.

Veris. 1. The first particular described, is the fountain and great instrument of all this spiritual plague, that is, law a star fall from heaven unto the earth. That by star is meant some person, the words after do clear; to him, that is, to the star, the word was given, &c. That it must be some church officer is also clear from chap. i. 20, from our Lord Jesus his own exposition; and considering what power this star hath in the world, it must hold forth some eminent church officer. By heaven, is understood here as frequently in this book, the visible church, which is the heaven wherein Christ hath placed apostles, pastors and teachers; as stars to give light because the church is furnish'd with heavenly privileges, heavenly light of
doctrine, and ought to be of heavenly conversation in respect of the rest of the world. By earth is understood earthliness, or the rest of the world, as contradistinguished from the church, which the opposition cleareth: and thus, earth signifies worldly, designs worldly, granted corrupt doctrine, like to that of heathens than that of Christ, carnalness in conversation and such like: for this earth is something contradistinguished from, and opposed to the heaven formerly mentioned. To fall from heaven unto earth, signifies a declining from the one to the other. And so in sum, the meaning of this part of the verse will be, I fear the defection of some eminent church officer, once had place in the visible church from Christian simplicity, purity and holiness in doctrine and conversation, to a religion and way of living by superstitions, idolatries and external pomp, becoming rather the men of the world, and liker their way than a minister of Christ.

By this phrase also, I saw a star fall, &c. is implied. 1. Not only a declining and defection, but such a declining as maketh him that was before a star in heaven, to cease from being considered in that relation, and afterward to be accounted, as but eminent amongst the men of the world, because of their unworldly earthly-like religions and worship. Upon which ground, the followers of this Antichristian kingdom, are called Gentiles, chap. xi. 2. 2. This phrase importeth a visible and palpable step of this defection: the star is not falling, as was in the former chapter: but it is fallen from John, implying an observableness in it. 3. It importeth, that after the fall of this star, and defection of this eminent church-officer, he continued still in the account of a star, among the men of the world; he is called a star, even after his fall though indeed, and in John’s account, he be but a fallen star and earthly, as having indeed forfeited his former church-relation.

The second thing described is the power given unto this fallen star. And to him was given the keys of the bottomless pit. Keys signify in scripture, autho-

rity and power. By the bottomless pit is meant hell, as is unquestionable, chap. i. 18. Christ is said to have the keys of hell and death, that doth signify his supreme authority, chap. xiii. 2, 3. The devil is said to have power, and to give it to the beast, because in God’s secret wisdom and justice, the execution of his judgments in part are committed to the devil, and he is employed as supreme head of the wicked therein, and for that cause is said to have a throne, and is permitted to rule over the children of disobedience; here this star partaketh of this authority, not as Christ hath it, for now being fallen from heaven, he hath lost relation to him, nor in that same degree the devil doth, but as deputy and lieutenant to him, who in God’s secret justice furnisheth him with this power, as from chap. xiii. 2, 4. is clear. In a word while he was in heaven he exercised Christ’s authority, and in that respect had the keys of the kingdom of heaven. Now being fallen, he continueth to exercise authority, and to retain a key, but of a quite contrary nature viz. of the bottomless pit, and to serve another master, viz. the devil, as the exercise of his authority tending now to the advancement of ignorance, darkness, superstition, and idolatry in the church, and being assisted with the power of hell for that end; for as Christ’s ministers, are said to have keys from him, when they warrantably exercise them, so is the opening of heaven; so promovers of hereby are the ministers of Satan, 2 Cor. xii. though they think it not, or whom Antichrist is the chief, he hath the key of the pit, that it is an authority not allowed by Christ, nor from above. And the opening of the pit, with the key is the putting of that assumed power in execution; such as spreading of corrupt doctrine called therefore the doctrines of devils, 1 Tim. iv. 1. and authorizing men to propagates these without Christ’s call, who are therefore called ministers of Satan, this key is said to be given him, which doth not imply a warrantable call; But, 1. The great change which followed upon his fall, and the exercise of his power in respect of what it was, he getheth another key in his hand. 2. An usurpation of the
perfon acting, and the promoting the denigs of hell, in a way of authority, as if that key had been entrusted to him. 3. It implieth a prime minifterial office to say, which he hath from the devil, who doth account of, and acknowledge him, as primely subervient to his designs, and a subdivision of this key-bearer unto him, who hath given him that trust, chap. xiii. 2, 4. Lastly, it implieth a wife and joint, though a secret overruling providence of God, ordering this subordinate authority of Antichrist for his wife ends, as he doth the dominion of the devil, whom he permiteth soeignly as it were in respect of the other to bear a kind of rule.

Verse 2. The exercise of this power is set down with three effects thereupon, verse 2, 3. And he opened the bottomless pit. That is, as he was employed by the devil, and permitted by God to assume an authority for the advantage of hell, so did he instantly exercise his power for that end, and left nothing unaffrayed for bringing superstition and idolatry out of the bottomless pit: where it was formerly restrained, now it is letten loose, as appeareth by the effects, the first whereof, is, 'There arose a smoke out of the pit, as the smoke of a great furnace. What is to be understood by this smoke, the second effect following upon this, viz. darkening of the sun and the air, will make it appear: For, by sun and air, are understood here the light and purity of the doctrine of Christ, which shined clearly and comfortably in the primitive church. The third part of this light was smitten in the fourth trumpet, chap. viii. 12. Now, by this fifth trumpet this darkness spreadeth, and the whole sun and also the air is darkened, which holdeth forth a greater degree of corruption in doctrine, than was under the former: It began then, but now is at a height. This being then the meaning of darkening the sun and air, this smoke, which bringeth forth this effect, must be these corrupt and superstitious doctrines, and increasing of human traditions and ceremonies, whereby the light of the truth of God was obscured. This is compared to a great smoke. 1. Because error and superstition, though it seemeth to be something light, devotion, as smoke is to fire, yet is really not only without light and heat, but also is enorous and hurtful, as smoke is. 2. Because the darkness which error and superstition inferseth upon the truth of God, doth not corrupt it in itself, more than smoke can darken the sun; but doth by ceremonies and traditions darken it to us, as great smoke doth the sun to onlookers. Again this smoke is said to be as a great furnace from the bottomless pit, to shew, that the detection of Antichrist consistseth not in one particular error, but as it were an inundation of errors, ascending together. 2. To shew whatever the authors pretended yet the rise of these superstitions were from hell, as in the forecited place 1 Tim. iv. 2, 3. Superstitious traditions, and errors concerning meats, and marriages, doctrines much esteemed amongst the papists, are particularly by the apostle attributed unto devils.

Verse 3. The third effect following upon these two verses, 3. And there came out of the smoke locusts upon the earth, a vermin as it were, engendered by the former corruptions, these being of special concurrence in the antichristian kingdom are largely and particularly described. That these locusts were men, yea that they were pretended church-men, promovers of error and superstition, appeareth from this, that they stand in subordination to Antichrist, and in a monarchick way are governed by Abaddon, verse 14. And must therefore be servants to such a matter, and members conform to such a head. They are said to come out of the smoke, because oftentimes corruption of doctrine begetteth corrupt teachers to promote the same, as we see by Jeroboam, 2. Chron xi. 14, 15, and 2 Tim. iv. 3. the rejecting of sound doctrine and heaping up teachers after mens lufts are put together, for a spirit of error loveth innovate in respect of offices as well as doctrine, and by it people are some way disposed to strange teachers, and also for promoting of new tenants, they are necessitated to make use of them. However the leape and sum of the prophesy is thus, that the beginning of antichrist's kingdom shall be by an eminent church officer, who falling from the right exercise of minifterial authori-
doth not import lawful authorizing of them, but, as
was said of their head, verse 1. They want not com-
misston but that is given them by the Angel of the
bottomles pit, who doth formerly authorize and
create these orders, and prescribe rules unto them,
and assume not commission and calling although to sup-
eritious orders, of themselves. This is fully made out
in the Popes way of founding creating, commission-
ating, &c. by his bull, patents, and other writs) as
they give them names of all orders, wherein many
hundreds are in that kingdom; all which have their
dependence on him, owe their being to his authority,
and are regulate by the laws and commissions given
them from him.

Verse 4. The second way how their power is de-
scribed, is, verse 4. Where their commission is bound-
ed and ordered in these two respects, that there shall
not hurt: it was commanded them that they should
not hurt the grass of the earth, &c. Whereby is un-
derstood as is clear by the opposition following the
elect or sealed ones. This command cometh not from
their immediate superior, viz. the angel of the bottom-
les pit, but proceedeth from the Lord's sovereignty
in order to the fulfilling of what was foretold, chap.
vii. Again the proper objects unto whom their power
reacheth, are set down, viz. not only these men which
have not the seal of God in their foreheads, that is,
these who are not elected: here the end of Christ's
suffering, and the advantage of it doth appear, and also
who they are upon whom the delusion of Antichrist
hath full victory.

Verse 5. Their power or commission is described
further in a twofold limitation, verse 5. And it
was given to them that they should not kill them,
that is, that their plaguing of men should not be di-
rected by taking away the bodily life as the horfemen
under the sixth trumpet have, verse 18. but must be
understood of another sort of plague as afterward.
If any say that Antichrist is said to kill, chap. xi. 13.
17. and so how can this be said of him? Answ. We
may consider Antichrist in a twofold respect; 1. In
respect of the elect: 2. In respect of hypocritical
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professors in the church. In respect of the first, Antichrist is here limited from killing them spiritually, but in these places he is permitted to kill them bodily. On the contrary again, in respect of the second, Antichrist doth not take away the life bodily of those that submitth to him, but he proveth a spiritual plague unto them. Now, if we consider him in the first sense, as he corrupteth the elect, Antichrist is not the plague of the world; but in the second sense, as fouls are endangered by him. And therefore this being a threatening of sending him as a plague to the hypocrites of the church, his proper commission in reference to them is only set down. 2. This limitation may be put in, to shew the proper work of these locusts, which should not be professedly to take away bodily lives themselves, from which, as to its act, the Romish clergy doth superstitiously pretend to abstain, although they be deep in bloody contrivances, but that their native work should be the destroying of souls. The second limitation in this verse, is in respect of the time; it is not for ever, but for five months. We understand, it is indefinitely for a considerable long time, yet a time that is bounded by the Lord and will have an end, as, Ezek. xxxix. 12. seven months are to be taken also. It is probable that particularly five months are mentioned, because ordinarily locusts continue to destroy during five months, as it is written of them; for beginning in April, they died in September. If we should aim to be more definite in applying this time, we would prove more troublesome and uncertain, than satisfying or edifying.

The last thing wherein their power or commission is described, is, in the nature of the plague itself; that is, it was not that they should kill men, but that Men should be tormented, &c. This torment in the greatness of it, is aggraded by a similitude in the end of the fifth verse, their torment of a scorpio, which is a grievous, dangerous, and vexing torment.

Verse 6. The second aggravation is, verse 6. from the effect of this, men shall seek death, and shall not find it, and shall desire to die, and death shall flee from them. In sum it is this, their anxiety shall be so great

great as shall make them weary of their life, as we see often good men with for death under great anxiety of spirit, not as death is considered in itself, but as usually it is an end to prevent vexations, as Job and Jonah and yet death shall not prove comfortable to them; but death that is a quieting death which they desire, shall flee from them, and thoughts of death shall breed a new terror to them. For understanding this, two things are to be observed, 1. That it is not bodily torment which the text speaketh of, but spiritual anxiety and inward vexation of spirit, and that as natively floweth from the practices and doctrine of these locusts: For, 1. This torment is on the friends and native subjects of this kingdom, whom these under-officers do not pretend willingly to torment. 2. Their power is not to kill bodily, and therefore not torment bodily.

The second thing to be observed is, that nothing doth more natively breed anxiety and spiritual torment than the principles contained in the popish doctrine, and propagated by those who are signified by these locusts. And therefore seeing the spreaders of such doctrine as breed anxiety and vexation of spirit, and can never satisfy nor quiet a conscience, must be understood here, we can more warrantably apply it to none, than to underlings of the popish clergy, and other propagators of that kingdom: where these things are clear, 1. That their doctrine is apt of itself to breed this vexation of spirit, such as the innumerable knots of their ceremonies, holy days, doctrine of merit of works, and uncertainty of grace and salvation, perfection of holiness and fulfilling of the law of God, with the great yoke of will-worship and superstition, which cannot but bring the zealots of these traditions under much bondage. 2. This is clear, that by their principles there is no quieting of a conscience once wakened, what can their pinnances, pilgrimages, satisfactions, indulgences, invocation of saints and images; and such like, do to the sprinkling of an heart from an evil conscience? There needeth no more proof of this, than to read the writings of some of their chiefest, and to consider the many do-
tations given for foul masses after death, because the
confidence could never be quieted here. 3. We will find
also both these made good in experience, histories
are full of instances of the heartless and comfortless
life and anxious death of many members of that bo-
dy, which God hath blessed to some, for constrain-
ing them to flee over these things to the alone grace
of God in Christ Jesus. Yea, 4. Doth not their doc-
trine pursu(e men till death, and after death to tor-
ment? Their peremptory exacting of auricular con-
fession of all sins, and that under the pain of dam-
nation; their founder of the man's confidence up-
on the Pope's pardon, the priest's abolution, his own
penance and holinens, or the virtue of some sacra-
ment, yea of sometimes of some idolatrous invention,
as the mals, &c. according to their principles, con-
ferring grace by the working of the work as they call
it, and such like, cannot furnish the soul with solid
confidence. Beside the fear of purgatory doth weak-
then that hope, or expectation of eale, which otherwise
men might have from death. In this sense, though
they seek death, it fleeth from them, and they obtain
not their desire by it, and their vexation dieth not.

Verle 7. Again in the seventh verse, he returneth
the particular description of these locuits. 1. In
their appearance or shape; like horses, that is, stron-
g and swift, and stout as prepared unto the battle. So
Gregory before spake of priests, calling them facer-
dotus exercitus, to other in anticraft. They are com-
pared to horses prepared unto battle, because of their
courage and expediency in undertaking and prosecut-
ing their designs, and because of the success which fol-
lowed them, who as a conquering army do prevail
over the world, which is not armed against them.
For which caution locuits Joel ii. are compared to
horses and armies. They are said to be crowned with
crowns like gold, to set forth the outward grandeur,
and seeming stateliness and authority, which is not lo-
indeed, though it appeared to be so, and therefore
is said not to be gold but like gold. In a word they
are like kings in pomp, and armies in strength: this
agreeth well to their cardinals, bishops and others of

the clergy of the church of Rome. They have faces
of men, that is a pretended affability, and sociable-
ness in their conversations; whereby to inflame them-
selves, by rational pretexts upon the affections of
men, yet being indeed nothing less than they pretend-
ed.

4. Verle 8. They are said to have women's hair:
which holdeth forth an effeminateness, and vain, deli-
cateness in disposition and carriage, and a whorish
way of deck[ing] themselves, and alluring others to
their fornication: for which this kingdom, chap. xvii.
is called the great whore. Their teeth were as the
teeth of lions, that is cruel and ravenous, with the
standing of the former appearances, devouring the
fouls of these that are subject to them, the bodies of
them that oppose them, and the goods and chattels
of both, like these Math 23. 15. who devour widows
houses that under pretext of long prayers. The hor-
ses mentioned verse 17. have lions heads, here they
have only lions teeth with the faces of men, and hair
of women. The reason of the difference is, although
both agree in cruelty and destroying, yet the popish
clergy mentioned here do more covetously destroy
fouls. Therefore they are described by lions teeth on-
ly, which are not so obvious to fight. The Turks
again of the sixth trumpet speaketh, do more mani-
festly appear what they are; therefore is described
with lions heads.

Verle 9. He proceedeth to describe these locuits in
their defensive and offensive arms; they have said
to have breast-plates, as it were breast-plates of iron,
and the sound of their wings was as the sound of chari-
ots of many horses running to battle. The first part
sheweth their security from all danger, and the ad\nantage they had in their war; there was no hurting of
them more than there is of hurting horsemens well
armed with armour of iron. The second part of the
yer. sheweth the horrible noise and terror wherewith
they procure their designs when they find opposi-
tion; so that armies with horsemens and chariots, are
not more horrible nor violent in their encounters than
they are. In the application to the clergy of the
court of Rome, both these may be made good by
the many privileges and immunities, which they
possess whereby they are exempted from dependence
on all monarchs but their own; by the dread of ex-
communications and thunderings of church ceniture,
while they keep the keys of heaven and purgatory,
they were not only free of fear or hurt from others,
but also when they meet with opposition from emper-
ors and kings, did with such clamour and violence to
persecute them, that no enemy or army for a long
time so terrible as they, making the world astonished
with the stupendiousness of their pretended power.
The effects of this have been often found as history
do witness.

The 3d verse do continue the description of these
loaths in three particulars more. The first is, they
had tails like scorpions, I sa. 19. do hold forth
the flattering and vaining humour of false teachers
who insinuate themselves by flattering and lies, as
dogs to whom they are compared do with their tails.
2. It was said there was fogs in their tails, that is
not only their mouth and head were hurtful, but their
tails. That which seemed most pleasant to others,
and is most delighted in, doth often prove most no-
tome and hurtful to them. Such fair words and
speeches of corrupt men have ever a stinging in them,
ending the seduction of the simple, Rom. xvi. 18.
3. Their continuance is described, their power was
to hurt men five months. This was formerly spoken
of, verse 5, and again is repeated here, either because it
was mentioned formerly by way of limitation, that they
should torment no longer than the time appointed,
here it is to shew their continuance, which shall be till
the appointed time; or it is double, to conform the
faith of God’s overruling providence in timing both,
the rise, continuance, and close of this dreadful plague.
This verse also being particularly compared with verse
19, following will also clear the plagues threatened
by these two trumpets, to be distinct and different na-
tures.

Lastly, verse 11. Their government is described in
three, 1. Contrary to that of locusts, Prov. 30. 27, it
is monarchick, they have a king over them, that is, al-
though they be many and various and different a-
mong themselves, yet are they all subordinate to
one supreme head, who exerciseth absolute and in-
dependent authority over all the rest, and who liveth
in royal state and majesty in the world, having uncon-
 troverted and illimited power within the kingdom,
and hath all others in subordination to him. It is
impossible to indite any other than this, the Pope.
2. This monarch is described by his office, which is
to be the angel of the bottomles pit, which holdeth
two things, 1. That he is a servant to that kingdom
of darkness, one committed to him and sent in ambysal
from it, for its behoof, and so is not to be understood
of the devil himself, who is not properly sent but
senteth from the pit. 2. It holdeth forth an eminent
futuromy and singular messenger of that kingdom, there-
fore by way of eminency the angel of the bottomles
pit, and therefore cannot be applied to ordinary false
teachers. In a word he is the same star that fell from
heaven verse 1, and the key of the bottomles pit,
and the same beast mentioned chap. 13, to whom the
dragon doth especially give his power and commis-
sion, as his great deputy and vicar in the backslidden
church, and therefore he is said 2 Thes. 2. To come
after the working of Satan, &c. 3. This king is de-
scribed by his name, which is set down both in Hebrew
and Greek Abaddon, and Apollyon, a name suitable
to such a king and kingdom. His name in both, sig-
nifyeth a destroyer, or to destroy, partly because ac-
tively he destroyeth: and partly because he is to be
destroyed. It is set down both in Hebrew and Greek.
Because, 1. He usurpeth over all the church and
proveth a destroyer both to Jews and Greeks. 2. Be-
cause in due time he is to be destroyed by both, as we
will see chap. 16, and 19, and also because the Lord
would have him known to be so, both by Jews and
Greeks as Pilate caufed write the title above Christ
in divers languages. Our blessed Lord Jesus had two
names, one Jesus in Hebrew, and Christ in Greek.
both which hold him forth to be a favour, this king will be satisfied with no less honour and extent of government, yet it is to be described by these titles to be of a quite contrary nature. It is not to be thought, that this king should assume such an odious title, or that any such should be attributed to him by his followers, but that indeed he shall be such as this title describeth, that is a most horrible waller and destroyer of the church of Christ.

This all along, is applicable to the papal kingdom, whereof the Pope is head, unto which shortly we hinted the application of it which standeth sure upon the preceding grounds and suppositions. For further confirming whereof we shall, 1. In few words, return some general properties of, and considerations concerning this plague here described. We shall lay down a little view of the publics rite, progress, nature, &c. of the papal kingdom. From which two, we shall leave the application, by way of conclusion, to be gathered.

1. The object of this plague is, the visible church, and hypocritical professors in it, who are not appointed and marked for eternal life. It is the same Christian world, and light of ordinances, which was destroyed by it, which was weakened by the former trumpets. The nature of it, is spiritual, corrupting the ordinances of spiritual life, and bringing with it destruction to mortal souls. 2. The extent of it, is universal, over the face of the whole visible church, the actors in it were churchmen, once by their places having power in the church of Christ. In time it breaketh out in a spiritual kingdom and hierarchy, and upon a pretended ecclesiastic account, assuming great power and authority, it doth breed, and is supported by swarms of church officers. The time of its publick appearing to be a kingdom in an established form, will be found to be about the year 600. for it followeth immediately the fourth trumpet, which continued the history of that time, and doth immediately precede the rise of the Mahometans, which from the seven hundred year forward is at an height, and groweth, as the exposition of the following trumpet will clear. This plague carrieth along with it much corrupt doctrine; yea bringeth again idolatry into the Christian church, as we will see in the close of this chapter and especially such corrupt doctrine as overturneth the comfortable and quieting grounds of the gospel, it bringeth also to the world great store of new created orders for the promoting these doctrines and supporting that kingdom who both by covered folly and violence carry on their designs, and many such other particulars.

Now for the second thing propounded, if we will take a view of the papal kingdom, what will we miss; That it is a kingdom under one absolute monarch with most illimitated power, having dominion over the church, being begun and carried on by church-men, having corrupted the doctrine of the gospel, and brought idolatry again into the church, are all evident; I shall instance but these three particulars, 1. The nature of the doctrine and errors brought in by them which, though exceeding agreeable to nature, yet exceeding opposite to the way of grace, and therefore cannot be necessary and natively be destructive to the solid conformation of souls, and beget fearful horror in the hearts and consciences of poor sinners, so that sometimes the greatest promoters of them, have been forced to abandon those principles under challenges: and their greatest disputants are constrained to acknowledge this, we have one instance in Bellarmin de justiti. lib. 3. Cap. 7. who, after his long dispute of indulgences merit of works, &c. seeketh to turn up all in three assertions. The first whereof, attributeth merit unto works; the second alloweth men to confide in their own merits; yet as disfavouring this foundation so largely contended for, he addeth a third proposition, proper incertitudinem propriæ justitiae et periculum inanis gloriae, tutissimum effiduciæ totam in sola Dei misericordia et beatissimæ reponcre. So that in end for uncertainty of man's proper righteousness and hazard of vain glory he accounteth it most safe to place our whole confidence in the mercy and goodness of God allenarly, and giveth this reason, if man hath no merit, faith he, he should not confide.
if he hath, which is yet uncertain, it is no hurt or
loss to flee only to God's mercy. In which one asser-
tion we may see, 1. The uncomfortableness of that
doctrine of merit that can never comfort solidly, be-
cause, at the best, it is uncertain. 2. We may see
the hazard of it to foster pride and vain glory. 3. We
may see the disquietness of it, by which sinners can
never be secure, till they have fully renounced it.
Suarez doth also homologate Bellarmine in this. And
yet this doctrine of merit is a prime fundamental te-
ment of that church, but hath often disappointed the
defenders of it, when they had most need of comfort,
and hath made them prize the doctrine of faith in
Christ Jesus in their death, who often thought it ab-
furd in their life. As particularly is written of Char-
les the fifth, after his laying by of publack things in
the world retiring of himself to a monastery.

The second instance, is in the abundance and variety
of their religious orders as they are called, which
take a main part in the description of this kingdom,
there are at least thirty-five orders reckoned, each where-
of, the most part, will comprehend many thousands
beyond their bishops and other members of their hier-
archy. The number of the monasteries belonging to
these orders, are reckoned by some to be 225,044, as
is observed by Asclepius in his chronology; all which
have their original by the Popes authority, hold their
dependency on him alone, and are vigorous instru-
ments, specially devoted to the upholding and pro-
moving his designs.

Lastly, A more particular considering of its rile and
publack appearance, which was about the same time,
viz. anno 600. and its growth and manner of pro-
ceeding afterward will make out this which was short-
ly thus,

After the three hundred year, when the church pos-
sessed peace, pride soon infected her officers whereby
there was ambitious after preeminence amongst those who should have been most free of that vice: Rome had many advantages for this end, and her bishops improved them well, as hath been hinted in the exposition of the former trumpets; yet never

one of them usurp a settled superiority, or title of un-
iversal bishop or headship over the church, till Bonifacius the third assumed it, about the year 606. Which
was upon this occasion: after the state of the empire
was translated from Rome to Constantinople, by Con-
stantine, that bishop was priviledged with all the pri-
vaiged which Rome enjoyed, by her being formerly
the seat of the emperors court, even as that city was
named new Rome, and made fellow in all the privaiged of old Rome. From this many contentions followed as is before hinted. While the emperor's
court constantly continued there, the bishops of Con-
stantinople would not be content with equality, but
assumed a superiority, and a title suitable to it, of un-
iversal bishop. This John B. of Constantinople did
a little before the year 600, while Mauritius possessed
the empire, who did countenance him out of respect
to the place where his court refixed. This usurpa-
tion was generally ill taken, and written against, espe-
cially by Gregory bishop of Rome, who did preface
the revealing of Antichrist not to be far off, when
men durst be so impudent to take that file, which
no apostle ever usurped. Upon some occasion, the
emperor's army mutinying, did choose one Phocas a
sable vile wretch emperor, who having killed all Maur-
itius children before him, did afterward kill himself:
unto this Phocas did the bishop of Rome make ad-
dresses, by commissioners and epistles, grossly flattering
him, and abusing that place of Daniel iv. of
God's changing and transferring of empires, as he
had done that for the good of his church, in removing
a tyrant and setting up such a religious prince as
Phocas was, as may be seen in his epistles. lib. 11.
epist, 36, 44, and 43. By this means Phocas became to
favour the bishops of Rome, and what out of envy to-
wards Mauritius name, and what to ingratiate himself
in the west by the bishop of Rome's means. Some few
years after while Boniface was at first Gregory's com-
misssioner to Phocas, possessed the see, he passed an
edict, willing and declaring Rome to be acknowl-
edged for the supreme see, and the bishop thereof for
supreme and universal bishop from that time forth.
This decree Boniface the third, within short time caus'd ratify and pronounce in a Lateran council of 62 or 72. bishops, and although it wanted not much contradiction, then and was never fully acknowledged by all the east churches, yet from that time did this great Roman hierarchy receive its public rise, and a mystery which long had been working, was obstetricated and brought forth by such a midwife, as this infamous Phocas, anno 666. as is said. At this time and after this Pope and others did put in their decrees, Sic volumus et jubemus, and faith that the reason of preferring Rome was, Because the emperor was still filled Romanorum imperator, wherefore he resided.

Immediately after this, the light of the world wonderfully decayed, traditions were obru'd, all public worship was to be performed in latin, the scriptures were kept up from laick people, as they called them litanies, liturgies, and masses were brought instead of the word and preaching: And in effect, all reformatons confin'd in building churches and monasteries and enriching them with great dotations; plurality of saints and angels were brought in, especialy this was in Vitellianus his time, about the year 666. heathenish superstitious and ceremonies again were brought into the church, the temple called Pantheon, formerly dedicated to all the heathen gods, was now opened and dedicated to all saints, this was in Phocas and Innocentius their time, images were set up in the church, and appointed to be worshipped; which occasioned great confusion in the church, and although it was long refil'd by the emperors of the east, and by several councils both in the east and the west; yet afterward establislhed by the second council of Nice. This second council of Nice was held, anno 780., or 768. This worshipping of images was mighty opposed by Leo Isurus, Constanl. Comron, and other emperors of the east, who for that were excommunicated by the Popes. At last Irene, a superstitious cruel woman, obtaining the government after her husband's death the foresaid council of Nice did conclude this image worship. It fat first down at Constantinople, but the people being enraged at this their design, they were forced to remove it to Nice. It is marked Cent. Magd. out of old writers, that these emperors urged their removal of images, and that these might not ly before the Sarcens, that Christians worshipped idols, this council of Nice was also withstood by Charles the great, and Ludovicus Pius.

At this time also the Pope grew exceedingly to an height, not only of censuring bishops, and disputing of bishoprics, but also deposing kings, and depoision of their kings by his pleasure, supremely and soveraignly to decide all questions whatsoever, and that without all possibility of erring. In a word, every thing to absolute, as he might lead millions of souls to hell, and none might lay to him, what doth thou? And all this wonderful violence and terror to any, who should in the least contray the same. Which things are not only practisd by the head of this antichristian kingdom, but also are owned and maintained by these his forementioned allies to be due to him, as from many particular instances, and their general principles might be made out, all which being put together especially by the intelligent, who are acquainted with their practices and writings, it may be confidently concluded, which was aserted at the introduction of this chapter, that the popish kingdom, is the very kingdom, the Pope the very king, and the angel of the bottomles pit, the popish clergy, the very locusts and armies, and their doctrine the very noifome smoke of the pit, which are here somewhat darkly, but exceeding fully and apostisely described.

We shall say no more for use of all. But, 1. That we would bless God, who hath so clearly discovered to us this abomination, that maketh desolate. And 2. We would bless him further, that he hath freed us from that tyranny, under which a great part of the Christians doth lie, and by which our own predecessors were sometimes kept in bondage. 3. It would provoke us to improve the light and liberty of truth which he hath conceded to us, and to welcome the foul containing doctrines of the free grace of the gospel. O what great odds is there betwixt the dispen-
fations of the gospel which we enjoy, and that which our fathers lived under? And therefore how much more is required of us? And how much more will the condemnation of these be, who shall ingrately perish under this light? Lastly, Let it stir us up with holy indignation against this contagion of popery; ought we to think this a light and indifferent matter as the Lord hath threatened so great a woe to the visible church, and which doth so significantly delineate the hellish nature and hurtful effects of it? And let us commiserate the deplorable condition of many thousands of poor souls, captivated under this tyranny, and stung with the poison of these scorpions, who yet cry not when they are bound. And let us cry mightily unto God, to break this covenant with death, and to bring this agreement with hell, to an end, that the oppression of captives may be let go free, and the temple may be opened in heaven, and that he may take to him his great power, and reign, that the kingdoms of the earth may become the kingdoms of the Lord, and of his Christ, even so. Amen.

Concerning the comfortable grounds that popery layeth down for the comforting of poor afflicted conceptions.

If we might take of such grounds as popery layeth down for the quieting of an exercised conscience, what a labyrinth would it be found? For 1. They deny all not imputation to sin, or imputation of righteousness, and place remission of sins only in the infusion of a gracious quality in the soul, which they call gratia gratum faciens; so that if the sin be mortal, this is lost, although the person were formerly just and must again be recovered. If it be venial, he must satisfy for it. 2. To this kind of remission, they require attrition and contrition. The first is a legal sorrow for fear of wrath, the second is an intense sorrow for the sin committed; the first proceedeth from servile fears, this from filial. Both these they lay down as necessary for attaining the former remission or infusion of grace. 3. To this contrition they give a fourfold influence in the attaining thereof.

ly, or a disposing influence, as the material cause, as they call it of this grace, that is by that contrition as it is a virtue, the soul is disposed for receiving of that grace, or that the grace may be wrought in the soul, out of that contrition, as the efficient matter thereof.

It concurreth influentially as it is a part of the sacrament of penance, by which the priests absolution doth ex opere operato, beget such grace in the heart of one that is contrite. These two are laid down by Thom. supplement. quast. 5. art. 1. corp. 3. It concurreth by way of satisfaction for the sin committed, and as this inward contrition in the seditive part, is man's recompensing for his fault inwardly, as he doth outwardly inflict punishment on the body ad remonstrandum offendamque quae in Deum committitur, as Aquinas speakest quast. 1. art. 2. 4. It concurreth meritoriously as an act of virtue, even as other works do for procuring meritoriously something from God, supp. quast. 1. art. 2. even the first entrance into glory.

All which ways will be unsatisfying to a conscience, for none of them looketh on repentance as that which the Lord of his grace hath promised and knitt pardon unto: therefore that it may be meritorious, there ariseth a new dispute, wherein this contrition consisted. 1. Some old schoolmen lay, it must be in summo gradu, otherwise pardon is not to be expected. 2. Others, of whom Scotus is the head, lay that it is such a sorrow as is only known to God, and so by it the conscience can have no quiet. 3. The latter Jesuits as Belar. de penniten. lib. 2. cap. 11. and Gregor. de valent. tom. 4. disp. 7. quast. 8. de contritione, do reject both of these as false and dangerous; and because that contrition in such a degree is most rare, therefore they have a twofold cure, left there be no ground to quiet one at all.

1. Belarminen distinguisheth contrition in that which is intensive summa and appreciative summa, and faith that though the first be not the second will be sufficient, providing the former be still purging after the first to the utmost, so that if any thing he left undone which might be done for attaining thereof,
this ground will fail, and the conscience can have no peace in this, because in it there is a new sin, and what shall satisfy for that? This is also rare; and considering that a weakened conscience will not easily acquiece in its own appriate condition, as being equivalent for satisfaction, that being only such as defireth to be intensively in the highest degree as they expound it. Therefore, 2. The weight is laid on the power of the keys, and the priest's absolution in the sacrament of penance, which Greg. de Valentina faith, is communis scholastico com sectentia, that is, though contrition of itself be not sufficient, yet by virtue of the forelaud abjuration, one that is attritus, doth become contritus, and so have the forementioned remission of sins bestowed on him. Therefore they make baptism simply necessary to the pardon of original sin, and penance to actual, except when it is impossible, and in this the vow thereof doth supply. To this sacramental absolution they require particular confession of mortal sins, de concilite Satusis to be made necessarily to the priest, before he absolve them, which can be no little torture, and so still this leaveth the soul to dispute the priest's commissio; and the nature of that sacrament, which will not easilie quiet it, and also leaveth it under Aquinas his unanswerable argument. Suppl. quest. 1. art. 3. where faith he, the principles are diverse, the one can never palls unto, or become the other: but the principles of attrition, viz. fervile fear, and of contrition, viz. filial fear or divers. Ergo. &cc. When this is done, there is still a flick even by their principles in the uncertainty of this, whether their contrition be true or not, or whether that remission hath followed freely or not. For this they say cannot be known, but by particular revelation. Therefore do they conclude that to supply all it is necessary to enjoin satisfaction in work by penances, satisfaction, perignations, dotation, or such like, whereby they make up equallently the effects of their contrition, and make all sure; and if the person cannot satisfy himself, because his sins are great, here they have their indulgences, and the application of the satisfaction of others for quieting the mind, whereby the Pope out of his treasury, and plentitude of authority, doth apply the satisfaction of some others, who did satisfy and pay more than their own guilt did amount unto, as Belarmine speaketh de indul. lib. 1. cap. 4. The conscience is recommended to this for quietness, whose but is that, so much money is given for these indulgences.

These ways indeed oppress the persons, and empty the purses of their patients, but can produce no solid cure. This great difficulty followeth ever that way when external bodily penances do not their turn, then so many years have they to endure in purgatory notwithstanding of ordinary indulgences, and this, as Belarmine faith, lib. 1. de indu. cap. 9. pag. 1174. may amount to twenty thousand years which is the great courtely allowed by this way unto a tormented conscience.

The question is, What may become of that person at the day of judgment when his years will not be expired? By-intenfines faith he of the degree that is to be made up in three or four hundred years. This is the pathway of their casual divinity; and after all they leave the patient at an uncertainty, when they have bestowed all on them, and endured that twenty thousand years purgatory, if for all that they may be afterward relieved and brought through, so it is still at a venture, and what peace can be here on this way where necessarily the four are controvortible? 1. Whether these means, being applied can work the effect, when no such way is holden forth in Scripture, and is but grounded in many steps on traditions and canons, and disputable principles at the best. 2. Whether a proportionable ends can be between its satisfaction or sorrow, and the sin committed, so as they may quiet the conscience as having appeased God by them; seeing his insufficiency is infinite, and the delivering of him is great. 3. Whether its sorrow can be without fin insufficiency, and so being defective cannot be satisfactory; but, most need satisfaction. 4. Whether its own act of sorrow be sincerer or gracer, that is still uncertain, and so cannot but mar peace, as they still Vol. II.
acknowledge. And to clofe, it must be a poor peace,
which is fought for in purgatory, by fo many years'
continuance there, and yet not to be sure of it when
thee shall end. There is nothing, like the anxiety
mentioned here, than this, which is but an hint of
that which is followed in many inextricable disputes
concerning the three parts of repentance, viz. con-
trito cordis, confession oris, and satisfactio operis, which
would sooner distract a wearied finner than give
quietness unto him.

LECTURE II.

Verse 12. One wo is past; and behold there came 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 be-
fore God.
14. Saying to the sixth angel which had the trumpet, loo-
se the four angels which are bound in the great river
Eufrates.
15. And the four angels were loosed, which were pre-
pared for an hour, and a day, and a month, and a year,
for to slay the third part of men.
16. And the number of the army of the horsemen were
two hundred thousand thousand: and I heard the num-
ber of them.
17. And thus I saw the horsemen, in vision, and them
that sat on them, having breast-plates of fire, and of
jacinth, and brimstone; and the heads of the horsefes were
as the heads of lions, and out of their mouths issued fire,
and smoke, and brimstone.
18. By these 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. For their power is in their mouth; and in their tails:
for their tails were like unto serpents, and had heads,
and with them they do hurt.
20. And the rest of the men which were not killed by these

plagues, yet repented not of the works of their hands,
that they should not worship devils, and idols of gold and
silver, and brass, and stone, and of wood: which neither
can see, nor bear, nor walk:
21. Neither repented they of their murders, nor of their
sorceries, nor of their fornications, nor of their thefts.

In the last trumpet were descried the nature, and
success of the kingdom of Antichrift, who was there
called the angel of the bottomless pit, in opposition to
Jesus Christ, who is called the angel of the covenant.
The visible church was perturbed with corruptions, in-
perfections and idolatry by him, for which the Lord
threatneth to plague them with a more sensible plague
by this sixth trumpet.

The 12. verse one wo is past, &c. Is set down to
rid marches betwixt the two trumpets and to make
the translation clear from the one to the another. It is
not to be understood, as if the event of the fifth trum-
pet were fully to precede the sixth, and no ways con-
temperate with it, the contrary of this, is clear from
the close of this chapter, where the idol try brought
into the world by the fifth trumpet, continueth unre-
pented during the sixth; but this is to be understood
either as holding forth the priority of their beginning,
the fifth precedeth the fifth, as being the procuring
cause of it, or it relateth only to the former descrip-
tion, and signifieth this much, the description of the
first wo is past, and now cometh the typical descrip-
tion of the second. Therefore what we prefaced in ge-
ceral concerning the order of both seals and trumpets,
is to be applied here.

The judgment prophesied of here, at the first read-
ing is exceeding terrible, and so described as must
necessarily be understood of some more than ordi-
nary wo. In this description we have, 1. The
rise of this plague in the supreme and subordinate o-
verrulers thereof, verse 13. 14. 2. The actors, and
executioners thereof are generally hinted at, verse 14.
3. Their commission is expressed verse 15. 4. The
executioners and their execution following thereupon
are described, verse 17, 18, 19. 5. The procure
cause of this plague, is implied, verse 20. As also 6, 10. The end which the judgment aimed at in itself, with the success, or rather unsuccessfulness which it had, are let down, verse 20. 21.

For the more clear opening of the words, we would permit these generals, 1. The object of this plague, is generally the same with the former; viz. the visible church, now drawn to superstition and idolatry, by antichrist, are plagued by this: For judgments are spoken of in this book, not as they are indifferently upon the world, but as particularly they concern the church. And one of these trumpets after another doth contain a further step of judgment upon the same object; and the church being the object of the former trumpets, must feel the say of this, otherwise the pronouncing of this we would have with it further addition to her plagued condition, which is contrary to the scope.

2. The church here, is to be considered as declining as being guilty of idolatry, and all other gross sins, as is clear by verse 20, 21. It is clear also, that this judgment, is of a different nature from the nature of the former, as was hinted in the exposition of it, and doth particularly denounce a temporal judgment upon the church, already drunken with spiritual plagues. This the particular description will demonstrate; yet is such a judgment in temporal things, as carrieth gross abominations and spiritual venom, for poisoning souls along with it; so their having of tails like unto serpents, &c. doth import.

Lastly, It must also be such a plague as is executed by some great power in the world, who have mighty armies in executing this in a warlike, violent, and successful, though in a barbarous and cruel manner.

And therefore in short, we conceive no other to be intended here but the dominion of the Turks, who by their strength, great cruelty and poisonous doctrine of Mahomet, have proven exceeding destructive both to the bodies and souls of innumerable poor Chri-
Babylon stood. It was the march of David and Solomon's kingdom that was from the sea to the river. It was the great fatal bound of the Roman empire, beyond which they could never extend their dominion. Because of the footing that the Turk's dominion took first before it; for the first Turk's government being four Sultans, all of them for a considerable time had their residence near and about this river, viz. Asia Minor, Damascus, and Antioch, where were the places whereby these governors were designed. As we conceive this river to be here mentioned, to shew that such should be instrumental in this plague, as was neither within the church, nor the Roman empire, but should have their residence beside this river Euphrates, as the Turks are observed to have had before their dominion spread.

Fourthly, They are said to be bound in that river, that is, restrained from breaking in upon the empire or the church in it, for a long time, by God's providence, so as they had been indeed bound for many years, what from intestine divisions among themselves: what by Tamerlane's invasion of them, what by our Lord's providing some instrument to defend his church for a time. These Turks were restrained from invading and overturning the empire, although they vehemently gaped after it. They are said to be loosed from that place, when the impediments and restraints, formerly keeping them in, are removed, and they are hounded like dogs, formerly tied up, to destroy the waste part of the Christian world, which accordingly came to pass very speedily, when the Turks, having prevailed over the Saracens, did, with them combine in one dominion under the Ottoman family; which was about 1000 years, and some more, from which time their power grew till a great part of Europe was overrun by them.

Thirdly, We have their commission, verse 15, which sheweth the end wherefore they are loosed. Their work is to slay. Their number is the third of man. The time or continuance of their execution is, For an hour and a day, &c. To slay, is to be here understood properly to take away mens bodily lives; and

the expressions in this trumpet differ from what is in the former. The event also her marked: The third part was killed, verse 18, doth confirm it. Again by the third part of men is to be understood any number indefinitely, or any indefinite number in the world absolutely considered, but a third part or considerable number of the men living on this side the river of Euphrates, from which formerly these executioners were restrained, now being loosed, they are commissionated especially in respect of them, viz. the ancient Roman empire, now become anticristian. 3. The time or continuance is set down in four several words, an hour, a day, a month, and a year. We conceive it not safe to apply it to a day, or an hour of any definite time; which we would rather reverence than follow in the practices of others. But we understand here a definite time bounded and limited by God, for the prevailing of this plague, as there was set down, a time to the locusts under the fourth trumpet. We conceive the words are multiplied, hour, day, and month, and year, to set out. 1. God's particular uttering and bounding of this plague in its continuance, to a year, month, day and hour, according to the phrase Num. ix. 22. whether it was two days, or a month, or a year, &c. which is there used to shew the absolute dependance the Israelites had upon God in their marchings and journeys, whether for some time long or short; so that it be here, the time for which they shall be prepared, is particularly appointed. 2. They are said to be prepared for such a time, differently expressed, to shew that the diverse respects their continuance should be for a short time, as of an hour or day, and also of a long time as of a month and year. 3. To shew their alacrity to use the opportunity and liberty given them, carefully, so that after the removing of restraints, they should not miss one hour or day, in executing their commission, and they should prosecute it vigorously, till the year or longest period of their continuance should be finished. Thus may they be said to be prepared, &c.

Fourthly, We come to the executioners themselves,
and the execution which followed. They are described more particularly, 1. From their number and nature, verse 16. The army is of horsemen, and the number is, Two hundred thousand. That which is, 1. 2. And I heard the number of them, is to shew, that John invented not this number, but that he had it plainly revealed to him. They are called horsemen, partly to shew the swiftness and celerity of their horses, partly to shew that they were such a people as abounded with such warriors. The number we conceive more than the time, is not, definitely to be stuck to, but signifies an exceeding great number. Both these agree well to the Turks, who have led the greatest armies unto Europe, especially of horsemen, and made the swiftest progress after their invasion, which have been of a long time heard of, much more numerous, than ever the Christians were able to oppose unto them.

The riders, with their defensive armour, and the nature of the horses, and it is like, their offensive arms, are described, verse 17. They had breast plates, of fire and of jacinth and brimstone. Breastplates use pot to be made of such matter. We conceive the meaning is, they shall be terrible, dreadful and destructive, as fire, brimstone, &c., which working terror on those whom they invade, shall occasion such security to themselves from the hurt of any, as if they were fully armed and also richly, we conceive to be understood by jacinth. Their offensive arms, or their offending power, are set out by two expressions, 1. The heads of the horses were as the heads of lions that is, bold, fierce, and destroying, and that professedly, without any colour or pretext, such as the lusts had, 2. Out of their mouths is laid to issue fire and brimstone; whereby it would seem, their walking, and cruel way of proceeding is set forth. To be also think, it doth relate to the use of cannon, musket, and pithol; for these two are certain. 1. That the use of these weapons, was found out much about this time. 2. There was never such abundance of them, and of such huge quantities as was used by them in their European expeditions.

In the 18. verse, The event of the execution is marked to be answerable to their commission. By these, three, was the third part of men killed. This is to be understood properly, as verse 15. It is marked to shew, that there is no threatening or prediction of God's, but it is exactly fulfilled, and no commission of his, but it is fully executed. In the application of this, the speedy, terrible, and great overthrow of Asia, the lea, the coast of Africa, and a great part of Europe, being destroyed and overrun by the Turks, are sufficient evidences of the truth of this. Before the cruel murder committed by the Saracens in Italy, France, Spain, where yet it pleased the Lord to keep them from settling.

Verse 19. Their manner of hurting is more particularly explained, 1. By a double mean whereby they hurt, their power is in their mouth, and in their tail. By mouth is understood their open violence, against the body. The tails signify the abominable of the doctrine spread by them which is destructive to souls. 2. These tails are further described, they are laid to be like serpents for poifonable and sufficiency; and they have heads, an unnatural like thing that tails should have heads on them. This setteth out the gross abominableness and absurdity of that doctrine. The locusts had tails but they had not heads on them: Which seemeth that these have heads, to shew, that it shall be more discernible in its grosnesse than the former. It is added, and with them they do hurt, that is with their tails, and heads.

The first part of the verse sheweth, that this army hurseth both by cruelty to the body, and pestiferous doctrine to the soul: therefore it is said, their power is in their mouth and their tails, this last part sheweth the success that followed upon their doctrine: there were many souls hurt and destroyed with this; as there were bodies with the former. This fully agreeeth to the Turks, also, who are not more terrible in their armies to the bodies of men, than the pestiferous delusion of Mahomet, is of itself hurtful and destructive to souls, and actually hath destroyed many, a great Vol. II.
part of the world in God's righteous judgment being carried away with it.

We come now to the 20. and 21. verse, and the rest of the men which were not killed by these plagues yet repented not, &c. The scope whereof is, 1. To shew what sins procured so great a plague, and to shew, an enemy to be letten loose upon the Christian world: and indeed the consideration of these sins will vindicate the justice of God in inflicting all these evils. There is one sin mentioned in this verse, viz. Idolatry, several ways aggrieved: and there are four more in the last verse added: and though God will suffer knowledge of his will; yet those who are guilty here, being by profession of his church, there is the greater access in justice to take course with them:

2. It is set down to shew the end which the Lord drove by such strong physic: it was at the health and not the subversion of that part of the world; and so by the application of this mean, either to bring them to repentance, as the right fruit of all, or to discover their desperate impenitency.

3. It sheweth the fruitfulness of this mean, that notwithstanding it was sharp, yet did it not prevail with them; which is not to be understood, as if God failed of his intended purpose, but to shew how mad the Antichristian world was upon their idols, when such a judgment, having destroyed so many, did not yet effectuate the recovery of the rest.

By the rest of the men which were not killed, &c. Is to be understood, not these who remained all the world over, but within the Christian world, or empire now declined to be Antichristian. The rest that remained, after the third part were killed of the same total, viz. these on this side Euphrates; for the Lord observeth not what the rest of the world did, but what his church by profession did, whom he correcteth when he forbeareth all the world beside.

What we laid in preface to the trumpets in general, and to this, doth also confirm it. They are laid not to repent, that is, that these idolatrous Christians, notwithstanding these plagues, neither were inwardly brought to loathe these sins, or to be humbled for them before God; nor outwardly abstain from them in their practice, but rather grew worse, and doated more upon these superstitions, even after this plague which fully came to pass also, Papists being never more drunk with their superstitions, and profane in their carriages, than since the Turks destroyed a great part of that Antichristian kingdom.

The first sin mentioned is idolatry, four ways aggrieved, 1. The work after their hands: so called, because the images and statues used in that worship, are made with men's hands, and so cannot be made a fit object of worship. It is like hereby to relate to the second commandment, where the making of all such upon such an account is forbidden. It is called a worshipping of devils, not that it is so directly in the intention of the worshippers, but that it is so indeed, and accounted so by the Lord. Therefore it is usual in the scripture to give it that name, Lev. xvi. 7. 1 Cor. x. 20. Yea, not only that sort of idolatry, which is against the first command, is so called, but even that which acknowledging the rule of worship preferred by him, by putting an idolatrous manner in the room thereof. So, that idolatry of Jeroboam the son of Nebat is filled, 2 Chron. x. 15. He ordained him priests for the high place, and for the devils, and for the calves which he had made: and the particular considering of this sin, will make it appear, that he did not directly intend the worshipping of these calves, and much less of devils, in the room of God. 3. This idolatry is aggrieved from the variety and multiplicity of it, in respect of the matter whereof these idols were compounded, gold, silver, brass, stone and wood, of which metals of all sorts, images, crucifixes, relics, &c. are abundant in the Papist church, and yet whatever be the shape of the metals, it is still, at the best, gold, silver, brass, &c. and so no fit object of worship. Lastly, It is aggrieved from the lifelessness of these idols, which being unable to hear, or move themselves, must be exceeding unfit to be invoked by others, as helpers of them; and so must imply exceeding great stupidity in them who fell into that sin. Upon which ground, the scripture usu-
ally, aggregeth that sin, Pla. cxv. ver. 4. 5. 8cc. and cxv. 15, 16. both which places do pronounce the worshippers of them to be for stupidity like unto them.

There are four more particular sins charged upon them verse 21. and impenitency under the same all. All which may be figuratively understood, according to the strain of this book, or properly as the words found. The first sin is, Their murders; figuratively understood, it holdeth forth the great blood guiltines of souls, which we formerly hinted at, in the exposition of the fifth trumpet. Properly, it holdeth forth the many maslacres, perfections and butcheries of Antichrist, whereby that kingdom is guilty of the blood of many thousands of the faints, as from chap. xii. 7. and xiii. 7. and xvi. 24. will appear. The second thing is, Their forceries, which figuratively holdeth forth bewitching and intoxicating doctrine, and delusion therein, at a height; literate taken, it holdeth forth a guiltiness of devilish and magical arts. According to the first sense, the whore is said to have a cup, chap. xviii. 4. and according to the last, Antichrist is said to come 2 Thes. ii. 9. after the working of Satan, with signs and lying wonders. The thing signified by both, will be found in popery, their doctrine having blinded and bewitched so many, and magick vanted in lying signs and wonders, and other abominable pranks, hath been astounding and frequent, not only amongst the inferior clergy, but even in the popes themselves. And this under the pretext of working miracles and exorcism, hath in some cases been avouched. The third sin is, fornication; by which we may understand their whorish doctrine, which draweth souls away from God, in which respect that kingdom is called the great whore; or bodily filthiness, which we will often find inscriptum to go along with idolatry, as from the count of Baal, Num. 31. 16. and else where may appear. This sin is not wanting in the popish church, especially in the clergy, there pretended vows are inares to bring it on as experience hath proven. Yea, Belarmin, de monachis, lib. 2. cap. 24. faith, That it is more tolerable to commit fornication, than for one under a vow to marry, although he have not the gift of continence, because faith is marriage, redditum inhabilem ad votum ternandum, which the other doth not. By their principles, they maintain bordels. It is said in Rome alone, the permission of them have yielded 40000. crowns, to the Pope. This sin is especially eminent among the clergy, and often in their head, the Pope himself. Yea one Pope Jean or Joan, according to others, is recorded to have brought forth a child in her popedom. Thes. things are not forged, but partly from experience have been found and by their own historiographers have been set down; partly by some godly men in these times, and others more civil been often been complained on and regraded, partly are manifest from the Popes donations and offices frequently bestowed upon their children, which continue to this day avowed testimonies of their public accessions to this sin. The last is, their thefts, that is, the breach of the eighth command taking and wronging the estates of men, and by indirect means drawing them to themselves, without any warrantable right. This is especially applicable to the Romish clergy, by the pretext of donations, mortifications, indulgences, annates, Peter's patrimony, Peter's pence, and such like means, have ingrossed to themselves to the whole substance almost of Christendom. This fort of theft in the Pharisees, was long since condemned by our Lord, as a breach of the commandment of God, Matth. 17. 5. and 23. 14. with 25. of all which sins, it is not implied, that the Antichristian world is guilty; but also that they, that is the two parts not destroyed by the Turks, continue to practice without the repenting of the same.

The charging of the Popes with these foul faults, will not seem strange, if we consider what Platina, Martinus, Onuphrius, their own writers, and Belarmin himself writeth concerning them from the 670. foresaid: where abounded. 1. Irregularity in elections by bribes, magic arts, ambition, faction, violence, by poisioning and incarcerating their predecessors: so that Platina, in vita Stephani 6. faith, Eo
Martin and Plat. call a woman, who of child birth died in profecision.

From what is said also we may gather, 1. That the kingdom of antichrist is not full to be overturned by the Turks, but that there remainedeth the greatest part to be undone by that plague, upon which afterward the vials are poured forth, chap. xvi. God refraining and bounding that destruction for the churches and the elects fake, which he had reserved lurking among them.

2. We may see the tenaciouľness of these men in not quitting their idolatry, and repenting of their sins, which maketh way for the coming vials, under which also is marked chap. xvi. 9. that they repented not, but went on in their blasphemies against God.

3. It appeareth that the idolatry and sins mentioned here, and the men who continue impenitently in them, are not to be understood of the idolatry and sins which the Pagan world is guilty of, whom God by this judgment, aimeth not to reclaim but such sins as the backidden church of antichrist is guilty of, that being the world, the third part whereof it destroyed, and two parts whereof for a time is spared as is said, it being not the rest of men simply, but the rest of the men, which relate to the visible church the object of these plagues, as contradicting unhid from the rest of the world. Beside the idolatry, murders, &c. mentioned here, and the men who continue impenitently in them, are the same who are plagued by the last wo, and last plagues or vials of the wrath of God; for it is one continued controversy upon the same account, but the men plagued for idolatry, murder, fornication, by the vials, are these men who have the mark of the beast, chap. xv. charged with the blood of saints, ibid. ver 6. Yea the feast of the beast untouched by this plague, ibid. ver 10. found guilty also of idolatry, forcery and fornication, chap. xiii. 1, 2, 4, 5. and chap. xvii. 4, 5, 6. Therefore they must be of the Antichristian church, for seeing such men then under such guilt, are found tenacious of the same impiety, under the vials although
plagued by them; Whom can we esteem them to be, but the men spoken of here under the same guilt, who being spared, and yet continuing therein, are of new brought unto a reckoning by the Lord? Neither were it more wonderful to see heathens continue in their idolatries after crosses, but is wonderful to see Christians do so; more might have been expected of them.

Hence we may gather, that supposing the former trumpets, and chap. 13. 17. to relate to the Romish church for which the exposition of those places may be considered, and finding it true in the event, that Rome, for that great part thereof, is overrun by the church; yet the event and as it were a two part of that kingdom to be spared, according to this prophecy, I say we may gather, that the idolatry, forcery, murder, &c. mentioned here is to be enquired for among them, that their worship, service and practices, which are here so denominated by the Lord.

From what is said, we suppose it not needful to add many reasons why we have applied this plague to the Turks or Mahomans, the consideration of what hath been laid down touching the object, nature, properties and effects of this sad wo, being compared in the event, with the rife, progress, success and nature of the Turkish empire: it will be found evidently to be fulfilled in them, as will leave no ground to question it, only let it be observed, that we enjoin the Saracens and Turks together as one; for they perform the same parts of the world, did actually continue in one dominion, do follow the same religion, laws and customs, and do observe the same manner in proceeding with their wars, with the same hatred of and quarrel against Christians, and seeing; in the event what is prophesied here, is found exactly to be fulfilled in them, confiding of this prophecy, and the reading of their history, both of itself make the application. And considering the great change and destruction that by Mahomet's means hath been made in the Christian world, it is not like it would be omitted in the prophecy, and there will be found no type so suitable, nor time so agreeable to it, as that this trumpet.

This Mahomet lived a little before and about the year, a little after Boniface the third had assumed the title of universal bishop, he was an Arabian, a lubile fellow, and no Christian, about the 630. With the help of one Sergius a Neftorian monk, and Johannes Antiochus an Arian, and some Jews, he began to coin his blasphemous Alcoran, wherein he endeavoureth a mixture of Paganism, Judaism, and Christianity, but of the grossest kind, viz. Arianism and Nestorianism; It were long to rehearse all his tenets. He called himself the great prophet, and blasphemously applied some Scriptures to that purpose; he alledge that his writings, viz. what he calleth his Alcoran, were given him from heaven, and are without error, and therefore joineth the Old Testament, the gospel and the Alcoran together; that the refusers of the Alcoran are to be perverted with the sword, and yet that no man is to be perverted for his religion. To the receivers of the Alcoran he promiseth many great things, and affrighteth them to be confirmed by many victories from the Lord; he affrighteth one only true God, and denieth the trinity of persons, and abjuredly affrighteth a twofold personability of the Godhead; he is against all idols and images, and allegeth himself to be specially commissioated against idol worship: and it may be that God having purposed him indeed to scourge that sin, hath, also wisely, ordered that, partly to make him the more instrumental in purging that sin, partly more to convince and shame Christians that should be addicted to it. These things and such like may be more fully gathered from the Alcoran itself; and there who write of it. This is certain that his monstrous absurdities became taking to many, and he himself having great temporal power especially on this occasion. Heraclius, the emperor in his wars against the Persians, had a considerable army of Arabians in his service, who being demitted after the war, with reproachful speeches from their officers, instead of pay, did fall to mutiny. Upon this, this Mahomet so infatuated himself, as he was received to be their head, from this came the name of Saracens.
for these Arabians being indeed Ishmaelites and Hagar's, but accounting it a reproach to be defenced of the bond-woman Hagar, to hide that, they claimed title to Sarah, and so assumed her name, after this Mahomet and they having prevailed in Arabia and settled in Mecca for a time, he left it, and invaded Syria, settling the head of their dominion in Damascus. From this forward they speedily prevailed and did overrun many kingdoms under the name of Saracen, yet were restrained from having footing in Europe, till after the Turk's victory over them, they became of one religion, under one head, for the further strengthening of their union. Since that time their dominion hath mightily encreased under the name of Turks, so that now they are not restrained in the East as formerly, but do possess almost all the Grecian empire, and parts of the western empire also, yet have been kept from overrunning Italy, it being like that these are not to be made use of by the Lord for that piece of service of darkening the throne of the beast which is reserved for another time.

If it should be objected here against this application, that these eastern parts of the empire, over which the Turk hath prevailed, are such as have been least submissive to the Pope, and therefore this plague of the Turks may rather be looked on as a judgment on them for breaking unity with him, than as a plague upon him. And this is indeed harped upon by some of the papists, particularly by Belarmin in the preface, ad libros de Pontifice; but will be clear by considering. That once these churches were professedly for the generality of them under him, the whole Christian world being admirers of worshippers of the beast, chap. xiii. 8. and subject to the Pope, as they themselves used to boast. Now there being so many Christians destroyed by the Turks, it must either infer a great destruction to be upon the papish kingdom, or it must be said, that a third part of the Christian world did not belong to him, which they will not willingly grant. Suppose there was a withdrawing from his usurpation in part, yet these same churches, being once infected with idolatry, error and superstition, by

the bishops of Rome, did still retain that leaven, till this judgment came upon them, and, in plaguing them for these evils, God gave warning to others lying in that same guilt. And that it pleased the Lord to begin with these eastern churches rather than others, these reasons may be given. Because he was not by these hands to overturn the beast's throne, but was to reserve a two part of that kingdom, for others wile ends afterwards. Therefore this part of the world is not first begun at. In the eastern churches, Antichrist's kingdom and corruptions had most been fulfilled against and opposed, which made their guiltiness of after yielding to be the more inexcusable and ripe for judgment. By scourging them first who seemed least accessory to the guilt, the Lord would evidence how displeasing any part is to him, and the more to convince others who were deeper therein, and it is agreeable to this, that these plagues here are only charged with corruptions but sins of the church of Rome, as these churches were guilty of, and the two part now reserved, and after plagues by the vials are besides these, charged with worshipping of the beast and having his mark, chap. xvi. 2. As if these did go a further length in the acknowledging of the aboluteness of the Pope, than this third part, who are at the first reckoned with, did in that particular though in the same guilt in respect of other corruptions. But lastly it is clear, that by that Turkish dominion a great part of the Romish power is eclipsed, and many of all orders, who had dependence on him upon the Pope's alone, were destroyed, whereof the war called the holy war, is an evidence, besides the overthrow of many kingdoms, armies and towns, who did directly own the Pope, and did not want his holines's encouragement and benediction with many consecrated crosses, swords, banners, and others like, as pledges thereof; yea not long before the ruin of that eastern empire, diverse of the emperors thereof, came purposely to be crowned at Rome, as acknowledging their dignity of the Pope and anno 1274. Michael emperor of Constantinople, promised to Pope Gregory the tenth, the obedience of all the Grecian churches.
Upon which grounds it is evident, that we may warrantably say, that the tyranny of the Turks, hath been a great plague to the Romish Ecclesiastic kingdom; and that those who were destroyed by them, were generally accessory to the guilt of their corruptions.

Concerning the idolatry of the Church of Rome.

It may be of great concernment, and possibly of some difficulty to clear this, that the church of Rome, by their worshipping of images, relics, and such like, even though they intended the worshipping of the true God, are yet notwithstanding guilty of idolatry. And though it not be pertinent for this place to insist in it, by a long diversion, yet considering of what concernment it is for the clearing of this prophecy, and for warranting the application thereof to the church of Rome, both in this chapter, and in many chapters following, we think it necessary to lay down some things which may bear this application.

For the making out of this charge of idolatry, and worshipping of devils of the church of Rome, we shall first lay down what is such in the scripture account.

1. What the church of Rome doth practice concerning their images and worship given to them.
2. Make it out, that these practices are condemned in the scripture, and as worshipping of idols the works of men's hands, &c.
3. It is not our purpose to enlarge the first two, in speaking either of all the idolatry which the scripture condemns, or yet all the practices of the church of Rome, which come in under this guilt, but so much as necessary to lay down some things especially.

The Scripture reckons and condemns a twofold idolatry, in reference to images. 1. When the image itself is accounted God and worshipped as such. This idolatry is against the first commandment, and is generally condemned in the practices of the heathen.

The second sort of idolatry is when the images themselves are not worshipped, as having any Godhead properly in themselves; but as they relate to represent...
If it be questioned what this religious worship is, we take it thus. 1. That worship that the scripture only approprieth to the true God, as praying and avowing to him, swearing by his name, building temples, altars, &c. seeking the restoring of health and such like.

2. We call that religious worship, which idolatry used to give to their supposed Gods, such as to kiss an image, Hol. xiii. 2. To sacrifice and burn incense to them, set lights before them, and appoint priests for them, Judg. xvii. and of such sort was this idolatry. Acts xiv. of offering sacrifices to Paul and Barnabas, for these things have ever been counted religious by men, and given to idols upon that account (as) ever hath, it been or can it be given images upon another account.

3. When the worship is not civil, it must be accounted religious, as may be gathered from the circumstances thereof, as if the act, end and other circumstances be religious, the action or worship itself must be so also: as it is one thing to bow the knee to a man, it is another thing to bow in prayer, and that before an image, to do it occasionally, and in such place, and purposely, as a piece of religion and worship; to bow the knee at the table or before an image, is one thing but to do it before an image set up, for a religious end at a table, upon which Christ is esteemed to be really present in another.

That we may be distinct in the second we shall first consider what is the practice of papists. 1. What is their doctrine concerning this sort of worship and in so far as is uncontroversied by them.

1. We will find infinite numbers of images framed for the worship of God, and of the persons of the god-head; distinctly of the virgin Mary, the angels, saints, &c. 2. We shall find them in their practice giving great worship to all these kneeling to them; discovering themselves before them, offering oblations and putting up prayers to them, building temples and sanctifying of them by these carrying them in processions, &c. 3. We will find a worship given to angels and saints, in a high degree; as praying, dedicating of temples, swearing, by them seeking their intercession; of such kind are to the virgin Mary, as followeth: ora pro nobis, sancta Dei genitrix, ut digni efficiamur promissionibus Christi. Dulcis amica Dei, rofa vernans, stella decora, tu memet, e fide mei dum mortis veneris hora. Ave, sancte, sanctissima mater, Dei, regina coeli porta paradisi, Domina mundi libera me ab omni male, ora pro pecator mech. That is, O holy God, pray for us that we may be worthy of the promises of Christ. Sweet friend of God, the pious, and glorious star be mindful of me, when the mother of God the Queen of heaven, the port of paradise the lady of the world, deliver me from all evil, pray for my soul. And infinite numbers of this kind to be gathered from the Roman breviary that is called Plafterum mariannum a compend whereof is set down by Chemnitus in his Examen of the council of Trent part 3. de venerazione sanctorum et eorum invocatione. So are all these prayers to other saints, as to Elizabeth: La mater nos, agnecirus, &c. O mother knowledge us, &c. To Nicolas, credo sancte Nicolae: tuis me precibus. Also the prelacies of the Roman church, sancte amice Dei Nicolae de prelentibus atque tribulationibus: quia te confidit annia mea. Tu per te me salvet quia te libii eligis. I believe holy Nicolas, to be saved by the prayers. Therefore I cry upon thee, &c. O Nicolas the friend of God save me thy humble servant from my present plagues and tribulations, because my soul trusteth in thee, that he who hath chosen thee to himself may save me through thee. Sancte Dorothea, cor monundum in me urea; sancte Dorothy, create in me a clean heart: and hundreds of that kind. Yea, it is that length, that the saint doth truly, as Lorinus in. 1. Act ascerteth thereto, what saint to choose for their patron. The month ensuing, Luther pronounced this sort of idolatry to be the cause of the Turks' war against Christendom, as in vita apostol Melch. adam. 4. Besides what worship is given to the saints and their images, there is also a worshipping of the ma-
terial crosses, nails and other things made use of in our Lord's suffering, and of the images of those crosses, of the saints' relics, and clothes of the sacrament of the altar, or mace, or the hallow, as they call it, that they adore, to especially the crosses they direct their prayers, as O cruys, aves, unice, hoc paschionis tempore, auge piis justitiame reque tua veniam. Hail O Cross, my only hope, in this time of Christ's suffering, increase in thy godly righteousness, and grant pardon to sinners. This is brought in by Aquinas, 3. part 4. art 25. As the ground whereon he pleadingeth the highest degree of divine worship to the crosses because that long is used in the church, insisted on also by Bonaventura, lib. 3. in sententias, ad distinct. 9.

These practices and innumerable more are the practices not of a few particular persons, but are contained in the public liturgy of their churches. We shall enquire in their doctrine concerning these practices wherein we will not find them so unanimous; our enquiry is especially concerning the worshipping of images.

They do generally agree, that images of all these sorts may be made, and being made ought to be worshipped more than civil worship, and with respect to these represented by them. And though this be determined by the second council of Nicaea, formerly mentioned, and again ratified in the second council of Trent, as may be seen in the acts thereof, yet are they not one among themselves in defining the nature of this worship. Their principal, Acquinas part. 3. quæst. 25. Bonaven lib. 2. dist. 9. And others their followers, give to the image that same worship which they give to that which is represented by it, viz. to the images of God and to the crosses they give that they call lateria, to the image of the virgin, Mary, and doulaeia, a worship above, which is given to other saints, to the images of saints, doulaeia itself. Upon this ground, cited out of Aristotle, that honour done to the type, honoureth him that is typified. And they labour to vindicate themselves from idolatry from this distinction, that these images may be considered, either respectu marciæ, as they are of gold, silver, &c. Or 2. Respectu formosæ et significationis, as they signify and represent, the first way, they honour them not; but the second way, they, Ergo, &c. In which distinction we conceive the heathen themselves would acquiesce; for no gold or silver was worshipped by them, but as in such a form and as tender hug the signification.

Again, Durand. Who hath not many followers in this, and is marked to be a special opposer of Thomas in this doctrine, though he asserts that worship, is to be given to the images; yet faith is, that it is not properly given to them, but to what is represented by them, so as our adoring of the image, is the adoring of him brought to our memory, be the image, as if he were present. Thus he, lib. 3. distinct. 9.

Quæst. 26. The latter writers who would not seem more subtle, as Bellar. Gregor. de Valen. &c. look upon these former two much, and the other two little to images. Therefore Gregor. de Valen. in 3. judip. 6. quæst. 11. punct. 6. doth condemn, Daurand, for this all well though not in the same degree, as he doth the heretics. Their judgment is, though they never they differ, Gregor. de Valen. being nearer to Thomas than the other, yet both account a proper worship that the images should be truly and properly worshipped with religious worship relatively, as they call it, that is, with respect to the thing represented. Thus in one act of worship, they worship in both the image and the thing signified, with a worship suitable, but not equal and the same with that which is given to what is signified: as for instance, in worshipping the image of God, they worship God, represented by the image with the highest degree of honour: they worship the image also properly, but not with the same honour, because they worship God for himself, his image for him and not for itself. Again the image of the virgin, Mary, is worshipped with true worship, but inferior to what is given to herself for the reason foresaid, and also inferior to what is given to the image of God, but beyond what worship is given to the image of any
other faint, because she herself is inferior to God, though superior to other faints. This manner of worship they illustrate by an example: as suppose a great courtier be made commissioner and ambassador for his prince, he is received and honoured with all kingly reverence due to him, whose person he sustains; if the king, who is honoured in his ambassador may be laid to be so reverenced, and to have all that honour done to him as he filleth that room by representing his king and as such, he is really and truly honoured also: even so, say they, is it here. The honour of the thing represented is principally aimed at yet so as for that end the image representing is really and truly honoured with that same worship which should be given to him that is represented if he were present, only it is not for its self, and so in that respect inferior. Neither do they esteem this to be idolatry; because they esteem idolatry to consist in the giving of divine worship to the creature, after that same manner, and upon the same account that it is given to God. And therefore, although they give the same divine worship to the image which they give to God in itself, yet seeing they give it not upon that account, as if the image were God, and for itself, but relatively, therefore can it not be idolatry, because they never enjoy them two together.

It is generally granted further by the foresaid authors, that the making of images to God, was simply prohibited under the old Testament, and that there is nothing under the new Testament to establish this worship but that it is grounded upon tradition, and the churches' determination confirmed by a famous tradition of the Lord's sending his own portrait to Abagaru's; and of Luke's painting the Lord and his mother, which are amongst their unanswerable arguments for establishing this worship. Therefore when that horned argument is propounded either images are warranted by the word or not: if they be warranted by the word, that warrant is to be produced: if not then are they not to be valued. Exclus answering to this in his Enchiridion, doth no way offer to in-
images, as of an ox that eateth grass, Psal. cxi. For, 1. Idolatry and making of images but was a degenerating from and corrupting of the worship of the true God as may be gathered from Rom. i. 23: where it is laid of the Gentiles, that knowing God they worshipped him not as God but changed his glory, not the glory of an idol, unto the similitude, &c. And it is like, this corrupting of the worship of the true God made way for the altering of the very object of their worship, as an effect of the reprobate mind which followed. Something of this also may be gathered from Acts xvii. in Paul's dispute at Athens. This exception then, would not serve to convince those whom yet the scripture condemneth. 2. We answ'r that the connexion will hold even in reference to those who represented false gods, supposing Jupiter, Diana, Apollo; and fumi, because they were not only charged with worshipping those idols, Jupiter, Apollo, Baal, &c. which were not the work of men's hands, but they are also charged with worshipping the works of their own hands, and images of those idols, whom they pretended to worship by these representations, and adorations before them; and therefore the ratio a pari, will hold in this, that if these exceptions did not liberate them from the charge of worshipping their images the work of their hands, So neither will be effectual to exempt the papists, because the argument runneth not to prove them to represent false gods by their images, but that the worship done to the image though pretended to be done to another, it also counted a worshipping of the images themselves before God.

The other exception is of that same nature. For, the scripture condemneth not worshipping of God in images, because they were images of unreasonable creatures only, but simply, because they were images: Rom. i. They are charged, that they changed the glory of the incorruptible God, to the image of corruptible man; and Augustine, de civitate Dei, cleared out of Varo, lib. 7. cap. 5. that the Gentiles portrayed their gods in man's picture chiefly, though they were invisible because man's soul is likest to them, and man's body being the vessel of the soul, is therefore the fittest image to represent them, yet cannot not be said, but that cometh still to idolatry.

The weight then of this argument will lie in the assumption, viz., that even these heathens who are charged with worshipping images in scripture the works of their hands, did yet solemnly disclaim their accounting these images to be gods, but that they worshipped them for them for the honour of the God whom they represented. This appeareth, 1. By considering these places of scripture, Rom. i. ver. 21. Acts xvii. where the apostles dispute runneth to condemn that opinion, That the unknown God ignorantly worshipped by them, could be worshipped by men's hands, ver. 25. that is to say, by making of images, or could be represented by silver or gold, or any other thing, ver. 29. And although their thoughts of God might be more gross, yet this is ever true, that they accounted not their images to be the God whom they worshipped, and so did not worship them for themselves, or secundum fide, but relatively with respect to others also. Acts xix. 35. expresses difference is put betwixt Diana and her images, and the silver thrones that were made to her, and Jupiter is ascribed to be in heaven, and therefore was distinctly considered by them from the images they made unto him.

2. It will appear from reason. 1. If we consider that they placed their gods in heaven. 2. That they had many images of one God. 3. That they often changed their images, but not their gods. 4. That many whom they worshipped by images, were once such as had been living in the world, unto whom honour they erected such images, but could never nor did never suppute them to be the persons themselves.

3. It will appear from the heathens own disputings and assertions whereby they shifted that absurdity of worshipping the works of their hands; yet it is by the fathers, on this ground, born in upon them. See Augusti, in Psal. 115. nobis 15. where having asked the question, why the scripture insisteth so much to clear that the images of the Gentiles can neither speak nor hear, &c. which could not be known to a child,
the reason is; faith he, because, by erecting such images, people are ready conceiv'd some godhead in them. Hence when they were preift with this absurdity of worshipping the work of their hands, they did deny it laying. That they worshipped not the image, but the Numen, or God which dwelt in it, and was represented by it, and that after its dedication. If some of them were preift further, that that Numen or God was but a devil; they would answer, I neither worship an idol or a devil, but by a bodily image I behold the sign of the thing which I should worship. If Christians preift yet further, that the things represented were but creatures, as Tellus, Neptune, Vulcan, Lucifer, &c. or some star, or this or that creature which was a body, yet faith he, they durft answer, that they worshipped not the creatures, but the God that ruled in them. In consideration whereof, he citeth that place Rom. 1. Of changing the truth of God into a lie, and serving the creature more than the Creator, &c. as if by the first part, the apostle did condemn images of God, and by the second the interpretations given to them, because it is there counted as serving of the creature whatever the pretext was; for faith he, who praying or worshipping beholding an image, is not so affected as if he thought to be heard by it, and hoping to have what he desired performed by it? Therefore faith he, men involved in such superstitions, turn themselves to pray to that image which they call Juno, or Neptune, &c. as if they could afford them with their liftings, and give that same respect to them as the thing signified by them, and pray to the image, before they pray to the thing itself. This faith he cometh, and some way is exerted by that visible image; as thinking that ready to hear which is in shape likest ourselves; where many other things are further to this purpose. As also in Psal. xcvii. 0. he brings in the heathen giving this answer, Non illud collo leu adoro quod video, sed eripui ei quem non video, quis eft ille? Numen quoddam invisibile quod præsidet illi simulacro, unde they, distinguish betwixt adoro and servio, as papists do between latricia and dulia. If it were objected fut-

ther to these heathens, that they worshipped devils, they would answer, They worshipped good angels and virtues Dei. It is replied in the same place, if they worshipped good angels, they would reject their worship, as that angel did to John, Rev. xix. &c. This way of shifting also may be found in Lactantius, De origine erroris, lib. 2. cap. 2. apud Chrysostom. in Eph. hom. 18. From all which we may gather, that the heathens wanted not the same shifts for their excusing their worshipping of images, yet was it still charged upon them, that they worshipped idols which neither law nor heard, &c. although full they deny it.

2. Thus we argue, if the children of Israel were accounted guilty of idolatry and worshipping of devils, and the works of their hands, because of their worshipping of images, which they professedly erected to the true God, and even when they pretended the abhorring of false gods, and the adhering to the true God. Then must the same guilt be justly charged upon the papists, who worship images, as said, but the former is true, &c. The connexion of the major dependeth on this, That the inhibition of idolatry and manner of worshipping God under the new Testament is as strict and spiritual as it was under the old. And therefore those who say that such making of images of the God-head and worshipping them, was unlawful before Christ's coming, but now is made lawful, must shew some repeal of that law, before that is granted. Besides these images being pleaded for, as books for the rude and ignorant, it is unreasonable to say, that there is more use of such books under the light of the gospel, than during the law which flood in types.

The weight of this all will ly then upon the assumption, viz. that the people of Israel were charged with idolatry in their worshipping of images, even when they pretended the worshipping the true God by them. For the clearing this, we shall consider the four instances, Exod. 32. That of Micah, Judges 17. 3. That idolatry of Jeroboam which the tribes of Israel continued long in. 4. That worshipping in
the high places, condemned in the Tribe of Judah 2 Chron. 33. 17. 'In all which places we suppose these two to be clear. 1. That these worshippers intended not the worshipping of false gods, or of the images which they made, but to worship the true God by these. And 2. That they are still condemned as idolaters, and that the sin of Jeroboam's is expressly called worshipping of devils. 2 Chron. 31. 15. For the first instance, Exod. 32. it is clear, that they were not utterly forgetful of the true God, though practically that might be charged upon them, especially considering Aaron's uncontroversed going along with them. 2. That that image is called Jehovah, which brought them out of Egypt which being a deliverance past, before these images had a being, must certainly be understood to be the representation of that God which brought them out of the land of Egypt. 3. It can hardly be thought they should have esteemed these to be gods themselves, and so soon to have passed from them. 4. The service is service to the Lord, ver. 15. To-morrow is a feast, not to the calf, but to Jehovah. The worship performed is, not that which they used to give to the Lord himself; the people end in requiring it that they might have something to supply the want of Moses' presence by some visible sign, and to have these to go up before them to Canaan, whether the Lord called them, and not back again to Egypt, both make it appear, that their sin, charged on them, ver. 8. of turning out of the way, looketh to their falling to that at their falling to have been in their manner of worshipping the true God, by an unwarrantable image especially if we compare this with Acts vii. 49. 41; 42. where this idolatry is made the cause of God's giving them up to worship the host of heaven. Now, by Stephen's arguing, the worshipping of the host of heaven, must be idolatry of a groser nature, than that committed by the Israelites, Exod. 32. and yet their idolatry was professed worshipping of the calves as gods, it will be found more gross than to worship the host of heaven, at least, there can be no such sensible gradation of heightening that spiritual plague.

of worshipping the host of heaven beyond the other which is Stephen's scope. Therefore it is thus to be understood, that because they corrupted the worshipping of these that are not gods, such as the host of heaven, which way of justice, was formerly observed in reference to the Gentiles, from Rom. 1. 28. that the construction put upon their deed, Acts vii. 41. is the Lord's estimation of it, and not their own profession, and that the Israelites intended the worship of the true God in these calves, Belshazzar think it not improbable, Dr. imag. lib. 2. cap. 13. 1. The second instance is in Michah's practice. Judges xvii. where it is clear, that they counted not that idol to be God, but intended the worship of the true God by it; for ver. 3. the mother faith, she had dedicated that money to the Lord, to make a graven and molten image, intending expressly to honour the Lord in bestowing so much on that image for him: for the first dedicateth the money to him, and then befotheth it as it were, for his use upon that image. 2. It appeared by Michah's great zeal to have a Levite to be his priest, and his joy when he obtained it, and his promising himself a blessing from the Lord upon that account: which certainly, upon that account, which certainly, he intended to Jehovah in the doing of that. ver. 13. And lastly, we find that priest enquiring counsel, for the Danites: not from the image, but from the Lord whereby it appeareth, that they intended not the setting up of new gods, but the honouring of the Lord, and confirming of themselves by visible signs of his presence.

The third instance is, that of Jeroboam, 1 Kings xii. 2. 3. 4. in his famous sin of setting up calves at Dan and Bethel, whereby he made Israel to sin: this is most gross idolatry and worshipping of devils, the scripture frequently holdeth forth, yet 2. That it was not Jeroboam's design to withdraw the people from the true God himself, to the worshipping of these calves as God, but allanly by corrupting the manner of his worship, to set up these visible signs of his presence in place of the other appointed by himself at Jerusalem, will also appear, Vol. II.
if we consider, 1. Jeroboam's motive inducing him to this sin: it was not for fear the people should worship the true God, or to prevent that; but it was for fear of the people going to Jerusalem, and to prevent that; hence his pretext is not to put these calves in the room of the God worshipped at Jerusalem but to equal Dan and Bethel with these visible signs to Jerusalem, according to his saying, It is too much for you to go up to Jerusalem, as if he would say, Ye may worship God nearer home in these places, designed: Neither is it likely, that he could have expected to have effectuated his enterprise by proposing a change in the object of their worship. 2. It will appear from this, that that idolatry of Jeroboam is not only distinguished from the true worship of God continued for a time in Judah, but also from the idolatry of heathens abroad, and idolatrous kings succeeding to him, such as that of Ahab, 1 Kings xvi. 30, &c., who yet it seemeth not all profession of worshipping the true God, Jeroboam's idolatry is counted light in respect of Ahab, and no other reason can be given, but because Ahab, and those Sidonians, whom he followed, ered in setting up strange gods, and Jeroboam his error did consist in setting up strange worship to the true God; and when Jeth is condemned for destroying the idolatry of Ahab, 2 Kings ch. ix. and x., it cannot be thought, that he changed only the worshipping of Baal into the worshipping of Jeroboam's calf, without respect to the true God. For 1. What less abomination were it to worship the image of a calf than the image of Baal? 2. That could not consist with Jeth's fair professions of zeal for the Lord, if he had not thought the worshipping of these calves, upon the former politick consideration of Jeroboam, consistent with worshipping of the true God, 2 Kings x. 31. Jeth's challenge is, That he took not heed to walk in the law of the Lord with all his heart; for he departed not from the sins of Jeroboam: Which words imply, that Jeth had some profession of worshipping the true God, but was not sincere; in the manner of it; which phrase is also sometimes spoken of lunny kings of Judah. Beside, 2 Kings x. 23; Jeth separates between the worshippers of Baal, and of the true God; and who were these, but even such as continued in the sin of Jeroboam? 3. We will find even in Israel whilst they was idolatry continued in it, a general acknowledgment of the true God, by the kings and people of these times, and of his prophets: all which are inconsistent with their worshipping of the calves as the true God; Beside, even after the captivity of these ten tribes, we will find the new inhabitants plagued for their idolatrous worship, which made them enquire for the manner of the God of the land, which mixture in the service of the true God with their idols, continued even till Christ came. By all which appeareth, that the people of Israel never so esteemed of their calves, so as to account them gods, or to place them in the room of the true God; but that they esteemed themselves to be worshipping him, when they worshipped them, which was the thing intended to be proven.

The fourth instance is, from 2 Chron 33. 17. Nevertheless the people did still sacrifice in the high-places yet unto the Lord their God only. That this sacrificing in the high places, where the groves and images ordinarily were, was to no idol, but to the Lord only; is expressly asserted in the text: and in this it is differenced from the peoples sacrificing formerly before Manasseh's repentance unto idols. Now their fault is, that they continue in that manner of worship formerly used to their idols, and apply it to God.

That the practice of theirs, is a kind of idolatry, will also this appear; 1. It is excepted as a thing that was disassembling. Nevertheless they sacrificed in the high places, &c. And consequently it must belong to one of the commands, which can be to, none so well as the second, and must therefore be a breach of it. 2. Their sacrificing now is in general a sin of that same kind, as their sacrificing formerly was idolatry: only this is the difference, it was formerly idolatry against the first command, but now it beareth to the second, as falling in the manner of worshipping the true God. If it be said, There is no mention of images here? We answer, It doth make more to the scope to con-
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de the worshipping of God by images, seeing he
noteth it to great a sin, where no images are.
that there was yet so much of Manasseh's idolatry unremo-
while the people continued that custom. 1 And 2. The
peoples sacrificing there doth imply, 1. A worshipp-
ing of him as heathens, and they themselves used for-
mesly to worship their idols. 3. Their sacrificing in
the high places, doth suppose a greater lasci-
and licenles in these places, than in other places, and
a greater acceptables to their sacrifices in these pla-
ces, besides that, it is derogatory to the place appoin-
ted by the Lord for that end. All which sins do come
under the idolatry forbidden in the second command,
and do stand on these grounds, upon which worshipp-
ing by images is built, and therefore doth infer a
charge of idolatry upon the people, even whilst
professing to worship the true God in that unwar-
rantable way.

3. We argue, If this worship, formerly described be
against the second command of the moral law, Thou
shalt not make unto thyself any graven image, &c.
It must then be idolatry; but the former is true. The
connection is undeniable; For whether we take these
words as a distinct command by themselves, as neces-
sarily it must be, condemning an idolatrous man-
er of worship as is said, or if we take them as a part
of the first command, as Papists and Lutherans com-
monly do, yet still they are a part of the moral law and
must be binding according to their native signification
and seeing by these ten commands, the Lord hath
laid on types of perpetual obligation upon Christians
under the gospel, as well as on his people of old, if it
be found that the forbidding of making or worshipping
of images comes under this command, whether
first or second, it must also be so obligatory, and will
not be gotten easily shifted out of the roll of the com-
mands. For the minor, viz. That this command con-
demneth as idolatry all representing of the true God,
or worshipping of him by images, even when the im-
ges are not worshipped for themselves, but for him;
it may thus be made out, 1. If by this command the
idolatry of Jeroboam, and that sacrificing in the high
places, 2 Chronicles 33, 17. be condemned, then such
worship as hath been laid, must be condemned by it
also. That these practices were of this nature, and
are condemned, hath been formerly made out. That
they are condemned doth appear; for they must either
be condemned by it, or by the first, they are not con-
demned by the first, which requireth the only true
object of worship to be worshipped, for they do not
disclaim that. Therefore it must be by the second.

More particularly the scope of this command, is to
correct all will-worship and worshipping of God.
than he hath prescribed, as idolatry, and worshipping
of him by images is grounded upon no scriptural war-
rant, but their own tradition as is said. 2. This
command forbiddeth all serving of God in the manner
which the heathens used in serving their
idoles, to Deuteronomy, comparing verse 2, 3, with the 44
Ye shall not do so to the Lord your God. Again
verse 30. Take heed to thyself, that thou be not feared
by enquiring how did these nations serve their
gods. Verse 3. Thou shalt not do to the Lord thy
God. It is not thou shalt not do so to the idols, but not to in that manner to the true God, as they
did to their idols. But verse 32. What thing soever
1. command you, observe to do it, thou shalt not add
thereunto, nor diminish from it. Yet more particularly
the command doth inframe two things, that no im-
ages should be made, not only condemning all paint-
ing, but all images of God, or for worship. Deut. iv.
12. It is observed, that the people heard a voice, but
law no image, left thereby they had taken occasion to
represent him, which fault the Lord upbraided, Ita.
xli. 18. To whom will ye liken me, that I should be
like him? And though Jesus Christ, the second person
hath now assumed our nature, yet it cannot be
thought that the making the image of a man can
represent that person who is God and man in two dif-
ficnt natures. And this command being moral, and
binding now, as we said, it must be still as impossible,
and unwarrantable to represent God as ever. Even
the Tridentine Catechisme, sect. 19. in 1. precept affir-
meth this to be a breach of this command, and faith,
That Israel sinned so in representing God by an exod. 32. with Psal. 106. The second thing in this command condemned is, the worshipping of images made of whatever shape, or kind, and with such expressions, Thou shalt not bow thyself to them, nor serve them, and backed with such reasons; For I the Lord thy God, am a jealous God &c. as purposefully intending the overthrowing of all distinctions in this matter. In a word, if multiplying of images in God's service be not contrary to this command we can conceive no other meaning to it, nor imagine any other use of it, which were absurd to the only wise God, as having needlessly put so many words in such a short sum, and yet by denying this meaning of it, this will follow: and therefore the raising it out of the number, and oftentimes from the society of the rest of the commands, as the papists usually do by the omitting of this in their Catechisms, which necessarily followed on their expositions must infer one of two, either the usefulness of this command, as is said, or its direct striking against such worship, which may be the reason why they so willingly are content to bury it. If therefore this command be a peculiar and perpetual command of God, binding us Christians to serve him according to the rule of his word, and particular inhibiting the making or worshipping of images for his service. Then it will follow, that the worship of the Romish church, as formerly described, must be idolatrous and against this command, and so they are justly to be charged with worshipping gold and silver, and the work of men's hands, which was the thing proposed to be enquired into.

From all which it may appear, 1. What the popish worship is esteemed of before God; it is devilry, idolatry, murder, theft, and adultery, &c. This is his construction of the services; and what a sad thing is it, that the most part of the Christian world should delight to own these abominations.

2. It appeareth, that when once men darken the light of the world, and come over that, there is no rod readily that doth convince or profit them: Now they adhere to their former superstitions, notwithstanding all the rods that the Lord had brought upon them. There is need to use light well; for it is precious; and when once it is put out, many may for ever continue in darkness. This is fulfilled in the particular instances; for though the popish service is loathsome to a spiritual discernment, yet is the world so drunk and bewitched with it that hardly by any mean the sufferers thereof are brought to abandon it, which is the fulfilling of this prophecy; and therefore although it were never so clear, that their practice is idolatry, yet can it not be expected that they will acknowledge it, thus this being both a part of their sin and plague, as is usual in the most gross idolatry, I la. xlv. 18. &c. Rom. i. which ought to make men admire and tremble at the depth of the unsearchableness of God's justice, and fear them from communion, in these sins that mar even the reason of thee that fall in them, which is no less discernable and terrible in respect of these who are mad upon their idols in the way of Antichristian idolatry, than in heathens, in respect of their blind doting upon their idols. And there is reason for this, that these who have not received the light of the gospel in love, should be given up to strong delusion.
2. And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the earth.

3. And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices: I was about to write; and I heard a voice from heaven, saying unto me, Seal up these things, which the seven thunders uttered, and write them not.

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

6. And sware by him that liveth for ever and ever, who created heaven and the things that therein are, and the sea and the things which are therein, that there should be time no longer.

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

8. And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which stood 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 ate it up; and it tasted as honey in my mouth; but as soon as I had eaten it, my belly was bitter.

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

The sixth angel having founded, whereby the second great wo is brought unto the world, it might be expected that the founding of the seventh should be immediately set down, but, as after the opening of the sixth seal chap. vi. there is something necessarily premeditated for the consolation and confirmation of the people of God, before the seventh seal be opened chap. viii. even so here, there are two material consolations laid down chap. x. and xi. Before the seventh trumpet sound, for the comforting of elect in reference to the sad estate of the church, formerly prophesied of; for, the visible church now being darkened, and drawn into defection by Antichrist under the fifth trumpet; and a third part thereof being destroyed by Mahomet's followers under the sixth; and withal considering, that the reft did not repent, but did continue in their former abominations, it might be, the occasion of many sad fears and doubts concerning the church of God both before and during that time; and what that defection and impenitency should come unto. In reference to these fears, there is one consolation laid down in this chapter. In sum this, that darkness shall not continue, but at the peremptory appointed time, Antichrist should be destroyed, and the purity of the gospel again brought to light, which is divers ways not only asserted, but confirmed in this chapter, for strengthening the faith of God's people in the hope of an outgate, and continuance not till the seventh angel sound, which yet seemeth to be for a long time delayed; considering not only the interruption put in here before its founding, which yet must be observed, seeing it foundeth not immediately upon the back of the sixth, as the other did upon the back of each other, but the many sad effects also which are to be performed by the fifth and sixth trumpets, which do necessarily imply the continuance, of a long time for the bringing of them about and therefore, the people of God might have a new doubt and fear considering the state of the church during all that time that Antichrist and Mahomet were in their height, and the founding of this trumpet delayed. In the xi. chapter the Lord obviateth this, by describing a church and ministry, to be reserved for him self, during that time, who although few in number and poor in their outward condition, should continue unpolluted by the corruptions, and under the tyranny of these times, until their testimony should be fulfilled, and the days of their prophesying.
ended; upon the back of which, the leventh angel bloweth, verse 15. By which the former promised outgate beginneth to be accomplished. This we conceive to be the native scope of these two chapters x, xi. And hence, chap. xi. verse 14, it is observed, that the second wo is past; whereby implying, that what hath been formerly spoken since the founding of the fifth and sixth trumpets, is to be taken as contemporary with them, and belonging to one of them.

In setting down the first consolation chap. x. we have first, The description of the publisher of these glad tidings, interpolated with some circumstances, set down in the four verses, which do not a little contribute to the consolation itself. Then, 2. The sum of the leventh angel's commission is set down, and the events foretold, is certified by the publishers oath, verse 5, 6, 7, 8. The effect of the leventh angel's founding, viz. the reviving again of a ministry, and public preaching of the gospel, after that darkness is both expressed and confirmed by John'seating of the little book, and the word added, that he must prophesy again as it were, be revived after such a sad interruption. This is verse 9, 10, 11.

The publisher is four ways described, 1. He is called an angel, to differenciate him from thele that founded the trumpets: we conceive it to be understood of no created angel, but of Jesus Christ; the angel of the covenant, as the description following will hold him forth. 2. His clothing and appearing are set down in four particulars. 1. He is clothed with a cloud; often applied to God, and only to him, in the Psalms and prophets, whereby the unceivable, and inexpressible glory, and sovereignty of God is pointed at. 2. He is laid to have a rainbow upon his head: 10. is the Lord's throne descibed, chap. iv. 3. and Ezek. i. 28. which is marked here, not only to shew the glory of our Lord Jesus Christ, but that as the rainbow Gen. ix. 14. was a sign and a sacrament, as it were, of the Lord's covenant with Noah, of not destroying the earth again by water: so our blessed Lord Jesus, being often suspected to be forgetful of his covenant, and being now to give warning of the deluge of wrath which was to come upon the Antichristian world, he doth thus appear, to evidence his mindfulness of his covenant both in the overruling of the churches' affliction, and his enemies ruin: His face, and his feet are described as formerly they were, chap. i. 15. whereby it appeareth to be one and the same person.

The second verse hath the thing whereby he is described, he had in his hand a little book opened, someway like him that sat upon the throne, chap. v. only with this difference, that there it was in the Father's hand, here in Christ's; there it is called simply a book; here a little book; that was sealed, this is open: what is meant by his appearing with the book, in his hand will appear from the end of the chapter. It holdeth forth here our Lord Jesus Christ to be the founder of the gospel through the earth, and the having of it as it were in his hand, to send in a manifest and clear manner, even then when it is most obscured and darkened in the world; for which cause, this book is opened in his hand, when the temple and ordinances were shut up among men, as we may gather from the last verse of the 11th chapter.

It is much debated what this little book is: whether it be the same mentioned chap. v. or a very distinct book containing different prophecies from what was in that book; as if what followeth in this prophecy were revealed to John by his eating of this last book, as being contained in it. It is not necessary much to debate this, considering, that it is represented to John in vision, as for another scope that the present furnishing of John for completing of this prophecy. It will therefore be more suitable to say, that this book is the same mentioned, chap. v. as now in the hand of the mediator, and opened by him, and not called little because to much only may be accounted as hath not been by the former prophecies discovered: or, we may take the type of the open book to signify the preserving of the doctrine of the gospel, as if it were written on record, and kept in the hand of the mediator; and therefore can neither of itself be vitiated nor destroyed by Antichrist or Mahomet. This scope
and the commanding of John to eat it, seem to favour but, that it, should contain prophecies, different from what was contained in the former book, chap. v. so that the former prophecies belong to that book, and what followeth this chapter, to this book, mentioned, here. we cannot assent to. Because all the trumpets belonged to the first book, as being comprehended under the seventh seal of that book, chap. viii. but the seventh trumpet followeth in the close of the eleventh, and is further explicated to the end of the book, mentioned chapter. v. 2. This chapter and the next unto the 15. do belong to the second wo: and therefore must be supposed to be contained in the same book with the first part, chap. ix. Again 3. If that series laid down in the preface to the vii. chap. hold, that the seventh seal comprehended the seven trumpets; and again the seventh trumpet, the seven vials are comprehended under the seventh trumpet, and so both the vials and trumpets are under the seventh seal. Besides if this following part of the prophecy were compared with the former, we see no reason why it should either be called little or open more than the former; the reason why this book is open in the hand of Christ, 1. To shew Christ Jesus his acquaintance with the mysteries of God; this book is open to him, and therefore that we may truth in him in the revealing of the secrets of God. To typify the future spreading of the gospel, and to confirm it: upon this ground, that as Jesus Christ hath prevailed to open the book of the secrets of God, when it was sealed, and none was found able to open it; so might it be expected from him, that the gospel should be again brought to light, notwithstanding that during the reign of Antichrist it seemed to men impossible.

4. The posture wherein this angel was, is observed: he leteth his right foot upon the sea, and his left foot on the earth: by which is set out his sovereignty over both, and so that he hath authority and power to make out what he now pronounceth, or that letting his foot on the earth and upon the sea, being compared with the first part of the 1. verse, 1 saw a mighty

angel come; it may look to be a type of Christ's coming to take possession of the earth again, who during Antichrist's reign, seemed as it were, to be kept in heaven; yet afterward he shall come down and establish his government through the earth and by his power bring under the greatest and most raging enemies. This suiteth with that expression, chap. xi. 17. of his taking to him his great power, and reigning as if there had been an interruption of his kingdom formerly; which place is the fulfilling of what is here prophefied of.

Before the angel's words be let down, several circumstances are marked: for making this proclamation the more observable, verse 3. He cried with a loud voice, as when a lion roareth. Which holds forth serionsness and authority in him who goeth about this work; and that he purposeth to have what he hath to say, taken notice of. The second circumstance, is an interveening effect before his words be marked: seven thunders uttered their voices.

We may look upon what precedeth this, as preparatory, and take up what followeth in the chapter, in three distinct principal parts, yet all tending to one scope. The first is expressed by these seven thunders uttering their voices. Wherein we have, 1. The voices of these thunders: 2. John's practice, he was about to write what they uttered, which supposeth that he understood it. 3. There is the inhibition whereby he is restrained from that. We may look upon this, 1. Generally, as prognosticating sad judgments to come upon that unrepenting world; for by thunders, such are often signified in this prophecy; as chap. xi. 19. Thundering in itself being an evidence of God's dreadfulness, and though this general may be gathered lately, yet it is like the Lord intended not, at least in this place, particularly to set them forth, which we are to reverence, and not to seek any new mystery from these words, but what elsewhere may be gathered, till the event speak. Or, 2. Seeing they had intelligible voices, and were of concernment to the church, which made John aim to write them, and so not like to have been for no purpose at first revealed,
with reverence, they may be conceived to hold forth the seven judgments, which are executed by the seven vials. For the seven churches signify future judgments, and most probably must hold out the third and last wo which is yet to come by the founding of the seventh angel especially considering that chap. xii. 19. Thunders and earth-quakes are marked to follow upon that angels,ounding, and the seven vials are the same with the last wo. Besides, the number of the vials being seven, and the seven last plagues which followed these thunders in the event, we conceive it not unuitable to take these seven vials, as the fulfilling of what was more generally hinted at by the thunders, and seeing we take no new mystery out of the words, but rather do bound curiosity, and do content ourselves with what is afterward revealed, we conceive there is no danger to lay, it is either thus, or it is nothing which we can or should learn unto.

John as he had formerly done he goeth about to write, but is inhibited by a voice from heaven, saying, seal up these things which the seven-thunders uttered, and write them not. He intended presently to communicate these things to the church and no question sincerely from which yet the Lord restrained him. This faith, ministers ought to live in great dependance upon the Lord not only for obtaining, but also for venting of light when it is obtained. It will not warrant for them enough to communicate anything, because they know it and understand it, there will need also a warrant for this; and it is no little part of wisdom, not to preach simply what they know, but what they know to be edifying, pertinent and profitable to be brought forth, and so as approved by him. It is not simply necessary to expound this inhibition of sealing, as perpetual, but as contemporary, till some other vilen were inferred, or till he had that matter expressed in other types; in which sense we will find the like inhibition, Dan. xii. 4, as also Dan. viii. 26. But in this we conceive it is not material to insist, providing we keep off the groundless mysteries, which some dig from these thunders.

Now he cometh to shew what the angel published, and the manner of his doing it, verse 5, 6, 7. First, he prefaceth, as it were, with a solemn oath, which tends to make the people of God give credit to his message, who, it is like, at that time would be much oppressed with infidelity; the manner of proceeding to the oath, is solemn, with hands lifted up to heaven; and by the true God deified by his eternity, him who liveth for ever; and by his relation to all creatures, as being the Creator of them: Not only in general, to shew how solemn a thing an oath is, and how reverently we ought to assume the name of God, especially in this piece of worship; but also to difference the true God and the right way of swearing, from the idolatrous oaths used under Antichrist. Besides, this posture and manner of swearing, do fully agree with that recorded, Dan. xii. 7. After he hath made faith in the thing, his deposition, to call it so, is set down, more generally, verse 6, and more particularly explained, verse 7. It is first expressed in few words that he doth swear, that there should be time no longer. What this short negative oath signify, is positively expressed in opposition to this, verse 7. But in the days of the voice of the seventh Angel, when he shall begin to found the mystery of God, shall be finished, as he hath declared to his servants the prophets. Where we have these three, 1. That time should be no longer, is expounded by this, the Mystery of God shall be finished. 2. This mystery is described to be that name which was declared to the former prophets. 3. The time of finishing this mystery, is set down to be the founding of the seventh Angel. And so we must gather the interpretation of this mystery, and what this is, that time should be no longer, from the events following the seventh trumpet. The Mystery of God, the opening whereof will clear all, is three ways taken in scripture, 1. It is taken for the end of the world, 1 Cor. xv. 51. This was also spoken of by the prophets Isaiah, Daniel, &c. This place being to understand, the meaning is, the end of the world shall be hastened, and time, properly taken, shall be continued no longer: But the resurrection of the dead, for-
merly declared to the prophets, shall be accomplished and the effects following upon the founding of the sev
enth Angel shall bring it about. This is truth. For though at the founding of the seventh angel immediately time endeth not; yet the seven vials being then
left, plagues, have no temporal judgments succeeding to them, and immediately upon the founding of the
seventh trumpet they begin, and go on to put an end to time. And it is not unusual among the prophets to
say, such an event is fulfilled, when the mean, having
influence upon the fulfilling of it, is certainly and spe-
dily driving it on.

2. By the mystery of God, is understood the spreading of the gospel, and bringing of Jews and Gentiles after the days of Antichrist, as it is expressed by the apostle. Rom. ix. 25; Which also was not unknown to the prophets, as the apostle proves in that same chapter. Thus the finishing of the mystery of God will signify the removing of Antichristian darkness, and the spreading of the light of the gospel; that Christ Jesus may have a flourishing kingdom again in the earth, as hath been prophesied of; and that time shall be no longer, that is, though this be for a time suspended, yet after the founding of the seventh angel, it shall no longer be delayed. The words being thus understood, are the same with Christ's taking to him his power and reigning; chap. xi. 17, and the opening of the temple in heaven; ver. 19. 3. By finishing the mystery of God, maybe understood God's bringing down the Roman Antichrist as the building up of that kingdom, is called the working of Satan and mystery of iniquity. But the meaning is, now be at a height; yet faith the God's design of bringing him down shall be accomplished, and this shall be begun when the seventh angel shall begin to sound. This exposition is necessarily implied in the former, the exaltation of Christ's kingdom, having the overthrow of Antichrist's carried along with it. This agreeeth also well with the scope which is to strengthen God's people particularly against his tyranny. And, 3. If we look to the event of the seventh trumpet, chap xi. 17: 18. it is the same for which the saints give praise that God

hath destroyed them, who formerly destroyed the earth.
We conceive all these three expressions may well stand together; for the hastening of the day of judgment luppeth the preceeding of the other two; and the finishing of these two, viz. the letting up of Christ's kingdom and bringing down of Antichrist, doth infer the hastening of the day of judgment, which is also marked in the event, chap. xi. 18. The understanding of them also jointly, doth serve to the same scope, viz. the comfort of God's people in the faith of an outgate from Antichrist's tyranny. And,

4. We will find them all particularly observed in the song which is sung upon the founding of the seventh trumpet, which is the fulfilling of the event prophesied here; and therefore, we conceive all these three may be taken in, but most properly and directly the last; especially the middle exception, as coming nearest to the immediate scope of the place; and therefore time shall be no longer, is not to be understood simply, but comparatively, in some respect, i. e. of such time, of darkness, ignorance and perfection. as then it was, that time should be no longer when Antichrist should continue to prevail, and the saints to suffer; thus it may relate to the forty two months afterward set for his reign, which cometh to an end at the seventh angel his founding.

The third part of the consolation or confirmation, followeth from verses 8. to the end. Wherein, 1. There is a type, and 2. The exposition of it, verse 11. The type consistseth in a twofold direction given to John, and his obedience to both, verse 8, 9, 10. though at first, it is like he knew not what was intended. The type serveth both to illustrate, and confirm as was formerly laid, and allude to that, Ezek. ii. ult and iii. 1. 2. which eating of the book signifies. God instrucing the prophet for the work of prophesying when he sent him out and his confirming of him by that sign: the effect of his eating is, sweet in his mouth and bitter in his belly; to shew that communication of light from God, is in itself pleasant to ministers; but in respect of the difficulties that they meet with in their exercising of it, or in respect of the sad met-

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4. Ver. 10. There is John's obedience though it was told him it would be bitter, yet he took it and ate it up, and found as it was told him in the event or effect of his eating, whereby he might be the more confirmed in the truth of what was typified by it. What is meant by John's eating of the book is expressed to him in plain words, verse ult. He went on still, not disputing nor asking what is meant till he shew him who gave the command; thou must, faith he, prophesy again: intimating by this speech, 1. That there had been prophesy. 2. That some intermission had interven'd. 3. That it should be again revived. 4. That it should be spread again before kings, nations, tongues, &c.

If it be questioned, whether John be to be looked on here as getting a new commission for himself only, or as being a type of God's raising the former decayed pure preaching of the gospel, and furnishing or commissioining of ministers for that end after that darknels should be past; for, we will see, chap. xi. ministers may live, and prophesy in their succors, when they are gone? Anfw. I conceive both to be meant, but the last principally; and John's eating and commission that he getheth to proceed himself in this prophesy, to be but a type to represent the other, and a sign to strengthen him and others in the faith of it; that as truly as God setteth him on work again to prophesy, and maketh him eat an open book which before was sealed, so will he do in reference to that which he hath promis'd in the former part of the chapter, In bringing the gospel again to light after Antichristian darknels. Reasons of this, are,

1. It is most agreeable to the scope of the angels appearing, and this little book open in his hand, which is to comfort particularly in reference to the strait the church was then in. John had no other uie of eating the book; forth is commission was clear before to

write what he saw and heard, and all his visions afterward are what he saw without respect to this book, as if he had not eaten it. Neither was there any such intercession of John's prophesying, to say he must again prophesy nor did he ever actually, first, or last, prophesy before kings, &c. But this being a main part of the prophesy, must certainly be of a larger use as it is prophetical, than to stir John up, to a particular duty. It must then be understood especially of the revealing of the apostles doctrine which was to be for a long time almost buried, it was even that same doctrine or when this Revelation, especially by events, should be made more plain, then it cometh again, as it were, to the world and spreadeth amongst nations, tongues and kingdoms; and this agreeth also well with the event, which followeth on the seventh trumpet, chap. xi. And is in its scope a confirmation of what was laid by the angel in the verfe before; first, expressing it in a word, and confirming it by a sign in the rest: which is well consistent in the foremer, seeing the angel's appearing with this book in his hand, and what followeth, do aim at the same scope.

This, which was represented to John in type, we see, through God's blessing in some measure, fulfilled in our eyes, the gospel is again revived, and the fulfilling and fulfilling of this mystery, which beginneth in the enlargement of the gospel, and shall go on in calling in of the Jews, and end in perfecting the Bride, when she shall be made ready for the Bridegroom, is already begun, which proveth us to be under the seventh seal.

In this tenth chapter we may observe, from its scope in general, 1. Our Lord is tender of the consolation of his people, and alloweth them to have confident expectation of comfortable outgoes from him, in their lowest difficulties, therefore is consolation, laid down, before hand, in reference to this. 2. The Lord's people are often voluptuous of him in their affliction, and although it be most groundless, yet is he thought to have forgotten his promise, Psa. lxxvii. and scarce will his word at times get credit by
them, therefore, doth he,swear here to put that fulgicron out of their hearts, which needlessly he would not do: for this cause hath he also sworn his covenant, Heb. vi. here grace someway apprehends with our fulgescions, therefore the Lord so condescended to our weakkens, as to give us for our security, that which one mutable creature will to rest in from another, as the yondmost of what can be attained.

Our Lord Jesu is a most stately and glorious person, and it is the least part of this conglomeration that he is to, therefore this glorious description is begun within the shew that there is such a connection between him and his people, that if he be glorious, they will be glorious, and if he is glorious even then when the world doeth most to slight him. 4. The ignorance of the excellency of Christ, doth much increase his peoples discouragements; therefore is this description laid down as the remedy thereof, shewing also that the right up-taking of Christ in his excellency, and in respect of his covenant administration, whereby his faithful servants appear to his people, is a main foundation by which the daily comfort of his people is sustained.

If this were thoroughly believed and improved, there would not be such room to confusion and perplexity in evil times. Observe, 5. Men ought reverently to speak and make mention of the holy God: when this mighty angel speaketh fo of him, verse 6. What ought we to do? If we heard the holy angels speak of him, and to him we might be both instructed in our duty, and ashamed of our practice in reference to this, which is no little evidence of our atheism. Obser. 6. Time certainly shall have an end: Every purpose that the Lord hath concerning his church shall be accomplished. This is here confirmed by his mighty oath, and this end will be shortly, what theretofore is bounded within time, is not much to be valued. Ob. 7. It is none of the least of the conglomeration that God's people have, that time speedily passeth away, and so whatever is promised hasteth to be performed. This is the end why this is let down here as the men of time, who have but their portion in this life, and all their projects within time, will have a poor

bargain when time shall be no more, and then the great conglomeration of the people of God is to be; beginning: There is much spoken of prophesying in this book and of prophets, chap. xi. and Jezebel, chap. ix. is reproved for taking to her the name of prophets; and here the reviving of prophecy is spoken of in this chapter: It may be inquired then, how these places are to be understood? And if prophesying may be now expected in the church? Or, if that gift hath now fully ceased? or, in what respect?

We may consider prophecy or prophets in a threefold consideration: 1. In respect of the matter that is brought forth: Which is either, 1. Some general truth not formerly revealed in the word. Or, 2. Some particular contrary to what is formerly revealed there, either in doctrine or practice. Of this kind might be the Israelites their borrowing of jewels, Abraham his taking his son to sacrifice him, and many such practices which cannot be condemned, yet do not agree with the precepts that are in the word for directing of the people of God in their ordinary carriage. Or, 3. It is some particular neither formerly revealed, nor yet in its extent contrary to the world, but that which concerneth some particular event or personal duty. Alacrly.

We may consider it again as it holdeth forth an ordinary or extraordinary way, how these things or any thing else, come to be known; although the matter be a truth formerly revealed in the word, such as the matter revealed to these prophets, 1 Cor. xiv. which was to be tried by the word.

5. It may be considered in respect of the proposing of what is revealed to others, to be a direction or to rule them in their practice, and that either by recording it as scripture, as some of the prophets of old did, or by taking on an office or authority, and by virtue of that, to do it. Or otherwise, we may answer in their assertions.
Affert. 1. Their is now no gift of prophecy, either for the bringing forth of any truth not formerly delivered, nor any gift to warrant one in a particular, simply condemned in the word, as to take others good, life, litigation, &c., so as to be warranted merely by such revelation in things otherwise unlawful, as it is like prophetic men of old, in some of their practices were, which to us are no precedent for our warrant; which appears, 1. Because now the word is complete furnished with truths, to make the man of God perfect for every good work, and that in respect of the last administration of the covenant, there is therefore no access to the adding of any new matter. 2. Because if any other gospel, or duty contrary to this word, which we have received, be preached, we are not to receive it, but account him accursed who carries it, under whatsoever pretext it doth it, if he were an angel, and this leaveth no place for admitting, either of truths or duties contrary to the word, Gal. 1. 9. The commination added in the close of this book, chap. 22. confirmeth this, there being the same reason against adding unto, or detracting from the scriptures in general, or any part of them, as there is in reference to this book, all of them being of the same authority, yet it is not without weight added to this as the close of all. 4. The gift of prophecy being now generally ceased, and the Lord having thought good more mediately and solidly, as it is called a more sure word of prophecy 2 Pet. 1. 19, to feed his church, viz., by his word, and he giving now much more scripture under the gospel than under the law, to supply the want of immediately inspired prophets, and considering how rare: the examples of God's calling for duties seemingly contrary to moral commands, are, and what absurdities would follow if now any such gift should be pretended unto in reference to such matter. We conceive it therefore safe, and necessary to conclude, and there is now, after reformation, no such gift of prophecy, or prophets to be expected or admitted, who may add any new truth to the word, or command any new duty contrary to it, by arrogating to themselves, or imposing something as duty on others which the moral grounds of the word do not allow of, and is confirmed by this, there we are commanded to try the spirits; and even the Revelations of extraordinary prophets, 1 Cor. 14., were to be tried and judged; which can be no rule but by the word, it followeth therefore that no revelation, containing anything contrary to the word, is to be admitted or received as from the spirit of the Lord.

Affert. 2. Yet is it not altogether to be denied, but the Lord may in particulars of the last kind, sometimes reveal himself to some by foretelling events before they came, such as the famine that Agabus foretold of, or Paul's imprisonment were: of such the history of the martyrs and the saints do sometime make mention: And particularly, Anathalus is often advertised of hazards, as is recorded, and in the very story cannot be denied. And of this sort there were many at the reviving of the light of the gospel, who by foretelling of particular events were famous, as John Hubs his foretelling within an hundred years after him to follow the outbreaking of reformation, such it is like Hieronymus Salvanaro, who was burnt by the Pope, not was pretended, for foretelling of events, as they imputed to him, by unlawful means, but for faithful reproving of his faults, as he is described by Philip de Cumius and other authors. Of such many were in this land, as Master Withart, Master Knox, Master Welch, Master Davidson, &c., and this cannot be said altogether to be made void, for although God also hath closed the cannon of the scripture, yet that he should be restrained in his freedom from manifesting of himself thus, there this is no convincing ground to hear it out, especially when experience hath often proven the contrary in the most holy men. Yet, 1. This is not habitual or ordinary to any, but is singular at some few times and in some few cases. 2. Every persuasion of mind before the event come, and answerableness in it when it cometh, will not be sufficient to make it pass for a prophetical foreknowledge more than when in dreams it may often fall out. 3. This will not denote
one to be a prophet, although in some singular events God maketh this use of him. Nor, 4. Can such predictions warrant any to do a thing as a duty which, otherwise would not be warrantable unto them. 5. There is difference to be put between the simple foretelling of an event, which may be of God, and a conclusion which may be drawn therefrom, this may be of ourselves, as we may see in the predictions of these, Acts 21. who foretold of Paul's imprisonment at Jerusalem, yet was that to divert him from his going there, as many collected; that therefore was not from God, as Paul's pleasure in the Spirit to go, notwithstanding doth clearly, every such prediction therefore cannot be made a rule of duty, seeing the Lord may have other good ends of trial, advertisement and confirmation in it. And we will not find that any have made use of such particular revelations, as from them to prefer a duty upon others that would not otherwise warrantable 'altho' when it concurseth with other grounds, it may have its weight for swaying in lawful things.

Affert. 3. Prophecy taken from an immediate revealing of gospel truths and mysteries, such as that 1 Cor. xiv. and what was frequent in the apostles' times, is now ceased; and there is neither such a gift nor such an office. 1. There is not such a gift; for it is common to all that are renewed, it was not so in the apostles' days, there were diversities of gifts, and this gift is distinguished from laying grace. 2. Cor. xii. and xiv. &c. neither is that particular gift of prophecy continued; as the gift of healing tongues and interpretations, whereby men may come in an immediate way to the exercise of these. And experience sheweth, that that hath ceased, and God calleth men to the use of ordinary means for the attaining of the knowledge of his will; and there being now no such gift, that will abide, there is therefore no such office to be pleaded for that followed upon that; yet even these prophets in the matter prophesied by them, were to be tried by the word and judged; and in the gift, if it were a Revelation indeed, 1 Cor. xiv. Now there being none, such who can abide that proof, we are not at least, without that to acknowledge such a gift or such an office.

Affert. 4. Yet if we take prophecy for the understanding of God's mind, and for attaining to be well acquainted with the mysteries of God, by mediate way; yea, and that beyond the applied means, or to have a gift and capacity for discerning of these things with little pains and that beyond what some others can attain unto by any labour, we conceive that in this sense, prophecy and prophets may be said to be continued in the church; and such God raised up in the time of reformation, men singularly gifted with a prophetical spirit in this sense, which may be the fulfilling of this prophesied of in this chapter.

Affert. 5. No gift of prophecy now can warrant one authoritatively to set down his light, although it be a truth, as canonical scripture or as equal authority from itself, with the writings of Moses, &c. and other scriptures, that in the first assertion was called, tho' one by his gift many receive from, or genuinely open these scriptures by writing, as by word.

Affert. 6. No gift can warrant one to take on him the office of an authoritative preacher, even though it be one in some particulars God's mind extraordinarily should be revealed to him, for it is not the gift that giveth the authority of an office, but God's authoritative mission, otherwise a woman as Philip's daughter might be an officer in the church, and have public access, to preach and teach, which yet the new Testament doth not, even when it speaketh of this gift of prophecy, 1 Cor. xiv. and orderneth the practice of extraordinary prophesy, there, this inhibition is infinite, and elsewhere, yet even in those primitive times there was a trial of spirits and gifts by the prophets, there may be an office for such, who by God's blessing have attained to knowledge in an ordinary way; and if it cannot warrant an office to such, neither will it do.
in this case, there is now no prophet by an immediate call.

Affert. 5. Yet we say, that as God by gifts may furnish some in a more than ordinary way, so may he, and ueth, he to thrust them out in a mixed way to the exercise of these for the edification of his church, and make the seal of his call extraordinarily, ratifying it, sending of them, that is, he may furnish men partly by means, and especially by his blessing extraordinarily, accompanying them out partly in a mediate way by means opening of the door, partly by his more than ordinary thrusting of them out, making up what was defective in the mediate call by some extraordinary concourses of impulse and gifts within, of circumstances of providence without, of efficacy, upon, and acceptance of it amongst others, whereby it cometh to be ratified. This the Lord fulfilled at the entry of the reformation, railing up men, comparatively extraordinarily furnished and commissioned for his work, yet still ministers of the same gospel, and walking according to the same rules of others in their ministerial charge. This is not ordinarily to be imitated, but where the like effects, call and circumstances concur; and thus the Lord in old 'fitted men' at times of reformation to take on them the furtherance of his work, who were not yet properly extraordinary prophets and officers, or Levites, nor ordinarily called magistrates, as Nehemiah, Ezra, and others, who did both differ from Haggai, Zechariah, and Zech, who were properly prophets on the one hand, and from Joshua and Zerubbabel, and Zech who were ordinarily and properly priests and magistrates on the other, which yet in ordinary and settled conditions was not done.

Concerning a minister, his particular message to a particular auditory, and if it may be again and again insisted on and repeated.

Besides what is already laid, there are two things in this chapter which we may consider a little further. And 1. From verse 4. We may see there is no less spiritual wisdom and dependence on Christ called for in the venting of light and in bringing forth of what we know than their diligence required in learning of God's mind that we may know, and it is not warrand enough for ministers to communicate that to the church at all times which they know, because it is the truth of God. For John knew that these seven thunders were such, but there is a more special ward and to be looked unto. We mean not that there should be some extraordinary thing here; but as from John's call in general, we may gather the necessity of a call to the ministry, so from the being commanded to write this and not that which was also revealed to him, we gather proportionably, that ministers ought to try what in such a particular case is called for to be communicated unto a people as God's message at such a time, to them, seeing everything that he knoweth cannot be delivered at once, something therefore is to be chosen, and that upon such consideration as may be sufficient for his peace who conscientiously aimeth to follow God's mind, in reference to which, we may venture to propound these generals. 1. That men would not look for any extraordinary impulse in lwaying of them to the choice of texts or doctrines, it will be safest to walk by reasons that will abide the trial, especially where that which the impulse driveth at does not appear upon rational grounds, to be so edifying, indeed, where any extraordinary offer of a text, and solid reason from the conveniency of that matter concur in that. 2. It is not to be neglected, yet now seeing, God hath not left men to an immediate way of attaining to the knowledge of the gospel preached, but doth require of them the use of meditate and ordinary means, so also are men both in reference to their calling in general and to particular messages to collect his mind more from solid, sanctified reason, than from a mere internal impulse, left thereby God be tempted, and Satan get occasion to intimate too much in our choice, or at least confound ourselves by proposing one thing after another, that is, he may indispose for all.
reason therefore would fix the determination of and

and even sometimes, against the apprehended inclination,

and once being fixed, would not easily or rationally be

altered, left, thereby one be brought to question one

place, after another, and so fall into confusion, and anxio-
ously consume the time in 'shooing of a text,' which

otherwise might be more profitably employed.

2. Although God be not tied to any immediate or

extraordinary pointing out of such a particular sub-

ject or condition of souls, yet is he not to be slighted,

but humbly to be depended upon, and seriously to be

prayed unto for guidance and signifying of his mind

in that, either by some inward leading of the mind

to which may be profitable, or by enabling of us

fively to discern and conclude from rational grounds

what may be called for by him, that to his pointing

at some one thing beside another, either by inward

flaring or outward circumstances, be not despised,

but at least brought to trial if it be found fit, and we

are sure if it be of God, the more it be tried, it will be

found to be the more suitable.

3. In this trial, not only the matter is to be con-

sidered as it is truth, but also if it be edifying and pro-

fitable as lying near the great end of the gospel, viz.

the engaging of souls to Christ, and conforming of

them to him, Christ being the end of the law, and the

foundation which the wise matter builds upon among

a people, 1 Cor. iii. and all builders are to take heed not simply only how they

build, but they build thereupon, ibid. left they build

hay and stubble thereon instead of gold, and all truths

that are considered in themselves, and more remote,

are to be squared by, and leived to as may further

this. If it be pertinent to the present hearers, and

their present case, either for convincing, comforting

or instructing, &c. as we would conceive Christ would do, if he were writing from heaven to such a people

as he did, once, chap. ii. and iii. and to the seven

churches. 3. In this choice, even the temper and

disposition of the people is to be considered, and what

may most edify those who are fo-qualified, in which a

minister is neither to seek to be pleasing unto them,
meaning of the spirit, and with the greater holiness, go to speak when they are clear of their warrant; yet we conceive, that the ministers would not per- terrifyingly limit their message to what matter, or expedi- tions that the Lord shall furnish them with, in their private study, so as to depose every motion that may be suggested to them in the time of delivery: in this indeed men had need to be sober and to fear least in hunting after other doxologies, or by their negligence or presumption negligibly they tempt God by flying the ordinary means when they make use of them, much less would they accept of every matter as coming from God to them to be brought forth in such a time; for if these motions be dangerous and not always safe in private, as was formerly hinted, much more have they need to be adverted to in public before one forbade the following of some specu- lated purpose to infest on some other thing but pre- sently occurring, yet where some outward providence, changeth the case from what it was in the speaker, apprehension before his coming to public, or where the matter suggested is pertinent both to the place of scripture and preflation of the same purpose which is the preacher's aiment, & so, if it had other, it might be, private he would have embraced it before some thing he had thought of, and the matter being such, that there is not altogether unaccounted with, hath clearlyness in the thing, which is now presented before him, it kills it both with some convincing proof and weighty expression of the thing which shews itself; moreover, we conceive that it is not altogether to be slighted and neglected, but may warrantably and in faith be yielded unto, and embraced as it had been formerly thought on: especially when the Lord hath been so in private, and diligence hath been used, yet it hath there been a restraint in the Lord his furnishing of same opposite. We cannot therefore give reason to be given why the Lord may not allow the overying of these prayers which the preacher goes to public, and then do it, and except this we were ministers should never go to public however necessarily their call was, till first they had satisfaction about

their particular message in private which was too great a limiting of God, and unbecoming, that dependance which his ministers ought to have on him, which daily experience doth prove not to be in vain; and seeing the message must come from the Lord, it is not alike as to the thing itself, whether he give it in private or in public; neither can this be called a leaning to immediate and extraordinary inspirations, because by this, there is neither any new doctrine approved, nor any new way of attaining the knowledge of the Lord's mind commended, but only this. That truths immediately revealed, in the word, and upon the matter known to the preacher with the grounds and the reasons thereof, may be sometimes brought into the mind of the preacher in public, which he did not think of in private; yet when presented to him, they are in themselves as clear to him as to be the truth and able to abide the trial of the word, and also fit and opposite for his present purpose as much, and it may be more than what he had thought of in private: and can he be denied freedom now to choose to infest on these which he would have accounted a favour to have had presented to him in his secret chamber? sometimes also the Lord will think meet, that the ministers prosecute some point in its application beyond what he purposed in his private thoughts and will put an age upon him, and give him liberty in the delivery thereof beyond ordinary, and furnish him with expressions suitable for the following there- of, and shall he strain his own liberty, which all ministers are to pray for, and then the preflation of that which is profitable upon his hearers even when he is fitted for it, because he was not presented to him in private? It cannot give him peace to despise that motion when the judgment is convinced of the longues and edifyingness thereof: for in such things as are most profitable to people, and which therefore the spirit doth suggest, there is to the intelligent minister an unquestionableness: and the question is not here, whether such a thing be truth or not, for we suppose that it is "obvious, and if it be not not so, the
is then good ground to lay it by till in a due way it may be tried; for it is not like that at such a time the holy Ghost will propound matter, which is debatable to be the subject of a minister's message for the edifying of people; but the question is, whether the bringing forth of this truth now presented, the proving of this sign, the prefiguring of this duty, &c., be pertinent, and may not more usefully be brought forth at this time than suprised? We conceive there can be no such difficulty here in this, but the decision thereof, may be easy. Sometimes also a matter studied may in the Lord's wisdom be forgotten, and some other profitable matter offered in the room, which he sometimes necessitates the infilling or this, which may be by his blessing more useful than the other; it is recorded of Augustine by Pol. In his life, that being extraordinarily cut short in his memory from his intended purpose, he was led abruptly and with vehemence to insist upon such a matter against the Machiavellian error contrary to his purpose, and palpably both to his own observation, and to the observation of others, which made him thereafter at dinner express his confidence that the Lord would evidence some design of his in that particular, which accordingly came to pass. For an Machiavellian, before Augustine's knowledge, being an exarch, within some few days openly exclaimed that error, and acknowledged it as the means of his conversion; and many such cases there are, whereby the Lord may signify this mind of a message to a minister at the instant of speaking which ought not to be delayed by him.

There is much help in this debate, when a minister who hath ordinarily the same hearers, and no extraordinary occasion intervening, doth settle on an ordinary, either in respect of purposes to be gathered from divers scriptures, on one portion of scripture continually together; in which case the general at first is to be chosen according to the former grounds which also will warrant in the following thereof, although no such explicit debate be about every part; and this is neither unuseful to the minister, or people, because in the scripture, and particularly in the epistles, the doctrines that suit persons and churches, are wisely and commonly often compacted together; and the following of the method of the holy Ghost, and the dependence that one thing hath upon another, both both contribute much for the bringing forth of his mind in the world, when it is followed in the order proposed by him, without diversion and interruption, and also makes it more weighty to the hearers, and more native, and to be digested with the less prejudice, when they see such doctrines and purposes to be linked together by the holy Ghost, and obvious without any immediate choice of the minister himself, whereas people are ready with more prejudice to look on particular texts made choice of by the minister, as having more of men in it than in the former way: and certainly the holy Ghost's putting of purposes together, sometimes in one method, sometimes in another, is not to be despised, although Christian prudence would choose what matter and method doth more suit the case of such a people than to another, and accordingly to fix on the scripture that is most agreeable to that. It seemeth that among the Jews, order in reading and expounding of the law was observed, and we see it for the most part ordinarily followed by the ancients in the sermons, yet in this way every verse or every doctrine is not to be equally inlaid or prosecuted in the application, but these are to be chosen which make most for the edifying of the people or hearers, seeing now it is to thee we preach, and not to the Romans or Galatians, &c., and therefore especially to insist on these truths, duties, blessings &c., which concern most the present case, and one may insist on some things that are less touched in the epistles, they being more necessary, now, and passed more shortly; these questions that are not inlaid in the epistles, because now not so edifying and in to doing the intent of the holy Ghost, may be nearest attained, because it was upon that account of edification that Paul insisted much on some things.
because then their case required it, when he did more
futile pass over other things : in this also a minister
may have some respect to his own gift, as it is fitted
for explaining of difficulties, instructing in pui-
itive truths and cares, convincing, waking, or con-
forting, &c. and so one may more ordinarily follow
one strain which would not be so pertinent to another
as it seemeth there hath been a difference in this re-
spect between the sons of thunder and the sons of
conflation.

Further by occasion of this angels' saying to John,
though possibly again, &c. It may be enquired
if preaching over the same matter be allowable
and useful? For answer we say, 1. That the end
of preaching is not only to inform the judgment,
always to bring some new increase to that, but to
further conviction by the expounding of hearts to
Christ, and holiness by preffing the practising of
known duties, and inchoewing of known lines : and this
being certain, that many who knew the doctrine of
faith and holiness also, are yet defective in their
practice, there is need therefore both of invocations,
exhortations, expostulations, reproofs, &c. often to
come over the same thing, especially where the truths
are material and concerning in their use, and the
duties are flighted, or the signs followed in the place.
In that case it ought neither to be grievous to the
minister to insist on the same things, as the apostle
speakeseth, Phil. iii. nor yet to be humbled at by the
people, although it will require denudations in both;
yea, sometimes it may be more difficult for a minis-
ter to get over his own inclination that is meth to
carry some new thing, and not again to carry the
same message which may both reft the new and him-
self and to the hearers than formerly he did, yet ought
he not to think it grievous if it be safe for them.
This we see the prophets old did with their hear-
ers, using the word as an hammer, as it is called by
Jeremiah, Jer. xxiii. 29, by doubling strokes to
bear that in, which at first took no impression this
way also the Lord followeth in the gospel, considering how often anxiously he preseth the
necessity of repentance, the difficulty of entering to
heaven, what concerneth the abounding and hazard
of hypocrisy, the necessity of his own suffering of
self denial and bearing the cross and other truths,
in themselves needful, and to the present hearers, useful.
This is also used by the apostles, who in their preach-
ing and writing, insist again and again in the same
things: and although often hearers itch after some
new thing, yet are ministers not to feed that humour.
Chrysostom hath a notable expostulation with his
hearers to this purpose, on the 2 Thess. chap. ii. Hom.
3. Saith he, some hearers say, why should we come
to church. To hear the same things over and over?
To these he faith, are ye not ready to go to the the-
aters to hear the same things, to the running of horses
to see the same things, &c. Doth not faith he, the same
fruits again, and its light is not, the world, do we not
use the same food for our bodies, and they are not
the less wholesome? Others again faith he, when
enquired in any thing, were ready to reply, we heard
it but, once; whereby he would bear out the nec-
cisity of repeating the same things, and the
executableness of a people that yet could neither enquire it nor
profit without it. 2. We say ministers would do
this, so as it may neither foster their own laziness,
nor become trivial and les favory to the hearers,
but in respect of his own liveliness, and the weighti-
ness of the manner of his propositing it, and in respect
of thee expressions, and the manner of following it,
it would be conveyed, as being indeed, a new seri-
mon, though an old matter: hence we see, that in
the same matter our Lord Jesus multiplieth parables
and sometimes one way, and sometimes another way
preseth the same thing, as we see by the parable of
the poor, Matth. xii. of the labourers, who were
in their opinion injured, yet made the last, chap. xxv.
of the marriage supper, and wedding garment, Matth.
xxii. of the heathen virgins, Matth. xxv., and many
otherways. Paul also, Philip. iii. prefaceth to this,
and giveth the reason of it, thereby to remove tafti-
ness, and itching from the hearers, or any prejudice
or fault of the thing, which might mar the weight or
quit of the thing which he is to insist on; which

G g 2
practices, no question, may be laudably followed by such: infants, both in the matter and manner; and truths so preached ought to be received by the hearers; as heathens to them, to lead upon the second or third time, as if they had never formerly heard them; yes, whereby they ought to gather the necessity of their rule-making of these doctrines, reprobses, etc. more now than if once only they had heard them, leave them constraining the proposing of them again unto them, and draw on more guilt by not making use of them now, again, and again, repeated, and pressed, than if they had heard them but once.

LECTURE I.

CHAP. XL.

Verse 1. And there was given unto me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the housethe temple of God, and the altar, and those who 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.

The Lord hath discovered the first part of the first confusion against the first two months, viz., an uncomfortable outgate which the church should have from under them, and a reviving again of the gospels; after that, a type and confirmation whereof was John eating of the little book; but seeing this is suspended until the founding of the seventh trumpet, and it might be a doubt what became of the church till then, or if there were any during the time of Antichrist's prevailing. In this chapter, to verse 15, the state of the church in reference to that time, is particularly dealt with. This verse is to be understood as referring to the church being measured and tread under foot, and the Gentiles occupying the court.

Frisbe: Wherein is shewn, that even then there should be a church provided for by God, and that there should be prophets and preachers of the gospel, although both pastors and people should be few, and in a low estate outwardly.

That this doth relate unto the condition of the church under Antichrist, and belongeth to that time as contemporary with the fifth and sixth trumpets, with the appearance. This belongeth to the state of the church immediately preceding the last war, or seventh trumpet, by which Antichrist's fall beginneth; and it doth declare the estate of the church for the forty-two months immediately before his fall: And therefore must necessarily contemplate with his dominion and height, which doth immediately also for the space of time precede the seventh trumpet. 2. This part of the prophecy, holdeth forth that trial of the church, when her prophets prophesy in sackcloth, and have war with the beast: which trial endeth with the beast's prevailing over them, and their rising again, and being taken up to heaven; but that trial, in the continuance of it, a thousand two hundred and threescore and two days, is the same with the beast's dominion; chap. xiii. and cloeth with his began fall: And therefore must belong to the same time. 3. These times of forty-two months, one thousand two hundred and threescore and two days, time, times, and half a time, etc., five times mentioned, chap. xii. being also of equal extent, must be understood to be contemporary one with another; For that successively they should follow one another; cannot be thought, but the agreement of the same matter and state of the church under all of them; and the common beginning and ending; that all of them have: but it is certain, that forty-two months, chap. xi. relate to the Antichristian tyranny. Therefore, we must understand this giving of the utter court to the Gentiles, and this prophesying, for the like time, verse 2, and 3. of the same also.

4. The measuring of the temple, and treading of the outer court do contemplate and belong to the same time; for when the temple is to be measured, the outer court is cast out, and contra, the outer court is left
out, when the temple is measured: and therefore seeing the leaving out of the outer court, belongeth to the time of Antichrist, that part of the measuring of the temple must contemporaneously with it also: for the describing of the church, by comparing it to the temple and to the outer court, is not so distinguished as the visible church in respect of time successively, but to distinguish some in at that same time from others, that should be really distinguished before God as the temple and outer court used to be in respect of the ceremonial differences that were between these two; besides, the scope formerly laid down, and other circumstances of the exposition being well considered, it will be found that the intention of the Spirit is not to define at the chilurian church from its beginning, but from this time of Antichrist's rise, that contemporaneously with the prophets their prophecying in blackcloth.

The state of the church then is two ways set down first. More generally in respect of the condition of the church herself, verse 1, 2. Secondly, More particularly in respect of her prophets, unto verse 14. That by putting these two together, it may be seen what posture she was to be in. Both these descriptions are set down with an allusion to phrases in the old Testament. The state of the church in respect of herself, during that time, is again two ways set out: 1. With reference to the true worshippers, verse 1, 2. With reference to the false and hypocritical corrupted worshippers, verse 2. That we may understand, there is a threefold allusion in the words. The first is, To the description of the material temple, where there were three several courts, the one called the holy temple, into which the high priest only once a year entered. The second without that, was called the court of priests. The third is called the great court of the people, which was without all, and next to the city, unto this court the multitude of worshippers had access at their solemn times, and this court held forth, that as the inner court being compared with the outer, was small, and as many had access to this, which were not admitted to the former; so during this time, the number of true worshippers shall be few, though the multitude of nominal worshippers shall be great, because the Lord will let some few to himself, and show down the rest, even as if under the old Testament he had appointed the outer court to be divided from the inner, the greater part had been rejected, but the better part retained to be in the gospel church; at that time, some few like the temple shall be ordered and set aside for himself, and the visible body of professors left out without any such special care: Which leaving, or calling out, we conceive to be the same, as not to be feared, and so taken notice of by God, chap. xii. And this measuring will be found, to belong to the same persons who are sealed.

The second allusion of measuring respecteth that vision, Ezek. xlii. 1, 2. And it may signify, 1. The Lord's putting a difference amongst professors of that time, and that profession will not be sufficient to make men pass, but they must be tried and put to the touchstone; and that the Lord will do so. It holdeth out the Lord's setting apart some for himself, in opposition to others who are neglected; thus the land was to be measured, Ezek. xlvii. 18, and for this reason Israel is often called the rod of God's inheritance; Psal. lxxiv. 14. Jer. x. 16, &c. as measured by him, in opposition to all other nations. 2. It signifies a care and special oversight of the Lord's, in reference to those in the temple beside others, as if he were building and preparing a house for them, even like a little sanctuary to rest in during that time. Thus, measuring of the temple here, is opposed to the calling out of the outer court to the Gentiles, which is not to be measured, or so taken notice of by the Lord; and this agreeth with that, chap. xii. 14, of providing a place for the woman, i.e. the church, during the same time. And lastly, This measuring of the temple, is opposed to the opening of it, chap. xvi. 8. And opening of it there, being to understand of an enlarged estate of the church, and bringing of the gospel to open light, this here must signify a leftered estate of the church wanting that splendor and visibility of ordinances which it had before this time,
and which: after the seven trumpets sounding, it was to have.

A third allusion is unto Daniel's prophecies of Antiochus his making desolate of the material temple, Dan. vii. 13. and so the meaning will be, that as the church of the Jews and their sanctuary was tread upon, during such a time under Antiochus, so shall the visible face of the church be abused and overrun by Antichrist's followers during his tyranny over the same. Yet still will the Lord preserve a remnant as in that former case.

Verse 1. Now it will be easier more particularly to clear the words wherein there is, &c. Something done. 2. Something said. And there was given unto a reed like unto a rod: A reed is used in measuring, either to find the quantity of a thing or the regularity of a thing, or for the dividing and letting a part of it. It is given to John, not only to signify the smallness of that number which should be let apart for God, for as numbering importeth fewness, so measuring doth smallness, and the regularness of their worship befits all the rest of the world: but to shew that the church during this time was not reckoned by the multitude, but that the rule belonged to be applied for discerning of it, and those who were furnished with a measuring reed should find it out and none other. That which is said, may be taken up in these.

1. What he should measure. 2. What he should not measure. 3. Why? His direction what to do, is, to measure the temple of God, and the altar, and them that worship therein. The temple here is that which we call the court of priests where the altar stood; it is opposed to the utter court in the following verse. That worship therein, point out the true worshippers who rest not in the utter with the multitude, to whom they are opposed, but like priests to God, they worship him in the temple where the altar is, signifying the continuance of the priestly worship, in opposition to the will-worship of others, particularly their continuing to make use of Christ's sacrifice which is signified by the altar which the multitude did not enquire for. These are to be

set apart after they are tried and found for. God himself. The second part of the direction is, What should not be measured, and that is, the court without the temple, leave or cast it out, and measure it not, that be, by which is understood the visible face of the Christian church, which in respect of external professors is taken unto the utter court, during the Jewish service.

This not measuring of it, implies a flighting and disregarding of it, and not letting it apart as the former, as the following words do clear. The reason of this is, For it is given to the Gentiles, and the holy city shall they tread under foot forty and two months. By the law, Gentiles were prohibited from the congregation and assembly of the people in this utter court; to this giving to the Gentiles, must suppose a profaning of the visible church, and corrupting and confusing of public ordinances and worship, even as admission of Gentiles to the utter court would have been under the law, for which Paul was complained of, Acts 21. By Gentiles is to be understood, not properly, Pagans, for they are not able to possess the visible church and to partake of it. For it continueth to be the utter court, even when it is given to them. Befile as was hinted, the time of their treading of it, will fall under the time of Antichrist's sitting in the temple of God, and therefore it must be understood of his vassals and followers. They are called Gentiles in this respect, that although they seem to bear the name of Christians, and so did not destroy, but possess the utter court, and retain the name of the Christian church, yet in respect of their defection from the purity of the gospel, and the superstitious idolatrous worship propagated by them, they are rather to be accounted Gentiles than Christians, in which respect their head Antichrist is said to have a name of blasphemy even as the pagan heads, that went before him. This is further explained in the following expression, The holy city shall they tread under foot forty and two months. What he called the utter court formerly, here he calleth the holy city, viz. the visible Christian church, whereof Judah, called the holy city for the ordinances of
God in it was a type. They shall tread upon it, that is, shall possess it, the name of it, pollute it, marring the beauty of it, and that with an high hand, as the temple was polluted during Antiochus his tyranny.

4. What is meant by the time, Forty and two months, is not so easy to determine. We think in all this, there is an allusion to Dan. vii. 24, 25. Es. where Antiochus his trampling Jerusalem, was limited to a time, viz. one year, times, viz. two years, and the dividing of a time, viz. half of a year, or some odd time more than three years, which holdeth forth in general, that as Antiochus got great power over the Jews and their temple, so Antichrist shall get great power over the church. 2. That as the people of God, his ordinances, and service were brought very low by him, who may well be Antichrist's type, so shall the church be by Antichrist. 3. That as that cruelty was limited and bounded for years, viz. for days, so shall Antichrist's be, who in many things is described from Antiochus for that end, as changing times, having a mouth speaking blasphemyous things, &c. And that there is an allusion to this time of Daniel in all these times, chap. xi. 2, 3, xii. 9, and xii. 5. It appeareth by chap. xii. 14, where, what we spoken verse 6. of the woman flying, by days, he expreseth thereafter in Daniel's time, times, and half a time, all coming to one sum. So this Antiochus, for to long, till the time let of God expired, trod on Jerusalem, temple, and ordinances, so shall Antichrist though he cometh very near it, yet he walketh not all even as in Jezebel's perfecution, which probably was three years and a half, there were seven thousand reserved. The reasons moving us to expound times through this prophecy by a general indefinite time, rather than particularly to determine, are, not because they are not determined by God, for that is meant certainly, but, 1. Because he hath reserved the discovery of times and seasons especially in his own power, Acts 1. 6. Neither doth the edifying, so much to inuit in these. 2. Because here are so many difficulties in applying them particular; for it is not certain how many days ought to be assigned to every month, if not to all thirty, after the Jewish account, or to some thirty-one, after the Julian, account which goeth to make up the year to us, yet that doubt is helped here by the alteration of months into days, &c. 3. Becaus historions differ in their setting down of events and matters of fact, some assigning them to one year, some to another, whereby application particularly must be exceeding various, as men choose what history to follow, or whole reckoning to lay weight on. 4. In taking times definitely, it will be very hard to agree men with themselves, as whether to take them all literally and properly, or all prophetically and improperly; for the thousand years in the xx. chapter is by the most part taken literally. Again, 1260 days is expounded for so many years, and why it should be understood properly in one place, and prophetically in another, is hard to give the reason, especially considering that these places, Num. xiv. and Dan. x. and Ezek. 1., whereof this opinion of days for years is built, seem not sufficient to bear it; for these places are particularly expounded by the Lord to signify to so many years, and so to be understood, and so cannot be a precedent, except in such cases, whereby circumstances we may evince the same to be intended in that particular application, yea by this opinion, it will be hard for a man to reconcile his thoughts, as compare this time of Antichrist's reign with that of the devil's restraint, chap. xx. It is hard to say the devil is restrained when Antichrist his special minister and Mahomet prevaileth and he in them reigneth, yet there cannot be so many years as to allow strictly to each of these to long a time by particular application, except they fall in one time together, for it would take 2260 years successively, or received 1260 days, three days and a half Th
Sec. Anfw. 1. What reason can be given from the scripture to prove the one is definite and not the other, 1260 more than ten days. 2. All odd times may be resolved in some whole, odd years in whole months or in days, or for many hours. 3. Why rather are forty two months here to be understood prophetically than five before, chap. ix? And why not five there, as seven, Ezek. xxxix? 4. Even many odd numbers are indefinite in other things, as seven thousand men were killed, ver. 13; a thousand fix hundred furlongs, chap. xiv. yea of broken times, chap. viiii. half an hour, and 14,000, were sealed are odd, those who make the rule take sometimes unbroken times definitely as that of the thousand years, chap. xiv. And why can there be solid application of three days and an half in which the witnesses are dead to any definite time; more than to shew a short time in comparin of their prophesying: yet all is determinately known to God, is not to be disputed yea, why the number of days more than the number of hours, minutes, &c. so frequently mentioned in particular numbers in this book, should be definitely taken will not easily appear? Beside all these numbers were definitely to be taken for so many years, then supposing the beginning of them to be known which is impossible, other ways the particular determination of the time would be for no end; it would follow that men might know to a year, month, or day, the continuing of Antichrist's reign, and the performing of other great effects mentioned in this prophecy, which is impossible not usual to the Lord in such prophecies, who even in this respect hath reserved times in his own power, as was said. If any thing were objected from the Lord's determining seventy years for the captivity by Jeremiah and such like. Anfw. That is in a particular, and was rather to dash the presumptuous expectation of a sudden delivery; and therefore was particularly and plainly revealed for that end. All which maketh us account it most safe to hold in the indefinite time rather than other grounds laid down in this prophecy, especially, compared with the event and numbers here mentioned than to settle upon them alone. And therefore because this number, which is so often repeated here in to various terms is not altogether to be slighted, we shall shew what it meaneth most probable to us on the matter afterwards. Only, if any ask, why forty and two months, or three years, and a half is pitched rather than any other time; for all these troubles of the church, the prophets prophesying, Antichrists reign? Sec. Anfw. That time is pitched on with respect to former trials of the church, and includeth this consolation, that as God limited such and such enemies, and closed such troubles, so will he do this. Antichrist is compared with Antiochus, the churches hiding to Elias fleeing while seven thousand were hid, see Jam. xi. 17. The prophet prophesying alluded to Christ's performing his ministry for three years and an half, his suffering and riling the third day; so is it with them, their suffering shall have an happy outgo after.

From which allusions we may gather, 1. That the church during Antichrist shall be in a very mean outward condition. 2. That yet there shall be some pure professors revered by God. 3. That there should be a great multitude professing the name of Christians and claiming the title of the visible church, yet exceeding gross and superstitious in their worship. Lastly for all their confidences affording themselves to be the only true church, yet even then should they indeed be disclaimed by God, and as the utter court being possessed by Gentiles, could not ground an interest in him, so neither should an external profession and pretension to the visible church be a ground of any real interest in Christ to the pretended Christians.

LECTURE II.

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

4. These are the two olive trees, and the two candlesticks standing before the God of the earth.
5. And if any man will burn them, fire proceedeth out of their mouth, and devoureth their enemies, and if any man will burn them, he must in this manner, be, (Isa. 41:22.)

6. These have power to shut up heaven, that it rain not, in the days of their prophecy, and have power over waters, to turn them to blood, and to smite the earth with all plagues as often as they will.

This second part of the description of the Church, followed John the description of the state of the church at this time from her ministers, and is set down in three steps with the several circumstances. 1. Their prophesying, till ver. 7. 2. Their death and killing till ver. 11. 3. Their restoring from Jer. 1. and as it is not to be supposed, that these were the witnesses of whom were railed but others in their spirit and power, as is said of John Baptist, Mal. iv. with Luke iv. 17. preaching the same truth, and persuading that same Antichrist; so was it not to be thought, that the same witnesses should live and prophesy all that time; but that there was and should be a succession of them, some after others, so that they should never be wanting altogether, till their testimony were finished. The churches state is especially set out by the state of her ministers, because they are linked together, so that ever appear in them how it is with them, if persecution be, they are first in it, if it be heard with them; it is not well with her and contrariwise.

The prophets are particularly described, ver. 7. 10. By their special work to witnesses, and giving testimony. For Christ against the corruptions and usurpations of these times. So ministers, are called Christ's witnesses. Acts i. 7. 8. Their work should be to be witnesses for mistaking truth, and against Antichrist. Their number is fifties. They are said to be, two and two; and definite for an indefinite number. But because two witnesses are the least that confirm a truth, but they are sufficient; to its importeth they shall not be many, yet sufficient to testify against the evils fully. Because of allusion in the words following, where long-
world. There are not great, rich, men made use of for this service, partly to shew how demoniely now under the cros they went about that employment, in heaviens, mourning for that declining generation that they lived in: In a word, it sheweth their condition to be the cros, and their carriage and courage to be suitable to it.

If it be asked, why the same time is changed, from days to months, and from months to years? Answer. To shew that it is numbered to a month, to a year, to a day, yea to an hour, as it is chap. xi, verse 16.

2. To shew that their prophecy was a daily work and task. To shew that it was a work of the day, as treading under foot is a work of darkness, therefore counted by months which the moon ordereth. 4. It is years, to shew it will be of a considerate continuance, it is years and months for encouragement, that they may know these evil times shall have an end.

5. The alteration of months into days, will help to discern how many days are to be assigned, to every month, for making up the total.

Lastly, It is marked, that it was given to them, thus to do, verse 3, which holdeth forth the special commission they had, that not only to enter into that station but also to continue therein, implying with all assistance and success beyond what could be expected in the discharging of their testimony.

This power looketh especially to the authority, that God hath given them to denounce his judgments, against Antichrist's followers with the certainty of the event thereof, and that both temporal and divine time to be fulfilled, but eternal: always according to that denunciation, chap. xiv, 6. So often as they will not be understood as if they had committed it to them at their arbitrement to the use of the keys, even extraordinary prophets did not work miracles and prophecy in foretelling events at their pleasure, only any habitual power, but when and where it pleased the Lord so to bring such effects, but it holdeth forth the supremacy and dependence of their power, as to men they were in the exercise thereof, no ways subordinate to that beast that the world admired, and...
their being raised again visibly, will be enough to confute that opinion of itself. And the title of witnesses can no way be attacked to these two bishops, supposing such to have been: for there were many more testifying even against Simon Magus, and rather Paul and Peter should be by eminence accounted witnesses against him, they living in his time and encountering with him, yea, being destroyed by the ministry of Peter, if history be to be credited in this, and yet all the Lord's witnesses the ministers are represented by these two, and their estate described by theirs in opposition to the beati's followers, and all the rest of the world which rejoiced in their sufferings: it is a wonder how such an invention could be entertained by learned men, which to the most gross papists is ridiculous.

If it be moved who these are that the Lord acknowledged here as his prophets, or how any could be accounted of them who had one common call with Antichrist's followers.

Answ. 1. They are certainly ordinary ministers, continuing faithful witnesses against Antichrist, at the scope of the place, and the opposition cleareth for which the Lord calleth them his witnesses: and although the difference of the call be not always discernible to us, yet it is not impossible, but as there was distinct professions, and for a time at least, particular churches, so might there also be a distinct succession of ministers: for this is certain, that the Waldenses in Bohemia at Merindol, Piedmont, and other places, had their own distinct ministers without dependence on the church of Rome; and Sclavin and Thuan make mention of two of them who were sent to Luther at his first appearing. But 2. Although that were not clear, yet one called by that ordination that was continued in popery, having the Lord's seal put to it, by an inward fitting and disposing of him for that work and blessing him, it may be accounted the Lord's minister, as he is still continued amongst them, was enough for initiating one to be a visible Christian, and if, abstracted from their corrupt practices, was enough with found faith and holy life to make a man to be accounted a true Christian, so was their ordination enough for the external part of a call: and a man having it, and being furnished with gifts and inward zeal to exercise them for Christ and not in a dependance on the Roman Antichristian hierarchy, as such at least, not for promoting of their errors, but the edification of faithful, it was enough to make a man to be accounted a minister of Christ and not of Antichrist, even as the tribes and Pharisees as such, and as following their corrupt traditions and opposing Christ, we see no church officers, nor plants of the heavenly Father's planting: yet of sitting in Moses's chair, and preaching his doctrine they were to be accounted builders: so much more here are these seeing by their way there is a flat conflict between them and Antichrist. The reason is, because Antichrist and the most of his worship are accidents that intrude on the church, and the worship of Christ, he setteth himself in the temple, and therefore his corruptions and additions being removed, the worship is not his but Christ's, even as it wholly he were removed, the church and temple would still be the Lord's; for baptism is not Antichristian, or both of itself initiate any in his church, but as men by their after carriage devote themselves to him, and take on his name or mark, and therefore when one disclaimeth what is antichristian, his baptism is to be accounted the Lord's ordinances; so ordination and appointment of some for the ministry is the Lord's ordinance. The restriction of ordination to such persons exclusively, and the adding of many ceremonies with rules for them to teach but to, and to, that is antichrist's addition and may be removed from the former, to that one may have been ordained by them and yet become a preacher of pure doctrine, even as they may be baptized by them and yet become professors of it; and therefore no doubt many, in all that time were called to the ministry by the Lord through these ways of theirs, who did prove faithful witnesses for Christ against antichrist even unto death: they cannot therefore be accounted antichristian ministers who do not own that hierarchy, but are to be accounted ministers.
of Christ, for ordination doth not flow from Antichrist, but as it standeth in a subordination to him, and is a step of that hierarchy, and not in a subordination to Christ; now, these being not in subordination but to Christ, are to be accounted his. Indeed it may be in respect of the ordination itself not discernible for the time, whether such a person be a minister of Christ's or Antichrist's, and it may be for some space one may mistake his matter and continue in Antichrist's camp not knowing what his commission leadeth him unto, yet when in effect it is discovered, and he made to take up his task and walk according to it, and the Lord evidently sealing his call to him, he is then to be accounted a minister of Christ, when all accessory dependance on Antichrist is cast off. We do, therefore, say, that it is not the ordination of that time simply, that was sufficient to make one a minister of Christ, but of Christ, but that ordination going along with Christ's call, and dispensed according to his allowance, that it may be the dispensers intended no such thing, and having an after charge suitable to a minister of Christ, and therefore it will not follow from this, and all that were so ordained as to the outward ceremonies and manner, as to be accounted ministers of Christ, except they have Christ's call concurred in, and evidenced in their fitness for it, and conscientiously discharged it; now this being certain that for the most part, in poverty such were ordained, that the Lord never called to it, and who in their carriage never walked by his commission, provided him as a matter. Therefore are not these to be acknowledged as ministers of his, but of Antichrist, whose design they had, and whose order they obeyed, and therefore as one side ordination alone cannot constitute evidence one to be a minister of Christ's if he walk not accordingly, so cannot their additions, that are mixed in therewith, prejudice the ordinance itself, when in so far as it is from Christ it is owned, and when what in it is from Antichrist is disowned, even as it will not prove one of their members to be a true Christian that he is baptized, if his way be Antichristian; yet where a Christian conversation, as faith and manners doth concur, it will be sufficient, and the additions that are amongst them in the administration of baptism, cannot in that case prejudice that ordinance, so is it here.

If it be asked why they are not called the two olive-trees, ver. 4. but the two candlesticks also, which chap. ii. 20. are expounded to be the churches and not ministers? Anfw. We conceive they are to be understood here also, and it is done, not to confound ministers and churches, which in chap. i. are distinguished; but to show the similitude that is between these two, and the like enens that is in their case; so that we may gather the implied case of the church, from what is expressed of the ministers, which is the scope here, viz. that the church should be few in number and low in her outward estate, as these two prophets are: And they are two candlesticks to shew that proportionateness which is between the increasing and decreasing of the number of professors with the number of ministers. By some this is taken to be an Hebraism, as if it were to be rendered, there are the two olive-trees, with or beside the two candlesticks, the comparative in the Hebrew being sometimes to be so rendered. But the scope is clear, viz. that under that type of two prophets prophesying in sackcloth, is held forth both the low condition of ministers and churches, and this sheweth the absurdity of both the former misappulations. And the churches estate is rather described by her ministers, than by her professors, because at this time the continuance of truth is more discernible in the preachers than in the professors thereof, who may be very obscure in respect of any combined profession; and because also the violence of Antichrist will be especially bent against ministers, yet the Lord's continuing of these two olive-trees doth infer the being also of two candlesticks whom they are to furnish with their oil, and to give light unto. Hence observe:

1. As our Lord Jesus hath a church, so hath he witnesses in it; these two are ever inseparable, the church and witnesses; he may have faints where he
hath no ministers, but he hath never a politick body of a church without ministers. There is in this book a strange connection between a church and ministers: the churches are the candlesticks and the ministers the candles; they are the olive trees that entertain oil in the lamp; they have a special influence in keeping life in the church, as the one is up, so is the other, and when the one is down, so is the other. It is a strange religion that (speake both of doing for fames and to promote their interest, and yet hath little respect to ministers. 2. As ministers meet with opposition, to do the church; and as the church meeteth with opposition, to do her ministers. 3. Ministers ought by their place especially to witness for Christ against corruptions. 4. When ministers have most to do and meet with most opposition, God often furnisheth them accordingly with more boldness, gifts and assistance than ordinary. 5. Christ's witnesses are a terrible party: for as few as these witnesses are, none of their opposites do gain at their hand; who ever hurteth them, shall in this manner be killed. Though they be despicable in sackcloth, yet better oppose a king in his strength, and giving orders from his throne covered in cloath of flake, than them: though they may burn some and imprison others, yet their opponents will pay hicerly for it: This is not becaufe of any worth that is in them, or for their own sake. But, 1. For his sake, and for his authority that tendeth them. 2. For the event of their word, which will certainly come to pass, and that more terribly, and as certainly as ever any temporal judgment was brought on by Moses or Elias. Fear to come into this with worldly wisdom, it is a sword with two edges, and will kill those whom it opposes and do not submit unto it.

FROM the seventh verse he proceedeth to describe the churches estate in the condition of her ministers. The first step whereof, i. e. their prophesying in sackcloth, contemporary with the Gentiles treaded the holy city under foot, is past. Now follow other two steps further. 1. What was the lowest condition they were brought unto, and the beast's prevailing over these witnesses, killing and murdering them, to verle 12. The last step is their resurrection and the making of them and their testimony, and the state of the church more glorious and visible than before. Their low condition is let out, 1. In their death; 2. what went before it, verfe 7, 8. And, 3. In what followed after in the enemies insulting, verfe 9, 10. let forth in several circumstances.

The first circumstance, whereby this is let out, is the time of their killing, verfe 7. When they have finished their testimony, or, were about to finish their testimony; for it is within the term of Anti-christ's height, that this is done: what was called prophecy before is called their testimony here: because for that end they were to testify and preach. It is called their testimony, to let put that particular task which God have given them as their work and end that behoved to be done and ended; even as it is laid of John, that he finished his course Acts iii, and to Paul speaking of himself 2 Tim. iv. Thus was it with Christ, he preached about three years and an
half, who was the true witness and could not be impeded till his hour came, and his testimony and work given him was finished, John. xvi. More particularly it will be found to be about the expiring of the forty and two months, which is one with the beast's coming to an height, for as we shewed before, these prophets prophesying is contemporary with the beast's reign; their putting on sackcloth and mourning is occasioned by his rule; and so beginning together they go on in an equal length and therefore must end together, that is, at the beast's begum fall, when they begin to put off their sackcloth. But the question thence arieth, 1. How can it be said, that their testimony is finished, and they are killed and reproach'd, when ministers testifying is a continuing work? And how can it be said that the beast prevaleth more against these witnesses now at the beginning of his fall, than in the time of his reign? For answer,

1. Consider, That though more witnesses have appeared against Antichrist, whereby it cometh to pass that these two witnesses are about to finish their testimony, and as it were to go off the stage, because God had now provided many for that task; yet the period of antichrist's absolute tyranny is not at a close, as we will find afterward. And the Lord wilily makes his church somewhat more visible before, so that this great act of his cruelty might be the more discernible, and that thereby marches may be more clearly rid betwixt the period containing his height, and that which immediately followeth, wherein is contained his decay and ruin.

2. Consider, These two witnesses testify, may be laid to be finished, when the manner of their testimony is finished or charged. That is either, 1. When their number is increased and God giveth more witnesses, by bringing some others in their tour. Or, 2. When they testify more publicly, and boldly, who were before hid and scarcely discerned, as the church while she was in the wilderness now they appear and openly avow their doctrine and give a public testimony. Or, 3. When their sackcloth is something altered, and that contempt and reproach that was upon honest ministers is somewhat diminished, and then they begin to get countenance, it may be by some great persons or princes, their testimony, may be laid to be finished, though it is not simply, yet in some respect; for this testimony of theirs is to be especially intended as a check against Antichrist's reign, when all the world should be going after him. Now after such a long time, the ministers step out more publicly to cry down Antichrist, he is irradiated and lighteth and warreth against them, and by his discerning them better now than before, he comes at them with outward cruelty more. And God having guarded his own testimony, and made the world more sensible of these evils by their public appearing and suffering, in his righteous judgment and deep wisdom he permiteth Antichrist to prevail, that this testimony may be sealed by suffering and blood, in which the sufferers are overcomers, as it is, chap. xii. 11. And Christ getheth no less testimony and victory in that.

The second circumstance is, the party by whom they are killed, it is the beast that ascendeth out of the bottomless pit, viz. Antichrist for the Pope: compare this with chapter xiii. and 17. 18. It is a beast making war with the saints there, and here, who will be found guilty of their blood. First, he is called the beast, as thele, in Dan. vii. and viii. are called 1. For his power and greatness. 2. For his cruelty and inhumanity. Secondly, He is laid to come from the bottomless pit, viz. out of hell; to his doctrine came from thence: chap. xi. 2. He is called the angel of the bottomless pit, and cometh after the working of Satan whatever he pretend. Thirdly, he is laid to be ascending in the present time. To shew his propinquity, that in its first steps it was beginning to work. 2 Thes. ii. 2. That he rose insensibly and as it were by degrees till he was on his seat. And there is but one beast, mentioned here because these two, chap. xiii. are joined but one and the same. The third circumstance is in the degree of this; in three expressions, make war, overcome, and kill them. Vol. II.
Quest. What? Was he not making war against them before? Yes, his rage, hatred and persecution was always during these forty and two months. But it was not properly, for he had no particular party to deal with, but some lurking hidden ones, he had all at will, treading under foot the holy city at his pleasure, verse 2. Now they are a public party, and bid him some more contest. 2. His making havoc of orthodox Christians, was now more palpable, and his rage and violence at a greater height, having more fear and more matter to work on. 3. The rage pursued till death, yea it continueth after it, yet it is not only to be restrained to bodily killing, but it may take in excommunications, banishments, forfeitures, proscript, and all these used to undo his opposite. In sum, it is here shown, that when religion should get up its head, and ministers to begin boldly and openly to preach the gospel, then shall rage and leave no mean of destruction unsayed, and shall in a great measure prevail to the outward marring of its liberty for a time, and more especially veat this his malice on the ministers of it, and take away lives of many, which clearly in Charles the fifth his time, in the wars of Germany, wars and massacres of France, martyrdoms and persecutions in England and Scotland, after religion sprang up first, may be said to be fulfilled. By all which it evidently appeareth, that after the forty two months, immediately next the church to peace, nor Antichrist to ruin, he fighteth and in part prevails then. 2. That this prophecy belongeth and relateth especially and particularly to that time when reformation began, and the Pope’s kingdom took a turn.

Verse 8: Two circumstances of their low condition are further added, 1. That after death they shall not be buried. Which cometh from two grounds, 1. From that beast’s malice that was not content with the bodily death of Christ’s witnesses, but followed them with contempt, and exposed them to opprobry even after death, it being ordinary in the persecutions of France, England, Germany, Helvetia, &c. to keep the bodies, especially of ministers unburied after their death long. So Zuanglius being killed by the pope of Cantons, was thus insulted over; and the Admiral of France and many others at the massacre of Paris. Sometimes their bones were raised and burned after their burial, as Bucers was in Queen Mary’s days. However it holdeth forth cruelty, even after death, seeking to shame and rub reproach upon their very names and works, when they thought they had their will. 2. It proceedeth from God’s overruling providence, that will not have all memory of these witnesses testimonies buried; but though they be low and as it were killed and unburied, yet he maketh their enemies insulting over them in their low condition, the forfeiting, imprisoning, banishing and keeping of them under refrains, a mean to their testimony alive. So that though the witnesses be despicable to them, and they think now that they are down, and shall never rise again; yet there is a testimony visible, and are witnesses above the ground still, and things are not desperate, but even these witnesses in their death, imprisonments, &c. witness and overcome.

The second circumstance in this verse, is the place where it shall be. It is in the street of the great city, spiritually called Sodom and Egypt, by this city is certainly understood Rome, yet so as it is not only mentioned that town, as it is within walls, but that empire called the great city, chap. x. ult. that reigneth over the kings of the earth; and the privileges of that city spread as far as their government did. In which respect Paul calleth himself a Roman born, as being born of a city or parents privileged with that liberty, and it is observable when in this prophecy he speaketh of Rome, he doth it ever eminently, the great city; the great whore, BABYLON THE GREAT chap. xvii. 5. and xvii. 2. and of no other he speaketh to, fave of the new Jerusalem in opposition to it.

This great city is set out in three properties, which are spiritually, that is mystically to be understood, 1 Cor. xi. They shall eat that spiritual food, &c. that is, something represented by these names, which is to be understood in a spiritual sense and not literally.
but as she is called Mystery, Babylon, chap. xviii: because there is mysterious resemblance to here she is called spiritually Sodom, that is for luxury, pride, fulness of bread and spiritual uncleanness, abominable, Ezek. xvi. 2. Egypt, that is, having and exercising a spiritual tyranny over God's people, and abounding in spiritual idols, as Egypt did in a more gross way, for which Israel could not sacrifice among them. 3. It is said, that our Lord was crucified there. Not literally, but spiritually, as the word before clears, and as that word also doth clear, that is, neither only was he crucified at Jerusalem, but also there, or it is spiritually Egypt, what spiritually our Lord was crucified there, which cannot agree to Jerusalem, neither to Egypt, nor Sodom at that time literally taken, neither was it any mystery, or spiritually to be understood of Jerusalem, which never gets the name of the great city literally. And it is rather designed by that paraphrase, where our Lord was crucified, than by Jerusalem, because mystically the true church is still in this book set out by that. This part of the description is applied to Rome, 1. In that under its dominion, Christ was crucified, and by its authority, viz. by a president of theirs, Pontius Pilate; for he was delivered to the Gentiles. 2. In respect of his members, ordinances, &c. there he had been long persecuted and crucified in them, and put to open shame, Heb. iv. 6. In the streets of this city. That publicly by their authority, as malefactors use to be in the streets: this is not private murder, but open avowed persecution. See for this, Petrarcha, lib. epist. fine titulus epist. 16. who wrote three hundred years since.

This is amplified in the 9. and 10. verse. In the 9. verse, 1. In the delight that men shall take in the low condition of these witnesses. They shall see them. That is, they shall with delight behold it and hear it, and will not be content to have them buried, and this is done by all kinds, their hatred is universal. The time is not long, and this sad condition of the prophets, and mirth in this world, will change. It is but three days and a half. With an allusion to Christ's being under the power of death, to keep a proportionable length to the three years and a half before, an indefinite time certainly and cannot be three days; for then all kinds shall not have time to see them, and so make merry. It is not literally to be taken, for they are said to rise again, and their death must be such a death, as is consistent with that, and with the manner of their rising. 3. It is not three years for days. For 1. No considerable application can be given that agrees with it. That which interveneth between Charles the fifth his taking, and imprisoning the Elector of Saxon and Landgrave of Hessen, and Mauritian Duke of Saxon, his making him again to flee, and the peace which was concluded at Paulfow with Ferdinand, will in strict account be about five years and odds, viz. from April, 1547, to August 1552.

The third circumstance is verse 10. Their exceeding great mirth and jollity, which is aggregated from the reason of it, in the end of the verse. All that dwell on the earth, that is, all carnal professors of that Antichristian kingdom, for the earth here, is opposed to the true church which is called heaven, shall make such feasts and cheerfulness, and use all sorts of joy, which men do in their greatest mirth, and upon obtaining greatest victories. See Eth. ix. 18. after their delivery, and Neh. viii. 10. &c. These are the greatest tokens of mirth. Let us consider the victory which is there, These two prophets that before tormented them, now they are rid of them, and at ease. We shall inquire in the reasons of these, 1. Why: faithful preachers are often a torment and torture to the men of the world, who neither can abide their consciences to be stirred, their faults touched, their designs marred, or hurts restrained? 2. Why a profane people will be so glad to be rid of honest ministers, and yet well pleased with hirelings? Ahiah could abide four hundred prophets of Jezebel; but could not endure one Micah that spoke the truth. The world is now swarming with the supporters of Antichrift; who live delicately on the fat of the earth uncontrolled, yet two poor witnesses of Christ are in-
fulnesses and untendernesses in the minister, but from the
depradations of their corruption, which is like some
grievous sore that cannot abide to be cleansed or purged
by the most tender physician.

4. It affecteth and tormenteth their credit and pride
when their religion is called superstition, idolatry,
and no religion, they cannot away with that; to be called
guilty of such and such crimes, men in nature, and
as such cannot digest it; and faithful witnesses must
tell them when they go to the left hand, yea and to
the right also, and lift up their voice for that end like
a trumpet. Hence the Pharisees say, They will bring
this man's blood upon our heads, Acts v. 28. and that
torrenteth them, to call the Pope, Antichrift, and
Rome Babylon, must be pricking. This hath often
made faithful ministers appear intolerable, when
proud humours disdain'd to have them meddling with
their actions, much less to condemn them.

5. Their testimony affecteth the ease and outward
quietness of the world; for men naturally loveth to
much religion as never put them to trouble, but
where faithful witnessing cometh, it will not be con-
tent with a form, but it catcheth their old ways, and
bringeth in new, as they supposeth, and that ordinarily
meeting with Satan's opposition in the world, and men's
corruption, bringeth changes, contentes, wars and judg-
ments for abusing this world, which judgment the
witnesses threaten. In this sense Ahab calleth Elijah
the trouble of Israel, 1 Kings xviii. 17. And the a-
potles are said to turn the world upside down. And
from this many say that it was a good world before,
but since the ministers arose there is no peace; hence
some places of the world, yet some Pharisees have
more outward peace with formal ministers, yea with
idolatry, than when Christ is preached; there-
fore Christ's faith, He came not to send peace but a
twofold; And thus the world thinketh, if they were
quit of some heady ministers all would be quiet. It
is no marvel then that worldly men rage at this, and
that it torment these who have their portion here on-
ly.

6. Men in darkness have access to their private do-
signs but light croseth their interest and fo tormenteth them: for the keeping of a good conscience, which ministers that are faithful must preisse maketh folks inflexible to these crooked ends which the world cannot abide to have obstructed or croseted. Thus the prophet that testified against Jeroboam's worship, croseth his intent, and so marreth the securing of the kingdom to him; as Jeroboam thought, and this made him hate that freedom: this may in part vex all forts, but especially it is intolerable to great men who fret to be bound not in reference to end or midles, and cannot abide to be reproved which was in Ah's cafe formerly hinted; we may see it also in the three children, Dan. iii. It galleth the king that a pretext of conscience as he thought, should impede their absolute obedience to him: kings and great men think there is no living with such ministers; they are pests and debauchers of the people they wrong states, outward peace and all, keeping folks from their own mercies, so some men call temporal desigins, and this troublith them; especially when no obligation whereby others are win to flatter them, and heal their wound slightly will prevail with them to make them go along as others do; they are then accounted implacable, and but enemies to mens persons, when they oppose freely their crooked desigins, feeing then by these prophets they were so tormenteth there is wonder they make merry; for 1. Now they suppose that they have much more liberty, so that they may speak and do, and not be preumpiously quarrellled therefore. 2. Their enmity is delighted, which is like a wasp that feedeth on fires, counting that the time which they defied, and though no good reason can be given for this, yet are they puffs up with it, as if they had obtained much. They have no free way to their own designs: when John is away, none reproves Herodias, and Ahab had some awe of Elias, and he might and would have gotten folks, with him better, had he wanted Micajah, faithful testifying against popery, instruct at marry men's particulars. When John Duke of Saxon, did ask Erasmus con-
confirmation to these witnesses and their successors, in all their following straits. When he hath in his providence suffered them to meet with great straits at first, and hath brought them through them, these may in time to come be encouraged to them as the miracles done in Egypt, were to be unto the people of Israel confirmations of their faith in following straits for ever. It is for his peoples profit, they readily are carnal even at the entry of a good work; and almost think God engaged to own them, however they carry in it; The Lord by some such croses, dispensation, curbeth or preventeth their presumption, Thus Moses his going down to Egypt, is pursued, and made to circumcise his son, to make him the more watchful afterward over his own particular carriage, and to possibly Elias is made to flee, even at the begun reformation, 1 Kings xviii. lest he should think all done, or to take occasion to sit down. It is done for trial at the entry, for many false friends are soon discovered, that have but corrupt ends. Much corruption, fainting and fretting, unbelief appeareth among the generality of the godly, but especially the carnal hearted, they like the Israelites would be back again, and now they get time to discover themselves. And enemies at the entry of this occasion, or advantage, are more hardened, as Pharaoh was to pursue on, and to God hath more occasion to glorify himself. By this the Lord faith, All that would follow him, must take his way, and take on the cross for whatever be the end of the day, the cross beginneth and the morning is foul, and the wall is built in troublous times, Dan. 9. and he would not have any who engageth to be on his side, putting the cross far behind but revolving at first to meet with it, these that have an expectation to eschew trouble by taking them to such a work will be mistaken. Ordinarily a people at the beginning of a work, and ministers at their first setting to, for proportionably this agreeth to all that are lent at their entry, are most tender, zealous and have the warmest frame of spirit then, and can abide and will bear more then nor afterward, when that is gone. At the rite of reformation, it is a wonder what zeal and boldness will be amongst ministers and people, whereas often readily when either that temper of spirit is off people, or theyitten up and become cold, they could not endure these trials, and we may see it confirmed in our own experience. Any opposition to a reformation, and some bringing of it low, maketh it often the more conspicuous and terrible, when it is recovered again; for now all eyes are fastened on them, and looking to them, and when they see them rife while they expect it not, it doth the more affright them, as may be clear in the verse following, when these witnesses arise. He bringeth all his works about by degrees and steps, that he may have out of every step multiplied and renewed evidences and occasions of his glory, as it were by too many several miracles of Egypt. Now if there were no advantage at no time to enemies, there would be but one delivery, whereas this one delivery is manifold. There is ordinarily something of a temporal greatness affected at the beginning of the gospels, which fault the disciples fell into, that was also in Germany. This Christs not only curbeth with the doctrine of the cross, but with the cross itself also, for that they may be brought to deny themselves as he faith to Baruch, Jer. xlv. not to seek great things for themselves. All which are good ends, and profitable to his people, and may make us all reverence his way although it look strange like unto flesh.

LECTURE IV.

Verse 11. And after three days and a half, the spirit of life from God entered into them, and they stood up, their feet, and great fear fell upon them, which saw them. And they heard a great voice from heaven, saying unto them come hither. And they ascended up to heaven, into a cloud, and their enemies beheld them.
13. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake 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.

ANTICHRIST and his kingdom is now very glad, supposing the witnesses to be quite overthrown, never any more to appear in opposition to them, but that ninth Isaiah not long, after three days and a half they revived, and the public face of affairs quite changed, for God taketh this opportunity of the low estate of this church to manifest his work, and bringeth the preaching of the gospel and the prosperity of its preachers to a more conspicuous visible condition, than they were in before, by giving these witnesses a visible and glorious resurrection. Which is set out in these three steps. 1. Their reviving from the dead, verse 11. 2. Their glorious condition after they are risen, verse 12, and 13. Both which are set forth by several circumstances going before, accompanying and following after them.

By resurrection here, we are not to understand literally the rising again and taken to heaven of men once really dead: the frame of all the prophecies which is figurative, and the scope of this will not admit that: but this resurrection of the witnesses, and their glorious condition afterward, is to be looked on as holding forth a more visible profession of the gospel, with a great number of preachers following their footsteps, and taking up that same testimony which these few oppressed ones under Antichrist did formerly bear witnesses unto. In this sense they are laid to rise again, because their testimony reviveth, men coming with the same spirit and power, as if there were again brought to the world, as is spoken of John the baptist's coming in the spirit and power of Elias, Mat. xvii. 11, 12, 13. That this must be understood appendeth. 1. This resurrection is so conspicuous and evident that the enemies behold it, ver.

11, 12. Which looketh like a public change of affairs than what particularly concerneth two persons especially concerning as was hinted before, that the low condition of the church, is described by the low condition of the witnesses, and therefore a change of the churches estate to the better, must be described by the raising up of these witnesses. 2. It is such an exaltation, as worketh fear upon all the opposers. It is accompanied with a great earthquake, and the ruin of a considerable part of Antichrist's dominions, verse 13. Which sheweth, it must be such a change as groweth prejudicial and hurtful to that kingdom. 4. It is resurrection and good condition, in opposition to their former death and low condition, but that confuteth mainly in the bearing down of their doctrine and profession; This must be therefore in the vindicating of both. Lastly, This change is that which followeth and is expounded by the seventh trumpet, that the kingdoms of this world, are become our Lord's &c. which we will find to hold forth a more free and glorious manifestation of the gospel, after the darkness of Antichrist shall be over, and the temple of God again be opened in heaven, &c. All which do more particularly explain and prosecute what is generally summed and begun here.

The first step of this change, is set forth in these circumstances.

1. In the time of it, After three days and a half, &c. A definite time for an indefinite time it is like, alluding to Christ lying in the grave and signifieth this. That within a little time after Antichrist seemeth to suppress the truth and the preachers of it, God shall wonderfully bring it to light, as if they were raised from the dead. 2. The mean and manner of their reviving is expressed, That spirit of life from God entered into them. It is like, this alludeth to the Lord's creating man at first when he breathed the breath of life in him, Gen. ii. and to the Lord's reviving the dead state of Israel, Ezek. 37. 4 &c. Which sheweth that however it looked impossible like to men, yet was it not so in itself, because God who at first made man was to
be the worker. And, 2. That the great mean
effectuating it, was not human might or power, but
the spirit of the Lord, which he hath to communicate
to such instruments, and at such times as he shall find
expedient for promoting of his work. 3. It is said,
They stood upon their feet, and that to conspicuously,
that their enemies law them: whereby the efficacy of
the spirit of life, and the reality and certainty of the
effect following, is signified: So that instruments
for promoting of the gospel shall unexpectedly appear
when the Lord shall pour out his spirit, as if dead
bones would stand up to resume their testimony;
which is in sum the same with that type, Ezek. 37. 4.
The effect is, Great fear fell upon them which law
them: The world a little before was insulting to look
upon them, now their rejoicing turneth to terror;
for, the more powerful, glorious and unexpected
the restoration of these witnesses is, who formerly tor-
temented them, the greater is their fear now, when
their expectation of getting them suppressed faileth,
and still they, will they this gospel will come to
light. The consequent of diminishing their great-
nesses and interrupting their peace, proveth terrible to
them.

Their glorious condition after their resurrection,
further expressed, ver. 12. 13. in these circumstan-
ces. 1. There is a call given them. 2. There ob-
edience, or the consequent following it. 3. Some
effects are marked to accompany and follow their
ascending. The call is several ways set out. 1. It is
from heaven: so a divine warrant, and an ex-
to-shared, call of God, which the first reformers after
Povery should have. 2. It is called a voice, and a
great voice, to signify the distinctness and clearness
of their warrant, and the weight it had on them for
putting them to this duty, either by some external
authority, procuring them to it, or which is most
probable some extraordinary instinct and impulse of
the spirit, confining the preachers and professors
of the gospel, now to a public separation from Rome,
more than formerly was. 3. And they heard it:
whereby is shown, that though God had given many
commands of separating from Antichrist, and of
coming out of Babel in the former ages; yet were
they not heard nor understood, even by many godly
then living in that fellowship, and burdened with
their superstitions, but now God giveth their reviving
witnesses, at the beginning of reformation to hear,
and distinctly to understand his mind in this particu-
lar: and it doth imply also, that though many law
their practice, yet was not their call cleared to all,
posibly, alluding to that of Paul, Acts x. 1. where though
many law a glimpse of the light about him; yet he
only heard the voice that spake to him. 4. The
great thing in the call, is, the duty called for, come
up hither, that is, to heaven, as the words followed do
clear, that the term from which, is the Antichristian
church and world, and the low condition that Christ's
servants had by her means, is evident. The term to
which, viz. heaven, we conceive is not properly to
be understood of the glorious visible church state upon
earth, it being ordinary especially in this book, to
let forth the visible church under this name, and fo
the meaning is, they shall continue in their former
luckcloth-condition, but God shall erect a visible church
distinct from Antichrist, which shall be as to the
purity and beauty of ordinances and to freedom from
Antichrist's tyranny and persecution, in comparison
of what formerly the saints were obnoxious unto, like
an ascending to heaven. That thus it must be un-
derstood, beside what was said at the entry, appeareth,
1. It is a heaven in opposition to the world formerly
mentioned, which was that of Antichrist. 2. It is in
happiness opposite to their former low estate: now
when they are revived, they are not permitted to
live within the precincts of low dominion, and under
his tyranny as before, but are called up from with-
out his reach. 3. It is the same heaven mentioned
under the seventh trumpet, ver. 10. that is where the
temple, 'ark' and covenant is, and their ascension is
the opening of the 'temple, &c. It is such a hea-
ven as that 'chap. vii. that Satan is cast down from,
as that the man-child is taken up into, ver. 5. and
8. and such an heaven as the everlasting gospel is
preached into, chap. 14. 6. and that after the beast's beguine ruin; but all these are to be understood of a visible church state. Therefore this must be to all especially considering that these witnesses are called stars, they are now fixed to shine in this heaven of a visible church state, as put on a candlestick that they may give light to the world more than formerly they were in capacity to do.

Their obedience followeth, they ascend up to heaven, &c. Meaning their taking on them that publick owning of the gospel which they were called too and the certainty of the effect, following the former call, such a condition followed indeed as they were called to. 2. The manner of their ascending, was, in a cloud that is gloriously and safely as the Lord is said to be clothed with a cloud: their glory and safety is by divine power: it is like with allusion to Christ's ascension, Acts 1. both these resurrection being by one power. It is said also to be in a cloud, because though it were discernible to onlookers, yet was it mysterious and dark to them, who could not discern, through the many reproaches and imputations put upon the first reformers, the beauty of the work in their hand, and the glory of God's dispensation to his church in them. 3. It is marked that their enemies beheld them: They saw them dead, they saw them raised to their feet, and now they behold them ascending; which showeth still a visible and remarkable change in the steps and progress of his church, and the reality and greatness of it, which could not be marred by their opposers, though they beheld it, which certainly would provoke their envy, and increase their envy the more. They are called their enemies, not for any particular wrong these witnesses had done to them, but for the work in their hands, these witnesses should still have enemies retaining their enmity, yet were restrained from marring their exaltation, which showeth that the reviving of the gospel and down-bringing of Antichrist will be by degrees. In short, these two verses say, that the gospel shall again flourish, and the witnesses thereof shall be placed in an honourable condition:

ble to their profession, in despite of all their opposers.

In the 13. verse this glorious condition of the witnesses, is let by four glorious concomitants going along with it, or consequents following upon it. 1. And the same hour there was a great earthquake. By earthquake, chap. vi. 12. and verse 19. of this same chapter is understood great and sudden temporal mutations. By this we understand the great commotions which usually accompany reformation, whereby kingdoms are put in uproar, Satan and his instruments awakening up enmity against the gospel, and the Lord powerful and carrying on his design, maketh the earth as it were to shake, till he accomplish it. This did really fall out, and it may well be thought to be the fulfilling of this prophecy, in Germany, France, Holland, England, Scotland, &c. when at last the witnesses were brought to a visible church state separated from Rome.

The second effect following upon the former, is, A tenth part of the city fell. It hath no name here, and therefore must be understood to relate to that called the great city, verse 8. that is, the city having dominion over the kings of the earth, chap. xvii. 18. that is, Rome, to be taken not strictly in respect of that particular town, but more largely in respect of its empire and dominion, as was formerly said. It is said, a tenth part of this dominion falleth, because in the publick preaching of the gospel, and the witnesses separating of themselves from her, a great and considerable part of that dominion is diminished and brought down: Or, as chap. xiv. by that expression, Babylon is fallen, is fallen, is set forth not the destruction of a city alone, but the ruin of Antichrist's kingdom; so here, by the fall of a part of that city, we are to understand the beguine ruin and destruction of that kingdom, which was to accompany the reviving of the gospel in the world, as is said, and was actually fulfilled in the withdrawing of England, Scotland, Denmark, Sweden, and a great part of Germany, France, Helvetia, Poland, low Countries, &c. from their former dependance upon the beast.
told by the fifth and sixth trumpets: therefore, that
which formerly was under a type revealed to John,
chap. x. is in this chapter by word, for his greater
confirmation renewed and repeated.
Before we leave this part of the prophecy, it will be
needful to enquire. 1. If these 1260 days of the
Gentiles treading under foot the utter court, and the
prophets prophesying in sackcloth be expired? And
if the killing of the witnesses be past? 2. How or
what way this prophecy is fulfilled? That so we may
take occasion to consider this time more particularly
and compare the event in history with this prophecy.
In clearing of the first, we would not be understood
as supposing all the trial of the faints and minifiers
to be past, or that by analogy from these witnesses
killing immediately after the finishing of their testi-
mony, it might not be gathered that the work of
God often suffereth great obstructions even after
its begun, and that the faints and witnesses are
most subject to great difficulties and straits when the
gospel is in their hands, is even to come to the
birth and bringing forth, as in the examples of Moses,
Elias, Zerubbabel, and the apostles may be seen; we
grant that by proportion, such doctrines may be
railed from this prophecy: yet it we will more
seriously consider the particular event and time pro-
phetically aimed at by the spirit in his place, we will
that these days here intended, are expired, and that
this killing of the witnesses is fulfilled, and so that
the seventh trumpet hath sounded, and our time is to be
reckoned as under it; for making out whereof we of-
ter these considerations.
1. The sounding of the seventh trumpet, and
destroying of the second wo, do immediately, or without
long interval follow the absolute and uncontroverted
dominion of Antichrist, and his treading under foot
the holy city forty and two months; so that the con-
troyering of Antichrist's power, and diminishing of
it, must necessarily infer the expiring of these forty
and two months, and the sounding of the seventh
trumpet. Now any acquaintance with the state of the

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church during the 100 years past, in comparison of what it was before, will evidence Antichrist's power to be in a great measure shaken, and his kingdom to be eclipsed, and that this cannot be called the time of his absolute and universal tyranny, and therefore must be subsequent to it.

2. It is clear that this ruin of Antichrist, is not instantly brought to a height, but is perfected by seven vials, chap. xvi. whereof the seventh trumpet is a rum. Seeing then the expiring of these 1260 days of his dominion, cannot be restricted to the time of his total fall, but at the close of those days he maketh war against the witnesses and prevails, and not the whole city, but a tenth part thereof by their resurrection falleth and the seventh trumpet followeth whereby his ruin is accomplished, it will therefore follow, that we must reckon the fulfilling of this prophecy of the expiring of these days, and the settling of the witnesses from the begun decay and the ruin of Antichrist's kingdom by the vials; and it is certain, that the vials are already begun, to be poured forth, and alo certain that these vials belong to the seventh trumpet, which goeth along with, or immediately followeth the witnesses' ascension; it must also follow that this time falleth under the seventh trumpet, and for is beyond these former events, and supposeth them to be fulfilled.

3. That time when nations shall be the Lord's and when the temple is open, and the ark of the testimony is seen therein, doth belong to the seventh trumpet, as the exposition thereof will clear, it being supposeth that before the blowing of the seventh trumpet and during these 1260 days that the kingdoms of the earth were not the Lord's, that the temple was shut, and that the ark of the testimony or word of God was not seen into it; and it being now clear that these events are fulfilled in our days, we must therefore look upon this time as belonging to that trumpet.

Before we confirm it further, we would remove somewhat objected against the fulfilling of this prophecy, by some learned and worthy men, Mede and Roberts upon the place, endeavouring to prove this prophecy of the witnesses killing to be yet to be fulfilled, and so those 1260 days not to be expired.

1. The 1. Object is. This prophecy cannot be fulfilled so long as Antichrist continueth in such power, and reigneth with such freedom; therefore the fulfilling of it is yet to be looked for. Anfw. This is supposing the fulfilling of this prophecy to depend upon Antichrist's compleat destruction, which being carried on by many degrees under the seventh trumpet, as is said, cannot be granted. And therefore, we say, the fulfilling of this prophecy and Antichrist's absolute dominion are not confluent; this is granted; but the fulfilling of it, and his begun ruin, though continuing to reign in part, may stand together and must go together, as is said. Now it is granted by the same reverend Authors, that the ruin of Antichrist is begun, and therefore this prophecy must be fulfilled also. Otherways we must say, that he begun ruin, and his height can confound together.

2. It is objected, that the fall of this tenth part of the city, is the same with the overturning of the seat of the beast under the fifth vial, chap. vi. But that is not yet fulfilled: therefore neither this prophecy. Anfw. This objection is grounded upon an unwarrantable supposition; for, 1. The city here spoken of is not properly the beast's seat or Rome itself, but the dominion thereof, as it is expounded by that same learned author, upon ver. 8. preceding.

2. The expostulation here of a falling of a tenth part thereof, doth evidently and manifestly differ from that total overturning prophesied of by the fifth vial, being certain that the overturning of the tenth part is here to set forth a partial, and so a begun overthrow, distinguished from a total overturning threatened by the fifth vial: And therefore cannot be understood of the same event; but the rise and beginning of that ruin, is hinted at, which is perfected by the seventh trumpet and vials following.
be contemporary with the sixth trumpet, and not be comprehended under the seventh. For clearing this therefore, besides what is said in the preface, chap. vii, and afterward on the seventh trumpet and vials whereby is held forth the successive dependance of the first vial, upon the blowing of the sixth trumpet, we will further add.

A fourth reason to the former three. The act of killing the witnesses, is the very last part of the height of the reign of Antichrist, for he reigneth during the 1260 preceding which is the time of their prophesying in sackcloth, and in tumult and rejoicing in a most eminent way when these witnesses are killed. Therefore cannot that be contemporary with any of the vials which do succeed to Antichrist's height, and successively carry on his ruin: seeing therefore it is granted by all, that Antichrist's ruin by the vials is begun, and cannot be denied but Antichrist's triumphing over the witnesses, is at it were, the last part and very crisis of his uninterrupted tyranny; and so inconsistent with his decaying kingdom, it must therefore be esteemed to precede the vials, and so to be fulfilled. And therefore this being the last act of the sixth trumpet wherein Antichrist is at his height, and seeing the vials each after other carry on his ruin, it cannot be thought that any of them, much less the first six contemporaneous with it.

5. It may thus appear, If the vials express a different estate of the church, from that which the fifth and sixth trumpet expresseth, viz. Antichrist's height, and the churches low condition, then they contem- porate together, but the one must be supposed to precede the other; but this is true, that they hold forth different estates of the church, as the exposition of them will clear. Therefore cannot fall in one time.

6. We may add, that by the same learned author the time of Antichrist's full reign, and the prophets prophesying in sackcloth, are demonstrated, exactly to be contemporary, having one beginning and continuance. And the expiring of either of them will prove the expiring of both, and infer the killing of the witnesses, which is immediately upon the back of both. Now the time of Antichrist's absolute dominion being expired, as is said, it must also follow, that the other two events in the prophesy, viz. the prophets prophesying in sackcloth, and their killing must be fulfilled also.

Again if these 1260 days be accounted for in many years, and the beginning of them to contemporaneous with the opening of the seventh seal and first trumpet as the same learned author doth assert, then it will follow, that they must be ere now expired: for we have formerly cleared the first trumpet, and opening of the seventh seal to begin about the three hundred years or thereby, and therefore these days cannot be running according to these principles till now; yea, from that first author, these things are clear.

1. That the witnesses prophesying the woman's flying, Antichrist's reigning, and the treading the outer court by the Gentiles do contemporaneous and with the first six trumpets. 2. That the woman travelling, her bringing forth, and the lifting of her child to heaven, chap. xii. do contemporaneous with the first six seals. 3. He maketh chap. xii. that taking up of the child to heaven to be fulfilled in Constantine's reign and his admission to the empire, as also that the woman, flying and wilderness condition which to him speaketh out a freedom of the church to religious exercises, though abused by her, much defection and idolatry, as was in the people of Israel's wilderness estate after their delivery from Egypt, doth take in the whole estate of the church from the close, of heathenish persecution immediately till the seventh trumpet blow. And seeing both these will fall about the 300 or 310 year, it followeth that this prophesy in sackcloth must begin then also, and cannot be continuing till now.

To be more particular in the application thereof, we think that conceit or dream of the papists expounding all to literally of Antichrist who shall come of the tribe of Dan, and that shall reign just three years and an half, sitting in Jerusalem, and building the temple, and the two witnesses of Enoch and Elias. This dream invented by them to keep their Pope
from being apprehended as the true Antichrift, this day is not worth the insifting on to refute, as being contrary to the frame of the prophecy past, and also of that which followeth concerning the beast, chap. xiii., for certainly this trial being so long, as the great part of the Revelation is spent on it, and so many things to be done under it, it cannot be performed in so short a time.

In the application of it, we shall, 1. See what general characters may be drawn from the text for helping us to fix the time. See how the application may be made out.

In the first we intend to be preparatory, yet these things may be concluded concerning it, according to the grounds formerly laid. 1. It is clear, that the forty and two months of the witnesses prophesying in sackcloth and Antichrift's tyranny, is discoverable, being so clearly evidenced by the witnesses laying by their sackcloth, their death and glorious appearance again in a jealous and sect condition. This certainly will fall in about the time that religion was reformed, and the Pope's tyranny in a great part discovered and rejected. The forty and two months, then must be acknowledged immediately to precede this time of reformation. This also will be confirmed if we consider that the founding of the seventh trumpet doth immediately succeed that time, and that the vials that begin to be poured out upon the kingdom of the beast, do immediately follow this his height, and begin the change, which doth also evidence, that this change must be reckoned from the begun fall of Antichrist, and so consequently his height and dominion during these forty and two months must be antecedent to this.

2. For its rife, we will find it immediately to follow upon the back of the heathenish persecution under the seais, and to be reckoned from the sixth seal as immediately knit to it, for this trial of the church during these forty and two months under and by Antichrist, doth begin with the trumpets, and immediately succedeth the former trial the had by heathenish persecution. Therefore during the sixth seal,

before the seventh be opened chap. viii. provision is made against Antichrist by sealing the elect, as it were marking and setting apart some few to be kept clean from his corruptions, which sealing, being especially against Antichrist, and to solicitously be gone about before the seventh seal be opened, or any of the trumpets found, it doth evince this, that we are to reckon the beast's rife, and so the beginning of thee forty and two months, from the close of the first seal, and the opening of the seventh or a little before. It doth also confirm this, that the beast, and the number sealed chap. viii. in reference to him, are wholly contemporary but that sealing contemporaneously with the beginning of the seventh seal, which suceedeth to the sixth, and continueth with the beast to the end of the sixth trumpet, as that learned author, M. de Mede, part. 2. Synchron. 1. doth demonstrate.

Again the same thing is clear from chap. xii. for the churches flying to the wilderneaes and continuing there for 1260 days, is the very fame trial, having the same rife and close with the beast's dominion, and the prophets prophesying in sackcloth. Now from verse 6. and 14. being compared with what goeth before we will find, that immediately this flying of the church to the wilderness is upon the back of the heathenish persecution, and the dragon's waiting to devour her, and immediately she getteth civil authority on her side. From which grounds we may gather that the close of these forty and two months of Antichrist's absolute tyranny will fall in anno 1559 or thereby, in which year by public authority a diet of the empire at Ausburg the liberty of reformation and religion was established, and the free profesion thereof, without any prejudice to men's estates or civil privileges was enacted: For, though before that time religion was practiced in many places of the empire, and other kingdoms of the world; yet was there immediately before that no great eclipse in Germany, England and other places, that we cannot reckon the witnesses to have ascended to heaven before this. 2. Neither before this time was their publick au-
authority for the profession of religion, but profession was a crime, men’s liberty and privileges were restrained by it, the protestant princes commissioners were not admitted to the council imperial of the chamber; which after this pacification was concluded by Ferdinand was remeeted.

Again it is most usual to count the change of periods in the visible church by the change of events in the empire, and also to account thee from its authoritative conclusions, as we will see in the close of the first period of heathenship persecution, and Satan’s casting from heaven, reckoned chap. xli, following. Beside, it is not inconsiderable, that about this time religion was again established in Britain by Queen Elizabeth’s coming to the crown, Queen Mary having begun her reign, anno 1554, and continuing in it for five years and some odd months, died the same year. Also it was revived in Scotland the year before, as it was in France at the entry of Charles the ninth his reign, anno 1560.

2. We gather that the rise of this forty and two months reign, is to be reckoned from the year three hundred or thereabout, when the heathenship persecution ceased, and liberty was brought to Christianity, as was formerly cleared, chap. vi. This upon the former grounds must be acquiesced in, for timing the rise of the churches flight, and Antichrist’s underhand working, whatever objection arise from the application itself, as being too soon; yet that flight of the churches being the second period of her condition, and succeeding immediately to the first, must be contemporated with the trumpets. And now, having thus fixed its rise and close, we may gather the duration thereof, which being supposed to be from anno 300 or thereabout, to anno 1560 or thereabout, it will extend in whole to us to 1260 years. And although at first we did not think it convincing to build the account of so many years upon the number of so many days for the reasons formerly mentioned; yet considering that this definite number is five times mentioned under the same exact account, though in divers expressions, which seemeth purposely to point out one particular definite number beside others; and considering that the event answereth this, or cometh near to it upon the former suppositions. We think, in this place, it is not unsafe to account days for years, seeing by the former characters of its rise and close, it is indeed found to comprehend so many years. And, although at first, as is said, we durst not lay the weight of this simply upon the number of days; yet being expounded materially by these foregoing characters, to signify so many years, as that is more plainly interpreted, Ezek. iv. We think it is not unsafe to yield to the light of the former reasons in this, beyond what at the entry we were convinced of, that the time is definite here, as also in any other place where the like grounds can be given from the text, for demonstrating of the time, without laying the weight upon the particular number alone. There are two objections to be removed.

Object. 1. That their reckoning seems to begin the kingdom of Antichrist too soon while the church enjoyed great outward liberty and much purity also. And therefore it cannot be said, that she was tress upon or did flee while she continued to be in so good a condition. Anfw. This objection doth not arise from the text, but from the seeming difference of the event in the application. And if it appear by the series of this prophecy, that the church is no sooner delivered from heathenship persecution, but she fleeth to the wilderness and wings given her, for thatend, there is no seeming reason can have weight against. In the scripture, periods of time are counted from the main or last part of them, as when it is said to Abraham, Gen. xvii. 4. Four hundred years thy children shall be strangers in the land that is not theirs, and shall be afflicted four hundred years, yet being compared, with other scriptures we will find that the continuance of the children of Israel, in Egypt was not so long, before that for a time while Joseph lived, they were not afflicted, but well entertained. 3. It is often the manner of reckoning, used especially in this book, to reckon a whole period of the churches estate from what
is most predominant in it. As for instance three great periods of the visible church are reckoned successively to each other in this book: The first under the seals is reckoned a time of persecution under heathens, and the church chap. xiii. is said to travel all that time although there were many and considerable long intervals of peace. Again under the vials, Christ and his saints are said to reign, although Antichrist's kingdom and profanity continue long very high in the world, yet is it called the time of his reigning, and Antichrist's down coming, because from the beginning of that period it tendeth to that scope: so here the first first trumpet being accounted one period, and Antichrist's tyranny being the most prevalent event under them, and his rise being long working under ground, before it come to a height, even from the churches first outward peace, if not before: we conceive upon these grounds; it is not unuitable to scripture, or this book, to reckon Antichrist's rise from the beginning of that period wherein he riseth, cometh to his height, and reigneth, which is during the prophecy of the trumpets. For this also, more may be seen, chap. xii. and xiii.

The second object is, That even according to this reckoning there will not be found 1260 years, seeing Constantine's public peace will be about the year 310 and it would seem that some years would be allowed for the witnesses killing that follow after the 1260 days and goeth before the setting of adoration by authority, which is their lifting up of heaven. For answer we say 1. It will not be unfallible to comprehend the witnesses killing within the 1260 days; for it being the lowest step of their lack of cloth and the highest step of the beast's tyranny or the leaf of this sucesse against them it may well come in as the consummating of their trial, and last act of this absolute supreme tyranny; and it must be so, otherwi 

2. If Antichrist's rise should be reckoned during the sixth seal and to suppose to precede a little the first trumpet that gives the alarm upon his approaching appearance, the odds will not be so considerable as to mar the calculation, though by the number of eight or ten years of so many it doth not jump; especially if we consider, that the scripture in the reckoning of years striketh not so upon the particular time, but taketh some definite number near unto it as if we will compare Gen. xvi. 17. and Exod. xi. 41. Acts vii. 6. Gal. iii. 17. In some of these places the reckoning it 400 years, in others 430. Besides however they be reckoned, the beginning of them must proceed either the Israelites coming to Egypt, or their afflicted condition in it, seeing Gal. iii. 17. thele 430 years are reckoned to intervene between God's covenanting with Abraham long before his potestery came to Egypt, and the giving of the law after their deliverance from it. However if the periods of its rise and close hold, there is the less cause to differ in the particular account of the years.

From verifying the event according to this exposition given, these things are to be made out, that the Pope whom we take to be Antichrist hath trod upon the church, and that his followers have professed the title of the visible church during that time, which we may see in the less in file, because it is glorified in and boasted by his followers; and as Bellarm. allledge-thlib. 13. de pontiff. cap. 2. Before the Pope was pointed at as Antichrist by us, He universally flourished, but since that time did never grow but decrease and lost many kingdoms, reckoned there by him, Beside it is evident from story, that though Antichrist's height be not reckoned for far up, yet then he came to tread all under his feet during that period, experience through the world can bear witness thereof. 

The second thing will not need much clearer as either viz. that the true church was few and in a great part latent, and where it was discerned, ever persecuted. That which especially is to be made out is 117. 1. That though they were few, yet was their
ever some church and witnesses kept pure from Antichrist's abominations until reformations springing up, the professors and witnesses of this truth were brought exceeding low for a short time, to their exceeding great contempt before the world, and to the exceeding great joy and insulting of the Popish party, which yet continued not long, but ended with a more full authoritative settling of religion than formerly it had. The first viz. that there was still a church and witnesses during Antichrist's height, may appear from the following considerations.

1. If we consider the particular catalogue of witnesses which God raised up one after another to witness against the corruptions of that time, whose names and testimonies are particularly recorded by several writers, particularly, Ilyricus catalog. tectum, veritatis. Cent. Magdebar. Foxe, book of Martyrs: Althi. chronologie tectium; Uhtherus de sucessione Ecclesiarum Christianarum, and sundry others. And if so much be known, we may gather much more indeed to be, considering the darkness of these times, and the greatpropension there was to suppress all that tended there away. 2. It is made out by Meisra, Foxe, White, in his way to the true church, Jewel, Usher, and others that Britain received not the gospel from Rome, and that England there hath been always some opposing his errors, until the time of the reformation came. 3. This may appear by the confession of Adversaries, they grant that the Calvinists now are the same called the Waldenses, and Brenzatierns, and, but these, they say, have been ever most dangerous to the church of Rome. 1. Because it is of longest continuance, being from the time Sylvester, who lived in Constantin the great, his time; yea from the time of the apostles themselves, say some of them. 2. Because it was more universal, and almost in all the earth. 3. Because it hath a great thew of piety; having a good life before men, and believing all things well concerning God, being only blasphemers of the church of Rome, as Reinerius contra Haereticos affirmeth, who wrote above three hundred years before him.

If we look Bellarmin in that preface, ad libros de pontif. and sundry others of their writers, we will find them very near draw a series of opprobres of this usurped authority of the Popes. It is true sometimes, grosser faults are imputed to these Waldenses, and Pauperes de Luguduno out of hatred, than they were guilty of; yet if we will consider Bernard's writings against them, Sermon 65, and 66, in Cantica, and epist. 240. It is evident, that no manifest gross crime is imputed to these beside their opposing the errors of the church of Rome, but such as they were calumniates with by the ignorance or iniquity of these times, as the great historian Thuanus doth vindicate them. 3. If we will look particularly to the church history, we will almost ever find some visible party stand against the church of Rome. For the eastern Greek churches did never fully submit till the second council of Nice, which was, Anno 786 according to Rome, or 789, according to others. Neither was that submission full without all contradiction nor of long continuance, for Belarmin, in the preface formerly cited, reckoneth their secession or schism, as he calleth it, to have begun about the 800 year, and to have continued long after. In the year 1435 the Greek churches being atraightened of the Turk, sent the ambassadors to treat with the pope and in these in the west for supply, and these to obtain it, confessed to some articles different from their churches; as acknowledging the Pope's supremacy, the doctrine of purgatory, and procession of the holy Ghost, and the practice of unleavened bread, by which they were excommunicated by their own churches; while the council of Basil fat. About the year 1170. The Waldenses or Pauperes de Luguduno began before that close of the Greek churches with the Pope, as Belarmin, ibid. citeth out of Reinerius. The occasion was this, One Waldus being stricken with fear by the sudden death of one being in company with him, was put more seriously to seek God, and make for dying whereby he came to discover the vanity of popery, as the badges of antichristianity, and so to drink in the sincere way of faith in Christ. Thrice who followed him, though exceedingly perfe-
cuted; yet continued in the Alpes, and other mountainous places, and in the province of Merindol, and the parts about it, from the year 1520, till the year 1545. These after hearing of Luther’s preaching and doctrine, sent two of their ministers to him with whom generally in their doctrine they agreed. These continue also to this in the valleys of Piedmont, Angrongue &c. under the Duke of Savoy. After him followed the Abigenaeres in France, anno 1590. According to some, who did both in their disputes and sufferings confirm that the Pope of Rome was the Antichrist, and that Rome was Babylon, and also sometimes by arms did defend themselves, as in the memorable siege Thouleve, where God wonderfully protected many of them against great violence. After them arose John Wicklif, an Englishman, anno 1370, Belinus called it 1390, he revived the doctrine of the Waldenses and Abigenaeres; and it took root in many places, especially in Bohemia, Hungary, Germany, &c. that they came to have great armies in the fields. And after that John Hus and Jerom of Prague, who came to the council of Constance, upon the emperor Sigismund’s late conduct, were contrary thereunto burnt; they brought great armies to the fields under the command of Sisca, he would have had forty thousand men under him, he defeated the pope, emperor, and other popish princes in eleven several battles, although, he had loft both his eyes. They continued also strong after him under one Procopius Magnus, and were called Thaborites. At the council of Basel they had granted unto them the scripture in their own language, priests marriage, and communion in both elements, &c. All Bohemia were divided in three forts, one acknowledged the Pope fully; another seeking reformation in some points of doctrine, the third accounted him antichrist. They continued till after Luther’s days, who wrote to them to confirm them as the Seldan recordeth, lib. 3. page 734. Neither was their former courage daunted, till division fell first in among their own ministers of the old and new city of Prague, and afterward among the soldiers.

Laftly, Although we could, deduce no sith thing by history, yet we may lawfs to, to be in that time, we are to believe that it was truth, even as there were seven thousand during Jezebel’s persecution, who had not bowed their knees to Baal, who yet possibly might be known to others, as to Elias, till the Lord revealed it to him in the general, without showing their names, or where they dwelt.

It remaineth that we should make some application of the witnesses killing and their resurrection afterward, which according to the former grounds of falleth immediately before the year 1558, In which time we will find these things to fall out.

Anno 1546 begun that war between the emperor and duke of SAXON, Landgrave of Hessen, and other protestants in Germany: the year thereafter the duke is defeated and taken prisoner: the Landgrave is shut up in prison, the whole face of affairs is changed, protestant magistrates exalted, many hundreds of ministers banished, and others put into prison, if they did not receive the interim, which with a safe conscience they could not do; so that the face of affairs was very sad, the protestants were made a prey, their castles demolished, a great and incredible number of cannons, and other arms taken from them, and they and prisoners with them, sent out through several corners of Europe, as trophies of the Pope’s absolute victory, and subduing of Lutheranism: whereupon great inflicting followed through the Popish world. At this time also perdition was brought to height in France, in the Netherlands, under the duke of Alba, and in England, during the reign of Queen Mary, which began in the year 1554. It is marked by some viz. by Altedius, Chrostifhium, that from the year 1540 and some years after, there were 1500000 Christians massacred for the cause of religion, so that the professors of the gospel had not suffered more than they did immediately before that year, 1560 having standing laws in all kingdoms against them, forfeitures, proscriptions, and banishments, death &c. exercised for the destroying of them, and they as infamous made incapable of all privileges and digni-

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ties. We may add, that about the same time, anno 1545 fell out the great massacre of the poor Wal- denses, in Province, in France, the burning of Mer- rindol, and other cities where they lived, and the total destroying of their country by the Lord Otep's means: Which, though it had been often formerly affrayed, yet till this time could they never get it ef- fectuated. Before, at this time also was the perfec- tion by the duke of Savoy in the valleys of Piedmont: Considering therefore the great and universal perfection rising at one time, and with such success: Con- sidering also the persons upon whom it especially seizes, being either those called Waldenses, or Albigens- es, who being the flock of those who witnessed against Antichrist in much suffering and lackcloth, while there were no other, may well be accounted eminently the witnessest; Considering also that this perfection seized especially upon ministers, who by their office are witnesses, the heat of it was against them: Bohem, being of those Albigens, left two hundred alone, so that none were admitted to fly, but such as by receiving that Interim gave submission; Considering also the time that this is tried in, being imme- diately at the height and turn of Antichrist's absolute tyranny; and considering the great intolery and joy expressed by the papish world, with many indignities and reproaches against the poor witnesses of Jesus Christ, which were evidenced by their solemnities and the reproaches that in writing were put upon all that were called protestants, and many other ways as history holdeth it out. And lastly, Considering the great universal and unexpected revival that the work of God had, and the happy condition that his ministers attained immediately after these overthrow, and that inflicting, partly by the changes which Mauri- tius Duke of Saxon made in Germany, with the edicts and statues that followed thereupon, as was for- merly hinted, partly by Queen Mary of England her death, and other means thusly by God together al- most at the same time throughout the churches: If any upon these considerations, it is not unfitting to apply this killing of the witnesses to these persecutions, and their rising again and ascension to the happy estate which the church was immediately advanced unto after that, and hath been since in some measure continu- ed in, which tho' it be not every way so glorious and prosperous as to be absolutely free, yet being compared with the former state thereof, may well be laid to be in heaven in respect of it, and we may warrantably conceive, that such extraordinary events tried and together, would not be passed by the holy Ghost, and are not for no purpose timed so in this prophecy. Hence observe,

1. Neither the sufferings of the godly, nor the joy and inflicting of the wicked are perpetual; but both have an end, and that speedily. Three days and an half is here the term of the wicked's joy; it is not worth the having. 2. The joy of the wicked doth ever end in more shame and confusion to them, and their condition of the godly hath ever the more glorious outgate to them. 3. Sometimes the wicked are surprised when they look least for it, and God taketh opportunity from the lowest condition of his people to work their deliverance, and to get himself glory in the doing of it. 4. When God hath any singular thing to do, he will not only singularly fit persons for it, but extraordinarily or eminently call them; as he was with a voice from heaven to it. 5. When God mindeth the promoting of the gospel, no enmity or oppos- ition of enemies can marr it, though they be onlookers upon it. 6. There will be great odds between the successes and respect that ministers will get at one time, and at another; These preachers who were formerly in contempt, are now in credit; this floweth not from the efficacy of men's gifts, nor dexterity in managing things, but from the Lord's call, designing some for suffering at one time, and others; or possibly, the same, for the active promoting of his work at anoth-

Concerning the Waldenses.

HAVING made mention of the Waldenses, from the testimony of two authors, it may not be im-
pertinent to insert a little word more concerning them; partly, because the books may be not at hand to every one, and partly, because some Jeluits, and particularly Gretserus in his preface to Reinerius, imputeth though unjustly, to Ilyrius. That he had maliciously in his edition of him: And he doth also impute many absurdities to them, which we will not own, and therefore cannot claim them as witnesses: He denieth also, that those who were persecuted at Merindol, and the places beside, were of that stock; we may therefore lay down more largely what the forecited authors say, whose testimonies they cannot refuse. That Gretserus, in the fourth tome of the Bibliotheca Patrum, doth insert several writers of their writings against the Waldenses; To this purpose, as he saith, that the latter heretics may be confuted not only from new disputes, but from old writings, and if there were not a likeness between their tenets and ours, this end by this could not be expected; amongst these are Reinerius, who, as he writeth himself, chap. 3, was often upon the theses of heretics, Petrus de Plichdorf, Lucas Tudensis, and some other writings, and catalogues of their errors, without the names of the authors. In the 4. chap. Reinerius hath these words that were formerly cited, to that it may be a wonder how they could be charged with heresy, and to be persecuted as they were. Again, chap. 5. He draweth their errors to three heads, 1. De blasphemiosis quibus blasphemant Romanam ecclesiam. 2. In the errors concerning the sacraments and saints. 3. Notas de thetis quibus omnes remittas & approbatas ecclesiae confutat undes desafaret. A tale of all may be given shortly, 1. They say, the church of Rome is not the true church, but Ecclesia malignitatis, and that it began to decline in Sylvester's time, when poison was poured in the church; they say, that they were the church, because they followed the doctrine of Christ, of the gospel and apostles, both in word and deed; that the Roman church is the whore in the Apocalypse, and these who are in her almost none of them keepeth the doctrine of the gospel; that they care not for the Pope and his statutes, but accounteth him the head of all errors: That none ought in the church offices to be above another; or, as the next catalogue hath it, that Pope or Bishop had no dignity above the priest by the word. For the second sort of errors, they overturn all sacraments: First, They say, that the additional profit not, the exorcisms and benedictions they reject; but never rejected the sacrament itself. 2. The sacrament of the Eucharist is denied by them, because transubstantiation not in manu indigne conscientis, led in ore digno fumentis. They reject the canon of the Mass, and repeat Christ's words in any language, and the other five sacraments they expunge. The third sort of errors about the customs of the church are in general, that what they read not in the gospel, they reject, as festum lumen, palmarum, &c. feta sanctorum, the adoration of the cross, and use to work quietly on the feast days. All confraternities and benedictions of candles, fleches, palms, fire, wax, agni pachatis, and such numbered there are denied by them; that prayers are not of more worth in a consecrated church, than in another place. They called images and pictures idolatry, and many such like: They reject indulgences, peregrinations, solemnities of the dead, reliques, visiting of sepulchres, &c. are nothing profitable for souls, but for gain for the clergy. When he hath laid down all these, he giveth this for the reason of them, Because faith he they deny purgatory, saying, There are but two ways, one to the elect to heaven, another of the damned to hell, and where the tree falleth, there it will ly, and that all sin is mortal. He addeth in the close, these three errors to them: 1. That they would not swear, though some of them would do it, when they were constrained. 2. That they condemned all magistrates and church judicatories, especially if they were for gain. All punishments of malefactors. But in these we will find them calumniated: for rash swearing, only in common use, they abhorred. The magistrates and clergies practice of that time they condemned, but not their places, for still they were obedient, and that revenge which they did condemn, seemed to be the rigour of church men's perfection, other-
wife it is known that themselves used defensive arms and were in subjection. 

Chap. vii. He characterizeth them how they may be known: by their manners, faith he, and their words; their manners are compositi et modelli; they have no proud cloathing; they abstain from merchandize for cichewring of lying, swearing, and deceits, and live on their work of their hands, and therefore their teachers work: they multiply not riches, but are contented with necessities; they are chaste, especially. Leonitae: temporate also, they go not to taverns and dancings, and they refrain anger. Their words are precise and modest: and they eschew cecrility and detraction, and lightnes in word, and lying and swearing; they account veres and crete to be oaths, &c. Thesfe seem not to be punished, 1. To be heretical characters; yet chap x. they are four ways to be punished, 2. To be excommunicated. 3. To be deprived from whatever dignity, civil or ecclesiastic. 4. Militari percutione et manu armata, all that they have are to be taken from them. If they turn, their goods are to be restored, except on grace. And lastly, If they have vassals, they are loosed from them. If they turn, their goods are not to be restored, except on grace. And lastly, If they have vassals, they are loosed from their obedience; if they be under superiors, their superiors are to perecute them under pain of excommunication, and having their subjests abdolved from their obediences to them, and their lands are to be givete, and may be occupied by the catholicks: and for these he citeth many degrees of Popes: yea the sons and the children of favouretters, are not to be admitted to any office, as the decree, that is at length set down there doth bear.

In the other treatises, the same things are insinuated, that they derived their original from the apostles, and said that the church had begun to make defection in the days of Sylvester; and in a word, that they disclaimed the present church of Rome, and said, they were few that would go to heaven, and though they mention community of goods and impute that to them, yet history is clear, that they had their own distinction their possessions and riches, &c.

Again, If we consider what the famous Thuan, whose testimony cannot be refuted, being a popish preist at Paris of great esteem, doth write of them in the sixth book of his histories, we will find, 1. That he deriveth these at Merindol, and other places formerly mentioned, from the old stock of these old Waldenes: to whom he attributeth out of old authors, particularly one Perpinianus, who was an inquisitor in them, in these tenets. 1. That the church of Rome was the Babylons' whore, because she had forsworn the faith of Christ; that therefore the Pope and bishops who've sustained her, were not to be obeyed, that the monastic life was a corruption of the church, that the orders of their clergy, were marks of the beast mentioned in the revelation, that the fire of purgatory, worshipping of saints, purgatory facrifices for the dead, and such like were the inventions of the devil. To these faith he, their certain doctrines some others were without ground imputed and added to them, he left his own country and settled in Bohemia, where to this day these that embrace his doctrine are called Picards, he had a companion one Arnoldus, who taking another way by Alba and Auegafa, descended towards Tholouee. For which cause these that followed him were called Abigines or carcharii, unto whom these in England who are Puritans are answerable. He doth also shew, how when Calisianus minded to extirpate these at Merindol, Alentus a nobleman, who also was a good man and learned, did disswade him from it, because they were diligent worshippers of God, obedient to magistrates, and no ways guilty of the grous things imputed to them; whereupon enquiry was made in their lives, that the king might be certifie of the truth thereof, which he compilith in this tum. That these who were called Waldenses, 300 years before that had gotten the possession of some battren part of which by diligence they had made fruitful, they were patient in labour, abhorring stives, towards the poor liberal, in paying tribute to their princes, and
giving their landlords what was due, exceeding faithful, affluous in, the worshipping of God by prayers and innocency of manners, that rarely they entered the temples of saints, except for their affairs of merchandise or other busines they were not on of their own bounds, and when they entered they did fall down before the images, nor offer wax candel nor any gifts to them, nor did entertain the priests to sacrifice for them, nor did they sign their forehead with the cross as the manner of others is; when it thundereth they sprinkle not themselves with holy water, but direct prayers to God, they go not for religions sake to peregrinations, nor discover they themselves before these images of the cross as they go, they perform their holy things in another manner, and in the vulgar tongue. And Lastly, They give no honour to the Pope nor bishops, but do choose some of their own number for pastors and teachers; this is the sum of that which was sent to Francis the first. After this, faith he, two commissioners were sent from them to parliament at Aix, to whom they gave a confession of their faith, agreeing almost with the doctrine of Luther.

This was sent to king Francis, who having given to the Cardinal Sadolet to be examined, the said Cardinal returned this report to the king, that he ingeniously confessed that what was imputed to them beside these things, was merely done to make them odious without any just ground as he by his enquiry had certainly found; and though there were short some things set down in it and other things more sharply against the Pope Prelates, yet could he not advise any rigid course against them; he faith, also, that they should not be accounted heretics before it was disputed and they convicted and faith he, though for a time this lifted the persecution yet by the hatred of Cardinal Turnou and others, and by a forged calumny that the Waldenses had gathered 10000 men together, and were intending motions, they procured letters from the king to proceed in the intention persecuted, which Minervius, king of Pedar, as the author calleth him, whom Seldon called Odgo, did cruelly execute in the most hain-

ous and abominable manner that hath been heard of which afterward the said king exceedingly repented of, leaving it in his last commands to his son Henry to enquire in that cruelty; which in part was done especially on a monk who had invented new torments for them; and although faith he came by the prevalence of some courtiers, especially the Guilfians kepted from condign punishment before men, yet were visibly pursued by God, as this author doth observe, page 122. From which we gather, 1. The conformity betwixt their doctrine, and the truth which we do now profess. 2. How maliciously the flanders are invented by Papists against those who maintain the truth and how little weight is to be laid on their testimony in that respect. 3. That this opinion of the churches begun defection in the days of Constantine is no new thing. 4. The horrible cruelty and unreasonable of the Popish persecutions against the innocents that are so well testified of, which can be no other thing but the cruelty of the beast here mentioned:

Lecture IV.

Verse 15. And the seventh angel sounded, and there were voices in heaven, saying the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and shall reign for ever and ever.

16. And the four and twenty elders which sat before God on their seats, fell upon their faces and worshipped God.

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 reign-

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 shouldst give reward unto thy servants the saints.
kingdoms of the earth, their becoming the Lord's, which consideration doth also confirm what formerly we laid down of the vials their being contemporary with the leventh trumpet, and none of them with the sixth.

1. We would observe the fitness and identity of this trumpet with the seven vials, chap. xv. and xvi. So as that as we conceive these seven vials do more particularly in several steps declare the same events which are more generally here comprehended, which will be clear by considering, 1. The nature and titles of both; this leventh trumpet is called a woe, and the last plagues of God; which is upon the matter the same with the last woe.

2. They have one object and errand, and effects common to both, viz. the executing of God's vengeance upon Antichrist and the kingdom of the beast, the destroying of them that formerly destroyed the earth and the bringing religion to light from under Antichristian darkness. 3. The time will be found to be about one time, the leventh trumpet beginneth immediately after Antichrist's beginneth ruin as is laid, and chap. xvi. we will find the first vial to be poured out on them that have the mark of the beast whose kingdom is as yet not fully overthrown until the leventh, and therefore must be in strength when the first beginneth. Beside chap. xv. ver. 2, and succeed immediately unto the victory of the sealed number, chap. vii. and there is upon the matter the same long as is here. Whereof see more, chap. vii. pref. 4. By comparing this with chap. xv. which is a preface to the seven vials, it will appear they are exceeding parallel, yet one of the seven vials is the exposition of particular going through all the parts do manifestly. Which ground being laid, will be of great use to understand.

1. This leventh trumpet. 2. The prophecy of the seven vials. And 3. The intervening prophecy, chap. xii. 13, 14. By which the two typical prophecies expressed in levens are interrupted. as is again made up by the vials which are, to be knit in the series to this leventh trumpet, the Lord giving here a little hint of the coming events, by way of preface.
and opening the temple verse 19. which formerly was shut: and what followeth upon that, chap. xvi. 6. out of the temple 'thus opened, come seven angels having the seven last plagues, which are the particular instruments of this last wo, expressed generally under the terms of lightnings, thunders, earthquakes, in this chapter.

We may add, that the whole prophecies of this book, and so of the seven vials, is comprehended in that book which the lion of the tribe of Judah opened chap. v. And seeing chap. x. the finishing of the mystery of God is applied to the seventh trumpet, these vials must then contemporate with, and belong unto that trumpet, seeing the event is applied unto it, is chap. xvi. xvii. and xviii. particularly described, and to be fulfilled by them; and if they belong not to this trumpet, it could not be said, that the event fulfilled by them, viz: the avenging of God's people on the Antichrist, and the whole, and their destruction, were also fulfilled by it.

A special weight of the whole series laid down, doth in the confirmation of this, viz: that the seventh trumpet and the seventh vial, do contemporate and belong to the same times and events. We therefore further add, that we must either say, that this trumpet doth contemporate only with the seventh vial, or with all the vials, or at least with some few of them, and not with all; but neither the first nor the last, can be said: Not the first, viz: that the seventh trumpet and the seventh vial only do contemporate; because if so, then the first vials immediately preceding, behoved to contemporate with the seven trumpets or else which precede the seventh; but that cannot be. Because the first seven trumpets and the seventh are different prophecies, six of them continuing the height of the churches enemies, and her low condition and the seventh contrarily; and all the seven vials continue matter of one kind, viz: the churches rising condition, and her enemies down bringing: they cannot therefore be said to contemporate with prophecies of divers natures.

2. If the first vials should belong to the first trumpet, and contemporate with it; then it will follow, that the churches low condition and most flourishing condition, did belong to one prophesy; yea to one step of one prophesy, viz: one trumpet, and on the contrary, that the highest and lowest condition of the churches enemies, viz: Antichrist, did belong to one period, yea, to one step of the same period of the churches condition. For it is clear, that the church is never lower, than under the sixth trumpet, as the exposition of it will clear, and what proceeded in this chapter doth confirm, and enemies were never higher, treading all under foot. On the contrary, during the first six vials, the church beginneth to flourish, the plagues are poured out upon his kingdom and feast and himself taken and cast into the lake by the sixth vial; but this is absurd, that such contrary events, as Antichrist's height and ruin, should belong to one period, yea, to the sixth part of one period, and the like can be shewed in no other step of this prophesy, wherein two such contrary events, are comprehended under the sixth trumpet, they must therefore all belong to the seventh. These vials, as they contain matter of one kind, are they one principal prophesy; and therefore they are no more to be divided to as to contemporate with the seventh trumpet, and others with the sixth, then ought we to divide the trumpets to contemporate some of them with the seventh Seal, and others with the Seals preceding, considering that the spirit keepeth the same form in expressing this principal prophesy by seven vials, as in the former by seven Seals and seven trumpets.

4. This doth confirm it also, that the contemporating of the first six vials with the sixth trumpet, would certainly lengthen it, to an exceeding disproportionablelens. For Antichrist's height, and dominion, take up a long time; these six vials also, take in a long continuance. It is safer, therefore, to contemporate all the vials with the sixth trumpet, and to their beginning being at one time, as well as the close, their duration must be the same also. This seventh trumpet bloweth immediately on the back of the second wo, which is the matter of the fifth trumpet. Now the six first vials cannot belong to the second wo; for it is called a wo, because of
the hurt and prejudice that cometh by it to the church.

Now the six vials that destroy Antichrist, contain a
great and unspoken benefit to the church, and are
plagues in respect of the judgment that cometh on
Antichrist by them, neither could well the seventh
trumpet be called the third, as bringing a war
with it to Antichrist and his kingdom, if so be the
six first vials did precede it, they must therefore be
begin together.

The great reason that maketh some pres for the
contemporating of the first six vials with the sixth
trumpet is, That thereby they may bear out the sev-
enth trumpet to be yet fully to come. And so although
the vials be begun, there they may be the fifer access
to divine concerning supposéd strange events of the
trumpet; but what is formerly laid in the preceding
lectures, and further may be laid, chap. 20. it ap-
peareth, that the seventh trumpet is blown already,
which doth confirm this synchronism laid down.

There are two main objections here: 1. That the
seventh trumpet supposeth an absolute freedom from
Antichrist and all enemies, because of these expres-
sions, the Lord omnipotent reigneth, the kingdoms of
the earth are become the Lord's, &c. Which cannot
be verified during the first six vials; in the last where-
of, Antichrist is high by his frogs, convening kings
and nations against the church, &c. Therefore this
seventh trumpet must contemporate with the seventh
vial only. Answ. This argument doth proceed from
the misunderstanding of the meaning of this text,
for this doth not thev events preceding the blowing
of this trumpet, or what calle the church and world
shall be in when it shall blow: by the anticipa-
tion, these phrases do express what was to follow upon
the blowing thereof: and what a wonderful change might
be expected by it, and this agreeeth with the manner
used in all the other types of this prophecy, whereas
by the churches erected is pointed out according as by
the effects typified it was to be. It doth therefore
rather infer the contrary, thus if by the founding
of the seventh trumpet, nations become the Lord's, &c.
Then the seventh trumpet doth not follow Antichrist.
of God's people, that before he inflict in the particular expiatory prophecy of the churches trials from the beast in the chapters following, they may have a hint of the happy outgate following it, and it doth lay open a full view of the churches militant condition to her close, before he again begin to deduce it from its beginning.

This happy outgate is three ways expressed. 1. By a heavenly proclamation of good news, verse 15. 2. By an excellent song of thanksgiving, verses 16, 17, 18. 3. By a type or vision, verse 19. All which are but generally hinted, without mentioning any particular, because that is referred to be done by the prophecy of the vials. The general proclamation is there were great voices in heaven, saying the kingdoms of this world are become the Lord's, and his Christ's and he shall reign for ever. Where we have to consider, 1. The news. 2. Whence they come. 3. Whence they come. The news have two branches, one concerning the present happy change, the kingdoms are become the Lord's; and the other is concerning the continuance hereof, he shall reign for ever.

By kingdoms of this world, we understand not all kingdoms, but some, or many; called kingdoms, in opposition to persons or families, or parts of nations; now the body of kingdoms and nations are brought as is expressly said chap. xv. 4, parallel to this, all nations shall come and worship before thee. They are called kingdoms of this world, to shew, that such nations as formerly did not acknowledge God, should now submit to him. The hope is to shew the increase of the gospel after Antichrist's began ruin, in opposition to the former pateity that was in the true church.

They are said to be the Lord's and his Christ's, in opposition to what formerly they were, they were by his creation, but were not by his church, nor did not acknowledge his Christ as head, but owned another master; now they become the Lord's by special acknowledgment of him, and they become his Christ's by the profession of faith in him alone, in a word, this their becoming his now, is to be a pure church to him, such as no nation formerly were, and once the Jews were his in a peculiar manner. Besides this, it is expanded, chap. xv. 4. All nations shall come and worship before him, by giving their professed subjection to him. It is laid he shall reign for ever; This is not only to shew the perpetuity and eternity of Christ's kingdom in itself, as it is expressed, Dan. ii. 44. That his kingdom there shall be no end; forever under Antichrist's height of tyranny, this was true, our Lord Jesus had a kingdom then, but this reigning relateth to his visible kingdom in the world, such as he seemed not to have immediately before this as may be gathered from verse 17. In a word, Christ hath now taken from him to have a visible kingdom in the world, and that shall continue without such an universal eclipse by Antichrist, or any other, to the end.

Thee news are proclaimed by great voices from heaven, which may be understood either properly of the joy in heaven, and praise which God geth there for the conversion of one sinner, much more for the conversion of nations, or which especially we reflect in figuratively of the visible church, which is just now constituted, and the witnesses and faithful ministers or beasts of it are silent, who chap. iv. and v. were in their thanksgiving to go before the elders. This therefore is like to be from them, it being one of the delightfomest messages of the ministers of the gospel, chap. xii. 7. to lay unto Sion, thy God reigneth. 2. The event of this trumpet, is let forth in the thanksgiving song of the four and twenty elders where, 1. Their posture is let down: next, their prayer. By elders, as on chap. iv. was shown are represented the believers, who now also having got to seats again in a visible profession, which was not heard of during Antichrist's reign, and the temples, measuring and the woman's being in the wilderness, they do also publicly acknowledge this mercy, and praise for it; and by falling down before him acknowledging their having that settled condition from him; and that humility and reverence is no less requisite for praise in a prosperous condition, than it
be delayed, as is threatened by the angel, chap. x. 2. It is amplified in respect of these on which it came, and the nations were angry: The world was in tops with Christ's church, having hatred against his people; even then feebly God tryeth the vengeance, and that not on particular persons only, but on nations. 3. The greatness of this work is set forth by the low condition of these that were to be delivered, they are called dead, as being appointed to death, and no accounted amongst the men of the world; which looketh to the reviving of the prophets formerly spoken of, and to that resurrection of the professors, chap. 120. as impossible and improbable, it being no less to free the church through that deliberate like condition she was under, than to raise the dead. The last two amplifications of this judgment are the universal equity of it. Its universality is expressed, in that it is called the time of judgment wherein small and great shall be called to a reckoning. It is laid the time is come, to shew God's appointing of times and periods even before they come, and that every event is beautiful in its season, and ought to be welcomed by God's people in his time. The equity and justice of his proceedings is two ways expressed, 1. His keeping promise to his own, That thou shouldest give reward to thy servants the prophets, and to the saints, and to them that fear thy name, small and great. This recompence of grace, is called a reward, 1. Because God hath knit it to his promise and tied himself by grace to the performing of it. 2. Because he accounteth himself bound by the right he hath given them to it. 3. Because he alloweth it in lieu of the former sufferings and afflictions which they by under: The prophets are first named to be recompenced, because both their work and suffering is greatest: then all his saints follow, even small and great; there are none who endeavour faithfully to keep their garments clean, how meansoever their parts be and obscure their place be, that shall miss of the recompense when God's time of rewarding cometh, and this looketh particularly to the suffering prophets, formerly mentioned, ver. 4, 5, &c. who are now vindicated, when God
maketh it appear there is a reward for the righteous, and a God that judgeth in the earth, as, 'Psal. xiv. 5 and it is this judgment which principally is related unto. 2. It is expressed in the equity of his proceeding toward his enemies, they destroy'd, or corrupted the earth; here God meeteth them in their own measure; which is particularly marked in the pouring out of the vials chap. 16. 5, 6. This work of justice doth principally relate to the last judgment as the scope of both clear, but to the Lord's vindicating of his people from Antichrist's tyranny, thus expressed for the reasons given, chap. vi. Where his vengeance on the heathenish persecutors is set down. In sum, it is as if they had laid, we thank thee for this dispensation whereby thy wrath is manifested upon Antichrist, and thy goodness to thy people, and as Moses sang to the praise of God, Exod. 15. after the delivery to Egypt, and so now do we for thy deliverance from spiritual Egypt, verse 8, on which consideration chap. 15. their song is called the song of Moses, and of the Lamb also; which doth confirm the co-incidence of this trumpet with these vials.

The third way whereby this event is expressed, is by signs verse 19. pointing at the same scope viz. the spreading of reformation, increase of knowledge and wrath against enemies. The first is expressed in two, one of them being the effect of the other. 1. And the temple of God was opened in heaven. There is no temple properly in heaven, chap. 21. ver. 22. But here's meant the visible church. The allusion is to the manner under the old Testament in times of universal corruption and defection such as that of Ahaz was, to whom in several things Antichrist may well be paralleled, then the temple was shut and ark was not seen. Again the time of reformation such as the days of Hezekiah were, the first step was the opening of the temple. 2 Chron. 29. 3, 5. and the people had again access to the public service. So here in Antichrist's time, the temple is shut; the service of God is dishaunted and in God's secret way the temple is measured by for a few, and the testimony is sealed up to the disciples. Now the days after the

witnesses reviving shall be as the days of Hezekiah, the temple shall be opened, and there shall be a public profession of the gospel. The second expression is, And there were seen in his temple the ark of his testament: the ark was in the most holy, and the leering of it, importeth a greater increase of knowledge. We may consider it two ways which will agree in one, either. 1. As it was typical of Christ, so it signifies that Jesus Christ who under poverty was obscured by superflities, multitude of mediators, merit of works, &c. and was scarce discernable to people, not only is the temple door opened, but as it is stated. 25. 6. the vial is drawn by, and Christ Jesus the true ark becomes discernable and visible in the efficacy of his offices. Or we may consider, the ark as it included the law, therefore it is here called the work of his testament, so it importeth, that the word of God formerly vailed to the people, so as they durst not read it, nor have it in their own tongue; now by this reformation it is become familiar to them, they hear it in their own language, may read it in their family, carry it about with them. The vengeance of God against the enemies is let forth in these words, and there were lightnings, voices, thunderings, and an earthquake, and great hail, expressions that are used chap. vi. when the great temporal judgment of God against heathenish persecutors is consummated; it is also mentioned chap. 16. We take this to be the general hint of what the seven vials afterwards express as is said, for chap. 15. 5. 6. immediately after the opening of the temple, the seven angels with the vials come forth as being formerly kept up, now they appear.

By this similitude of opening the temple, this is let forth, that as in the Jewish times during their greatest defections, there was still some temple and church, and at the time of reformation there was a new temple built, or new circumcision instituted, nor priests appointed, but corruptions were removed, and the temple and priests put again to their own several uses and duties, so during the defection of Antichrist, there should still be a church, temple, ordinan-
cles, and ministers, and that the bringing of the gospel again to public in the world after that, should not be by erecting a new church and new ordinances, or appointing new officers, but should be by the purging away of the former corruptions and applying of the ordinances and officers to their own former use. For it is the same temple after reformation which was before, but now it is opened; the woman chap. 11 is the same under persecution, while she was in the wilderness during the 1260 days, that she was before her fleeing, and continueth to be the same after her return from the wilderness, only that which by Antichrist's additions was vailed and corrupted, now by their removal becometh more visible and pure. Upon this ground it is that the reviving again of religion is commonly called reformation, not as bringing of things new, but as purging what formerly was corrupted. Upon this ground baptism continueth to be baptism though transmitted through them, and a ministry continueth to be a ministry except we say there were no ordinances and ministers before the time of reformation, and so no church which is expressly contrary to the scope and letter of this and the following chapters. From this also it appeareth, there needeth no new constitution of a church that is brought from popery, such as might be called for from heathens who are not Christians, but the purging away the dross of Antichristianism, and the practical adhering to the purity and power of the gospel, even as there was great odds among the Jews in the recovering of them from their gross defection, and the admission of Pagans into the church.

Neither can it be inferred from this, either that the church of Rome was, and so is now, a true church, or that we have our ordination from it, and are beholding to Antichrist for that. This is much urged by Papists in this dilemma, either the church of Rome, was the true church, and so there ought not to have been a separation from it; or she was not the true church, and so there was none for many years except she be acknowledged for such. To this we answer. 1. By distinguishing the church from Antichrist and his worship brought into the church, and added to the ordinances thereof for obscuring the worship of Christ. There is a true church that is the subject of the word of God, sacraments, prayer, ordination, &c., and all the rest, which are the material worship of God, and as such, are not Antichristian. The adding of traditions to that word, putting false glosses on it, corrupting of the sacraments by superstitious and idolatrous additions, praying to saints and images, erecting an Antichristian hierarchy in the place of ordination, and those who should be officers in Christ's house and many such like things, these are Antichristian indeed, and may, as we see, be separated from the former. Again, 2. We may distinguish professors, who are either such as receive the complete worship of the Papist church, receiving indeed the scriptures, but with such traditions and glosses, as do upon the matter make the commands of God of none effect, that pray, but to angels, saints, images, &c., that use sacraments, but with their superstitious and idolatrous additions, and so in all other things. Or, they are such who close with the materials, to lay so, that are abused in popery, and so abandon all those destructive additions, that is who acknowledge the truth of the gospel, and the way of free grace, and hate their merit of works, satisfactions, penances, &c., who receive the sacraments, but abominate their transplantation, maps and all that dependeth on these that pray to the true God in the name of Jesus Christ, and abhor their idolatries, &c., to in other things. Now in the application we say 1. That if we consider the papist church, in the large extent thereof properly, and its worshippers or members that without choice drink in their doctrine com-
plexly as it is holden out by them, and worship according to these principles; in that sense, the popish church is no church of Christ, but is truly Antichristian; and these two cannot stand together to be Antichrist's church and Christ's at one time; but if we consider the church materially, as distinguished from these additions of Antichrist, in her ministers and members, concurring in the faith of the true doctrine, and in practice and worship, accordingly hating and abominating these superstitions and idolatrous corruptions and inventions, we say, that was the true church of Christ, which did not receive these, but kept the former principle materially, both in faith and practice, and therefore it will follow only on the former objection, that that church on which popery obtruded herself, and which yet did abhor it, that was the true church; which we grant; but that as distinctly considered as pure from their Antichristian inventions, at least to the

Now from the church which retained the foundation and did adhere to the doctrine and worship that is in the word, we did never separate nor from those that continued so, but did separate from the Antichristian church that did obseque and corrupt these and would neither amend themselves nor suffer others to do so; and this separation is necessary and called for by that command, Come out of her, my people, chap. 18, and without this, there had been no communion kept up with that which was the true church of God, who although for a time the did live in that Babylonish captivity, was yet never of that communion; and both these viz. that there were even some such who kept the foundation, and did reject the popish inventions and that they in far joined not with them and so had not fellowship with Antichrist and his works of darkness, but did reprove them we suppose is clear from what is already said.

Neither ought the papists to think this strange, that we apply such distinctions to the church under the true Antichrist, considering that they use the same in reference to the time of their forged Antichrist, who...
as we through God's goodness have them now, and not to be obliged to him for them; or not to have them derived from him, than it was to the ministers and church that lived while he was in his right. For if we say that their ordination and ordinances were Antichristian, then shall we have no Christiant church if we say they were Christiant, though sometimes coming through impure hands, because they separated what was Christiant for them; so that may be said here also, and so it is. We therefore apply these distinctions here, and say, that we may consider our ordination materially in itself, or complexly in respect of its additionals, and the former church in respect of the multitude who declined, or the few that kept their garments, and were not Antichristian. If we consider ordination and ordinances materially, so we have them from the true church and prophets that were during Antichrist's reign, and our church under Antichrist, yet is not Antichristian more than she was Antichristian as is said. Again, if we consider ordination complexly, in which sense only it is Antichristian, so we have not ordination derived to us from her, because we have none such at all. It is not enough to make ordination and ordinances Antichristian, that they be so, or by such transmitted, as the former instance of the church in that time and what is formerly said doth clear, but that they be transmitted as such complexly: now these are not as such transmitted to us, therefore cannot be called Antichristian.

Besides this, we may draw some conclusions from this long; the first whereof is this, that a national church is not only inconsistent with the flourishing estate of the gospel in the world, but is concomitant with it; yea, a manifest proof of it, and a ground of rejoicing to God's people and of praise to him. For clearing and confirming whereof, we may consider, 1. That by nations and kingdoms here, is meant the generality and body of such kingdoms and nations. 2. That by being the Lord's here, is meant a special church state and relation, which two being made out, it will consequentially appear that what we call a national church which is the combination of a nation as one unto God, doth well suit the time of Antichrist's fall, and of the gospel's flourishing.

1. The first, viz. that by kingdoms here, or nations, chap. xv. 4: are not to be understood some few of a kingdom or nation, but the generality and body of them, may appear. 1. From the scope, which clearly is this, to let out the largeness of the extent of the flourishing of the gospel or the enlargement or wonderful extent of the church after Antichrist's begun ruin. If it were but some few, there would be no such ground of praise, nor no such difference from what was before, even then some of nations and kingdoms were the Lord's.

2. Kingdoms, becoming his, is to be understood as the like phraes used of cities and families, the becoming his, but that doth import not only some of such a family or city, but the whole or generality of them, as alliances will clear. See what is said of Lydda and Saron Acts ix. 35: Which certainty is more than can be said of other cities, where yet he might have many: therefore it must be so here. 3. These kingdoms become his as once the kingdom and nation of the Jews were his in a peculiar manner; for this seemeth to relate to the Lord's manner of calling the Jewish nations: and as they were his, so shall these nations be his, seeing no other to clear parallel can be given of expounding here a kingdom becoming the Lord's, so Israel is called his nations, Is. 4. It is true, this will not hold in typical and ceremonial things, but in things common, and essential to a national church, it will as we may conclude the relation: of a particular person to God now, by paralleling it with the particular relation between God and one of the Jews, though it could not be extended to what is typical and ceremonial in that respect. 4. That opposition maketh it clear, nations now become the Lord's as formerly they were Antichrist's, that is they give now the profession of purity by a publick acknowledgment as formerly they gave it to the beast.
now they reject him and take Christ in his room, but the first was done nationally. 5. Nations become the Lord's as they were not before; for thus the opposition is to be understood also, but that was in respect of the complex body, the generality of them; and it now the phrase be, such a nation is not the Lord's, because the generality and complex body do not publicly acknowledge him. Then on the contrary, all nations becoming his, must import his having his public-worship nationally among them. 6. Nations now are to become his, and to be admitted to the church under the gospel, as they were formerly excluded before Christ came in the flesh, Psa. cxlviii. Thou hast not dealt with every nation, &c. but that which was peculiar to the Jews then, from which other nations were excluded, was not in respect of particular persons of nations; for, even many Gentiles were admitted with Israel to the church, but the difference was in respect of the collective body of other nations, none of which were so admitted. 7. We may consider this phrase of nations and kingdoms their becoming Christ's here, as it clearly respecteth the many promises and prophecies that went before of calling nations to him; this is marked as the fulfilling of those promises, whereby great things have been expected by the people of God, and they cannot be looked on but as holding forth more ground of joy than can be gathered from the conversion of parts of kingdoms. Consider these two places, the first is Rom. xi. 19 cited out of Deut. xxxii. 21: I will provoke them to jealousy by them that are no people, and by a foolish nation will I anger you. Where two things are observable, 1. That this provoking of Israel by a nation, is somewhat penal, punishing them for their contempts when; as it is Matth. xxvi. 43: they shall see the kingdom of God, and their national church-state translated from them to another people, and given unto a nation who shall nationally be invested with their privileges, as ingrafted in their room. 2. That the end thereof is to provoke them to jealousy, when they shall see a whole nation nationally owned of God, which they esteemed to be their peculiar privilege; and acknowledged by him in their room; the calling of particular persons of nations could not be so effectual either to anger or provoke them; seeing that hath been common to all times. The second place is, Isa. xxvi. 19, 23, 24, 25: where Egypt and Assyria are called the Lord's people, even as Israel is; and that must be nationally considered. 8. Take this place as including the re-ingrafting again of the Jews, as no question it doth, seeing their incoming belongeth to the same time. It is most probable like that their church will be national in the former respect. 1. If we consider these expressions Rom. xi. 26. All Israel shall be saved, which is certainly in opposition to the parcels of them, and singular persons whom God called, and continued in his church, even when the body of them is broken off. 2. They may be expected to be ingrafted into that estate they fell from, for faith he, Rom. xi. They shall be grafted in again, but that estate was their national church-state relation, and apparently had they received the gospel, they had continued a national church to God, and not left their former privilege, though it had not continued to be typical, or peculiar to them. Now this which they fell from, was not from being privileged with particular churches, for we may see by the epistle to the Hebrews and history of the Acts, that after their rejection, there were particular churches among them. It would seem therefore that their ingrafting must be as broad as, and of the same nature with, their breaking off. 9. This phrase, The kingdoms of this world are become the kingdoms of our Lord's, is to be understood with respect to the commission giving to the apostles for calling in nations and kingdoms, so that this is marked as the fruit and succeed of that; but that commission Math. xvi. Go diciple all nations, &c. looketh to the body and generality of nations, it being a warrant to invite, diciple, and gather in a whole nation; and although sometimes in the event, but some kingdoms and nations are gathered in; yet it cannot be said that upon supposition that a whole kingdom or nation should yield, but they may be by his
warrant indefinitely, the call and offer is made to all the nation in common. And although not one should yield, yet this commission and warrant sheweth it is neither inconsistent with the gospel to call a nation, nor to admit them upon the former supposition. 1

10. This phrase, Kingdoms or nations are the Lord's must differ, and seemeth expressly to be contradistinguished from that, chap. v. Thou hast redeemed us out of all nations, tongues, kindreds, and yet that will take in some of nations distributively: this therefore must include more: And considering that this speaketh of a visible church-state, and that of the elect and redeemed only, there is reason the expression should be more broad, and apparently it relateth to that, so that our Lord will have his redeemed gathered out of nations and will take none universally for such, yet to be a church in which he will exact his ordinances: he will call nations, collectively considered.

For the second, that by being the Lord's here is meant a special church-state and relation to him by visible profession and consequently that which we call a national church doth belong to this time of the gospel's rising, and Antichrist's fall, will be clear, if we consider these particulars. 1 To be the Lord's here is not to be his as all the world is; for to were they always, this is some peculiar thing. Nor 2. To be the Lord's here, is it to be his by saving faith, that will not agree to a whole nation, neither to the scope, which is to shew a visible public church-state and condition. It is then to be his. 3 By visible profession of faith in him, and a publick church-relation between Christ and them, as Israel is often called his nation. Isa. li. 4, though all in it were not converted. Now it is not only Israel, but other nations also that are ingrafted and come in their place. Rom. xiv.

24. Again, 2. To be the Lord's, it is to be his as once they were not his, but Antichrist's, bearing his mark, worshipping him, as chap. xiii. The opposition is clear, they that were under the whore are now turned to Christ. 3. They are the Lord's as families and cities in the Acts are laid to be his; but that is to

churches as the Lord speaketh to Paul at Ephesus, I have much people in this place, that is, a flourishing numerous church to be converted, here, by thy ministry, who being gathered became a church, Rev. ii. and to a people being the Lord's, it is equivalent as to say, that a nation is a church to the Lord, as there in Ephesus are written unto, Rev. ii. 1.

Out of all which may be concluded, if it be all one to say, That nations shall be the Lord's, and nations shall be churches, then the scripture doth assert national churches in the days of the gospel, not only as consistent with the gospel's administration, but as an evident commendation of it, but the first is true from this place: And therefore the last also, for a long is given to God for it.

There are some objections to be removed, the first whereof is, That there is mention made of any national church in the new Testament; yea, where family and churches of one nation be converted, they are stiled churches, and not one church, so it may be here. Anfw. 1. It will not be safe in some things, as to literal to words, so as none other may be admitted but what is expressly in the letter, if the things be written, for the church being then in its infancy, it is no marvel that no whole nations or kingdoms were converted, and so could not be called by that name, seeing that magistrates who are prime parts, were long after that, the churches enemies. And though a minor part be called by churches, and not by the name of the nation, it is no marvel, seeing the nation and church was not of equal extent; and in that respect the church was not national. Anfw. Yet the equivalent is in the old Testament, two ways: When many churches in one city are called the church of that city, as Jerusalem, Antioch Ephesus, Corinth, which were more than one congregation. And may the same reason be given to many churches of a nation as well; compare 1. Corinthians. i. 2., with xiv. 34. it will be found that one church had more in it. 2. It is equivalent when many churches of one people, are upon the matter, counted as one, and called one in the new Testament,
do as the Hebrews are all, when they are written to, called one house, Heb. iii. 6. yet had many officers, Heb. xiii. 17. and the visible church only is the object of writing, and by Peter, one flock, 1 Pet. v. 23. 3. and the churches of Galatia, are called one Lump, chap. v. and written unto in common, cut off them that troubled them, and to prevent the growing of a rent amongst them: which certainly sheweth us, that churches in one nation have dangers common to them all, which are not to others, and duties lying on them respectively, and rents and strivings wherewith they peculiarly are bitten and devoured. It sheweth also there was some peculiar unity to be rent, some greater tye and union that made them as one lump to be in hazard; and some ground giving them access to go unto them about these duties, which otherwise were impossible to them, some way peculiar to them in that one nation more than with others that were not of it. Answ. 3. The scripture expressly calleth the churches of Judea by one church, which apparently was that same with the church of Jerusalem and having the same officers; for, it is not like, that all the believers reckoned in Jerusalem, dwelt in the town.

But it is clear, 1. That churches which Paul persecuted was one church, Acts viii. 3. But that was especially the church of the Jews, not a particular congregation of them, but all that called on Christ’s name, Acts ix. 1, 2, 14. whatever they were all of that way, ix. 21. especially Jews; wherefore he hath letters and authority from the high-priest which reached not to Gentiles, for the high-priest had not authority over them, and he entered in synagogues to persect, yet that church which he persecuted was the churches in Judea, who, upon his conversion from persect, are said immediately to have rest, chap. i. 1. compare with it, Acts xxxvi. 9, 10, 11. &c. Yea from that we may argue.

The church which Paul did persecute, was one church, chap. vii. 3. But that comprehended all the Jews of that way, and the churches of all Judea, Samaria and Galilee, as appeareth, ver. 1. 2. 31. chap.
Hence also, secondly, we may, from the former grounds argue, for the baptizing of children, thus. If whole kingdoms and nations, so in a peculiar manner be churches to Christ, under the gospel, and it be Christ's glory to have it so, then are many children to be baptized; but the former is true. Ergo, &c. The consequence will appear by considering these two things. That under nations becoming the Lord's children, must be comprehended, and be his allotted to. That by becoming his visibly in a church-state and relation, there is an actual right to the sacrament of baptism, as a visible badge of that relation. This is a rule.

For the 1. we say, if nations be Christ's, then children must be his; they are a great part of every nation, and are included under all the former exceptions; yea, although it were but some of all sorts in a nation, yet even in that sense children could not be excluded; no nation will be his, if children be not his. 2. These nations come in the room of the Jews; but their children were a great part of that church. 3. Nations there take in the Jews' re-grafting in what they fell from; but they and their children were broken off. Besides, if the Jews had not their children restored to covenant with them, it might seem that in that respect their privileges were left by Christ's coming than formerly. 4. Nations here are to be understood in reference to the promise, Gen. xii. In thy seed shall all nations be blessed. And if children cannot be excluded there, but that blessing must be understood to reach them, why should they be excluded here, or in that commission, Matth. xxviii. to go and baptize nations, seeing that is the proclamation of the fulfilling of the former promise and must be expounded by it? 5. When judgments are threatened on nations; or when it is laid that nations shall be brought to judgment, it doth ever comprehend the children with the rest; and by what reason then can they be excluded here in this privilege?

And if this be granted, then will their baptism be easily evinced; for, to be the Lord's here, is not to be restricted to being his by faith only, as is said, but looketh mainly to being his by a visible profession.

discriminating them from others who are not his; and how can that be without baptism? Or, is there any other discriminating seal for children? Or can they be his as members of his visible church, and neither be baptized nor have right to it? Er, c.

Again, we may thus argue. If nations be to be distinguished, and baptized, then are children to be baptized and that by virtue of that command and commission, Matth. xxviii. But the former is true, nations are to be baptized. Ergo, That which needeth to be made out here, is, that under nations, children are to be included, and that in that commission, which may be thus evinced, if under every commission of a nation, children are to be included, then they must be included here also; for, we cannot conceive of a nation, as considered either collectively in singulis generum, or distributively, in generibus singulorum, but children must be considered as a prime constituent part, as may be seen in all the former exceptions of nations that are mentioned, children are included in them all, and we may lay must be included in this very commission. Gen. xii. teach all nations, and baptize them. 1. Because this commission respecteth particularly God's promise to Abraham, Gen. xii. 3. That in his seed, that is in Christ, not only the nation of the Jews that should come of him should be blessed, but all nations; and this commission is, as if the apostles were told now, that that is to be fulfilled, and the partition is taken down, as was laid to Abraham when the gospel was preached to him, Gal. iii. 8. and so as was promised them, that the blessing that was to come by Christ should not be confined to one nation, but should be extended to many, now accordingly, it is, fulfilled: we must, therefore, expound nations here, as it is in the first promise; but in that promise under all nations, must be understood children: otherwise we must say, that children have no right to the blessing by Christ, and that his purchase hath no influence on making any of them blessed: which is absurd. And if the blessing be derived to them by Christ, it must be derived to them as they are contained in that promise, and so as they are included under that collective
expression Nation, that being the great charter of their title, and if under that title the inward blessing be derived, why may not the external initiating seal and privilege? And certainly by this collective, it would seem that many more are to be admitted to baptism than to the Lord's supper, there being no such warrant given in such expressions for that as for this, children then must be included in it. By this commission all nations are to be taken in as the Jews word formerly, for by this the Jewish privilege is not lessened, but the partition is declared to be removed, and other nations with them to be admitted to share of these privileges, which the Jewish nation formerly did peculiarly enjoy; but that extended to children. This therefore must also do for: If by this commission one might baptize a whole nation and end church them, then must the children be so also; for the nation were a baptized nation, if children were not so; but the former hath been formerly charged, that this doth warand ministers as they are called; to preach to any nation, and, upon their submission to the gospel, to baptize them also; and although the effect followed not always, yet upon supposition that it do, this is a warrant, as hath been said.

Lastly, if all disciples ought to be baptized, and if such who are capable to be church members ought to be sealed, and that by virtue of this commission then ought children to be sealed; these two are knit together, disciple them, as the word is, and baptize them; and none can deny this consequence, but children of believing parents are disciples, and are capable to be church-members: This ariseth from what hath been said, this; It a nation may be enchurch'd to God; then children are capable to be church members; children being a prime part of a nation; as hath been said; but a nation may be the Lord's, and a church and disciples to him, therefore may children be so also; and therefore ought to be baptized.

Concerning the constituting of true churches by reformation out of such as have been corrupt.

THIRDLY, from this it followeth, that a people, or persons, renouncing the abomination of Antichrist, and accepting of, and submitting to the truth and ordinances of the gospel, doth ipso facto constitute them churches of Christ, or members thereof, and is sufficient as to essentials, to make them to be accounted so. This is clear here: For, that these nations do become the Lord's, doth say, that they are churches to him, yet is there no other way conceivable, how they become his, but that the witnesses are taken up to heaven, and publick preaching is again restored, the temple is opened, and the ark of the testimony is made visible, all which, doth suppose a peoples quitting of Antichrist's way, and be taking them to Christ's, upon which they are so accounted, as is said. It is a great question to men, how they can be true churches that have arisen as it were, out of Antichrist's dominion, without any accurate constituting of them as to the members thereof? Allo some are ready to think all the reformed churches to be as no churches, because they are the members which they profess, have been derived from Antichrist; whereupon they are brought to look upon the world as having no church in it, and to be put to wait and seek for some new manifestation, as we may gather from Saltmarsh his description of the Seekers smoke of the temple. And indeed if we begin to dispute this principle, whether the reformed churches be true churches, there can be no guard against this: For, if they be not churches, there are none indeed in the world; and if there be none in the world, we cannot expect that a new church shall be begotten, except it be by some extraordinary mean, whereof yet there is no warrant, in the least, from the word; beside, that the church of Christ is to endure here on earth to the end of the world, and the gates of hell is not to prevail against her. Now, this is the very place where that event is foretold of constituting new churches out of
Antichrist's dominions; and therefore it cannot be
untold to enquire how this same is accomplished.

Concerning this, we permit. First, That there is a
certain, way of entering, or being admitted to the
church, i.e., by conversion; that is, when one, simply
without the church, is by the power of God accom-
plying ordinances, made to submit to the gospel.
Of such we have many examples in the history of
the acts of the apostles. A second, is, by birth-right;
this is the privilege which church members, children
have. Thirdly, There is an admission of members
for constituting a church, not simply of these that
are without, but of corrupt members who pretend
to be within, such was the re-establishing of the
church of Israel after their defections, when indeed
the people had fallen to heathenish idolatry, and
it may be, for many, years continued in it, yet was
their re-admission to the use of ordinances and privi-
edges of visible members far otherwise than than
the admission of heathens, supposing them to have renounced their idolatry. The second of these
we have nothing to do with, therefore we lay it aside.

Secondly, We permit, that there is great odds be-
tween the manner of constituting to lay, to a church,
or a church-member, out of a corrupt declined church,
and the constituting of a church, or member of such,
as simply without. Neither is there, such exclud-
els to be required in the search of these particular
members, nor many things to be performed for their
accomplishing of their membership in the former case,
as in the latter. This is clear, by considering, First,
The example of the Jews formerly mentioned: that was a very different thing to them, to admit declined
members in respect of others that were without. Sec-
ondly, The one was under the initiative sacrament,
for, their circumcision was never questioned, which
the other cannot plead. Thirdly, There is this rea-
ton, because God having still a visible church as
a mother, though not conspicuous, that in every time,
or in every place, there can no Christian be conceived
to be pure in essentials, but must be supposed to be
of her issued.

Thirdly, In sum, we say, That for constituting a
church, or persons to be true churches, or to be true
members of churches, out of Antichrist's kingdom,
there needeth no more but a publick dilating of his
abominations, and erecting of the ordinances of Christ;
with a professed subjection, thereto, according to the
gospel; and that as to the essentials of a church, this
is sufficient, though it may be there may be still some
defects which yet do not mar the truth of the being of
such a church. For making out of which, we offer
these considerations.

The first, is, What might constitute a true church,
or a member thereof, after defection and corruption
in the church of Israel, or after Antiochus's abomi-
nations, that might be sufficient to constitute a true
church after the defections and corruptions of Anti-
christ; but renouncing of former errors, erecting again
of the ordinances, and professed subjection to them,
was enough then. Therefore it ought to be so now.
There can be no question of the minor, but that this
was sufficient amongst the Jews, any who readeth
the reformation that followed the defections under
Ahaz, Manasseh, and others, will be abundantly con-
vinced of this. For Hezekiah opened the temple
which his father had shut, erected again the public
ordinances to which the people submitted. If it be
doubted, if that will follow in our case, these things
will confirm the consequence; First, The unity of
the church, catholic, visible, they and we being one
church, it may well therefore be argued from the ex-
ample of the one to the other, as what made them one
church, will make us one church, and so what doth
make them a church, must also have that same weight
with us. Secondly, The allusion to the manner of
the Old Testament is toplain in this place, that it
doth both confirm and illustrate this same: It doth
confirm it, in that it expresseth how the kingdom of the
earth became the Lord's, in the last verse, and it say-
eth, 'The temple of God was opened in heaven, and
there was seen in his temple the ark of his testament,
&c.' Which words allude to that defection of Ahaz, 2
Chron. xxx, where the temple was shut, the ark of the
testimony was not seen until the days of Hezekiah, who opened the temple and made the ark in due manner to be visible and the work to be brought to publick, whereby the face of the visible church was recovered; and so this remarkable event, is illustrated by this, that so the ordinances shall be obscured, by many nations during Antichrist’s height, as the temple was shut in Ahas time, yet shall these clouds be blown away, and light be brought forth to nations by a public profession of the gospel, whereby they shall become visible churches to the Lord. This argument is from the very scope of the place.

Secondly, Consider if renouncing of Antichrist’s gross abominations, and a separate adhering to the truth of the gospel, with a subjection thereto, was enough to constitute a true member of the visible church while Antichristian darkness was at its height. Then after reformation that is sufficient to constitute a true church, or a true member thereof; but the former is true, viz. there was no more to constitute a true member of the visible church during Antichrist’s height. Therefore &c. The first cannot be denied, for what must be sufficient then, must be sufficient now, seeing it is still this same church, this same woman, and the same door of entering: And to deny this, would say, that Christ’s visible church during that time, was not constitute rightly as to her essentials, and so upon the matter, was none at all. Neither can the second proposition be denied. For the woman, the church, but fleeth from this abomination, and de facto what more can be alleged during that time? Beside this is certain, that any bred and born in popery, who did afterward receive the gospel, and renounce those former errors, such were to be accounted members of the visible church of Christ, and not of Antichrist: and this

Thirdly, Consider such nations and churches as having submitted to the gospel, must either the churches as having renounced Antichrist in profession and having submitted to the gospel, must either the churches of Christ or they must belong to Antichrist, or to be accounted without as heathens; but neither of their last two can be said. Ergo &c. To say that they are

fit matter or materials for building of a church, will not satisfy: For 1. The Scripture doth not speak of fit materials among baptized persons, so as to contradict with them from the visible church. 2. This prophesy faith, that such as in this manner separate from Antichrist, shall not only befit materials to make a church to the Lord, but they shall be his churches defector. If they have had ordinances and officers for many years, and have begotten children to the Lord by them, then there must be more than a matter of a church: for these are the privileges and blessings wherewith his true church is privileged; and, none bring forth seed to him but their. And 4. It the better matter, and that as contradistinct from churches. Then it will at once strike at all the churches of Christ these many years, and put us joint with the seekers in their hopeles expectation of a new church.

Fourthly, Consider that all nations and persons so reforming after that defection, do actually become members of the visible church, which formerly was more latent; for they become one in hating the whore, one in acknowledging the truth, one in submitting to the same ordinances. And therefore what reason can there be to account them no churches seeing the by these characters hath been justly accounted the church of Christ.

Fifthly, The consideration of this prophesy to be fulfilled in the reformation that hath been these hundred years past, will strongly conclude, that these reformed churches must be true churches, though it may be that several of them be in many things defective; for, if by this prophesy it be clear, that the event that followeth Antichrist’s height must constitute true churches, and a kingdom to Christ after a more conspicuous and visible manner than formerly: And if it be true, that this reformation which hath come into the world in the generation last past, is the very fulfilling of this prophesy, and the very event foretold here. Then it cannot but follow, that this reformation must be acknowledged to have brought true visible churches into the world. Otherwise the truth of this prophesy will be put in question. Now

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we suppute, that by what hath been laid of this in the former Lectures, that both the former will be seen to be true. Therefore this must necessarily follow: for this reformation is either what is prophesied of here, or it is some other thing; but it can be applicable to no other thing. And if it can be applicable to no other thing, then these great events must be understood to carry along with them the visible kingdom of Christ, and the event must be answered to, what is foretold; and if it were not so, there were no such ground of a song, as is here instited upon. This argument from the event of prophecy being fulfilled even as the Jews that lived under the second temple were to account that dispensation to be the fulfilling of the many prophecies that went before, although many were not fully satisfied in their expectation, and no question, several things were defective, though the essentials were there.

LECTURE I.

CHAP. XII.

Verle 1. And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

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

3. And there appeared another wonder in heaven, and behold a great red dragon, having ten horns, and seven heads; and his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child, as soon as it was born.

4. And she brought forth a man-child, who was to rule

Tt 2
Observe, That in this vision the principal scene is to point out Antichrist in the chief periods of the line, reign and ruin, but especially the former two; wherefore these are most intimated in the scope of the whole book, and almost all the explicatory prophesies agree here, and that other, chap. xvi. xxi. xxvii. xvi. are spun upon that: God thereby middling to bid churches between his spoule and the whole therefore other events are less touched: and not so to be pursued in the exposition.

If it be questioned, why these things are repeated? Answ. It is not usual for prophetical visions to be delivered, as in Pharaoh’s dreams, Gen. xxii. 23, and Daniel’s visions, and Joseph’s dreams; and all there are two reasons of it, 1. For confirmation of the truth of the thing, as Joseph said to Pharaoh, verse 22. 2. For further explication and clearing the same thing, both which agree well here.

The reason of the interlacing of the explication here would also be observed, 1. That it cometh in well on the back of the xi. chapter where two things were shortl-y hinted, viz. Concerning the beast, which was to destroy the witnesses. And, 2. Their persecution and prophecy, 1260 days, both which were but named there; here they are much cleared in their forerunners, and other circumstances. 2. It is feasonably premitt-ed to the vision of the seven vials, which bringeth the overthow of the beast, which certainly could not be well understood, did not this express description of the beast precede.

It influenath, that now, as the seventh trumpets blowing, this prophecy that concerneth Antichrist will become more clear to the church in that time, whereas it is subjoined here, as also to give together general view of the church, and of the beast in two distinct representations, the one more general, which is put as the other, more particular, which followeth.

The altering of the manner of expressing this vision which differeth from the two divisions that go before, and that which followeth in the seven vials, is not to be passed. It is expressely done, not only in receiving of that which in other types is expressed, but that all the series of seals, trumpets, and vials, may be kept unconfounded. Therefore here, where he breaketh off the series which he had formerly continued, he doth change his ordinary way of expressing by severing and types of, that kind, till he come again to take up the series where he left, which is done by the vials, chap. xv. and xvi., where he doth again proceed, as formerly he had done, till he carry the matter to the end, and then altereth again, chap. xvii. 1 &c., when he explicateth that vision of vials, as he had done in this.

For understanding of this chapter, Observe, 1. That it is setth forth the churches first trials from the beginning till Antichrist’s public appearing, and to contemplate with the prophecy of the seals, and the first, four trumpets, and therefore it is to be divided again in two main battles of the church suitably to the matter and time thereof, as will after appear.

Observe 2. That which is spoken of the dragon’s watching the woman and child, verse 4: and his way, verse 7: and the woman’s flight, verse 6, which is again repeated, verse 14: doth not point out to two several battles of the church, but the same one, trial and event, which is, First, Summarily, and by anticipation, set down, and thereafter more particularly resumed and described, so that that war of the dragon’s with Michael, is the same with his watching of the woman, and his seeking to destroy the man-child; and that flight, verse 6, is that same with what is set down, verse 14: otherwise it would have been inexplicably difficult to shew two successive flights of the same continuance, how she returned, or when, and how she did flee, verse 6: when, yet wings are, but given her, verse 14. &c. These are all obviated by laying that what is but shortly and in the general hinted at, first, is afterward more fully explicated. And considering the time of the continuance of both and other circumstances, it doth make this unquestionable, as the exposition will clear.

Concerning the scope of the first part of the chapter, which is to verse 13. We are to observe, That
it is to, shew the first sufferings of the Christian church, and the devil's seeking to destroy her head, which is Christ, mythical, with her deliverance therefrom. And we are not to understand it of Christ's personal being, brought into the world, and the persecutions that followed him, and that neither considered as for having Mary for his natural mother, the church, of the Jews for his mythical; neither of which can be understood here by the woman thus described as he personally considered is not to be understood by the child. For, 1. That which is here, is prophetic and revealing some new thing to come to the church. Now both these applications were before this time already passed, and plainly and historically set down in the gospel. And therefore, it is not to be thought that these are here again under such dark expressions repeated. 2. This war is of the same parties, and to the same scope, with that which followed, viz., the devil's casting of a flood out of his mouth, &c. The woman here and there is one, and considered as such, and seeing that these events afterward mentioned, and what is spoken of the woman fleeing to the wilderness, &c., can neither be applied to Mary, nor to the church of the Jews, but must be applied to the gospel church and its troubles that contemnate with Antichrist's dominion, that falleth within the same time; therefore this first part must be understood of the same church and her trials which precede that time.

Besides that this glorious description, holding forth a church in opposition to the former Jewish temple ceremonies, cannot well be otherwise applied to both of the other two.

This child here is not to be understood of Christ personally because they are expressly said to be birth, verse 10, and such as overcome by the blood of the Lamb, verse 11, and the woman's seed that have the testimony of Jesus, verse 17, and are expressly distinguished from Jesus the Lamb, and from Michael, verse 7, who is their captain. Besides, the bringing forth of this man-child hath outward peace following thereupon in the church, which Christ's birth had not. Therefore the many declarations concerning the blessed virgin Mary, which are heaped up by some popish writers upon this place, are most impertinent, groundless, and ridiculous. Yet 4. This description of the church's infancy, is let down with special allusion to the manner of our Lord Jesus Christ the head, his coming into the world. As he was a child, born of a woman, in many outward wants, so are his people brought forth in many trials. As he was watched to destroy him, so was he born, so doth the devil by other pernicious instruments watch the church to crush her seed immediately after her birth, as it were, and in their infancy even as Pharaoh sought to destroy the Jewish male children, Exod. i. 23. For as Christ was born, and perfected till he had finished the work committed to him, notwithstanding all the enemies' malice and craft. So shall it be with the churches' seed. As he immediately after his birth, was purposed, made to flee, and carried to Egypt, so shall it be with the gospel church, who should be made to flee immediately after the first delivery. This allusion is the more probable, if we consider that the time of Christ's being in Egypt will be found to be about three years and a half, which is here the time of the churches' wilderness condition, for he was born in the thirty year of Herod's reign. He did not flee immediately, as appeareth by Mary's continuing till her purification, Luke ii. and by Herod's killing the young children, of, about two years old, Matth. ii, and he returned from Egypt immediately after Herod's death who reigned full thirty four years whereby the suitableness of this time may be gathered. And Lastly, As Herod vented his malice upon the children of Bethlehem, where Christ was born, after his escape, so doth the devil here, vent his malice upon the churches after her deliverance.

We come to speak of the first part of this chapter, which containeth the churches first war with the dragon, not but the dragon fighteth also under Antichrist but more covertly, and in another shape, there more
Three more particular to be expressed, ver. 12. The first by the blood of the Lamb, that is, the garment. The second, the word of the testimony, that is the crown. Thirdly, They cared not for their lives, and loved them unto death, that is the trampling of the moon under their feet, or undervaluing temporal things. For the life is most cared for, as Job ii. 4. Skin for skin, yea, all that a man hath, will be given for his life.

The third part of the description is ver. 2. In her travailing and crying, expressing two things. 1. A fruitful condition of the church in this beauty, so travailing, and bringing forth that signifies in scripture, and is well applied to the gospel church which is a mother, Isa. vi. 1. Gal. iv. 19, with 26, 27: 2. And although it doth signify a fruitful condition, yet also it is a sorrowful and afflicted condition, as ye know the travailing of a woman ordinarily holdeth forth, and Christ calleth it John xvi. 21. Forow or pain, till the child be brought forth. In a word, this primitive church is pure, fruitful, and afflicted, as her crying importeth; with great pains do ministers begin, Gal. iv. 19, and with great hazard is the profession of Christianity owned, and great wrestling hath the church in prayer to God and sufferings from men. To be rid of this sorrowful condition, ere the get free of it.

The enemy pursuing, is described ver. 3 and 4. In four, or five particulars; and it is called, as the former, a great sign or wonder, represented to John in heaven, because great things were signified by thee, here the parties are exceeding unequal, the woman, the enemy is a dragon; some say, there is an utter antipathy between men and dragons, whereas other ravenous creatures for their destitute men, these for delight do it, and wherein man doth resemble the dragons and serpents, however it is a most ravenous beast by which is represented in scripture, sometimes the devil, sometimes some great persecutor, acted by the devil the supreme commander, for was Pharaoh, he was the first oppressor of the Christian church, both come in here, the devil first

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that is clear ver 9, when the Roman empire finitely instrumental in perfecting Christians, that appeared by the description of the dragon's shape, he had seven heads and ten horns, with seven heads, chap xvii. are clearly to be expressed seven hills, and seven kings, or sorts of governments : and the ten horns to be ten kings, which were to arise out of the ruins of the empire ; they had not then received power, chap xvii. Therefore they have not here crowns, as chap xiii. and expressly the is, ver 10, of that chapter called the city which reigneth over the kings of the earth, at that time the devil's chief and the Roman empire or emperor his deputy in this for the devil acteth not immediately, yet while he doth by instruments, is attributed to him, as chap xv. 16. This is a great dragon to shew his power, red to express his cruelty, and having seven heads and ten horns, to express him who especially is instrumental in exercising that cruelty, the Roman emperor, or, like Pharaoh, who is called a dragon, Psal cxlv. 15. Isa. xxvii. 1. Ezek xxxix. 3. Ver 4. His carriage is set out in two things.

He hath a tail, that is, power, and flatteries to seduce with temporal allurements, and by these twofold allurements, he prevaleth to draw ministers, and others, who ought to be lights from their heavenly posture, and earthly subjection. This alludeth also to Dan viii. 10. where the casting down of the faints is expressed to.

2. His other practice, is to wait for the child to destroy all professing Christians, that bear Christ's name, and to keep them that they should never walk in any outward or comfortable condition, as Philip did to the children of Israel, and Herod to Christ seeking to destroy them immediately at their birth, so that none should founder be a professing Christian, but he was liable to the hazard of the dragon's laws. This now is an unequal encounter ; yet behold the event is happy; the child is born and kept safe, and the woman fleeth; how this came to pass, that a weak woman and a child, are kept from a watching cruel dragon, is afterward cleared, viz. by Melchisedech fighting and taking her part. Ver 5. The event hath three steps. 1. The women's delivery and the child's description. 2. The child's exaltation, 3. The woman's flight. 6. by this delivery, in general, I let you not only, her bringing forth of believers, or professed, but such a delivery as one bringing forth a man child to a good child ; have, John vi. 21. a comfortable delivery, and which, in place of crying, gave her a song afterward, as ver 10, for the bad children before had not their pains, taken from them, and was past, to bring forth without the enemies watching. The child is described most for her comfort, and with respect to our Lord Jesus Christ, who is mystical Christ, i. Cor. xii. ver 2. who in his members is brought to a flourishing condition, and his church set at liberty from perdition, and the remnant exalted to heaven to an honourable condition, from which Lucifer is said to fall. 12. xiv. ver 12. This shortly is fulfilled, when heathen persecution for three hundred years, had prevailed, Christians were advanced, and made emperors, and Christanity was establisht by a law. That thus the delivery, child and heaven to which he is taken, arc to be understood, will appear in these.

This is the delivery which is the ground and subject of this song, ver 18. Now, salvation and the kingdom of our God, &c. That is a full evidence of God's reigning, delivering them from these perjuries, and giving them liberty, but that is this delivery, such as is the child's taking to heaven as the devil's casting from heaven. For these are conjoined, but that is the spoiling of him, the authority of the emperors which he abused before, now he hath not the throne, as in the church of Pergamus, chap. ii. ver. 13. But laws, and authority are for Christians, chap. 13. It is as the witnesses were taken to heaven, chap. 11. 12. That was, by a public, authorized, church condition, and state after Antichrist's persecution, to bring in religion authority, which is established, which never was, before; and Christians exulted, after heathen persecution is over, and seeing it is usual to the scripture to call magistrates
readlier are no sooner promtoted, but she is in a wilderens condition, as it were decaying and declining much from that beauty and pure glory and visibility she was into before, a sad thing that the children prosperity often banisheth the mother, and obscureth her beauty, field hath great ests, and temporal prosperity, zeal and self denying dwell long together; and it is the last, and not the first, wherein her native beauty doth confit.

This consideration of this verse we leave till verse 13. Only now by fleeing we are not to understand a local mutation of this church from one place to another, but from this for a decay of the former beauty of it, and whereas in Rome, and other places, glorious churches before, and the bishops were martyrs, as all in Rome were before Sylvester and Constantine's time: Now that is by degrees vailed by pride, pomp, hypocrisy, heathenish and Antichristian dressings, that the few that remained in true church, are as it were chap. 11. verse 1. closed up in a secret corner of the temple, while the multitude possessed the court; that viz. the temple is called the place prepared of God, while the whole are swollen with pride, traditions and superfluous inventions. And to the prophets prophesying, and the churches staying in the wilderens to be fed are of equal duration, 1260 days, which verse being so near subjoined to the former giveth a clear hint at the sum of the second state of the church, viz. that which was latent, and when it beginneth, even when the other endeth.

Two things remain to be cleared; 1. Why this beast here under the dragon hath the crowns on his head, and on his horns, and that beast chap. 13. verse 1. hath the crowns on his horns, not on the heads. The reason is, because when the Roman empire was heathen, and under that nation persecuted the church, the seat of the beast, Rome, had the royal imperial dignity, and these ten kingdoms were then provinces subject to her, as appeareth chap xvi. These ten were but to get royal independent dignity, but when the empire turned slaves to Antichrift about the year 606. And after the case is altered, Rome is de-
nude of the royal authority, which she had, and the provinces are now, by the empire, decayed to be kingdoms, though in this condition depend still on Antichrist, as formerly, they were united under the dragon. Why doth the dragon now but stir the woman's seed, and after, in the second, once he feteth on the woman, the mother to have her Answ. In these three wars of the dragon we will find a difference. He seeketh to destroy all, he seeketh to destroy the son, and doth out a flood against the mother, and his answer is turned against her when the child, escapheth. When the woman escapheth, though the seed which the child did not, which maketh it appear that this flying rather boldeth out a change upon her, her churches, qualifications, than of her local residence, then ye shall see, he feteth himself, nor against the child, but, against all the seed, in the first, but against such as keepeth the commandments of God. The reasons are: 1. Because the persecutors look to all sorts of professors indifferently, and went cruelty on them. Hence, Arians would sometimes be put to suffer with orthodox Christians, and by Arians, the Novatians, as well as others, they know not to make difference, they hate to the very name. 2. Because the heathen persecutors thought that the readiest way of destroying the church was to destroy her members in whom was subsisted, and that they being undone, consequently so would she be. Therefore, 1. The devil beginneth with murdering bodies to undo the church in her members, and when that faileth, he feteth the mother to poison the members or children by corrupting her as one, intending the destruction of a child, would poison the nurse. This is not done by direct hatred at the name and profession of Christianity now in request, but by counterfeiting and corrupting Christianity, that he may once after the true beauty and wholeness of the ordinaces of the church, which is the mother, and he is like a child which stabs, these breasts will not be lively. To effectuate this, he maketh a rope, not of cotton, but of corrupt teachers that he cleweleth out, not of this,
Michael is general on the woman's side; we take it to be Christ, who is commander and leader, Isa. lv. 4, and captain. Heb. ii. It is like he is also mentioned, Dan. xii. to which this alludeth. His soldiers are both his angels, properly taken, for Heb. i. They are ministering spirits for the good of the heirs of salvation, and are also at our Lord Jesus' command, and also his members in the church militant, especially his ministers who did fight on Michael's side. For ver. 11. They are such who overcome by the Lamb's blood, their own sufferings, and his word, which agree not to angels properly called. Thus Christ and his followers make on one side, for all the armies in heaven follow him, Rev. xix. on the other side is the dragon and his angels, he wanteth not such as take orders from him. We understand hereby also not only spirits, but wicked men, emperors, judges, soldiers, &c. who are afterward laid to be with him cast out of authority and respect; that is in allusion to the devil's casting out of heaven. Here is infused some order amongst the devils, whereof there are many legions, to persecute their design: and although all be spirits and devils, yet may there be a among them an order, some higher, some lower; some leading, others giving obedience, all concurring for supporting their work and kingdom of darkness without which Christ's faith their kingdom would not stand; which order if it may be called so, may stand till the last judgment when there shall be no more work for devils of this kind, and it may be continued in some respect, as it serveth to promote God's design of punishing the reprobates in which they are someway God's executioner.

If any ask how these parties to different did fight? Answ. The dragon their pursuer he fought, 1. By edicts, condemning and inhibiting Christianity: 2. By violence, fire, sword, and all sort of tortures, purging them that piose left it. 3. By degrading them from places of respect, spoiling of their goods, banishing them and leaving them obnoxious to all wrong, and injustice without protection. 4. By cruel calamities, lies and aspersions made and put upon Christians.
and on their meetings and religion, as the most vile creatures for adulteries, gluttonies, seditions, &c. As may be seen in the apologies written for Christian defence, and many other ways he pursueth his old enmity.

Michael again and his angels fought, 1. By the clear and powerful preaching of the gospel, that two edged sword that goeth out of his mouth, whereby Satan's kingdom was exceedingly shaken. 2. By publick apologies and defences written for Christianity and Christians by Aristides Quadratus, Justin Martyr, Tertullian, Cyprian, Melito, &c. Whereby the eminency of many emperors and hot persecution was somewhat abated, as is to be seen in the third seal. 3. By patient and cheerful suffering, verse 11. Thereby giving a great defeat to him, when God furnished his servants, so that on lookers would be forced to yield to that way. 4. They fought by their prayers, whereby notable effects for help were obtained; and by their holy conversations, whereby the enemies were often convinced of their innocency: and beside these, Michael fought by filling their hands with other wars, sometime stirring some up within, sometime some without, so that diverted them, as the Philistines did Saul from David; sometime Michael fought also by visible terrors, when Aurelianus had subscribed the decree by a terrible thunder he was to stricken with terror, as presently to revoke it, and stay the persecution ere it began; he fought evidently also by taking vengeance almost on all the bloody persecuters, as Nero, Domitian, Diocletian, &c. At last also, by raising and stirring up Christian emperors, and to putting arms in Christians hands whereby they were employed by him to execute vengeance on heathen worshipers, and their gods, as in Constantine's time, where this first battle was ended, and the child taken up to heaven.

Thus have we heard the battle in its parties, now see it further explained in its event; which is set forth 1. By narration, verse 8. and 9. 2. By way of long and congratulation, verse 10, 11, and 12. 3. And 4. The narration is more dark and figurative expressions, the long or poetical congratulation is more plain.
of his throne in idolatry and temples he is cast down and put to contempt, as the earth is sometimes taken: 2. In respect of civil authority, he is cast from that to be among the common sort, the supreme magistracy being pulled out of his hand whereby he was laid to have the throne. 3. As the earth is opposed to the church of Christ, as well as to a church-state he was put from treading on her, and making her the seat of his war professedly as before, he was now restrained from raging at his pleasure there, though not altogether; he doth not now openly on the throne reign but is cast down, as it were amongst commoners, to endeavour by subtlety what before he etayed openly: like a serpent now he is put to creep with his wiles which follows after, for his spewing out of her refines after the woman, and his reigning, as it were by his lieutenant, faith he was not cast out of the church simply, but in respect of what he was formerly, after this he is necessitated to take a more indirect under-hand way.

The dragon is described by some properties, expressed in his names. 1. That old serpent, for futility a serpent, Gen. iii. yea, old, as not having begun to deceive then, but now of great experience in that trade, he is an old deceiver. 2. Devil, a calumniator, tearing folks with reproaches and flanders, whereof that time was full, thus he slandereth Christians before others. 3. Satan, that is, an adversary or accuser; this looketh mainly to him, as a traducer and accuser of the godly before God's bar and justice, as he did Job, chap. i. This expresses his serpentine nature, who is in himself deceitful, and the mischievous effect of it to them, who trust him, as our first parents did, they are deceived. Thus the devil is described as a serpent, to tempt and beguile the world, a devil, to slander and pierce through innocents with calumnies, and Satan, to traduce men to God, and God's to men, Zech. iii. all agree well to him. Again his angels were cast out with him: wo to them, that stand and fall with the devil. In a word, his special instruments, idolatrous priests, and cruel heathen persecutors, all they are cast down together, as he wants.

eth supreme honour in civil and ecclesiastic dignity to as he formerly enjoyed it, so do they want their inferior dignities and places. When wicked great men are cast down, many under instruments ruin them. The allusion is as we laid, to Satan's casting from heaven, that kept not his habitation, 1. Peter vi. and to Lucifer, Isa. xiv. holding forth, that now by this victory not only the great agent of the devil, the supreme commander, but his under-officers were also pinched and brought low.

The long followeth, in congratulatory way expressing the same thing in plain terms without figures, 1. The victory is laid down, ver. io. 2. The mean or way whereby they attained it or their weapons, ver. 11. 3. The use or effects of it, both to heaven and earth.

This delivery is so notable, that it is and shall be the ground of a long in the church, whereby both the greatness of it and the certainty of it is expressed, and the churches duty also: the former events are two ways expressed: the first, ver. 5. the child's exalting, is expounded to be the coming of salvation, that is, deliverance from that perfected condition, which they had been so long praying for. 2. Strength that is the evidencing of God's strength in bringing the church through, and giving her who was weak strength to bring forth. 3. The kingdom of our God, as chap. xi. 15. It is the magnifying of his kingdom, and declaring him to be a king; which though really yet was it not so known in the world before. 4. The power of his Christ, that is his taking to himself power, and reigning, as chap. xi. 15. 17. which is called chap. vi. The day of his wrath: Christ who in the world's eyes was thought little of, and weak before this now his power ketheth, and enemies are made to say, he is a great God, as was cleared on chap. vi. ult.

The second effect of the devil's casting to the earth from heaven is expressed in that he is cast down, that is, dethroned, put from the visible kingdom and authority which he had when the world's authority is countenanced him. Now these are upon
the Lord's side; and the kingdom is his, when this accruer, whereby formerly we spoke, ver. ix. who inconstantly purged, the godly is put quit out of respect, be what he was in, and Christianity brought in reject, Psal. xxii. 28: these words being plain, and the scope being to frame the former delivery in a ground of praise, there is a clear key here to open all this vision: for, what was casting from heaven, is here casting down, or degrading.

This xi. ver. holdeth forth the weapons, 1. Faith in Christ's blood, whereby all these accusations were repelled as with a shield, Eph. vi. and being he died, who can lay anything to their charge? Rom. viii. 34: They are saved before God through his righteousness, that is the ground of their victory: He is called the Lamb in reference to the sacrifices, and pointeth out this to be the effect of his own offering up of himself; all the saints victories flow from this. 2. The word of their testimony, is their redemptive adherence to their profession, and their confession of that truth, as chap. vi. 6. called, Rom. xi.: Confession unto righteousness with the mouth, which testimony, in despite of torments, exceeding defeateth the devil. A clear and full testimony is an excellent ornament to Christianity and giveth a special charge and defeat to the devil. What a testimony is we shew in the fifth feal, chap. vi. which is contemporary with this; this is not only really to be found within, but in appearance and profession to be so also before men. The third weapon is, suffering, they loved not their lives, that is, when a testimony were called for, they cared not for their life, as Paul said Acts xxi. It was not dear to them, and they were not swayed with the consideration of suffering. This may appear. 1. By their joyful suffering of the most cruel death. 2. By their resuming delivery at the most seeming, easy rate, as was marked before, chap. vi. 5. seal; so that as it is in Plinius, the apostles, they thought it needless to seek to punish those who more willingly offered themselves, and more cheerfully suffered, than any should pursue them.

The last part of the song, ver. 12, hath two things in it poetically setting out. 1. The happy condition of the godly, who are called dwellers in heaven, because their conversation is there. 2. The miserable condition of earthly minded professors, or those who were without the church; the one might rejoice, for they had a present delivery; the other hath a wo coming to them, or a lamentation or alas pronounced for them because this succeeding trial would destroy more foul than the other did bodies, from two causes, 1. The devil was come down to them, having no hopes of success against the steadfast seed, he was now to take another way that should prevail against many, as rotten professors: or being driven from the authority of the empire, he would rage more amongst, and against other heathenish people, both within and without the empire. 2. He hath great wrath; though his power was broken, yet his enmity was no quite abated: but rather irritated and stirred: and therefore is added, because he saw his kingdom in the world, wherein for a long time he had kept preeminence, was begun to fall, which would by this party be brought to nought. He took this for an alarm of his final ruin and restraint within the pit, which he knoweth is abiding him, and ere long in respect of eternity, or that time he had before he was to get that sentence executed on him, so that the world had no ground to be secure: and it may be, that what is spoken of the earth's drinking up the flood, which was by him intended to destroy the woman, is the accidental effect or consequent wherein this is fulfilled. It is like that word, Matth. xviii. 7. go unto the world, because of offences: for the great weight of all these, which he now multiplieth, falleth upon the poor earthly professors, that make no conscience of watching against them, for the churches flying, which followeth, hath safety with it to those who are his true seed, but it is a wo to the earth, from whom the beast because then the devil hath all left to him without that public opposition that a standing church made to him. It is no little mercy, when there is a public church state, and no little curfe when the is not discernable. Hence Observe,
1. When the church seemeth weakest, like a poor woman travelling, and enemies seem strongest, like a great red dragon, even then the church is strong and hath more for her than against her, if she saw them as the prophet saith to his servant, 2 Kings vi. 16. 2. In the churches’ weakest time the lioneth no battle, and the devil in his strongest time never prevails: nay when his instruments are taking the blood of Christians, they are but pulling down their throne, and establishing Christ’s. Better be a single soldier on Christ’s side than a commander of a whole army against him.

3. See what sort of enemy the church hath to do with, and what cause she hath to watch. 4. From the long, observe the idlest conflicts of the people of God have joyful outgates, there is an excellent song here on the flattering of the dragon’s perfection, as chap. xi. before: and it is so in all the difficulties of believers, there is a delivery attending every one of them, a day after the darkest night, a fair sun-shine after every shower, a long eternity of joy, after a temporary affliction. Bear your trials better, and wait for an outgate when God shall be pleased to give it, and if he delay, think it not long; it is coming, when, or how, he knoweth, in whole hands are times and seasons, which is not for us to know.

LECTURE III.

Verse 13. And, when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

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

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

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

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.

This part of the chapter containeth a new trial of the church, which though it be obscure, yet these things are clear. 1. As that time thereof it doth succeed, and that immediately to her first trial, and her travelling under the heathenish persecution is over, and doth precede the open appearing of Antichrist, which followeth in the beginning of the next chapter: and therefore it must continue the history of the churches condition from Constantine’s coming to the empire, about the year 310 until the year 603 or thereby; which in the fifth trumpet, chap. g. was cleared to be the time of the discovery of Antichrist. 2. It is from this clear, that it must contemporaneously with the first four trumpets, chap. viii and so must in the event be the same. It is more shortly and generally set down here, because it was more largely instilled on in those, and because the scope of this vision is especially to describe Antichrist’s kingdom, which was more obscurely and shortly pointed at by the fifth trumpet, chap. g. and what followed thereon, chap. 11. And so the scope of this part, is to continue the series of the churches condition between her open sufferings under the dragon and heathen persecutors, and the open appearing of the beast or Antichrist. For though that be the main scope of this vision, to let forth the beast’s kingdom; yet because that did not immediately succeed the former, and the churches declining was not instantly at its height, and the devil was never idle; therefore here is shown an intervening exercitium, whereby the devil assayed either utterly to undo her, or at least to make way for the beast’s advancement, which could not without foregoing preparation be expected to have such universal welcome in the world. And as John is the more Vol. II.
short in setting down this, so may we be in explication of it, having already spoken to it on chap. viii.

In the words, "1. The devil's design is laid down, verse 13. The churches safety is expressed, verse 14. A new means, used by him to pursue his design, is foretold, verse 15. 4. The churches preservation from that, and the mean thereof followeth, verse 16. And lastly, The devil's grand design which he in a great measure accomplishest in the following chapter, is hinted, verse 17. So that every verse hath a new material step of the churches exercise, wherein the devil's incessant malice on the one side, and the Lord's gracious care and foresight on the other, do in this context eminently appear.

The first is let forth, verse 13. in two, 1. The devil's design and work, He persecuted the woman which had brought forth the man-child: This differeth from what is spoken of, verse 4. although the same perfection also, in thee three, 1. In the object whom he persecuted; it is the woman which brought forth the man-child, whereas before it was the man-child itself, verse 4. The parties are, upon the matter, the same. But the church, considered in her complex nature, as an associated body, with ordinances of worship, sacraments, discipline or government, is called the woman, because she is such, the bringeth forth, and is a mother. Again, As she is considered in her particular members and professors they are said to be her children, so that the difference in this respect is, That formerly the devil endeavoured immediately to cut off all the professors of Christianity, by heathenish persecution, seeking to destroy the church in her members; but now he cannot do so, because there can be no church, Here again, Seeing that failed him, and he could no longer command men, 'to take the lives of particular Christians on that account, he doth not now war directly against them, but he seeketh to corrupt the church indirectly, that by overturning the ordinances in her, he might mar her former beauty. That she appeared in, verse 1. As a woman, with the sun. That so the being no woman, might be no mother, whereby indirectly he might gain his point in poisoning the seed. This is done by the awakening and spreading of schisms and heresies in the church, which though they do not directly strike against the being of Christians or particular professors, yet do the less strike against the life of Christianity in the purity and power of its ordinances, without which there can be no church, although men as men continue to live. Hence we gather the second and third difference, viz. in the instruments that he maketh use of, and in the manner of his pursuing this design, which is not violently and openly by heathen men who were without, as formerly he had done, but more subtilly and covertly by professing Christians, he endeavoureth this. He is now laid to perseute; not as if he had not formerly persecuted, but so as to make it, although he had altered his way in the former respects, yet was his design no less malicious in respect of himself, nor hurtful in respect of the church than the former was.

in 2. The occasion of this new heat against the church and the change of his former way, is set down. And when the dragon saw that he was cast unto the earth, which importeth, 1. The ground of his irritation, viz. the former fell which he had gotten: he is to be indefatigable an enemy, that having gotten one defeat, he doth and that the more incessantly endeavour to recover what was lost, which ought to make men the most vigilant, even when they seem to have the most advantage. 2. It sheweth the reason why he now seeketh the corrupting of the church, the mother, in this new subtle way, and doth not directly pursue the child, as he had done, because now by his former overthrow he found himself cast unto the earth, so that he could not have men directly to own his designs and to give him obedience as formerly, when the supreme magistrates were for him, 3. It sheweth the immediate connection of this his design and what followed thereupon with the churches former deliverance, so that no sooner doth he find himself disappointed of one mean but he doth assay another. By it be asked, how the former deliverance could be such ground of joy to the church, seeing
this doth follow upon it? Answ. 1. It was certainly great ground of praise and honour to God, and great ground of joy and rejoicing to the saints in itself; whatever effect accidently through Satan's malice and mens corruption might follow upon it; for by it the Lord eminently vindicated his name, truth and servants from former reproaches and oppressions, and give unto his church great freedom if it had been well improved. 2. Although the devil instantly began this new design, yet it was not at once brought to a height, and therefore it might be matter of rejoicing to the church, to have that interval which followed between the height of heathenish perdition and that of Antichrist's which was to come, beside other reasons given in the close of the former lecture.

Verle 14. The church's safety is set forth in these circumstances. 1. In the mean by which she was preserved. To the woman were given two wings of a great eagle. This alludeth to the manner of God's bringing Israel out of Egypt, which is said to be as upon eagles wings, Exod. 19. 4. that is, a wonderful and speedy delivery, so that, the means used by the devil to hurt, were not able to reach his end. We take it to be the same which is mentioned, chap. vii. 1, 2, &c. of the Lord healing his elect against that coming storm, and the same chap. viii. 1. of his commanding to measure the temple; because 1. Both these relate to the same persons, viz. the true church. And 2. To the same time, viz. immediately, after heathenish perdition. And 3. To the same scope viz. the preservation of the Lord's own from these tempestuous storms or floods which by the trumpets were to come upon the visible church.

2. The place whereunto the woman is to flee, is mentioned, that she might flee into the wilderness. It is called her place, because verse 6. it was prepared of God for her, and doth set forth the Lord's sovereignty in ordering her safety, and by special providences carrying out the place of her securitie, as having appointed it for her long before the trial came. By wilderness we are not to conceive any particular place in any desert, but here is meant the Lord's tenth to the safety of his church in the midst of the confusions of the world, as if she were locally removed from all fellowship with them to a desert. More particularly it alludeth to the Lord's way of bringing the people of Israel out of Egypt were not brought into the land of Canaan, but for a long time lived in the wilderness, where they were freed from their former oppressions, and had much liberty to worship God publicly, which they had not in Egypt, yet wanted they not many trials, and through their corruptions many sins; so here is holden forth a wilderness state of the church, contemporary with, and suitable unto the prophets prophesying in sackcloth, which we may take up, particularly to confest in thele. 1. In a condition that is safe, as being now out of the way of hazard. 2. As in a great part latent and not discernable to the men of the world, as if she had been removed to some desert. 3. A comfortable and solitary outward condition, with which, although the true church was not immediately pinched after heathenish perdition, yet were the most faithful ever liable thereto in all the churches trials; and it came to an height under Antichrist, with whom this wilderness state doth connotorate. 4. It holdeth forth an eclipse of the visible and spiritual lustre and beauty of the church which doth not now shine amongst men as formerly it did, no more than if she were removed to a wilderness.

3. In this verse we have the Lord's care of her and provision for her during this time, she is not to flave there, and though now the world about her become a wilderness; yet she is nourished, that is 1. Hath spiritual food provided for her, and blessed of God to her, so that, when tradition, superstitution, idolatry, and that which cannot nourish, do abound amongst the generality of them who are called Christians, even when the hath the sincere milk of the word appointed for her, and that in such a way as the world knew not whence it came: in which there is an allusion to God's way of feeding the Israelites extraordinarily in the wilderness, and his providing for Elias by the ravens, when he durst not be seen.
in. Israel. 2. This that she is nourished, holdeth forth the Lord's kind manner of communicating this provision to his church in her frailty, so that although she be not feared as sometimes a stranger will do another, yet doth he nourish her as a mother or nurse do their fucking child. 3. It implieth the Lord's continuing of ministers with her, during that time, who would be for number and qualifications fitted for feeding of her: therefore verse 6. It is said, that he hath a place prepared of God, where they should feed her, &c. That is, the prophets mentioned in the former chapter.

4. The time of her stay, is for a time, and times, and half a time, that is, the same with that was mentioned, verse 6. and chap. xi. and in the following chapter. It is here repeated, 1. To shew the certainty of this event. 2. To shew that it is the same with that mentioned, verse 6. and contemporary with the of the same extent, chap. xi. and 12. And, 3. It is mentioned in these words with allusion to that of Dan. vii. 25. wherein the tyranny of Antiochus over the church of the Jews is expressed almost in the same terms; a time, that is one year; times; that is two years, and the dividing of a time there, sheweth some odd number of days; but here being half a time, it is to make it agreeable with the other reckonings of forty two months, three years, and an half; &c. In sum it is to shew, that while her prophets prophesy in sackcloth, and Antichrist posseth the utter court she is to be in the wilderness.

The end of this fleeing, is from the face of the serpent that is, to be preserved from his fury and rage, as if she had been conveyed out of sight.

To apply this of the churches fleeing more particularly, 1. We will find it the same thing, and belonging to the same time with that sealing, mentioned, chap vii. and that describing that is described in the former chapter; both which shew a low condition of the church in respect of the paucity of professors, her latenceness, and inconspicuousness as to the former beauty and visible protection, and the respect, protection and carefulness that is upon the Lord's side in reference to these few. Therefore, 2. By this fleeing of the woman's, we are not to understand any local mutation of the church, but a disappearing of the true church in respect of what she was; for the sealed ones continue under the form with the left, and are preferred from that, hurt chap xi. 4. not by any local transmigration from one place to another, but by God's secret protection and sealing; and the temple standeth there, even when it was measured for the Lord, chap. ix. 1. although by the addition of human inventions superstitions and ceremonies, and especially, by the swarms of locusts mentioned, chap. ix. who were so numerous in the utter court, that the temple and these few in it who yet retained the true altar, were scarce discernable, and that field of the church, which was pleasant before by their corruption is made like unto a wilderness, as to the spiritual beauty which formerly she enjoyed: and thus the church is laid to flee when by Antichrist's lying down on her, and overspread her, she doth not appear as formerly, but he and his followers who tread the utter court, are seen to fill the room where she was. And thus even Papists expound and apply this place, as we hinted at in the former chapter, illustrating it thus, that as now in England, the church is laid to flee, when she is overspread by Antichrist's lying down on her, and Antichrist is to be conceived to be her general outlying by the numberfulness of his followers, while as there shall be still, even in these several bounds over which he governeth, such a number of true catholicks as shall still make up a true church. And this, we conceive, being rightly applied to the corruption of the true Antichrist, is the very same thing mentioned here. 3. This inconspicuousness and latencies, is not any change on the persons who continue pr-
fesors of the true church, as Papists absurdly impute to us; but here the devil's delight being against the purity of ordinances and the church as considered complexly as a woman and mother, is in that respect that she is said especially to flee, because that although the persons continue still visible, yet the former purity of ordinances, truths of the Gospel and simple way of church-communion, which formerly made her conspicuous, is now made exceeding indiscernible, and she that respect were made to flee; so that now, partly through the multitude of corruptions, superstitions, &c., that infect the church, and partly through the fear of professors and hazard that there is openly to divest these, it become exceeding difficult to discern, purity of doctrine, and the simple way of worship, and these who had sincerely adhered thereto although such indeed continue still to be free from the corruptions of doctrine and superstitions of worship, and these who were infected therewith, but these last become so predominant over the face of the Christian world, that the former is conceived to be removed, and all are accounted to be of this one corrupt way, the harmony therein, is so general. And what the Papists plead for in the pretended universality of the Romish Catholic religion, is from this found to be in a great part truth, and to be acknowledged, for it being the very fulfilling of this prophecy. 4. We are not to conceive, that those who obscure the beauty of the church and are said to possess the utter court, are indeed persons simply extrinsic to the visible church, but extrinsic as to the corruptions, healing in, and infecting the generality of the members of the visible church, by whom the ordinances of doctrine, worship, and government are corrupted; which again have influence upon the corrupting of her members; this fleeing then of the woman's is an inward infection, whereby her former church-state is quite altered and turned to be another thing, as if she were not in the same place where she was, even as under the law, it is said of the Jews, that by their whoring from God and defections, the holy flesh passed from them, Jer. xi.

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... when they were and appeared to be unfitting to their federal relation to God, although they kept still the pretext thereof, so here, the church is said to flee from the generality of these that profess Christianity, when they become, by their corruptions, unfitted to it, even although they pretend still to a profession thereof, it being as inconsistent with the being of a pure church to alter and corrupt the purity of ordinances, as for one to continue in one place, and to flee from it, at the same time. This distinction between the woman, or pure profession of professors from these superadded corruptions and declining professors, is not so much or only to be gathered from a divided division and separation supposed to be between them in respect of place, or distinct profession, as if the true worshippers were in one place, and the declining church in another, without any external communion in any part of worship together, during this time; but in this especially that these true worshippers though living amongst the others, did yet keep themselves from these corruptions, and from communicating in them with those who were corrupted, at least in any such things as were inconsistent with the foundation, although in many accidental and circumstantial things, they might be enframed in the common course of the time, yet keeping still the foundation of essential truths and worship, whereby they continue to be true members of the church, and have the reality and power of the ordinances amongst them, although much obscured by the building of hay, stubble, &c., and such like thereupon; which may yet be consistent with their salvation, as we may gather from the fact of many worthy men, who wanted their accession to many superstitious ceremonies and practices who yet, by retaining the foundation of the gospel truths, cannot be denied to be true members of the church, and this failing of such, hath no little influence on the churches fleeing and bringing of her in respect of her church-state into this wilderness and latest condition, even as in the times of the Jews defections, and particularly, of that in the days of Ei...
jah, we will find many thousands continuing really to be true worshippers of the true God in things simply fundamental, and not bow the knee to Baal, or totally to partake of the common apostacy, although they may continue public communion in many things with the rest, and it is like, in every thing not to keep such distance with these defections, and profess the truth so as became them, as by their continuance in that kingdom, were the public pure worship of God was to discomfit, and by their being undiscernible even to Elijah, leemeth to manifeft, and in this case the Lord might feed and nourish them, by continuing some faithful ministers for their cause, as he had done some faithful prophets even in Israel, altho' they knew not who were benefited by them, or so much solid truth of his gospel in the midst of much superstitious and human invention, which being chosen by them, and separated from the poisonous additions might prove solid food by God's blessing to them, whereas others of that same society might starve, or poison themselves by their forbearance of the truth that was continued, and their drinking in of the errors and superstitions that were added: and according to this, we will find in the writings of many, where these corruptions are most frequent, yet sometimes so much solid truth, that if it be cleanly separated, and sailed out from that infectious leaven, may prove useful and nourishing to souls. And hence it is, that even among these who had no visible stated separation from popery, there may be said to be continued a true church, in as far as the Lord continued these truths, and, no question, had some amongst them for whose behoof he did continue them, as a church to him, although the popish church as such, was not the true church, but contradistinguished from it; and in this respect, the visible church at that time, at least in part, and the Antichristian church, are to be distinguished in respect of this different consideration or profession, viz. that general declined church, is Antichristian, as considered in her adherence to him, and owning of all his corruptions, whereby she carrieth his mark; but, as considered in respect of these who retain the foundation, and own the fundamental truths of Christ, and truly adhere to him, these are the church of Christ, although in respect of the declining and partial defection they be impure and obscure church, whereof something is said chap. ix. lecture iv. and more may be said God willing afterward.

This fleeing of the woman, and defection of the church is not to be conceived as instantly at a height, or during the whole time to be accounted of equal groans, for although it begin immediately after heathenish persecution, as is said before the beast's appearing, yea before the flood he cast out of the dragon's mouth; yet is she for a time in sight. Therefore it is said, he cast out the flood after her. And therefore we are not to account the church during the first four trumpets, to be no church, but a declining or fleeing church, as being in her way to this wilderness condition. It would not therefore be thought that that state of the church during the first four famous general councils, wherein the truths of God were vindicated, is to be paralleled to that corrupt state that succeeded to those; yet considering the beginning of the decay of purity of doctrine, and simplicity of worship in the church, and the way that was then accidentally made for Antichrist's public appearing, as we cleared on the first four trumpets, and considering the way how periods are reckoned in this prophecy, whereof more was laid on chap xi. lecture iv. We conceive it is safe therefore, and only agreeable to the nature of these periods, to fix the time as said.

In the 15. ver. We have the serpents malicious craft against the woman let down, 1. In the mean he maketh use of; it is water as a flood. 2. There is the fountain this springeth from, he cast it out of his mouth. 3. There is to say, the object, i.e. reference to which he directeth this flood; it is after the woman. Lastly, There is his design, that is, that he might caufe her to be carried away of the flood. By this water as a flood, we understand errors, and that in a most abundant measure and violent manner, sometimes they are compared to winds, as chap. vii.
sometimes to water that is very tumultuous, as Jude
ver. 13. The maintainers of them are called raging
waves of the sea. They are compared to a flood;
hold forth, 1. The abounding of them. 2. The sudden
tide of them. 3. Their impetuousness. 4. The
hurtfulness of them, which do drown souls and
overturn the face of the visible church, as floods do
fields. That errors must be understood here, these
things will clear, 1. That this flood proceedeth out
of the devil's mouth, who is a liar, and the father
thereof, and sendeth lying spirits out of the mouths
of others. 2. It is clear from the contemporary pro-
phesy of the first four trumpets; for this holceth
forth the troubles of the church immediately after
heathenish persecution; the event also being exactly
to confirm this. The serpent is said to cast this flood
out of his mouth; which importeth, 1. That the
original of all error is from the devil the father of lies,
and what kind of waters can there be that proceed
out of such a mouth? This is to make men loath all
denominations from truth; for the devil hath, as it were
disgorged himself a broad such a thing. 2. It importeth
a suddeness in the rise, and a vehemency in the
subversion of such errors, that he did not only spue
these out of his mouth, but he did cast them with a
kind of violence and force. Lastly, It sheweth also
his malice, that threw such floods after a fleeing
woman. This agreeth well also, according to the
former application under the first four trumpets, unto
the primitive errors, which indeed were like a flood
and were most violently carried on to the great hurt of
the church. This lettest us see how impetuous
error will be for a time, and what height in the
justice of God it may come unto. 3. It is said to
be casten after the woman: which doth not only
import his levelling it at her, and his seeking thereby
to infect the ordinances, and the mother that bringeth
forth the true spouse, of Jesus Christ; for, the
rest of the world he doth not much value them, but
also it doth import, 1. That the woman was moving.
And, 2. That he took the advantage of her moving,
as it were, to carry her the more easily away before
which is his design, viz. that he might cause her to
be carried away with the flood. It is not said, that he
might drown her with the flood, but that with
such errors, he might drive her from truth and steadfast-
ness therein, and carry her away in that flood with
the rest of the unfruitful world; and so in a word, that
he might undo her; that she should be no woman and
no church. We conceive the event to be answerable
in these two, 1. The church by temporal pomp and
grandeur, and multiplying of ceremonies, and such
like did begin the flight of the true church, and did
forsake by that declining obscure her. 2. When
the spirits were grown somewhat carnal and had fallen
from their former simplicity, then the devil took ad-
venture to raise up abominable errors and did drive
them on impetuously intending thereby to destroy all
and involve the few that keep their garments clean in
these abominations; which two are clear in history, as
bath been formerly said.

In the 16. vere. We have the remedy and co-
vert provided against this storm, whereby the devil's
design is disappointed, it is said 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. In the general this seemeth hard to be
expounded or applied; yet we must follow the
simple scope and strain of the allegory, which is this
that as the devil casteth out errors like floods to
carry away the church, as proper floods of water do
carry things before them, so the Lord doth provide
against that, this is clear from the fourth thing,
means to drain and dry up these floods of errors, as
effectually as the earths opening of its mouth will
soon dry up a flood, and it being somewhat certain
what the floods are, it will be safest to look to the
means which in the event were made use of for the
restraining of these abominations.

The verse hath two things, 1. The mean or
instrument of the woman's help, and the earth helped
the woman. 2. There is the manner how the
earth administered this help, She opened her mouth
and swallowed up the flood which the serpent had
cast out of his mouth. By earth, here, we cannot understand the world, as contradistinguished from the visible church, because there is no way conceivable of their, helping the woman against errors. Neither in the event will any thing of that be found, truths, for the Goths and Vandals, that invaded the empire, did altogether befriended the Arians, and were enemies to the pure church. We must then by earth understand the visible church, at that time, which was declining from the simplicity of the gospel, and becoming earthly, in her services and administrations, as we heard chap. vii. She is called the earth which the wind was to blow upon.

That it must be understood here, viz. of the declining visible church, which was declining far from the pure members therein, etc. things will clear, 1. Because it must necessarily be understood of the visible church, and yet it is expressly contradistinguished from the woman and her seed, that comprehend the pure members. Therefore by earth here must be understood that part of the visible church which was declining far from its purity. There is no way of applying of the earth opening its mouth and drinking up of that flood, but to understand it of that declining as is said. The event also will clear, as somewhat was laid chap. viii. and what we may now have evidence. Lastly, There is no other thing will suit the allegory, as the application will, make appear. If it be asked, how the visible church can be called the earth, during the first four trumpets? Answ. 1. We must not have respect only to the first four trumpets, but to the whole period of all the six, and, therefore, as the woman is contradistinguished from the visible church, and said to be hid for the space of 1260 days, because her low condition came to a height, although for a time it was but advancing. And upon this ground, Antichrist and his followers, are said to tread the utter court, chap. xi. 2, 3. During all that whole period, though for a considerable time, he came not to an height. And this answer must be admitted, otherwise there is no agreeing of these prophesies which speak of the whole period, as at its height.

When notwithstanding they have many degrees of paps before they come to that. 2. That visible church may be called the earth, because of its earthly pomp and grandeur, having great titles, contexts for precedence, ample temporal governments in her offices, and such like, whereby she looked more earthly like in her carriage and proceedings, than the first primitive church had appeared clothed with the sun and in a heavenly frame in the beginning of the chapter.

3. She may be called the earth that helped the woman, because of the countenance the hand of civil magistrates and the concurrence that was between the then visible church and the magistrates, at that time; for the suprelling of errors. 4. It may be laid the earth helped the woman, because of the concurrence of multitudes of nations within the visible church, which being compared with the few single ones, might be called by this name. It is here to be adverted, that when we speak of the earth's concerning to help the woman during that time, that it is not to be understood that many of the good emperors and ancient fathers are not to be accounted of this declining church as it is contradistinguished from the woman; for that they be distinguished, yet they are not separated in place, but as hath often been said, they might be in one council, and yet fall under this contradiction.

Bede, the visible church, at that time is not demonstrated from any honest persons that were in her, but from her general tendency to earthliness in worship during this period, as is said. Also we will find this necessity of distinguishing many of the woman's seed that lived under Antichrist, from being a part of his church even in the darkest time.

The second thing in the verse is, The manner how this part of the visible church helpeth the true church. The earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. By earth we understand, as is said, the declining part of the visible church, which in end became Antichristian. And among other reasons why she is called the earth here, we conceive this is one, because the declining church was to preserve the truth in reference
to these four primitive errors, even in its most earthly temper in its lowest degree of declining, by which the doctrine of the Godhead and of the person of our blessed Lord Jesus hath been preferred for the benefit of the woman's seed even amongst their corrupt writers. Also the exposition of earth will answer the allegory, well, for as the earth is drinking up of floods is the ordinary way whereby they are 'alaswaged'; so the visible church, her opening of her mouth, that is, by fervent exhortations in preachings, disputations in writings, determinations in synods and councils, and such like, is the ordinary and approved mean of restraining error and preserving truth. It is said the earth opened her mouth and swallowed up the flood, which the dragon cast out of his mouth. This swallowing doth not imply any affection and love to that flood, for the doth not kindly drink it. But importantly, 1. An indignation at it. 2. A halfe and speediness in concurrence for driving up the same. 3. A riding of marches in some full and eminent manner for the vindicating of these truths. In the former verse the devil is called the serpent, because he was carrying his design closely. Here is called the dragon, because his design cometh to be discovered. It is not said that the earth did swallow up the flood that he cast out of his mouth. The reason of this is, because the earth, that is, the declining church, when indeed materially she was helping the woman the true church yet had the no discerning of that distinction, but was only provoked with indignation against these abominable errors, though as to the event, the Lord made good help to his true church out of the same.

Now, to consider the application of this in the event, we will find it fully agreeable to this prophecy. 1. When the devil raised up four gross abominable errors immediately after the churches obtaining of peace, there was a general concurrence of the plurality of the visible church and officers thereof for discovering, confuting and condemning the same, and cursing the abettors thereof; thus they are the first hereby, viz. that of Arius, which denied the eternity of the Godhead of the Son, was condemned by the first famous council at Nice, during the reign of Constantine the great, and by his concurrence. The second error of the Macedonians, who denied the personality of the Holy Ghost, was condemned by the second general council, which was the first at Constantinople; this was convicted by Theodosius the great. The third error of Nestorius, who divided Christ's natures, and affrighted him to have two persons, was condemned by the third famous general council at Ephesus, under Theodosius the second. A fourth principal fundamental error, was that of Eutyches, who on the contrary of Nestorius, did confound the natures of Christ, and affright him to have but one nature, as he is but one person. This was under Martianus the emperor. Now, considering that in the event there is such a general concurrence of the whole church, even when there were fallings, and a decay in many things; this may well look like the earth's drying up of the flood, and be a part of the fulfilling of this prophecy especially if we consider in the second place, that these truths were not only maintained during the first four trumpets, while the church was not altogether out of fighting for the last error, is cut out after the woman, as well as the first, which importeth her to have had some visibility all that time, but in her most declining times, the hath kept these truths concerning the Godhead of the Son, the personality of the Holy Ghost, the personal natures of our blessed Lord Jesus were still kept pure and intrenching the nestles of popery. In God's providence the Antichristian church being constrained to acknowledge these four general councils, and these particular truths, maintained in them, in opposition to the former error, by having aside their curiosity, many of their corrupt schoolmen have done well to this purpose. Wherefore, there we would advert: 1. That their keeping pure these fundamental truths in that church, is a thing, especially designed of God and cometh to pass by his providence and being foretold, as to him, it could not be otherwise. 2. We may advert and gather here, that the
Antichristian church is not in every fundamental point of Christianity to be corrupt; for in particular it is prophesied of her, that she shall keep those doctrines pure, and not receive the flood of the first impetuous errors; for the earth here, is that same earth upon which the wind bloweth, chap. vii. and hurted with Antichrist's delusions, and the same earth or world, which in the chapter following is said to worship the beast. 3.

We may enquire after these reasons why the Lord thinketh good to make use of that church for preserving of these truths. 1st. One reason is clear in the text, that thereby the woman, that is, the pure church, not only during the first 4 trumpets, when things were not altogether corrupt, as was laid; but also under the fifth and sixth, might be fed, and those most necessary and fundamental truths most preserved for that end; and for preventing her being overmastered or enflamed by the errors; for, it is like, had not these truths been generally acknowledged as determined by the true church, many more, even of the elect, had been in hazard by the subtlety of these heretics; and considering, that oftentimes the sincerest number are few in the visible church, and there is no attaining of a public determination for truth, without the concurrence of many otherways unsound, therefore when the Lord in an extraordinary manner stirreth up such to concours, such an end; it is a great help to the church. (And indeed we see in these primitive times, even when truth had been confirmed, that afterward error got the advantage of the pluralty upon its side, and pretended determinations for it, as in the history of the councils may be seen. Sometimes the Arians in numerous councils had but few opposers; as Hilarius, Olus, and Paulinus, &c., who therfore were banished, because they ceded not. By which we may see that the Lord made use of many men, for concours in the former determinations, who at other times, when the face of authority changed, did quite alter.

Yet to conclude this, we see the truth of this prophecy is fulfilled, that is that though there be many opposite councils unto the former, yet have they always been acknowledged, even in the popish church, and many have gotten good thereof, which hath been a great help to them. Also this may give an hint, of one reason why the visible church is soon distinguished from the fleeing woman. It is wonderful how Constantine appeareth against Arians, there is a such a general concurrence of all sorts against him, especially of bishops and church officers, and that some few years thereafter, during the time of the same emperor, there were to few countenancers of the truth, and so many favourers of that error, who it is like, had sometime condemned the same. 2nd. A second reason is, the Lord would have us loving truth where it may be found, if it were even among the writings of Antichrist's vassals, he will not have us to measure truth or error by, mens. piety or profanitv, who maintain the name; neither will he have determinations of councils to be casten or accepted, because of the plurality of the discoverers are profane or holy, but he will have both squared according to the supreme rule. And so we are to welcome truth, preferred and brought down through the Antichristian church, as if it were immediately revealed. A third reason why the Lord will have these truths preferred in Antichrist's church, is, that he may be the more veiled, and the more the greater unto the world, while he looketh like a Lamb, as is laid in the next chapter, for it cannot be thought that it should deny any of these clear truths, fully confirmed by ancient councils and fathers that he could prevail so suddenly and universally to bring almost the whole visible church to give him adoration. A fourth reason may be, the Lord's just purpose to such as are wholly given up to Antichrist's delusions, who because of their owning of these truths and their agreeing in their primitive church in that are the more ready to concarse, that they are successors to the first pure primitive church, and therefore are harder brought to renounce their other abominations. Juxtaply, it is to shew also the Lord's sovereignty over corrupt men, and his care of his church, who can make even such helpful to her, when they intend no such thing. And thus while
particular writers now and then fail to propose, and defend other fundamental truths, some one, some another, out of all the Lord provideth a summary of fundamentals with which, by one, providence or other he feedeth and establisheth these that are his in the most secure and corrupt time.

We come now to the 17th verse, wherein the devil's last grand design, is generally infinuated, but is more expressly followed in the chapter immediately succeeding, when he geteth some disappointment in the first four trumpets, it is said, And the dragon was wroth with the woman and went to make war with the remnant of her seed. In which verse we have the three, 1. The increase of the devil's malice he was wroth with the woman. The woman or church had done him no wrong, yet he is wroth that he geteth not his own malice vented against her. It is a most devilish disposition when men are wroth with others because they cannot hurt them and undo them, especially the woman or her seed. And yet men being naturally of this father, want not this devilish malignity till by grace it be subdued, though in some it appear less, some more. Again it will seem to import here, that though the devil was wroth before, and is always wroth at the woman and her seed, yet that special disappointments of his designs, and her particular and extraordinary preservation doth especially gail him. This we conceive is not unfruitful to the curse that he is under, nor to the Lord's glorious sovereignty over him, even to bring about his own designs upon his own head. 2. His design, the fruit of his anger, is set down. He went to make war with the remnant of her seed. Where advert, 1. That now his design is not against the woman, immediately but against her seed, that against a visible church and the constitution and frame of ordinances in general, but against particular members that keep themselves pure from the corruptions of the time. The reason of the change we conceive to be this, that during the first four general councils, land before Antichrist came to a height, he had still some light of a visible church and pure ordinances as to essentials, therefore the last part of the flood is cast out after the woman, as well as the first. But when the fifth trumpet soundeth which darkenth the sun and the air, and when Antichrist arieth, whom now he intendeth to bring to a height, there is not such a face of a visible church or pure ordinances to be seen as was formerly, for she is obscured with a multitude of corrupt worshippers. The devil knoweth there is a church, but feeleth he cannot come at her, he is wroth and turneth to her seed, that is to particular persons here or there, who preferred themselves pure. 2. It is called the remnant of her seed, because during that time, they were to exceed few, even as a very small remnant. It is said the dragon went to make war with that pure remnant. They are not a party for him, yet now when he mislieth the mother he pursueth the seed who were much more discernable than any combined pure visible church. This of making war, importeth his stretching himself to the yondmost to undo them. The third thing in the verse, is the description of the woman's seed, that it may be known what are the characters whereby he discerneth them, and whereby we may discern ourselves. They are two.

1. They keep the commandments of God: Which is to be understood. 1. Simply as the word is, Psal. cxxix. 6. They have respect in their walk to all God's commandments though they attain not to perfection therein, Holyness becometh God's house for ever, Psal. xciii. 5. And is a good character of a child of God. We may understand it in opposition to the Antichristian church, who, during this time, expend their devotions in obedience to traditions and commandments of men, whereby as Christ's faith of the Pharisees, they did make void the commandments of God. By this we may see that vows, fastings, peregirations, adoration of arrows and the like, though never so many, with never so much devotion and seeming piety, will never prove one to be the seed of the true church, whereas the simple sincere practice of clear commended duties, will sufficiently evidence the same. The second character is, that they
have the testimony of Jesus Christ, that is, they are not legal in their practice, but the Mediator in all his offices is acknowledged by them. This is also to be understood, First, Simply, that they bear the testimony to Christ, by believing in him, as it is 1 John v. And have his approbation in the same. 2. It is also to be understood in opposition to the corrupt multitude, who in effect deny Christ to be come in the flesh, by their means purgatory, refting upon good works, and the like of these, whereby they give not their testimony to Christ, nor have it in the profession that is proper and suitable to true professors, nor will be found therein approved, as having the same before God. In a word, they are such as have respect both to law and gospel, giving each of them their own due. This was fulfilled when the devil set himself by the bringing forth of Antichrist to public view, to make havoc of the church; the history whereof followeth the next chapter, more particularly.

Concerning the unity of the catholic visible church.

This woman being the church, and frequently mentioned, we may consider her a little, and we will see that there is a catholic visible church in the days of the gospel also: that the church is here intended, is certain; that it is the church visible in this and in the former chapter, is also undeniable; it is her purity and defect that is described, it is she that hath prophets, it is she that is more or less visible; it is she that is persecuted by the dragon and by Antichrist, it is she that is set on by the flood of error; it is the that travaileth, and bringeth forth seed that will lay down their lives for the testimony of Christ: the whole scope and strain runneth on this to set forth the state and condition of the visible church: we gather from this, and the close of the former chapter.

That this church is one, we may make it out in three considerations. 1. The Jewish church and the gospel church, materially and in essential things are one; it is that same stock from which they were broken off, into which the Gentile gospel-church was ingrafted; it is that root, sap, and fatness which we now partake of that they fell from, as Rom. xi. yea when the Jews came to be grafted in again, the stock and church is the same; is to their old church-state and the Gentiles be one, yea the Jewish church-state; that they are again restored. If then the Jewish church-state before their fall, and after their recovery be essentially the same on this ground, then the kingdoms, or nations, becoming the Lord's, doth take in the Jews' re- ingrafting, who now have had the vail long on their faces, and the temple shut upon them; for then the temple shall be opened, and materially they shall be entered to the subsistence of their ancient privileges and covenant although the administration thereof be changed. This is here clear; for this woman verse xi. and becometh Christ's bride, and continueth to the end the same woman. This consideration doth shew how warrantably we may make use of the experiences of these ancient believers, plead their general and essential privileges to us and ours, and build on the moral grounds of their policy, and the administration of this covenant, and ordinances amongst them, seeing we are one church, with the same essential covenant, and privileges, although some things ceremonial were adjoined to them.

2. The gospel-church before Antichrist, during his reign, and what followeth, is still one church: this followeth on the former and is clear in that instance of the Jews, who are to be ingrafted in that same root that the believing Gentiles succeeded unto, before Antichrist arose; so the temple is the same when it is shut, chap. xi. and ver. 1. And some few closed up in it, with the temple that is open, verse 19, out of which many do come chap. xvi. The woman also that travaileth, verse 1, 2, and bringeth forth and flest to the wilderness is still the same woman spouse to Christ and another to his seed, during that time, and also after the expiring in these days.

This consideration sheweth the continuance of the church and ordinances, and how that series is not
interrupted by Antichrist's sitting down in the temple. 3 Thess. ii., but it continues to be the church notwithstanding, and after his removal is acknowledged for the same church that it was before he did set himself down, therein.

3. There is a unity among all professors in all parts of the world, that live in the same time; they all are of this one church and there is one integral catholic church that is made up of them all: for there is one all in all, and kingdom of heaven that is the visible church, as there is one earthly world distinct from it and it cannot be said where two are, there is but one temple as there is but one ark that in darkness all are shut up in, and which, when liberty cometh, is but that same temple opened and is still one though it be enlarged to receive more. And as all professors in a nation, become both church as hath been said, to all professing nations do become one catholic church by the same ground proportionably followed; for now they become not only severally, but conjunctly, and these have their national unity as being parts of that whole with a subvisibility thereto. There is in all the world but one woman: when the tracts are, there is an unity and conjunction for delivery, as there was common hazard, and to all professors and churches do join in judicatures, &c. for this end. There is but one spouse to Christ, the visible church, therefore is it, either not Christ's spouse nor married to him, or there must be a catholic visible church, which is married to him, by the same gospel-band, every where; for to say that Christ had not many spouces, would found monstrously, and would not answer the analogy of that oneness that is 'between Christ' and His own church, as between a man and his own wife: there is but one mother bringing forth, and all visible professors, who were either liable to heathenish persecution, or Antichristian, in any part of the world, they are children of this mother, Gal vi. 24, and the seed of this one woman, which he sowed, must be one. All the prophets and ministers whereof they serve, they feed this one woman, and they are appointed for that end, as is clear verse 6. All professing Christians, who possibly belong to no particular congregation, are of this church; for, they are not of any particular church, and yet cannot be without even the visible church, but in that respect have a mother: this church is the church that the twelve apostles and all their successors adorn, verse 1. And if that be not, there can be no solid exposition of the xi. chap. and of this, neither can the church be considered in this universal notion as a genius, which is but a philosophic notion, as one might apply the notion woman, mother, or houfe, to all women, mothers and houfes, because that is a genus including nationally all that kind. Nay, it must be no universal integral, as the world is not a genus to all nations, or persons in it, but doth comprehend them all as parts under itself as the whole: and it is constituted of all these, For all the visible professors are members of that church, has parts as all men are of the world. Beside what lenfe it is to say, that a genius, which is so extensive, should suffer, flee be no les visible, have feed, be fed, &c. These things prove it clearly to hold out the catholic visible church as an integral body and society, whereof all particular professors are parts.

Neither hath this been accounted strange doctrine in the church; for before Christ, this church was one: and if after his coming, her unity were dissolved, then the were not the same church or woman, but many churches, or women, that one were many, the primitive times knew no mid; but the church, and those that were without the fame, who were baptised, were added to one church, Acts ii. ult. I Cor. xii. 27, &c. And there who were rejected, were cast out of this one church, John ii. Upon this ground all the apostles but fed one church, when they fed Christ's lambs any where. Upon this the general councils are founded; and there is nothing more rifer and more ordinary than such phrases as, 'The unity of the church, the praying for the church, &c., renting of the church, perfecting of the church, &c.', mentioned both among the fathers and later divines; yet none will think that any
particular church is meant, or that the visible church is not intended? Hence the Novatians, Donatists, and others of old, and the Anabaptists of late even by all the orthodox branded with this. That they rent and separate from the church, which can certainly cannot be underfoot of no particular congregation, and how often is the seamless coat of our Lord spoken of thereupon to fly, how the conceive they unity of the church visible, which ought not to be rent, being appointed by him to be an entire piece. Yea this form of speech is not abhorred by many judicious men of the congregational way, and judicious Ames, whom the learned Hudlow citeth, is express for a catholic church, that is, integraliter univer[salis]. We will find also the most solid writer Gobet of new England assert it, and own that as principle destructive to the antipodes, chap. Sect. 5. at the close to doth: Cotton, Cant. 6:9, and Robotham oppositely makest the garden, chap. 6:2, to be the catholic church, and the gardens to be particular churches comprehended under the name, and as parts thereof. Though all these, and the catholic church be not in themselves different parties, but the exfisteth in them, as the world existeth in particular nations and persons, there is no reason therefore to brand this as a principle of popery, and this being both the universal judgment and practice of all divines hitherto, to account the visible church one. The expressions that are in their writings are to be interpreted thereby, as being intended against the Roman Catholic books, which we alloppose, and the following words in our hands do destroy: and they dispute that the catholic church is not visible, that is, either not glorious and of great extent or not of necessity always to be seen and acknowledged as such. Therefore say they she is visible though not always to be seen; but they do not contradict this, that the visible church hath an unity in it; and hath one body although many of them do account that to be the church, but improperly, and the regenerate elect only to be the church; and this is as much against particular churches as this general church, because they look upon the invisible church, as that which is the object of many promiscuous, applied by papists to their catholic, or rather their particular church absurdly, and there is odds to fly the catholic church is visible, as they understood it, and to say the visible church is one, which is the thing we plead for.

We gather that this catholic church is the first church and fountain from which all particular churches do flow, and of whole nature which partake, for she is the mother, and they are the seed, which doth demonstrate the fame; she is the travailing woman, and they the birth brought forth and exalted; and they are churches as they partake from her, and are of the same homogenous nature with her. This first gospel church in which the Lord lets the apostles, as it were, travailleth and getheth more, and as the prophet faith I sa. xlix.20 when the place of meeting becometh too narrow, then it is subdivided, as divers branches spring from one root, and when it increaseth in number or distance, accordingly this springeth out, still the broader, as branches when they extend themselves from the root, or shoot forth new branches, yet is the root still one; or as a family increasing, must have divers beds, and possibly divers tables, and divers rooms, yet still is the family one and the mother of the rest, so is it here: and if we look to the properties and adjuncts that are attributed to the visible church, they will all agree primarily to the catholic church as to have good and bad in her, which can hardly be said away of all particular individual congregations; and when the church's condition is reckoned pure or impure, quiet or persecuted, few or numerous it respecteth principally catholic church, and goeth upon consideration thereof, which thoueth that the church so-confidered is most essentially the church of Christ. Neithen ought it to move any, if it should be objected that presbyteries are before synods, and congregations before these, because members that constitute them, have commission from, and therefore congregations must be first, as shires are before a parliament or kingdom made up of them because they do commission such. This I lay hath
no weight in it, for. Because the catholic church hath not her being from particular churches, but from the first church that was, from which all that followed were derived, and did extend themselves accordingly as they increased, as hath been said, and Adam's family was once God's church, whereas Noah's, then Abraham's is especially adopted, after that Christ's coming, the Gentiles are ingrafted in that stock, and the ordinances that came from Zion prevailed, and that do not constitute different churches, but to increase and enlarge that one church, which for its accommodation might have its diverse rooms but still one family. The gospel church therefore hath its being from the church before Christ, and particular congregations have their being from it as parts of the same.

2. The similitudes hold not; for before there be a general assembly, there is an unity of the catholic church, which warranteth her members to convene in one, and commissioners for to instruct, to perform otherwise they could not do it, even as the kingdom is such, as before a parliament met, and hath an unity before cities, choin; and although cities, considered abstractly, may be before such an union, because the union may depend upon voluntary submission; yet, if they be considered as parts of that kingdom, it is supposed to be first and to communicate to them such privileges and therefore they are free parts of such a body; not because they give the whole a being, but because they have a being from it, so here particular congregations cannot be considered as parts of the whole, but the whole must be supposed to be first, which on such occasions are bound to concur in general; although sometimes in the particular it may be free, whether to join with such, or such a particular church or any other, from which many useful points touching the external order, discipline and government of the church, will follow; and as the right understanding of the nature of the covenant, of grace doth conduct exceedingly to the clearing of the gospel truths: to the right understanding of this unity, of the catholic church, hath a great influence upon the up-taking of what concerns the outward administration in orders and discipline, and that communion which is amongst ministers and members of the visible church, whereof somewhat was said, chap. ii. verse 11. to this purpose may be observed, that famous Augustine, did long ago take the defence of Ticonius, writing against the Donatists, upon this same subject, as may be seen in his writings against Parmenianus, lib. iv. chap. 30, in which he doth more particularly argue that God's church may have many churches within it which shall not have the name of catholic.
by these two beasts? or if one Antichrist, as diversely considered, be set out by these shapes, because one doth not sufficiently paint him out, who standeth both in a civil and ecclesiastical relation to that now. Satan used were, being first spoiled of temporal authority in his liege, the heathen emperor, and being also disappointed of his second design of throwing the church by errors, letteth himself to haft ten up a new kingdom or deputy, but in another shape, that by joining both violence and deceit in him together, he may bring to pafs, what these being essayed separately did not effectuate. So that this is looked on as the product of this dragon's third design, wherein his utmost skill kitheth, and the greatest strength of his kingdom lieth; which design is answerably described in a double type. The 1. Shewing what really Antichrist is, to whom he succeedeth, of whom he hath his power, where he sitteth, and to what height he cometh, &c. The 2. How he appeareth, what way he carried on and brought about that design, and what weapons and pretences were abused for that end. This we conceive shortly to be the scope and drift of both these types: for more clear understanding whereof we shall permit some general propositions, the particulars whereof will appear more in opening this and the vi. chapter.

Proposition 1. It is ordinary to the prophets, especially to Daniel, to set out temporal monarchies by great beasts, as chap. vii. and viii. and these beasts do not hold forth individual persons, but sucesive series of the same line on that throne; and it is usual in this prophecy to borrow types from him; only sometimes that which is spoken in the Old Testament of temporal enemies or foes of the church, is applied to the devil. So by a beast here may be meant a state of great power and violence against the church though not in or by a single person in one generation executed, but for a long time, by a series of one combined body successively under one head. This must be understood of that which the churches suffer under the dragon formerly, his first deputy the heathen empire and emperor being understood thereby, as is

was one body, though under divers individual emperors successively.

Proposition 2. Sometimes one state, thing, or person will be set out in scripture by divers types and beaftes. To Dativ: 

The Peruvian empire is set forth by a bear, the Grecian by a leopard.

In this sense the Peruvian by a ram, and the Grecian by a goat: See chap. vii. Seleucides kingdom, that but a branch of the Grecian, is set out by a bear, as different from the other wholly, because in somethings different. Which faith, that though the types be different, yet the party signified may be one, considered in divers respects. In which sense, chap. xvii. this same Antichrist is called the eight beast, and yet really there also but one: but one in the seventh, others but one in appearance, or upon distinct consideration different from the seventh, ver. 11.

Proposition 3. More particularly, the state or power designed here, is the state and power which hath Rome for the seat of it, as the metropolis of its kingdom during its standing; as it was of the heathen emperors before: for the dragon placeth his deputy in that same seat where the former sat before, ver. 2. Besides, this beast is particularly described chap. xviii. in three things.

1. In its natural situation, for that time, seven mountains, ver. 9.

2. In its political government, viz. seven horns counting in this beast.

3. In its present authority in John's time, over the kings of the earth, ver. 18. And what is and hath been the state which both had now and hath Rome: for its seat, this long time: it is not hard to determine.

Proposition 4. By this beast is not to be set out, the Roman empire simply, as under any head, but as under its seventh and last head of government, whatever it be. For although the beast have in all seven heads, as it is to be considered in its whole body, yet seeing these heads are successively, and the removing of the one, is the interring of the other, yet contra,
it is looked on at one time as under one head only; therefore that which was in John's time, being the sixth, Rev. xvi. i. And this beast having the sixth wounded and healed again before he exerciseth his power, it must follow, that it is here the Roman empire under its seventh and last government: Hence the difference is remarkable between the beast there and chap. xii. Although it set out the same empire with seven heads and ten horns; yet, there the heads are crowned, and the horns were not, because the Caesars then reigning kept their power; the provinces were governed by their deputies. Here, the horns are crowned, to show that the instruments acted by this beast, have sovereign power, which is more clearly expounded, chap. xvii. However, this is the Roman empire, or that government of it, which is the seventh. All the effects here agree to the beast after his head is healed, and after he hath got the throne and seat of the dragon: This beast therefore is completely described: these, in what Terys this last succeedeth to the former; but that of wounding of the head and healing again, which must be the head then in being is to direct us to what state of government of that empire or series we are to look for the fulfilling of these effects, and which ought to be pointed at, as great deputy and lieutenant of the devil, viz., in its again revived and healed condition, which is the last or sevent government.

Propos. 5. We would distinguish this beast's beginning to arise, from his public appearing, because they are in themselves different events, and have different times: and we can see it is the public appearing and manifesting of this to the world that is pointed at here, which differeth from its begun underhand working: even as the churches begun a flight is different in its rise from its private condition, at the lowest, so this being contemporary to that must have that same consideration, for as he fleeth the fleeth and her flight increaseth with his rising, like light and darkness. His beginning will appear to be.

1. After outward persecution for the dragon giveth him: that is, that after the chain, or to him and to this cannot be heathen persecuting emperors, but some succeeding them, and that immediately for there is no vacancy of this throne, but they one reigneth into the other. 2. It becometh as soon as the woman's flight; that is, immediately after Satan's destraining, he seeketh to advance this beast, and piece he groweth after that time; for, since the beast hath not his power and commission for the same forty-two months, and the time being alike, the period of his cloes is alike, for when the beast commenceth to destroy his prophets, cut off their necks, verse 14, and 15. Therefore the beginning of both must go together also. Again, this showeth it is no French or German emperors that can be meant by this; for they had not their rise, nor, for this will be about the third year, as is well, before. The manifesting of this beast will be found to be after the devil's disappointment of his design to drown the woman; when these gross histories prevailed not to gain his end, and also to be contemporary with the healing of the deadly wound which the sixth head had gotten; yea, to be the very healing of it in Rome's recovering a public court and authority by the papacy, which by the Caesars and emperors thereto becoming, Christian and removing their court from it, had left, and received again in papacy an head, and that fame superscription of blasphemy on it, which it had under its former matters, which will fall in about the 606 year, for a little after, when both the pestilence and bringing of idolatry made forward together. Beside, in this state the horns are crowned, which from chap. xvii, viz., related to the erection of new kingdoms, not being in being, which he showeth, that the manifestation of Antichrist and the erection of kingdoms out of the last empire, must go together, and that is his manifestation which is intended here.

civil power, from the two horned beafls, following, which to him is Antichrift, and an ecclesiastic state; yet upon the matter, there will be found no great difference: for even these acknowledge this civil power, whether consisting of emperors, or kings, to be made use of by this ecclesiastic beafl, which is the same upon the matter, that we say, viz. that the head acting these horns is the Antichrift, and therefore the beafl is to get its denomination from the head whereby the beafl are twayed. Befide, If we look narrowly to this description, we may well call emperors, as they now are, or kings, horns of this beafl, but cannot account them the beafl itself, but as they are united in and under him, for the beafl here, is that which supporteth the whore, chap. xvi. which is acknowledged by the fame fornamed author to be the ecclesiastic beafl. Again this beafl having its beginning immediately after the close of heathenish perdition, that can neither be faith of the Roman empire or of that universify of kings. We may add, that the horns of that beafl, being crowned, that is, having supreme civil power, cannot be thought subject to any other civil power. And it is clear here, that the worshippers of this beafl are of equal extent with these who bear this mark, and are contradictiongufhced from the hundred forty and four thousand and that; were feafed; whereby all papists are included as under his power: and feeing this can agree to no emperor, whose doméion is of such extent, so neither can this beafl be applied to him. Again it cannot be the universify of kings, for they are horned by this beafl: and so may be distinguished from him, as we will often find them, chap. xvii.: these horns are turned to biter the whore, which was supported by this beafl, chap. 19. This beafl is cast into the lake with the false prophet, and therefore must be understood of this first beafl according to that fame learned author, yet can it not be said, that all these kings or emperors go to the pit, as if none of them could remain after Antichrift, especially considering the prophecy of the Lord's making some of these kings, who were formerly horns of this beafl, to become instruments of his vengeance against the whore. We conclude it therefore, as most safe and confinient with this prophecy, to expound this first beafl of Antichrift, who acteth these horns, and to whom the kings of the earth willingly gave their power, and to be applied to the Pope and his kingdom supposing him to be antichrift.

Concl. 3. It remaineth therefore that these two beafls must be upon the matter one, The last holding forth no different state but the same which the former held forth in a different notion. Therefore there is no particular description of the parts of it; or of its rise in respect of time and continuance, but it becometh one with all these with the former. Therefore in this chapter, there is but one name, and one beafl and number alway spoken of: yea they have one head, commission, &c. and are described by one beafl, chap xi. 7. spoken of as one chap. xvii: yea the woman that is laid to fit on the beafl, verfe 13. is called this very city or empire, verfe 18. The woman certainly is the Antichristian church, but that woman verfe 18. is not a distinct government or state from that civil state or from Antichrist's state; but that same supported by its civil power therefore they are one. Thus we see every one of these conclusions do follow each other: if it be not the civil empire which is typified by the first beafl, it must be Anti-christ's and to both one, for the last is he. We may add, that the chapters following, whenever Antichrist's diminishings is spoken of, or the destroying of his kingdom, it is done under the name of the beafl, and but as one may appear by these and the like phrases. Who worship him, who had gotten victory over him, his seat, chap. xvii: which by all is expounded to be Rome. Therefore these two must be one, and such an one as hath one seat at Rome over all nations, with a flavis, superstitious, or rather an idolatrous dependance on him. And therefore when he is here set out; and elsewhere through this book, by divers representations, as a woman carried by the beafl, and false prophet. It is not as if they were two things, but, divers types
when it is brought forth; and therefore, although it be the image of the first and second beast, yet in divers respects there is also where we may conclude, that by both these beasts, and also by the image here mentioned is understood the same Antichrist or Antichristian kingdom. This introduction hath been the more largely infused on, both because exceedingly useful for understanding the prophecy, and also because difficult, and by divers otherways applied.

We come then to the chapter, which hath two parts. The first setteth out Antichrist in his power, outward glory and cruelty, 'as in one.' In this he is called Antichrist by the title ordinarily affirmed by the Pope, who is a good prince, whereby he exerciseth temporal arms, and a holy Pope, whereby he is armed with spiritual weapons. See the history of the council of Trent, pag. 37.

Concerning the image mentioned verse 14. and 15. we allow, that by it is understood no mere civil power, seeing it receiveth such worship, and that, universally; but it is the same power or state here typified by the first beast or Antichrist's temporal kingdom, under the same notion, as it is described here. It is called 1. the image of this beast, which was wounded, because although it be not in all things the very same empire, yet both do exactly represent the former Roman state, that it may well be called his image, as if a pattern had been taken from that. 2. It is called also his image, that is, the image of the two horned beast, because it is his creatures brought forth by him, and may be acclaimed as his

In the second vision he appeareth without respect to city or succession but as in himself; and it is described, in a word in the first vision, to verse 11. he is holpen forth as a temporal idolatrous monarch, having the head of the dragon in possession.

The second part of the chapter from verse 11. setteth out the means and ways how he came to the temporal greatness, and how he entertaineth spiritual weapons, miracles and victories; with hypocrisy, drawing all men to give him that voluntary adoration which he designed. In the first beast is set forth the nature of the Antichristian kingdom, and power compleatly with the supreme head and kings acting
under him: in the last is set forth, especially the head himself, this being compared with chap. xix. 20, will be more clear. Again: for the first part, Antichrist is typically described to verses 9, 2. Some plain doctrine and titles are laid down, verses 9, 10.

Before his description, a sword is prefixed, he stood on the sea, or the land. It is to shew what posture John was in when he saw this. He was in that conveniency, that now when the devil goeth to renew his war, he may see what it produceth. He saw it at no great distance but was placed commodiously to discern the rife of this monstrous beast. This word knitteth not only the lines of the vision with the scope of the former chapter but also the manner, viz. the publick appearing of this beast, as a fruit of Satan’s third design after the form of gross heresies by the first four trumpets is over.

To come particularly to the description: it is in many parts or respects 1. Its original of rise is from, or, out of the sea. By sea we understand a low bale beginning, rise out of the commotions of a troubled world and coming to an height by temporal changes and affliction on the empire, yet indeed proceeding out of the bottomless pit, as chap. ix. which is that tame to ascend out of the sea gave that this may serve to clear, how subversive the toiling and shaking of the empire were to its rise.

2. If we take the sea, as it was, chap. vii. it will be a rising out of the bulk of churchmen and an ascending above them, alluding in general to Dan. viii and viii.

3. Its rise is palpable. I saw him rise; not that he was not working and rising before, but that he who intemperably under the great confusion of the empire, had been settling his own throne, now he breathed his power from the sea, to land, as a settled thing owning it and appearing in it.

Secondly, After the rise is described, there is given a general character of him, verse 1. in these things:

1. He had seven heads, not together, but successively seven kinds of governments, though the seventh was not the same chap. xvii. in John’s time that is the Roman empire having in all seven sundry governments viz. 1. Kings. 2. Conuls. 3. Tribunals. 4. Dictators. 5. Decemvirs. 6. Cesar’s or emperors, who were then present. This seventh, who is called the eight, was not that same. This will be more clear on chap. xvii.

1. He hath ten horns, that is, to many or possibly indefinitely, many kings who when John wrote this had not received their power, but now at this beast’s rise had obtained it; so Antichrist’s appearing goeth along with, or after the empire is discovered in several kingdoms. The red dragon hath these two characters, chap. xii. 3. yet with these two differences. 1. He looketh more red like, and appears cruel. This beast was not so bloody at the first but chap. xvii. it hath a scarlet colour. 2. There the heads were crowned; here the horns and not the heads: this is to shew that now these ten kings had gotten their power; chap. xvii. but withal were made use of by this head as the other made use of them before. They got their crowns: whereby it is clear, that the Roman civil empire, as under this beast, is considered as different from itself under the dragon, compare this with verse 12. chap. xvii. The third character, is That all the heads have the name, or names of blasphemy on them. Blasphemy, is three ways fallen into. 1. When something derogatory to the holy and excellent nature of God, is ascribed to him, suppose to say, he repented, lied, or when there is any sinful apprehension that he was weary, sickly, faint, finite, &c. 2. When some of his excellencies belonging to him, are denied, as to say, He is not omnipotent, just infinite, &c. 3. When nothing proper and peculiar to the infinite God, is ascribed to a creature which is not God, as when an angel is said to be omnipotent, to said the Jews, when they mistook Christ, He blasphemed because he forgave
fins, which none can do but only God, and so did make himself God. A name of blasphemy, is any
urned title. Insinuating one of these three especially the last. Many of their emperors did foolishly requit
sincere, divine honour, and what benefic. Cains made to get his image in the temple at Jerusalem, Josephus
siberto, Antiqu. I. b. 18. cap. 11. in a word, all these
heads were idolizers, blaspheming the true God, wor
shiping idols, giving what is due to him to creatures;
yea, taking it to themselves to heathen idolatry, to
did the six former heads, so shall the seventh do. the idolatry whereof was spoken to chap. ix. 20. None
taketh on himself, and hath attributed to him, what is
due to God. in titles, power of dispensations, reli
ous worship, obeying of his commands more than he
who exalteth himself above all that is called God.
For the titles and scriptures peculiar to God and
Christ, arrogated by him, and attributed to him, see
Bell. de Conciliis vet. præf. ab libris de pontif. By
which it appeareth, that this seventh head of papacy
is immediately linked with the dragon's fall, there
being no head thus characterized till his rise. v. 19.
This beast is further described, ver. 2. in his parts
and commission. His parts are described in three
similitudes. 1. His likeness was as a leopard, that
was his shap. A leopard or panther, is called loving,
and a friend to all creatures save the dragon, for faith
Horus. 2. Franzinus joineth the hyena and the cock,
calleth them animal ferocissimium et audatum, lit. a
animal. cap. 9. page 60. Beside that he is bountiful
and not terrible as the dragon. By this the devil
leweth his subtilty choosing that shape to appear in,
wherein folks would least suspect him. This beast
is famous for these three. 1. Swiftness, Habak. ii.
8. For this the Grecian was compared to him. 9.
Cruelty, Hoses. v. 14. 3. Subtility, Jer. v. 6. All
agree here.
4. His feet are like a bear's. Thus was the Persian
Dan. v. 5. with three ribs in his teeth. By his cru
elty, he holdeth forth, and strength, or the exercis
of cruelty by force, not unagreable to this Antichrist,
as cruel as ever the Persian was against the people of
God.
3. His mouth as a lion's mouth, partly to shew his
rapacity towards others, partly to shew his insol
and audacity against God. in wicked bold decrees, in
which respect the Babylonian monarchy is compared
to a lion, Dan. vii. 5. This lion's mouth is indeed ver
the dragon's mouth, and there is allusion to these
three beasts in this one; to shew that one could not
let forth such a monster, and that this which is meant
here is some monstrous brood, partaking of the
ting of the cruel nature of all other tyrants, and in
some things going beyond and differing from them
all. v. 7. and 8. Hereby the beast is more fully

1 D 2
mitted to him, even such ample large commotions and power, as the like were never heard of, his triple crown reacheth to command heaven, by giving orders to the angels, and earth, by disposing of all the kingdoms of it, hell and purgatory, by bringing thence and sending thither whom he pleaseth, and at what price he pleaseth, without any control, so that none can lay, What doest thou? He is only accountable to the dragon, who commissioneth him. This is clear from the Popes' practices, and their schoolmen's writings in defence of his power. That by that same mean, never was any authority so much reverenced, adored and obeyed as this blasphemous usurpation of the Popes should be, witness the general enlaying of the world, to him to long; what penances and submissions, and pains have been gone about by great emperors and kings, even to the laying of their neck under his feet, to be trodden on by him? Many instances and examples are of it.

Before he go on to describe the practice of this beast he putteth in a word verse 3, concerning the wounding and the healing of one of the heads of this beast, and the effect of it, to shew, that what is spoken of this beast, belongeth to it alenearly under its policy or seventh head, and the healing of this head is the very ground and rite of this wondering. For the understanding this, ye must consider two things: 1. Concerning the history in fact. 2. Concerning the phrase of this book. For matter of fact, as ye have heard, Rome had seven sorts of governments, including the Pope, all idolaters, the sixth viz. heathen emperors, was then; when John wrote, it was the immediate foregoing head to this seventh. By Constantine and other emperors, this heathenish religion was altered to Christian, and the head of the civil empire transported to Constantinople, so that Rome seemed to want an head, especially an head that had blasphemy upon it, till the Pope's stepping up; Rome, both were helped. 2. Consider when this revelation speaketh of the empire, it speaketh of it with respect to its religion, and as it was the head of the dragons, exercising his power, in all these governments, even as under the sixth seal, a change of religion in the world is set out by types, as if the world were changed, so here the wounding of this head is not a cutting off of emperors simply but their ceasing to be a head to that beast, and to be a blasphemous and perfidious as before; for they are not heads to it simply, but as having on them a name of blasphemy, for they hold of the dragon, and this healed head is his creature, verse 4. And he is worshipped in it, This cannot be said of civil authority in itself, which is God's ordinance. The devil then must have a special hand in the cure, to the wounding or slaying of a head, will not infer the ceasing of that government simply, but to be such as it was, and in other vision where changes in the world's passing away, &c. Which holdeth out not its amissiting, but its ceasing to be such. See chap. vii. 13, and chap. viii.

Add, that this wound is not to be given to the head after this beast's arising, but before it; yea, the healing of this is the same with this beast's rising: for all he doth he doth it after it is made whole, then he is admired, then he fighteth with the saints. This head then that is wounded, is that which was in John's time, viz. heathen emperors. It is here particularly said to be wounded, which is not said between the succession of any other two heads, because they succeeding one to another, their idolatry was nothurt. But here, when heathenish emperors were cast out, idolatry was cast out, with them. Idolatry before kept always its room; in all the heads equally, here it is degraded. 2. It is for a time interrupted before this head be again publick viz. between the altering of heathenish idolatry, and the publick appearing of Popes. Therefore it appeareth desperately wounded, now than between any other heads before where the interruption between them was not so desperate and palpable. 3. At other times, no question, the civil state of the empire got many wounds by many invasions and invaders; but the dragon who is still here represented as chief through all the heads, got
never such a wound. Shortly this third verse containeth three things. 1. 'The healings wounds.' 2. Its healing. 3. Its effect on the world. 1. The head that is wounded is the heathen Cæsar, or emperour: for five were past, the seventh was not till the wound was healed. Therefore it was the sixth then present which was wounded. This wound is in two things. 1. A deadly stroke upon idolatry, &c. as it was, chap. vii. under the sixth seal, the idolatrous body was lain and overturned by it; that same may be laid of the blasphemyous head. 2. By an hudge eclipse of the chief seat of this empire, by the emperours removing his court to Constantinople, whereby the glory of that city was diminished; so when John speaketh of this wound, he saith he an hudge idolatrous beast with seven lucessive idolatrous governments, counting both what was past and what was to come, and I saw the sixth of them thus wounded, and that deadly. Because it was a great stroke it got, and none would have thought that after these two, Rome should have had again an idolatrous government in pomp: and yet, 2. But wounded as it were to death, because I saw the devil after recovery that ground, another way: which he left by this.

1. This wound was healed: the cure, it afterward pointed at verse 4 the dragon: it is a birth of his, that is, the bringing forth the seventh head, viz. papacy, whereby that beast or Rome recovered both its former losses with advantage. 1. By the pope; they recovered: idolatry: for if the want of that is the wound, the restoring of that is the cure, and it was not done till it was done by the pope. This was touched chap. ix. 20. For the healing of this head, is not the restoring of the same name and head of blasphemy, which was, but it is the unbringing of another to succeed that: for the healed head continueth during the forty two months that Antichrist reigneth, and the hornes are crowned: therefore it cannot be the restoring again either of emperours or heathenish idolatry but of that which succeedeth; there; other ways there would be no time for the seventh; or, two behoved to be together: but it is called a healing in respect of the idolatry, that was wounded; the empire being still alive. This is healed not only by bringing in idolatry, and yet not the same, but one exceeding like it; so that, what was given to a devil immediately by saints, angels and images to them, and all their superfluous ceremonies and idolatrous temples are, professedly transferred from one idolatry to another. But Secondly, also by this Rome, the beast almost like to a lion before this, received a court, popees, cardinals, and other litterainels was called, and the booketh out, again, as majestically and commander like by this head as by any other. That is the healing here understood, appeared by the effects. 1. The admiration: that then followed in the world, and the thanks, they, in effect, gave the devil for this service, as generally better content with this than with any other head that ever was before.

The particular effect in this verse, is all the world wondered after the beast. It is more to wonder atten than at the beast. Here beginneth the effects of his enchantment on the world after this healing which was not before. 2. This admiration after the beast is more particularly set forth afterward: it implied 1. An unexpected amazement, as at the seeing of them, they had, not seen or thought of so soon: and certainly the wicked world could not have expected again an idolatrous head to soon. 2. It importeth a sort of divine or religious reverence or doing on the beast superfliously; so for, it is after the beast, which is clear afterward, as holding out an elimination of some religious thing in this head, who is called Christ's yean, more than in any which went before, nor agree to a civil state. 3. It importeth a willingness or gladness in the doing of this, that is affected or delighted with it; it is otherwise expressed by enchanting the inhabitants of the earth, men's wicked nature, that loath eth whoring from God, now welcome. Accordingly this corrupt beast, and submitting to him, and drunketh in a deluded way his intoxication's willingly, where we have an emblem of man's nature. 2. The parties admiring are all the
world, that is, as large dominion and possibly more
under this head healeth than ever any head had before
him; it is all who are not elected: whereby it is
clear again that this beast wondrous after is Antichrist;
and this admiration or worship, is more than civil;
he hath, exceeding many; yea, emperors, kings and
great men, giving their power to him and that willingly;
chap. xlvii. which they never did to any other.
In a word, this healeth, when this head came up, this
beast got more followers and other sort of respect
than ever.

For clearing this exposition of the wound and healing,
consider, this wound must be at the time of
the churches being driven from the earth, which was contemporay with
the fall of idolatrous emperors; for this healed head
is contemporay with the woman's flight, therefore
this wound must be then, which is no other
but that thought, this healing immediately appeared
not, as is laid. 2. Consider that at that time five
heads were past, the seventh to come which rife:
for the healing of this wounded head, is the
seventh, or papacy; it is not wounded here, nor was
it in being before these forty-two months begun, and
during that time it hath power, and is not wounded
it must be then the sixth of the emperors that lufred
at that time when the woman began to flee. Now
there was then no wound in the temporal grandeur,
glory and state of the empire, it was as great under
Constantine as ever; therefore he is known by that
name Constantine the great. It must then be the
change we expounded it to be. 3. Add, if the papacy's rifeing to be the seventh head be the healing of
this wound, then must the wound be such a want or
c change as papacy supplieth; but papacy healeth this
and is the seventh head. This beast which endureth
forty-two months and hath power from the
dragon, healeth and recovereth this beast that was loth,
anditteth again in Rome, cee. And this is the papacy
as is proven and will chap. xlix. fully appear.

Now the thing which the devil aimeth at by these papacies settling at Rome, the recovering of that worship which he loth: and by the Popes means again

by idols and images the devil is worshipped, chap.
xx. and here, verfe 2. Ergo, the removing of this idolatrous worship by publick authority, which was the
dragons casting from heaven, chap. xvi. is the wound
here. Before, temporal over-running of the empire
by Goths, Vandals, and such like, can neither be cal-
cled one wound, because it was frequent; nor attributed
to this seventh head; because out of it the pope
reaped full advantage; and also, they liue not this time
nor was the emperors healed after these incursions.
So as they have more following than before; and the
emperors not being heads, after they became Chris-
tian, as will be clear, chap. xvii. and it not being they
who are wounded at, as this head, after its healing
is, it cannot therefore be applied to them but as is
daid.

LECTURE II.

Verfe 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 the beast.

5. And there was given unto him a mouth speaking
great things, and blasphemies: and power, was given
unto him to continue forty and two months.

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 the world was moved by the beast, which was
worshipped, whose names are not written in the book of life, of the
Lamb slain from the foundation of the world.

The first part of this chapter describeth Antichrist
under a secular notion of civil power. It lettered
him out, in his rule, verfe 1, 2, 3. In three
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things, viz. that of seven heads and ten horns, that is the Roman, ver. 12 of what nature he is; he is compounded of monstrous qualities, ver. 2.

To what time or revolution of that Roman state he belongeth, viz. That which after the wounded head was healed and the horns had gotten crowns, This is to say, after the civil empire is wakened and divided in many kingdoms, and the pope stepped up to act them all.

2. His reign or the effects of his rule, after this head is healed, and set down, verse 4. Farther in four steps of effects, first, Toward the graceless world, he obtained much respect and applause from amongst them at his pleasure, verse 4. The second is the time of his continuance, verse 5. The third contains his blasphemy or doctrine towards God, verse 6. The fourth and last, his perfection against the saints, or his practice toward them, verse 7 and 8. The universality of the subjection he getheth, or the power he hath, is restrained to the reprobate world, as the proper object of his kingdom, as it is of the dragon’s who giveth him that power.

The first effect after his rising, verse 4, is set but in three steps, expounding the wondering that was mentioned, verse 3. 1. It is said they worshipped the dragon. 2. The beast. 3. Their respect to the beast, is set down in a question or two, expelling their admiration.

This worship is not such as is given to emperors, but is some superstitious worship. 1. It is somewhat which is sinful to be given, which mere civil worship is not: 2. For Christ, the prophets and apostles do allow honour where it is due, as to great men; &c. 2. It is such a worship, as is on the matter, worship to the devil, that is, not as directly intended to him, but as idolatry and worshipping of images is interdictively of worshipping of devils, chap. ix. 20. It being not commanded of God, but derogatory to him; so the world’s applauding and adorning this Antichrist will be, on the matter, before God an worshipping of the devil, especially considering that this Antichrist is peculiarly the devil’s lieutenant and trusty servant:

and therefore what honour he getheth redoundeth, viz. the honour of him that commisionateth him, and this worship terminates in immediate on the devil, as ye see in the end of the verse, who is, like him, but mediately and consequently on the devil, who gave him power. In a word, the world gave divine honour to this beast, and in him to the devil that commisionateth him. Now concerning that divine honour that popes get in their titles, by being accounted gods on earth and able to forgive sins, being adored by kissing their feet and by reverencing their words and decrees infallible, even like Scripture, yea, elevating the scriptures, as Bail. Jef. Catech. part. 1, but as Livius’ writings without their authority, and so receiving them, only as they are ratified by them, &c. These are known things.

It may be questioned here, how, can it be said that the devil gave him power, seeing he hath no power to give, and feigning it is universally said, Rom. xiii. 1. That the powers that are of God? Certainly this power is by God’s secret justice to punish the world’s ingratitude, 2 Thes. ii. He lendeth this delusion for a just end, yet it is said to be of the devil, and not of God, because it is not by his revealed approving will, but contrary to it. 1. In the nature of the power, on the things wherein he taketh power, a. Of his way of coming to it. 3. In the exercise of it: in all which he holdeth the devil as his author, and not God who hath warranted no such thing in his word.

However by this worshipping, it appeareth that this beast, who is the object of it, is more in the account of his worshippers than ordinary monarchs. 2. That he standeth in a special relation to the devil, who is thus a sharer of his honour, and so can be no other than the Antichrist.

The particular worship is inflamed in two questions:

1. Who is like the beast? Which setteth out their thoughts of him as more than ordinary? It looketh like these questions that the true worshippers of the true God have of him, Who is like the Lord? &c.
for here is a superstitious admiration wrought through delusion in these false worshippers; as supposing Antichrist to have some divine eminency and singularity in him; which hath been verified in reference to the Popes. There are two questions also hold out the ground and height of their admiration, viz. his dreadfulness and power. Therefore the second question is, who is able to make war with him? or, who can stand in opposition to him? It looketh to his power, and the consequents of it. This was the world's judgment of their Popes long, that they thought the greatest powers could not make head against them, and indeed it was, partly, by that drunk in delusion of his sanctity and authority; partly, by his excommunications and bulls, depoings, kings, loosing subjects from their oaths, giving away their crowns, hounding out others on them; and all this to be executed under pain of damnation, and partly, by his having all civil powers at his devotion, as horns to pull with where he pleased, and to set one against another; he did what he pleased. The examples of the Popes proceeding against the emperors of the East, who were against images, and against emperors of the West, giving their crowns from them to others; which wrought much terror upon all others, that there was much more fear to anger the Pope than ever there was to anger any monarch; yea, than there was to anger God, to such an height came his impiety. Mark here the Lord's censure of popery, in its full extent; it is a worshipping of the devil, and this, in less or more, will be his censure of all corrupt worship not warranted by him.

The second step of the description of his dominion, is in its continuance, ver. 5. What is spoken of his blasphemies, cometh in ver. 6. He speaketh great things, in threatenings, promises and affections of his own power. This the devil putteth into men by giving him power. But, 1. By making him take this power to him, as though he might blaspheme without hazard, he having liberty to say and do what he will. And 2. By moving others to grant this to him, as if he only were to be exempted, and this is mean-
him, he will crush it; but after that he will not be for, his power will be clipped; this tyranny, discovered and his authority shaken, raised: and question, that it will never be universally, after that accepted, or be admitted, to the exercise of it; for as that term bringseth not the full outgape of the church to an height, but a beginning of it, even so here. Out of all this we may consider what we said of this beast and that worm and its healing, which must be before these forty and two months, during which time he continued whole, and perished the saints, even as the clock on half part thereof.

His blasphemy is more fully set down, verse 9, in reference to three objects, whom he taketh a liberty to blaspheme, which being in reference to God, derogateth some way from his excellent holiness, and pure sovereignty; when applied to men or creatures, to blaspheme, is to speak ill of, to detract from, and to wrong them by our words; so as to blaspheme God and the king, 1 Kings 21.16, and in the New Testament often, Col. ii. 18, Titus iii. 12, or to make them subservient to our blasphemy, from whom this blasphemy is three ways vented, 1. Against God: Thus doth by assuming to himself, and giving to idols, angels, and saints, what is due to God and his Son Jesus Christ. What prerogative is more than to forgive sins, and to be worshipped with religious worship? And thus he taketh to himself, and giveth to others at his pleasure, making them the object of adoration, invocation, and of faith; his dispensations, indulgences, &c. 2. It is against God's tabernacle, that is, the church of the Lord Jesus, called the true tabernacle, Heb. 9, wherein God dwelleth in a special manner, John 1, and Col. ii. 9, or his church or saints on earth, which is called the temple, chap. 11, opposite to the outer court; and is God's tabernacle with men, because in them he dwelleth, and as it were, he journeyth till he bring them to a settled enjoying of himself in his temple in heaven, which sometimes interriture is opposed to the tabernacle as the triumphant church is to the militant. Both the pope blasphemet, and is condemned.

The first by his masses, hoasts, adorations, transubstantiation, and such things as these, whereby by our Lord's human nature is quite altered and blasphemed, as if it were there, or had become something at the pleasure of a wretched man. The second, the church and saints are here blasphemed, viz. by curtes reproaches excommunications, and devoting them to destruction and proposing them as the vilest men and as the greatest heretics in the world. Infidels many are palpable. 3. He blasphemet the heaven that is, saints departed and angels, fathering many mischiefous things on them, abasing their name to idol worship and charms; is there any thing more wronged and abused by them than Peter and Mary the blessed virgin? When many vile things are fathered on them, and taught on them as if they approved these things, idols and idolatrous temples filled by them, and erected to them; and what greater wrong than this, can be done to these saints, while as, the angel, Rev. xiv. reproved John for it? These three, viz. God, his church militant and triumphant, the most excellent things in the world, he wrongeth them all, and in the highest degree, and to whom a- greeth so well as to the Pope? And all this he doth not only in his own person, but by decrees ordained in it as by law. In short, as Antiochus blasphemed all whom in his practice he defiled, and abused all, so shall he do; and to hath he done, as if he profligely did blaspheme them.

The fourth part of the exercise of his power, is in persecution; verse 7. It was given to him, even as all the rest was given, to make war with the saints, and to overcome them. Here are his fightings with the remnant of the woman's seed, chap. xii. 17, he raiseth the world against them, and over their bodies they prevail. This war with the saints, taken in all violent martyrdoms of singular persons put to death for opposing this beast's abomination, as were especially in the ends of these months, very many in Italy, Germany, England, &c. It taketh in also the purposed wars that for many years to the effusion of much blood were undertaken against the Waldenses.
and others looked on the pope as Antichrist. Ten
hundred thousand men, were slain, as is reported
by Peranus and Med. in France, and this done by
way of flated war, not by pillagings, but by making
nile of great armies once intended against the Sar-
cens; which by the Pope were diverted and implo-
eged against the Waldenses. The history also of the
Bohemian wars, after John Huts and Jerom of Pra-
gue were burnt, against those who were called Hissi-
etes, which continued in great eagerness for many
years The history of the poor people of Piedmont, Cala-
bria, and Angronque, and other places in Italy, per-
secuted by an army under the Lord of trinity, the
defection of Merindol, and many poor people about
in Provence, by the Archbishop of Aix, and the
Lord of Opede president. Besides the many bar-
barous cruelties in Holland, Germany, France, &c.
are evidences of this war of the beast against the
faints, touched before chap. xi. 7. Which blood tho-
shed by civil men, yet principally flowed from,
touched upon the whole, in whole skirts are found
the blood of the prophets and faints, chap. xvi. 6,
and xvii. 24.

The success is set down. He overcometh them, viz.
by spoiling them of their liberty, life, and temporal
estate for a time, but they overcome him, by adhering
to truth, and refuting his corruptions even at their
least estate of suffering, as it was chapter xvii. verse
11.

After these characters of his dominion, his succers,
or the amplitude of his dominion is more particu-
larly set out and repeated, in three things, 1. In its ex-
tent, He had power over all kindreds, tongues, and
nations, that is none were excepted from him, no
nation, tongue, &c. who were Chriffian, that were
preferred from his corruption, and many whole na-
tions carried away with it, though not all of every
nation and kindred were infected, in a word, it was
very broad, verse 7. It was set out in the degree of its
commission, All that dwell on the earth shall wor-
sHip him, that is, be every way at his devotion, and
shall take orders from him, and be slaves to him. It

is a of submission from some apprehension of God's
Deity, peculiar to this beast, and this state of it belongs
to all others, as is said. Left it should be thought, all
went wrong, and there were no church, the elect was
excepted, and this universality is restrained by this
implied exception. All such as were written in the
Lamb's book of life, are preferred: These are the
little temple set by, chap. xi. And the same, who
were sealed, chap. vii. and excepted from the hurt of
the fifth trumpet, chap. xi. 4. and the one hundred
forty and four thousand, which chap. xiv. are, stand-
ing as conquerors over the beast with the Lamb up-
on mountain Zion. Whereby it appeareth, there
will be some excepted in the greatest tyranny of An-
tichrist. That they are the same with the one hun-
dred forty and four thousand that were sealed, and
consequently then this beast is Antichrist, and this
worship Antichristianity, for these faints or elect, are
not kept or excepted from civil worship, to tem-
poral powers, or from being overcome with this beast
as to temporal hurt, but from worshipping of him,
which is the sinfulness of this plague: Therefore af-
after it is said they got the victory over him, chap. xiv,
and xv. This also is to be understood of full and fi-
nal yielding to the Pope's blasphemies; for, other-
ways elect souls have sometimes been infaried. In
which respect here it is implied to be impossible, that
an elect could worship him, whence plainly it follow-
eth, that no native pope-worshipper, owning him
and the complete body of his doctrine, and dying to
can be saved, except we would say one not elected
may be saved: for, clearly this is pointed at as incon-
sistent with election, and proper to the reprobate,
Mat. xxiv. 2. 2 Thel. ii. 10.

It is true, this assertion is not rigidly to be extended
to all who in part shall be guilty of popery: Nor,
y as is said, to thole who shall repent, but where
there is a full and final whoring with wondering af-
fter this beast. This standeth as a peremptory truth, be-
cause in the spirit's account this worshipping of the
beast, is blasphemy, and derogatory in a high degree
to God. And, 2. His manner of worship in its com-

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plete body, is idolatry. And 3. His intermixing of traditions, satisfactions, merits, of works in justification, etc. in his doctrine, is a perversion of the right way of the Lord, and a corrupting of the pure waters, that who drinketh thereof must die. Therefore we may confidently assert it, and indeed seeing the Lord distinguishes his true church from Antichrist, and calleth them Gentiles, chap. vi. 2. and such as are not elected, chap. xiii. 8. but are to be damned, 2 Thes. ii. 10. and to drink of the wine of the wrath of God without mixture for ever, chap. i. 9. 16. 17. There is no place left for disputing this, which is let down as a dreadful sentence for5 fearing all from worshipping of that beast or receiving of his mark. Poverty will be found no little crime before God, and to bring no little guilt and hazard upon souls whatever men think of it.

LECTURE III.

Verse 9. If any man have an ear let him hear.

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

11. And I beheld another beast coming out of the earth, and he had two horns like a Lamb and he spake as a Dragon.

The spirit, having a dark description of Antichrist, before he proceed to enlarge it in the following type, he doth in these two verses, viz. 9. and 10. let down in plain words something necessary for the consolation of the saints, i.e. layeth down that common and often repeated advertisement, he that hath ears, let him hear: By which, in this place, is set forth 1. The concernment of the knowledge of this mystery to believers; And therefore we would not think it unworthy the pains to search in it. 2. It holdeth out an impossibility even to those who have ears to take it up and understand it, therefore it will need the more diligence to search it. 3. It importeth a deafness in many who want ears for such truths, and therefore it is not to be wondered although many papists continue blind and do not discern this truth.

Having premised this general, he fulgins the verse 10. a special consolation, which may be a reason, why people in the flourishing estate of the wicked, would be the more obdurate, because there was retribution coming on the greatest and cruellest enemies of the church, they being to be dealt with as they dealt with others comparatively. He that leadeth into captivity, he that killeth shall be met with: which judgment holdeth out, 1. The singular observance of justice, meeting them in their own measure, Psal. 137 ult. Is. 33. 1. 2. A great change coming on the highest power, and so that there can be no stability in greatness when this admired beast is captivated, as if he said, think not this beast’s standing will be eternal, he that leadeth captive force, banisheth and killeth others, the day cometh when he shall be led in captivity, to if the general be true, that all that lead captive, shall be lead captive, then this beast shall also be led captive, besides that it particularly relateth to him.

The consolation is expressly in these words, Here is the patience and the faith of the saints. Here, that is, in this thing, and on this promise, there is good ground for founding of both the faith and patience and faith of the saints. So that here, faith this much, that from this worst they may patiently abide a while suffering, and by faith expect an end to it, and an overthrow, and turn upon this powerful enemy that carrieth all now before him. Or, here, that is in this trial of Antichrist’s before the end come, is exercised the faith and patience of the saints, now they will have to do with faith and patience, now is the time of their acting of it, till the word spoken to give them encouragement come to pass, viz. that the two evils that they suffered, killing and captivity, shall be re-
turned on their enemies' heads. God's promise is that which keepeth life in faith and patience and strengtheneth them, but till a time interveneth between the promise and the outgate for the exercise of both these, and this is the end of continuing gifts, else there should be little use for these graces which are well put together.

From the 11. ver. followeth the second part of Antichrist's description, under a different type, because his way, end and pretexts, are such as altogether by one beast he let out, it being no strange thing to set our Lord indifferently, sometimes as a lion, and sometimes as a lamb, as in the fifth chapter, so is his ape Antichrist under a twofold consideration described, as was said at the entry of this chapter. If it be asked, How can it be called another beast, as different from the former? Answ. 1. It is another type describing the same power, as Grecia. Dan. vii. as an he-goat, yet but the same power signified in its divers qualifications. 2. It may be called another beast, because it seteth out the same Antichrist, as in a different consideration, viz. under the first beast, he is considered as a temporal secular monarch in a series with the heads of the beast that went before, altogether constituting one beast and power in a continued line in one seat, but under this beast he is considered as abstracted, and under this particular head, viz. the last, and is considered distinctly by itself and not complexly under the multiplicity of heads as it was considered before. The Roman monarchy being considered absolutely in the first, but in some respect only under the last. In which respect according to the best interpreters, the kingdoms of the Seluoides and La- gides, though it be comprehended under the fourth beast, yet is their a distinct consideration taken of Antiochus by himself, who was one of the horns of that beast, Dan. vii. because God's people specially sufferers from him, and he being in many things typical of Antichrist, it may thus be done in respect to that also. He is considered under the first type, as constituting one body with the horns and making rule of them; here as head to the clergy and making

use of them. In the former he acteth by a civil power, warring against the saints and overcoming them. Here by spiritual weapons, as miracles, excommunications, pretences to Christ, as we may hear, and therefore may be considered as a different power, the things he doth and the means he maketh use of, being so different from the rest, ought to have a consideration or type beyond them: in which sense, though he be the seventh head, chap. 17. yet is he also called the eighth upon this consideration. 3. Under the first type, especially the matter of Antichristianism, or this dominion or kingdom itself, is set down, but under the second, the persons exercising that dominion, and that by a pretence to Christ.

For the better understanding of this, consider three things. 1. That this beast is not in time posterior to the first, as considering it under the last head, for he giveth life to the first, hath a hand in the healing of his wound, and in his rise, it must be at the beginning of the forty two months with the other. But this head as abstractly considered, may be said to be behind the first beast, in his complex consideration with all his heads. 2. As they agree in time, so they agree in design. This beast's design is to make the first, to be worshipped, which certainly sheweth they are one, but under this veil of ecclesiastical power and interest, as is said, and in ordine ad spiritualia, he driveth his design in pursuing temporal greatness and grandeur. The power is the same, for verse 12. all the power or communion of the first is exercised by this, but variously vented, viz. formerly by a violent way, here spiritually under deceitful signs, yet for the same end. Whereby it appeareth, that the chief design of the Spirit in this last part of this description by this type, is to show, 1. Upon what account the world gave him that reverence. 2. By what means he procured that temporal greatness and respect, he deceived the world by signs, &c. as is expressly set down, verse 14.

In this description, there are three parts. In the first, are set down the characters and design of this beast. His weapons or means, whereby he prevail-
ed to make his design effectual, from verse 13 to 17, inclusive. 3. He giveth a character common to both these beasts, whereby it appeareth they are one, verse 18. From all it will be evident, that this second beast fetheth out Antichrist as a false prophet, as the first did as an uttering tyrant.

There are four things marked in his description, verse 11 and 12. 1. It is described whence he rose, viz. the earth. This doth not necessarily infer a different thing to be signified, as by comparing Dan. vii. 2, 3, with verse 17, will appear, the same beast's rise both from the sea and the earth. And though in that place the sea be figuratively, and the earth properly to be understood, whereas both are figuratively here, yet its envenometh not the force of the reason, because as there may be divers types, so divers riles of these types, as the Grecian monarchy compared to a Leopard, having his rile from the sea, verse 3, 6. is set forth by an he goat, having his rile from the well. But it fetheth out. 1. An human or earthly beginning, opposite to divine, it is not from God, but from beneath. 2. An extending of his dominion to sea and land, as the angel chap. 10. let his feet on both, or both by secular powers and ecclesiastic according to the two riles of the several beasts. 3. A beginning, yet rising withal slowly and insensibly, in respect of this spiritual power, whereas his temporal power grew most in troubles and commotions, his spiritual did grow most in peace. 4. Because this appearance like a lamb, is not so monstrous like as the former, which came out of the sea, where great monsters do breed, but more tame like from the earth.

The second thing he is described from, is his nature in two similitudes, viz. of his horns and of his speech. And this partial describings of him but in few parts, and not in more, as the first beast was, sheweth that in all other things he agreeth, and is the same with the former, as is said particularly of his power, verse 12. Generally this resemblance holdeth him forth to have a pretext and appearance as hurtful to none by his power, more than a lamb can be with his horns, but really to speak, and not to be far other

wife indeed, as Christ spake of false prophets in general, Matt. vii. 25. They come to you in sheeps clothing, but inwardly they are ravenous wolves. So to the chief false prophet this doth exceedingly well quadrate. More particularly looking on this similitude of the lamb here to relate to Christ, as certainly he is said to speak like a dragon, it hath respect to the dragon, formerly mentioned, chap. 12, and his blasphemies, seeing otherways dragons were not properly speak. So while is said to have horns like a lamb, it holdeth out a pretense he maketh to Christ's power, and to look very innocent like as his vicar on earth, having all power, to bind and loose for the good of souls, and to do all in the Lamb's name, and to pronounce his decrees by his means, viz. miracles, censures, excommunications, &c. This he is in shew, but really come nearer the tria of him, he spake as the dragon, that is, his doctrine in general is blaspheous and idolatrous as was the heathen emperors. Where it is observable, he spake not as the first beast verse 5, and 6. of this chapter, but as the dragon, chap. xii. there being an identity in these two beasts; and he is likened to the dragon, because none interveened; the first beast spake like him also. 2. His decrees were to the same purpose, commanding the worshipping of images, murdering of saints, suppressing of truths, &c. 3. His manner is not meek like a lamb, but terrible with threatenings, in case all be, not obeyed that he commandeth. In a word he appeareth one thing, and is indeed fully another.

LECTURE IV.

Verse 12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.
13. And he doth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men.

14. And he deceiveth them that dwell on the earth by the means of these miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth that they should make an image to the beast which had the wound by a sword, and did live.

15. And he had power to give life unto the image of the beast that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed.

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 had the mark or the name of the beast, or the number of his name.

We have heard two parts of this beast's description, viz. concerning his rife and nature, verse 11. In the 12. verse there are two other touching his practice and design. If it be asked, What power this beast hath, or exerciseth, who looketh to lamb like? It faith, He exerciseth all the power of the first beast. In a word the same power formerly described, as agreeing to the former type, is exerciseth by this beast under pretext of his respect to Christ, as his vicar and deputy; he warreth with the saints maketh blasphemous decrees, &c. whereby a different power certainly is not describ'd, but the way laid down, how that beast did attain to exerciseth to great power, so that the Pope is inferior to no emperor. This faith, it is under the notion of Christ's vicar and pretence of religion; which confirmeth what was said that the first type describeth Antichrist's power; this the person exerciseth it, and the manner of doing it, their is more difficulty of interrupting these words before him, or in his sight, which importeth a contemporarynes of this beast with the former, but not that they be different. It may be understood then, 1. To imply a respect to this end, viz. temporal greatness, which this beast under this type especially aimed at. So before him, is as much as in his favours to utter him in, as if he were the other beast's harbinger, as it is said of John, Mark i. 2. I send my messenger before thy face, &c. And thus, by this shape and appearance, he maketh way for the power formerly describ'd. This agreeth well with the scope following, viz. the Pope using this ecclesiastic cloak for attaining this temporal end.

In a word, That that power was exerciseth by the Pope under this pretext or shape, to establish the secular power expresst in the former type. 2. It is expounded by some. Before him, that is, in the feat where the beast, compilxly taken, fat, to wit, at Rome.

The fourth part of the description cleareth this, to wit, that which holdeth forth his great end and design in exerciseth that power; it is to cause the earth, and them that dwell in it, to worship the beast, whose deadly wound was healed. By this first beast, is not understood simply the Roman empire, but as under the seventh head, viz. the papacy, after the deadly wound, which the sixth head got by Constantine's destroying idolatry, was healed by papacy.

By earth, and them that dwell therein, are meant the generality and plurality of the Christian world, especially the carnal multitude. By worshipping, is meant that adoration whereof we spake, ver. 8. and by his causeth them, &c. is, imported both his end and effectualnes in promoting it. In a word, he seeketh and endevoureth by all means to keep up the authority and corrupt way of the old heathenish empire in his person, that it get no less reverence in the world, than any head that went before. And this which is in general here, be more particularly protected in the verses following. Out of which is confirmed, 1. That these two beasts are not upon the matter, and really different, seeing this last always seeketh the first's honour; which, if they were different, could not agree to the Pope or Antichrist, who preferreth his own credit and authority to any other. And, 2. It is whereth that the scope of this type is e-
specially to shew, how the Pope came to what he was described to be in the former. So the Pope's gaining honour and worship to himself, was upon the matter, a gaining a respect and honour to the beall, as it had before his time, for though the object was somewhat altered, the series and kind was materially the same.

The particular way how the Pope role to this temporal height under a religious s'how, is let down in three steps, or in a threefold influence he hath, 1. On the world, to caufe them make an image, 2. On the image, to make it be respected. 3. On all men, by making them receive his mark. And the means how he attained all these, are let down, 1. By miracles and signs, he cometh in folks estimation, and deceiveth them, as if he were something, verfe 15, and 14. 2. He proposeth the making of an image to the for- mer beast, that is to clatch up and let on foot again a Roman power, somewhat like the former, before the head was wounded though not the same verfe 14, which by miracles he effecteth. 3. He giveth power to, and animateth that beasts image to do for itself, to gain worship, verfe 15, by its killing such as do it not. 4. By his engaging all to worship that beast, and taking them in a special manner engaged to him under highest certifications of not buying and selling or keeping common commerce with them, verfe 10, 17. And he bringeth this to pass.

The miracles which are the first mean, are 1. Set down generally. 2. Insinuated particularly. 3. The influence of them on the world to deceive them, which is the shot of all, is set down. Generally miracles are divided in true or falle. 1. True are such as exceed natural or second caufes, which were proofs of our Lord's deity, and sometimes by the power of God are mediately exercized by men. 2. Falle miracles, are not only fuch things as are falle figuring, which are as poibllie were by the magicians in Egypt, but such, as though they have some wonderment in them to men, who know not the caufes which produce these effects, yet are really brought about by second means, such are spoken of by Chrift, Matth. 25, and

such the apostle faith, he shall make Antichrist famous, He shall come in the power, and after the working of Satan, with signs and lying wonders, 2 Thel. ii. 9. Of this last fort are the Pope's miracles, and it fuiteth well with Antichrist to be stored with miracles of this nature, such as the papacy aboundeth with and glorious in, and none therefore needeth to stumble to hear them mentioned.

The particular pitched on is, He maketh fire come down from heaven. It is not needful to stick to the letter here, the scope is clear, it is to shew that he doth great signs for confirming his doctrine and power, even as Elias did, who twice made fire come down from heaven, 1 Kings, xxi. 38. 2 Kings i. 10. So as it were he shall not be behind him. The miracle of fire coming down from heaven, is insinuated to shew he'll shall be great. Beside history maketh it clear, that often fiery visions hath been made use of by the popes for gaining their point, as when Stephenus is going to seek help from Pipinus against Asylphus, king of the Lombards, 751 fiery balls are seen reeling and falling among them, which he interpreted as holding forth their ruin. And anno 776 two fiery targes appear against the Saxons, when they are to fight with Charles the great at Heruvia. Zacharias the Pope, in his march against Ravenna, had igneas actes, going before him, Cent. 9. 301. &c. Or, it may be applied to the fiery threats and curses by which the terrified men, and a counterfeit assuming of Chrift's power and authority, as the two witnesses are really furnished therewith chap. xi.

The scope and effect is, he deceiteth the world by these miracles. In a word he deludeth them to think him indeed more than ordinary, which a Thel. ii. is called to believe lies, and by these he confirmeth his doctrines and mandates, and maketh them pass as uncontroverted. And indeed all the popish miracles tend to confirm invocation of saints and angels, transubstantiation, purgatory, or some such thing, as witnesses Baronius his frequent mention of miracles, for this end, to confute heretics, &c. and further in the centuries, cap. de miraculis, &c.
This agreeth well to Antichrift in the doctrine, and to the Pope in the fact: And under miracles and signs would be understood all these stupendious things spoken of among the papists, either as done by the pope himself, or by those of his vassals under him, yet to as the authorizing of such things dependeth only on him.

We come now to that wherein he delude or deceiveth the world, which he by his miracles aimeth at. Laying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. Concerning this image take these advertimentes. 1. That it is no dead image but an empire, that can speake and can cause such as will not worship it be killed. 2. It is no different power from the two beastes formerly described, but the same under a distinct consideration of its rising or of its appearing. This image is the pope under a civil notion, in which respect, he is the image of the former empire and the effect of this lambe-like appearance, in which respect he is the efficient of this effect, for this image of the beast getheth the common worship of all the world with the former in all repetitious afterward, chap. xvi. 2. and xvi. 9. It is alway one, the character of the beast and his image are one, the judgment of the worshippers of both is the same, which can be true of no other but the Antichrist. 3. The reason why it is called here the image, is to hold forth the way and steps how the pope came to an height in temporal things by some resemblance to the old empire. It is not every way the same with the former under this head, yet very like. Therefore in some respect it is its image rather than itself, and that though both in its power and in its pretension be faith one thing, as if he were leading up Peter's throne, yet really he is setting up another, viz. making an image to the old heathenish superstitious way of worship that was under the former heads. Therefore it is said he deceiveth the world, that is he never made them acquaint with the design or intention of this work, which was to erect former idolatry in worship and tyranny in his own person, but as if he minded the honour of Christ, Peter, saints, &c., and the furtherance of religion. He brought the world to be instrumental in bringing about this design, which when it was accomplished is the image of the heathenish empire for extent of dominion, manner of worship, cruelty against the saints, &c. And therefore when he is brought in verse 14, saying, that they should make an image to the beast, that is to be understood as the language of the design in itself, and not of his expression, as is frequent in Scripture. In a word by image is understood the papiac temporal power, which indeed is imperial like, and therefore expressed by the former type. So then in this 14. verse, there is, 1. The design to make an image to the beast which was wounded. This is called an image, because it was in great part like it, therefore represented as one monarchy with it; yet not every way the same, therefore set out by another type also as is said. 2. His manner of proceeding in this design is, 1. In engaging the men of the world, for he could not without them effectuate it. 2. The way he engages them, it is laying, or persuading, which is not to be meant of express laying to, but his miracles had such a language with them as to incline and persuade the defiled world, to be well content to further such a thing.

The success hinted at the last words, and it did lie, so it will read et revixit or vixit. Not as if he were describing a present living pattern according to that image was to be drawn but either he spake of the beast as it lived before it received the wound, which did then live, or it may be read, it was wounded and did live, after his pains taken on the world to heal it, which is enlarged in the following verse, 15, that this wound is laid to be with a sword, sheweth it is not a wound by a schism, but by violence as was that in the fifth seal chap. vi.

He proceedeth to shew the third step, how this was made to live, verse 15. It is by this two horned beast the Antichrist, he hath power to work a three-
fold effect on this image, that is by the devil's afflicting him, God in secret justice permitting the world to be deluded, he is able to bring his design about, and that little rude draught of the image which at first was but dead, and as it were in shape he brought it on, till he at last made it look like that beast which went before it.

The first effect he worketh on the image, he maketh it live, there was matter for a time in the Roman church sufficient to heal the wound which, the former head had gotten, but it wanted the form, which in time the pope did give it by his taking to him supreme power in civil and ecclesiasticall things, and imitating heathenish superstitions in worship, so that which seemed to be dead before, now standeth up and appeareth. 2. He giveth it power to speak, that is, he furniseth pretexts to it for taking on and inventing this power in its degrees, threatenings, curtsies, &c. the third effect or part of the power committed to him, which constitutest this image, is, power to cause for the image getheth this power, that, as many as will not worship it shall be killed: which implieth 1. That this image is worshipped and allowed to be so universally as the beast was. 2. That this beast or image will have worship under pain of death, that is where the supremacy of this pope is denied, there is nothing can keep from burning; it shall be capital, as heretical, and treasonable. 3. This image causteth that they should be killed, that is, by furing the powers of the world, who are devoted to it, to suffer none to live under them who did not acknowledge him. 4. It is said, this horned beast giveth that power to the image, because it is under the pretext of being vicar to Christ that they take these things on them; and it is that pretext which giveth them so much weight amongst men in the world as to be so worshipped. They may thank their counterfeiting Peter's succession for that. 5. He killeth not but causteth that they should be killed; this is their way to civil magistrates as executors of them, whom they desire to destroy.

The last step of exercising his power, is verse 16, and 17, in his engaging and making all for himself as his proper vassals and slaves by three marks. All which tend to shew a special relation between him and them, and a peculiar dependance of them on him. 1. There is a mark, such as men put on their beafts, or merchants on their goods to make them known to be theirs. This mark is specially urged by him and threatened with, wrath from God, chap. xiv. 9. 10. 2. His name or, the name of the beast, which is broader: the meaning is, others are like children who partake of their father's name, or as the wife that partaketh of the husband's name; so they partake of this beast's name. He is the Pope and they Papists, glorifying in native brood thinking more to be called catholic Roman or Papist, than a Christian or something like this. 3. The number of his name, leveneth to be yet larger, as ye would lay minimum quadric without which none can pass as his, so that if they have not the mark they must have the name, or at least, the number of it, whereof more hereafter. This effect is extended and particulariz'd in two respects, 1. None of any sort escapeth small or great, &c. 2. The part marked is the right hand and forehead holding forth an obvious manner of avowing him, and an active engagement for him; it is said soldiers did wear marks on their right hands, and servants in their foreheads, but Popes Holden engaged and erboth these relations to them: this Mede upon this place cleareth, by which characters we are not to understand visible marks impressed but according to the scope, that's as our Lord hath his seal on his, chap. vii. 10. this beast imitateth him, hath something peculiar as from himself which Christ instituted not, which he will have on those who are his: and let it be observed, that both the beasts and the image cometh under one beast here. 3. The certification whereby he foreseeth this mark or subscription on men, it is by taking from them the common privileges of conversing with others under these words, to buy or sell; that looketh either to ecclesiastick or civil communion, all that will not become his, shall be excluded from both these: and if
we look how far the Papists extend the excommunication of the Pope’s, in debarring men from these things, and the use they make of their excommunications to force their obedience on many emperors and others, they will be found clearly applicable in this particular.

In a word, this beast’s drift is to make up an image to the head that is wounded, and to establish such an idolatrous grandeur and government again. And he bringeth it about by exercising his power. On the men of the world, to make them pliable to it, which he doth by miracles and signs, verse 13, 14. under pretext of some divinity. On the beast’s image, by helping on that design in three steps, giving it life and putting it to act for its own worship when once formed; for the scope reckoning still the intention of the work, is to show this beast’s design. Now, if the beast and image were different, he would not ye a power to procure universal worship to both and that by one power; and if any of them were different from himself, he would not.

3. He exerciseth his power by putting his mark on all, which he attaineth by censures, death, they be put from common commerce, or the advantages of his foul-merchandise and markets, as he prevaileth in the former of procuring worship to the image for fear of death and killing.

For the confirming of what is laid we will find these things clear in the matter of fact from history. That was Rome wanted by the emperors turning to be Christian or removing of their feet from it, it was recovered by the Pope’s and. That that recovery began immediately after Constantinian’s coming to the empire. That the Popes used the same practices of blasphemy against God, persecution against the saints, and followed by the same means of depolishing emperors assuming temporal power, and interdicting from fellowship and commerce with others. And although these things be particularly marked in particular treaties and upon particular occasions, yet it may be observed here;

1. That Rome recovered and preferred dominion and grandeur only by the Pope’s means, witness, e.g. That passage out of Steuchus de donatione: Constantinii. Everlo imperio, nisi Deus restituisset pontificatum futurum est ut Roma nulla tempore excitatur, ac relictura, inhabitablis posthac solet, fuscum, posteaque futura esse habitatio, etc. That is to say, the empire being overturned, it God had not restored the pontifice, or paps, it had come to pass that Rome at no time being raised up and restored, afterward being inhabitable; had become a most vile stable of cows and swine; but the pontificate, or paps, although not that greatness of the ancient empire, yet surely the appearance of it much unlike was, brought thence again, whereby all nations from the east to the west do adore the Roman pontiff, or pope, no other ways than of old all nations did obey the emperors. And a little later, are not all things which at Rome, of old were profane, or common, made holy, as all the temples of the gods were made churches of saints? Also their profane rites began to be holy rites, was not their pantheon that temple of all idols, made, the temple of the blessed virgin according to others, of all saints, was not the temple of Apollo in the valley, where were buried the bodies of the saints, turned into the church of the saints, themselves, as was demonstrated above, etc. These are popish writers, expressions, defending Constantinian’s donation; and in this fente, it may be well called the image of the head that went before. Add to this some passages cited by Bellarmine, i.e., de pont. cap. 21. By the holy sea of St. Peter, O Rome thou being made the head of the world, commandest further divine religion, than earthly domination. For, albeit being augmented by many victories, thou hast extended the power of the empire both by sea and land, yet it is thy, that which the labour of war hath fulfilled to thee, tyrant that which Christian peace hath brought into subjection. The other passage is out of Prope...
Religione tenet, that is to say, Rome the see of Peter, which is made to the world the head of pastoral honour, whatever it doth possess by arms, it holdeth out by religion. All that passage cited by Forbes out of lib. 2. de vocacione gentium, cap. 14: "Romae per facerdotii principatum amplior facta est arce religiosum quam folio pontificiatis. That is, Rome through the dominion of the priesthood or papacy is made larger by the castle of religion, than by the throne of power.

From which passages it is clear, that Rome before the papa's height was really short, as wounded in respect of what formerly it was, and also that what pomp Rome now enjoyeth, and what dominion it hath, it hath by virtue of the Pope's supremacy. Let us add some passages more, 1. Out of Socrates, lib. 7, cap. 11, who speaking of the violence of Celestius, who was bishop of Rome, saith that he in excelling his power, as also the bishop of Alexandria had gone, jamdum extra fines facerdotii in principatum secularum, that is, long since without the bounds of the priestly office into the secular dominion. And if it be true what is commonly asserted by papists, concerning the donation of Constantinople, whereby he gave Rome and the parts about it to the Popes, to be possessed by them, as the patrimony of Peter, and therefore when he left Rome to the Pope, or that account thinking it fit,ideo autem par elsam celeberrimus ut omnium imperium imperiaque potestatem in orientem transierent, et cetera. That is, therefore we judge it fit to translate our empire and the power of it into the East, because where the chief priesthood or papacy and the head of the Christian religion is appointed, to be by the king of heaven, it is not right that an earthly emperor should there have power. Which donation is more largely set down by Belarmin, page 88, and is generally owned by them with all the other customs thereon.

Agreeable to this it is, which Baronius aforesaid, anno 312 num. 80, of Constantine's giving the imperial palace to Melchiades the bishop of Rome, and afterward what is recorded by him to be conferred else pieces of dignity by that same emperor, upon them, anno 324 num. 79, that Constantine would not suffer prime priests of the Christians to be exceeded in glory by the heathen priests who were ever adversaries to Christianity. And these privileges are reckoned by him thus, There are the privileges that the priests of the temple did enjoy, as being delivered unto them from their forefathers. Amongst them was the king of their holy things, who in their banquet used to watch over them all, and the chief priest was emperor of divine and human things, as ye have briefly related of Feilus. And how great power was in their looth-layers, who could render even their common councils of none effect, and abidicate the the Consuls from the magistracy, these things which we did a little before relate out of Cicero, do declare. It was forbidden to them saith Plutarch to use a horse, but they were accustomed to use a chariot for their greater dignity. It was the proper custom of the priests to enter the Capital, as Tacitus affirmeth, in a chariot; so ye will see the Roman priests, as Suetonius Ammianus, to be carried through the town in coaches. They go layeth he sitting in coaches, being clothed very circumspectly. And that also seemed to be a great dignity, that they never took of their cap or bonnet, which was the ensign of the priests, when as the same Plutarch witnesseth, all other used to uncover their head to thee they met. The Pope or Roman priest, observeth the same till this day. The same author reporteth also this immunity of Jupiter's priests, that he might not give an oath, because it was not lawful, that he should not be trusted in smaller things; to whom the holy things and the greater were not confided. But again the priests of the gods were clothed with purple, and that very precious vio, twice-dyed as that place of Cicero sheweth. Allo that was the custom when the high priest was dedicated to have his head adorned with a ribbon or lace, and a crown or garland of gold.

In which words we have the derivation of much of the Roman or pontificial pomp, viz. the imitation of the heathenish high priest in which respect this fame
third. If a temporal neglect to purge his country from heretical wickedness, let him be under the blood of excommunication, and let the pope declare his subjects or vassals free from their fidelity, and let forth his country or land to be occupied by others.

Hence it was made treason to have any commerce with the Lollards. And according to these acts, the pope excommunicated Henry the 8. and interdicted all commerce with the English nation as it is omitted by Paulus tertius, anno 1538, and recorded in the history of the council of Trent.

Their bloody cruelty against the saints, with their successes therein, is terrible not only by the writings of historiographers, but is built on by themselves as a special evidence of their church, and is made the 15. Note of it by Bellar. de Notis Ecclesiae, lib. 4. cap. 18. which being compared with the former chapter, they contain many great victories of old and late against the Albigenes, and others, opposers of the Pope; so as he concludes that scarcely ever have these who were called heretics been superior. Which indeed being looked upon as during Antichrist's continuance of forty two months, it may be the fulfilling of what is spoken verse 5. and 7. of this same chapter; and what Bellarmin faith there of the killing of 100000 Waldenses at one time, and what Mede citheth out of Peronius, that the number of the slain exceeded in France 100000. during these wars, or any other history wherein they boast of the unhappy event that followed the opposers of the Pope of Rome, and so cite many emperors, both of the east, and west, overrun by him. It will tend to make up the proof of these assertions. 1. That the bishops of Rome assumed to themselves as absolute sovereignty over kings and kingdoms, as ever the former emperors did over provinces. 2. That they wanted not witnesses against the usurpation, but that in God's secret justice they had power given them for so many hundred years together to prevail over them, and: 3. That in every thing they have fulfilled in them the characters pointed out in this beast.

And in the Lateran council, under Innocent the
NEITHER IS IT UNOBSERVABLE, THAT BELLARMIN ASSIGNETH THE GREATNESS OF THE POPE'S DOMINION TO THE TIME PRECEDING THE REFORMATION AND TO FALLOTH WITHIN HIS FORTY TWO MONTHS REIGN: FOR FAITH HE LIB. 3. DE PON. CAP. 21. NAM AB EO TEMPORE, QUO PER VOS PAPA ANTICHRISTUS ESE COEPIT, NON MODO NON CREVIT EJUS IMPERIUM, SED TEMPER MAGIS DECREVIT. THAT IS TO SAY, FROM THAT TIME, WHEN AS YOU WILL HAVE IT, THE POPE BEGAN TO BE ANTICHRIST, NOT ONLY HIS EMPIRE DID NOT GROW, BUT ALWAYS MORE AND MORE IT DECAYED. IN THAT TIME OF Leo the Great, THAT IS ONE HUNDRED AND FIFTY YEARS BEFORE ANTICHRIST WAS Brought FORTH, ACCORDING TO YOUR OPINION, THE POPE OF ROME WAS OVER More NATIONS, THAN THE BOUNDS OF THE ROMAN EMPIRE EXTENDED ITSELF UNTO. AND A LITTLE AFTER, BUT IN OUR TIMES ALL THINGS SUCCEED So PROSPEROUSLY TO HIM, THAT HE LEFT A GREAT PART: NOT Germany, Sweitzerland, Gothland, Norway, Whole Denmark, a Good Part of England, Sweden, Boheme, &c. Therefore it prosperity be a note of antichrist, not the Pope who is spoiled of so many provinces, but Luther deservedly may be called antichrist. Which words by their own confession, bear out a great change upon their popish kingdoms since the beginning of the reformation, and a remarkable decay thereof since the expiring of the forty two months, before frequently mentioned.

LECTURE VI.

Verse 18. Here is wisdom. Let him that hath understanding, count the number of the beast: for it is the number of a man; and his number is six hundred thirty and six.

Having given more particular marks of antichrist, he now biddeth them, as it were, put them together and reckon. The sum of the verse is in these four, 1. There is an advertisement to put them together and reckon. Therefore, in the first place, the number of the beast is mentioned in the prophecy of the Revelation: and it is said in the prophecy of the Apocalypse, that it is the number of a man. 2. It is also mentioned in the Apocalypse, that the number of the beast is the number of the beast. 3. The number of the beast is also mentioned in the Apocalypse, that the number of the beast is the number of the beast. 4. The number of the beast is also mentioned in the Apocalypse, that the number of the beast is the number of the beast.

This verse is then set down by the holy Ghost, as an exercise for spiritual wisdom to essay it in. We cannot therefore pass it, though it hath tortured many in all ages to find it out, before we come to reckon; we shall permit 1. A short exposition of the words. 2. Some general considerations.

The pausa or advertisement, here is wisdom, doth imply a difficulty in the matter needing spiritual wisdom for finding it out, yet so as in it, wisdom should have both an occasion and warrant for its exercise, and it is an invitation to try, as in the parallel places, verse 9 of this chap. verse 13 of chap. xii. and verse 9 of chap. xvii.

Only this is to be advertised, to that when he holds, here is wisdom, the scope is not only to relate to what followeth; but also to cast an eye back on what immediately preceded, as containing the exercise of...
spiritual wisdom, as well as in what followeth, and in some way confesseth in knitting what precedeth, with what followeth, as the former cited places clear.

2. The exhortation, is, let him that hath understanding, count the number of the beast: where we consider, 1. What is to be counted. 2. What it is to count or number. Who is this invited to it? By the beast here, no question, is understood the beast formerly mentioned through the chapter, and by the number of the beast, that name which was formerly exprest by the number of his name, called the number of his name, because it is something like himself in its nature. And this beast, as all the former verle, 1. having a name of blasphemy, the number of that name made to relate to a number of such peculiar blasphemies as differeth from this beast from all other hereticks, such blasphemies as constituted him Antichrist; and to the number of them, must be of such a proportion as constituted the receivers thereof members of that kingdom and Antichristians. It is here changed and called the number of the beast though it signify the same thing: partly, to shew the coincidency of this name with the beast, that it is proper and peculiar to him; and partly, because this number is invented by him and imposed on them, as the character is called his all. And therefore in the reckoning of this number, we are led rather to search in the nature of the beast himself, than to a more particular name, because the thing to be reckoned, is here not called the number of the beast, because by describing his nature, it doth consequently point him out as by name.

To count here, is not then by Arithmetick to number out of a name, and call it up a sum, by so many figures, but doctrinally and judiciously to weigh the matter of that hereby or the nature of that beast; so the Lord is said to have numbered Belshazzar, Dan. v. and to have found him light. Because by this way of putting particulars together, and considering them, when put together, the judicious searchers will find him exactly out, whether he be agreeable or disagreeable to the rule or character given as Ar-

ithmeticians will do by their reckonings. Of this sort of reckoning there are divers examples in scripture, but of reckoning from letters and figures of a name there is none. The first implieth a particular exact search, as if every thing in him were considered by itself particularly, and put together again in whole, as arithmeticians do in their countings. This is confirmed by considering the qualification of him who is invited to number. Let him that hath understanding, that is not understanding in reckoning and arithmetick, but the understanding of the spiritual truths of God, Dan. xii. Micah vi. 9. especialy of the characters of Antichrist formerly given, and of prudence to apply them where he shall discern them to be. This faith that none other should count, the duty is common, but faith few will take it to them and find it out, and that no other will come speed but they take the same balance of the sanctuary and spiritual wisdom to discern with; yet it is put to men doors to eflay this, but with much denying and humility.

3. The reason or motive added, to stir up men to essay this search or reckoning, is, For it is the number of a man. By the number of a man we cannot understand such a number as is made up out of the numeral letters of a name, we have no scripture warranting that; besides that would be little encouragement, to undertake this numbering, or little exercise for spiritual wisdom. But by the number of a man, we understand such a number as men do use, or is made use of by them. Isa. viii. 1. The writing pen of a man, is bread made use of by him; and whereas they usually live, and chapter 21. of this book, there is the measure of a man, that is, such as men use to measure with. In this leafe the number of a man, is that which men use, and is obvious if they have understanding to search it out. And certainly there is great odds to say the number of a man indefinitely, and the number of a man's name particularly. The first mekeeth it common to all spiritual men, who may conceive it, as the exhortation implieth; this affir-

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Thus the words may be rendered, it is the number of a man, for there is no article in the original.

Or, by the number of a man, may be understood a number not having God but a man for its author, and not being approved of God but invented of man, whatever there be pretended. Thus there are in scripture such phrases, as the wisdom of a man, the law of a man, the will of a man, in opposition to the wisdom, will, and law of God, &c. Thus the reason runneth, let spiritual wise men consider her and reckon well, for it will be found that this beast's number or doctrine is not of God, but of man or of the king, not because it represented him, but because it was instituted by him. Neither of these will be disagreable to the scope and truth.

4. The particular instance added, is, 666. We take this to signify some indefinite number, that is, 1. Great: And to the errors and blasphemies of Antichrist, and that he preseth on his followers, are not of some few points, but of very many. 2. That they are subtly compacted together, and have a dependance on each other, as that number 666 is. 3. That though they be compact, and subtly interwoven yet they may be searched out. It is impossible also that there may be some proverbial speech in that number, setting out a great number: sure it is ordinary in writers to say fix hundred more, when their meaning is many more, and hence some have entitled their books, de sexcentis erroribus pontificiis. However this number cannot be the particular number, which is to be understood, as the result of the reckoning, for then they needed no more counting, but it is a general instance of confirming the former reason, it is such a number as 666, is, i.e. attainable by mens industry. For this number 666 is not to be gathered out of one word, but all concerning Antichrist is to be put together, which in its sum and refult will amount to this great sum.

Secondly, The general considerations are, 1. The scope of this, is, by the reckoning of the number to come to the knowledge of the person, power, state or beast understood. Therefore the phrase is altered in

This verse from the former, there it was the number of his name, here it is the number of the beast, because this being rightly counted and summed, it will be as easy to know who this beast is, as if he had his name in particular, it must be something then that differenceth him from others.

2. Yet the whole stres of finding him out lieth not on his name, but on his name subjoined to all the former characters, yea as if it must be drawn out of them, as a result from them put together.

3. It would seem, that as the mark or character and name, doth not point literally at one particular mark or name, so neither doth the number to a literal way of numbering or any definite certain number. For this name is in the where's forehead, chapter 17. 5. which as in the former verse, cannot be understood. Hence these phrases, the number of his name verse 17. number of the beast, ver 18. the mark of his name, chap. 14. 11. a victory over the beast, and the number of his name, chap. 15. which are put in differently, do import such a name as doth not so much confit in letters as things and doctrines.

We will see these phrases put in indifferently for one another, as the number of the beast; and the number of his name. The mark of the beast, ver. 17. and the mark of his name, chap xiv. ver 11. Whereby apparently is holden forth, that as the beast and his name are of one nature, so also are the mark and number of the beast and of his name. And what we find the one to be, the other must be of that nature, although there may be different degrees, and seeing the mark is something indicat-ting the interest of the beast in such a person who hath it, the number must be so also. For we conceive the number of his name, or the mark of his name, is all one upon the matter, but is called the number of his name to shew the numerousness of his errors; The mark of it again, to shew the nature of them, which is to make some impression on them like him, as a seal leaveth its likenes in the wax.
5. Whether this number doth point at the beast, viz. the Roman empire as taken complexly, or as considered under this seventh head by the former types, it pointeth at one thing, and demonstrateth the same power as is sure, yet comparing it with the former verse, and the scope which is to describe Antichrist, it agreeeth more properly to the seventh head as such a number which relateth to him, for the mark is his, and so must the name and its number, as all the former descriptions do belong to him also.

To come nearer, let us consider shortly what is the mark and name and the number of the beast. It is certainly something not literally to be understood, but what maketh men in a special way pats for this beast's followers, viz. Antichrist's and to be accounted his, for it is he that maketh them all receive this mark.

This mark seemeth to be a peculiar thing agreeing especially to clergy orders, and these who by oath are engaged to him, which is the most intimate fibres between him and any possible, for it is opposite to the mark and seal of our Lord Jesus whereby he setteth apart tome for himself, and having such a way peculiarly threatened against it, chap. xiv. 9. and 11, and seeing it supposeth them to be especially implied for him as soldiers under his colours, it may well agree to them though not only, it may be the receiving and believing of these trumperies, that he that is, that beast propoque not only having an outward profession of them, but an inward affection to them, delighting in, and resting on that Antichristian worship in its complex form and mould. Therefore it is called, chap. xiv. 11. the mark of his name, that is, such a receiving of the name as hath an impression within and likeness to him.

2. By his name may be understood his doctrine and the public acknowledgment of it, even as the name of God and Christ is understood the truth of the gospel, because in these, and by these he maketh himself known, and to make his name known, is to preach his doctrine and truth; and as one hundred forty and four thousand, their having his name in their foreheads supposeth no visible character there, but a distinction in their way from others, and a conformity to God in their walk, that who looketh on them, and will try their way, it will be found they belong to God, and profess his truth; even so by the opposition, we may gather that this name of the beast is his doctrine, as opposite unto Christ's, whereby he is to be known and discerned as by a name; by his doctrine, men may be fully perverted of him, that it is he; and the taking on his name, is the taking on the public profession of all these, and passing in this beast's reckoning, as one of him, and to be esteemed of by all others. In a word, it is a public avowing of the Antichristian doctrine, and partaking of the name of blasphemy which is on him.

3. By the number of his name, must be understood something conform to that which is the name, which being put together, maketh it up as a sum drawn out of a particular reckoning; or as letters and syllables make up a word: thus the number is in particular doctrines or errors, like a word made up of these put together. This we take to be his characteristic tenents and doctrines laid together, that will amount to evidence and prove so much as this, that whatsoever maintain such doctrines, is the Antichrist, and beast here mentioned: but thus reckoned wildom, the Pope and Papists maintain such doctrines, Ergo, &c. And by this means, as by so many characters or letters, we come particularly to know him, who is here obscurely described: and therefore it is called the number of the beast, as well as of his name because it is as well to find out the beast, as to find out his name. This name being rather to describe his nature and find out this party, than curiously to inflict on a name, even as he is called, chap. ix. verse, 11. Apollyon and Abaddon, in respect of his nature and properties of tyranny vented by him. This being the spirits, way, to describe him by his nature, rather than by letters; and so is the whore, chap. xvii. declined by a name signifying her nature,
and gathered from her practice. In short the thing we conceive intended here is, 1. To propose the special and peculiar doctrines and tenets that agree to Antichrist, without which, he will, not acknowledge any for his. 2. By wolidom, to see where these are owned, and by whom, and to come to apprehend that party as surely, to be Antichrist, as if by name it were recorded.

If it be doubted, what are the characteristical doctrines or errors that serve to point out Antichrist? Answ. 1. They must not only be different from the truth of Christ, but in a strain and series destructive to his truth and inconsistent with the nature of his meditation, the end of his humiliation and suffering, and offices of king, priest and prophet. 2. They must be such as have some pretence to Christ, and do wrong him under a show of reverence given to him, and so differ from the former heads. 3. They must differ from the tenets of other heretics, not in grossness so much, as in nature; for all are not the Antichrist, though they be Antichrists. These particular differing characters we conceive are fully set out in the former part of the chapter, and he is to have not some, but all, though it may be, every person have not all, yet may they in general be opposed in some few heads, as most peculiarly agreeing to him, and differing him from others, as to consider the errors not as in one person, but as in a body or monarchick kingdom, in respect. 1. Of the complexness of his assumed power and authority, and his bringing all things to a dependance on that, and drawing in all under that head: not as an Hæresiarcha, as other heretics do make followers, but by pleading for a settled power and continuance of it, and for a worship to him, and driving that as a main thing, with no less necessity to acknowledge him Christ's general absolute vicar than to acknowledge Christ himself. This both in this chap. and chap. ix. as also, 2 Thes. ii. feemeth to be proper to the Antichrist. I call this a special part or number of his name, because without this, none are admitted to be accounted his: hence some may be gross in many of his superstitions and idolatrous, as many Greeks, yet by their feehn of divulging him 700. years since, they are not under his number. Again many Dominicans and others, will maintain many orthodox points of doctrine, yet so long as the Pope's crown is not stricken at, his acknowledgment of them will not be denied. A second is, his changing all religion in doctrine and worship to an other mould, different from the simplicity Christ left it in, a putting it in a more eternal glorious and pompous state, more heathen like; that is called the making the image of the first beast in part and the Gentiles treading under foot the holy city, chap. xi. 2. 3. His doing all this by an usurped power and illimitated authority, multiplying traditions, ceremonies, and changing worship at his pleasure; which sign of proud self-exalting, and walking by that principle, feemeth very peculiar to him, as the strain of this chap. and 2 Thes. ii. feeweth. From these promises, it may be solidly reckoned who is Antichrist, and to whom this name belongeth thus.

That succession of persons, or that party, power or state in the world which succeeded the Roman heathen emperors in their seat at Rome, having no warrant for their Authority from God, but from the devil, who came in piece and piece after idolatry was crushed, to restore another sort of idolatry in the place of it and by whom the wound idolatrous Rome got, was healed, after whom all the world wondered and whom they univerally worshipped willingly giving to him more than human reverence, who boasteth of great power, beyond any other in the world, and with liberty encroacheth upon God's prerogatives, and wrongeth his saints to his dishonour, whose whole reign beginneth at the church fleeing to the wilderness, and continueth till the witnesses be killed growing 1260 years who maketh war for a long time against the saints, and overcome them and per- cuteth the godly that acknowledge him not; and he who in doing all this bringeth it about under pretext of a title to Christ, ver. 11. deluding the world by false miracles for gaining his point, and by sentences
and excommunications preseth all the world to be in dependance on him, and to, forth, as may be gathered from the former parts of the chapter. He, I lay to whom all these agree, he is that Antichrist; for this is a true reckoning, Cui competit definito, et competit definitum. But spiritual wisdom will find all excellently well to agree to the Pope in his power, rite of it, exercise of it, continuance of it, means by which he came by it, and cloak under which he hid himself in coming to it, and exercise of it; and therefore he is by this reckoning the Antichrist.

There are two other ways of reckoning beside this, more common to divines; the one whereof is, from the letters of a name, which in Greek and Hebrew are numerals, to gather a name including this number 666 in it. Some others reckon it to be a year after John's writing the apocalypse, as Daniel describes Christ's coming by it, many years or weeks before he came. So here they make John to describe the time of Antichrist's coming before he came. Of these two ways which are followed by learned men, we shall speak a word afterward. It is considerable however we reckon it, that it shall try the one person or make, viz. the pope: yet we think the former way we settled on fairest. 1. As best agreeing to the scope, this being subjoined at the back of such a particular description of Antichrist. Now reckon layeth he, it is not impossible to find it out. And, 2. It is a true spiritual discovering wisdom to gather from doctrines, rather than from letters, divinity is more in the one than in the other. 3. It is most clear and convincing: for one this way may fix on the Antichrist, and by no numeral name can he without this, and be his name what will, if the thing be found, it evidenceth the thief, who is to be apprehended as guilty, and the succession of this power to the sixth head of the wounded beast, and his getting the dragon's shadow doth more clearly point at the false civil he belongeth unto, than any name, such as lateinos can convincingly do. Beside lateinos will agree to heathen, Romo, or Christian, as well as Antichristian, and so can be no differenting name: and the words may be taken thus, now ye have gotten some, yea many general characters of the Antichrist, any that hath wisdom, lay them together and see whom ye will find it to be, as the Lord numbered Belshazzar and found him light, not from the letters of his name, but from his practices. 4. This way of reckoning agreeth better with the opposition that is made to the elect, chap. 14. who have their father's name in their foreheads, which is certainly some public profession or evidence of adhering to him, being free from the pollutions of Antichrist. And therefore on the contrary, this of Antichrist's number must be some deciphering of him in reference to his doctrine without which none are accounted his: especially considering verse 2. chap. xv. It is something the elect geth a victory over. Therefore it must be some polluting thing, which no national name is. Alto this is the mark is upon them that worship him, rather than upon himself yea it is upon them all, for they must bear the name or its number, verse 17. and it is such a thing, as by birth they have not, yet by devoting themselves to him, may be attained; and such a thing, as the having thereof, freeth them of his censures, and giveth them liberty to his maker, as the want thereof doth make them obnoxious to his censures, as is clear, verse 17. and it must be such thing as constituteth them Antichristian, and to conseqently in him must be such a thing as constituteth him Antichrist; or contrarily, the name and number in him, is somewhat essentially holding him out to be Antichrist: as our Lord's essential attributes are comprehended under his name, and understand by it, therefore, that name, or number, in them, must be such as constitueth them of that essence and body with him: for, it is derived from him to them, as the name of a parent is to the child; or, of the husband to the wife: and by that which is derived, they became not only to be called his, but indeed to be his: it must therefore be such a thing as deriveth with his pollution and corruption to them that receive it, and which doth fully Vol. II. 3 K
Irenaeus much commended for the first reckoner of this number, after he hath touched some particular names especially of Latinos, which he accounteth most probable, he maketh a twofold general allusion in this number 666 without affecting it to a definite number. The first is, by comparing the coming of the flood under Noah, which was in the 600 year of his age, with that image, Dan. iii. 60 cubits high, and six broad. The six hundred and sixt y fix he pointeth out as a defect at a height, as that of the image pointeth out idolatry in the highest degree. The second way he applieth it, is by applying the first fix to the defectio of the first age of the world, the second to the second age, the third to the last age, and so to him these three, put together do hold forth apposition defectio and idolatry, in the greatest height as of all tryed together, page 248. and 249. which faileth the reckoning of this number, by a general allusion, is no less ancient than by a particular definite number, of a particular name.

There is one thing yet to be cleared, without which all that is said, seemeth to be manek, that 666 is the same as mentionning this particular number six hundred and sixty fix, seeing that which is said could be clear without this? Or what use can there be in this particular number in reference to the exposition given.

For clearing this, That it be applied, as having reference to the former general grounds, we may therefore consider this number, six hundred and sixty fix, or for application. 1. As a definite number for an indefinite, as the Lamb’s number of 144000, is whereby is held forth a great number, yet compactly joined and united together. Thus the meaning is, his number is, fix hundred and sixty fix, that is, the

characters he putteth on them that he counteth his, or the doctrines he will have them to profess, are no more certain errors, as may be in some other heretics, or some steps wrong here and there, but all that he counteth his whereby he may be known, must take such a considerable number and compact body of errors, at least and profess, them, which errors are in a certain method all cleft together, and linked thro’ other, like dependance one upon another as that number fix hundred and sixty fix is, 60 as one thing being granted, many others will follow, and their fundamental grounds are, like the 600, that include the 60 and 6 under them, that is, grant once the Pope to be the last judge of controversies, traditions unwritten to be necessary, and the scripture to be imperfect, the Pope to have supreme power, &c. and what worlds of confusions depend on these. Neither shall we for a time curiously enquire for more particular reaons of this number, but shall acquiesce in and content ourselves with this general scope. We know learned men have profitably taken much pains in comparing this number, which is made up of multiplying fixes, with that of 144000 chap. 14. which is made up of multiplying twelves, yet considering the 144000, chap. 14. is of the followers of the Lamb, and cannot be called the number of his name, and this here cannot be understood of Antichrist’s imposition upon each one of his kingdom, we cannot see how they quadrat, and considering that there is very much subtlety in it, and that the other general is more plain, and yet as sure, we conceive it needful to inflict upon it, leaving liberty to any to follow it, or any other whereby they may be edified.

For further confirming this general application, take these considerations. 1. That this number 666 is something which he putteth on his followers, and is rather that by which they are known, than by which he is known, except as he putteth it on them. This is clear from verse 17, he caueth all men to receive his number as well as his mark. And therefore as we seek the mark and name rather among his followers than on himself, even as we do the fa-
ther's name on the forehead of his followers, so must we do this number as it were the least or easiest terms on which we will bargain for one to be privileged as one of his. 2. Consider that it is called his number, not because his own name giveth the account of a sum by its letters, but the beast's number is his, as before the beast's mark, because he letteth it on, or the image of the beast was his because he made it and was the author of it, as was cleared. So it is his number. 1. Because particularly he condescendeth upon it, and will needs have such a number for his number, else he will not bargain, as it were like the apostles word, 1 Tim. v. 9. Let none be received into the number under sixty years, as if one would count sixty the apostles number in this respect, because he will have none admitted under it. 2. It is his number, as having him for his author, and no other as opposite to God's appointment. 3. Consider that the scope and way of reckoning here seemeth, first to propose this number 666 whatever it be which is intended by it, and then from it to conclude and gather who is this beast. The name is drawn from the number, and by it as it were, by his name we may come to know him, and the number is not drawn from the name. That suppose we may first lay down the name and then reckon from it, this holdeth out a reckoning from the number to find out the beast, as by that which it may be soonest known to take up that which is most difficult. The other way suppose the first to know the name, and out of it to draw the number, but the scope is to lead us to find out the name by putting such numbers together. 4. Compare this with Rev xvi. and 9: there is the name of the great whore, MYSTERY BABYLON, which is called her name, in that respect because her nature and the nature of the doctrine maintained by her, were such as held her for to be another Babylon. And to here the name and number of it must be something suitable to Antichrist's nature. Again, verle 9: here is wildom, which is a pause, putting on to consider what followeth, as in a dependance on what went before, therefore it must be something made up of both, and if this were to be reckoned numerically by a literal name what would that which proceedeth to contribute to this? Or where were the wildom of comparing these together? Beside we will not find in scripture any such reckoning laid upon letters or figures, although it be ordinary to reckon this name, which describeth the nature and the essential properties to the person or party to whom they agree. Therefore upon these grounds we adhere to the former exposition as most safe.

If any should ask, why are we bidden rather to reckon this number than his mark or name? Answ. 1. Because his number is more universal: All that hath his mark or name have the number, but all that have his number have not his mark and name; and because by searching this, we come to know his name and is the right order for searching, yet if any think meter to reckon from a name, suppose Lateinos in Greek, which almost in John's days hath been followed, as appeareth by Irenaeus, who was hearer of Polycarp, disciple of John, vid. lib. 5. adverthus heref. cap. 30, page 25o edit. eras. Sed et Lateinos nomen, habet 666 numerum: quoniam novilimum regnum hoc habet vocabulum, Latini enim sunt qui nunc regnant, sed non in hoc nos, gloriamur, that is, The name Lateinos, hath the number of six hundred and six and fix it is very like, for the last kingdom hath that name for they are Latines who who now reign, but we shall not glorify in this. Yet the wildom of God hath ordered it so, that the sum or result of both reckonings turn to one, and pointeth at the same Antichrist hinted before, for both the forenamed words completely exhibit that number: six hundred and sixty six, and point out the same party where the doctrines reified before. Neither will this destroy but confirm our former exposition, for this name is brought but as an accumulative argument and evidence of the Antichrist, thus he that hath all the characters of Antichrist's doctrine, and hath a name which in the numeral letters make up 666 he is Antichrist, but to the Pope both these agree: Only as is formerly hinted there is this odds, the
name will not prove Antichrist without the other marks for it may agree to many; and the other will prove him without the name, for they can agree to no other and are proper to him. 3. Besides the former conclusion that this reckoning yieldeth, viz. that by this beast is clearly pointed out the Pope, for out of this chapter may be reckoned a proposition, that whoever stands, marked with these properties is the Antichrist; but the story and knowledge of the popery, yieldeth the assumption that is to the Pope to whom all these will agree. Ergo, &c. Besides this, I say these other conclusions may be drawn. 1. That the concept of a dantish Antichrist invented by papists to vindicate their Pope, is foolish and vain. 2. That Mahomet is not the beast intended here. 3. That Antichrist is no open professed enemy, but a false counterfeit pretended friend. 4. That he is already come; and to must be the Pope. 5. To shew the vanity of that fond Antichrist, which they say shall be a few, one single peron, of the tribe of Dan; from these two scriptures, Gen. xlix. verse 17. and Jer. viii. verse 16. exceedingly abused, which yet Beza dare not lay weight on; and that he shall come three years and an half before the end of the world making himself a monarch of it, fit in Jerusalem, be acknowledged by the Jews, as their Messiah, build that temple, do something miraculous, giving life as to an image, making fire come down from heaven, &c. and be destroyed by Christ's second coming, after he hath killed Moseh and Elias, whom they call the witnesses, chap. xi. We oppose to that concept these truths in this chapter, &c. 1. The time of Antichrist's rise is immediately after the fifth head of the Roman beast is wounded, viz. when heathen emperors are put from their throne: Ergo, its long before the end of the world. 2. The seat that Antichrist hath to sit on is the seat of the dragon, viz. the seat where the devil by Roman emperors sat and perverted the church before; but that is not Jerusalem but Rome, Ergo, &c. That therefore is a truth of Chrysothem's, that he fitteth in the temple of God that is not at Jerusalem, but in the church pretending to have a prime place in it. 3. He is not one single person, he is the seventh head of the beast, &c. he is a beast; but by none of the former heads of the Roman governors can be understood any single person, but a series of governors in one place; likewise by beasts are understood a series and not one single person, Dan. vii. Ergo. Antichrist is no single person. 4. His countenance is longer than forty and two months literally taken; which may be thus made, out, 1. If his rise to his height be so slow and by so many degrees till he be up, and if his standing be so long as to bring and hold all the world under and that by a sort of willing subjection, to fight with the saints and overcome them, and other such things as cannot be done in such space; 2. If to his decay and ruin by a long tract of judgments as is under the vials, then he must be of larger standing than forty and two months; but the former is true. Ergo, &c. 2. It is clear from this, that it begins even to soon as the churches fled, which is about the 500 and continue till the vials come, which comprehend the time of the fix trumpet, which certainly are more than forty and two months, for the vials do bring the first judgments on him. 3. If this time had been no longer than forty and two months, it had been no great argument for Paul. 2 Thess. 2. to prove that the day of judgment was not near; it forty and two months had been the longest time of his reign: for that was Paul's argument, the man of sin is not revealed, therefore it is not at hand, for that could only have proved it was not within three years and an half. 4. He is to be discovered before the end, for the first vials come on them that have this mark; and chap. xiv. they are threatened by public preaching with judgment before it came. 2. For Mahomet, this cleareth him also not to that Antichristos. 1. This Antichrist hath horns like the Lamb, fitteth in the temple of God, looketh like Christ; but lo is Mahomet, who was never a Christian. 2. This Antichrist, fitteth Rome and by a new sort of idolatry healeth the wound. The fifth head had gotten, i. c. by worshipping idols, images, &c.
But Mahomet abhorreth that and pretendeth to worship one God only. 3. This Antichrist doth great signs and wonders, but Mahomet claimeth to none and pretendeth no signs; but to cover that faith that Christ was sent with signs and with a word. 4. This Antichrist carrieth on and driveth all his designs under a resemblance of making use of Christ's power, as having horns like the Lamb, and by a praetext of and claim under a vicechirch and deputation from him, doth not Mahomet.

3. Hence also we conclude, that Antichrist is no open opposer or denier of Christ to be Christ, or one that calleth himself Christ, but an intruder of himself in what is Christ's due, to his prejudice: for 1. He hath horns like the Lamb, which importeth a counterfeit of him. He hath miracles which certainly are in imitation of the apostles, who did them in the name of Christ. 3. He deceiveth the world which cannot be done by a direct denying of Christ to be Christ or the Messiah; in a word, especially if his standing be for three years and an-half, only. 4. He is called the false prophet, which importeth him not to have counterfeited himself to be Christ, but to have commission from him, which he hath not. Beside, if Antichrist's doctrine and professeion were to direct and grots, there needed not so many marks, to know him nor wisdom to search him out, it could not but be palpable to all who were the Antichrist. Again many in all ages opposed Christ's person and natures, and were indeed Antichrist's in a general notion, as John faith in his epistles; yet were not the Antichrist; yea some have called themselves Christ, yet were not the Antichrist. It can be therefore no differencing mark which agreeeth to more. Beside his apostacy being a mystery, and then working, it is not like to be palpable.

4. We conclude that Antichrist is come and not to come, seeing the sixth head is wounded, the woman hath fled and her children taken up to heaven: which was after her freedom from heathen persecution. Beside, either the church hath been this long time put under the dragon, or flood; or this Antichrist: but none under the former two. Therefore this time past hath been Antichristian, seeing there is no interval between these conditions of the church.

5. It remaineth therefore, as was formerly concluded that the Pope is the very Antichrist, and the papacy the very Antichristian kingdom here described. Of these conclusions more may be seen, chap. xvii.

LECTURE I.

CHAP. XIV.

Verle 1. And I looked and lo, a lamb stood on the mount Zion, and with him an hundred and four thousand and four thousand, having his father's name written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder, and heard a 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 forty and four thousand which were redeemed from the earth.

4. These are they which are not defiled with women: for they are virgins: these are they that follow the Lamb wheresover he goeth: these were redeemed from among men, being the first fruits unto God and to the Lamb.

5. And in their mouth there was found no guile: for they are without fault before the throne of God.

The former chapter described Antichrist's rise and height. This chapter letteth forth, in a Vol. II.
little view his ruin, and the churches' recovery from his tyrann, which is subjoyed partly for clearing the churches' condition during that tyranny, which is from the beginning, to verse 6, partly to shew her first fruglings, and contents with him, whereby he is discovered, and the opposition by word tabled to verse 13, or, partly to give a little view of carrying on this begun contest, till Antichrist be ruined unto the end of the chapter under two types of an harvest and vintage, which are to be accomplished. So the chapter hath these three parts, the 1. setting out the churches estate in a defending or defensive posture, relating to her low condition past, and clearing that posture which she was in when Antichrist was high. The other do point her out in a fighting posture, 1. By words, 2. By deeds. This is more fully set out under the vials, and is infer here to comfort God's people against that storm of Antichrist which was then to come.

From clearing of the explication and application of this first part, we conceive it relateth unto the church before Antichrist's ruin be visibly begun, or at least be any way carried on; for, 1. The number here are the same with chap. vii. 12000 which number is sealed for the time of Antichrist's trial; and after that trial is past an innumerable number doth appear verse 9. of that chap. This first belongeth then to the state of the church, while it consisteth of that sealed number, chap. vii. verse 9. the two last parts of this chapter do belong to that of chap. vii. which followeth from verse 9. to the end. 2. This is further clear here by what followeth, verse 6. &c. The gospel is then after Antichrist's discovery sent abroad through the world to increase the number of the Lamb's followers: but this followeth and beginneth the second part of this chapter, verse 6. Therefore this part must precede that time of the preaching of the gospel whereby the church is enlarged.

2. Although someway this doth represent the church in her night and wilderness condition, yet we think it especially relateth to her condition immedi-

ately before the day break, and to that which is next the morning: for 1. She is now visible, the profecessors stand, on mount Zion they have their father's name, now visible, in their profest, chap. vi. when they were first sealed was not discernible, now it kyntheth. 2. The whole sealed number is now compleat, and the one hundred forty and four thousand are together, and they have fongs: yea a new song, which importeth a great part of their frail to be over, now the appareth to be what she was before, though lurking and unseen: and this may relate to the appearing of the Waldenses and Bohemians who belonged indeed to the suffering state of the church before Antichrist's months expired; yet immediately, before the gospels spreading, and reformations growth they appeared with more public profest, by and owning of the truth, as it were again in their foreheads, than had been many years before upon which followed a further spreading and growth of the light of the gospel.

This church is described three ways by John, first, As taken up by his sight, verse 1. Secondly, by his ear or hearing, by what he heard, as well as by what he saw, verse 2, 3. Thirdly, by reason, in describing the properties and qualifications of these he had discovered, he more fully holdeth forth what they were, verse 4, 5.

I looked at last John and lo. This is a preface to difference this part of the vision from the former, and to shew some considerableness in the things that were represented to him; and it containeth the state of the church then, in the four, 1. They are describ'd by their head, I looked and lo the Lamb stood &c. By this Lamb, no question is underfoot, Chrift, though the article be not prefixed: for the word, his Father, pointeth this Lamb to be the Son. Our Lord is called a Lamb, partly, for his meekness in bearing to long with his enemies, partly to distinguish him from, and oppose him to the two horned beast, chap. xiii. 11. that appeareth like him. Would John say, 1. law after this the true Lamb, who is indeed the Lamb, as if for a time he had not been
And he is said to be on Mount Zion, to express his care of the church, even then when the former beast took all on him in Christ's name; yet this Lamb had not laid it by nor committed it to him but retained till his watchful oversight of his church through for his own good reasons. He delayed the infliction of vengeance on his enemies in these respects, he is said to be standing to express both his watchfulness and tenderness, Micah, vi. 4. Acts vii. 34. This sheweth, the church was not slighted by Christ, even under Antichrist; for he is there, and standing there: as sitting doth express his devotion, so doth his care.

2. The state of these believers, is set down in respect of the place where they appear, it is on Mount Zion, where our Lord stands, and they with him: by this is meant the church, whereof Mount Zion was a type, Ps. lxxx. and Ps. cxxv. for strength beauty, and the fixing of the worship of God: their thus appearing on Mount Zion, is in opposition to their being hid in the temple, chap. xi. 1. They are now as it were drawing out; and Christ's appearing here, is his appearing by some visible ordinances and worship amongst them; in a word faith he, my eyes were taken off the enemies of the church, to behold her, and I saw that Christ's wanting, not a church neither was the church destitute of his care but both are represented here though for a long time both were little seen.

3. They are set out in their number, viz. 144,000 relating to that, chap. vii. First, To shew, they were just so many as were sealed, and none of these were wanting, the effect had holden good on them all: and their sealing was not for nought. Secondly, To shew that the number kept clean after a while and that disdained of God for that end, will be alike. Thirdly, To shew, that that time is at a close now: for the 144,000, which were brought in successively, are now completed: in all which, God's faithfulness doth k yth.

4. They have his Father's name written in their foreheads, that is a profession of God's truth, as a

feal bearing out to whom they belonged, they thinking now no shame of owning him. In a word I saw that number bearing out his mark, and the iron on them, looking otherwise than all the rest of the world, that they had a different name upon them: by which they are certainly opposed to these mentioned, chap. xiii. 17, 18. Or more plainly, this number in his posture waiting on the Lamb, is certainly opposed to the number that followed the counterfeit beast, and received his name, Christ to Antichrist, his followers to his worshipping, The name also is opposed wherein he appeared, there is some light to be gotten in clearing the one, for clearing the other. Secondly, This state of the church, is set out by what John heard as the first by his looking and seeing, let them out in their appearance and profession; to 2. This of hearing, let them out in their practice. The third let them out, as they were indeed before God's real converts, elected, redeemed, called justified and sanctified.

This practice that he heard, is in general, singing and praising, partly following the allusion used in the dramatic form of this book, by interludes of singing etc. partly to shew the heart's matter and real birth of Christ's followers, singing and glorifying in the fires; Is. xxiv. 15. partly to shew the cheerful effect and blessed change that was now coming and at hand.

This singing and practice of theirs, is more particularly set forth in these five, 1. The place from whence, From heaven, that is, the church, as chap. xiii. and v. Or it may be to set out the joy in heaven, at the church appearing again in Mount Zion, however these one hundred forty and four thousand learned this song, and joined in it. Possibly it is both, as in chap. v. 2. In its manner, It is a voice like waters, thunders and harpings. Waters make a great noise, see Rev. i. 15. Ezek. i. This sheweth the loudness of their cry, it was now heard Rev. 19. 6. Thundring, shew a vehemency and terrible ness in the sound, or powerfulness, as Psal. 29. That sheweth good-will in their crying. Harpings shew cheerfulness in the
fingers, and harmony in what was plaid or sung; all three put together, they show a found in the church, which had the word of God both loud, powerful and comfortable, and that these professors were not dumb and silent, not jarring, but now they are both seen and heard, and it is pleasant both to see and hear them.

Thirdly, in verse 3, they are set out by the matter of their song. It is a new song. New songs, not in Christ to come, but as come, to differing from the old long of the fathers, see chap. 5. New songs, in respect of a new reason and matter, by a new mercy, Psa. xi. 3. And this may be new, as looking to Christ's care of them in their almost now by past strict to different from that, chap. v. which for opening of the feasts, was long. 4. This song is before the throne of God and of the kings of the earth, that is public, as these represent a public church state as chap. 4. Now it is in the congregation or before the throne, &c. That is, they made good music before God, and in the approbation of his people, though the world understood it not, and thought nothing of it. So these are looked on as contradistinguished from the world, they had the glad tidings of the gospel that made them merry, but the world was uncappable of that joy. 5. This song is described by this, That none in all the world that heard it, could take it up, or join in it, but these redeemed ones. Whereby it appeared to be yet a time of ignorance, when the gospel was kept up, from the world, and also that it heldeth forth that is a special privilege to understand the gospel, and that naturally men are incapable of it. In a word, it is thus, the church that I saw was in this condition, that it was singing cheerfully and merrily, Antichrist's perfection could not mar or take their joy from them in such a long and mirth as was not carnal or natural but (spiritual), of a new nature, and therefore they sing this song alone, none, could sing, or perceive nor understand that which comforted them, or kindly blessed God for it, but such as had some experience of it; they had it given them to learn this mystery, which none other had. And, as prophetic it faith
gin, are understood all the true church under Antichrist, and will any way there were none redeemed amongst all the married at that time: beside it is such a virginity, as is opposite to defilement, which marriage is not, yea to defilement mentioned here. Neither. Secondly, By defilement is meant bodily fornication, for there may be many lusts beside, but spiritual fornication, viz. idolatry and superstition, and communicating with such worshipers, which is clear; x. From the opposition between defilement with women and virginity, as if there were no midst or another lust, which is only, truth, in spiritual whoredoms and virgin chastity in, being kept to Christ. 2. That which followeth is they follow the Lamb, that is such a defilement then as is to spiritual adhering to Christ. The scope cleareth it, in that he is here describing Christ's pure worshippers, it keepeth the phrase of this book, especially wherein Antichrist and his worship is set down. He is called the whore, chapter 17 and it, whoring, and committing fornication with her, see verse 8 of this chapter. Again Christ is called a husband, and faithful adhering to him is called faith, Cor. xi. 2. Faith engageth as by a marriage, knot and vow, to be peculiar to Christ. Idolatry and superstitious worship. Finneth against that covenant, profiting men to some other thing in his room; and, that is the allusion, frequent in the old Testament, as in the new.

3 They follow the Lamb whithersoever he goeth. This cleareth, i. An adhering to Christ on any terms and in all trials, what it may, they follow faithfully. A painfulness in following through all duties, hazards, and possibly places, that if he go to the wilderness, they will go with him. Alluding to that Gen. ii. in opposition to the former, whoring, that a wife or married party, shall forswear, all and cleave to her husband. To did these feasted ones constantly and solely adhere to Christ and follow him, as their husband. 3. It importeth upon Christ's side, that he is tied, to no place or particular church, as Rome, Constan-tinople or any other, but may transfer his ordinances and candlestick where he pleaseth, for the Lamb's presence here spoken of, is his presence by ordinances and church communion elsewhere, where he thinketh good, to it importeth upon the other side, the temper and inclination of these virgins, that they are to no place particularly, bounding Christ or seeking him there, they will go elsewhere to seek him, as Antichrist's fornicators, in opposition to these, may be gathered to do, who will not go out of Rome after him, no, but they go with him and follow him, weighing his presence not by places or external privileges, but by the evidences thereof in his ordinances, cut where he seteth upon these, there where it be they seek him and acknowledge him present.

The fourth property is also set down, verse 4. These were redeemed from among men, being the first fruits unto God, and to the Lamb, this redemption pointeth at God's wailing them out amongst others of that time, and the end and scope of it, viz. to be the first fruits unto him, alluding to that custom of the Jews paying first fruits unto the Lord; whereby they are holden forth to be, i. As holy and let apart for that use and end, 2. As being forerunner and earnest of a coming greater harvest in both which feasts, it may be here, 3. They were holy to God, when all the world was profane; so all believers are called first fruits unto God, Jam. i. 18. Jer. ii. 3. Thus, it is the privilege he called them unto.

2. As she is now appearing, go before and foretell, as it were the great number and harvest that were coming, and to follow unto the Lord throughout the earth, see cap. 7. 9. even as the first fruits were an evidence and pledge of an approaching harvest, so redeeming from amongst men, will be here their separating by effectual calling, as that before, ver. 3. Is their general redemption. The last property, is verse 5. In their mouth was found no guile: for they are without fault before the throne of God. The scope is this to shew their sincerity in opposition to the hypocrisy of that time, i. There is no guile in their mouth, i.e. no dissembling or counterfeit, as is said of Nathaniel: they are all Nathaniel's Vol. II.
In the preceding part of the chapter, there is a little hint given of the estate of the church, which Antichrist was at his height; she was 'in' a defensive posture.

In the second part of this chapter, from verse 6, and forward, the state of the church is described after it begins to be active and to come out of the secret wilderness: wherein she was hid, and hath two parts to the end of the chapter. In the first, the church is set out as encountering with the temptations of Antichrist in his lighter skirmishes by the world, laboring for discovery, his treachery and idolatry, and so to bring men out of his snare, and this is done by three different angels; to the 13th verse, every one of them more clearly speaking to the ruin of Antichrist, and threatening judgment on him and his followers more than the former. In the second part from verse 13, to the end, which advertisement by the word 'doth not the bufnelles the Lord cometh in by deeds, and saileth about what is threatened by the former three angels, which is set down in two similitudes whereby he finiseth the execution of his wrath.

Thee three angels come out after the darknies of Antichrist, to spread the everlasting gospel, and to preach the right usufull of Christ. For the sending of ministers and the increasing of the church go together. The first, in the 6. and 7. verses hath this mainly in commissione, to allure souls from Antichrist's flattery in the faith and obedience to Christ. The second in the 8. verse, cometh and foretelleth the destruction of spiritual Babylon or Rome; and because he would have them certainly believing it, he speaks of it as a thing already done. The third, in the 9., 10., and 11. verses, cometh to denounce God's fearful judgment against Antichrist and all that should take his mark, that if they would not be allure by the gospel, they might be feared by the plagues and judgments that were to come on him from following him. This is the sum, of these three angels preaching. If it be asked, to what time this relates, though we will not be permisstor to determine, yet we think, it looketh to the spreading of the gol-
gel about; or, in the days of Luther, than to any time before. Reafor. 1. Because the state of the church before the rise of the gospel, is described before to be low; and this spreading of the gospel, succeeding to that low estate, it must look to her flourishing condition.

Reafor 2. Because the universal extent of the first angel's commission, is such that we cannot so well apply it to any other time before, that it is to all tongues and kindreds, which was only fulfilled then, and is in opposition to the former restraint.

Reafor 3. Because after the first angel's preaching the everlasting gospel, there is an immediate succession of one after another, till without interruption carrying on his ruin. We take it therefore most probably, to relate to the spreading of the gospel, after Antichrist's end of his ruin, for until then the church was in the wilderness, and the witnesses were few and in sackcloth.

In the first angel's preaching, we have these four: 1. The instrument. An angel. 2. The posture he is in. Flying in the midst of heaven. 3. His business or work. To preach the everlasting gospel to them that dwell on the earth. 4. His message, or the sum of his preaching. ver. 7. Fear God, &c.

For the first, That the instrument is called an angel, it is not properly to be taken. For the angels are ministering spirits, sent forth to minister for them that are heirs of salvation, Heb. i. 14, but they have not the everlasting gospel to preach. This treasure is put in earthen vessels, that the excellency of power may be of God, 2 Cor. iv. 7, and he hath given us the ministry, of reconciliation faith the apostle 2 Cor. v. 18, and it is common to ministers to be called angels, as chap. ii. and iii. and chap. i. verse 20, of this same book. So we take the word, where the Lord's making ufe of a ministry, after the darkness of Antichrist, to spread the gospel. And the ministers are called angels, because they are God's messengers, intimated by him, with a high and heavenly employment, and it is a title that should put ministers in mind of their duty, to God's will on earth, as the

angels do in heaven, in a spiritual and heavenly way, cheerfully willingly, and readily, and it should put people in mind of their duty, to take this word of ministered hands, and from angels. 2. Angel here is in the singular number; it is not one minister, for in the low condition, the church was in, as chap. xii. the sign of him and his two witnesses, and they believed to have more now when the gospel is rising, and to be published abroad but we are to take the word collectively. And it is extraordinary thing, when the Lord would speak of more ministers nor one, to speak of them as one, and it implieth no singularity or superiority in one over the rest, see chap 16. verse 20.

For the second, The posture he is in. It is flying through the midst of heaven, as is spoken of another angel, chap. 8. 13. The Lord is now shewed that he will not keep his church and gospel as it were hid in a corner, or in the temple, as chap xi. verse 1, nor on mount Sion, tho' that be more publick, but he will send out his ministers conspicuously, as it were, in the open view of all, to preach the gospel to all the world. And he is called another angel, as contending with the unbelieving and ungodly, as the church was in the wilderness, from that number of the true church, mentioned in the former part of the chapter. The Lord having a new task, and a new piece of work, he provideth himself of new ministers, and it may be, some cut from Antichrist's followers, and none of them who stood on mount Sion, of which, did the Lord make ufe of in the reformation, to preach and to be instrumental for him, who were not of the Waldenses or Albigenses, but drawn from the midst of popery.

For the third, His errand or work, is, To preach the everlasting gospel to them that dwell on the earth, and that to every nation, and kindred, and tongue, and people. Wherein we have 1. His work. 2. The object or extent of it.
tion, because it is eminently and excellently beyond all comparison, the gladdest news that ever were men of mention of to sinners. And the word gospel, is drawn from an old Saxon word, that is God's spell, such a word to manifest the best that ever was heard of, thereis none to it: And it is called everlasting for these reasons: 1. From the rite of it, from everlasting in God's eternal plot and purpose. 2. From the effect, it bringeth life and immortality. 3. In Tim, 4, 16: and Heb, 11, 11: It is said the word of the Lord endureth for ever, the effect and efficacy of it never endeth. 3. It is here called the everlasting gospel, in opposition to the papists, who ask, Where was our church and gospel before such a time? And charge the gospel at its reviving with novelty; because differing from their traditions, which for a time had obscured it, as if it had been buried. Now what is preached is the ancient gospel; although it be new revived, and the angel is here said to have the everlasting gospel, according to that word, 2 Cor, 1, 18. He hath given, or committed to us the word of reconciliation, he is made a steward of it; which he hath as a garment, having made not this office, he hath not given to the community or multitude, but hath committed it to such and such angels.

2. The object, or extent of it, is generally, To all that dwell on the earth, and to every nation, kindred, and tongue, and people, as if he had said, the gospel is not now to be sent to some few, as in the days of Antichrist's prevailing, but to be manifested to all sorts of people of whatsoever kindred, tongue or nation, and it is by 'virtue of this commission,' that so many nations and we at this day enjoy this gospel.

The fourth or last thing, Is his message or form of his preaching more particularly. Saying with a loud voice, implying great boldness to be in these ministrers, as in our first reformers. His meaning is, they should not by whispering do it, but with great authority and boldness publish the gospel.

The preaching itself, hath three heads: and a reason is annexed to persuade unto the first two. The first is, fear God. The second is, give him glory; the reason annexed, for the hour of his judgment is come. And the third and last head is, and worship him that made heaven, and earth, &c. Their three parts, look to the three great parts of religion; opposite to the three, saints that the followers of Antichrist are given to. The first looketh to the regulating of men in their inward frame; the second, in their faith; the third, in their external worship; all spiritual things, viz., God: 1 Cor, 14, 15. But, much that many things have been feared by the world, more than he is a thing that outward service will not do, nor there must be a right principle within; and this, opposite to antichrist's vanity and hypocrisy, fear of men; and Antichrist's curulings, which should from this forth be feared, could not be weighed.

Give him glory. The giving of God's glory, is divers ways taken, according to his divers attributes; but we take it here to look mainly to the giving of him the glory of his grace in resting by faith on Christ alone, as the only Mediator and Saviour, for announcing all others, as it is laid of Abraham, Rom. iv. 18 he was strong in faith, giving glory to God; and Hors, 8, 1, 7. Though they called them to the most high, none at all would exalt him, none would give him glory of his grace by believing, for as the receiving of the gospel is a delighting of God's love, so the receiving of the gospel, is a giving him glory. Reason 1. Because this meeteth especially with Antichrist's dishonour of him, by giving the glory due to him to other things; faints angels and mens own works, and in not resting on his mediation, intercessor, and satisfaction alone; and this cometh nearest the scope.

The reason pertaining to these two, for the hour of his judgment is come; which being composed, with Acts xvii. 30. The time of this ignorance God winked at, but now commandeth all men everywhere to repent; the force of the argument is this, beware now of giving the glory of God's grace in a Mediator to other things; for though God hath
tired men while in the times of ignorance and dark-
ness, he will not do so now, when the light is broken
up, but will lend sudden judgments on the defil-
ers of the gospel: and many churches that have
not made use of the gospel, find this true this
day.

2. It is called the hour of his judgment, to teach
us, that as God hath a set time for all things, so hath
he a peculiar time for judgment; and as for all
inners, so for thoes that follow Antichrist's way; and also
that often the hour of preaching the gospel, hath the
hour of judgment waiting on it, if it be abused.

The third head of his preaching is, and worship
him that made heaven and earth. This looketh to
their external worship, as if he said ye have been wor-
shipping flocks, idols, and images of gold and silver;
vanities that cannot profit you, now beware of con-
taining any longer in that way but worship the alone
living and true God, who is thus described, that he
made heaven and earth, the sea and fountains of wa-
ters, even as the apostle speaketh, Acts xv, 15. We
preach to you, that ye should turn from these vani-
ties unto the living God, which made heaven and
earth, the sea, and all things that are therein, almost
in the same words; and this cleareth, that these
exhortations are set down in opposition to the
way they look before, while they were following An-
tichrist.

God is thus described here, 1. That they may see
the vanity of worshipping any other than God, and
that they had just reason and cause of worshipping him.
2. To point out the obligation that lieth on
men to give him the worship and glory due unto
him; he made the heaven, and the earth, therefore
he is a glorious and powerful God. All this preach-
ing is by way of application, and practical, because
this is the scope of preaching to put on to holiness
and practice; and this is the right manner, when
simply and plainly it is pressed on the conscience, with-
out the curious conceited questions and useless cal-
culations under Antichrist.

CHRIST hath now begin to send out his light
into the world and though by many it getteth
no good welcome, yet he goeth on and tendeth out
others to denounce and foretell more clearly the ruin
of that Antichrist's kingdom, that formerly had de-
layed the world. By this angel, understand, as
formerly ministers stirred up after the first out break-
ing of the gospel, who, perceiving Rome's pervers
opposing of the preached gospel, and seeing what
shaking Christ by the first beginnings had wrought
on his kingdom, the more boldly and plainly
foretold the ruin of that state now to be approach-
ing.

The preaching of this angel containeth two things
1. The denunciation of Babylon's judgment. 2. The
cause of it. In the denunciation, consider the
object threatened, Babylon. 2. The judgment, is fal-
len. 3. The manner of expression, it is in the by-
past time, and doubled. By Babylon here is certain.

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ly understood some particular state, and the head of some such great state, as was opposite to the church: for, chap. xviii., there are many of her followers, who still regrate her fall. More particularly, we conceive it to be understood of Rome, not so much the town as its dominion, being now healed with Antichrist, and as it were, the head of the empire; for it is the same called MYSTERY, BABYLON, chap. xvii. 5., that is, mystically Babylon, as before chap. xi., spiritually Sodom and Egypt. And to Rome, only agree the description following, 1. The great city; so is Rome set out for its sovereignty, chap. xvii. ult., called Babylon by analogy. 1. It was the head over that empire, which of old oppressed the people of God; so it is now. 2. That empire was not oppressing outwardly only, but idolatrous also and enticing others to it, as, Dan. iii., &c., may appear. 3. As in Babylon the people of God were keept under, yet had a being amongst the Bablonians, even at Babylon, though not of them; so was the true church captivated by this church of Rome, yet had some being under, and amongst them, though wanting outward beauty.

2. That judgement denounced on this Antichristian state of Rome, is, it is fallen: whereby two things are holden out: 1. That Babylon was no more: surely destroyed, than Rome should be finally and totally. 2. That it was now begun to fall, and that it should never after this be in such a settled condition, as it was in before; but it is now approaching, and this gospel by the preaching of the angel, had discovered Rome's nakedness, and made her loathsome to the intelligent, and the coming judgement under the types harvest and vintage, should perfect it.

3. The manner of oppressing this, is, as if it were already past and it is doubled; both of which tend, 1. To shew the certainty of the thing spoken. 2. The eminency and surprising celerity of it. And 3. The concernment of it, to make men take the more notice of it as a great thing, alluding also to the manner of denouncing God's judgement on old Babylon, Isa. xxii. The caule of this for destruction on Babylon is figuratively set down in the words following: In short, it is, because the allure of souls of all sorts from God's pure worship, to commit in her superstititions and idolatries, which before the Lord is adultery and fornication spiritually, in respect of its pollution and covenant breaking with God.

By this comparison, or allusion to the manner of vile trumpets, who entice in filthiness, is held out, 1. Rome's cenure, who was an harlot, had broken faith to Christ. 2. Her guilt in enticing others, yea many to that superstitious way with her, and prevailing. 3. The more she entice to be her followers, it is the greater ditty, She made all nations to drink. 4. The mixture of men, and of superstitious will-worship, it maketh them drunk, and they sweetly drink it, as a cup of wine. 5. The effect of it, for as it is, it is wrath. 1. Because it deferveth and procureth wrath on her, and all who drink with her. 2. To be given up to drink this, is an effect of wrath, and a great plague of God. 2 Thes. ii. That Rome, in its hierarchy and spiritual dominion, under the Pope is this Babylon, will appear more chap. xvii. and chap. xviii. where this same reason is repeated, but differently: here by way of prediction upon the foreseen, begun ruin, of it, there viz. chap. xviii. after its execution, by pouring the fifth vial on the beast's feast, which is Rome.

The third angel beginneth his preaching verse 9. and it is professed verse 10, and 11. It is a conditional threatening of all antichrist's followers, if they shall continue to worship him, after the former two angels have preached. There is a notable gradation in their preaching, not as if the first ceased to preach when the second beginneth, or to forth, for all of them preach together, but that, First, God maketh his gospel shine, and revealeth truth both to great and small, learned and unlearned, that is begun by the first angel. 2. When that geteth little hearing, but great opposition, especially from the great ones of the Pope's kingdom, who are enraged at it, then the Lord maketh light, both in the clearness and force of it, to proceed further to discover Rome to be
Babylon, and to set his ministers more directly against his state, to batter it down, and begin its ruin, and from his word clearly to foretell the compleat destruction of it, and that their grandeur, and those grandees in their pomp shall come down. 3: Because a superstitious respect to that sea was deeply rooted in the hearts of the plurality of people, the third angel is sent out not only to warn all her followers by that prediction, but to withdraw them from that erroneous way under all his threats, certifying them that poverty will bring God’s everlasting curse upon them, and that it standeth them no less than the necessity of salvation to quiet it. By which means separation from him is pressed as it is chap. xxi. viii. Come out of her, when the same threatening is mentioned. 8: So every one of these preachers and preachings vouchsafeth the other well, and agree to the Lord’s way of making his truth break up in the event. Luther began to preach against some errors, as human traditions, and to open the doctrine of justification by faith alone, in opposition to indulgences, purgatory, &c., at first, without thinking that Rome was Babylon; or that there was a necessity of separating from it, but the gospel could not be long in the world, but that must be clear like the light. Then 2. He grew in light and boldness, and others joined with him, as Melanthon, Jonas, &c., and they came directly to speak of Rome as Babylon, and of the Pope as antichrist, and thereupon applied these, and such like plain passages, foretelling their ruin, as of the special treacherous enemies of Jesus Christ, who so long seduced the world, and abused the church.

Followeth upon that, the third angel’s preaching who cometh in with the necessity from abstaining from his worship and fellowship under pain of damnation, and the more the pope fumed and persecuted, the more they preached and cleared that strange truth in the world, that poverty was of itself damnable, and that though God had a church latent amongst them in the time of darkness, yet now he would not have it so, and this doctrine was much urged against the Pseudo-nicomites, to have the filthy

of the papistic way born upon souls, not only that it was not good, or so good as the other, but that it was deadly, and of a slaying and mortiferous power, and therefore the godly could not communicate with them in it, without sin. This was the reformers third work. See Sleid. lib. 2.; Calvin. opuscul. especially chap. 3.; per totam. Luther his work ascended by these steps; 1. In his Theses, given out, 1517, against indulgences, and therefore in their defence against Sylvester, Ecius, Pererius, and others, he showed these things profit not to life, but repentance and faith resting only on Christ’s merits and the mercy of God; alone, seeing no saints mercy are perfect. Anno 1519 Caralatius beginneth a dispute against the Pope at Lypfick, whether Ecius came and provoked Luther to dispute, by maintaining the Pope’s absolute supremacy, which Luther impugned; Melanthon also was with Luther at this dispute, but after an epistle to Leo the tenth, he excused it some way; yet anno 1520 he by a book de captivitate Babylonica, publicly asserted and proved Rome to be Babylon, and the Pope Antichrist, Sleid. lib. 2. page 13. Thereafter anno 1521 when Zingulus had begun to preach boldly the year before, at Tigrin in Helvetia, Luther with the whole college of Wintenberg burnt the books of his adversaries, as they had done; in his preface, appealing from the Pope to the council earnestly exhorting to abstain from communion with the church of Rome, which thereafter he hath both in his sermons and writings confirmed. This was more fully afterward jointly prosecuted by Melanthon Calvin, Martyr and Bucer, See Calv. contra Pseudo-

So we take the scope of this chapter generally to let forth, 1. Antichrist’s fall and the certainty of it. 2. The means by which it should be effectuated, viz., preaching and action, by preaching and withdrawing many from him, by judgment overthrowing the rest: Which judgment are particularly described by the vials. 3. By what degrees or in what order it should be carried on by these means, 1. Preachings and threatenings go before judgments; And
In preaching the truth of the gospel is first preached and then judgments more peremptorily denounced, ut supra. 1. Against the head, then against the followers.

Now, to come particularly to this third angel: He cometh, shortly, on the back of the former, with a loud voice, which intimateth much deadness amongst the people that would not wake. 2. Much zeal boldness and freeness in him that preached, making out his truth, plainly that he was commissioned with. It is in general a commotion, yet let down conditionally, that it may be a warning to make men flee that sin, that they may escape that judgment; and because the key of doctrine in threatening and promises is not absolutely to be applied by ministers, the condition whereupon it goeth being undiscernible to them, and so it differeth from the use making of the key of discipline, wherein absolutely we admit to, or reject from ordinances, because the rule of it is conversant about external scandals and profanation, which are discernable. In short as if he would say follow not popery longer; for if ye do, ye shall not escape the heavy judgments of God's everlasting wrath, and will be the greater that ye have gotten warning.

In particular, it containeth a description of a papist or one of Antichrist's followers, which is the object of this threatening, ver. 9. It describeth their judgment, ver. 10, 11.

The description hath two parts, 1. They are described by worshipping Antichrist, which pointeth at some inward impression. 2. By relating his mark, which presupponeth some outward expression of their respect to him. 1. He saith, If any worship the beast and his image, because none shall be misled, if it were but one that continueth; by beast and image, we are not to understand two distinct things, as we shew chap. 13. For here they have the same common worship, and their worshippers are of equal extent, and their judgment is the same and ver. 11. when it is repeated, they are both spoken of as one, his mark and his name, and not theirs, but by beast is more especially held forth the Pope as the head of that Antichristian estate, and as it were the author, and by image is held forth the complex body of the hierarchy, doctrine and superstitions which he hath framed, called his, because he composed it, and made it; called an image, because of its likenesses to the old Roman heathenish worship and tyranny over the church. The worshipping of these implethis as was laid chap. 13. more than civil divot edness to that Pope as head, especially in his doctrine and worship.

The second part of the description, of receiving his mark in the forehead and hand, was expounded, chap. xiii. and implyeth not only men's acknowledging the Pope, but their yielding and submitting to him; and giving up themselves as soldiers or servants to that Antichristian state, adhering to that profession and by publick evidences owning it without, as well as cleaving to it in affection within. It is called here the mark of his name, which was before called the number to shew that the number is something making his followers discernable as well as the mark.

The judgment threatened followeth ver. 10. and 11. which is to be looked not only as he threatened them with hell; for that was common to such at all times, but from the aggravations of it; it is clear he threateneth them with more than an ordinary torment in hell: yea more than those that lived in darkness before this light shined upon them, the judgment is generally set out in two similitudes then aggravated by some circumstances. The same shall, &c., that is, every one or any one that, finneth, followeth or matter. The first similitude is, he shall drink of the wine of the wrath of God, poured out into the cup of his indignation, &c. This similitude, is opposed to their first ver. 8. Antichrist hath a sough cup, and they will drink it, God hath a cup of wrath or wine of wrath, not for refreshing, but that it maketh mad, drunken and loathsome, Pial. lxv. 8; Isa. liii. ult. Jer. xxv. 15, 27. And this wine of his wrath is poured out to shew the abundance of it; not in the cup of mercy: no but in his indignation; and when the wine
is wrath, and the cup of indignation, O what a drink will that be, especially the wrath of an omnipotent just God! Plal. lxxvi. 7; Plal. x. 14. Every word letteth out its terribleness.

The second similitude, is, They shall be tormented with fire and brimstone: whether there be material fire in hell or not, it is here to express the exquisitest and greatest torment that can be imagined from what is said amongst men, possibly alluding to the destruction of Sodom, which God destroyed by fire. Certainly that torment must hold out a great torment, yet there are four aggravations added. 1. This wrath is unmixed, verfe 10. pure wrath here mixed with many mercies are fore, what will it be when there will not be a drop of cold water gotten to quench burning wrath? Luke xvi.

The second aggravation is, verfe 10. in the end, that is, Before the Lamb and his angels: which implieth 1. They shall be tormented before Christ, as if he took delight in it, whom now they despise, he will be matter then, and shall see them, and not help them, but their torment shall be, as it were, a satisfaction to him, and a trophy of his victory. See Luke xix. 27. The Mediator’s vengeance is fore, Isa. lxi. 2. 2. That there will be in them by this, a lese both of their lois, and of that fin that hath procured it, to be a gnawing worm within them they shall not get leave to forget any of these, this presence before him, being more in respect of their conscience and sense, than of nearness of place, which is not understood here.

The third aggravation, is, from the eternity of their torment it hath no end but that fire burneth always; for the eternal torment is but a satiispassio to them; and never satisfaction to God: for the smoke thereof ascendeth forever and ever, verfe 11. It was Spira’s word, he would care little for hell, if it were for no longer than 20000 years but when 20000 times 20000 years are expired, it is but beginning.

4. It is aggrieved from its want of intermissions; pains here are sometimes less and more: but there is never rest night nor day: it is there always, at the height of torment as the effect of God’s wrath; in which we have a lively description of hell. It must needs be a fearful thing to fall in the hands of the living God.

If any ask, how that rigid executing of justice upon the damned in hell may stand with the mercies of God, which are said to be over all his works, in a general sense at least? Ans. That may be said, notwithstanding this, in these two respects. 1. Because that wrath which is inflicted upon the damned, is not adequate to the power of God; for he is able to punish them yet more terribly; even when their torment is at the highest. 2. Because even then they deliever more, and it would be no imputation to justice if they were more intensely polluted; for although their sins, as they are Acts in them, be finite, yet being considered with respect to the object God; against whom they are omitted, they are infinite ills; and therefore deliver infinite punishments, and to in feverity of justice might be reached beyond what they are; this expression, in its scope here; doth hold forth hell to be insufferable to all, but that there is a further and greater measure of wrath to be poured out upon them, who are guilty of the sin of popery; continued after the bringing of the gospel to light. Whence we may observe, 1. What a horrible and dreadful thing hell, and dying under the wrath of God for ever therein, that is so described here. It must bewea fearful thing to be forever there. Many will curce their own unbelief of this when the cup of the indignation of God, filled with his wrath, shall be put in their hands to drink thereof for ever. 2. This sin of popery, and worshipping of the beast, must be most abominable; which hath this wrath threatened against it: it must be a desperate religion that hath this condition for the expectation thereof. Let none think it is a light sin which the Lord for peremptorily threateneth; it is no little mercy that we are freed therefrom and there is need to be thankful for the light we have and to improve it well while we have it. What Abfride light shaltemeth and heighteneth wrath:
hell now becometh more hot and more inevitable than before; this light sick break forth. The deluding of the gospel will make hell exceeding infinite, even beyond that of the deluding of the law; at Heb. 10. 28. &c. 4. Mark the connexion of these two cup: there is a cup of fin which the maker others to drink of; it is called the wine of the wrath of her fornication because in God's justice men were plagued by being given up to that error, whereupon followeth, ver. 10: a cup of the wrath of God, and that without mixture. Sin may be sweet for a time, but it draweth on bitterness without mixture: the cup that followeth it, will be bitter: shew the nature thereof.

Concerning the difficulty of salvation under popery.

There is one thing asserted here, as also in the preceding chapter, which possibly may need clearing to some not acquainted with the nature and mysteries of popery; and that is that the salvation of papists, according to their principles, seems hereby to be made impossible; it may be therefore worthy the enquiring into, whether, or upon what grounds that they be made out? And if that be understood of, and extended unto all within that church? Or whether and how, and where may be amongst these that bear that name; what may be said of some, and how differently we ought to construe of many, we shall afterward touch; but now for the main, our direct assertion is this, that a papist as such living and dying according to the principles of the doctrine and worship, that is followed in popery, cannot be saved, nor expect justification before God. "If a papist living and dying according to the essential principles of popery, which do especially relate to those three. 1. To their giving the Pope such ample authority, reverence, and adoration as they use to do. 2. To their way of carrying on the justification and salvation of a sinner before God as it is holden forth in their doctrine. 3. To their manner of worship; that is praying to saints, errors of images, sacrifice of the mals, and other such things, owned both by the doctrine, laws and practice of that church. We say, one living and dying devoted to the, although neither licentious in outward practices, nor defective in respect of external painfulness; yet upon this account as being a papist, charged with the three general heads foretold, he cannot but be liable to God's judgment, and die: without any fold hope of being saved by these principles. The general we conceive, is clear from what was said, chap. xiii. ver. 8. This kind of worshipping the beast being held out as inconsistent with election, which faith that no elect person can do live and die; and therefore none such can be saved: here again, worshipping of the beast, and drinking of the cup of God's indignation for ever as peremptorily put together. And all along in this book, the beast with his followers, and great Babylon, are ever looked upon as most hateful to God, till at last, chap. xix. and xx. the and they are cast into the lake together: and that is mentioned to be upon this very account of their being flated by this doctrine, worship, and practices in opposition to Christ, without respect to moral ills, common to them with others of the world. This is also confirmed from 2 Thes. ii. 10, and 12, where this deceitfulness of Antichrist's apostacy is bounded to them that perish, and this is marked as the design of God's justice therein, that all they may be damned which receive not the love of the truth; this then must be of itself the very high way to damnation. And we cannot question the truth of this, without the overturning of the direct scope and meaning of these scriptures, and the application of them which is laid down all along in this book. If it be yet required, the further satisfaction be given as to the grounds which render their salvation impossible. We do answer, that it ariseth from these two, which do infallibly demonstrate the same. 1. This way of popery, is of itself exceeding sinful, before the Lord, and to doth in more than an ordinary manner make a person liable to his wrath. 2. As it is of itself sinful; so it hath no solid way laid
down for removing of sin, but doth leave a man without any solid hope of relief from his original and actual sins, beside that it incapacitates him to look upon itself as sinful, or to seek for the right remedy thereof. And where these two are put together, viz: hainous sin, and no way to remove it, or any other, what can be expected but inevitable ruin and condemnation? For where the disease is deadly, and the cure ought death must be certain. We shall therefore make out both these assertions, from which the conclusion laid cannot but follow.

3. We say, that the way of popery in itself, and its complex nature, is most hainously injurious and doth render the followers thereof exceedingly guilty before God. Therefore we will find it charged with the most abominable guiltines, that are elsewhere mentioned in scripture, a. There is in it the guilt of idolatriy, and that of all sorts, a. A worshipping of angels, whereof somewhat is spoken, chap. xiv. the worshipping of saints departed, and a giving of divine attributes, which he willingly receiveth, Thuan lib. 3. pag. 95. among others, doth observe a worshipping of the cross, or Staurolatreia, worshipping of the sacraments or artolatreia, worshipping of saints and their relics, making images of the holy-trinity and perfons of the godhead, and many other kinds of idolatrty committhey and that both against the first and second command: and therefore are said chap. ix. ver. 20. to worship the works of their hands, and devils, and idols of gold and silver, &c. of which somewhat was spoken in that place. The second sin charged upon them is, Blasphemy, a sin of the highest nature, that is either from the detracting from the sovereign and absolute God that which is due to him; or attributing to him what becometh not his holiness, mercy and sovereignty or by ascribing what is proper to him to another creature. In all which respects, popery is a doctrine of blasphemy; as was hinted, chap. xiii. and therefore this beast is said to be full of names of blasphemy, chap. xvii. 3.

3. Defection and apostacy from the received truth is a heinous sin, and this is most essentially proper to popery, therefore it is in Theol. i. denominated by this, to be falling away. When we call popery an apostacy, it is to be understood as differing from any particular heresy, although these be all of themselves damnable. For this is a defection by the concurrence of many heresies, corrupting the feries of the truths of the gospel, and therefore cannot be but exceeding injurious and damnable, seeing God hath so peremptorily threatened adding unto, or taking from the word, as it is Rev. xxii.

4. It is in sum Antichristianity, or the sin of Antichristianism to be found chargeable in the manner forefayed, and can there be any sin more dangerously, if that he be not? Which though it doth not expressly thwart with Christ's natures and perfons which is not to be Antichrist's error, as was observed chap. 12. toward the close, yet doth it exaorate him, extract from his offices, and the effects thereof and constantly, as much doth top with his church and people, and lay down a way of salvation and life upon these terms as it did it oad to deny that Christ came in the flesh, which is the very spirit of antichrist, which doth necessarily follow from that doctrine. For say they, 1. Obedience to the commands and the merit of works, is the only way to life still. 2. Say they, that supposing the habits of grace, to be infused, and men to perform these works, in the strength thereof, they could not be acceptable to God, and enter the man unto life, as being meritorious thereof although Christ had never come in the flesh. And 3. They say, that his becoming man, or suffering so much upon supposition of the former, was not necessary for the procuring of this grace, yea, they deny de facto, that Christ did suffer any thing of the curse inwardly in his soul on the behalf of sinners. Now all these being put together do they not amount to this effect, that Christ's coming in the flesh is in vain, or not true? But corrupt contrivance of their doctrine, will be more clear in the following assertion. To conclude this
then, we only say, If idolatry, blasphemy, antichristianism, and apoplexy in the highest nature, be sinful and hateful in the sight of God, popery, must be so. Neither is it for nought that scripture doth, to paint out that sin by such heinous characters, but that he may impute the detestableness thereof upon hearts, beside the accessory guilt of murders, thefts, persecutions, and other sins, which are incident to that way, especially to the leaders thereof, as was hinted, chap. 9. ver. 20. But now we proceed to the second thing, laid down, to shew that according to the popish principles, a sinner can never win to peace with God, and so cannot but perish. We shall first shew, what is their doctrine concerning that, or what is the way they lay down for the justifying of a sinner.

1. It is to be adverted, That though the use of justification, that yet indeed they do deny it, and upon the matter, acknowledge sanctification only. And so in this, rather we are to enquire, if there be such a thing as justification, distinct from sanctification than how justification is perfected, their justification, being only an infusing of grace whereby he that was a sinner becometh, by a physical change, holy.

2. It is to be adverted, that they maintain a two-fold justification, one as the fay of the wicked, this they call the justification, when the first grace given to the former was not gracious, the other is, the justification of one already habitually gracious this they call the second, and is by augmentation and increasal of the grace given. The first justification they acknowledge as free, being only procured by the merit of Christ; and that there can be no condign merit of that; although by the right use of free will, and the exercise of moral good works, it may be congruously merited, to that one who doth what in himself lieth by the help of common grace, which is named by them gratia auxilians, and in some sufficiency, at least remotely, is given to all, they cannot but ob.

This first justification they grant to be sufficient to children who can merit, or one that receiveth the sacrament of baptism, or penance, and doth not outlive the same, but die in infanti, if that case can fall out, yet this they think impossible, because at least they have contrition and holiness in their vow and want not some degrees of further, or at least continuance in what they have received, and in that respect as Suarez speakseth, de gratia pag 224. lib. 8. cap. 12.

The other justification that is acquired by the performing of good works, and the merit that procedeth from them that they maintain to be simply necessary to all that are of age, because as the forecited author lib. 12. cap. 22. pag. 222, and 223. ipfa gloria secundum totum, huam esse et ut, ita dicitum secundum, fiantiam idem, tamquam merces meritorum permitteri; and glory in God's way, is laid down to be the reward of merit, and this suppopheth a free work to proceed it. This merit they maintain to be de condigno, or of a condignity and that not from any imputation to Christ's merit to these works; but from the nature and proportionableness of these words to the reward itself. Hence it is, that some of them do deny that there is any respect or look had to Christ's merit at all. And others who grant that there is respect had to it, to as to make them merit in a more excellent way, yet say that that proceedeth not from any defect that is in them, as if Christ's merit were to supply that; for Adam before his fall, and the angels had true merit without Christ, much less secondly, as if they did not merit in themselves properly except by the virtue of Christ's merit, for then say they that they were not to ascribe the merit to our works, but Christ's; and that our works were only meritorious from that extrinseck ground; and so God would not reward our works, but Christ, which would resolve in this, that he would not merit grace and glory but would get it by gift which to them is absurd, as is asserted by Suarez lib. 12. cap. 18. and 19. page 484, 486, &c. at large. Which is the joint opinion of Belarmino and others of them. Yea they
lay that this merit doth not proceed from respect to God's promise only, as if it did arise from that alone without respect had to that intrinsic value of the acts, because they, God's rewarding of good works is an act of proper justice, and cannot but be done and doth only look to God's covenant, and law, wherein he hath appointed to accept of these works as of themselves meritorious of glory, without respect to that extrinsic consideration. Therefore they disclaim the opinion of Scotus, Durand and the Nominals, that found the merit of works upon God's promise, alenarrowly, as if they were not meritorious without that, because that opinion will rather infer it to be a free gift which one may engage himself to give for a thing of little value, and would not be proper justice nor differ from that they call meritorium de congruo, which is often founded upon a promise. This condition therefore is grounded upon these two, 1. An intrinsic value in the works themselves, that proceed from the gracious habit where-with the workers are qualified: 2. An appointment or condition of God's whereby he hath promised such a reward, viz. glory to such works, as Suarez hath it at large, lib. 12, page 489, 483, 50. And Bellarmine layeth it down that Matt 19: 21 If thou wouldst enter into life keep the commandments, as the very form of the covenant, is the only way of life, de justificatione, lib. 3. cap. 13. In which respect sometimes they say that justification is free, that is in the first respect; some times by himself, that is, in the second respect.

3. We would advert, that as they distinguish between the tulip, or blot of fin, and the reatus, or guilt, and punishment of fin, to do they affirm that the first may be removed by justification, when the other, viz. the punishment, is to be satisfied for; at least in part by satisfaction to justice, where the fin have been committed by the free will of the person, viz if he were a adult, or at age for they acknowledge this not to be necessary for infants, and original fin, see Suarez, lib. 7 pag. 128. Et poena aliqua, as he with, non remittitur gratia, sed per condignum satisfactionem. And therefore, gratis remittitur culpa licet posset sit de justitia sanctissima pro poena.

To lay down their way, these things are supposed without controversy, 1. That men naturally is obnoxious to God's curse, and cannot save himself from it. 2. That before he can be admitted to happiness, he must be justified. 3. That God is the efficient cause of this, and the principle worker, is also without controversy. 4. That both infusion of grace and remission of fin, do accompany justification, is denied by none. 5. That the ultimate or final end is the glory of God, and the salvation of the person justified is the subordinate, is agreed unto by all. 6. That Christ's righteousness is the only meritorious cause, is, in word professed. 7. They acknowledge the necessity of faith to concur in it, as we do of good works to follow after: hitherto their seemeth to be no great absurdity, we had need therefore to consider it the more narrowly in respect of three other causes added by them, viz. the former material and instrumental causes, with the effects and consequents following therein.

And we put the question thus, witheth may a sinner, hazard to appear before God's justice, to as to expect God's acceptation of him? This will draw the question nearer, when a sinner is to choose what defence: to take him to: or whereupon to ground his plea before the throne of God.

1. They answer roundly. That man is justified per gratiam quattuor, tanquam, sed formae integram imputatione externa iustitiae Christi, that is by inherent grace alone, as the entire form of righteousness, without any imputation of Christ's righteousness, and that is the inherent righteousness doth confer this of itself, as Suarez layeth it down, lib. 7; cap. 7. pag. 83, in two corollaries expressly; altho' they differ amongst themselves, some making it habitual grace, only, as Bellarmine, some both habitual and actual as Suarez, yet all agree, that it is inherent grace which constituted us joy before God's throne; therefore do they call it gratia gratum faciens.
2. This inherent grace, they acknowledge to be infused by God without any condign merit, and to imply these two.

1. Somewhat private, viz. the bringing in a new quality or grace in the soul, which is as it were, a new form to it. 2. Somewhat public, that is a purging or cleaning the soul from the blot of sin, which necessarily followeth the former, as two contrary forms are inconsistent together. Thus they say this grace expelleth or excludes sin from the soul as light doth darkness, or heat coldness in water when it is called. This to them in effect, is the remission of the guilt which they account necessary to justification, and to God's justifying a sinner, is his infusing that first grace into the soul, whereby necessarily sin is really and actually removed, and not in opinion only as is. 2. Quaect. 113. doth include four things in justification, viz. an act of free will tending to God, and another in reference to his. Belie the former two.

3. They acknowledge Christ's righteousness to be the only meritorious cause of this first justification, because that cannot be merited either by faith, works, or any other thing that proceedeth, pag. 137. that is, he procured the infusing of this grace.

4. The material cause of this righteousness to justification, they hold to be the soul of man, which by the acts of its free will in faith, fear, contrition, love, prayer, and other dispositions, must necessarily concur for disposing to the receiving of this grace, and that as a cause without which it is not attained: for faith the forementioned author, lib. 12. page 504. cap. 24. Faith, contrition, and such dispositions are laid down in God's appointment to be the condition of his infusing this grace: and to man obtaineth this justification, when of his free will, and otherwise, he is congruously disposed to receive the same; and faith he, page 524. God infuseth grace with respect to man's contrition, et ideo infinitus quia contritus, otherwise not. Although these dispositions be not de condigno meritorious of it, yet there are matter whereby or out of which it is brought forth: as a pre-existing material cause; and in this man's soul is not to the subject capable only, which we say, but the material cause.

5. For the way, how, or instrumental cause by which this is applied, because this is no less necessary than other causes; for it cannot profit if it be not applied, they maintain that to be done by the sacraments of the church although some name the word and ministry of the sacraments all these according to their grounds, confer this grace ex opere operato, or by applying of them to persons to disposed, especially baptism and penance, that is the priest's absolution after confession, which to them is a sacrament, this they say ex Dei ordinatione, attritio, confert gratiam, page 568. and, if there be not occasion of the sacrament, they may have it in their vow, and to be accepted without it, page 223. Baptism, they say conferreth it in pote, penitentia, contrito. Eucharistia igitur. Therefore are these two sacraments implied necessary to them, the first for original sin, the second for actual.

6. When one is thus justified by this first justification, although the blot of sin be removed, and the person be just and holy, there remaineth yet satisfaction to be made for the removing of the punishment, at least in part, and that as some affirm, satisfaction condign, as Vazquez. 3. part. disp. 1. cap. 11. For which end they prescribe their pilgrimages, penances, fasting, vows, alms, donations, and even purgatory itself, and soul makes, come in here for removing of the punishment and making the satisfaction to God for their guilt. And because where there are many sins, it will draw to thousands of years in purgatory; for they prescribe sometimes five, seven, ten, or twenty years for one sin, and they may be multiplied in one day, and to draw to a great length: therefore, it is to them, as Bellarmine, calleth it, a great difficulty what cometh of much whole satisfaction is not complete, as at the day of judgment, seeing it may draw 2000 years... He answerth it, either by the Pope's indulging of it or by the greater indulgences of suffering whereby to 300 or 400 years that may be con-
tracted, de indulgen. lib. r. cap. 9. col. 1174.

7. Because heaven cannot be obtained, according to their principles, but by merit, and that by their own proper merit: therefore we thef, who are justified by this first grace, must go about the works of holiness, as the account upon which they must attain heaven, even as Adam, was to have done for life if he had stood in his innocency; and in this respect they lay, that Christ merited to procure God's promise to give life to our merits, and to accept of them as if his merit concurred therein to make them meritorious, but as an universal cause influencing them, that they may merit in a more excellent way, as Suarez speaketh, page 488. Therefore he distinguishes young ones from others, because they are saved by Christ only; but faith that no promise doth hold forth the reward to any for Christ's merit, but for their own, pag 491: in which respect to them Christ hath merited a new covenant of works, and strength of new to keep the same: and they are to stand and fall in the obtaining of life promised; according, to their own performing of the condition of works in the use of that first grace and all that a man hath to ground his expectation of obtaining heaven upon is his conformity to this supposed bargain, for which that place, Matt. xix. 19, is made use of, if thou wilt enter into life.

In that last place, because men can never be accounted perfectly righteous, much less to merit any thing, so long as he hath sin dwelling in him, and his actions be defiled with the same: therefore left their contrivance be marred with this, they do account indwelling concupiscence not to be sin against the moral law, and many sins to be venial, and not to be mortal: which therefore do not hinder a person's merit or acceptation; may not their perfection and fulfilling of the law, which they suppose to be possible.

These are the grounds they lay for the thoroughgoing of their justification, and from these they draw several conclusions, that seem contrary, as that man may merit increase and perseverance in grace, and that ersons: and sundigno, that they may come to a perfection of righteouness, in respect of their inherent holiness, and fulfilling of the law of God: that one may supererogate, and so that there must be a storehouse of satisfaction: for though they say one cannot merit for another, yet there being a consideration of merit and satisfaction both in all their good works they may satisfy for another, when they do or suffer more than might expiate their own guilt, which would therefore be flight, if it were not to be extended to other saints, as Bellarmine feteareth not to speak, lib. 7. indulgentissim., cap. 4. col. 1160. Upon this they found their indulgences and treasure of saints' merits, which the Pope, by the fullness of his power doth apply to be imputed to thee, who want of their own, yet this way of imputation is always rejected by them, in reference to our being justified by the merits of Christ.

They assert: also as they may well do, that this justification, is uncertain to any, so that none can conclude, whether he be really to, or not: yea they say, that it may be lost and one justified to now, may through the want of good works or his infirmities perish: or if he be again recovered, it must be by abolution and the sacrament of penance, wherein the first justification is to be renewed and grace again to be conferred: So that although he get the first justification by Christ's merits, only, yet may that be fallen from, as Adam fell from his covenant state, if that habitual grace be not improved in the practice of holy duties.

This is a short view of their contrivance of the way of justification, which we have laid down out of themselves, and have cited Suarez most frequently, because he pretendeth to a mid way in these questions, where in many of their schoolmen do run into extremes; and they want not great confusion, difference, and contradictions among themselves in many of their tenets; so that it is no marvel to find different expressions of their judgment in these things.

Let us now enquire, if according to the former grounds, a sinner that is purued by the law, may, with confidence expect to be justified and abolved
before the tribunal of God's justice; and we confidently assert, that according to these grounds no flesh-living can be justified, which this one argument may make out. No sinner can expect justification or pardon of sin but according to the grounds and terms laid down in the gospel; but this way is not such. Ergo &c. Of that contrivance of justification which doth overturn almost fully, if not all, the truths of the gospel, and is utterly inconsistent with the same, cannot be the way how a sinner can be justified; but this is such, &c. For making out this, we shall first propose some general considerations. 1. More particularly touch some inconsistencies of the same. 3. Remove some objections. And, 4. Refute the conclusion.

The first general we propose to be considered is this, that the way which God hath laid down in the gospel for attaining of life by Jesus Christ, doth finally differ from that way of obtaining of life that be propounded to Adam. Hence these two covenants of works and grace and their conditions are frequently and directly opposed in the scripture as being different and opposite in respect of the account upon which men are to expect life, see Rom. v. 6. 2. &c. Gal. iii. But this way laid down, is in matter and form the same with the covenant of works in this respect, because it foundeth a man's hope of expecting life and heaven upon the merit of his own works and his observing of the commands, which the other grounds do confirm. 1. That they do compare his working and merit by it, to Adam's before he fell, and suppose this to succeed now in the room of that, as in the forecited author, lib. 12 cap. 29. pag. 487. is clear. 2. That they state the terms of life in these words, If thou wilt enter life, keep the commands and call the labourers to receive their hire, Math. xiv. And so from this they say, Christ's merits hath procured the Lord's re-entering of a covenant with us, wherein he promiseth us happiness to our working as the condition thereof, id. page 488. And faith there is no promise of the acceptance of a sinner but upon this account. And 3. That they lay; the way now to life hath the same threatenings and promises that the first had, and so they conclude, that it is the same with it. And although they acknowledge Christ to have merited this promise to be made, and this grace, to be given us whereby we may keep it, yet doth that infer no alteration of the way, or terms held out in that promise in respect of the condition there of, although it shew a different ground upon which it is built, and from which it floweth. If therefore the covenants differ, and a sinner cannot now obtain life upon the same condition, and upon the same way that Adam did even though he be habitually renewed, then can he not come to obtain life in this way laid down. But to lay the former, were to continue the covenant of works, and exclude the covenant of grace. This way therefore to life is utterly impossible.

2. If by the strain of the gospel Christ Jesus be made all to us in respect of our peace and happiness, and that immediately, that is, without the intervening of any new merit occasioned by his merit, then the former way cannot be consistent with the gospel, because immediately infused grace made our former righteousness or first justification, and our actual good works, our merit or second justification. And these two things are inconsistent together, for Christ cannot be immediately made our righteousness, as we stand before God, and inherent grace and good works also be immediately the same. Because according to the first, if it be asked, at the sinner, What is thy righteousness by which immediately thou dost appear before God, or expect, abolition and heaven from him? He is to answer, Christ, and his satisfaction offered to me in the gospel, and by faith received, this is the defence I mind to shelter myself with at the bar of his justice, and by which I expect to be saved. According to the last he were to answer that former question, this inherent grace is that which maketh me acceptable to God, and my good works and condition merit is that upon which I expect heaven according to his promise made thereto. Which certainly would relish most uncomfortably to a challenged sinner, and
is contrary to the former. But the former is true that by the gospel Christ Jesus is immediately made our righteousness by the merits we may have only confidence to appear before God, to expect remission and salvation from him according to that scripture. 1 Cor. i. 30. He is made to us of God wisdom, righteousness, sanctification and redemption Col. iii. 11 Christ is all which is expressly mentioned in opposition to circumcision and uncircumcision and every thing else which are not to be admitted to be anything to the believer in the former respects but Christ alone, Phil. iii. 8, 9.

3. God's contrivance of the gospel for the justifying of a sinner through Christ Jesus is clearly holden out to be by a judicial transferring of our sins as a debt upon Christ the cautions, and of his righteousness and merit to us, to be imputed for justification before God, without any respect to our inherent holiness or good works, whether done before or after justification, as may appear from these two places, 2 Cor. v. 20. That Christ is said to be made sin for us, that we may be made the righteousness of God through him, where this is clear by the covenant of redemption we are to be righteous by Christ, as Christ was made sin for us, but Christ was made sin or sentenced by justice for it, not by any infusion of sinful habits, which were blasphemous to think, but by having imputed to him the guilt of our sin, in respect of the punishment thereof. It will follow therefore that he is our righteousness, or we are justified or made just by him, by having his righteousness imputed to us, and accepted as performed in our name, without laying the weight upon any inherent qualification in us, and can thereby be a more clear way to expound what is made just by Christ, than by its opposite what is to be made sin for us? The second place is Philip. iii. 8, 9, where Paul is seeking to be in readiness for appearing before God's tribunal, and he was one that wanted not inherent grace or actual good works and that in a great measure yet in reference to God's acceptation he can rest no where but in Christ not having his own righteousness which is

faith in Christ: where we have, r. Paul looking on a righteousness within him, which was not his own, and that at the highest pitch of it. For it respects any posterior time when he might be called to a reckoning. This righteousness he did diminishing that being that which would be accepted. 2. He looketh to a righteousness without him, in Christ Jesus, which he considereth as the only shelter even of a believer from the wrath of God. So that if the question be proposed to Paul, what wilt thou choose to live upon, where wilt thou choose to be found in the day of judgment? His answer would be only in Christ. If it be asked what is this? He answereth, It is to have his righteousness in opposition to his own. If he be again asked, How he came by it? He sheweth by faith in Christ, he cometh to partake of his righteousness which he dare live more upon than to his own. Whereby it appeareth, the gospel way of justifying of a sinner, is by imputing of Christ's righteousness, and by sinners resting upon it. For this righteousness is not that which is procured by Christ and is inherent in the believer, but is that which is in Christ, and whereof the believer partaketh by hiding himself under it, and by his faith oppressing it to justice, which can be done by no other way than by imputation. Now there being nothing more to the imputation of Christ's righteousness than the former doctrine, there can nothing be more opposite to the way of the gospel. And if it be impossible to be justified without the imputation of Christ's righteousness, it is impossible to be justified by the way of papists.

4. The scripture holdeth forth God's way of reconciling sinners to himself, to be by way of covenant, as Isai. vi. 2, 3. Wherein God offers, and the hearer receiveth and closeth with the offer, upon which followeth God's acceptance of the person, as John i. 12. Heb. 8. Jer. 31, and his being reconciled to God. Hence there is so much spoken of covenanting in scripture, and the whole doctrine thereof beareth that name of covenant, or testament, and one that closeth with it cannot but be justified. Now by

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this doctrine of justification by inherent grace, or merit of works, there is no place left for covenanting upon such terms, yea they are inconsistent together. Therefore this cannot be the way of making up the breach between God and a sinner. 5. That justification which the gospel speaks of, is that wherein faith hath a peculiar causality beyond any other grace, as that which doth entitle a sinner unto pardon and justification by the virtue of Christ's righteousness which it doth take hold of. Hence it is that in Scripture it is called justification by faith, and that as opposite to all other graces in that respect, the righteousness which is of faith, and such like. Now the former way is utterly inconsistent with this, therefore cannot be the way to salvation. And considering that covenanting with God, imputation of Christ's righteousness, justification by faith, &c., are things so essential to the up-making of a sinner's breach with God, and that yet all of them are to great strangers even the very name to the popish way of justification and materially inconsistent with the same, it cannot be of God.

More particularly, we will find it overturn. 4. The nature of justification, and at best it doth put in justification in the room thereof, and there is never any distinct ground laid by which a sinner may come to receive a sentence of abolution before God, but this, viz., justification, is lost by the former doctrine, and they acknowledge no such thing distinct from regeneration or sanctification, as no such acts as justification were needful or mentioned in Scripture as distinct from these, and in effect, it leaveth a sinner to a way of salvation that wanteth justification in it. And therefore cannot profit him. For by denying that which is the formal cause of justification, they deny itself, seeing that giveth it a being.

It derogateth from the nature of grace, and that in several respects. 1. As to grace's efficacy, that it hangeth at man's free will. 2. As to its sovereignty that it boundeth it to man's disposing of himself. 3. As to its freedom, it that appointeth man's satisfaction for the removing of punishment, and its own merit for obtaining of reward, and as to its spiritual, sublime way of working, making it carnally to be confessed, ex opere operato.

3. It enervateth the merit of Christ. For at the belt it attributeth to that only, the restoring of a covenant of works which may be entered, kept up, and broken according to men working; and as it were, the procuring to men a new stock of habitual grace with which they are to trade, and procure their own happiness by their after merit. In reference to which, if they fail, Christ's merit, and their habitual grace will not profit them, therefore the weight of obtaining life is laid there.

But the removing of the punishment, and the obtaining of the reward, they ascribe to human satisfaction and good works; and that by reason of their own intrinsic worth, without the imputation of Christ's merit, except in respect of the general influence formerly alluded to, yea, they fear not to call saints their redeemers, in so far as by their works of supererogation, they suppose them to have satisfied something for them, as Belar. ascerteth lib. 1 de indul. cap. 42. fol. 1161, and at most they are sanctified by Christ's merit but after that they do for themselves.

4. It wrongeth the Lord himself. 1. In his grace as hath been laid. 2. In his justice, as if he were to be satisfied by creatures' satisfaction, and that in such things as many men would not be pleased with, yea they fear not to affirm, that such holiness could not have but satisfied him; and merited, although Christ never suffered. Which sheweth also how little they respect Christ's merit, as the foresaid Suarez, page 484, and 486, ascerteth. 3. It wrongeth his sovereignty, in that it tyeth him in proper justice to be man's debtor, and that not by virtue of his promise, only but from the consideration of the intrinsic value and merit of men's good works, and they were not just, if he did not reward them.

5. It wrongeth God's covenant. For either it alloweth no covenant at all, or quite altereth the nature and terms thereof, and turneth it to works as hath
been said. For it doth still make the stipulation an man's part the same, which doth constitute the form of the covenant of works, however, one be enabled to perform that stipulation, which certainly was by grace even to Adam.  

3. It encreaseth faith, excluding altogether that faith that believeth Christ, and taketh hold on him, and clotheth with the covenant of grace, and layeth to more in a believer; but a naked assent to the truth of God which is in the devil. And utterlyecesseth faith from any particularity of application in the making of our peace with God in any respect.  

4. It overthorsheth the truth concerning man's natural estate, in giving him a free will, in reference to spiritual good, and that before the infusion of grace, and in making his acting of free will, a necessary disposition to justification, and a necessary condition of merit.  

5. It containeth the holy law of God, in its end, as it now were to be the condition of God's covenant upon which life is to be attained. In its meaning, as it did not condemn natural concupiscence; and many other things are exempted from it, that they make the fulfilling thereof impossible.  

6. It denieth the true nature of sin and maketh many things that are contrary to the law of God to be no sin, as excluding of the remaining of original sin, and many others by that false distinction of verbal and moral sin, from being accounted sins that make men liable to eternal wrath.  

7. It overthorsheth the nature of the sacraments; 1. In making them to be sacraments which are not, as penance extreme unction, &c. 2. In attributing other ends, and another manner of attaining to these ends, than agreeeth with the word of God, and to quiet a confidence in reference thereto, as the conferring of grace ex opere operato.  

8. It doth not leave discipline undestroyed. For it abateth the power of the keys in this absolution to make up a sacrament and confer grace, and give indulgences, and such like, which no sober man will think sufficient way for founding of his peace or to be a defence against a challenge of the duty or judgment.  

It doth altogether overthorsheth that conclusion that God alloweth his people. For, 1. There is a great anxiety in the supposed way of attaining it. 2. No certainty of having the truth of it, and so it can yield comfort to none. 3. According to their principle, it may be lost, and one that is justified to day, may be in a state of damnation to morrow. 4. It maketh their recovery difficult and almost desperate; for as Beelzebub in the forementioned place asserteth, it may have with 20000 years continuance purgatory. Of this uncomforthableness and all this matter, more may be seen on chap. ix. lect. 1.  

13. It excludeth knowledge, and crieth up ignorance, so that Belar. lib. de Justific. doth not fear to be defined by ignorance than knowledge, per ignorantiam potius quam per notitiam.  

14. It overthorsheth and corrupteth the nature of holiness and good works, and all spiritual worship, putting in, I cannot tell what, will worship, excess rites, &c. in the place of all practice, murmuring and mattering unknown words for prayer, afflicting the body for mortification, and many such things have they.  

Those are but a part of the horrible absurdities of this way, and yet we are supposed sufficient to demonstrate the truth of what we assert, viz. that this way is involved with many fundamental inconsistencies with the truth and way of the gospel, and it cannot be a possible way, of attaining salvation: for it maketh men to count many sins not to be sins, and so never to repent of them. The sins that it discovereth, it leadeth them not to the right satisfaction, which only can be accepted for them, viz. Christ's righteousness, but to their inherent holiness and good works even this they corrupt, and what they account having grace, as faith, repentance, humility, and such like, are nothing less than such indeed before God.
If it be again further asked, what then are we to esteem of such as lived under popery, if all of them be excluded from the obtaining of salvation? We answer with a fourfold distinction. We would distinguish these, who might live under popery, and yet be kept from the infection thereof, and now belong to that body from the native members there of: of such we have spoken chap. x and xii. to such the Lord speaketh chap. xviii. 4. Come out of Babylon, my people: such were rather captives under her tyranny, than subjects of her kingdom. Of the three there is no question but as the Lord separated them for himself, chap. viii. so did he always singularly own them and accept of them. 2. We may distinguish papists in these that are Antichristian word-binders, and others who are superstitious and in some things are erroneous. We call them Antichristian, who receive the beast's mark and number, and give him worship in a more than an humane manner, ascribing to him a certain divinity, infallibility, universal supremacy, and such like Antichristian attributes: and who, 2. Receive his doctrine in the complex contrivance thereof, which is his number; and, 3. Who join in his worship, whereon it is Antichristian, as praying to saints, worshipping of images, adoration of the mass, and such like. There in the former assertion we have excluded. Again, we call them superstition papists who might not altogether have kept a distance from that church in every thing, but many ways have been tainted with their superstitions, yet so as to be kept from an Antichristian conjunction with that society or union thereof in things that are plainly Antichristian: but might be testifying against such by some sincere zeal and pure light. Thus, 1. We suppose that many did give some reverence to the popes, who, yet did utterly abhor their gross usurpations and blasphemies, his assuming to himself what was proper to God and Jesus Christ, and detect the base flatteries of others, that ascribe these to him, as to be supreme head of all, and that both in civil and ecclesiastic things, to be infallible, to be countable to none, to authorize traditions, and such like; and might only give him some reverence, either from human policy and ecclesiastic constitutions, such as was given to archbishops, patriarchs, &c. Or they might esteem him, though erroneously and ignorantly, to be a church-officer, for meddling with things incumbent to church officers to meddle in, without any opinion of his unlimited or absolute power, even as men might err in accounting bishops, archbishops, patriarchs, &c. of divine authority, although they might claim Antichristian tyrannous usurpation and practice, in them, and seek only to have that power subordinated to edification. 2. Further in fundamental doctrines they may be pure, although not altogether without errors, errors as were many of the fathers. 3. In worship they might join many superstitions rites, as croffes, altars, bowings, &c. yet abstain from worshipping of saints, and idols, and from accounting the mass a propitiatory sacrifice, although, they might join in the Eucharist, and such like. Of such sort were Germain, Bernard, and some others in the midst of popish darknels, who were not altogether free of these superstitions, yet still did check the popish pride and usurpation, and bound their authority, and preserved the doctrine of remission of sins, through faith in Christ's righteousness, pure, and presided solemnly in some spiritual manner, even in the midst of many superstitions that abound; and whereas they were not altogether free, we suppose these last are no way to be clasped with the former, but might have had access to God's mercy through Christ Jesus; because, 1. Although they had errors, yet were they not such as were inconsistent with sincerity, and the nature of the administration of grace. And 2. Because they kept the way of attaining pardon through Christ Jesus, clear which being followed by them in their practice as no doubt it was by many, might through God's gracious dealing with them make them acceptable before him, so that their failings, being of infirmity, and not of malice, might not be imputed to them; but they accepted as penitents, being sincerely affected with that they conceive.
ed to dishonour God, although they did not discern every thing that was sin against him.

Dift. 3. We would distinguish papists living so and dying so, from such as though living so, might yet by God's grace have repentance conferred upon them at their death. This hath been found by experience, that many who have been tenacious of the doctrines and superstitious of popery in their life, have been yet at their death brought to abhor them and to betake them to the righteousness of Christ alone for their justification. These were that repentance and faith were true, as no question often it was are no ways to be excluded or accounted worshippers of the beast.

Distinguishing times, some thing might through God's grace be more dispenst within these times of more universal darkness, than afterward in the breaking out of light, and in God's erecting a standard for his truth in the earth, and bringing forth a visible church-state for his people to join in, which formerly was not: hence communion in Church-fellowship with the church of Rome is much more dangerous now, that which will appear upon these considerations,

1. Because the Lord doth more peremptorily now threaten her and her followers, and addeth more severe certifications to the same, as we may see in this place; now this is proclaimed, if any man worship the beast &c. the same shall drink of the cup of the wrath of God. And again chap. xviii. 4, 5. Their stay now is more unexecuteable, because the Lord hath opened a door of freedom and they refuse it even as the people stay in Babylon, while the captivity lasted, was not imputed to them, yet staying after the proclaimed liberty was deciified and having with it ingratitude against their Redeemer and defiling of their redemption offered and a willing submission to that bondage contrary to the warnings and advices given to them and God's call to abandon the same. 3. After this all, things in the doctrine and worship of the church of Rome, because more deadly for Babylon refused to be cured, and in the Lord's righteous judgment it came to pass, that their doctrines became more corrupt, that thereby he might punish their contempt of and inhumanity, at the height which he had made to shine. Hence it is that the latter schoolmen, especially the Jesuits, are more corrupt than the former, as may be marked in the writings of the divers school-men upon Thomas, who did inulicate and corrupt many things in him; so as they may agree with the late determinations of the Pope, and the council of Trent, and may be most opposit to those they call heretics: an influence whereof may be seen in Cajetan in 3. Thomas qu. 48, art. 5, where explaining that adscription of Thomas, what only, Christ ought to be called our Redeemer which formerly we had Bellarmine contradicting, he layeth down for the qualifying thereof, that bull of Leo the tenth concerning indulgences and the application of the saints purchases to others which was sent to him when he was legate at Germany, and for ceth such a leave upon Thomas as might agree with it. Thus also as we may see, was done in the council of Trent, where ever in all debates among divines the corrupt side was inclined to and concluded. 4. Remaining in popery none hath more contempt with it of God's calling, and hath greater liares, as is said; and therefore hath less grounds now either to expect preservation from sin or wrath because God's call requireth separation more fully, and in a more distinct manner than formerly, he did as Rev. xviii. Come out of her, my people, be not partakers of her sin, least ye partake of her plagues: which doth hold forth a special hazard in reference both to sin and wrath, after the Lord's making this to be proclaimed more than formerly it was.

LECTURE IV.

Verse 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 that die in the Lord, from henceforth; yea, faith the Spirit, that they may rest from their labour; and their works do follow them.

14. And I looked, and beheld a white cloud, and upon the cloud one sat like unto the Son of man, and 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 cloud, thrust in thy sickle, and reap, for the time is come for thee to reap; for the harvest of the earth is ripe.

16. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.

17. And another angel came out from the temple which was in heaven, he also having a sharp sickle.

18. And another angel came out from the altar, which had power over fire, and cried with a loud cry to him, that had the sharp sickle, saying, thrust in the sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe.

19. And the angel thrust in his sickle into the earth and gathered the wine 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 to the horse bridles, by the space of a thousand six hundred furlongs.

HAVING shewed the foretold threatened and begun ruin of Babylon in the former part of the chapter before the spirit describe the perfecting of that judgment, he saith in two words needful for the strengthening of God’s people: the first is, verse 12, and respondeth the former, words, wherein Babylon’s ruin was foretold; yet for the time, Antichrist raged, and the faints suffered. This verse comforteth and encourageth them against that temptation, two ways. 1. By granting that indeed this would be an occasion to exult and try the faith of God’s people and make it known, which an hard time doth best

whether they will keep the commandments of God, in their practice making conscience of these, and the faith of Jesus Christ, that is it will discover true faith from counterfeit; and who are true profilers of that faith that is true, yet withal God’s people shall have no loss by it, it will be but temporary, and here is their trial, that is God’s end to exercise. Grace and duty are best tried in an ill time, a suffering time evidenceth honesty, more than prosperity, and suffering is God’s people ordinary lot, whether Antichrist be falling or rising.

The second word cast in for comforting God’s people, is, from the blessedness of the dead, it may be especially of those that suffered under Antichrist, that die well in that difficult time.

The first consolation is from the outcast God shall give when these trials shall be over, and Antichrist ruined. The second from what might comfort them in hardest sufferings for the time. It is custom in here before the said things coming to be set down, for two reasons. 1. To be a warning of the high degree that these troubles would come unto, so that those that were living should count the dead happy, that died well, who were freed from these days. See Solomon, Eccle. iv. 1. praising the dead more than the living.

The second thing in the scope, is to encourage and comfort the godly, that took the right way of living, to as to die in the Lord; these troubles should not mar their blessedness, but though the earth should triumph over them when they were dead, as chap. xi. and yet even then they were and should be blessed, and therefore need not fear, or faint under these trials which were coming.

There are four particulars in these words. 1. A preface implying a weightiness in that which is to be delivered. 2. A plain maxim. Blessed, &c. 3. A qualification not restricting that blessedness to such a time, but shewing that it is specially agreeable and applicable to it, from henceforth. 4. The reasons of this application, that they may rest.

The preface cometh in by way of diversion, as if
it were a singular thing, thereby to make what is said the more remarkable. 1. It is not John's inventing, he heard a voice, 2. It is no earthly voice, but a voice from heaven, such as should be respected; what is said, is to be recorded as useful to God's people, write faith to John, which except it be some special doctrine, is not usually repeated.

The plain doctrine or maxim, that should be written in the hearts of all Christians is, blessed are they that die in the Lord. By which words, three things are holden forth: 1. An end common to all, which is death. 2. A difference in dying, and that is to die in the Lord, which is peculiar to some; and especial to die in our sins, John viii. 24. as Christ, faith, that is, in effect under the curte and reconciled to God through Christ; to die in him, is to be found in him by faith, Phil. iii. 9. 3. A great odds and difference of the consequences of these divers deaths, the one are blessed, that is, fully happy, freed from all misery, and enjoying fully, unchangeably and eternally, what may make them eternally happy, even God himself, Matt. v. 8. Or, the words contain a great end in them naturally, aim at, viz. blessedness, and.

The compendious way of attaining it by dying in Christ. Implying, 1. A being in him, 2. Corinthians, v. 17. Which is to be a believer in faith united to him, 2. To live in him, this is presupposed also, for death, followeth life, Gal. ii. 24. that is an excising of faith, not only for attaining spiritual life, but for the fruits and acts of it also, living like one in Christ, and by virtue of that life bring forth fruits, John xv. 4. 3. To die in him is, the adding to these faith, exercising itself in Christ, in reference to death, when it cometh, cheerfully, willingly, boldly, and consequentially in the faith of God's promise, committing itself to him, 2 Tim. i. 12. as Stephen, Acts vii. and carrying with it the sense of its own naughtiness, even to death not withstanding whereof, it reflecteth itself ever upon his gracious promise, and like David, 2 Sam. xxiii. 5. dieth there contentedly; these are blessed, this in general of dying in him. If it be applied to such in particular, who suffer for him, keep faith.
tainty is banished giveth them quiet, which is a great advantage in this time, yea whatever the world think of them who in zeal forsake the Antichrift, God will esteem and reward their suffering; Mat. vi. 16. and take special notice of what testimony is given for him.

The words, yea, faith the spirit, are to confirm this truth to be divine, because the world would not believe it.

The fourth thing confirmeth these reasons, viz. why from henceforth they are blessed. 1. They are freed from their labours, which is supposed in their life they suffered. 2. Their works do follow them, for these labours they have joy. These sufferings work to them a far more exceeding and eternal weight of glory, and there is a proportionable blessing in their glory to their suffering; 2 Cor. iv. 17. suitable to it, though not deferred by it, Rom. viii. 17. Therefore, are these works laid to follow in respect of them, but not go before as causes to procure an entry. In a word, God remembereth their good works and in heaven they have the fruits of them, Isa. ii. 10. 11. 12. 13. Ver. 14. We come now to the last part of the chapter, which feteth forth God's executing his judgments against Antichrist and his kingdom in deeds, when words do not the business. It is set out in two similitudes, one of an harvest, whereby the world is compared to a field, the wicked to corn, and the execution of judgment to reaping, like as in the other similitude of vintage; both of them set out, 1. The multitude of wicked men, that are like fields of corn and clavets of grapes; good men like berries in these and there. 2. A growth of fin, and an height of ripeness that it cometh unto, as corn at harvest. 3. A readiness of judgment and easiness of executing it, as with a fickle, both which similitudes are borrowed from Joel iii. 13. Put ye in the fickle for the harvest is ripe, come get you down, for the pres is full, that is, for the wickedness is great; and Jer. li. 33. the like is spoken of Babylon.

For understanding of this obscure place, as soberly we ought to search in what is apparently to come, for the most part; if not for all, we would consider and observe these four things concerning it; 1. That both these similitudes hold forth wrath and judgments to come. 2. Concerning the last it is certain. But what is gathered is cast in the wine press of God's wrath, and the similitudes are very alike. 3. Harvest and vintage; sharp sickles are the instruments, and they are both ripe. Before these places, Joel iii. 13. and Jer. li. 33. hold out an harvest of wrath when wickedness is ripe, which similitudes may well be made use of here, when there is clearly an allusion to Babylon. So they seem to be of one nature though different in degree. Again, the scope here cleareth it, for, it is the fulfilling of the former threatenings of the preceding angels, and the summary expression of what followeth in the vials which are degrees of the same judgment, which ascended from the lands to the greater, as the expedition will clear.

2. Consider, that though both hold out judgments, yet apparently different judgments, not in kind, or object; but, 1. In degree, the vintage is a greater judgment, as the cleft of all. 2. In time, as it is a greater, it is after, as the vintage is after the harvest, in the season of it. 3. It is like also different in the instruments or inferior agents; therefore it is said, another angel. 4. The harvest is ripe, but the vintage is fully ripe; fin is at a greater height. 5. The first instrument is a fickle, verse 15. But the second, a sharp sickle, verse 16. When the commission is given to thrust in.

3. Consider, that Antichrist and his kingdom is the object of both, 1. It is the scope here; for it is Babylon and her worshippers who were threatened by the former angels. 2. When it is further explained and inquired into, it will be found to be the same under the vials, chap. xvi. and chap. xix. which is clear to be on the beast's kingdom.

4. To enquire more particularly, unto what particular judgments and times they relate. In short, we conceive them to hint at the judgments under the seventh trumpet, and enlarged under the vials, chap.
vi. yet more particularly to hold up the last judgments on the beast and his kingdom; but not the last on the world: For, 1. This judgment of the vintage seemeth to be the battle of Armageddon, largely prosecuted, chap. 19. ver. 10. as appearseth by vers.y of that chapter: he hath that for his name to tread the wine-press of the wrath of God, and his armies followed him for the executing of this last judgment on the whore or beast. Now, this being a final judgment on the beast, it can probably be no other so likely as this, where Christ doth the thing, from which he hath that name, ver. 16. chap. xvi. yet this becometh to the sixth vial, probably there being a large description of many things after this, and a new battle of Gog and Magog, chap. xv. 8, 15. and it will follow, that by the harvest is meant the judgment on the beast's feet under the fifth vial, that being the other remarkable stroke on Antichrist, viz. the first harvest, on his feet or state; or, more generally, it may take in God's first judgments on him, which yet do not destroy him: and so the vintage will be more universal on him and his followers.

The scope and sum then will now turn to this, 1. That when Antichrist groweth worse by the word, the Lord will severely by judgments execute wrath on him and his, and that certainly and fiercely. 2. To shew by what method the Lord will proceed, first, by lesser judgments, than by greater, he will make them as they ripen. 3. By what means, some executing, some praying, and Christ himself over-rualling all.

We come to the words. The 1. Judgment is set down, ver. 14, 15, and 16. containing, 1. The person executing this judgment. 2. The incitement he hath to it, ver. 15. 3. the execution; ver. 16.

The person is described in the 14. ver. beside the preface of John's, I looked and beheld, which should make this to be observed. The person executing the judgment is set out in four properties. If it be asked, who is it? For answer, we conceive Christ to be principally meant here, yet so as inferior agents, who are made use of by him who is the principal, are not to be excluded. That he is principally understood,
This their prayer suiteth well with the saints practice, pointed at chap. xvi. See also, Jer. 33:14. It agreeth well also with the practice of saints under Antichrist, and with the Lord's way of stirring up people to pray before he deliver fully, Dan. ix. 23: for, this voice being to Christ from an angel that cometh out of the church, represented by the temple, because in it ministers of old used there to serve, it must necessarily be vented in praying and not in commanding. And the angel must be no proper angel, but a figurative, as before. By his coming out of the temple, also may be holden forth, 1. Their joint concurrence in that suit who were in the church. 2. A liberty that was now in professing such petitions, whereas before they were shut up in the temple, chap. ix. 1, 2, etc. This angel's speech containeth, 1. His suit, Thrust in thy sickle, delay no longer. 2. The motives or reasons, for we ought to seek nothing especially of this kind, but what is well-grounded, are two in general. The time for thee to reap is come, holding forth, 1. That there was time left to the judgment, when it is come, then it is time to pray; as Dan. ix. 3. with 2. This word, the time for thee, leemeth to point out one especially interested in this office, which must be Christ. The second motive is more particular, confirming the former, for the harvest of the earth is ripe. By harvest, is understood in the kingdom of the church, especially speaking of Babylon, as was said, a full return of judgment. Jer. li. 13. By ripeness is understood a fulness of time and height of sin, Joel iii. 12, together holding forth ripe fruit, and ready judgment; sin hath its owing and growth and ripening, and its wrath answerable is treaded up till the harvest time, as God said of the Amorites, Gen. xvii. their cup was not full; and sin may be long in ripening for hundreds of years. There is a set time for mercy, Ps. cix. and a set time for judgment also. The meaning in short is, Antichrist's time is become great, aggregated with many circumstances, as now ripened; and when our Lord appeared as one his way to execute judgment, his church and people steeped in to beg that it might be so, which accordingly ver. 16: is

granted, and fields of wicked men are destroyed possibly that which Antichrist lived on, and the harvest he had on the earth by God's judgments, was destroyed. However, what the angel had to execute is instantly done upon that petition, and accordingly it followeth ver. 16. in two things, according to the commission he put forth in his sickle. Then the earth was reaped; easily was the judgment executed which he intended, there is no more but it was reaped, when he beginneth, he maketh an end.

Ver. 17. The second similitude, followeth of the vintage which is both a fatter degree of judgment and posterior to the former, bin being now reaped, even fully reaped. These grapes of Sodom are cut down gathered and cast into the wine presses of God's wrath, it being usual to the prophets to use this similitude, Isa. xx. 2, 3, 4.

It hath also three parts. 1. The executioner is described, ver. 17, 2. His incitement to proceed, ver. 18, 3. The execution. This executioner is an angel, yet diversely described from the former, and called another, yet comparing it with chapter 19. 5. Christ must be understood as principal, but seeing he doth, these works medially, as in that same chapter by armies on horse-back, sometimes he is represented, because they act by him, sometimes the types more formally represent them who are agents, because he maketh use of them; however when he is represented, they are not devoided, et contra, he is not when the types resemble them most, and the putting these two agents together, it sheweth that the Christ doth by instruments, yet that himself first appeareth, because the work was great and the church weak. extraordinary he beginneth, but when the church multiplied he provideth him instruments out of her.

The instrument or agent is called an angel, as those who pour out the vials are, yet we conceive them not to be underflow as properly; so seeing battles and hordes are not obscurely mentioned here; and chap. 19 to be made use of in the execution of these plagues but the manner of the expression of things in
this book, is in the terms of heaven. It provideth as some fit, ready instrument. Jesus Christ's blood have to make life of, when he shall have to drive one or more to cut down and cast these grapes into the wine-press, but chap. 19, he treadeth it himself. Two things are spoken concerning this angel. He came out of the temple which is in heaven, that is, some member or members of his church, here called in heaven, for it was the wine of the earth; that is, of the wicked and not of the church, which was to be gathered. He is armed with a sharp sickle, such as Christ had to shew that it was that lame power whereby this instrument acted, the armour and strength was of the supreme agent. Hence chap. 19, which we take to be the same judgment with this, and ending God's controversy on the beast, he as king rideh foremost, and the armies of heaven follow him to this battle; yet none have armies but he, and we cannot conceive them acting but he is on their head. Hence we may think it the least absurdity that the petition again for furtherance of the work is renewed to this angel, although it be not absurd, to conceive this angel to be a minister of the gospel, as Levites served at the altar, giving direction to such as Christ should choose to execute his judgments, as one of the beast's giving the angels the vials, chap. 15, 7, and to his power over the fire will be to be understood, as chap. 11, of the witnesses having power over fires and divers other plagues; 

Thrice 18. The incitation is renewed. God will be called on in every place. In which we have 1. The suit is declared. 2. The suit and reasons are set down, both which differ from what is spoken of by the former intercessor, verse 15, the suit is called an angel, but hath two peculiar properties: 1. He cometh forth from the altar, which importeth some more retired, secret, holy place than the temple. We can expound it no otherwise than we did chap. vii, 9, 10. In the fifth seal, to hold out heaven, ordinarily let out by the most holy. 2. He had power over the fire: nor as one peculiarly separated, to govern that element, nor one commissioned to execute judgment himself by fire, properly or figuratively to be understood; for then he needed not deal with him who is properly commissioned for that end. And that angel, chapter 16, is called the angel of the waters: not as having a peculiar charge ordinarily of them or over them, but as peculiarly commissioned in reference to them, with his vial, yet it is not properly to be understood of waters as will appear, it holdeth out then to speak for some context and sight they had with fire, and that the fire did not prevail over them, but they overcame it by the blood of the Lamb, chap. 12, 8, and by their faith and patience being invincibly armed against all torments. In a word we take it to be the reviving of the martyr's cry, which was against heathen persecutors chap. vi. Now their number is complete, and there is not the ground of suspending the judgment which was given in that place. This cometh to remembrance before God, who findeth in her the blood of all prophets and apostles because they have served themselves heir to all; and this guilt hath a loud cry before the Lord, to procure the hastening and closing of Antichrist's judgment. So the first angel leteth out the cry of all the church militant, the second more especially of sufferers, triumphant, see chap. vi. This angel's suit in two things differeth from and goeth beyond the former, 1. The suit is, thirst in thy sharp sickle, it was simply sickle before. This is added to shew a severity in this judgment, and a holy pressing in this angel beyond the former. 2. The grapes are said to be fully ripe, so there needeth no longer waiting. The harvest was ripe before, now the grapes are fully ripe; for the have had more time. 2. They had more means, and former lesser judgments were deplored. 3. They have had more light by what hath past. More wickedness hath fallen in their hands notwithstanding and out over the belly of that light especially perfection. And now the number of the witnesses or martyrs seemeth to be nigh complete, and therefore the sun is riper now than it was chap. vii. Yet under the former similitude. Thus
as it were heaven and earth concur to pull down Antichrist.

The execution. Ver. 19. and 20. in which these things are confiderable 1. There is no longer delay; but judgments are immediately executed, ripe sin, and a flaming people, hasten wrath. See Psa. 119. 126. It is time for thee Lord to work for they make void thy law, and no sooner is the execution begun, but in its due order and it is finished. And the vine is gathered, judgment never misseth its end. 2. The vine is not only cut down and gathered, but is cast in the wine press of God's wrath, that is, brought or put in the place where God executeth his judgments on them, which as it is temporal, is called Armageddon, and as it is eternal, it is the lake chap. 19. 20. which certainly is the last resort. 3. The wine press is trodden, ver. 20. following the similitude, and it sheweth that Christ's wrath who is the treader shall pursue them terribly, but is trodden without the city, it is like so were, there presseth in their vineyards far to be near them. It signifieth here, 1. A fit place, let a part for the executing of wrath on them. 2. A shutting them out as polluted, from his church here and heaven hereafter. So the like is opposed, chap. 20. to entering into the holy Jerusalem, a separating of them from his people in that judgment, that the city should have no hurt by it.

5. The terribleness of the effect and judgment is described in three things. 1. That blood came out, this sheweth that a proper judgment on men is to be understood here. 2. It was to the horse bridles, so very deep. Which would be compared with chap. 19. 15. &c. Where Christ there trodeth this press, and his followers are mounted on horse back for pursuing this victory, the blood so deep, on the field, and the slaughter so great, that it choaketh up the horse bridles of those who pursue. 3. This deepness of the blood its running, was not a furlong or two, but one thousand six hundred furlongs, counting eight furlongs to a mile: it is two hundred miles a long way, a definite way, for an un

definite, but great, and setting our great slaughter on enemies, so that all the fowls are invited to a feast chap. 19. It is a dreadful judgment on the beast and his followers, more certainly, to coine

LECTURE I.

CHAP. XV.

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

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

3. And they sung the song of Moses the servant of God and the song of the Lamb, saying great and marvellous are thy works Lord God Almighty, just and true are thy ways thou kings of saints.

4. Who shall not fear the 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.

A t the close of the xi. Chapter, when the seventeenth trumpet did sound, we told you that the order and series of the story of the events would have required a present entering into the particular description of the last two which here is called the last plagues, but that it might be the clearer, the explanation of prophesy and vision is cast in chap. xii. xiii. and xiv. as the first great sign that was seen after the founding of the seventh trumpet and when that is sufficiently done he returneth in the fifth vision, to let down the third and last principle prophesy, which is as the other two set down in seven types, and hath
its preparation, making way to it as they find. So if it is formally in the series, knit to the xi. chapter at the close, where the temple is opened: then followeth thunders, generally intimating judgments: now if it is set down by what judgments, and this vision declares these by bringing seven angels out of the temple thus opened with wrath, which is the same hinted at there; and chap. xiv. from verse 15. see chap. xi. verse 15.

This principal prophecy is contained, chap. xv. and xvi. in the fifth vision: it hath its preparation and execution. The preparation hath three steps. 1. More generally giving a little view and a sum of it verse 1, 2, 3, 4. of this chapter. 2. More particularly describing its instruments, and concomitants, verse 5, 6, 7, 8. The third is a plain giving of the word to those instruments thus made ready, chap. xvi. verse 1.

The more general proposition of this vision, is let down in two things; or it is two ways expressed; first, verse 1. That now John saw, after much delay, those who had the last plagues to execute making for it. The verse containeth three things, 1. John's designing this vision, to make men the more attentive, 2. That he, another sign, that is, somewhat appearing not accidentally, or from natural causes, but purposely appointed to signify something; it is another that is different both in type and signification from what was chap. 12. 1. It is called great and marvelous, in respect of the events especially which it foresheweth; viz. God's wrath upon the beast and his kingdom to their very overturning and erecting of a church and kingdom unto Jesus Christ, on his ruins: Which considering the beast's grandeur in the world, and the way of God's bringing that destruction about will be a very wonderful thing. 2. The thunders is hinted at in general, seven angels having the seven last plagues, where is summed the last wrath and judgments of Antichrist, in that respect they are called the seven last plagues. The instruments are: angels: it may be, God will make use of angels, yet not only

immediately, therefore by angels may be understood, whomsoever God shall make, members of his wrath, probably ministers of his church, as kings, chap. xviii. that are made to hate the whore and do his pleasure on her. See chap. 14. 13. and 19. 14. as they are seven, to shew different judgments or several degrees to be poured out.

The last thing in the verse, is the reason why they are called the seven plagues, because in them is filled up the wrath of God, that is, not only is their wrath in them, but such wrath as will consummate, what wrath here away God determineth for the beast till he be cast into the lake; there will be no judgment here, after these come, neither will there be place for them. These plagues will make a full end.

Verse 2. The second general way, whereby he giveth a foreshow of what these vials bring, is a little hint at the flourishing and gladness condition of the church, as well as of the hard things which were to come on, her enemies: which two, ordinarily go together and usually by anticipation are set down in a song, as an allusion to Moses and Israel's way of coming out of Egypt, whom when they espied the sea wherein their enemies were destroyed did sing; to the redeemed, when they shall be delivered out of spiritual Egypt, and be put on the shore beyond their trials, they shall sing and have no more cause to fear and shall do it as surely as ever Moses did, Exod. 15. The one delivery shall be as certain, great and wellcome as the other particularly, in it consider, 1. Who did sing they are they who have obtained the victory over the beast and his image, his mark and number; by these are understood not only such as were ever kept from Antichrist his pollution, but all that shall be under the seventh trumpet, as brought out from under that tyranny, as the allusion to the people of Israel's coming out of Egypt clearly. They are thus described particularly to shew they are such whom neither the Pope's flatteries, nor terrors nor church threatenings could prevail over: but through grace they prevailed over all, though for a time they fought.

These four things over which they get the victory
signify the same corruption of Antichrist, that in no respect its deadly poison did stick to them.

After he hath described these fingers by their victory as fully renouncing and abhorring poverty, in all the branches of it, they are. Secondly, let us in that posture they were in, they were standing on a sea of glass mingled with fire. Three things are to be enquired here: 1. What this sea of glass is? 2. What it is to stand on it? 3. What it is to be mingled with fire.

First. By this sea, or vessels of glass we may, chap. iv. was understood the efficacy of the blood of Jesus Christ, by which they are washed and sanctified; and of this we give these reasons: here and there to it may be confirmed: for, first, this standing on the sea of glass denoteth the excellency and fitness of the foundation upon which they stand. 2. If we consider parallel places, it is in express terms expounded, chap. vii. 14. when this same company and their victory are described, this is given as the ground thereof, They are come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb: v. 12. 11. It is laid that they by the blood of the Lamb, &c. And this being marked as the ground which secure these redeemed ones, it must be for this purpose, to shew, that the way and manner of their getting victory over the beast, and their security against him, did consist in their fleeing to, and resting upon Christ Jesus, his satisfaction and righteousness, while the rest of the Antichristian world were blindfolded in ignorance and error, going about to establish their own righteousness, as it were, by the works of the law.

3. It is confirmed from that chap. 4. Where this sea of glass is described to be before the throne; which signifies their abiding near unto God in these times of defection. When all generally, went a whoring from him, wondering after the beast.

Secondly, Standing upon this sea of glass doth import, 1. A Confidence in them, in their betaking themselves to that shore, as it were, the believer never healeth till he be on Christ, but is ever flying toward him, and then he standeth. 2. It importeth a confidence that they have, as now, defying Antichrist through the virtue of that blood, and an exulting in God who had brought them to that land and this hath some allusion to the people's practice, Exod. 15. 3. It implyeth an efficacy and virtuosity to say to in this sea of glass that being for excellency like glass, is yet able to support all the redeemed, and to keep them from drowning. Lastly, Which is clear from the scope, it importeth their publick laying down of the truth, of God, which was contradicted and opposed by Antichrist, and his followers, whereas they had appeared not to openly bear testimony to it, before. 4. By this sea of glass cannot be understood world. Because, 1. This sea of glass is mentioned as that which supporteth them, and the basis on which they are built, which will not agree to this uncertain world. 2. It is spoken of as a piece of their adorning, and that which separteth them from Antichrist, and keepeth them as separate from his company, which will not be clear from the other interpretation. 3. The sea of glass upon which they stand, is said to be mingled with fire. By fire must be understood something suitable to this sea, Now chap. iv. where this is spoken of verse. 6. Lamps of fire are spoken of as burning before the throne, which are the seven spirits of God; hence it will follow that by fire here is understood a sanctifying efficacy of the spirit of Jesus, which is often compared in scripture to fire. I will baptize you with the holy Ghost and with fire. And to this is the meaning. I saw the redeemed put beyond the difficulties of Antichrist, and out of the hazard of his curse, by the virtue of Christ's blood justifying them, and by the virtue of his Spirit sanctifying them. And I saw them publicly appearing, and confidently giving testimony to the truth, as not ashamed of the gospel of Christ, and this is added to distinguish their truly redeemed from carnal and presumptuous hypocrites, who boast of faith and their standing the sea of glass, but do evidence that that sea is not mingled with fire and the Spirit
of sanctification, and therefore is not that foundation which will give them ground to tune their harps, and sing before God. Further, it may signify Christ's making use of the Psalms to provoke his people's sanctification, which is subordinate and subervient to the former.

In the last part of the verse, they are said to have the harps of God, while they stand upon the sea of glass. This sheweth that the former ground must be something which giveth them great cheerfulness and agreement with their having Psalms in their hands, who were spoken chap. vi. 14. and are said to wash their cloths in the blood of the Lamb. And this phrase importeth, 1. That their harps were excellent, so that whatever they sang in scripture is often, when it would commend the excellency of things, to call them things of God, that is, most excellent. 2. It importeth it to be of God's giving, not a harp to put in their hand, or a song put in their mouth by Antichrist or the world, but by God himself. And this is their advantage that their songs and mirth are communicable to them by God, and so cannot be interrupted by the world.

Then he cometh, verse 3. and 4. to describe the song. 1. It is generally the song of Moses, that is, having the like occasion and subject which he had: Exod. xvi. 2. It is the song of the Lamb, that is, such a song as Christ hath given the occasion of: the most cheerful song he hath put in our mouths that ever was. His song. First, Because he by furnishing the occasion, he putteth it in our mouths, Psal. xi. 3. And Secondly, By his spirit he helpeth to sing it. Thirdly, He is the great subject of it.

2. The matter of the song is more particularly forth with in itself, which expresseth three things, or three ways 

speaketh to the scope. 1. By commanding their works of God's justice, and him the author. 2. By shewing the glorious effects of them. 3. They special cause having influence to produce these effects, in all which, there is a special likenesse to their song; chap. xi. as was noted there. 1. God's works, that is, those specially that are hinted at in this type

of the vials, are called by them great and marvelous: 11. Great, because no mean power could overturn such an established kingdom to easily as he did the beasts, that is indeed a great work. 2. Marvelous-breeding admiration, even such as should make men and angels admire God's wisdom, patience, power, justice, &c. that suffered that beast to thrive so long, and now in his height taketh such order with him. Therefore an epithet suitable to this work, is given to God, Lord God Almighty, because in this great work omnipotency manifests itself, and that it was done by him who could do whatsoever he pleaseth: So in this, they ascribe the power to God and commend his work. 4. They add just and true are thy ways, two other epithets. 1. Just, for it was well deserved, there was no wrong done to the beast by any of the vials. 2. True, that is, conform in all things to thy promises made to thy people, and threatenings against thy enemies; it is not works in particular, but ways that are commended, that is all the strain of thy proceeding since the beginning is just and true, even as this, so they take occasion from the particular, to bless God for all the way of his providence in all things. Thus they who pray for Antichrist's ruin, chap. xiv. do now praise. The name they ascribe to God is suitable, Thou king of faints, who by thy just way deserveth to be called so. He is king of faints, 11. Because he loveth holiness, and these that are so. 2. Because he defendeth them, and opposeth their enemies, and the enemies of holiness, as here he hath made it appear; so that though he be king over all the world, yet he hath a special dominion over, and singular care of faints, and these who are godly, Psal. iv. He setteth them apart for himself, and this title hath a kindly claim unto God, in the bosom of it, as well as it sheweth what a holy king he is, who in his sovereignty will acknowledge no proper subjects but faints.

Hence here he is king of faints, whereas Jer. x. 7 he is king of nations. Because there it is a fruit of common providence that he is commended from as
the giving rain; here it is a peculiar appearing for, and owning of this church, expressing not only power but holiness in his way, and that in a special manner.

This commendation is amplified in the effects ver. 4, letting out wonderfully the heightning of these wonderful works of God, in two expressions, having every one of them their reasons:

First, Who will not, or shall not fear thee? Were thou and thy works well known, are there any so brutish or stupid, but they must needs praise and fear thee, and glorify thy name, and think much of thee? They do not declare the event, that every one do feare to do it, but do it they say, there is reason it should be so, and hope that now much more of this should be than ever before. The reason is, for thou art only holy, that is essentially, infinitely and unchangeably holy, which no creature is. And now by thy owning thy people, and executing judgment to justify, thou declarest thyself to be joyful only so. None of all the world could have guided things in such a great confusion for, and brought them to such an holy end, as we see now thou hast done. Before we were in hazard of mistaking thee, who art holy and true, chap. xiv. 7. as if thou hadst too long delayed it, yet now we see that in purest holiness that thou hast ordered all without any wrong.

The second expression amplifying the effects is, All nations shall worship before thee, The reason is, for thy judgments are made manifest. In a word this work will make way, for bringing in nations to the church, seeing by this expression of thy holiness, thou hast manifested thyself a just God, and publicly made it appear, thou wilt be avenged upon Antichrist for all his wrongs, which hath been formerly obscured, but now by taking to the thy great power as chap. xi. it is evident. And so from such manifestations of the holiness and justice of God in his judgments, they argue to the greatness of his praise and the encouragement of his kingdom, which cannot but follow on such rare works of justice, seeing

God is known by the judgments, which he executeth, Psal. ix. 16.

In sum, the long faith, God wonderfully judgeth the whore, whereupon shall follow enlargement, increase and joy to the church, which shall be a ground to them of rendering praise to this purpose, though not in these very words to God. Which long would be considered in the matter of it, and in the manner, wherein exceeding high and heavenly thoughts of God appear in a heart that cannot laments itself in praising him.

LECTURE II.

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

6. And seven angels came out of the temple having the 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 filled with the seven last plagues.

8. And these plagues came upon the earth, and upon the sea, and upon the river, and upon the whole tree of heaven.

T HIS Chapter as was said, containeth the preparation to the prophecy of the seventh vials, whereby the last wrath of God is fulfilled upon the beast and his kingdom. The more general part of this, is past in the preceding verses; these verses do more particularly let forth the preparation in these four verses. In the rite of all, which is the temple opening, or the change of the outward face of the church, the description of the seven angels, that were instruments, verse 6. 3. The furnishing of them for their
task and work. 4. A concomitant going along with the execution of their judgment.

The first thing is verse 5. the antecedent to all these plagues, which is the rite of all, that is the opening of the temple. That this is antecedent, appears from the context, where this opening is observed to clear what followeth concerning the angel's coming forth, as a prior step of the narration in order before their coming forth.

For understanding of it, we would consider that there is an allusion, as chap. xi. verse ult. to the Jewish church, where in time of idolatry and backsliding the temple was shut, as in Ahab's days; and in time of reformation, when all was brought again to rule, the temple was opened and sanctified, the sacrifices put in order, and the priests sanctified, as in Hezekiah's days. John's meaning is, before this the temple was shut, religion, in its outward splendour and beauty defaced by Antichrist; but now, as if he said, I saw a time of reformation, when superstitions and idolatry was banished, and purity and truth preached in open view, as it was before Antichrist darkened their light. Thus, as the temple was that which most evidenced the state of the Jewish church, and the changes were most sensibly observed there, so as many other things, that is borrowed to set out the change in the Christian church here. So more, chap. xi. verse 19. This step of preparation concerning the public breaking out of the truth, is observed for these reasons. 1. To shew how these vials belong, viz. to the state of the church; after Antichrist's treachery is discovered, and God hath made some light to break out in his church, viz. the last period. 2. To shew the connexion of these vials with, and their dependance upon, the blowing of the trumpet, chap. ix. last ver. where this same mention is made; now after a profitable digression, when he comes, again, to the series of the prophecies, he begins as it were, where he left, to carry it on from thence forward the more clearly.

The second thing will clear this; after this temple is opened and religion in heaven that is in the visible church as publicly professed, the Lord bringeth out seven angels out of the opened temple. These are the instruments of this wrath, mentioned, verse 7. They are described by these things, 1. They are called angels; we think not properly but figuratively, such fitted for this work, and commissioned to execute it, whether ministers or magistrates. Their getting their vials from one of the heads, and their being arrayed with girdles, leeches, to confirm this; and more especially that they were great civil men. 2. They are described from whence they came out of the temple, that is, as it appeareth, they shall be members of the church, now made patent who are to be made use of in these judgments, to execute his wrath on the whore. 3. They are clothed with linen, either to shew the purity of their proceeding, or alluding to the priestly authorized, and well furnished for such a work; all whom he employeth, are fitted instruments for his work.

The third circumstance of their further preparation is mentioned, verse 7. where two things are to be observed. 1. The instruments or means of the plagues which they had to execute them with, that is, vials full of wrath. Vials are great hollow vessels or cups, wide at the mouth; whereby is meant, 1. Great wrath. 2. An easy and quiet way of pouring it forth without great noise; possibly having respect to the threatening, chap. xiv. where they are threatened with the cup of God's wrath. These are called golden vials, partly because justice in itself is precious, and it is an excellent, dignified, and honourable to be made use of in its execution especially as approved instruments; partly, to shew God's pure proceeding without the least mixture of any passion.

32. These vials are given by one of the heads, viz. the first, heath, as one day of the week is the first day, Matt. xxvii. which, chap. iv. is the type of valiant, bold, and zealous ministers. They are laid to give these angels these vials, when by and by from God's word they clear that to be their duty, and in God's authority calleth them to it. By which it would seem, that God would not have kings and princes...
waiting for an extraordinary revelation and to 
awake to this judgment, but acquiesce in ordinary 
ministers, clearing his trutb from his word and this: 
though ministers be not to execute wrath actually and 
immediately by fighting, yet do they as it were blow 
the trumpets, 2 Chron. xiii. 20; for they set up and 
send down kings and kingdoms, Jer. v. 2, and their 
word slayeth more than Hozæas. Thus it would 
seem, who eminent men are converted and ingrafted in 
the church, zealous ministers do put them in 
mind of this duty that God expecteth from the kings of 
the earth: such zealous men have been, and 
particularly were after the begun opening of the temple, 
God is said here to live for ever and ever, partly to 
show that he is reverently always to be spake of, 
partly, to shew, what matter these angels had, and 
whole wrath they were executing, not their own; 
therefore they should not be in their zeal, selfish and 
carnal, but it was God's wrath, and the wrath of such 
great God: and therefore they had need to be 
fingle and humble, as others had reason to be 
afraid of such everlasting wrath. That domination of God, addeth to the heighth of the 
wrath.

The fourth thing which is the concomitant of the 
plagues, is verse 8. Containing, 1. The concomitant 
itself. 2. Its effect. The concomitant is: the temple 
is filled with smoke: this alludeth to God's way of 
old, making his presence sensible by signs in the ta 
bernicle, when it was newly erected, as Exod. xii. 
and in the temple, when it was newly builded, as 
2 Kings viii. and 10. So here when the gospel shall be 
of new recovered, God's presence will be as sensible 
and great in it, as it was of old, when priests might 
not enter into the temple, because of the glory of it. 
Sometimes also this appearance, is a sign of anger, 
as Numb. xvi. when he appeared to take vengeance on 
stubborn offenders, and would admit of no intercession 
these being not indifferent, but ordinarily conjoined 
viz. God's presence glorious and refreshing to his own 
and terrible and dreadful to his enemies, Isa. xli. 8.
with his mark, which will afterward be more clear, yet let these have three caveats. 1. The church, wailth not her exercises, even in the time of these vials, as was clear from chap. viii. The last enemy, and battles there, but they shall end in and tend to her enlargement in the close. Though they aim principally at Antichrist as the chief enemy, yet other enemies do not escape unpunished, but are made sharers in the judgment also under him, especially in the six and seven vials which are more general, as will appear, and take in more enemies. 7. It is not to be understood, that they should carry on the beast's ruin, as that it is always sensible; he still fighteth, and may have his own advantage to hinder him, as if he might recover, which yet shall never be, but by this God hath given increased glory and in renewing his battles against him, as he had against Pharaoh, by multiplying his judgments against him, unto which there is an allusion here.

2. It would be observed, that the kingdom of the beast, when it is spoken of as the object of these judgments, is spoken of as a world having a heaven, earth, sea, rivers, and so on, as part of it, even as it was observed before in the destruction of the Heathen world in the fifth seal chap. vi. and of the Christian world, chap. xvi. Which observation is useful, 1. To help us to find out what thing in popery, or in that dominion, is meant by some analogy from earth, sea, &c. to it. 2. It is useful to let us see what weight religion and its change hath upon a people, it maketh it appear as another world, and therefore the special changes in all these three periods, are to be sought in the change that is on the outward frame and face of religion. It is useful for clearing one thing by another, or what was sea, in the Christian world, will help to show what supplieth that room in the Christian, &c.

3. Observe, that in these vials, respect is found, and time had in the expression of the effects to the plagues of Egypt, Exod. vi. 7, 8. Yet Io, as that Romish Babylon, is spiritually called Egypt and Sodom.
chap. xi. So these effects are not literally, but spiritually to be understood, at least in a great part.

Take this consideration also, that as Antichrist hath a double notion and consideration, chap. xii. as civil or ecclesiastic, so these parts of him, rivers, inundations, and the effects of them, may have that twofold consideration, some of them, on his temporal, grandeur bringing temporal plagues, some of them, on his ecclesiastic frame, by spiritual judgments, overturning that. Therefore is it, that some of them are certainly spiritually, others literally, kata to retton, to be understood, some of them have respect to both, as we will see.

5. Observe, that in the order of pouring forth of these vials, there is a special likeness and reference to that same order and method that was, followed in the trumpets, chap. viii. The first vial is on the earth, as the first trumpet, and so, it is with the rest, but as the worlds are different, so are the effects. This let us see. First, That as we are to look on Antichrist’s fall by these vials, so we are to look to his rise under the trumpets, seeing the spirit holdeth him forth in these two, I. A suitableness and equality in God’s justice bringing him down, as he rose. A spreading, or counterfeiting nature in his errors, making a whole body as it were, a world in opposition to Christ’s world before. Secondly, It helpeth by comparing the trumpets and vials, together, to win at some clearness in the effects threatened. That the ruin is as certain as the rise of the beast, and as the three last woes in the trumpets were greatest, so are the three last vials.

6. Consider the time to which these vials relate. And although it be not easy or possible to determine the distance of time between them, or the precise beginning of every one them, yet may something be laid as certain for the rise and close of this vision in general, which in short we take to be, that same of the seven trumpets sounding, chap. xi. after the begun change of reformation, especially when reformation and religion came to be established by civil authority, which will be about anno. 1569, as was then more fully cleared. This is after the beast’s kingdom is discovered, and a change and decay in his grandeur begun. The pouring out of the seventh vial, cleareth that the close is the consummating of God’s wrath, as their titles bear, chap. xv. 2. and to endeth with time.

7. Concerning the instruments, called angels. Observe, That though, one angel, only be named to every one of them, yet it will not exclude more agents but that God, though he maketh of men, ministers or magistrates, both having hand therein chap. xiv. compared with xvii. Yet he hath it overruled by angels, that it be not disordered, and that it should not fail.

8. Observe, That though there be order in the rise of these judgments, and all are not poured out together, yet as in the trumps and trumpets, to here it will not follow, that the former judgment is ended, before another come, but that there is an order in rising. Yet the first and second plague, which are the effects of the first two vials they go along to the end and have but these new plagues superadded to them.

To come nearer, there are two things in all these vials observablc. 1. The object plagued, or that where on the vial is poured, which as it were the cause. 2. The effect following, viz. the affecting or plaguing that object, whether that be primary or secondary, for one plague may have many effects following upon or going along with one another. Concerning which take these rules. 1. That the object denoteth some special part of the Antichristian frame or fabric of his kingdom complexly taken. This judgment is primarily there, the effect again reflecteth or the persons who are sufferers of that kingdom, and effecteth them, as the earth, sea, sea, etc. is full somewhat of that Antichristian state, which being affected, affects his worshippers, as the bringing down a house, hazzardeth those that are in it; or somewhat wrong in a ship, there who fall in her.

2. That little thing plagued, or on which the vial is
poured, cannot be anything merely active in this judgment; as for instance, by the fire, under the fourth vial, cannot be meant here the scriptures, because they are such, are not proper parts of the Antichristian frame, but some other things are so named scripture as to them. Nor doth the afflicting of the scriptures, by any violent handling of them, grieve them who are in the world; but it must be something that can suffer by these vials; the suffering whereof may have such suitable effects on the subjects of that kingdom, as the rejecting of their traditions, may probably grieve the abettors of them.

3. In application either of the things plaged, or the effects to particulars, special respect would be to the three or four things. 1. To the analogy between such a thing supposing the earth, in the natural world, and what is called earth in this Antichristian universe, and by the similitude of the one to the other, somewhat may be gathered. 2. What is applied, would suit well with the effect; for one of them hath influence on the other, as such a cause may have upon such an effect. 3. That there may be an agreeance and resemblance with these same things mentioned under the trumpets; the one viz. the earth here being to this Antichristian world; in place of that which was earth there to the Christian world. 4. Special respect would be had to the story of events: so far as they are already fulfilled, for some length certain it are they are fulfilled, that the application may agree with the series of the event, which otherwise cannot be sure.

To come particularly then to the third vial, according to these rules, the object of that plague, is the earth. 2. The effect is, A grievous and notome fire fell upon the men who had the beast's mark, and worshipped his image. By the earth is understood that which is most firm, it is the most firm part of the universe, Psal. civ. The earth is established, &c., and most essential and necessary for entertaining of life. By the earth of the Antichristian world, we understand such doctrines as they lay for fence, and upon which all the rest stand, and with-

but which that building cannot stand and be a world; such as it is, more than this world without the earth. Such is the Popes supremacy, absolute to dispense of all things as he pleaches. Hence we did expound the earth, to be the fundamental doctrines of the Christian religion. The pouring the vial on this, is the discovering the unfortunates of such ground the rejecting and abhorring them in practice, and men betaking themselves to more solid and better principles to walk by, especially when done by publicly authorized preaching.

The effects suit with this, 1. These plaged, are such as were inflamed to the beast, and flood and fell with him in the largest extent of his tenets and doctrines. 2. The plague itself, is as a boil and sore but such as is occasioned by the former discovery alluding to the plague, Exod. 9. 11. of boils, especially on the Magicians. Hereby is holden out a plague, 1. Painful. 2. Shameful and loathsome before others: by which may be understood, that inward envy and fretting, and outward contempt, and shame that fell on Antichrist's devoted slaves, when God brought to light the vanity, blasphemy, and hypocrisy, of their devoted religion, and tyranny, whether the world had been long deluded, they now come to be accounted as unauthority, and false teachers, who once swayed all. In sum this faith, that when the seventh angel shall sound and God shall begin his quarrel with the beast, he shall at the entry to discover and shake the prime foundations of that Antichristian kingdom, that it shall procure much inward fretting and vexing grief, compared to pricking in the reins, Psal. 73. 21. to the prime supporters thereof, and shall make them loathsome and abominable to the world, as were the Magicians, opposers of Moses, and of the peoples delivery from Egypt and instrumental in hardening Pharaoh and the Egyptians, by the plague of boils, Exod. 9. 11. so as they could not stand.

In the event this is sure, 1. That the fundamentals of the popish kingdom were striken at, which as the popes supremacy and abolutenets, the opinion of Vol. II.
indulgences, merits, foul-masses, purgatory, &c. Which two, Erasmus merrily said, were the two unpardonable faults of Luther, that he had meddled with the Pope's crown, and the monks bellies, meaning that they would never digest it, to be touched in thefe, but it will gall them. 2. The contempt that followed upon that discovery, and the vexation, anxiety, terror, trouble and grief that it put that Roman clergy unto, the event and history of these times do sufficiently witness.

LECTURE III.

Verfe 3. And the second angel poured out his vial upon the sea, and it became as the blood of a dead man, and every living foul died in the sea.

4. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5. And I heard the angel of the waters say, thou art righteous, 0 Lord, which art, and dost, and shalt be, because thou hast judged thus.

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

7. And I heard another out of the altar say, even 1. Lord, God Almighty true and righteous are thy judgments.

The angels proceed to execute God's judgment on the beast. And the second poureth out his vial on the sea, verse 3. The effect are two, 1. It became as the blood of a dead man, the second is a consequent of this, Every living foul died in it. There is in this certainly set forth a further degree of Antichrist's ruin, as the second trumpet held forth a further step of his rising. In general this extendeth the plague on Antichrist further, and bringeth it to a higher degree. But more particularly, as we conceive is held out God's plague upon the complex body of that kingdom, as it is Antichristian, that is, both sea and land, especially their ordinances, government, superstitious forms of worship, councils, decrees, &c. whereby much of their grandeur and glory. Now these are set upon, and the abbeys, traditions, indulgences &c. whereby they subsidized are in a great part destroyed.

That by sea here, must be understood some thing of that nature, will appear by comparing verse 18, and 13. of chapter 18. together. For this sea must be suitable and serviceable to thence who trade in it, and thence again suitable to their trade, which is the souls of men amongst other things, verse 13. ibid. and thence certainly must be their church men, therefore this sea they trade in, must be their ecclesiastick or church constitution, forms and ordinances of sacraments, ceremonies, masses, traditions, &c. and especially what concerneth indulgences, pardons and purgatory, because in thence their trade of souls is especially driven, this answereth somewhat to the second trumpet, chap. viii.

God's plague upon thence, maketh them like the blood of a dead man, that is, as chap. viii. verse 8. it became corrupt, and not only useless, but deadly; so that whatsoever would not follow that way, and drink of these doctrines, it would kill him. Which two effects hold out, 1. That, after God's begun quarrelling with Antichrist, he mendeth his superstitious worship nothing, but maketh it worse, so did the council of Trent in many articles, both of faith and worship. 2. That after God's revealing and discovering the grossness of particular errors by the former vial, he went on and discovered the rottenness of the complex worship and government of that kingdom. 3. That by this discovery especially the church men were pinched. 4. That this brought the Antichristian state, flower, and made many forsoke these rotten waters, that they could not live in them, or if they stayed, they were now more deadly than before this discovery. So by dying here, may be understood their dying as to Antichrist's state, that

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such things as furnish moisture and life to the Antichristian world, as fountains and rivers do in this. They must be something running into the former sea, and opposition to the truth of the gospel, chap. viii. yet so as it may be applied not of things but of persons who have shed blood, and whole blood is shed. By this then it would seem, their orders and clergy especially, and all others who are prime instruments, and supporters of that antichristian world, with their nurseries and feminaries, whereby they have filled the world with corrupt teachers must be understood. Those are called wells by Peter second epistle chap. ii. ver 17. though without water, that is refreshing water. These run to and fuit with the sea of ordinances formerly mentioned. These have furnished life to that beast of a long time, men drinking at no other fountain or river, but the writings of some corrupt schoolmen, whose principles and assertions are often more debated for than the scriptures, and had it not been watered by these, that world would have run dry long since. Those mens doctrines shall not only by this be vilipended, but the executors and followers of these principles whereby many saints have smarted, shall be repayed. For persons eminently subervient to Antichrist, and malicious against the saints, must be understood here, as their ordinances were by the former.

The effect is, These rivers became blood. Not corrupt only in the former vial, but they become bloody, that is, had their own blood given them to drink, and were really made liable to such crosses and executions as formerly they had made the saints liable unto; so the words after expound it, and so the church in the second seal is described by a red horse. But left Antichrist's followers should glory in suffering as in martyrdom, the congratulation is added to them, that it was an effect of justice on them. Which is commended in a double congratulation and approbation.

Ver. 5. The first approbation, is by the instrument of this plague, called the angel of the waters, because this was committed to him to plague these rivers and

The object of this vial is fountains and rivers, viz.
fountains there is here, besides, God's title of eternity, or holiness, as the last word of the three in the original εἰναι, hath that twofold commendation of God's way in this, with the evidence of both shewing that is done, and that diligently upon grounds of knowledge, as men who speak such things should do. And there is one from the altar, subservient to this judgment which we take to be the same, chap. 14. ver. 18. whereby we understand that perfect harmony that is between them in heaven and thee on earth, heaven and earth as it were rejoicing together in the execution of this judgment, as it is, chap. 18.

The first congratulation or approbation, goeth on two things, 1. Something in God is commended. 2. There is an evidence and proof of that which is commended.

That commended, is God's eternity and unchangeableness, it is the same with his name JEHovaH, these three syllables making up this, which art, and was, and shall be; and it especially relateth to God's faithfulness, making out now his promises to his people; and this attribute being the same with JEHovaH, is here observed as an evidence of God's faithfulness when he is now known by that name as he was to Israel, Exod. iii. and that other pitched upon is God's justice, not simply but as proportioning suitable judgments to the party plagued. Righteous art thou O Lord: that commended, is the righteousness and justice of God: the ground of it because thou hast thus judged, or judged these things, there is a special justice observed in respect of the object, God hath poured this vial on, as being very guilty. 2. The faithfulness and equality of the judgment is commended, they shed blood, ver. 6. and thou hast given them a meeting by shedding their blood. They made all the saints a prey and had such strick laws against them, now thou maketh them a prey, according to ver. 7. chap. xiii. by which we expound this drinking of blood, it being the fulfilling of that threatening evidently. In a word, they are worthy to be fo deal with, which not only looketh to the just-
done: thou hast kept thy threatenings to him and promises to thy people.

If any ask, why this approbation, or these congratulations are marked at this vial especially? Because what was said in opening the meaning of the words, we conceive these reasons may be given. 1. To shew that the work is observable, and should be observed as that which hath much of God's glory shining in it; and so tell the how observant God's people are and ought to be in observing his judgments. 2. It is to shew the greatness and gloriousness of the work of executing judgment on Antichrist, as having much of God's faithfulnes and justice shining in it, and of his love to his church. 3. It is that, thereby the stupidity and slowness of men may be checked. Men are slow to put out their hand against the whore: therefore he would let them know how glorious a work it is, that they may be stirred to be active in it when they are called to it and in the mean time may pray for it. 4. Because this was the special thing foretold in the xiii. and prayed for in the xiv. chapters: and they that prayed for it formerly observe and praise for it when it is fulfilled. Watchfulness in difficulties will fend us to prayer, and so should outgoes fend us to praise.

Although we dare not be particular in the application of things; yet considering some remarkable overthrow of many papil's, whereby their own blood was given them to drink in Holland, France, Germany, England, etc. in the persecuting of their designs that were a little after the council of Trent, and to the year, 1588 which formerly, when all things succeeded with them, they used not to meet with them, considering the laws and acts that were made against seminary priests and laying of mails, etc. that should be death, we conceive there is warrant to say, that in part this vial is fulfilled, and that there is, in that respect ground for the praise that is mentioned here.

Lecture III.

Verse 3. And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire.

Verse 4. And men were scorched with great heat, and blasphemed the name of God, which had power over these plagues; and they repented not to give him glory.

Verse 5. And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was filled with darkness, and they gnawed their tongues for pain.

Verse 6. And blasphemed the word of God, because of their pains and sores, and repented not of their deeds.

Antichrist's begun ruin goeth on as his rise did and by the same degrees. The fourth angel, verse 8, poureth out his vial, and a further degree of darknes cometh on that kingdom, and anxiety upon his followers the object of this plague, is the fun to scorched men, that is, the men mentioned, verse 2. That have the beast's mark: for they are oi in the plural, and as relative to thee formerly mentioned. Then verse 9. follow three effects of this plague. 1. Plain, 2. Blasphemy, 3. Impenitency.

In the object of it, the fun. 2. In the nature of it; in general, He had power given him to scorched men with fire. 3. This is more particularly cleared in the effects verse 9.

The fun of the beast's kingdom, or world, we understand with a twofold. 1. To his temporal state. 2. To his ecclesiastick. 1. By state in the world, is understood somewhat eminent, glorious and shining in his church, as the heaven is above the earth. Now, as the sun is chief among the lights in that firmament to here must be understood some eminent chief light in that world, as great ones, kings, and princes, are glorious lights. It would seem the emperor, as chief among them who uphold most that whore, as her first born, so he is called the king of Spain and others may be meant being the fun that giveth light and...
also comfort and life to all things here, as these temporal monarchs do the Pope, especially the emperor and king of Spain: or it may hold out the Lord's drawing temporal powers from the beast's friendship as it is chap. 17, and feeling they glory much in that, the making of such to hate her, cannot but darken that kingdom, to almost external force of iniquities, and such, like, uphold the popish tyranny and feeling these go before the fifth vial, wherein Babylon is to be pulled down by some kings, that is not unlikely.

Looking again unto this beast as a whorish church, by fun we understand the complex doctrine, rules and canons of the church of Rome, or what is to them in place of the scriptures, which we expounded to be that fun in the fourth trumpet chap. 8, though this be not the fun simply, yet to them it is so, and it is a fun profitable to that kingdom, or heaven wherein it shineth that we are to look for here. This is done by God's making the light of his word to shine more clearly and convincingly to discover the prophesies about Antichrist, whereby his glory is stained, that darkness and ignorance which they formerly called light, is abolished now in a great measure; and this cannot but burn and sear these men, as very fire, when light cometh to an height, while as the very prophesying of two witnesses, chap. 11, so tormented them; for the out-breaking of God's light darkeneth their fun as the rising of their errors darkened his fun, chap. 18, but now in the same manner. 1. The plain men were seared, that is, by this word convinced and shamed, and by the golpists, thrusting which they could not impede, so fretted, as Isa. xxvi. 11. The fire of enemies is their envy, which as fire consumed them. This is a further addition unto and degree of the first plague, ver. 2. Both these applications may agree with the scope and type, &c.

The second effect is, They blasphemed God who had power over these plague. Where is, 1. God's sovereignty in ordering all judgments, laying to one go and he goeth, to another do this and he doeth it.
foretelleth the ruin of Rome which will make Antichrist look some other chair, or nest, to fit in. The object, is the seat of the beast. The effects are four, not unuitable to what went before; seeing there is a further plague on the beast's kingdom, there is also a further degree of pain and bitterness among his followers.

The seat here, or throne, as it is in the original, Thronos, is the same which was chap. 13. verse 2. spoken of the seat or throne of the dragon, viz. Rome. Rome was called the dragon's seat or throne, because although his dominion and authority did extend far, yet there especially kept his court, and from thence issued his commands. It is the most eminent part of his kingdom where his majesty, as it were, doth more manifest itself. And as Rome was the dragon's throne, so will it be found to be Antichrist's also and therefore the object of this plague. 1. Because the beast chap. 11. getheth the same throne which the dragon had, and is to emit his bulls, mandats and orders from it, over all his dominions. 2. Because it agreeeth well with the scope and gradation of these vials which bring over the judgment nearer Antichrist till it make him sit, as the vial following declareth. 3. This is clear from the explicatory prophecy of this same vial, chap. 17. and 18. where under the name of Babylon, the destruction of this seat, is let down, as there will be clear. 4. It agreeeth well also with the order of the trumpets: betwixt which and the vials there is a likenes in method, as is said. By the fifth trumpet Antichrist cometh to his throne to get some publick footing; by the fifth vial he is put from it; and supposing the papish kingdom to be the Antichristian kingdom, and the Pope to be Antichrist, there is no question but Rome is the throne it being from the pretended infallibility and sanctity of that sea that they derive their state, he is now put from it. The first four vials as it were took in the outward, this fifth formeth his capital and overturneth it, which is more largely described chap. xviii.

These are are four effects. 1. His kingdom full of darkness, when the splendour of his throne is destroyed, which they thought impossible, now there is confusion by the influence of that stork, on all his dominion: men think less of it, and it is now, as it were, fully darkened and contemptible in a greater degree than by any former vial: even as the fifth trumpet compleateth the churches darkness, which was partial before it, yet not is this kingdom fully destroyed, though darkened, but there is a pope, and he hath followers still and instruments, and agents to do for him now when he is a weak. The second effect, is their gain evidenced to be greater than before in that they, like distracted mad men, gnaw their tongues for pain, it troubleth them so to be disappointed in the opinion they had of Rome's standing. 2. The declining of their own grandeur. And, 3. The enmity they had at the light they oppose tormenteth them to see it thrive. There are more fully in the lamentation, chap. 18. the third effect, they blaspheme against the God of heaven, ut supra: possibly breaking out now in open rage, as if he made not good his supposed promises to the apostolic see, Christ's vicar and mother church. And therefore in this fury they run to an instrument for help, as under the fifth trumpet, like that blasphemous laying, flecere it nequeo superos, Acheronta moveho. Yet 4. They amended nothing of their ill deeds that brought on that wrath. Repentance is difficult, especially to them in thus delusion.

LECTURE IV.

Verse 12. And the sixth angel poureth out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared.

This vial, in its event being wholly to come, it is no marvel there be difficulty in the understanding of it, seeing what is past is not easy, yet we have
thee two helps to understand it. 1. Concerning the time, this relateth to the state of the church, succeeding Rome's destruction. For as the first four vials, begin and carry on his judgment by his discovering his hypocritical way and spreading the light of the gospel, and by armies and temporal judgments taking vengeance on his protectors, and dividing some at least, of the seven kings that once had given their power to him, from him to be turned to hate him, chap. 17. so the fifth vial lighteth on his seat; and he is made to quench his inexpugnable throne and to flee else-where for shelter. This sixth vial holdeth forth God still pursuing him, as that beast executeth new endeavours to strengthen him by leagues with new friends, fo God stirreth up new enemies against him; the Jews are called, and God taketh vengeance on all his supporters; when he hath suffered for a time to countenance that banished Antichrist, he and they are both taken and cast into the pit, so as the first vial putteth him from Rome that it is not thereafter his seat, though there be a Pope. This sixth putteth an end to popes, that there is none after that, as chap. xix. appeareth. And the seventh vial bringeth an end to all Christ's enemies universally, and especially upon any adherents or favours that this beast shall have after that, for it appeareth, that even when there shall be no visible pope, yet some shall continue to drunk with his wine as to be doting after him, and lamenting his destruction, even to the end, who then shall be remembered when great Babylon shall get her last sentence.

A second help for clearing this is, by comparing it with the 19. chapter, which is the more clear and full explication of this. For, 1. That followed the 18. chapter which directed clearly the fifth vial, and so in order in the explication of this sixth follower, chapter xix. 2. Here a gathering and battle is spoken of, but the event is not set down till chapter xix., when the party against this gathering is expressed, and that is the same gathering, appeareth that it is here the day of God, there the supper of the king, denoting one singular and eminent overthrow of God's enemies. 3. Also that the enemies destroyed there, are the same mentioned, viz., kings and their enemies, the beast and false prophet, who are mentioned under the same names in both places; to shew the reference of the one to the other, and therefore comparing the events with the 19. chapter, it appeareth, that the first four verses contain a desirable event, having an accession to the church in it, answerable to which is the failure in the beginning of chap. 19. the other expresseth a especial design of the beast, which God disapprov'd, chap. 19. last part. Who these kings of the east are, by which such an accession is made, and ground of joy given to the church, will appear afterward.

In the words we have, 1. The object of this plague, The great river Euphrates. 2. The effect are more summarily and generally set down in two, 1. The effect. And 2. The end or use of it, verse 12. Then more particularly from verse 13. to 17. In a word, there are three notable events, holden forth here, 1. The Jews conversion under that expression, The preparing of the way of the kings of the east. 2. The dimishing of the Turks greatness, by drying up Euphrates. The last expedition of the beast for support of his tottering kingdom in the rest of the words, with its event chap. 19. This last expedition is either occasioned by the Jews conversion who taking him to be Antichrist, join with his opponents, whereby he is put to see for new friends. Or these words do more fully explicate what by anticipation was set down before, namely, how the river Euphrates was dried, viz. Antichrist being put from Rome by the western kings, who now hate him, he hath recourse to the Turk, and possibly by alluding him from what prejudice he may suffer from the Jews rising and greatness, he get the him engaged to concur with him and many others also, on whom God taketh vengeance when they are gathered together, that what concerneth the Jews be not impeded.

The object is, The great river Euphrates: Which
is great, and because of that, it is often called in scripture the river simply. Of this Euphrates we heard, chapter 9. It runneth through Mesopotamia, by or through Babylon, it divideth Solomon's kingdom from Syria, and was a great strength to Babylon, and when the Jews were carried captive, they were carried beyond the river, that is Euphrates; therefore it stands now in the way of their return ing. This here is an impediment of their entry to the church, and of their access to help down Babylon; as soon as Jordan was dried to make way for them, so that impediment is to be removed, as if it were by the drying of a river, out of their way. To take Euphrates literally here, will not suit much with the analogy used in the rest of the vials, nor with the scope here, That river standeth little in the way of the Jews conversion, and the drying of it will be little useful to the church, it must then be figuratively understood. By waters ordinarily in scripture are understood much people; and by Euphrates in particular, those people that dwell about it, as Isa. viii. 7. The king of Assyria and his army are called the waters of the river, that is, of Euphrates, because they dwelt about it. By the same reason then, Euphrates here, must be understood the people for the time inhabiting there. And because not only in verity of the thing, the Turks now possess that part of the world, but also chap. ix. 14, &c. of this book, these same people were such as were marked as bound about that river, and the looting of them noted as it were, the overflowing of that people's dominion like a flood from these parts. So there is no people that can be for reasonably understood here as the Turks, who were also understood there chap. ix. 14. And this sixth vial mentioning that river, hath a special relation to the sixth trumpet where it was mentioned before; for to the agreement between the trumpets and vials requisite. Beside Euphrates was both the border of the Roman empire, and also of David's kingdom, though of and within neither, but rather an impediment to both, so it would seem that no people within the empire or church are meant, though such enemies as border with both, may be understood.

The effect is, the waters thereof were dried up, that is their dominion increased by their overflowing under the sixth trumpet, so now they decay, and diminish, and their empire is abridged, by what meaneth the Lord knoweth. But these who seemed to be a great river that none could pass, now people may cross it; they are brought low. For if overflowing signify victory, as Isa. viii. 7. then drying up, must signify diminishing as is said.

The second part of the event, setteth forth the end of this, viz. That the ways of the kings of the earth may be prepared: Where we are to enquire 1. What these kings are? 2. What this is. To prepare their way. How the diminishing of the Turkish power doth it?

By these kings of the earth, we understand the Jews, who being converted into the faith of Christ, are not only kings, as all other Christians are, chap. i. 7. but seemeth that especially they, when the scripture speaks of their conversion are called kings. If we will compare verse 21, 22, and 23, of Isa. xxiv. we will find these things clear: 1. That when Israel is to be chastened, and thereafter restored, they are called kings, verse 21. For it is they that are after many days visited, and that is the Jews; for no other people are capable of the comfort intended in the promise, as Calvin in locum, asserteth, wherefore it supposeth them once to have been God's people. And 2. For a long time to have been forgotten, and what is added of God's reigning in Sion before his antients, confirmeth this also. 4. It is clear that this visitation seemeth to relate to their last calling, for it is after many days, while the face of their land is overrun. 4. The erecting again of Christ's kingdom amongst them, in so glorious a reign, looketh to that time when it shall be most glorious, and to at their conversion, though in some part it may be fulfilled already under the gospel as all do grant, yet its higher degree of the Jews re- ingrafting followeth. And why may not that antient pri-
viledged people get names, importin a singular respect to them; especially considering God may at their conversion furnish them generally with such spiritual and royal inducements, that the feeblest of them may be as David, and give also unto them a large outward dominion?

They are called the kings of the eust. Because in respect of the part of the world we live in, who before them enjoy the gospel, they are eust to us, and to they are distinguished from the native western kingdoms and kings, made also now to hate the whore. 2: Because many of them living there, it is like the first captivity, and last dispersion when they may be made to join against Antichrist in the west, which maketh him to afraid, their expedition will look as coming from the east, and to the Turks will be in their way, as Euprates was in Cyrus's way, impeding the intaking of Babylon, till it was dried, to this of mythical Babylon. 3: Because possibly if not probably, after the Turks' destruction, God may give them great possessions and dominions in the east, and make them much instrumental for the spreading of the gospel, to other kings in these parts. Besides ordinarily any rite of light to the church and Christ's coming, is spoken as from the east, to chap. vii. 2. and Matth. 24. it is like lighting, as it were, a new day or morning breaking up in the church.

2. For the next thing, what this way of the Jews is? It seemeth one or all of these three. 1. It is the church: 2. To help down the pope. 3. To their own profession. The Turks standing marrett all, and his removing will further all these.

To clear it, That their way may be prepared, taketh in this general, the removing of anything which may hinder them in their way towards the church or in their former expeditions. For, 1. Not only are they to be looked on here as coming to the true church, now separated from Antichrist. 2. But as concurring to have a main hand in his overthrow: Hence he is to afraid at their conversion, for it seems that now all true converts are to be employed in

ruining him, and he hath an Hebrew name, abaddon, to shew their abhorrence of him as others do, and the place of his ruin, and the place for the same, is in Hebrew chap. 195. pointing at a special hand, which they are to have in his last overthrow. And in reference to these ends of the Jews' conversion, viz. of joining to the church, and of going against Antichrist, there is to them a twofold let in their way to forbear now their going to their own land, there is a great stumbling from the superfluous worship of papists who are called Christians, and a stumbling at the long prevailing of the enemy of Christians, the Turk: wondering, that if Christ be God, how he suffereth such blasphemy and blasphemers.

The first in a great part is removed by God's judgment on the Pope, and Rome in the fifth vial. The second is removed now by this, that no stumbling or let remain, for though they would do something, and possibly now having the pope discovered to them, their zeal is more hot against him than others, because by his means they are so hardened, yet the Turk becoming their enemy, and being engaged to that whore support, they are impeded while the Turk empire standeth. This vial removeth that impediment, his power is weakened, whether by themselves, or by others, or by drawing of any to Christianity from him, we are not to determine, but access is given to them both to pull Antichrist down, and probably to win to their possession by his ruin. And this leadeth to the third thing proposed, how the ruin of the Turks or their weakening may be called the preparing of their way, which is clear. 1. Whether we look to the Jews' conversion, it strengthens them that Christ is of God, and giveth them hope of coming home: on which they lay great weight. Or 2. Whether we look to their undertaking against Antichrist. Or 3. Their return to their own land: All which three as we said, seem to be pointed at here. The standing of the Turk obstructeth all these three, and the overturning of him, will strengthen all, and give them liberty without fear in the professing of Christ.
For further clearing of this, that these two events, viz. the Jews conversion, and the Turks downfall, are prophesied of here, we shall confirm both severally from these reasons.

That the Jews conversion must be understood here, appears by 1. It is certain their conversion in the last days is spoken of and to be expected, and it can suit with no time better than this sixth vial which is after the Pope's overthrow in respect of his seat at Rome, and before the seventh vial, which bringeth the end. Neither is it like that so great and concerning a business of the church would be omitted in this prophecy, and it can be brought in no where so clearly, that of the Jews mentioned chap. vii. being nothing to this purpose as was laid there, 2. The prophets seem to foretell their restoring in these same terms, see Isa. xi. 15, and 16, which chapter speaketh of the days of the gospel, and the Jews restoring, suitting with that time, as cannot be denied.

The expressions in sum are, that as God when he brought them out of the land of Egypt, dried up the sea and Jordan, so when he bringeth them from Assyria, which was beyond this Euphrates, from Judea, he shall smite that river, and the removing of all impediments are set out under that expression. Neither is it for nought that drying of waters is a peculiar mercy shown to Israel in the first deliverance, and that allusion is made to that in their following restitution, to be a confirmation to their faith therein, as Isa. xliiv. 17. Thus faith the Lord that drieth up the rivers, and faith to the deep, be dry, &c. when yet no particular river is to be dried up, but thereby to mind them of what he had done.

If we look further to the explication of this chapter xix. There is much joy in the church, praising God that he reigneth, and that in an eminent way, That his wife had made herself ready, and the marriage is come, &c. And can they agree so well to any event, as the conversion of the Jews, which shall be as a resurrection from the dead? Or can the joy be so great, or the marriage be made ready without them? Especially considering if now they be not among Christ's friends when in the words following he is on his march against all his enemies, and could the church of the Gentiles be merry, if the Jews were amongst these enemies? But from chap. xix. it is clear, that there is here a notable and singular accession to the church, and what one can have these effects so as this.

It is not unworthy the observing that here for many Hebrew expressions and phrasals are used and not for any where else. Which seemeth to plead a special interest that the Hebrews have in the event of this vial, 1. The place is named in the Hebrew tongue Armageddon: Why, Hebrews are there to put on that no name, as their custom was to name places from events. 2. The praise is in Hebrew chap. xix. Alleluja, used frequently in the Psalms, and not in any other long in this book, though they be frequent, because there was no considerable Hebrew praisers before this. Thee brought in are called the Lamb's wife, as in a covenant relation, even before the be made ready, which agreeeth to none, but to that antient married people unto which covenant God hath respect, even in their calling.

If it be asked, what we understand by their restitution, or conversion, if merely a calling to the faith of Christ, whereby they shall dwell discovered up and down amongst other people, or with it, a restoring of them to the former land and inheritance to serve God there, not in a typical, or ceremonial, way, but as an eminent gospel, national church? Albeit we cannot take on us peremptorily to determine, we say, 1. That although the first be true, yet dare we not say that it is merely and only to the faith of Christ, so as to exclude the other of possessing them in their own land, and that only for respect we have to the most able commentators on this scripture and others of the prophets, but for the reason especially which may be alleged for it, which we draw to three heads; the first are the scriptures and promises, speaking to the restoring not only of Judah, but also of Israel to return to serve God in their own land in
and goodness in the remembrance of his people and covenant: that work will be the more observable to all nations, and their incoming, which is a special evidence of God's faithfulness, and a great promise made to the church, will certainly bring forth the ends of it more observable thus, both as they relate to God and his honour, the churches splendour; and others edification, or their own consolation. Neither can that promise made to Israel, Deut. 33, 3, 4, &c., that whenever they should repent the Lord would gather them from the nations whether they were scattered, and return them to their own land, be thought void and null after Christ's coming, especially considering the general repentance and mourning which is to accompany their conversion. Therefore it would seem by that promise, they may expect their own land; it being a part of God's engagement to the natural seed of Abraham.

A third sort of proof is the concurrence of God's providence hitherto seeming to confirm this: for besides that they are still, where they 'live a distinct people' by themselves unmixed with other races, which seemeth to hold forth God's will that they should be so; and if they were converted, so as to live among other Christians they might ingrosth in that nation they live amongst, and the name of that nation extravagant, but that keepeth what befalleth them remarkable; as also that although they be generally very rich, and so in capacity to go in some expedition, yet as it is reported, few or none of them are possessors of lands any where, to be a retirement unto them. Considering also that God hath reserved that land, unpossessed by any Christian, but such men as he mindeth to destroy, and to void it of for them; and considering also that conversion of the Jews, and the destruction of those that possess now their land, are tried together at one time, can any think that for nought; or now when the Turks shall be expelled in this general battle at Armageddon, and that land left void and the Jews now converted having hand in their overthrow, will any offer to come between them and that possession? Especially considering that at
such a time there will be, probably, a general zeal more than ordinary, for the churches propagation, rather, than for particular, dominion; certainty their title to that land will appear more sacred than what any other people can claim to any land or it, and who will impede it? And it is observable that, who ever possest that land, it is still in scripture accounted as belonging to the Jews, and will that right be to no purpose? 2. We shall say to that question, whatever may be doubted of their restoring to their land, yet that they shall be brought to a visible church-state. Not only in particular persons here and there in congregations; but that multitudes, yes, the whole body of them, shall be brought in a common way with the Gentiles, to profess Christ; which cannot be denied, as Rom. 11. is clear, and that will be enough to satisfy us in this text, though indeed this will stand also well with the former, and some way infer it.

The other thing to be cleared, was, that the Turks overthrow one way or other is meant by the drying up that river Euphrates: which, Beside what is said, is confirmed. 1. From the end where for it is dried up, yiz. the Jews restoring: and however we take their restoring, as is said, nothing more hindreth it than the Turks, standing the Pope being now down especially if the restoring them to their own land be understood that cannot be without this proceeding furtherance, and the removing of this impediment out of their way. 2. The fulness of the Gentiles goeth along whit, if it do not precede, the Jews calling; and can that fulness be, and the Turks possest so many nations, where the Gentiles had churches, and where there is so much joy in the church, chap. xix. and so much wrath generally on Christ's enemies in the end thereof? It cannot be thought that either of these can be and Turks be free.

3. It followeth natively by comparing the order and method of the vials with the trumpets. This is clear in all, that what plague cometh on the church by the trumpet, the contrary good cometh by the vials and what advantage Antichrist got by the one, be loseth by the others. Now it is certain that as by the fifth trumpet Antichrist rose, and the Turks before bound at Euphrates, were loosed by the sixth, as by their following. Antichrist on the Christian world, by the fifth vial, Antichrist is put from his last; and therefore in order by the sixth, the church should be next freed from that enemy, which Antichrist's rite to the throne brought on; especially considering that the expressions are, to like other; in the sixth trumpet, they are loosed as Euphrates were overflowing all banks; here again, by the sixth vial, that over-spreading is restrained and dried, which must be a drying up suitable and opposite to that loosing, which was before in the sixth trumpet. Beside there is no other application probable: for to apply this to Cyrus his taking of Babylon, as, if he had been a king from the east, his coming from the north will not suffer it, Jer. 1, 41, 43, 44. Or, to call these eastern, heathen nations, or Turks to be made use of to destroy Antichrist, cannot be; for these vials are poured out by some from the temple, and kings that formerly whores with the whore will have a main hand in her overthrow, chap. 17. Or, to apply it to the weakening, the Pope's Revenues, which as a river strengtheneth him, no question he being formerly put from his throne, and these kings turned to hate him, his coffers will be empty before this sixth vial come: neither do these prepare for the Jews way nor speaketh it formally such accension to the church as the other, which is clear to be understood here from chap. xix.

There are two chief objections to be removed, the first is, that these vials bring wrath on the beast, as the effects of them, and he is the object they pour their plagues upon, but neither the incoming of the Jews, nor down bringing of the Turks toucheth him, or affecteth him. Antw. 1. Though the beast be the chief object, yet not the only object, especially in these last two vials; all other enemies, kings of the earth, and nations are also plagued, as is clear, comparing what followeth with chap. xix. 2. In all these two things are joyned together, the standing Vob. II.
and haften it. So far may we be warranted from this place.

LECTURE IV.

Verse 13. And I saw three unclean spirits like frogs,
come out of the mouth of the dragon, and out of the
mouth of the beast, and out of the mouth of the false
prophet.

Verse 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.

Verse 15. Behold I come as a thief; blessed is he that watch-
eth, and keepeth his government eait before, and they see his
name.

Verse 16. And he gathered them together into a place called
in Hebrew, tongue Armagedon.

FROM verse 13. to verse 17, followeth the third
effect of this vial, viz. the last great expedition of
Antichrist for his support now after Rome's fall or at
least the shaking of that dominion hugely, and before
his ruin. It may either be called a third effect follow-
ing on, or occasioned by the former, two, viz. the
first appearance of the Jews enemies against them and
the Turks decay; or these verses may more fully ex-
pi cate the manner how Euphrates that is the Turk's
dominion was dried up, to prepare the Jews way,
it was by the heathens engaging them for him, who
then by the battle, of Armageddon were ruined both
together, and an excellent fiate of the church, both of
the fulness of the Gentiles, and in calling of the Jews,
followed; whereupon these praiseth, chap. 19. are by
anticipating of the Lord, that in due time the Lord would perform it,
special agents, three spirits. 3. Their task, to gather the kings of the earth, and 4. To induce them to this, they are brought together in Armageddon, verse 16: and before this, after the preparation in heaven, there is a word, both of warning and of comfort. Behold! T come as a thief! Blessed is he, &c. verse 15.

1. The author is divided by three names, yet is the same party, under divers considerations. The dragon is the same mentioned, chap. 12: 8, 9. viz. the devil here acting not immediately, but for supporting his lieutenant, the beast, to whom he gave his power; chap. 13. viz. the Pope, as he is head to the civil state of Rome; the false prophet, viz. the two horned, beast chap. 13: 11, for chap. 19. 12. the false prophet worked miracles before the first beast, which is the very work of that two horned beast, chap. 13: and his place only. He is called here the false prophet, because that vizir of respect to the Lamb, which formerly he pretended. Is now taken away, and he that pretended to Christ's vicar, is now discovered to be the great deceiver and false prophet, which was to come; and as these two beasts are one chap. 13. as was there cleared so is the beast and false prophet one here: for chap. 19: verse 12. the beast is divided from the kings of the earth; so verse 14. of this chapter, yet it would seem that all civil powers under the name of the kings as chap. 17. are contradistinguished from the beast and whore, as they that shall once support her and afterward hate her neither can the emperor be included from that reckoning; and therefore it is no supreme civil power.

2. They are both cast into the lake together, verse 20. and the Roman empire likely was either destroyed or turned from the Pope to hate him under the fourth and fifth vial. 3. They both end together, and it will be hard to think, that there will be no succession of emperors or civil states representing in that respect these parts or powers after the Pope's overthrow: yet are they all three named distinctly, to show what concurrence for supporting papacy devilish subtlety, temporal power and deep hypocrisy. In a word, all unlawful and carnal subtitles, and that both civil and ecclesiastick made use of.

2. These inferior agents are several ways described.

1. In their nature they are spirits; not properly, for spirits as such cannot be seen, neither is it such as can treat with kings and persuade them to war, as tent out of the mouth of the beast and false prophet. But spirits, 1. For their activity and nimblemesses in compassing their designs. 2. Because they call themselves spiritual men, in opposition to Laicks such as the Pope's negotiators are, as Nuncios, Legats, Jeltites, &c. are exceeding greatly taken in here; for their institution, oath, and way of proceeding, and therefor well to these frogs, as singularly commisioned to spread themselves through the world, to engage all kings against Christ's followers, who may also have lying spirits waiting on them, to make their embassage effectual, as Ahab's false prophets had, 1 Kings. 22. to which this may allude.

3. They are described by their qualities; they are unclean spirits, like frogs. 1. In their rise; not of God, but the devil, for they are called to verse 14, as their orders are not of Christ's planting, therefore compared to locusts chap. 9. 2. In their ends, devilishly, opposite to the Lord Christ, as the devil is. 3. In their manner of proceeding; by all means devillish instruments, as murders, treachery; lies, equivocations. &c. they care not what if they may effectuate their design to support the beast. 4. In their life filthy and loathsome, like frogs that use marshes, which in reformations are not cleansed, Ezek. xlvii. 11. so that brood continue in these places, which remaineth unhealed, and haunteth such company. 5. In their number, they are three, that is a considerable number. In the 9th chapter, when Christ's case was low, he had but two witneses, Antichrift hath three as it were, more do him at this last, than Christ had, so tenacious and constant are men in evil rather than good. Three also, to suit with the nature of him that commisionateth him. So some act devilishly and subtly, as from the dragon representing him,
others by might and civil negotiations, carrying the
buffets as servants to princes. A third sort, counter
feiting religion, either by preteiding many arti-
cles to have been done by their party, or strength-
ened by the devil to great wonders themselves for
covering their hypocrisy, and strengthening their cause.
And according to this threefold commissign they act.
This design of the beasts, by these agents, is
more particularly holden forth in four things.
1. To whom they are sent, to the kings of the
earth, and of the whole world, that is, to all nations
and powers, whether Christian or heathen, that
would join against the true church. Therefore if
the emperor were one of the Pope's followers, the
commissign must be sent to him, and he not be a
fender, but as the naming of the dragon distinctly
furniseth no distinct visible power, so neither doth
it in the other, likewise. by the dragon cannot be
meant heathen persecuters, for they are sent out
by the beast also, and do not send: but it is by the
beast now appearing both like a dragon, and a false
prophet, 2. Their errand is, 
To gather them to the
battle of that great day of God almighty, that is to an
eminent appearing of God's in taking vengeance on
them. Not that this is their intention to fight
against God, as it is expounded chap. 19. or to meet
his vengeance, but that in God's providence this is
made the result of all. And though they think it
is fighting, for Christ's vicar yet he expoundeth it
otherwise as it is upon the matter, a fighting against
God Almighty, for it was to oppose his churching,
and in that battle God was party. 3. The instru-
ments are more clearly designed spirits, not of
God but of the devil, by his natural and experimen-
tal knowledge of things, and special dexterity to do
and compile things, can out of natural causes easily
and really bring forth, which may be wonderful to
men who can act nothing like these. Or by his de-
ceit, maketh men believe he doth things of himself
beyond the power of nature, which he doth not re-
ally perform, but deludeth men to believe they are
performed; such are the beast's miracles chap. 13.

2. Or by making men believe that all their legends
of counterfeit miracles are true, which they take a
mark of the true church, and thus to pervert men to
support their Babylon.

Before he set down the successes of that negotiation,
which is verse 16. he causeth in verse 15, a word
of warning and comfort. It should be in parentheses
as if the Lord Christ said, Such will days and great
temptations to draw folks to the anneals are coming, that
many will go on in these designs as thinking all their
own. The advertisement is, Behold I come as a thief.
When they think it on it, and seeth left appearance of it,
I am at hand to take vengeance on them, and
to deliver the church, for he speaketh Matthew xxiv.
43, 44. 2 Pet. iii. 10. 2. There is instated a duty
fitting to this advertisement, that is to watch, and
keep their garments clean, which was expounded
chap. iii. 3. Impling, 1. A trait and difficulty. 2.
The only mean of being preferred in a strait time, that
is, watching, seeing by it only men are kept free of
spots in their profession and Christian walk.
3. There is set down here two excellent motives
preserving this necessary duty of watching, 1. From
their happiness that doth to, they are blessed, 1. In
themselves, being kept from much sin and wrath
which others fall under. 2. In reference to others
who being by that design of Antichrist's in narded
shall share of wrath. The second is, because by
watching, men keeping their nakedness covered,
which by finning is discovered to their shame. A
spotted garment hideth not his shame, but nonshef-
eth it. To be kept from sin is a great motive and to
keep sin keepeth from shame, for shame followeth
never upon sin. And there is a behavior prefixed, yet readers may not pass it, but observe the
warning for their instruction in duty, and the encour-
agement of blessedness for the upwinding and
comfort. God's people would never look for a con-
stant peace in the greatest growth of religion, even
at the Jews' incoming, the church hath one of her for-
eft battles. There is great odds betwixt a thriving
gospel and the real advantage that cometh by it; and outward peace and prosperity.

The last thing, is the success these foul spirits had. They gathered these things who for many years despoiled the gospel, and never had been gathered by it, in God’s judgment they are given up to yield to them. This hath these circumstances, 1. The succes, they are gathered, and who? It is those to whom they were lent, both popish kings and heathen kings. It is like the Turks as nearest, are most easily engaged to set on Christians; in a word such special enemies God minded to be about with. 2. It is said he gathered them, not the spirits, that is, either the beast that commissional them, or rather God who in his secret providence orderrh that design of the beast’s and enmity of the kings for such and end as might glorify him, and undo them. It is like an allusion to the commission that Satan getteth against Ahab in perwading him, wherein the devil be instrumental by false prophets in bringing Ahab to Ramoth, 1Kng 22, yet by God’s permissive providence to punish Ahab, that maketh him prevail. So it is here, the devil hath one design, the beast another, God a third, and he maketh use of both for furthering of his, he doth it when they seem to get most way in theirs, and it is but the effectuating of his, so God’s hand is sovereign even in Antichrist’s designs. 3. Concerning the place unto which they are gathered, two things are to be inquired. 1. What this Armageddon is. 2. Why it is expressly said in the Hebrew tongue.

1. Armageddon is not to be taken literally, as if there was such a place in which indeed bearing the name, that battle to be fought in but figuratively, it setteth down before hand, from the effect and event of that expedition and battle, after the manner of the Hebrews who called places from notable events in them, as Bochin, Achor, Hamon, Gog, Bethel, with many others. Now this is two ways applicable. 1. Gnarim, which Arna cometh from, signifying subtility and applied to the serpent, Gen. iii. 1. yea subtility with deceitfulness. 2. Garedon cometh from a root that signifyeth gathered together, so the word signifies, deceitfully gathered together by craft; or the first root may signify destruction gathered together to be destroyed. The second how it is applicable, is to make it an allusion to Megiddo a place, in Judah famous for two events, 1Judg. vi. 19 an overthrowing Sisera mighty army by a woman’s help, so these enemies brought into such a fire place, shall be as Sisera at the river Kishon, 1Kgs. 43. The other at Megiddo, by Josiah’s death is lamentable. Thus it relateth to the great zeal and repentance which will be among the Jews at such a joyful event, Zech. xii. 12, 13. In other, will suit there whatevewr way it be. But take it from the force of the compound word, it, agreeeth, both to the Hebrews way, and that is the reason why especially it is mentioned here expressly in the Hebrew tongue, implying, 1. That they put that name on it, for it is not like that other nations would give it a name in a strange tongue. 2. Their respecting the events in the name, as is their manner, as before was said, thus the name speaketh out the event.

If it be asked, why the Lord delayeth so these vials, or carrideth them so on as the pope getteth such help, and bringeth God’s church low, even when heis near to ruin? Anfw. This way tryeth the faith and patience of God’s people most, as here is their faith and patience, chap. xiii. importeth. So was Israel tried in their flow delivery out of Egypt. 2. This effecteth his end amongst enemies more, and giveth them occasion of kingly, and in God’s judgment hardneth them by hopes sometimes to prevail, till his wrath come on them. So was Pharaoh by Israel’s straits at the red sea, and the magicians counterfeit miracles hardened. Thus Christ coming, is a snare. Luke 21. 35. 3. It contributeth more for God’s glory, he getteth them thus together to the great battle, he hath by his means may victuities and much glory over one enemy, as he had over Pharaoh, otherwise they would never uphold a contest with God. The Lord in this doth as one faith as a man, Vol. II. 4 B
who being to leap far, goeth a little back to come up with the greater force.

For sinful causes of it, we may name, 1. Their ingratitude and unanswerable walk who receive the gospel, which will make God remove it, and therefore also not to propagate it. 2. Little pity on them that lieth under Antichrift, and little prayer for God's hastening his judgments on him, and fitting of instruments for it. 3. Little diligence in any undertaking for that end, few kings mindeth it, self-interest sway all, and others carnally seek their own glory instrumental in such a thing, or under such a pretext, pursue their own more than Christ's, therefore they are not blessed. 4. Want of a powerful ministry, and lives answerable among professors, which maketh this truth to be loathed, seeing so many are carnal, deceitful, &c. who possess it. Thus many have a sinful accession, to Antichrift's standing.

LECTURE V.

Verse 17. And the seven 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, such as was not since men were upon the earth, so mighty an earthquake and so great.

19. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the fierceness of his wrath.

20. And every island fled away and the mountains were not found.

21. And there fell upon men great hail out of heaven, every stone about the weight of a talent: and men blaspheme God, because of the plague of the hail, for the plague thereof was exceeding great.

This is the last vial: For understanding whereof it will be necessary to enquire whether it bringeth the last judgment only on the beast? Or, if it looketh to the last plagues on the world simply, including it in the last judgment: which last being of greatest extent and including the former, we conceive to be understood, not only because of the series of this prophecy, which being divided in three principal typical prophesies of sevens, whereof this of vials is the last, and other particular prophesies and visions, both which go along with John's time, to the end. And therefore this vial being the last step, and close of the typical prophesies according to that series, it must extend itself to the end, which afterward is more fully explained, chap. 20 ver. 21. &c. as the two former vials are, chap. 17. ver. 18.

19. Beside these, the reasons evince it, First, chap. 15. ver. 1, 2, they are the last plagues, in which are fulfilled God's wrath, and that simply in the world. For here the cities of the nations are destroyed as well as Babylon, and these plagues are to be understood the last, with reference to such plagues as went before them under the seals and trumpets are the first and second plagues, and these are extended even to the heathen world. Therefore also to must the vials be, and not be afflicted to the beast's kingdom only. Secondly, The seventh trumpet bringeth the last wo, which chap. 10. 6, 7. finiseth the mystery of God when time shall be no more, but is cleared chap. 11: that the wo and the last plagues are one, therefore the day of judgment must be the period of these vials, seeing it is the period of the third wo.

3. The expressions of this vial, are such as bear it out, It is done, a great earthquake, mountains were not found, &c. Which shew another manner of change than was under the seals, as the particulars will clear. Only take these two cautions, 1. Not to think that it bringeth the last judgment immediately, as if it contained no preceding event, but on-
ly that the plagues immediately preceding that judgment, are let out in this vial; that there are no preceding judgments on the earth after it, but it termi

nath and endeth in eternity, and God's final immediate inflicting judgment on the world of the wicked. 2. That we look not on this, or the other vials, as fully or principally holding forth the condition of the church in that time, but consequentially, for they hold forth wrath on enemies; from which may be gathered, if it be ill with enemies it is good and well with her but that is more fully to be sought and gathered from the expiatory visions respectively contemporarily with these in which the flourishing state of the church and the successive inflicting of these plagues on her enemies, is more full expressed.

In this vial we are to consider, 1. The object. 2. The effects. The object is, verse 17. He poured it out into the air; which object is of a larger extent than any of the former, and cometh nearer Satan's kingdom in the foundation and extent of it, who is, Eph. ii. 2. Prince of the power of the air: the earth, sea, sun, and seat of the beast, are destroyed before this is poured out into the air, as that which was only reeling, and comprehended what yet standeth of Satan's kingdom: for the air to be plagued, hath influence on all under it especially these who breathe in it, and keaveth nothing breathing, and to no living in Satan's world: yet a power he hath in it, so long as it standeth. That thus it is into be extended, appeareth. 1. By the effects which are on the great city, i.e. what is of it remained, and on all the cities of the nations, islands, and mountains, and men that are smitten with it. 2. By comparing verse 10. chap. 19. with this event, it is on the devil and his kingdom, Gog and Magog univerally: for two of the three grand enemies, that engaged against Christ under the former vial, viz. The beast and the false prophet are destroyed chap. 19. and casten into the lake. The third, viz. the devil, hath some essay by other instruments after these are gone, chap. 10. he by this last vial, is cast into the lake, where the forms two are before him. And his last instruments, Gog and Magog, are more immediately destroyed from heaven, as the effect of this vial afterwards cleareth. This then taketh in what dominion yet Satan had in the world, and is to overturn it, wherever it were and amongst whomsoever.

The effects of this vial are three ways let out, 1. By word. 2. By sign. 3. By real effects and consequents, all speaking of the greatness of this judgment.

1. The word, verse 17. Generally, is a great voice, to make it observable. 2. Whence it cometh, from the throne of the temple of heaven; in a word, from God, to shew the authority of the speaker, and the certainty of the thing spoken, which is the third thing the expression it self beareth. It is done; it is like, alluding to Christ's word on the crofs, It is finished, when that work was at a close: so here, there is an end of God's plagues on the earth; and what he had sworn, chap. 10. concerning the finishing of the mystery, was now perfected, and what was before prophesied of the end, now they are fulfilled: which words suppose not an immediate, instantaneous fulfilling of these effects, but successive, so as by this vial, in due time and order they are brought about and closed.

2. The effect is let out by sign, verse 18. And there were voices, thunders and lightnings, which as we heard, chap. 10. 19. do signify great and dreadful changes and judgments: and it may here include with the last judgment, these commotions of Gog and Magog, which do next proceed. 3. It is let out by the real effects and their consequents, as means by which these judgments are produced. They are of two sorts, first a great earthquake, verse 18. And a great hail, verse 21. These are not to be limited only to the very same plagues; but hold out. 1. A concurrence of heaven and earth for inflicting that judgment, as it was in the deluge, the earth shaketh from beneath, and the heavens throw down stones from above. 2. It holdeth forth the dreadfulness and greatness of the judgment of this vial. 3. The im-
mediateness of it, without any instruments intervening, he executeth it in them himself, as in earthquakes and hail; 16. chap. 20. 9. it is laid to be by fire, from heaven, which is, upon the matter, the same. This earthquake verse 18 is described in its degree, than in its consequents or effects. 1. A great one, such as never was, far beyond that chap. vi. And indeed the last judgment will shake the world beyond any thing that ever it felt before. Secondly. The effects of this earthquake are marked to be three or four. 1. The great city viz. Sodom, chap. 11. where the witnesses were killed, or Babylon, was divided in three parts by an earthquake, making the grapes of the earth that great and wide, and to be overturned, is one. Befide in plain words, it is spoken afterwards of the cities of the nations, that they fell, which expoundeth the former. Thus what relics of Popery or popish in any part of the world, whether at Rome, it possibly somewhat recorded, or any where else, yet within their Pope shall now wholly be overturned. The second effect is, on the heathens, called the cities of the nations, and condemned by this one great city, They fell; all these shall be ruined also. 5. Babylon’s judgment is enlarged and agreed, that it reacheth not to a temporal overturning, but God putteth in her hand the cup of the fierceness of his wrath, spoken of and threatened to all her followers, chap. 14. 10. whereby it appeareth 1. That this judgment endeth in eternity: and 2. That it respecteth former threatenings.

A fourth effect is, verse 20. shewing what influence this vial or earthquake shall have not only on cities, but on islands, at a distance, and mountains, in a word, on all the universe, which shall not only be moved as at other earthquakes and verse 12. chap vi. but here they fly away and shall not be found, holding out thereby the confusion, that shall be at the end, further expounded. chap. 20. 21.

The second effect of the hail verse 21. is to the same purpose to shew that then sinners shall have refuge neither from earth nor heaven: the hail is terrible, alluding to that plague, Exod. 9. but exceeding beyond it, never such an hail heard of as this, every stone of a talent weight: it is irresistible; there is no force against it; and it may allude to Ezek. 38. 2. Where Gog, and Magog are to be destroyed by hail: the expressions of the judgment may be borrowed, as the names of the enemies, from Gog and Magog. The greatness of it is further let out by the effect on reprobate men who are the object of it; they now break out in open blasphemy against God, to that the last wrath mendeth them not, though it be great. That exceeding greatness of it, without mixture of mercy, is insufferable and insupportable, and yet they are continued in a being after such a plague. We must therefore look upon it as an external judgment: for temporal life could sustain men under it but in hell; although malice being now inveterate and at its height in reprobates and devils, as they neither fear nor love the Lord; but do constantly blaspheme as their continual exercise under these plagues, yet are by the revenging justice and power of God suffocated in a being for ever, for the declaration of the glory of his justice; and now the sentence being past on them, we are to look upon this obscured, desperate maliciousness, rather as the just fruit of former sins, than as having influence to increase their punishment after their final doom. It must be a dreadful thing to be in hell, especially after the last judgment.

LECTURE I.

CHAP. XVII.

Verse 1. And there came one of the seven angels which had the seven vials and talked with me saying unto me come, either I will shew unto thee the judgment of the great whore, that sitteth upon many waters.
2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

We have had a little view of God's judgment against Antichrist and Babylon; his seat in the former principle and last typical prophecy of the vials which carried it on to the last judgment. Now follow the last expiatory prophecy in two visions wherein some special things mentioned in the former more darkly and shortly are more fully explained. The holy Ghost aiming hereby clearly to point out what this Babylon or antichristian church and who this Antichrist is, the one in opposition to the true church, the other to Christ, the right head and lever of thereof with a more clear, description of them, their actions and ruin. We are therefore to look on this prophecy, and especially on this chapter, as a special key for opening the main mystery concerning these things which are delivered in the former prophecies. In order to which and for understanding of what followeth in general we premit these things.

Concerning the scope, it is in these words, chapter 17. 1. I will shew unto thee the judgment of the great whore. By which is meant not only the last judgment, or last step of her judgment under the seventh vial: for which followeth as the destruction of Babylon, chapter 18, which is the seat or throne of the beast belongeth not to the seventh, but to the fifth vial, nor battle of Armageddon, where the beast is taken, belongeth not to it, but to the sixth: and this would make the story of the seventh more comprehensive than it will I beat. But we take in the remarkable events on the beast and his throne, which are by temporal judgment to be carried on by the kings, who once having given their power to this beast, shall afterwards withdraw from her, and piece and piece hate her, and make her naked, as is clear verse 16: all which cleareth, that this vision chap 17, 18, and 19 doth belong to the fifth and sixth vials, and not the seventh.

2. Concerning the series and placing of them, it thus to be done. 1. He describeth chapter 17. the object of these judgments, viz. the whore and the beast, and who are to be understood by them, with a general hint at the instruments to be made of in their ruin. The chap. 18. he more fully and pathetically showeth the temporal destruction of that city, or whore by the following lamentation of her followers: which showeth it not to be the last judgment on her, which could have nothing following, but that judgment on the beast's seat mentioned under the fifth vial, chap. xvi. Then chap. 19. he goeth on to describe the events of the sixth vial in the battle of Armageddon, which was defective, till supplied there chap. 16. after the in the last vision chap. 20. 21. xxii. till verse 6. he setteth out the events of the seventh vial: wherein Rome is not only destroyed as in the fifth: and the beast as in the sixth: but the dragon in his universal dominion which belongeth to the seventh vial. So that chap. xviii. expoundeth the fifth vial; xix. the sixth; and 20. 21. the seventh, and this 17. chapter, maketh way for all.

2. For this xvii. chap. which is a ground well premitt to all the rest, it hath three parts. 1. An introduction, or preface, containing the occasion of what followeth: or the proposing of the sum and scope of the vision following. This is in the angel's words to John, verse 1. 2. There is the vision itself, more darkly represented to him in types, or in a figurative vision. This is from verse 3. to verse 6. from that to the end, we have a clear interpretation upon the occasion of John's wondering; more fully expounding this than any other vision is expounded. Concerning which observe more particularly.

1. That there is great odds between the singularative expressions in which the vision is let down, and these by which it is interpreted. The vision and prophecies are let down darkly under the figures and we must take them to; and to take them literally were
aburd: because they need interpretation, is in plain words and more properly to be taken. Otherwise, to expound some allegory by another as obscure, were no expostion, and contrary to the angels leope, here which is by this interpretation, to make John, and us know the meaning of the vision, and contrary to the manner of the exposition in all other places, as chap. 1. 20. the seven candlesticks are, the seven churches, literally to and no more, as they are named. The seven stars the angels, or ministers of the churches: and chap. vii. these are they who are, come out of great tribulation, i.e. to indeed. And therefore here, though in the vision, heads and horns be not to be properly and literally understood, yet in the interpretation, seven heads are seven hills, or ten horns ten kings, they are literally and properly to be taken, especially when the angel circumstantiats the hill, such as the woman fitteth upon, and the kings by this, that five be past, one is, and the other is to come; and the ten kings, not as yet to have received power, but to get it afterward and so forth. All which demonstrate, that the angels purpose and words are to be literally understood. So the woman and the city, verse 18, is to circumstantiated, by her dominion, as confineth it literally to be understood.

Concerning this woman and whore, Obf. 1. That the woman and whore are both one city or state, but diversely considered: For the who is the whore verse 1, is finely and represented as a woman verse 4, and the woman there represented hath the whores name verse 5, yet I lay diversely considered, for to be a whore and an adulteress, who such as the scripture meth to mention to this scope. Therefore this name is given to Israel, in their defections and not to heathens, because it importeth a contract and marriage with some party and a foul breach of that tie. The whore then as such can be no city that never was christian, but some eminent church making defection to idolatry, and falling from the faith given to God their husband, at least this engagement to him, must prevent their being accounted to notorious an harlot. 2. As the woman and who are one, So Babylon called the great city Sodom, chapter 11 verse 8, and the whore are the same appeareth by their names, verse 5, and verse 18, and their practices are the same, viz. to allure to fornication chapter 15, verse 8, to pervert, chapter 11, and their ruin and judgment are one. And where the epistle greatest, is added to city, whore or Babylon, the same singular party is described but in divers considerations, either of her dominion as verse 18, or whorships, oppressions, pride, or other such thing, for which she geteth divers names, and is represented by divers types.

3. Concerning this woman, it is by most of the fathers applied to Rome, Tertullanus lib. aduersus Judeos cap. 9. Sic et Babylon apud, Joanne nostrum Romae urbs figuram importat provinciae magnae et regno supervbiae et fandorum debellacrius, that is, Babylon, in our John, is a figure of the city of Rome being so great, so proud of the empire, and the destroyer of the saints.

Reasons in the text do constrain it so to be understood. 1. Its local situation, this who is a city sitting on seven hills in John's time: Whereof afterward. 2. It is a city or city which had before that changed five forts of governments, had then the sixth, unto which one another is to succeed, as popes have done, who were not come in John's time. 3. It is verse 18, clear from its dominion, that is that city, that great city, which then commanded all the kings, and great men, of the earth. Which grounds I lay, make even many adversaries apply it to Rome, but they fall in two foolish shifts, some applying it to Rome, heathen, others to Rome under the Antichrist who they lay is yet to come. Of these we shall speak particularly in the close of the chapter, and now permit.

1. That this beast that beareth or carrieth the woman, is the same mentioned cap. 9. that cometh out of the bottomless pit, and killeth the witnesses, and the same with the beast, chapter 13. their rise is one with this, out of the pit verse 8. Their description.
with heads, horns, and exercise in persecuting the saints and maintaining blasphemies, and the time that they belong unto will be one, that beast chap. 13. rileth after the wounding of the sixth head, this when that government which then was is expired: yet fall they under divers considerations, as the two beasts formerly, chapter 13. The beast is as the husband or rather adulterer, the woman, the wife, the whore; the woman representeth an apostate church or the apostate church, or the body; the beast here supporting her, pointeth at the head or simoniacal power sutaining her, which in respect of absolutes, tyranny and persecution, though in a kind distinct from the former, yet became they one as we will hear.

2. Observe that there is great propinquity betwixt the woman or whore, and this beast, they belong to one time: for the beast carrieth her, and they appear together. They are of one colour, scarlet. They have both blasphemies on them and, fornications, the same upon the matter, they both are put together, the woman is great when the kings give the beast their power, when they withdraw it, then she cometh down, his throne which was the dragon's chap. 13. is her seat, viz. the seven hills. From which nearness, it is evidently they dwell together.

3. This beast then must signify such an empire and dominion as doth not only support Rome, the city, but Rome a whore, and that not as a temporal head merely by force keeping down men under it, as did the old Roman empire, but such a head as the world wondereth at, as it is chap. 13. and here also verse 8. and such a head as when ten kings out of the ruins of the old temporal empire, shall assume dominion and sovereignty to themselves, and withdraw from him, yet willingly shall they yield their power to be disposed of by this beast, and so long as they reverence him, the whore is in no fear by them but when the cast him off, then she is burnt. By which appeareth, that as by the woman the Roman church is described, in opposition to the church,
kings that have withdrawn their temporal subjection from the emperors, shall yet unanimously and harmoniously of their own good wills give their power unto, and be at the devotion of this beast. 3. These kings shall be especially employed by this beast in making war against the saints, till God discovered the whore's rottenness to them or some of them, ver. 14, compared with verse 16, 17. It must then be applicable to that time when persecutions abounded throughout all the Christian world, by the Jews of all kings and kingdoms, which was, when the prophets prophesied in sackcloth, and were killed, chap. 11. and 13. A church character we take from that, that the woman is called a whore, therefore it cannot agree to heathen Rome, for she was not then married and never called a whore.

5. The last thing we permit is, concerning the times mentioned, as past, present, and to come. When they are particularly differentiated, they are not to be confounded, yet that any thing in the vision is to be affirmed in the present time, it will not prove it then to have been, seeing it is ordinary for things to come, to be represented as present, or past.

More particularly, we come now to the preface of the vision, verse 1, 2. Wherein the sum and scope of the vision is proposed; in which consider, 1. The thing proposed to be shewn, It is the judgment of the great whore. 2. Some properties that, whore hinted at. 3. By whom this is revealed.

In the proposition, the word whore, which in all languages cometh from mercenaries shortly implieth two things, 1. An engagement on the party lining there is a breach of a wedlock-bond as Ezek. 16. 36, 2. The nature of the sin, as inconformity with the nature of that tie, viz. idolatry with which God will have no communion. Though many other infirmities may conflict with that bond of marriage, yet this is particularly whore, in scripture, a people, prostituting themselves to idols, and strange worship, who were engaged to God. See Hosea iv. 12, 13.

and the right exposition of that place. So here by whore is understood some city or state as verse 18, yet such as hath been engaged to God, and hath made defection from him to idolatry. In which respect Israel, Judah and Jerusalem do get the name of harlots peculiarly, and are charged with spiritual fornications beyond other nations because of this their tie to God which others had not. Beside this whore is painted out in opposition to that woman and wife, chap. 12, which vanished. And this whore and Trumpet appeareth in her place. 2. By judgment we understand her ruin, especially when it cometh to her seat, which is the great city, and is here manifested to John. 1. To shew that it was certain, and to prevent stumbling at that whore's greatness and pomp. 2. To shew that it came not by guess, but that God ordered her ruin. 3. To begin this explanation with the fifth vial preceding chap. xvi.

2. The poverty of this whore hinted at, here, is her greatness: thus to distinguish this corrupted church from ordinary defections hereof, and schisms whereby often the married spouse of Christ hath been an harlot, and particular churches have degenerated. This is the great whore looking to the great defection and falling away, spoken of in scripture 2 Thess. 2. To be in the days of Antichrist and the greatest eclipse that the light, after Christ's days had to endure. This greatness of the whore, is four ways expressed and proven. 1. She sitteth upon many waters, verse 1. To set out the greatness of her temporal dominion, she that was a mistress over people, nations, &c. verse 15. is to be this whore, and by her whoredoms, and idolatries was to keep these under her power. 2. She is a great whore, in respect of these who sin with her and share of her idolatrous superflitions, and errors. These are the kings and great men of the earth, such have been popish, for many generations. 3. In respect of the extent of her whoredom, or commoners of it: it is not only with kings, but indifferent, she proposed unto, and did bear in her strumperies on all sorts, great and
small: the meanest behaved to bear her mark, chap. xiii. even all the inhabitants of the earth. 4. In respect of the extent of her whoredom, or commonnes of it: is not only with kings, but indifferently, the proposed unto, and did bear in triumphanty upon all sorts, great, small, the meanest behaved to bear her mark, chap. 1. even all the inhabitants of the earth. 5. She is a great whore in respect of that degree of whoredoms wherewith she hath intoxicated them. She hath made them drunk with the wine of her fornications. 1. Her sin is fornication, which ordinarily in the old Testament, is applied to idolatry, in putting some other in God's room. Now there is no Christian church hath degenerated in this respect to own images and idolatry but Rome. 2. She hath enticing ways, as poisoned cups of wine, to allure to her idolatries: many threatenings, promises and false miracles have been made use of to engage the world to this. 3. She maketh them drink of these till they be drunk being through God's judgment deluded, as 1. Thes. ii. mad and irrationally addicted to, and bent on that way of superstition, as appeareth by the many abbacies, monasteries, superstitious titles and submissions given to popes, and perjuries against all her faithful opposers, which bear witness how drunk the world hath been with that conceit of the Roman church.

LEC T U R E II.

Verse 3. So be carried me away into the wilderness; and I saw a woman clothed with 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 fornications.
beast is in four characters set out. For understanding of which beside what is said, Observe, That by woman, is understood here the whore formerly mentioned, viz. a whorish church, or a faithful city turned to be an harlot. Ifa. 1. Consider then this woman two ways. 1. Simply as a woman, so it is the city Rome that then was. 2. As a whore, so it is to he the apostatized church of Rome, which though in John's time it was not come, yet was in vision represented to him as come. By beast in general, some wicked dominion or empire must be understood, as Dan. vii.

More particularly, we may take the beast in a fourfold consideration. 1. Complexly with its seven heads as in any form of its governments; so it pointeth out the Roman empire indefinitely, as it was before John's time under the seven heads who were fallen, as it was in his time under the sixth, and was to be afterward under the seventh, there is but one beast in all thus considered. 2. We may consider the beast to speak, so as a body, or the beast without relation to any head, so it holdeth forth the empire dominions, or countries, which made up a monarchy under any of these sorts of governments or heads. It is a body upon the matter the same, however its governments changed. This seemeth in the exposition to be called the peoples tongues and languages, verfe 15. on which the woman fitteth, and is expressed by many waters, in the preface, verfe 1. on which the whore fitteth, as she fitteth on the beast. 3. We may consider the heads as distinct from the beast, and so they are forms of governments which successively guided that beast, and supported that city. And thus the last head, which succedeth the Caesars, which did reign in John's time, will be the pope or papacy which hath now headed that empire for many years. By the former heads, the woman as a city, is supported, by the last as she is a whore. 4. We may consider, the beast as under and acted by the last head the pope, so by it, is represented the Roman see which by religion, under pretext of Christ's headship, ruleth as broadly as ever any of her for-

mer states did, as appeareth by what is said, chap. 13. In this respect, it is of an ecclesiastick nature to hold out a twofold respect in this beside any of the former, to this fourth consideration take up the beast as the authority ruling, and the whore the city where he ruleth; for he as a beast or governor hath a being when the whore is destroyed in the eighth.

If it be asked here, under what notion the beast is considered in this place? Answ. 1. Under the last, and it is headed by the pope, and under pretense of religion domineereth. ReaIn 1. It is the same beast chap. 13. but that looketh to the last head of this beast or state of the empire, as is said. 2. Because the last state of this beast contemporateth with this cities becoming a whore to be supported by it. 3. It is the state of the beast which then was to come, and the sixth was then in being; therefore it is the last for it is to go to perdition. 4. It is the beast that all wondered at, the kings give their power willingly unto, which is expressly called the beast, verfe 8. which should ascend, &c. and the beast to whom the kings shall give their power, verfe 13. and with whom they receive power, verfe 12. which only are true under the last state of the beast, it being not so with any of the former governments, where heads were crowned and not the horns, chap. 12. here the horns were crowned, chap. 13. and are kings in respect of temporal jurisdiction, yet these same kings, under pretense of spiritual power, are as much kept under the beast with the seventh head, as ever under any of the former.

If it be further asked, how the woman fitteth on that beast? It is clear two ways. 1. She fitteth on it, as having her principal seat in the chief seat of that Roman empire, she fitteth on that dominion, and hath the city Rome for her nest. Hence verfe 9. in the exposition it is thus cleared, the fitteth on the beast, that is the seven hills, which is the center of the beast's dominion, and on many waters, that is the same empire. It is expounded in that word, the beast that carrieth her, verfe 7. that is fuppor-
eth her by his authority, and keepeth that city, otherwise had been desolate, but in some grandeur by her, as in chap. xiv. even as she was made famous by being the seat and residence of those who formerly managed the authority of the dominion.

This then is the first thing whereby this whore is described, the power or empire where she dwelleth and whereby she is supported, viz. Rome or the Roman see, which they call the rock on which their Babylon standeth, as an unerring and infallible foundation, at least so far as to discover her to be this whore.

This beast or empire getteth four marks in the text, 1. Her colour is scarlet, pointing out, 1. Her grandeur. 2. Her cruelty, as the dragon was coloured, chap. 12. This beast is full of names of blasphemy; chap. 13. every head had blasphemies on it, that is, was blasphemous and idolatrous. But this under the last head, is now all full of them, superstitions, idolatries, arrogant titles, and usurpations were never claimed so much by any of the former as by this. Whereby appeareth that it holdeth forth no Christian empire or Rome as Christian, except under its defection.

The other two parts of the description viz. heads and horns, are so particularly interpreted by the angel afterwards, that we shall forbear till we come to it, which is the last part of the chapter.

The second thing whereby the whore is described is her pomp and outward gloriounes, ver. 4. Whereby is set out, 1. Their pride being to arrogant. 2. Their wealth and riches. 3. Her carriage to allure to her superstition with poisoned cups and such deckings as whores let themselves out by. 4. Yet her deckings are but carnal and counterfeit, decked, that is, guileful, in the original not gold, but guiled external pomp only, whereby the world is taken more than with that simplicity wherewith the woman is adorned, chap. 12. So this pomp appeareth yet more, 1. In the nature of her worship, in churches, altars, holy-days, ceremonies and garments. 2. In the nature of her officers, great cardinals, flately princes are his ministers. 3. Their carriage is not needesly observed, that their great men delight in purple and scarlet is not by chance, but by providence. Baronius as cited chap. 13. saith it was that Christ's priests should be in their pomp equal to the heathenish pontifex Maximus.

The third property of this woman, is her name in her forehead, ver. 5. which is not that this whore will own such a name as mother of harlots, but rather ditenow it, but alluding to the manner of impudent whores who let their badges and names to be known over their doors, and on their heads, he would show two things in the antichristian church, 1. Great impudence in owniing and maintaining these things which are indeed great abominations, their publick images and bowing unto them, their disputes for and defences of their grossest superfluities; so that her whoredoms need not to be sought out by secret search they do it before the face. 2. Great evidence of guilt, so that by trying her and comparing her way with the world, it will be found clearly that she is Babylon, &c. as these titles and supercisions were written on her, as her name: Which names is to be gathered, not out of letters and words, as neither that of chap. 13. but out of doctrines, practices, and others her properties, by spiritual application of these descriptions, both chap. 13. & 18. and here, ver. 9. For none owning the revelation to be God's word, will willingly take that name which will make them pats for Antichrist, or his church, and if this name be not literally taken, why should the number be? chap. xiii. The name is in three, 1. Mystery: which sheweth, there is both great iniquity, here and that it is to put together, that it looketh like a Mystery, either to conceive it, or to discover it such a party to be the whore. For which it is called 2. Thef. ii. 7. The Mystery of iniquity, in opposition to the Mystery of godlines. In all which Antichrist imitath Christ, least he should be discovered. Or it may be Mythcally Babylon, as spiritually Sodom, chap. 11. Babylon, not really, which none can plead but in a
Mystery. The second part of the name is Babylon the great: of which we have spoken, and applied it to Rome. It is called Babylon, first, for its headship during the fourth empire, as Babylon was in the second. And Secondly, For its idolatry in itself, and in its cruelty, in bringing and keeping at under God's people. And Thirdly Because Babylon's curse followeth it for Babylon's sin. Of this more was said, chap. 14.

The third word is, Mother of harlots and abominations of the earth, which letteth out a superiority and prececdency in this Rome, in polluting the world actively with her pollutions, and that the superfluous way of the rest of the world is derived from her, she is as the mother and fountain that bringeth forth all superflictions. 2. A sort of precedence and priority of a mother church, as she calleth her self, she shall claim not only to be the first church, but to be over all, as the rule and example to them. And indeed in respect of the corrupt part of the church, as it is Antichristian, she is so. It holdeth forth eminently high defection, which must have its birth from Rome, and over which Rome shall especially preide. Which titles cannot agree to heathenish Rome, that never propagated error to others, but rather civility, and left still and autonomia of laws and religion to the nations they conquered. But they agree well to Rome now its splendid titles, as Peter's chair, the infallible church that cannot err, the church that cannot be obscured or ruined, catholick supreme judge of all, &c. and so hath given the rite to all the idolatries and superflitions that have come into the church from it: and like a kindly mother, hath alway taken the defence of these, and fostered them as her own blood through all the world.

The last two properties of this whore's description viz. the fourth and fifth, we put together, as holding out her practice: whereby her inclination and guilt appeareth in these, 1. An enticing of others to that of fornication spiritually, by that cup which she may entice them, with her abominations, that she holdeth forth to them, with these, verse 4. he alludeth to what is written of the filthy swine, to which he compares this harlot. 1. An humour and inclination to perdition, verse 6. which is three ways set out. 1 In respect of the parties persecuted, and wrongs falsely imputed to them. 2. Martyrs such are not only saints unjustly wronged, but persecuted on the account of Christ's truth, or for opposing her way, and witnessing against it. 3. This perdition is set forth by her contented manner of going about that work, she thirsted for their blood, and drank it, as with delight and satisfaction. 3. In the degree it came to so much, that she was drunk with blood, having thus drunk so much, that she was loathsome under it, lamenates of it and overflowing with the guilt of it, as drunkards are with drink beyond measure. How well this agreeth to Rome, look chap. 13. that by Blasphemy, is holden forth idolatry, and by whoredom, defection to idolatry, appeareth also, 1. It is one seat of blasphemy which is common to this seventh head with all the rest of the heads, and theirs was idolatry. 2. By the common phrase of scripture that when Israel is charged with whoredom or breaking wedlock, Ezek. 16. and blaspheming God, chap. 20. 27. It is expounded in the verse following to be their idolatry and whoring after idol worship on every high hill. See Ezek. 7, 23. and 30.

LECTURE III.

Verse 6. And when I saw her, I wondered with great admiration.

7. And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.
THE third part of the chapter, viz. the interpretation of the former vision, followeth; and before we come to it there is the occasion of it set down and the undertaking of the angel, verse 6, 7.

The occasion is the effect which that vision had on John. He wondered with great admiration. This wondering is not as the world wondereth, verse 8, which of such a one as John was, cannot be laid out he wondered to see that beast and the woman so linked together, and desidered in himself to know the meaning of it, as the angels words imply, verse 7, a wondering what it might mean such a type of a beast he saw formerly, chap. 13, yet the exposition of some parts of the description is left till now, that it might hence appear, that the knowledge of this mystery should not altogether, but piece by piece be manifested, and, and that the revealing of Antichrist is especially referred to the last days of his begun ruin, and therefore it is no marvel that many of the fathers speak obscurely and wildly concerning him.

The angel, verse 7, propoundeth to clear four things. 1. The woman. 2. The beast that carrieth her. 3. The seven heads. 4. The ten horns which agree to her, as now unto the last head, and he beginneth at the beast, because we know by this, who that whore is, by knowing who supporteth her. The woman being spoken of last we come to the first thing followed, verse 8, viz. the description of the beast in general, under the notion of his last head: for John, in a prophetical vision, getteth a sight of this backsliding church and the empire or dominion that supported her, as she is a whore: for that is in the words, verse 8. The beast that thou sawest, now the beast he saith was that which supported the whore, called ver. 11. the eight head, pointing to the last state of this empire. So this answereth a seeming contradiction, how this beast can be laid not to be, and yet to be, verse 8. for it is not to be understood simply that it is not: for in the end of the verse, it is laid, it yet is, which maketh the wonder the more: and verse 10. there was one king, head to that beast, even in that time but the opposition is to be understood in some respect, that is, it was formerly a large empire, but is not the empire under that government and form which is here intended: in that respect, it is but to come which is verified in the state of this beast which John lay, and the angel describeth.

More particularly this beast is described in a threefold respect, 1. Asto the time past, it was, that is, this is an empire which is now to begin simply, but hath had long dominion in the world, though differing from this under the last conformation: For, 1. It was under kings, consuls, emperors, and other lawful civil governors; this ascended from the pit. 2. It was from a civil government, governing by power and force of arms; now its ecclesiastic, bearing rule by religion and pretext of Christ's horns. 3. It was openly heathenish and idolatrous, avowedly persecuting Christians; now it is not so, a pretended Christian, but really idolatrous, and an enemy to all true Christians.

2. It is described in respect of the present time, it is not, that is, in respect of this last state which was coming, and is opposed to all the former, in that respect it is not come, as it was to be Antichrist, and as the Roman city is not yet an whore; so this government, which is the last of that beast, is not now in the world, because it is under the seventh head and the sixth, was then, verse 10. for though the mystery of iniquity began to work very soon, yet this birth was not then brought forth. So it is in vain to seek this beast amongst the forms then existing, though that same empire was in other respects in being even then.

Here also it would be adverted, that this was, and not looketh to John's time and is to be made a truth

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then, as the word in the future but shall arise, clear-eth: but was and is not, in the end of the verse, looketh to the time after his rising, and becoming the object of earth's admiration, which is the curled privilege of the last head that then was to arise from the pit.

3. It is described in reference to the time, to come and or but, as often, shall arise though he be not yet come, yet he shall come, and because there was most concerning also to God's people: that future state is set out also in a further description in these four.

In his rise, He shall ascend out of the bottomless pit: where two things are intimated. 1. Concerning his nature and kind. 2. Concerning his order or manner of rising. By his original, from the bottomless pit, His arising from thence, chap. 11, 7. and his getting power from the devil, chap. 13, 5. all which imply, not only that he should be of a hel-lish disposition, but that his power or form of it, which was to succeed that which then was, should have a rule, especially from hell, that is, should be no civil government, of any sort, all which Rom. 13. are God's ordinances, nor merely a power abused by the devil, in oppression and persecution: for that had not been any peculiar mark to this beast, or this state of the beast, for all the former almost were fuch and so it would not reach the angels scope, it must then be understood of a government unwarranted by God, and a meddling in things not put in men's power, an office not acknowledged in the word, such as papacy is but in effect a power especially blotting by the devil and brought out, of hell to supply, the dragons place, when he should be di-throned in the heathen emperors. By which it appeareth, that this is a singular dominion in respect of its rise, as being specially obliged to the devil for that and singular in its usefulness to him which can be spoken of no ordinary government, though the pertons be sinful that are in it.

Secondly, This, and shall ascend, &c. Implyeth 1. A great height this beast should come to from small:

beginnings, as chap. 13. 2. 2. That gradatim, or piece and piece, he should come to it; nor all at once at an height, but one step of usurpation after another, till the height were come unto, but in a convert way, as papacy are to that there seemeth to be some interval, as it were between, the beast that was and is his evanishing in that shape which he then had, and the last beast's appearing; in which respect it is laid, chap. 13. peculiarly of this change, that one head was wounded and discerned to be lo; before it was recovered by this last. For the time, manner of his rise, see more chap. ix. and chap. 13. only here it appeareth, that the future state or the Roman empire, which should be in its nature and rule different from the former states thereof, is the state that is fet out by this beast, and all know that this is the papacy, or pontificatus.

2. This last state of the beast, which in this chapter is commonly called the beast, is set out in his ruin as he was under that form to succeed, what had gone before, so that there should be none after him: for he shall go into perdition, 1. Implying an evanishing of the beast under this head, and not only the changing of this state: for that had not been peculiar to it, but common with the former. All bygone states are comprehended in what was: and this future state, or consideration of the beast, takeith in all which was to come of him. 2. It implieth a peculiar destruction waiting from him different from the former. 3. A hull of in its ongoing, though there be a certainty of its fulfilling though not at once. If papacy be this head then, we cannot look for Antichrist to succeed it, seeing it hath succeeded to the state that then was. It may also mean an active perdition, in respect of the destroying others, in which respect, chap. 11. he is called Apollyon, and 2 Thes. ii. 3. The son of perdition; for this describeth him, both in his nature, and is like one who cometh from that fountain from which he hath his rise.

3. He is described by the welcome he should have in the world when he arrose, or the effect he should
I have on the world, they that dwell on the earth shall wonder, whole names are not written in the Lamb's book. This fetteth out the absoluteness of his reception, or the obedience that should be given him, in four. 1. In extent; the whole world almost all the Roman empire, except some elect ones by God kept from that impurity, as also chap. 13. it is as broad as ever it was in any form before. 2. There is the kind of subjection expressed by wondering, a superstitious subjection to him as to some Deity, and not merely as to a civil governour, as in the former head, for such subjection many elect children gave but this is an idolatrous adoration, such as papists give to their popes. 3. It fetteth out the degree of subjection, this of admiration is more than ordinary, and is to be wholly at the back and command of this beast: under this consideration, it is a superstitious devotedness to him. 4. There is the motive of all this, it is willingly: they admire him not by constraint of arms, but by a mistakethed devotion, they of themselves give up and enslave themselves to him, as is laid of the kings verse 13. they shall give their power to the beast, and verse 17. they agree to do it. They were now out of temporal subjection, the empire having become weak, and they upon that had got their kingdom, yet this admiration had such influence on them as to make them universally yield to this beast upon this account more willingly than armies had made them do to the former.

The exception put in a parenthesis. Whole names were not written in the book of life from the foundation of the world, not only holdeth forth that compliance to be an exceeding sinfull defection, even such as the elect should not, yea, to the end cannot continue in it; but, 1. It sheweth, there is a difference made by Jesus Christ of elect and reprobate, as if by name they were written in distinct books. 2. It sheweth it is external, and to without dependance on our free wills, it is before the world. 3. It sheweth, that our standing and being kept clean, is a fruit of election and not our election, a fruit of our foreseen faith, or works. It is they admire not, because they are written in the Lamb's book; and not they are written: because they admire not. 4. It sheweth a suitableness in the end and midst of; these elected to glory are brought to it holiness, Eph. 1. 4. and sanctification, 2 Theff. ii. verse 13 in being kept from such filthiness, as others fall in, and on the contrary they go to destruction, falling in sins which are the caues of their damnation, though not of their reproduction yet the degrees in respect of their ends are not without respect to these midsts, although not grounded on them.

And lastly, he is in this last consideration described by the ground of this admiration, which pointeth at the estate it agreeth unto. This is propofed by way of riddle. When they behold the beast that was, and is, not, and yet is. This is to be understood in respect to the time of the beast's actual existing under the last consideration, wherein he is admired, and seen by the inhabitants of the earth, and so not only was, and is not, as in the former part of the verse, when this state was to come, but now it is. So it differeth in the notion of timing it, from what it was formerly: and thus is to be understood, they see now an empire, which being before that time, was exceeding different from this. 1. In form, 2. In nature or kind, ut supra: the heads then were crowned, chap. xii. now the horns. It is not, that is, it is a dominion, but it is not the former which was, it is temporal, and is admired. 2. It lordeth and ruleth over ten crowned kings, the former did over legats, proconsuls, or governors of provinces. 3. It useth not arms directly, but excommunications, censes, &c. 4. It was openly heathenish and idolatrous, now it is secret under pretex of Christ's vicar, so that old form is away. For this beast may be two ways conceived, 1. In its general complex consideration. 2. More particularly in its heads and horns. In the general consideration, he compareth the whole beast in its ecclesiastick nature complexly with the whole beast considered as a temporal empire, considered also complexly, as under any of its first fix.
heads, so this beast who supposeth the whore upon
an ecclesiastick account, is opposed to its civil con-
sideration as a civil power that went before. In this
sense there are but two states of this beast, one that
was present, and to pass when this last succeeded,
another came. But when he considereth the beast again
more particularly in respect of its heads and horns,
and comprareth the governments among themselves,
ver. 10. 11. there are seven forms, whereas five were past, one present and one to come. Hence it
is, that he calleth this ecclesiastick state of this beast
the eighth, looking to its distinct nature from the
former, and also the seventh as is upon the matter,
the same power, continuing the dominion of Rome
in one series with the former forms, even as the two
beasts were distinguished chap. 13. upon that divers
accounts, though upon the matter one. So this first
was, and is not, is no contradiction; for the beast,
that is, the empire that then was, yet was not this
come as the supporter of the whore, but was
to come, in which respect he is looked upon as
different from all the other heads.

The third step is, and yet is, that is, though now it
differ much from what it was, yet is it really
the same dominion, upon the matter by other spiritual
weapons. 1. Ruling as amply as ever their prede-
cessors did. 2. Having as full and absolute power
as ever it had. See for this, two sayings of Belar.
lib. 3. de pontif. cap. 21. page 301. cited chap. 13.
3. It ruleth as tyrannically as any of the former, en-
croaching on others liberties, till it bring them un-
der, and when it hath done that, it exerciceth it cru-
cely, especially against the saints, as ver. 14. and
chap. 15. 4. It keepeth the former throne and seat,
thought under another form, it getheth the dragon's
seat and authority, chap. 13. and these people, na-
tions and languages, and kings that formerly had
the former beast for their temporal Lord, they have
papacy for their spiritual. 5. In respect of its blasphe-
rous idolatry and superstitions, though they
differ somewhat in kind, yet for number they are as
many, for guilt as great, for effects of wrath as dan-
gerous. So that who would compare the many
images, days, and temples before applied to the idols
of the heathens, which now are called and turned
into images days and temples of the saints, they
might lay the idolatry upon the matter; is the same,
though the names be changed, even as their church-
es are. See chap. 13. This upon the matter is the
new formed image of the beast spoken of there. In
all which respects, though it might be said that this
beast is not the former, yet materially it is in being
as the text faith.

Hence this argument may be formed, that govern-
ment or dominion in the world, which in respect,
viz. as civil, was before John's time governing all
yet as such, that is, as ecclesiastick and under a dif-
f erent consideration, was not come in his time but
only; was to succeed that which then was over
Rome, yet as differing from it, and its rite and nature
to be no ordinary civil power, but an unwarranta-
te ecclesiastick power, at which the world wonder-
ed, and unto which they willingly were to give a
more absolute, and divine subjection than to any of
the former powers, under that government Rome is
the antichristian whore, that government is Antichrist,
and the head and supreme governor thereof is Antichrist.
But the papacy is that government,
which was, not in John's time, yet succeeded to that
which then was, in amplitude of government, and
to which men willingly yield, and have yielded such
an obedience and subjection, which now is begun
to go into perdition. Therefore that church is the
whore, that government Antichristian, and that head
and governor is Antichrist. For he immediately
succeeded to that which was in John's time, and ac-
cording to Belar. de pontif. lib. 3. since the gospel
came to light, goeth into perdition, and all these
marks agree to him only. Therefore he is the state
pointed at by thefe. Or thus, That form of domi-
nion over the Roman empire, which is not in kind
one with what was in John's time, but immediately
succeeded to that and yet in respect of amp-
itude of government, and degree of subjection to
it, is the same with, or more ample than the former, though upon a different consideration and account, that dominion or empire under that form, is the beast seen by John. But papacy is such a government, and the empire of Rome under it, is such. Therefore it is the dominion described by him, as the Antichristian kingdom.

LECTURE IV.

Verse 9. And here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10. And there are seven kings, five are fallen, and one is and the other is not yet come: and when he cometh he must continue a short space.

11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

The angel proceedeth to a particular interpretation of the parts, viz. heads and horns wherein the beast was singular and remarkable. There is a sentence cast in, before he descended to it, Here is the mind that hath wisdom, which something like that chap. 13. verse 18, and it looketh both to what is past, putting readers to consider well of it, and to consider what is coming, pointing out something that a man of wisdom, will not let pass but take hold of these marks for discerning of the whore. The words imply, 1. A materialness in the matter written, as conducing for the understanding of this mystery. 2. A difficulty to get a mind composed to take it up, there will be need of spiritual and true wisdom. 3. That such wisdom will find what is in it, and get so much griping as to fix them in this, who is this whore and beast: and therefore this chapter is the more fully fulfilled in. 4. It implieth, that it is a rare thing to apply these marks wisely, and that the generality of readers will not do it. And by this we may see, that though promises be fulfilled and prophecies also, and the expressions be very obvious and palpable to any that have discerning, yet are not to those who have their minds blinded with prejudice and spiritual blindness, such prophecies as are most clearly fulfilled to Christ, to the Jews are dark, and others of Daniel and Ezekiel, which undoubtedly are fulfilled are also obscure. It is no marvel then to many papists, wondering after this beast cannot wisely discern his marks, it will take wisdom to do that which every one hath not: and therefore that argument of Belarmino against the fulfilling of this prophecy, because it is obscure to many, is of no force. He beginneth at the heads, and giveth two interpretations, or two applications of that type; or he declareth two things to be meant by it. The seven heads are seven mountains, upon which the woman, or chief city, sitteth. 2. They are seven kings. We premit this, that all the marks after described, agree to one beast, but of all which put together, the clearing of what is signified, is to be gathered: Therefore that empire, or city, must have seven hills which have seven kings: and to whom the one is applied, the other is applied also: otherwise they do not serve the scope, which is by the parts of one beast to discover the empire meant by it in whole.

The first exposition of heads, is by the fixed property and natural situation of this city or woman, viz. Mountains. The second is, by what is lucubrative, one to and after one another. The former of seven mountains are contemporary, this is lucubrative and in divers forms.

The heads are called mountains, because in this they signify it, and we are to understand mountains, kings, and to be fer out by heads and horns, in a metonymical speech, the figure getting the name of what is signified by it, not that really they are so. By these, then mountains are properly to be understood: and the number seven is definite also, as appeareth by the volume.
on the seven mountains, and this empire to be the beast that upholdeth and supplieth there, and governeth them, ut lupra. From which it is clear that Rome is designed to be that city. For 1. Rome is famous for its situation on seven hills, that is a peculiar parable of it both among Greeks and Latins. The seven hilled city, or the city on the seven hills, and Rome were still taken as one: for at first by Re- mulus it comprehended four, he was the first founder of it, after by the sixth king Severian Tulius, three more added. And if Rome be the seat, the Roman church is the whore, and the pope Antichrist, who keepeth his court there in a special manner, though he commandeth all the world at his pleasure, yet his chair is nailed so that seven hilled city, and cannot be removed.

That which is objected, may be answered from what is said. Say some, This city meaneth no particular city, but the company of the wicked in general, which is clearly to the angel's scope, which is to discover one state and city, and to the text, which distinguitisheth this city from people and nations, over which it commandeth and from kings that gave their power to the beast, yet are they no small part of the wicked in the world. Believe it is such a city as is situated on seven hills, peculiarly distiguished from others, which cannot be the wicked.

2. Say some, seven are to be taken indefinitely which is also answered from the scope, that pointeth out seven hills, on which the woman fitteth, besides others, to satisfy John in this, as in other interpretations.

Say some as Belar, though Rome then sat on seven mountains, yet it is not so now, but standeth in campo martio. Anfw. It is granted by Belarmin, that Rome was then the city signifieth to John, for it then bare rule it must then be understood that it also now, or this one type must signify one city, or place, to John in this time, and another to us which is absurd. 2. It is enough it was built by in John's time; for it is the same city, empire and series of dominion still. And though as he faith, it
flandreth most, in campo martio, yet it is the same, which before that in John's time, had these seven hills in it, or else the pope sitteth in some other Rome than Peter sat on in John's time. Though some of these hills be without the walls now, yet they are still linked to the rest by special privileges, all of them being seats of the pope's palaces abacacies, &c. Yet on an other occasion Bellar. Notissimum est eam supra septem colles adicitum, that is, It is a thing most known, that Rome is bullded upon seven hills, as is said.

The angel having in the first exploit of this heape, discovered Rome in its local situation, by fixed hills, he goeth in on in a second application, to do it by its fleeting and succesive governments verle 10. and 11. In it, 1. He sheweth what further these heads hold forth, viz. seven kings, it may be read, they are and signify seven kings, as before seven hills. And although one may think it hard, that one type should forth a hill and a king, yet the angels particular explication leaveth no room for that debate. Then 2. He discovereth or characterizeth these kings, in respect of time or being, that to John and others might the more easily discern what he proposeth. Five are fallen, faith he one is, the other not yet come. 3. Because the shot of all is, to discover the beast under the last head, therefore in several characters here, the feallent is described in the end of the 10. 11. verses.

For understanding this we shall, 1. Clear the words, 2. Then apply them, 3. Remove some doubts or objections.

1. By kings, is not stricly to be understood governors under that name only; but in scripture, all governors ordinarily pass under that name; to Moles is called, Deut. xxxiii. 5. And when Israel wanted all government, Judg. xvii, ult. it is said, In these days they had no king in Israel, Signifying no governor or order, every one did what he listed. And here in John's time, that governor of the empire bare not this name of king, though he be called the first. 2. Neither by kings are understood governors personally, or individual men, but a series or succession under one form of government in a line, as Dan. vii. 17. the four monarchies, which were not any of them, save it be the third, in an individual person, yet they are called four kings: and it must mean so here; for, kings here, as as verse 12. where they are called ten kings; and shall it be thought, that by these are meanten ten men, who are alike, and do all that is spoken of them in their own time? Experience will say the contrary, that since the Roman empire decayed, and kings arose out of the ruins thereof, many ages are past; yet, what they have to fulfill on the whole, is not yet come. And, 3. These kings, as is clear, are successive one to another, and that immediately; the fifth succeeded the fourth; the sixth, the fifth, &c. And there are not two at once. 4. And that line or succession of the seventh together, is to go from the riling of this empire to its ruin, while this beast is an empire, it is under some one of these heads, except we imagine a beast without an head: and consequently this succession taketh in so long a series, that five individual persons could not fill up the time before John, nor can none make it up after him; for, many days have continued since, yet the beast is not gone fully to perdition, though it then was in his time. It must then be either under the head it had then, which is false, or, it must be under the seventh, which succeeded; and however it be, it cannot be one person, who so long could continue head to that beast. 5. They must be kings or governments that are heads to one and the same body, and set at Rome: For, the heads are kings to that same city to which the hills belong, seeing they describe one beast or empire; and they must be over many nations, verse 15. yea the same nations; for, there is one body of this beast under all the heads, and all the heads are governors to one beast or body, and to are Roman governors, and that of a great extent. Otherways one head, were but half an head, or head to half the beast; and the setting out of both by one type confirmeth this, that they are kings and hills of one city. 6. These governors, or sorts of govern-
ments, are precisely seven, having one empire for their dominion, and continuing from its rise to its close; so the first government beginneth equally with the first head, and it endeth together with the seventh, and there are neither more nor fewer, and if just five be past and no more, then the seven in whole must be so, and not more nor fewer, and the one to come must be properly one also. And to say there might be another government distinct from the seventh, it would also lay, it behoved to be an other beast or dominion: For, faith the angel, This hath but seven, the last whereby goeth to perdition, and hath no successor.

1. From what is said, it is clear, 1. That the naming of an eight, verse 11, is not to be understood as of a distinct head: For, 1. Then the beast would have eight kings, and so would not be well represented by seven heads, or exponed by seven kings, if there were more. 2. Then this beast, viz. the eight, would not be one of the seven, which it is expressly said to be, verse 11, and if one of the seven, it must be one of the seven formerly mentioned, and that none of the first five: Therefore it must be the seventh itself, which was to come. 3. The same called the eight, verse 11, is all one with that, verse 8. But that holdeth out the Roman empire under its seven heads, or at least under one of them, and it is the same beast that was, and is not, which John saw, and which the angel discovereth: And if he were not under any of these heads, this would contribute little to that end. Nor would it be a discovery of the same beast. 4. The head which was to come is all one with that state of the beast, verse 8, that was to rise; for, there is but one state to come, and but one head to come. Now, were there eight heads, there would be two to come in John’s time, neither could one state have comprehended the whole future form of that beast, as verse 8. If it had been to be divers, and various and under different heads. 5. If the seventh head be last, then there is not an eight; but it is said of the seventh, it must continue but a short space, as agreeing with what is said, verse 8, of the beast, that it must go into perdition under that form which was to come: Therefore it is not said the seventh, but the other, and that in the singular number, is not yet come, to shew there is but one to come. How this is called the eight, we shall clear afterward.

A second thing from what is said, is also clear, viz. that we cannot put any government between the sixth head, which was in John’s time, and the seventh or last, whatever it shall be found to be. And therefore we can not, as some interpreters do, put in either the king of Goths in Italy, who for a time commanded Rome, nor Christian Emperors. For, 1. There are but seven in all, and none of these is last, for there is one since. 2. All these seven heads, head and rule the Roman empire, which is broader than that kingdom of Goths, which wanted a great part of Italy, and were never emperors. 3. The pacacy was breeding then, after the wound which was given to heathenish emperors by Constantine, and never was healed, till by that, as was cleared, chap. xiii. But there cannot be two heads together; Therefore, all heads have names of blasphemy, which cannot be said of Christian emperors as such. Then Fourthly, Beside if Christian emperors were an head, when ceased they to be a head? seeing they kept some name long after they went from Rome, and were weakened in their power piece and piece.

The second thing whereby these kings are set out is clear, that is, they are such seven forms of government, as five thereof must proceed John’s time; that is meant by this, five are away, or fallen, one is, viz. the sixth, that is, one different from any of the of former; that other is not yet come. He faith the other and not the seventh, 1. To shew there was but one to come. 2. To shew that it was to be as different from the rest, or more than any that had gone before, and according to his manner he pointed out this last especially, because it is the scope of all to clear what concerneth him. It is said of him in this verse, He must continue a short space when he cometh: Which, I take to imply two things, 1. The certainty of this others coming; or of his conti-
nuing a time when he shall come. Thus, when he cometh, he shall continue; &c. holdeth for the necessity of his continuance for a time, till he have his time of it, as well as any of the former, and that people would not think he shall evanish, instantly when he appeareth. 2. It implieth, that that continuance shall not be long, but a short space: So difficulties used to be expressed, because of the fainting of God's people, that they may be encouraged to bear them. Hence we lay, it is not short simply, as if it were a little time, a year or two, &c. but short comparatively to eternity, he will have but a little time. And the reasons why we expound it thus comparatively, are these. 1. It is usual to the scriptures to set out long times by short, when it speaketh of the godly their affliction; it is a moment, Isa. liv. 1 Cor. iv., an hour of temptation. chap. iii. chap. xvii. ver. 7. and 10. That the consideration of the transfonnerin of these affections may be comfortable to God's people under them. 2. When the scripture speaketh of Antichrist's tyranny, and the churches' affliction under him in any definite expreffion, as chap. xvi. 12, 13. it speaketh of it as short; and therefore when it speaketh in indefinite terms, it is suitable; it shou'd be to all; yet, as the former inferreth not a short time in itself, neither can the latter. Hence it is ordinarily said in the present time, he goeth to perdition, yet it was not begun, to shew it happeneth. 3. The time equivalent to this; if not longer than this, of Antichrist, is expressed in this same chapter by an hour: For; these ten kings arise with the beast, when the empire decreareth; and they give their power to him, when they get crowned, as followeth: yea, they outlive him, yet it is said, ver. 12. They get power one hour with the beast: which denoteth not only a contemporaneous of powers, but the short time that they both shall have, and yet not simply to, but figuratively, expressed, for the comfort of God's people, who will suffer much from both; and this hour is the same short space mentioned before and yet it is a long time in itself, fo is it a short time; chap. xii. after the devil's down-calling which is long in itself.

And, on the contrary, mercy uleth to be set out in long terms.

For application then, as the first exposition of seven hills proveth it Rome, this of seven kings confirmeth it, for it is notour, that Rome, as such an idolatrous empire, hath been under seven governments; five were past before this time of John's writing, viz. 1 Kings. 2. Contuls. 3. Decemviri. 4. Tribuni militut. 5. Dictators. The sixth Emperors or Caesars, were then when the angel interpreted this; the other, viz. papacy, was not then come, but hath since fitten on that seven hilled city; ruling amply, ut supra, in his dominion, as the palpable succesor of him who then was.

For more full satisfaction in this application, these things are to be made out, 1. That Rome hath been under seven sorts of governments, whereof five proceeded John, the sixth was in his time, and the seventh not then come. 2. That the papacy is this seventh who was then to come.

The first must be made out from the Roman history, where it is clear. 1. That when Rome was built, it was governed by kings. Romulus was the first, from whom were all in seven, until Tarquinus Superbus, who was last, according to Livius, in his time, for his son Sextus Tarquinii his violating of Lucretia, the Romans did cast off that government, and erected two consuls, and a senate to govern, who were to be changed yearly by election. This is the second form, and continued long, till the Romans became defirous to have all the best laws that could be found out, gathered into one body and settled for the rule of their government: for which cause, they choosed ten men to collect these and put them together, these were called Decem-virata, or that government Decem-vir. This is marked by Livius, decemviratae, lib. 3. to be for the third time that Rome had changed its government. But these ten men degenerating to tyranny, seeking to continue themselves in perpetual power, and one of them Appius Claudius, going about to defile one Virginia, a maid eloped to a soldier. By this means they drew both the poe...
ple and senate against them, and were put out when they had continued but two years. The government again returned to the consuls, till by the miscarriages of some in that place they also became odious to the people, who thereupon contended with the senate to have equal power in the government, for, before no Plebeians had been consul. This made the senate choose Tribunes, who were called Tribuni milium. They had consular power, but were five, six, eight, or ten in number, as the people pleased who chose them; and it was lawful to choose them indifferently, decad. pri. lib. 4. pag. 99. This was the fourth government; after them there were divers contests about the government, which again returned to the consuls, whereupon, as sometimes before in difficult cases, they chose dictators, who for a time limited unto them, had supreme power, and ruled all with much reverence: and in a strait, that was ordinarily fled unto, yea, sometimes there would be dictators for a year, and no other government for that time, as Papirius Cursor, Quintus Fabius, dictator, &c. This is accounted the five governments, which Julius Caesar often before his becoming emperor possessed, to keep the authority in himself, till afterward he was styled dictator in perpetuum. These five were all fallen before John's time, and then Rome was governed by none of them; for Caesar had gotten the supreme authority after his defeating Pompey at Pharsalia, under the title of Imperator and Pontifex Maximus, by which, the consuls power was confined within the city, and the emperor tent unto the provinces whom he pleased. The form succeeded by birth, adoption, or election, afterward one after another, for a long time and in John's time was existing in Domitian the emperor, who succeeded his father Vespasian, an his brother Titus, in the empire: This then is the sixth which then was.

This which is more sparsely gathered out of Livius, is more copiously set down by that famous historiographer Cornelius Tacitus, in the first word of his history. He fement to point out Augustus as the first emperor, because after him there was no ef
by Bellar. lib. 1. de pontif. cap. 2., though 'elsewhere he would question it, for there he being to reckon the changes of the Roman government, he reckoneth, 1. Kings, 2. Confils, 4. Decemviri: For, when he speaketh of Tribuni plebis, they were but super-added to the former governors, and were not supreme; therefore without respect to them, Livius recketh the Decemviri to be the third. 4. He nameth dictators: 5. Tribuni militum cum consulari potestate, after which he addeth the emperors or monarchy.

And certainly if there had been any more changes, he would not have omitted them, it being his scope to shew the changeablest of all governments, till they resolve in monarchy.

I know also, that the same author Bellarmin, understanding by seven heads, indefinitely all the emperors, past and to come, in John's time: but that will not consist with the angel's dividing of them in five, to have been before, one present, and but one to come: for, according to that reckoning, many more were to come, than had preceded that time.

The second assertion to be made out, is, That the papacy is the seventh government of Rome, succeeding to that which was in John's time, as is the last: which is holden forth under that type of the seventh head, which was then to come, and this being a main point, we must insist a little to confirm it. And, 1. It is clear, that the sixth government which was then in John's time, is now also fallen and away; 2. It is clear, then also, that the seventh must be come; what, cleareth the one, confirmeth the other; for, if the seventh be come, the sixth is fallen; because two cannot be together, and if the sixth be gone, the seventh must be come, for there is no intermission, or interval of such length between their succession.

That the sixth is gone then, and the seventh come, these things will clear. 1. It is clear from the truth of history, and matter of fact, that the government which then ruled: Rome, that empire, was the emperors of Cæsars; but from many ages the emperors have had no command over the territories of that empire; there being other princes since arisen, as France, Spain, &c. who command as broadly as he, therefore he cannot now be accounted a head. 2. It is clear, that that city hath been a seat of a long time to another government, which hath governed it, and though under another pretext, and on another account; hath ruled since, as broad almost as the former. Neither in any reasonable way can that which is now called the empire, being very inconsiderable in respect of what it then was, be accounted the same, or the new emperor, the successor of these emperors, being their rise is so different, as was shown chap. xiii. And if it be alleged to continue in the emperors, then it must either be in the emperors of the east, who in a more direct line succeeded them who then were, who now are fallen; or, in the emperors of the west, but neither of these can be said, for. 1. The east is gone, neither fat he at Rome. Nor, 2. The west, for he doth not sit at Rome, nor did since papacy came to its height, yea, for many years before that: and if the emperor in the east was a head, he must continue to till his decay; and if the emperor in the west be a head, he must have been so from his rise: and to these empires or rather parts of one empire being contemporary, there was behoved to have been two heads at once, but the empire was broken, it was no more one. And it is to be observed, that the first division of the empire in several kingdoms, or parts, not subordinate one to another, or combined one with another, fell out by Constantius leaving it divided in three to his three sons; for though there were at one time fundry emperors ruling at once before that, yet the empire was not divided; except for particular insurrection, as the confusions used to do: and every one of them was Augustus, and it was still one empire; and therefore it seemeth, from that time, emperors cannot be accounted as to continue as heads; which on chap. xiii. is further cleared.

2. It is clear by this chapter, if that which is prophesied to succeed the time of the sixth head, and to belong to the last government, be fulfilled, then
then the sixth is gone, and the seventh is come; but that is fulfilled.

1. Many kings that had then gotten no kingdom, have now obtained it long since.

2. These kings having withdrawn from the emperor's government, have since willingly given their power to another, viz. the Pope, and fought for him against the Lamb: which things, as they are clearly fulfilled, so are they expressly held forth as contemporary with the last-flate of this empire which was then to come, verse 12. and 13. For he is the head that hath the horns, and he is the seventh head that hath crowned horns or kings; now these who bear the name of emperors, have long since lost these horns; therefore they are not a head, but he must be this head, whom these horns acknowledge; and seeing they acknowledge another now, which they did not in John's time, therefore this must be fulfilled.

And therefore we conclude, that the sixth government, which then was, is past, and that the seventh hath succeeded: except we say, the beast for many years, hath had no head, and it is before cleared also, that neither Christian emperor, nor Gothish king, can properly be called the seventh head of this beast; yes, or a head at all.

A third thing clear, is, That the Pope or papacy may well be called a head or government of this empire; for, 1. That it is a government cannot be denied, and of a different kind from any of the former. 2. It hath its seat at Rome, and is a king of that seven hilled city, as is also clear. 3. That it extendeth its dominion not only over Rome, or that part, called now the empire, but over at least all that was the western empire, and further, for many years; and if the same body that is commanded or governed by the beast, the government that commanded it, being thus circumstantiated must be the head; or we must lay, that the empire hath not been under a head for a long time, which cannot be.

4. Therefore we may further argue, if papacy be a government of that empire, it must be the seventh and last; which we take to be one, as is said: For, 1. That was not in John's time, it is not that which then was; but that being the sixth, and this having succeeded to it in its seat and dominion, must therefore be the seventh, that was not then come. 2. If all the characters agreeing to the seventh head be verified in it, then it must be the seventh; but the first is true. Ergo, &c. These characters agree to the seventh: 1. To have ten kings out of the ruin of the Roman empire contemporary with it, that government contemporary with them is the seventh; papacy is so. 2. That these kings give their power to it willingly. 3. That they persecute at its direction. 4. That some of them hate her again; All which are verified in the papacy.

There are two objections against this, the last whereof will lead us to open the 11. verse. Objection. 1. The seventh head is but to continue a short space; but that agreeeth not to the Pope. Answ. It is not a short space simply, as is before cleared; but comparatively short with a sure distinction, for which cause it is laid also of the eighth, verse 17. that be goeth, even from his beginning to perdition. The second objection, is seemingly stronger. If the Pope be the seventh, then who is the eighth? It seemeth that would agree better to him, and therefore there must be some more governments understood, seeing there is an eighth particularly mentioned. Answ. 1. The papacy is both the seventh and the eighth, but in different respects, and on divers considerations; for, That there are but seven, and that this eighth is to the eighth, as he must be of the seventh, therefore the very seventh, six being before his rise; fallen, is cleared before: And therefore papacy if it be the seventh that succeeded the sixth which then was, it must also be the eighth; but I say differently considered. 1. Papacy considered as a princeedom, and the Pope as a prince, he is the seventh head, in that sense agrees with the other that went before. But, 2. Papacy considered as an ecclesiastic power, and so much different in nature and kind from the former, and as having a twofold relation, as a prince and as
a pastor, or prince of pastors, so he is the eighth, as being so various from the former, that one of those relations letteth out but one half of him, yet is he even under this consideration indeed one of the former seven, though by himself or others he shall be thought to be different from them, as to be accounted both the seventh and eighth; for which reasons, he is, chap. xiii. left out by two beasts, one holding forth his temporal power, the other his eclesiastic. Again, consider this beast which John law complexly, as with his body whereby he carrieth the whore, he doth to differ from any head, even from the seventh, and may be called also an eighth, as a seventh. Thus being considered, he is a toton, and the head apart. But again considered as he governeth that body, he is of the seventh, kai ek ton epta eti, he is one of that reckoning, by a Senechloche, the beast, for that head of the beast, and so he is a seventh and eighth, as he is not, and yet is, in divers respects: And therefore is it observed, that though he called it therion, which is in the neuter gender in the Greek, yet the relative even he, autos, is of the masculine, that looketh to Baphileus, or king, represented by that beast, that is, the king understood by this beast in its last head, he is both the eighth and seventh, that is, of a twofold respect, and to differeth from any that went before him, which is added as a distinguishing mark to difference this last head or state of that empire from any preceding. It is to come, and when it cometh it will look like a seventh, and an eighth also, yet really is the seventh, under which form the beast shall go to destruction, and not overtake that form. Therefore, chap. xix. the beast, that is the body, and the false prophet, that is the head, go into destruction together. Hence this argument may be formed, if the seventh here be that government over Rome, succeeding to that which governed in John’s time, viz. the Roman emperors, then the Pope is the seventh head, for he succeeded; but the former is true, Ergo. Or if the Pope be the seventh government succeeding to that which was then over Rome in John’s time, then is Rome under him, the

Whor, and he is the Antichrist; but the former is truth, ut supra, Ergo.

That which Belar. alseteth, lib. 3. de poetif. cap. 15. pag. 294. that Antichrist shall be ultimus rex Romani imperii, non tamen sub nomine Romani imperatoris, and that he is supremum et ultimum caput imperantium, &c. as he alseteth immediately before alluding to this, that by this last head is understood Antichrist, doth confirm this. And it may then from this be gathered that the pope is antichrist thus, If the pope be the last governor of the Roman empire, yet not under the title of Roman emperor, then he is antichrist, that is granted. But that he is the last king of the Roman empire, &c. appears thus, If the pope, or popacy to be the seventh government which succeeded to that over the Roman empire which was in John’s time, yet under another name, then it is the last; for the seventh is last ut supra; and under it the beast goeth into perdition. But the pope is the seventh, which succeeded unto the sixth that then was and he hath kept the government of a long time since, under another title than the Roman emperor, ergo he is Antichrist.

What is alleged by some, that seven ages of the world are to be understood here, or the seven opposing monarchies where God’s people suffered, as Asia, Babylon, Egypt, Grecia, &c. That may be confuted by this argument. Such kings are to be understood by these seven heads as are governments or governors of one city, yea, of that seven hilled city, and commanded one empire, and do head one and the same beast; but none of these forenamed are such. Therefore are not understood here.

LECTURE V.

Verse 12. And the ten horns which thou sawest are ten kings which have received no kingdom as yet, but receive power as kings one hour with the beast.
13. These have one mind, and shall give their power 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.

The angel having interpreted the seven heads, he goeth on to expound what is meant by horns they are faith he ten kings: Described beside their number ten, in these four. 1. That they were not profane kingdoms, as the beast was an empire, but were to come. 2. That they were to be in the beast's time, that is, in the last state of the beast. 3. That in their practice they would war with the Lamb. 4. In the event he would overcome them. And some reasons are given of his victory that it was certain, verse 14.

In general remember, 1. That these horns are of, and belong to the last state of the beast, viz. under the seventh head which supporteth the whore, the former sixth had ten horns, chap. xii. that is exercised its strength and malice, by so many provinces, or prelats, or proconsuls. But there is a difference here, this seventh head called the eighth king, hath the provinces most, and as many, but now they are crowned, as chap. 13. he maketh use of kings to do his buffets to persecute the godly and to fight for him, as the former made use of their legates and officers who had no crown, chap. 12. to both have governors, in which their help and strength consisteth; but the last hath formal kings to be his instruments. This then is the character, the last state or head of the beast, shall have as large power as any of the former, but his vassals shall be formally kings, over whom he shall command as sovereignly, and of whom the shall make use as absolutely, as the former did their servants. The term of horns being borrowed from beasts, as the whole empire is compared to one beast, who by their horns puth and hurt in their fightings.

2. Advert. That there is no affinity betwixt the ten horns mentioned here, and the ten horns mentioned Dan vii. 24. as there is no affinity betwixt these two beasts. For 1. That in Daniel is an empire which is to vanish at, or before Christ's first coming in the flesh. Compare Daniel vii. 26. with chap. ii.

44. 45. These here get not their power till long after, 2. These in Daniel, are successive kings of the same kingdom, one coming after another, verse 24. Here they are contemporaneous, verse 12. 13. These horns in Daniel are supreme kings of that kingdom which is there let out by the beast exercising that same power, the beast describing the kingdom complexly, and the horns the king separately, verse 24. But here the beast is different from the horns now, when they are crowned, as it was before they get their crowns. Hence they give their power to the beast, the beast is another king, in some respect superior to them, which is not so in Daniel, the beast there comprehended all these kings. 4. There is there one little horn, which is last peculiarly spoken of, whereof there is no mention here, to that either there are eleven horns, or there is a difference among the ten, which is not here. 5. Add, That if that little horn were Antichrist, then the beast here were not Antichrist, seeing the beast and the horns differ, for all the horns give power to the beast, the seventh head, and it that little horn be Antichrist, he must do so also. 6. Here the beast Antichrist, is not posterior to the horns, nor any of the horns to it, or to one another. For they are horns of the beast, and at the same time: there that little horn cometh last, which sheweth, they are not to represent one thing. Neither can it be said, that that little horn there, and the beast here are one: For 1. That little horn hath not ten horns: For he destroyeth three kings and even are past: either then he must have but seven kings under him, which are not destroyed, or only three, for a difference there must be between the three destroyed, and the other. And therefore they are not ten together: In a word, these ten horns let forth the kingdom of Syria, or the Seleucids, of which stock came Antiochus, Epiphanes, by
by whom the Jews suffered much, which was past before Christ’s birth. Thus the papists by mixing these, do but endeavour to darken this scripture, and obscure the true Antichrist. But it is clear, they are not to be confounded. For these horns here, do well agree with the beast, and for a time unanimously all give their power to him, but Dan. vii. 24. that little horn destroys three before he come to his power. Befiled if that of the little horn were applied to Antichrist, then it would infer, that he destroyed the horns, whereas here the horns destroy him. Again by that little horn, chap. vii. 23. is understood that little horn, chap. viii. 9. And therefore by the beast with the ten horns, of which that little one grieveth chap. vii. 24. must be understood the same beast with the four horns, chap. viii. seeing from it that little horn descendeth, as by comparing it with verse 23. is clear.

More particularly by these kings, Observe, 1. That they are not personally or individually to be understood, as if it were so many kings, thus characterized, take in all the ages since kingdoms arose out of the empire, which in John’s time was subject to it, at least when in a considerable number they assumed dominion, and sovereignty to themselves. For the empire in John’s time while these kingdoms were not, is clearly distinguished from that time and head or supreme governor, when these kingdoms were to come, as having another face of an empire on it. Therefore seeing these kingdoms have had their rise long since out of that empire, and somethings concerning them being yet to be fulfilled, it must take in more ages than one; for all that time is but counted one state of that dominion, belonging to that one last head, and opposed these horns to the former.

2. Observe, That they are kingdoms of some bounds of the empire, horns now that are kings, which before were horns without crowns under the sixth head in John’s time, and after yielded willingly to the seventh.

3. Observe, that it is of a succession directly in that same line, so that it must be that same king’s flock, and that same people of a kingdom, who must hate the whore that first took to themselves sovereignty, and gave their power to the beast, it is enough they occupy the same places and bounds, though not in that line, as all emperors are before, however they succeed, they come in under one king, and are typified by one head, if they come to the seat of Rome.

Thus then by horns, that this last beast hath, understand so many kings, wherewith as so many horns, he shall push as they did in Dan. viii. So here ver. 14. they make war which is the beast’s own war, protected by them, chap. xiii.

The first thing in the horns or kings, is their number, ten; for understanding whereof, it is not necessary, that peremptorily that number be stuck to, as if so many and no more behoved to be for they are not to circumstantiated, as the seven governments, it may be so many special horns who shall rule, and be especially serviceable to the beast, and be instrumental in his ruin, though there may be more less observable, as Dan. viii. 8. the goat had four notable horns, because they were chief, though there was some little petty governments before these four of Selucius in Asia, Porus in Egypt, Cassander, or Antipater in Macedonia, or Greece, Antigonus in Asia the less, which is called Antipater, corruptly Natelia. Besides these, there was one of Thrace, whole king was Lytmachus, to pass eight more that minted at the kingdom he continued forty years. 2. They may signify this much, that this seventh head should have as many horns as the sixth, and that though kings should start out from the emperor’s dominion, yet the last government should not the less be strong by them. 3. It may be ten, to shew, that in all tollings of kingdoms, these divided kingdoms, once separated from the empire, should continue, and be almost about that number of ten as at the first they were. They are thus reckoned out by Mede, in Apoc. 8. under the second trumpet, viz. 1. Of Brittons. 2. Of Saxons, both in Britain. 3. Of Francs, in Gallia Belgica. 4. Of Burgundians, in Gallia Cel-
tica. 5. Of Vicegoths, in Gallia Aquitania, and part of Spain. 6. Suevorum and Alanorum, where Portugal is now. 7. Vindals in Africk. 8. Alans in Germany. 9. Oltrogoth in Hungaria. 10. Of Greeks in the ealt. This was Anno 455. or 460. since which time the empire hath continued divided. And though some nations have changed their states, yet the number hath never been less; and by this it appeareth, that neither Grecia nor Germany from this forth, being but parts, as other provinces, and having no interest in Rome, are to be accounted heads, but horns with the others.

The second chapter or fifth, if we count not the number one, of these ten kings, is from their present condition in John's time. They had received no power or kingdom as yet; for then they were under the emperor's civil government, and were not called kingdoms, but provinces; they had not gotten their crowns: whereby it appeareth, they are to rule of that empire, implying, 1. That this empire was to be weakened, and that many were to withdraw their temporal subjection from it. 2. It implyeth that that belonged to the last government of that empire, these horns then are to be kingdoms, which were provinces, which are inconsistent with that head that then was. 3. They are described by their attained government, let out, 1. In its shortness, an hour, that is, during the short time of the seventh head they must continue; for they are contemporary with him. This sheweth, that though there be changes in governments, none is long. 2. This power is contemporary with the beast, it is one hour with the beast, that is, the beast that was, and is not, which is the last head. The meaning is, they shall be in the time of the seventh head his coming to an height, as he growth up to be an head, and to heal the former wound chap. 13. So shall they grow up to be horns to him, and so continue during his absolute dominion. In a word, they are such kings, as were not under the sixth head, to that when we see such horns, we may know what head they grow from. They were horns before to the former head, but they are crowned horns to this. 4. They are described by the manner of their becoming horns to the beast, verse 10. in two, that is, they shall willingly give their power and strength to this beast, which is the eighth, verse 11. They were before keepe under by force unto the sixth head: now this is the difference they shall give it even though they have temporal dependence on none, yet shall they willingly be at the disposal of this last government, and be devoted to it as much as the former. 2. They shall do this unanimously, they shall have one mind to it, so that many provinces shall become kingdoms, yet all of them shall join upon another account to further, by their power and strength, the will and greatness of this last head, or king, as if they were horns, it is because this beast hath the use and command of their power and force, and they become horns, not as kings, or when they become kings, but when they give their power to him, and as they grow, as it were, out of his head.

5. They are set out by the particular wherein especially their power shall be exercised, and wherein he shall especially employ them. They shall make war with the Lamb: all the heads, under whatsoever form are blasphemous, and so all the horns crowned or uncrowned, are instruments of perfection now as before. There is here 1. Their work, it is warring, that is a direct though not intended, opposing of Jesus Christ, his truth, gospel, or people, and upon the matter, a contrarying of him, whatever they thought, as Paul did Acts, ix. and the Scribes and Pharisees Acts, v. fought against God, by intention of their work, though not of their workers. 2. Consider the object of it. It is the Lamb: chap. 11. his prophets are fought with; chap. 12. The woman and her seed, that keepe the commandments of God; chap. 13. it is the saints: and chap. 16. it is God's servants. Here the Lamb, to shew how Christ is fought against, and what it is, it is in his ministers members and servants, as Paul persecuted him, Acts 9: for all is one: Michael, chap 12. and the woman, have common wars, and enemies; he with his mi-
nisters, faints and servant are one Christ. 1 Cor.
12. 3. consider the actors, it is thefe, i.e. the horns.
chap. 12. 7. It was the devil and his angels: chap.
11. 13. it is the beast, that is the head: and chap 18.
24. There the blood is found in the whore, here it
is the horns. All concurr, and share both in the
sin and judgment, but diversely, the devil is the fountain
and root, that his enmity floweth from, the beast is
his special lieutenant and general; the horns are the
more immediate actors, by which the beast puts
the whore not only concurreth but the bloweth her;
the hatred, and punisheth on by advice, laws and edicts
though she as an ecclesiastic body put none to death
herself, yet doth she put the horns to it, who are
her immediate executioners, this then is a character
of these kings who shall give their power to the
beast they shall persecute Christ's true church
for a long time in favours of the whore and
beast.

The least word added, is concerning the success,
the victory is on the Lamb's side, and the reasons
are subjoined. He is a victor in his members and
certainty, these three ways, as chap 12. 1. When
their sufferings they continue steadfast, and overcome
even to the outwearing of the persecutors by their
patience, who are more inlaid and overcome in ac
ting than the other in suffering. 2. He overcometh
by keeping truth, and a church in the world in the
defpite of them, that the prophets end their testi
mony in despite of them, and the church spreadeth
and multipliyeth, even under them, as under Dio
cletian, &c. 3. He overcometh by bringing lead
judgments on his persecutors, and bringing his church
through and setting up the witnesses, as chap. 7.
when they seemed lowest, and by making the world
subject to the gospel in end, either by moving
them to yield, or by crushing them and restraining
them for doing any hurt to it, he thus pre
valzeth.

The reasons added, to confirm us of the certainty
of the victory, that it cannot be otherwise, as from
two grounds, 1. From the excellency of the captain
he hath no equal; for he even this Lamb is Lord of
Lords, and king of kings, words setting forth especially
his Godhead, in three. 1. His sovereignty: and
absolute dominion over all. 2. His power; being
able to command all: none to great a king as he.
3. His right: for justice is on his side: these titles
agree to Christ properly as God, so chap 19, and
yet as Mediator in some respect, for the behoof of his
church; he is made head over all things, Eph. 1. 22;
and hath all power over all, not as over the elect;
who are in a peculiar way committed to him; but in a
deputation for their cause and good; he hath a de
legated power as mediator, to restrain, punish, raise
up or cast down kings, or kingdoms in the world;
as he thinketh meet. The first is essential to him as
God, the second voluntary, and given to him as Med
iator.

The second reason is from the nature of his war
ners or army, none such are in the world, they are
such soldiers as are all faints. 1. Called, that is ef
tectually so, from the estate of nature to grace, and to
sanctified. 2. Chosen; they are both chosen comparatly, and chosen and made use of by him,
to be for the glory of his grace, and therefore can
not be overcome by any power, but be conquerors.
3. They are faithful; honest at the heart and real
in his service, which is an effect of the former two.
they stick constantly unto him; which sheweth
wherein their victory most consisteth, that is in their
faith, 1 Job. v. 4; though even in suffering, yet
they quit him not: these are excellent qualifications.
Now, if it be asked, if there be none other on Christ's
side but such, what shall be accounted of all hypo
crizes, though formal profilers? Ans. 1. They
may be for Christ in one thing, as in a point of truth, yet
against him in the end; they are not for his glory
therefor, are not on his side; for he that is not to
with him is against him. 2. All unremained men
are Christ's enemies, and though they sometimes, in
some particular, side, or seem to side with Christ,
yet it is not done as service to him, as in Judas who
followed him for the bag, and those that preached him out of envy, Philip. i. 15, yet are they but serving themselves and not Christ, and will be ready to do him an affront when he serveth their purpose as Judas did. He hath no followers indeed, but where grace maketh them, nor will he count men by their practice, but by their ends and motives. Neither can one be faithful to the end but one that is called and chosen; others are at one time or another utterly foiled to the shame of their profecion, and he will own none such as soldiers to him.

Before we come to the application, two things would be cleared. 1. If this prophecy be fulfilled? 2. How is it fulfilled? Or when? And much business is here made by papists, who make their main demonstration from this, that Antichrist is not yet come because they, this is not fulfilled.

That this is fulfilled may be evidenced thus. Arg. 1. If these provinces that were in John's time without kings, be now kingdoms, having their own governments, without any dependance on the Roman empire, then this prophecy is fulfilled, but the first in experience is truth. Look through all the nation that were provinces then, none of them is subject to the Roman emperor, now save it be Germany alone, which indeed is not so, but all have their several independent kings, now of a long time.

The connexion of the major may be made out, thus, that change that hath since come upon the Roman empire, and the upsetting of these many new kingdoms, and kings, which had no kingdom then is either no change at all, but confinest with the head that then was, or it is some other change that is held forth in this prophecy, or thirdly that it is the very same spoked here, but neither of the first two can be laid. Nor the first that the empire is the same now that it was then, for the spirit putth a clear difference betwixt this last state, and the first under emperors, that in the first the heads were crowned here the horns, and if there be not difference betwixt provinces subject to one empire that ruleth over them all, and provinces made kingdoms ruling within themselves without any dependance on that head, there is difference in nothing, for kings cannot be horns to these emperors, seeing they act not for him, but for another. Thus the civil head hath the crown on the head, not on the horns, the ecclesiastic head hath them on the horns; it is consistent with it to have sovereigns for his vassals, which cannot be in a civil state. For to either the kings were not free in civilibus or the governor that were the head should have no power over them, and to the empire in one body, and many kingdoms in distinct bodies, cannot be. Neither can the second be laid, that that change on the provinces or kingdoms here called horns is another before this: for there are but two fates of these nations, one then present, while they were subject to that temporal head, the other to come, in which they are to have dominion of themselves. There is not again two fates of their becoming kings, but one, and the denying of them, and the identifying of the one inferreth the other. Thus the horns are either uncrowned, that is, subject to the Roman empire; or they are crowned, that is they have gotten a kingdom, according to this prophecy; but they are not now in the last state, therefore they must be taken in the last consideration. And as there is no head or government, intervening among the supreme governments; is let out by heads, so must there be no intervening state of these kingdoms admitted betwixt what then was, and the fulfilling of this where by their future state is let out.

Arg. 2. If the king now in being have the very characters mentioned here, they must be the fulfilling of this prophecy, but in the event they answer it in all things. Ergo.

1. There are now many kings which were not in John's time. 2. There are written out of the old provinces of the Roman empire. 3. They are under another head and governor, than was then in John's time and to contemporary with that which is to come. 4. They have all jointly given their strength to be serviceable to their power, that is,
the seventh head, which was then to come. 3. They have been making for a long time, in all their dominions war with the fain’s, therefore this must be fulfilled, seeing all things prophesied have directly come to pass.

Arg. 3. It may be made out thus, if the last government of Rome be come, which is called the eighth or seventh, then this prophecy is fulfilled; for they, that is the last government of Rome, and these ten kings are contemporary together, they receive power one hour with the beast and give it to him; and therefore the making out, that any of them is come, is the making out that both are come. But it is cleared before, and is clear also in itself, that he is come, thus, if that government or governors of Rome be come, to whom the separate kings that refuse temporal subjection to the emperor, shall jointly give their power and strength upon another account. Then the seventh and last government of Rome is come. For that beast which they give power unto, is the beast which John saw in the vision, which verse 11. was then, is not, but was to come. Truth and experience tell us, that another governour fifteth now at Rome, than that at John’s time, unto whom these kings have given their power. Therefore the last government must be come, and to this prophecy, which is contemporary with it, must be fulfilled.

Arg. 4. This prophecy must either be fulfilled, or it is to be fulfilled, but not the last, therefore the former. If these kings or kingdoms be to arise, they either rise out of the kingdoms that are now separate, or out of that which is called the empire, but neither of these can be. Nor the first, because there is no warrant to expect a second revolution of these kingdoms after the first, which this would infer. I say, Secondly, They must arise in this confederation, horns to the beast, and kings which were not kings before. Now all these provinces, having had this long time kings, cannot then be looked on as the subject out of which these come. Befide if there were a twofold arising of kings out of the empire, and the one not distinguished from the other, the arising of these ten kings could not be distinguished character of discerning this beast, and so to make him known by his horns which yet is the scope here. And therefore this character of ten kings, can agree to no other state or head but this last.

Nor, 2. Can it be out of the bounds of that now called the empire. For 1. There is not that extent of dominion as to furnish ten kings, especially to make it great dominion, as Antichrist is supposed to be of all people, tongues and kindreds. 2. If it were no broader, then Antichrist’s might and power by his horns would be no greater, than what is now the empire.

2. It appeareth, that such must be kingdoms in this state, as were provinces before, the horns are the same, or near the same, uncrowned or crowned; but Germany was never more provinces than one, or at most two. Therefore here is no proportionableness here to make ten crowned horns out of that which was but one, or at most two before. Befide our reasoning is not only, that there are now so many kings, but so many who act as horns to another power as the provinces were wont to do, and they are not horns to these called emperors, they must therefore be to another head; and if so, then this is fulfilled.

The manner of fulfilling must be looked in these places. 1. Constantine, after the heathens are cast down, removeth from Rome and leaveth that seat void, so after that he is accounted an head, as is said on chap. xiii. After that, anno 412, and 435, the barbarous nations Goths and Vandals, did overrun the western empire and even times took Rome; by this the empire is distracted, and several provinces are either now kingdoms by the continuance of these nations in them, or by assuming supreme power over them without dependance on the emperor. During which time this last head driveth his design of exalting himself, and making an image of that empire which was fallen. 4. By the means mentioned chap. xiii. 12. All these kings are brought to wor-
ship that beast and receive his mark, more or less, as he arose, till he came to that height, to dispole of kingdoms, ratify elections under the title of Archontus tou colmou as Carion oblicructh unto which in time they came generally to submit and accordingly pos-

eff any of their kingdoms. 5. When God had discovered him to be the Antichrift, none of those who once had given their power to him, have withdrawn it, and we are to wait and pray for the fulfilling of this more, as the former of giving their power to him hath been already fulfilled.

Out of what is laid, we would draw three sorts of uses. 1. From this, lay down some conclusions; and the first is, if this prophecy be fulfilled, then Antichrist is come and not to be looked for to come; for the horns be there is the head, and if the head be, then is, the beast, the one is not without the rest; but that is verified, ut supra. Ergo.

Bellarmine de Roman, pont. lib. 3. cap. 4. 5. allegedeth, that this is not yet fulfilled, becauie, faith he the arizing of the ten kings suppoeth a dividing among them of the Roman empire wholly to its annihilating, which faith he is not yet done, seeing there is one who is called and acknowledged Roman emperor. Ergo. Antichrift is not come seeing he is not removed out of this way, who then did let, 2 Thess. ii. 3 as he expoundeth that place. Anfw. There is a twofold removing of the Roman emperor to be con-

fected, 1. Wholly, in deed and in name, fo as not to have so much as a shadow. 2. In deed, tht not in name, yet full as to the removing of him from being head to that empire which was and so from being the sixth head, this far is necessary, for, two heads cannot be together, and so long as he flood in the way, and was a lead of the coming of the seventh but that there shall be no name, that is necessary for, when the emperors the sixth head came, confusi were in name at Rome, but were not heads because they wanted the former power, and were someway subject to another head, and therefore though the name of emperor be, yet if he be not now head to that empire if the horns act not for him now, but

acknowledge another head, then he is not head, if he be not that fear Rome, nor command not that seven hilled city, he is not head, nor can he be who want the horns. But that there be not the name of an emperor if he be not an head, but rather a horn giving his power to this head or beast with the rest and as useful to him as any, this far the removing of the empire out of the way is not necessary; but the former is, and this is fulfilled appeareth in three steps occurring to it. 1. That the blasphemy of the Roman emperors, as such is ceased. 2. That the feat of the Roman empire is pulled from Rome. 3. That the command of the provinces as it were his horns, is plucked from him; for these three qualifications, viz. to have a name of blasphemies, to fit at Rome, and to act the provinces as horns, are necesa-

tory to a head of this beast. And that all these are removed from the Roman emperor, is clear in e-

perience and granted by Bellar. as lib. 3. de Pon. Rom. cap. 5. and elsewhere. 1. That the emperor hath no command over Rome, but that the pope excerceth there both words, civil and ecclesiastic, of a long time. 2. That the force of his power, or of that em-

pire, is also broken, he giveth that for one reason, that it was brought down as is prophesied in this chapter. If then by him the Goths invasion was the fulfilling of this prophecy in that part, then on utter abolishing of the name of emperor is not neces-

sary; for then it was: and if that be the fulfilling of this prophecy and ruin which was to come, then it is now to come; and if that ruin be not the thing prophesied here, then doth not that event contribute to prove this Babylon to be Rome on which that event fell, which is yet Bellarmine's scope, but indeed upon the matter, we will find this emperor but an horn, whatever his name be thus. If he command but a province of the Roman empire, which was before subject to the governors of Rome, and have no command at, or over Rome, or any other province then he is not an head, but an horn; but that is truth.

2. If he himself be acted by a power that now
resideth at Rome, as other kings are, then he is but an horn to that head, and not an head himself; but that is clearly true in many experimentes, whereby the emperors have been commanded by popes. See Platina in vit. Greg. 9. He commandeth Frederick the emperor to go to war under pain of excommunication; and this is after done: yea in providence have more dependance on the popes now of a long time. 3. They have deposed them and transferred of their crowns. See in the life of Greg. 7. called Hildebrand. 2. They have wafted their lands; and the order of election by electors is attributed to them. 3. Particularly, their election dependeth on their ratification, and he is not emperor but king of the Romans till he approve it. Hence, in the decretals it is said, papa habet potestatem a Chisto, Imperator vero a Papa. 4. They have imployed their strength for the popes, and for persecuting the church, as Sigismund in burning John Hus, Hieronymus of Prague therefore if they be horns, they are not heads, if an other behead and acknowledged by those kings the horns, then the emperor is cast off from the dignity of being head and supreme governor of that empire which only was necessary: for they cannot be horns to him and another beast also, and thus far it is fulfilled: but the burying the name which hath, not nor pretendeth to absolute power over these kings as the former did, that is not necessary. And thus far the emperors weaknesses and in ability to head the beast, and the popes authority and dominion to do it, is confirmed by what Bellarmine affirseth, de conciliis lib. 1. cap. 12. where having laid it down as necessary, that the popes must call general councils, because only his dominion is of that large extent, he addeth this last, non potest hic, i.e. Imperator, vix cogitare episcopus unius provinciae venire ad concilium: Nam nequeat ille, Hilipani aut Galli, imperatori lubicionur, sed suos habent reges aut principes: Which is enough to clear what we affirseth: and in his 3. lib. De translatione Imperii It is his word to prove the emperor to be the Popes vassal, as holding all his authority from him; and indeed that this keepeth the name of an empire, and which now is, it is merely from their bulls and constitutions, if their histories be true.

A second conclusion we may draw from it, is this that the pope is Antichrist, thus that supremacy power of Rome which shall govern it after the temporal empire is broken, and the provinces become kingdoms, and to which these kings shall give their power, and act in perfection of the saints for his behalf, that is Antichrift; but the pope or papacy is that power that now since the fulfilling of this prophesy hath born rule over Rome, and to whom these kings have given their power. Ergo, he is antichrist: And this far it is fulfilled in him.

A third conclusion is, That Rome under the pope is the whomilh church here meaneth it. And there, That Rome which is supported by the beast and with the ten horns crowned, or to whom ten kings that arise out of the Roman empire give their power, after the emperors came to be a head to them, That Rome so considered, is the whore for the beast and the horns are contemporary, as the head of which they grow, and that beast and the whore are contemporary, as the rider and beast that carrieth her. If therefore the beast and horns be contemporary, so must the whore be with them also. But the Romish church, for these thousand years past, the Rome governed and supported by that power or beast, to whom these kings have given, and for a great part, do yet give their power; therefore this Romish church is the whomilh Antichristian church described here. And that which Belar. faith, Be pontiff, lib. 3. cap. 5. confirmeth this, That these ten kings which to him are, ye to arise, shall hate Rome and burn her. For what Rome shall they burn? It is not Rome the whore called so, verse 17. Therefore it is not heathen Rome, but popish Rome that is the whore, for she is the whore whom they shall destroy, and when they shall destroy her, viz. her to whom for a time they have given their power after they have withdrawn it from the emperor who formerly had it.
A fourth conclusion is, That Antichrist is no singular person, and is to continue longer than three years and a half, thus, if that beast or power, to which the kings have received power and kingdoms out of these provinces, which were once subject to the Roman empire, shall give their power, be Antichrist. Then he is no single person, or of short continuance, the connexion is clear from this, because that power or government, which hath those kings for horns, hath already descended for many ages, and through many generations, and there remained yet some things to be fulfilled before the final overthrow thereof; but the former is truth, that beast is Antichrist. Ergo. Or thus, If the seventh head that succeeded to that government of the Roman empire, which was in John's time, and acted the kings that have since gotten power, be for more generations than one or two, Then Antichrist is not of so short continuance, neither is that defection, whereof he is head, so soon to pass, for Antichrist is that last government, but experience telleth the former is true, that another power than what was in John's time hath sitten at Rome, and ruleth it, and acted these kings that once were of it for more ages than one, Ergo. &c.

A second sort of uces are, To retort or wipe away some objections of Belarmin against this, whereby he would prove that Antichrist is not yet come, and therefore the pope is not to be accounted this head, for this is the surest way for them to guard him, for no other can be imagined to be understood but he, if he come. 1. He doth therefore lay down six demonstrations as he calleth them, to make out this, that Antichrist is not yet come. The first is this, the gospel hath not as yet been preached throughout the world, which faith he must be, before Antichrist come. Therefore he is not come the place cited is, Mat. xxiv. 14. Anfw. This goeth upon, a two-fold wrong supposition. 1. That all the world is to be taken there collectively, that is for every nation and not distributively, that is for many, or most nations, as is usual. So Rom. x. 18. Their found is gone out to the ends of the earth. The second is, that it supponeth that to be spoken in reference to Antichrist's coming, which is expressly spoken of in reference to Christ's second coming, which is long after Antichrist, or before the end of Jerusalem, which two ends are only spoken of there.

His second demonstration, which is the main, is taken from that, That the Roman empire by Antichrist, or before him is utterly to be abolished, 2 Thes. ii. io that letteth, must be taken out of the way, but faith he that is not done. Anfw. ut supra, Conclusion. 1. The Roman emperor must be taken from sitting at Rome, and from governing over the provinces as an head of that empire, that is granted: That is, the sixth head must be removed out of the way, before Antichrist the seventh come; but that is done long since. There is no emperor at Rome nor hath any dominion there nor hath any horns or kingdoms now under him, he is therefore no head to this beast, therefore this will not prove that he is to come. For it is one thing to be called a Roman emperor, another indeed to be a head to this empire as it is represented by this beast, this must head the seven hilled city, govern over the provinces, as having to many horns to serve him, and names of blasphemy upon them, whoever sitteth at Rome thus qualified, whatever his name be, he is head. For we try the changes of these heads, neither by name only, nor by the feet only, but by the thing, that is by power and dominion over these provinces, excerced from Rome as the principal seat of that government. And although the want of Rome will not prove one to be an emperor, which is Belarmin's argument, yet the want of it, will prove him to be none of the heads here represented, even as the having of Rome will not infer it, except there also be dominion over the provinces, for which cause we did formerly deny the application of this to the Gothic kings. Now it being clear in itself, that the emperors power extendeth neither to the head nor to the provinces the body of that empire, and it being clear also, that both these agree to the pope,
though upon a different account, as the place formerly cited from Belarmine de con. lib. i. cap. 12; confirmeth. It must therefore follow, that the emperor, notwithstanding the name, is not to be accounted head, but the pope, who polselfeth the thing.

His third demonstration is, that the two witnesses Enoch and Elias, are not yet come who must prophesy under Antichrist and be killed by him, as chap. xi. Anw. Beside what is said there to that fable, it confuted is here, thus these are the witnesses that testify against Antichrist and suffer by him all the time of his reign as ver. 6 they are Martyrs, &c. But many since his appearing have testified against him, and suffered under him, therefore they and not Enoch and Elias, are the witnesses intended and so they are not to be looked for.

His fourth demonstration, is refuted by this also Antichrist, saith he, shall raise great perfecution but that great perfecution hath not come as yet: for these that suffer by the pope are but few, and by one punishment viz. fire. Anw. If this of the kings making of war against the saints be fulfilled; then that perfecution is fulfilled: but that is cleared to be fulfilled, chap. xiii. by the pope and his horns.

For the greatness of a perfecution, we may consider it in these four, 1. In the cause wherefore, when not only, the full omitting of truth, but the least opposition to error or abstaining from their idolatry, or countenancing or performing any allowed duty is a ground of perfecution, that is a great perfecution, but never were the less causes laid hold on than have been by the papists and popish kings, as the having of a new Testament in known tongue questioning any of their ceremonies, eating flesh in lent, ye no not answering clearly to their questions, witnesses the rules of inquisition of Charles the fifth, his edict, and Francis the first, his with all their proceeding in Germany, England France, &c. 2. We may consider a great perfecution in the effects of it, that is the number and kind of those perfecuted. Hath

there been more than in the wars of Bohemia, against the Waldenses: in Holland, England, France &c. against old and young women and fucking children, tick ministers, judges &c. Belarmine himself, de notis Ecclesiæ, lib. 4. cap. 18. reckoneth 100000 Waldenses slain at one time, any many battles wherein alway, fain he, papists prevailed. 3. If we consider perfecution in respect of the cruel acts of it, can there be more and greater, than the bloody mafsacre in France, the fifty thousand that were put to death in Holland cities burnt, &c. Read that sentence of the parliament at Aix in France executed by the lord Opéd against Merindol and others in Province, as Sidan hath it, lib. 13. et 16. what hath the inquisition done? The king of Spain cut off his own son, and Philip the second the confessor of his father Charles the fifth, and burning him when he was dead, as is usual to them, breaking faith, from thirsting after their blood, as at Constance in the case of Jerom of Prague and John Hus? When the emperor had given them a safe conduct, what horrible cruelties and villainies have been used, casting their dead bodies on the ground, burying women, ipolling, bannishing, starving and tormenting, is known to these, who have read that history of the perfecution? It is great in respect of the heat and malice it cometh from, and is to be reckoned by that, if they put few to death, it is either because they know them not, or were by God and external causes restrained. But their attempts and laws as that of Alphonse his making it treason to deny the pope, or converge with a Lollard, bulls, incitements and premisses to engage others to destroy protestants, do hold out their humour. Now laying all these together, we will find no perfecution hath been longer, fierer, or more cruel than this. This demonstration therefore is full and proveth him come, as all the rest, and may be retorted, and if this perfecution be fulfilled, then he is come. More may be seen on chap. xiii.

The fifth and sixth demonstration are also found faulty by this: the fifth asserting that Antichrist is
but to continue such a short time, three years and an half, and the sixteenth that the end of the world is to come, forty five days after his ruin: both which are false, not only from what is said, but from this, that this prophecy holdeth forth sundry things to be done after his ruin, which in such a time cannot be done; yea a thousand years, chap. 20. are after his begin height. See chap. 20. verse 4. and therefore his time is not to be of so short continuance. And if that reckoning were true, than at that time any that could count Antichrist's life or end, which to them is palpable, might know the precise end of the world before it came, which is false; and whereas he lib. 3. cap. 8. de pontif. maketh the continuance of Antichrist longer than the preaching of the two witnesses, to reconcile that of Dan. 12. of 1290 days which ignorantly he applyeth to Antichrist, it is manifestly false: for the term of the forty two months, is, chap. 15. yet to the beast, as 1260. days are to the prophets, the one is bounded with the other, therefore that place belongeth not to this. Beside, if he continue a month longer, as that count maketh him then, it should not be just three years and an half: and so themselves add a month more, and break the time which they call definite. Thus these demonstrations rightly followed, will not only make out, that the Antichrist is come, but that the pope is he.

A third sort of use are practical. And, 1. See here changes of kingdoms and the shortness of them, and God's sovereignty in timing them and fleeting them even those who are most opposite to him. 2. Our Lord, the Lamb, ver. 13. is an excellent and glorious person: he becometh us to have high thoughts of him, to tremble before him, and to be comforted in him. 3. It is comfortable that this person owneth his people, so that they have common causes, friends and admirers, he and the chosen are on one side. 4. Our Lord Jesus getteth always the victory, the side he is on lootheth never in the end; and as to his end whatever it seemeth to be before men, it is good to be on the Lamb's side, the victory lyeth on Christ's concurrence, because he is on that side: he is the great captain; by whose conduct the victory is authoritatively attained; his soldiers need not fight, but stand and behold his salvation, as chap. 19. they follow in white, not fighting but triumphing: it is the Lamb that overcometh all enemies, and therefore only is armed.

LECTURE VI.

Verse 15. And be faithful unto me, the waters which thou sawest, where the abode fitteth, are peoples, and multitudes, and nations and tongues.

16. And the ten horns which thou sawest upon the beast, these shall hate the abode, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

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.

18. And the woman which thou sawest is that great city which reigneth over the kings of the earth.

THE angel, having described the beast proceeding to interpret the woman which was the other part of the vision, verse 3. and of the angels undertaking, verse 7.

This woman is described by three things: 1. By her greatness, verse 15. 2. By her ruin, verse 16. 17-18. By a more particular character from her present state, and the state of the world then, she is a city that ruleth over them, verse 18. The first expoundeth that verse 1. Of many waters. The second her judgment, which he undertook. The third pointeth her out, as it were, with the finger. Other circumstances of colour, &c. are clear from the scope, and need no interpretation therefore are omitted.

The woman which is called a city, verse 18, hath
her seat on many waters, verse 1, that is not on floods
faith the angel, but they are peoples multitudes, nations
and tongues, that is many divers nations, and a large
dominion: she is laid to sit on the sea, not as she sat
in a peculiar manner on the seven hills; but, 1. By
commanding and ordering these: it is called verse
18, a ruling over the kings of the earth. 2. By her
gathering treasures, and stores from these, whereby
the pomp and greatness of that city is supported.
3. She maketh use of them for upholding of her
pomp; and this is applied to a city, because her rulers
that sit in her did command, and it was by their
commanding and ruling that this abundance did re-
dound to her, and because the special supreme court
sitteth there as it is said of Babylon, that the dwell-
leth on many waters, Jer. li. 12. which is ex-
pressed in part in the following words, by her abounding
in treasures, people and nations are compared to
waters, 1. In that they are of a flowing, changeable,
unfathable nature like water, Gen. 49. and in that
they are an unforel, though a promising like ground to
build a state upon: Babylon hath these, that is,
many nations for her foundation.

The second character is the ruin of this whore,
which is let forth in these three things verse 16, and
confirmed by the anticipating of an objection, verse
17.

1. This ruin is set out in the degrees and greatness
of it. They shall hate her, make her deject, naked
and eat her flesh, and burn her with fire, which
words shew not only indignation at her in the
instruments, but hold out the particular steps it should
proceed by, 1. To hate her; the love and respect
that once they bare to her shall now be turned to
hatred, as is ordinary after lusts as in Amnon to his
father Tamar. 2. They shall make her deject and naked
that is, discover her shame and withdraw their former
supply whereby she was supported in her pomp.
3. By executing judgments in a most vindictive and
horrible manner, eating her flesh and burning her
with fire, which importeth her utter ruin.

2. This ruin is set out by the actors in it, viz. the
ten kings, formerly deluded and set out by ten
horns, even these who once committed fornication
with her, and did once partake in her sin. These are
of these, as it is said of the thieves that were
crucified with Christ, they cast the same in his tomb
i. e. one of them, shall be performers of this judg-
ment. For some of them to continue to lament their
ruin, chap. xviii.

The time when they shall do it, is implied to be
after they had given their power, a long time to the
beast, and committed fornication with this whore,
they shall begin to withdraw from her, and perform
this execution on her. This is gathered, 1. From
the series of the story, these ten kings, first when
they get kingdoms, gave their power unto the beast
and make war with the lamb; at that time they love
the whore and do sin with her; but afterward they
change and withdraw. For it is not done in the time
of their giving power unto the beast, for they
cannot give their power unto the beast which
supporteth the whore, and make deject the whore;
that is, the beast supporteth them at one time, neither do they
fight with the Lamb and whore at one time but
when God draweth them from their first practice of
adoring this whore, with whom at first the kings did
commit fornication, then this is done.
2. It is drawn from the 17. verse, wherein the kings in given
their power to the beast are limited unto that time in which
God shall have performed his word, of this whore;
the world, and then he who put that agreement
in their hearts to the one, is to make the alteration
and change in the other.

The confirmation of this, or the anticipating, is
verse 17, where it may be objected, How can these
kings be instrumental in her ruin? Are they not
slaves to the beast? And, hath not the beast and
the one standing, so that who slayeth the one
must also slay the other, or how can it be expect-
ed, that they who have been so long, and so much
drunk with her fornications, shall after this abandon
her?

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The angel removing the objection, addeth a confirmation thus: It is true they shall give their power jointly to the beast, but not for ever; and till God’s word be fulfilled, which is the word of the great spiritual delusion that was to come, 2 Thes. ii. during Antichrist’s height, and his continuance for a long time, but no longer when it is fulfilled; the seal will alter, as word until, implies the removing the leprosy from Judah till this: until, importeth a change when the prophecies foretold shall be fulfilled. 2. That giving of such a joint power willingly, is not by accident, nor is it of itself ordinary, for so many kings to give their power to another. But faith, even this is of God, who in his secret wisdom and justice, that he may bring about what he hath determined on an unthankful world, and might punish both kings and others that received not the truth, and received it not with love: 2 Thes. ii. Thus far, he gave up and shall give up these kings to this delusion, 1 Thes. to do till his spiritual plagues to be at end. And he that made them so extraordinarily to do the one, can and will make them also do the other. And therefore we have been the one part fulfilled. viz: God’s putting it in their hearts thus to agree to be his slaves, and many will be confirmed to expect the other, and take the one as a pledge of the other; though it be unlikely, that is, that the ruin of Antichrist and Rome, which is the object of the fifth vial, shall be by that part of the world, kings and nations over which he longed had this dominion. By which it is clear, 3. That Rome’s fall is by such kings, of those who by God’s providence shall be rulers in these parts, it is not unlikely also, of these races or linds that have been deluded, because in that, God’s power, who had them. love or hatred as he pleaseth, Prov. 21. 1. is most remarkable thus, and the remembrance of their former delusion waketh that hatred moist. 2. It is clear also, that then is after their partaking of her fin. 3. That suffering with Antichrist, is a spiritual plague and judicial stroke from the Lord. And it would look otherwise exceed.
That it is pleasing to God, not of itself, but by reason of its concomitants, viz., the many advantages that be bringeth out of their malice.

The last thing whereby the woman or where is described, is by her present dominion. It is the angel that great city that beareth rule over the kings of the earth. Where, 1. This woman is, that is represented by a city or town literally land properly 10, even as in the angel's expositions, horns are kings, heads are hills, and candlesticks are churches, chap. iv. 20. For the angel being now to close the characters, he giveth the clearest last, thereby to difference this city from all others, which is the scope. 2. It is that great city, that city which for greatness, power, splendour and dominion, was then eminent amongst all the cities of the earth, from which others in all places thought it a privilege to be called citizens especially in Judea, viz., Rome filled alway with the epithet great, or that great, &c., pointing out a singular city, known for eminence to be so. 3. It is more particularly characterized by its present condition. It is the city that ruleth, in the present time, not only over provinces and common subjects, as verse 15, but over kings, deposing, forfeiting, making, and unmaking, at their pleasure, kings, and tetrarchs, and not in that any great city, but that city, which most singularly was acknowledged to be so. Which words set out some city, eminent for a present large ample and sovereign dominion beyond ordinary, in this time when John wrote. Which by these characters joined with the former, and the angel's scope which is to make this whore known to John, maketh evident, that Rome is hereby designed, being that city, which in its governors, and by its authority, then ruled over all the world, as Augustus commanded all the world to be taxed. At this time sent they armies through Europe, and a great part of Asia and Africa, as they did their proconsuls, governors and legates in their name. For the empire after Augustus until Trajan, was in greatest height, during which time, viz. Domitian's days that proceeded Trajan, John saw this vision. At that time they

used to put up kings and transfer kingdoms, as they did. Herod the great, Matth. ii. and Herod the tetrarch, Luke iii. Agrippa, Acts xxiv. to beside what is recorded in humane histories. So that no king about them durst declare an heir or successor but by their content, or procreate any war but as they permitted. But sometimes they would make a word make the greater kings defect, as C. Popilius Laenas his word to Antiochus lying at Alexandria, when he had required him to cease from that war in the name of the Romans; and when Antiochus said he would advise, he drew a line about him, and commanded him to answer before he passed it, which he did and removed.

From what is said we conceive it clear, that all these characters do evidence Rome to be this city, and that it cannot be a city figuratively taken for a multitude of the wicked adherents, ut supra, have confected it, Lect. i. For it is called a city in the angel, interpretation, which must be properly taken, it is qualified by such circumstances as difference it from other cities, and pointeth it out to be properly applied, as a distinct city from other nations of the wicked, over whom the commandment, and so must be Rome.

2. That by this apostasy or whore, causing others to drink of her fornications, also is understood the grand apostasy or falling away under Antichrist, 2 Thess. ii. or the Antichristian kingdom, at least the chief seat thereof, cannot be denied seeing it is the most singular defection that was then to come, such as Antichrist's is, and such a defection as is supported by this beast, whom all adherents acknowledge to be Antichrist. Therefore that defection is corruptly applied by Bellarmine, to the Jews rejecting of Christ, which proceeded Paul's writing of that; for, 1. He speaketh of it as a falling away yet then to come: otherwise his argument, that the day of judgment was not so near, because that was not come, would be of no force. 2. He speaketh of it as a falling away which supponeth them once to have had the profession of Christianity. 3. He extendeth it to be
universal upon all that received, not the profession of
the truth, but received not the love of the truth.
4. That it hath special relation to Rome, his expres-
ing the Roman empire, as that which then letted,
and that under an objection name both evince: and
what can that delusion then else be, but what is admira-
tion here? They must therefore both relate to the
same Antichristian delusion, being there are not two,
but one.

3. Here it is also clear, that this beast, in the last
notion, viz. the ecclesiastic, is the Antichrist: for he
is the head of this great delusion, and supponer to it,
and supreme ruler of this apostatizing dominion, which
can agree to none other, but to him, and verse 11,
he is apos, an eminent person or succession of per-
fons, as the rest, as he is called a poschrihse elsewhere.
The scope being then, 1. To point out Antichrist. And, 2. His kingdom, or whorish church,
or congregation. Of all that is said, we may, by
returning these characters, gather these two conca-
fusions.
1. That the church of Rome, for these many years
past, hath been and is the whorish church, aimed at here, and Antichrist's seat and kingdom. 2. That the pope, or who possest the papacy, in his
complex dominion, is the very Antichrist particularly
characterized here.

The making out one of these, maketh out both:
ye are to linked together; for if the beast represent
the pope, then certainly the whore must be that church
which is supported by him, and wherefo he is head,
et contra: if Rome be the whore he is, that is head,
to her must be this beast and Antichrist. I shall make
out both by returning the characters and properties
applied to both, thus, if the characters be such that
are given to this beast, are peculiar to Antichrist;
or if the properties whereby this woman is described
be such as are peculiar to his kingdom, the pope
is Antichrist, and the Romish church the Antichri-
tian church and his kingdom, because, which is the
reason of the connexion, all these agree only to them,

but the first is truth. Ergo. Or, if all these charac-
ters spoken and prophesied of concerning this beast
and where do belong to and be fulfilled in, the papa-
cy and the Romish church, then is he, the Antichrist,
and the Antichristian kingdom; but that these pro-
erties agree, and are to be applied to them, may be
made out. 1. By induction and recapitulation of
the properties themselves, which belong to Antichrist
and his church severally. Then, 2. By pointing
out the time or place in which they are applicable to
them.

Antichrist getteth these characters here. 1. That he
shall be a Roman governor, and govern the seven
pilled city, and that many nations and kingdoms of
earth beside shall give him reverence, verse 6. Com-
pare verse 8, 9, 10, and 11. 2. That he was not then
in being in John's time, verse 13. 3. That he was to
succeed to that government which then was, viz. the
emperor's and Cæsars at Rome verse 10. 4. That he
was not to have any new state of empire, but to
continue that which was, but in another form, verse
9. Therefore was he, in some respect, before John's
time, verse 8, 5. Though he be to succeed to the
six governments, and in some respect, as to the ab-
soluteness and fea of his dominions, is to be one and
with the Roman empire, yet is he not to be upon
a civil account, but on an ecclesiastic, in which re-
pect he is another, not yet come, getting admiration, or adoration having 'kings under him, who
have absolute temporal power of themselves, which
they could not have, were he a civil prince, verse 8, 9, 10. 6. This Antichrist is too much reverenced, and that
in more than an ordinary civil worship, verse 8.
He shall be no ordinary civil power, nor warranted
ecclesiastical power, neither in name not thing, but
shall arise 'out of the pit, verse 11. 8. He shall have
kings devoted to him, and to be at his back, yet
such as were not kings then, but since have gotten
kings out of the ruins of the old Roman empire,
verse 12, 13. 9. He shall especially make use of
them to persecute, verse 14. 10. When his fall approacheth some of these shall be his enemies and God will make use of them for his ruin, verse 16. 11. The fountain of that dominion and seat of that governor shall be the chief city that then ruled over all, viz. Rome, verse 18. &c. 12. the carrieth all with much false pomp and profanation, verse 4. 5.

These are the properties ascribed to Antichrist, whereby he may be discerned, 1. In his nature, he is ecclesiastic or mixed. 2. In his rule unwarranted of God. 3. In his welcome with great respect in the world. 4. In his seat, Rome. 5. In his dominion, nations and kingdoms. 6. His different and twofold consideration of authority, civil and ecclesiastic, whereby he is let out as a twofold head, and by a double type.

These things being clearly properties of Antichrist and uncontroversially applicable to Rome, the question is, whether to Rome heathen before Constantin, as Bellarmine, and Alcazar, say or to Rome under the Antichrist that is to come, as Ribera, Viegas and Cornelius a Lapis say, or if it be applicable to Rome presently, as of a long time it hath been.

For fixing on the time or state, whereto this, that the Antichristian, and her governor Antichrist, may be applied, consider these, 1. This must be true of Rome, after and immediately after the fifth government, that then was, ceaseth to be head to Rome, and a lewth succedeth to the which then was. 2. It was when kings which were not then, shall rise out of the Roman empire, that is when provinces shall withdraw their civil dependence from Rome, and have kings of their own. 3. When Rome hath turned from a church, to be an whore. 4. It is before its fall, and while the kings, or any of them, giveth him their power, that is while he is an head. But all these agree well to the pope and Rome, and are fulfilled in them, as they have been now for many years past, and cannot be applied to Rome, heathen, nor can be expected to be fulfilled afterwards.

The application is made out in the explication of the words. There are three things I suppose, which especially will stick. 1. That I say Antichrist is not properly a civil prince, but hath other pretences, and upon an ecclesiastic account or pretext assumesthis greatness; which is clear, 1. Because he headeth the whore, which is not a civil body but a degenerate church and whore: and therefore he must be such a head as suffeth that body, and carrieth on that deception. 2. He ruleth over kings, without infringing as they think their temporal dominion, which faith that he must do it on an ecclesiastic account. 3. From this proceedeth the admiration the world hath of him. And, 4. This sheweth why in this last consideration he is looked on as two beasts, and two heads, because he is formally ecclesiastic, but really civil. And in this respect it is not only a distinct beast, verse 11. Which could not be, if he had not an ecclesiastic consideration differing from these who went before him.

The second objection is, That Rome is not Antichrist's seat, because faith Bellar. de pont. lib. 3. the kings that are Antichrist's vasals destroy it. Answer, 1. Then Rome is the whore at that time; for they destroy her not till he be the whore, and so must it is not Rome heathen that is the whore, for they destroy her not till the beast's ruin be advanced to the fifth vial as is said chap. xvi. and in the xvii. until the be a whore. But that Rome is his seat, appeared for, 1. He headeth Rome, suffeth on it and ruleth on it as the six heads, or governments before him did: but they sat at Rome, and had it for their seat, see chap. 15. 4. He got the dragons seat, and so it is common with the rest to him to be king of that city. 2. He suffeth to as by him, and in him, Rome keepeth up her former beauty, and ruleth over all the nations about, during his being governor: but that cannot be but by his sitting at Rome. 3. There is no other reason can be given, why in Antichrist's description there should be so much mention made of Rome, and such particular descriptions as
the fibnels between him and her, except that he is head to her and supporteth her, and sitteth especially in her, and that Rome the prime seat is named for all the body or kingdom of the metropolis thereof as afterward. 4. That Rome is great during his time is clear, but no other way but this of his keeping court there, can be imagined as that way whereby the ruleth over nations and propogateth abominations to them, but that in him and by him he did it as by her former governments in part, who sat there before. And, 5. That Rome is some otherways his seat, veri7. than other nations are, over which he governeth: and what can that be but this? 9. What other reason is there why Rome is more plagued as sharing deeplier in Antichrist's sin than others, chap. 18. Besides, Bellarmine's argument, mislaketh: for it is the kings who once were Antichrist's followers that destroy Rome, but not while they are to do they it, but when Antichrist is discovered, then is his seat hateful to them, whereas his followers lament it, chap. 18, and therefore have no hand in it.

The third objection hath more shew of difficulty, that these cannot be applied to the pope, because he arose not from the bottomles pit, i.e. unwarriantably, but hath God's warrant as they allege, by being Peter's successor, Ergo. For answering this objection, we are not to inflit in scriptures, whereby the dominion and office usurped by the pope is overturned, nor on vindicating of these scriptures which they make use of in pretending that: let that, be sought from common places it shall suffice us to assert, that in scripture there is no warrant. 1. For the titles or names that he asumeth to himself, there is no such order or officer mentioned by Jesus Christ in his house, as Pope, Pontifex, Maximus, Vicar of Christ, universal pastor, his holiness, bishop of bishops, &c. There is no such shadow in the word as may warrant the.

This word papa, et vox fyracela, I lay divines significans quod pater, a. pappas: it was in old given to all eminent bishops, as to Alexander and Athanaeus bishops of Alexandria, apud athanasium; to Augustine, by Jerom in his epistles to him: and to Cyprian, epift. 3. where Pamellius faith, it was a word of honour amongst heathens, as was that of Pontifex Maximus; whereof was spoken cap. 13, see also Ruffin. Symb. and Pomellius on him.

2. We may asseert, that for the matters wherein they exercise their power, as to difpence with oaths, and obligations of men to others, to ulplpe of and to transfer kingdoms, crowns, titles, &c. to dispence with unlawful marriages, confirmitures holy days, and change worship, tend to purgatory, and bring from it, as they imagine, to indulge and give pardon even for sins to be committed, to abolve and forgive magisterially sins without respect to the qualifications laid down in the word, but to such as perform such superflitions, and obey such and such orders; to canonicized saints, and thereby, as it were to create god's to be worshipped, and many more such things which cannot be reckoned. All these being contrary to the word of God and for the most part not committted to any but referred to the Lord as his own privilege, we may clearly assert that power in so far to be from the pit, so as if an angel would profess it or preach such doctrine, we might account him accursed; yet such is the power pleaded for in the pope, and in many of these things is acknowledged to be but such commun conjunct. See Azor, Instit. moral, lib. 6, pag. 501.

If we consider it further in the special properties, wetherwith they qualify the pope's power, as it is essential to his threefold crown, twofold sword and keys, we will find it of the same nature, as 1. That it is extensive and universal over heaven, by opening it setting up fants to be worshipped commanding angels as sometimes they have done in their bulls, over purgatory, and the whole world; over the dead, to torment or relieve them at their pleasure, and over the living in all things spiritual and temporal: in order to the, over perfons, ecclesiasticke as they call them and civil as kings, emperors states, to command them to war or peace as they please, and to carry as
true, and it being true that the Lord hath never committed such unlimited power to men, no not to the high priests under the old Testament, who were singularly types of Christ; there is strong presumption here, that the power founded on such pillars must not be of God: for if no such power be committed to any, then there can be no popes warrantably, because they are essential to him: and indeed except it were received to be to his power had fallen long since: for no commission can be shown for many of his practices, but tradition and constant custom of their popes, as their Caufifs must confess. Hence it is, that generally in their schoolmen and Caufifs, the authority by which they determine their conclusions, is often not scripture but such a decree of such a pope, and the like.

4. If we consider the outward grandeur and pomp that emperors and kings must kifs their foot, hold their stirrup, walk at their foot, give them homage, that they must be to wait on and carried, that they should be covered while others are bareheaded, &c. All which can have no shew in the word, nor example in Christ, nor his apostles; but being, as Baronzus granted in the place cited, cap. 13, derived from the heathens and the manner of their Pontifex Maximus; it must be looked on as coming from the pit, as its pattern did: which is our fourth assertion.

5. If we will consider that office by which the pope of Rome pretendeth jurisdiction over all the church, suppose it but in ecclesiastick lawful things, whereby recourtie ultimately is to be had to him as the only exerciter of that power and office: we may assert, that there is no warrant in scripture that such power as an universal jurisdiction over all the church on earth should be given or doth belong to the pope of Rome; I mean even a supreme power in lawful things, laying aside their infallibility, and absolute unlimited power in all things, which yet in this case cannot be separated there is no warrant in scripture expressly, or that can be drawn from it, to prove that there is such a power of due belonging to the bishop of
Rome, so that whoever shall come to pass that see, shall be invested with this catholicke charge. And if it be warranted in scripture, it is not a implant of our heavenly father’s planting, but must have its rise from the pit, that without his warrant will meddle to liberally with his matters, and in such a manner neither can it be thought that the scriptures, which are full in the innumeration, qualifications, ordinances, callings and directions, &c. of pastors, yeas of deacons in particular charges, should yet be altogether silent in this supreme officer, wherein as to them as Bellarmine faith, the ground of christian faith is contained, the pope, ad lib. de pont. de summa rei Christianæ agitur and there applieth what is spoken of Christ, as the corner-stone of the building, Isa. 28. 16, 17, &c. to the pope.

We shall therefore endeavour to make out, that this power is not warranted by scripture under the former four considerations, so neither is it in respect of this, viz. of the person that assumes it, and therefore as to him, must be still from the pit, seeing he hath no warrant for it, even as they would suppose it to be in the bishop of Constantinople, or any other if they should assume this power without just title. This we shall hold at, only that the scripture giveth no power to the pope of Rome, or warranteth not him to exercise that absolute and universal dominion, civil or ecclesiastic, which he pretends unto and this will be sufficient unto our purpose: for if it fail as to that person, all that pretended power will fall, for the question is, if the pope be Antichrist and therefore we are to enquire particularly, if they for their deep medling in Christ’s affairs, as his vicar can give any warrant to bear the truth of the conclusion, viz. that he hath right to it: it is needful simply to enquire, if there be any such at all? It is enough, if it be not competent to him, then he usurps and feigning, as Bellarmine asserteth, no other can pretend warrant to that power, then if it fall in him, it will in him, fall altogether, seeing Christ hath not shewn his will to whom it is due; and we are not to account for any without his warrant which cannot be produced, &c. And therefore this assertion hath more in it than at first appeareth. For if it be an office of Christ’s institution, then he hath determined, who is to be accounted for warranting his peoples obedience; and this he hath not determined Ergo, &c. And on the contrary, if he hath given in the scripture no denomination of the office, nor qualification of the officer no limits to the power, no rules of election and ordination, nor grounds whereby the church may discern who it is to whom such obedience is due in particular and to none other, then it cannot be warranted by him, who hath done it in all other offices fully and was not inferior to Moses in ordering the affairs of his Father’s house, but according to this assertion, the former is truth the pope can give no such evidences, either as to the office or the person exercising it Ergo.

In prosecuting this seeming we have the negative, the probation is incumbent to them and to make out the affirmative, that only their is such a power, but that the pope hath gotten warrant for him to exercise it; and it would not be sufficient to argue no other can claim it, therefore it belongeth to him. We would desire to know from scripture what just title he hath to it than others: otherwise any bishop might to argue no other can claim it, therefore his mine. This will serve rather wholly to overturn it, as is said and till from scripture they make out their affirmative, the assertion will stand good; yet we shall a little defer to consider their grounds and conclusions in this point and we will find that the weight of their conclusion, that this power doth belong to the pope, both rest upon traditions, fathers, councils, and especially the popes own determination.

That the scripture giveth such a power to the pope of Rome, before it can be believed as of divine authority, these three must be made out by it. See Greg. de objecto fidei, disp. 1, punct: 7, part: 37. 1. That Peter not only as an apostle with the rest, but as head and supremest over all the apostles, was furnished and established in that authority by Jesus Christ
power to determine so; and what warranteth us to
rall on their determination? Say they because, they
are Peter's successors in that universal office. If it
be asked again, how is that made out; that they are
his successors? Say they, by such determinations, we
know him to be so. In a word, these determinations
give him power, and he giveth them power to do
so, and so about: yet this is the main thing, viz., the
application of this power to Rome, and particularly
to the bishop thereof, that is here questioned: and
though possibly it were not requisite that all the suc-
cessors should be otherwise known than by history;
yet the ratio successionis, as Bellarmine calleth it, viz.,
why the bishop of Rome hath this peculiar authority
beyond others, that would be known, if it be either
of divine or Catholick faith; which two are ill diffin-
guished by Bellarmine.

If it be objected to them, these cannot ground a
divine warrant to make a thing be believed to be jure
divino, or of divine authority: because to make a
thing certain to us, certitudine fidei, and to be belie-
ved as such, there is a twofold certainty required, i.
An objective fervency or certainty in the thing itself.
2. Subjective, in them that believe, that is, such cer-
tainty as proceedeth from such grounds as cannot
cause a mistake, or fail any; which no human testi-
mony can break: and therefore only God's testi-
mony can give warrant for this. Bellar. de pontif. lib.
2. cap. 12. seeing this, doth go about to distinguish
between a divine warrant, or esse, de jure divino, and
to be of Catholick faith: and faith, though it be not
the first, for, faith he, as loath to speak it out. Yet
it is the second, and to be believed under pain of
damnation, upon the grounds foretold. His words
are, Sussidellus et A. Chrysom. qui uno actu constituit
Petrum et succedentem eius in Pontificatu ad finem
mundi; ratio successionis, i. e. cur Papa Sussidellus,
quae est Romanus, non est ex prima institutione Chri-
ni, quae aliqui potuit Petrus fixisse, sed ex facto Petri;
and calleth it not improbable to be settled at Rome
by Christ's command. But our question is, How it
is evident, that this Pope hath ground to claim that
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succession? Or, Quomodo confitat eum Petri succesor rem esse? To which this *faith nothing:* Yeas, there is more required before that succession can be believed to be peculiar to that see, seeing they go together, and this would be evidenced to be so: For, we ask not now, if there be succession, but why the pope carryeth himself as successor, and where is his warrant? At last it revolveth in traditions and councils, which are so, and to be esteemed so, because he decreeth them so; and this is the ground of this article of their faith unto them, notwithstanding that the scripture is silent in it: which yet containeth all things needful to eternal life, John v. 39. xx. 21. And for that instance that Bellarmini giveth of a catholick faith, viz. whether Paul left a cloak at Troas or not: it is true, this was a truth before Paul wrote that epistle, and is yet a truth, not simply necessary to salvation in itself; yet, considering it as revealed in the word, the believing of it now, is of divine authority, and hath a divine warrant: which it would not have had, if it had not been in the word, although it had been a truth in itself.

So that when it cometh to this, That the pope is successor to Peter; that is only called to be a proof by authority. See Greg. de Val. disput. i. de objec- to fidei, punct. 7. pag. 35. and 36. Cajetan Tom. i. de primatu Rom. Eccles. All of them abusing scripture, to prove that Peter was universal bishop, and that this office is to continue: yet, for the third, that this office belongeth to the popes of Rome, they can say nothing, but from such grounds as Bellarmin affirmeth, or at the most as Gregor. disp. i. puncto. 76. pag. 35. 36. 37. testimonii omnium locupletissimis, &c. For as Cajetan observeth, These were things must concur to make out this succession of the bishop of Rome to Peter. 1. That Peter himself was at Rome. 2. That he was at it, not as Paul was, in the capacity of an apostle, but as settled bishop of that see of Rome peculiarly, and as head of the church. 3. That Peter lived in that see, and died there. 4. That he willed his successors in that particular see and dioceses of Rome, to be his successors in the headship of the whole church, and so that by his deed he annexed his catholick power unto that particular see, that whoever should succeed in the one, should also be invested with the other, beside what is needful to be cleared concerning every bishop, that he was lawfully chosen that succeeded in that see. Now, there is none of these four that is hinted at in scripture. Therefore they come to say, as Cajetan, ibid. that this is not ex evangelica institutione, but attested unto by Peter's deed in dying there, and confirmed by an history, or fable, out of Egitippus, who faith, that Peter going out of Rome to elchew martyrdom, did meet Jesus Christ, who told Peter that he was going again to Rome to suffer, from which Peter drew, that Christ willed him to return to die at Rome, which he did: and from rileth the strength of all the arguments of Papists for the bishop of Rome's succession to him, as built on a ground of faith, because this story holdeth out Peter acteth by Christ: and it is a tradition confirmed by the pope, as they are allledged by Greg. de Val. From this unlearned it ariseth, that it is butly disputed, even amongst the learnedest of the papists, whether this conclusion, that the pope of Rome necessarily is Peter's successor, be de jure divino or jure humano ecclesiastico. And Dominicus a Soto, in 1. tent. dif. 24. quest. 2. others also are of this mind, by many reasons asserteth the last. And when Greg. de Val. condemneth it, he doth it but on these grounds because the fathers and the popes have not left that undetermined until now, and that such an opinion as that of Soto doth suppose them to have determined nothing, he faith, vetus patrum traditio videtur, and when it is but videtur in tradition, what certainty is there? Which determination, as it is laid, revolveth still on the pope himself: and ye may see more directly this question handled apud Greg. de Val. punct. 7. pag. 37. 39. where he doth ride the circle clearly, faith he, How know we this particular pope to be Peter's successor? He answereth, by his determinations in faith and manners. If secondly, it be asked how we know his determinations to be right? Answ. Because he hath that privilege, who is
Peter's successor; for Peter's successor hath only that power to determine it. From which it appeareth that the authority of this pope, which is pleaded for as necessary to salvation, not being from the word, must be from the pope, and yet less; or, question this succession, and all faileth; it is so essential a ground of popery, that is thus supported. And though there be uncertainty sufficient from uncleannesse in all these four, which Cajetan laid down; yet if we add a fifth principle of theirs, viz. that before we acknowledge the pope's constitutions, or the force of his deeds, we must know that that particular bishop of Rome hath lawfully succeeded to Peter; for as Gerion faith, and Græg. de Val. granteth, they supposed this, talis papa vicit successor petro per electionem. And here the certainty is as Græg. de Val. faith certitudine morali, et none sibi et. as Gerion hoc est humani cognitione solus cognitum; yet if this fail, the obedience cannot be claimed, because if he be an infidel or woman, as once there was as Platina their own writer, in vit. Joh. 8. feliciet, faith are incapable of orders, or if the election be unlawful, it is null, they have no promise of assistance, in which cases obedience is not due; or, if there be a schism, as for 70 years there was between two popes, one at Rome, and another at Avignon, and neither of which had a successor, but a third was chosen; whiles both these fees were filled, it will still be uncertain in such a case, whom to acknowledge, or how to account of their determinations, while this be cleared, so intricate is this great ground of their faith.

If any should say, This succession is but a matter of fact, and needeth no more but human testimonies of histories? Anfw. It is not questioned only about persons of facts, but the ratio, why, or fact, that maketh Rome have this precedence; and if the conclusion be of faith, the premises that is drawn from it, must be so allo; or if the premises be human, then they can bear no conclusion of faith; for the conclusion must be suitable to them.

Again, 2. It is such a fact as grounded our faith, as to them, and can any human story work a divine faith? Such is the history of Moses and the acts of the apostles do. And therefore if the story of that fact in its matter had been of divine faith, necessarily to be believed, our Lord would not have neglected it. It is such a fact as the clearing groundeth this supreme officer to them; and take away that fact, and he is away, he dependeth to, on it; and to a deacon or presbyter shall give more warrant for this place from scripture, than the supreme vicar which is very unsuitable; and yet without supposing it, their pope is not Peter's successor. Such then as is the proof of this fact, such is the ground of this conclusion. 4. There being, as all the forecited authors lay, an identity know between the bishop of Rome, and the head of the church, that is who is the one, he necessarily and no other is also the other, then whatever authority is given for appropriating that privilege to the see of Rome, there must be that fame authority for the continued succession of Peter, seeing they are one; and the one descended through the other, but that being faith, as it be, before fail, necessarily then the succession, which is his only and alienary, and hath been pleased for as they lay, by any other, must then be of that fame authority, resting on the same grounds of councils, Father's popes, customs, &c. which can never give a dying warrant. And whatsoever be truth of Peter's, being and dying at Rome, which certainly is a great part was fulfilled before Luke wrote the Acts, yet is it for that nought that the Lord hath left unrecorded, that we might thereby know it was not necessary to be believed; and therefore any conclusion which supposeth it to be necessary to be believed, is not necessary except we rub on the wisdom of God, who recordeth lesser things than this. And therefore a thing may be truth and yet not being written, is not necessary to be believed: but with a human faith, as other histories at the most, whereas no article of faith is thus grounded: because the object of our faith, or the ratio why we believe such a thing is not simply because such a thing is truth, for many facts are true, which we are not obliged to believe, but because God hath re.
sealed such a thing, and testified it to be truth,faith esting on that testimony and giving credit to him that testified.

The other conclusion, viz. that the church of Rome for these many years past and presenty, is the whore that intended here the same argument will make it out. If the Rome that is present be the Rome unto which all the properties here mentioned do agree, and at this time, then this Rome is that whose church but unto the Rome that now is, and hath been this many generations past, agree both the properties and time in which it is to be fulfilled. Ergo. The properties given to this whoreish church are four. 1. That she hath her court at Rome, and sitteth on the seven killed city, yet also exercising dominion over many other nations, verfe 15. but differently, so as Rome is here peculiar in another manner, the fountain and adoubt of that kingdom. 2. That it is Rome turned a whore and fallen from the simplicity she had and chief seat. 3. That it is Rome claiming a superiority over all the of her association or apostasy, and deriving her errors from them and they keeping a dependence on her the is, and it is when she is mother and metropolis of all, verfe 5. 4. It is Rome that when emperors have ceased to command it, and another government or governor hath succeeded him there. 5. It is when ten kings are withdrawn from the empire and have given their subjection to Rome on a spiritual account, she that is Rome in that case, is the whore; but all these properties agree to Rome, not as heathenish but as popish and to the pope as head thereof; and therefore this is neither to be applied to Rome heathenish nor to an Anti-christ to come, butt to that which is. And it is not unobservable in God's providences that considering the special xibles of that holds forth here, both betwixt this city Rome, the woman whore and her beauty, that yet the popish church should glory in that title of the Roman church: and many of them dispute that it is impossible to separate their pope from that very city, or that elsewhere he might choose to sit and continue pope; and those who in this grant

most do affirm that he must and would still be Roman bishop, and that the church would still be the church of Rome, although that city were poisened by Turks, all may the more easily discern what church or deflection they are, who have such relation to and dependance on Rome at this time when this prophecy is fulfilled, ut supra.

Before we leave this chapter, it may possibly not be unmeet, that coronides vice, we may consider how the popish writers do interpret and apply it, wherein they are wonderfully stratified and perplexed. It was their common opinion to understand this city or whore, the city or multitude of the wicked generally. This is followed by Thomas Aquinas, Hugo Card, Lyranus, Hymo, and many others; but the latter writers, since reformation brake forth, have been constrained to cast that opinion, because this city is in particularly circumstantiated, as to point at an individual city to speak of and she is contrasted from many nations and kings, who yet are certainly a great part of the wicked in the world; and also chap. 18. when she is destroyed, there are many wicked living and lamenting her destruction and standing at distance from her.

Upon these and the like grounds, the most learned of them are generally since that time brought to expound it of Rome, and as 'Vigilis' faith, impellitur aliam interpretationem ex cogitare; and Ribera faith, interpretans coguntur, &c. Alcalaf in locutum, all whom we cited before at the beginning of the chapter, interpretate to, and cite two authors of their most eminent men for it. Alfo Corn a Lapide, who addeth many to those cited by Alcazar amongst whom are Sarez, in sec. 3. Part, Tom. 2. distinctiones, lib. 2. pag. 88. Peterinus Salmeron and others. All which take Babylon in this prophecy, to hold out Rome, and in this they and we agree as to the general.

2. There is again difference amongst themselves how to conceive Rome near, so as to have their pope and the present Rome from this application. Hence, Rome which is most received, apply it to heathen
Rome. Others, as Ribera, Blasius, Vigas, and Cornelius a Lipide, apply it to Rome under Antichrist, who therefore say, that at or before his coming Rome shall turn heathen and desert the Pope, and be destroyed by Antichrist, or by the ten kings, before his coming. Their reasons are, because it looketh to such a state of Rome, as then was to be fulfilled in John's time; and therefore cannot be understood of heathenish Rome but because this opinion supposeth Rome to be involved in defection, which cannot stand with her intollibility, and would shake all seeing some plead so much for Rome's eternity and make all culpous; for if Rome fall then, may it not be fallen already? Therefore others cast it, as Alcalar and those named by him applyth it to what heathenish Rome suffered at or before Constantine's time or after the Goths and Bellarmin, leemeth to favour this, lib. 2; cap. 2, de Pont. Rom. Those who take it thus, expound the seven hills literally, but in other things they differ.

1. Some take the beast for the devil; but others considering that the devil and the beast are differenced, and that this beast is cast into the lake long before the devil, and that the scope is to point out some eminent opposer of the church for some particular time, therefore they do in general apply it to Antichrist, as also that first beast, chap. 13; and some make the last: a false prophet that maketh way for him, to do they, of that beast, chapter 11. 7; expribly lay, he is one of the seven heads here mentioned, and also called the eight, because his nature differeth from them, and his hurt to the church exceedeth him.

2. Concerning the seven heads they differ, some applying it to the seven tyrannous kingdoms or empires. Egypt, Assyria, Babylon, &c., or to the seven ages of the world. Others do call that as Bellarmin, &c., and do understand by the seven kings all the emperors indefinitely.

The reasons that do cast the first opinion, are, 1. These kings here are such as command Rome, they being governors of that city, therefore the seven hills:

and the seven kings are let out by one and the same type, and, it is brought in as a character to difference and discern this city mentioned here from others.

And the applying it to the seven emperors agreeeth to none of these, nor to the angel's scope, which is to point out something to come, and to help to discern this city by its heads, when he expoundeth them to be kings, as well as when he expoundeth them, to be hills, there is but the same scope.

If they say, they are heads of the beast, not of the woman, Anfw. It is true, but the beast being the empire that supporteth Rome, they must be the heads of that empire; and seeing they are all the heads of the same beast, and it being certain that the sixth and seventh are of Rome, the reference must be to Rome. Beside, how can either tyrannous kingdoms or the ages of the world, be called heads to that beast? If the devil be the beast, he rather headeth them; if Antichrist be the beast, he was not then in being to be headed by them, if the multitude of the wicked be the beast, which yet in their former reasons will cast, how will these ages or kingdoms of the world, differ from them? This conceit then is truly caffen. Beside, the heathen emperors being to them the sixth head, and antichrist to come, but three or four years before the end of the world to be the seventh, there would be too great interval here and the beast would be without a head to long, which agreeth not. 1. With the scope here, which is to shew the succession one to another. Nor 2. With the proportion of time that is amongst the first six heads. Nor 3. With reason, as if the church were to want oppressors, for so many hundred years. Beside this application, being so general, cannot agree with the particulars that is in the rest of the interpretation, especially to the other of the same type, viz., of seven hills. And there can be no reason, for making the number of the ages of the world or tyrannous kingdoms, seven more than five, eighth, nine or eleven, &c., except as men shall be pleased, to name them: and can such an uncertain rule be the ground of such an application? Therefore they

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must be kings that relate to that body, for it is of that, and not of all the wicked that ever were, that the angel is speaking.

The other interpretation that thinketh to evade these considerations, by understanding all the Caesars and emperors of Rome indefinately, or all the persecuting emperors, as Alcalkar doth will not be consistent either; for, 1. These kings are such as five have proceeded, and one was but to come, but that cannot be laid of the emperors either way considered. 2. They are kings, the first five whereof had fallen which must be understood of Cornelius, and of a politick change of government. 3. They are such kings as in that one time that was not come Rome was to be the whore, and to be otherwise supported then by that king which then was, or by those that had gone before him; but that cannot be laid of heathen emperors or any of the Caesars, or persecutours. It is therefore some power of greater fibulor to Rome after its defection. And so it must remain as we interpreted that by them are understood divers changes of government, whereof the last should be Antichrist, the same with the beast, considered as he was to come.

And from both these constrained interpretations, we may gather this concession, that Antichrist needeth be no individual person without a succession; for according to the first, these first six persecuting kingdoms were not in one person, therefore neither ought the seventh, which they apply to Antichrist be afflicted to one.

If according to the second, by the one head or king that was come after John's time, be understood all the following emperors, then by one beast or king, may there not be as well understood a succession of Popes?

Concerning the destruction of Rome, they consider it here as under Antichrist do agree, 1. That it is yet to come, and that this part of the prophecy is to be fulfilled. Alcalkar and others, who affirm it to be fulfilled, lay other ways. But the nature of the destruction and overthrow threatened to Rome here,

will not admit of that application. 2. That it shall be a great destruction. But here they differ whether the pope shall be necessitated to flee from it or not; but the exposition of the sixt vial of the xix. chapter will clear us. Besides, when chap. xviii. Rome after this becometh only a cage of unclean birds, they may consider if they will place him amongst thee. That which occasioneth this debate is that they think the supremacy is linked to Rome, that they cannot be separted but by immediate warrant from heaven, and yet God's people are called to come out of her, chap. xviii. 3. If then the pope be not capable to give obedience, he is not to be understood among that number. It is true Domin. a Soto and Anton. Card. Galper Cufal. Valdenis and Alphon. Mendoza, whom Cornelius a Lapide citeth as one of judgment, and any other who hold the supremacy to be due to Rome, but humane they are not preft with this consequence yet the generality of them, who maintain these to be inexplicable jure divino or fuch as Corn. a Lap. who lay, whatsoever be disputed de jure of the popes removal, yet they are antecedent to it; never be, these will find more difficulty in this case.

3. They expound these kings to be the kings that shall be in the world at Antichrist's coming, and that these shall be instrumental in Rome's destruction, as also that this destruction shall be causally procured to it for the old blood shed of the former emperors, which is then to be repaid, with her late guilt of forsaking the pope.

But in these they differ. 1. That some lay the kings shall destroy it before Antichrist come, because there are ten kings at the destruction of it, others lay, by Antichrist, after these kings have submitted to him. The occasion of this difference is the confounding of this chapter, with that of Dan. vii. there it is laid that the little horn applied by them to Antichrist, shall subdue three kings, and therefore there will be but seven that yield to him. But of this is somewhat laid before, that these prophecies are distinct, and this cleareth it, the kings
here willingly give their power to the beast, and continue to reign with him contemporarily: there's the standing and rising of one, supposeth the overthrow of others. 

We do this far agree with them that, 1. Rome's destruction prophesied of here is to come, 2. That it shall be great, 3. That it shall be by kings and governors, such as shall be then in Antichrist's time.

Further we may observe from these interpretations. 1. What incon sistency there is in them with reason: For, if all they speak of Antichrist were laid down, it would look as if we imputed fables to them, 2. With one another, each differing opinion strongly confuting one another, because none affirments what is right and it is the strength of the one opinion, that the opposite is absurd. It is inconsistent with their own way, sometimes they take things exceeding literally in darkest prophesies, as about the time of Antichrist's continuance, sometimes in the interpretation, which is plainest, they excogitate mysteries, as in the exposition of that, the heads are seven kings, that is they seven ages, and to give a new exposition overturning what the angel giveth. 4. It is inconsistent with the fathers: sometimes they stick to the m, yet their exposition overturneth many assertions of the fathers on this chapter. All the reason is because the difficulty is great to grant that this is Rome, and yet that the pope is not Antichrist. And indeed, that being the scope and intent of this part of the prophecy, it is impossible to wave it, and not to miss the mark. Neither can this confusion and darkness of theirs be any evidence that this prophecy is not fulfilled; That is an unsafe ground to argue from that all prophesies however formerly dark, yet do become clear at their fulfilling which is a main subterfuge of theirs in this case. For 1. Do we not see the plainest truths of doctrine dark to them, whom the God of this world hath blinded? Do we not see many prophecies of Ezekiel, Daniel, &c., which certainly are fulfilled, yet to be obscure? 3. And who will deny but many prophecies concerning Christ's death, birth and sufferings, &c., are clearly fulfilled; yet generally to the Jews they are as a sealed book, because the vial is not taken off their hearts, although the word be clear, 2. Cor. 3. yea, if we look to the stream of this Antichrist all along, we will see it is still to many as heresy and blasphemy, to apply it to him: else would so many worship him, when this prophecy concerning his coming is fulfilled; and when Babylon is destroyed, chap. 18, yet are there still many that were drunk with its abominations that lament it; and chap. 19, many shall fake with the beast, until the battle of Armageddon make an end of him. 

We might not therefore marvel that Antichrist's worshippers differ not that the pope is he or that Rome is his seat. If they did, then this prophecy of their admiring of him adhering to him and perishing with him, would not have been fulfilled; but we would rather acknowledge the justice of God in the thing and observe his truth and conscience in foretelling it, even as the event is found to be.

Although we have formerly spoken to many things in the opening of the chapter; yet having proposed their opinions, and finding the great weight and stress to lie in these four, 1. If Rome's destruction which is threatened here, be to be executed by Antichrist, or the tending while they befriend him; or if by Antichrist's enemies, while his kingdom is in destroying.

2. Concerning this defection, for which Rome is to be destroyed, if it be the same very defection whereof Antichrist is the very father, as it were, and here she is to be the mother thereof.

3. If that defection, whereof both are guilty, be a falling away from the profession of Christianity to heathenish idolatry, refusing worship to the true God or Christ, directly and expressly? Or if it be a direction and corruption in Christianity, and such as is inconsistent with a profession thereof?

If all this defection be to be confirmed within three years and an half continuance, which they make the duration of Antichrist, and the expiring thereof in Antichrist's ruin, shall be put forty and
five days before the end of the world, and Christ's second coming? Or if it shall precede the end of the world, many generations, and so to be in the world already? And consequently, if this Rome, as it is to be the whore and the pope, who is present head thereof, he Antichrist? Seeing therefore much weight lyeth on these, and if one of these pillars be shaken, their doctrine concerning Antichrist will ruin. We shall therefore shortly propose these affections or considerations: and, 1. We say the actors or instruments in the destruction of Rome, are not Antichrist or kings befriending his way, neither is this overturning of Rome an advantage to his kingdom; but the actors are opposite to Antichrist, though of these who once gave their power to him. And this destruction of Rome is a main victory of Christ over the beast: For,

1. Rome is the seat of this Antichrist, as upon the fifth vial, chap. 16. and above in this, and in chap. 18. is shewed, and this whore being as it were, the adulteress and Antichrist the adulterer, he must certainly have his residence where the dwelling, seeing he suppliceth this city by dwelling in it, even as its greatness was supported by the former heads, by their dwelling there: its overthrown therefore must be near to him. Its, 2. While these kings give their power to Antichrist, then Rome is pompous and is supported by him; for while he is great the is too long; and he is great so long as the kings give him power, therefore it is not while they continue friends to the beast, but when they become enemies. 3. This destruction is the perdition of one of the vials, we say the fifth, all which pursue the beast's kingdom to destroy it. 4. This is marked as a main victory of the Lamb over Antichrist, who for a long time had made use of these kings against him: it can be therefore no victory to Antichrist for which the Jews thus rejoice, chap. 15. add that chapter following, all Antichrist's followers are lamenting; and would they lament the destruction of Rome, if it were incurred by themselves? And yet supposing, as they do, that then Antichrist commandeth all can there be so many kings and great men, &c. elsewhere to lament that ruin? 6. Could Rome be charged, as mother of harlots in the earth and yeet have no share in Antichrist's defection, yea it is a fountain of it, and therefore its ruin must have influence on the weakening of his kingdom.

2. We say, that the defection whereof Rome is found guilty, and wherefore she is thus plagued is the very fame with Antichrist's; which this appear-eth, 1. Rome's defection is some singular defection very general and extensive, and is every where propagaled to others, chap. 17. 5, 6, and 18. 9, but there is no other such apostasy that is universal, spoken of in scripture: but Antichrist's, which singularly is the falling away. 2. All the characters of Antichrist's defection agree to this Rome, 1. She commandeth over nations, so doth he, 2. Both spread far and wide. 3. Both are guilty of the blood of saints and great persecution. 4. These who give their power to him commit fornication with her. 5. They belong to one time, and the beast Antichrist supporteth his city while it is a whore and therefore he must to strengthen her in her whoredoms. Besides what was said that Rome is Antichrist's seat, doth clear this also; and wherefore should Rome perish in Antichrist's ruin, which is carried on principally by the vials chap. 16. or be lamented by his friends, chap. 18. if she did not partake deeply of his fin? neither could she be called the mother of harlots and abominations in the earth, if yet she should have no hand in Antichrist's abominations whereof the world will be guilty at the time of her ruin as the most learned of themselves grant. And to what end should there be still such a connection betwixt Rome and that defection were not demonstrated by it?

3. We say that this defection, whereof Antichrist and Rome are found guilty, is not a total falling from christianity, in the profaning of it, but such as falling in the matter, and corrupting the principal truths of christianity, shall yet stick boldly to a proud profession of christianity as claiming a special relation to
Christ above others: For, 1. Antichrist’s defection is such as we shew chap. 11. 13. and they are one. 2. This great Antichrist is some way proportionable to the petty Antichrists that were in John’s time, and forerunners; but these were not firmly heathens, but such as under the name of christianitie and pretending to be eminently for it, so as to cry down true apostles did wrong Christ. 3. It is that defection spoken of, 2 Thess. 2 which is a giving up to believe lies; even while he fitteth in the temple of God, and boasteth of being a prime instrument in the church. 4. His defection is such as was let by the standing of the heathen emperors, whereas was heathenish idolatry, and speaketh of it as another thing; so 2 Thes. ii. Antichrist’s mystery of iniquity is opposed to that that was then among heathens for the time; and by comparing the last part of chap. 12. it will appear that antichristiاني succedeth to paganism, as a new delign of the devils, to recover what he left by the fall of the former. Add, that here it is called whoredom which supponeth it to be against a marriage tye, Ezek. 16. 36. 38. which could otherwise be. Again if Antichrist’s or Rome’s defection were thus gross, why should it be called a mystery, 2 Thes. ii. and here verfe 5. And what need were there of many marks to discover Rome under that state what deceivablest would there be there? The scriptures infilling to much in this, is certainly to make believers wary, and to shew that there will be need of spiritual wisdom to discern her, or him. Lastly it is said, that all the world, except the elect, woman after the beast; and can it be thought that all Christians shall turn pagans except the elect, and that there shall be no hypocrites in the church. Yet this contradistinguishing of Antichrist’s followers, not from the church visible, but from the elect, who invibly are so, faith, that this defection will make a narrower search in the church than paganism can do.

We do therefore take this assertion for truth, that Rome’s defection under Antichrist is a spreading of lies under the pretext of christianity, not simply striking against God, but against Christ in his offices as Mediator, and the end of them, and derogating from them, in the spreading of which, the city of Rome as a mother, hath a special influence and claim.

We would say, concerning the continuing of Antichrist, or this defection and time of its close, that it is not to be: confined to one person, and that within three years and a half, and to finish but forty five days before the end of the world: but it is to take up a longer time. Of this we spoke somewhat chap 11. and chap. 13. and also before on this. And now we further add, that Antichrist hath a proportionableness in his continuance to the great effects which his dominion hath on the world; but that cannot be within three years and an half. 2. Antichrist is one, as the series of the heathen emperors was one, for he is the head next succeeding, and he is opposed to him, 2 Thes. ii. He that letteth must be removed, before he should come. Now seeing he that letteth was not an emperor personally, but the series and time of them in their continuance, therefore Antichrist succedeth as the other was removed, is not one person, but a succession. And would the scripture so frequently and pressing speak of Antichrist’s kingdom and that defection, if it belonged only to the state of the church for three years and an half, immediately before the end of the world? Certainly many other trials of the church had greater concernment. Befide Antichrist’s hurt being principally to souls, it cannot be effectuated to in such a time, which can have influence, at moft, But upon some one generation.

For that part of their opinion, that faith that Antichrist’s coming is but to precede the end of the world three years and seven or eight months, and Rome’s destruction to be within that time, of his reign, there is for this no probable shew; For, 1. Are there not many that lament Babylon’s ruin and rejoice over her? And will that be but for a year or such a time? Is not the battle of Armageddon, chap. 19. posterior to this where, this is taken? A.

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gain is not that overthrow of Gog and Magog, posterior to that, chap. 20, when they are cast in the lake, where the beast is, before they come there? Besides it is probable that in the end of the world, when all especially the Jews, shall give themselves to Christ, that universally they shall again make defection; and doth it appear, that a glorious church shall be on the earth after Antichrist's height? I desire it may be considered, that the Jews are in the body of that nation generally to be converted after their blinded estate, which is yet to be fulfilled. Now when shall that conversion be? it must either be before this Antichrist, or after his destruction: But neither can be said: It cannot be before his destruction; for then they would not be ready to receive Antichrist and follow him to Jerusalem. Where is there a falling away of the Jews for the second time spoken of; but on the contrary the Lord's promise looketh otherwise, Rom. 11, which importeth such a re-planting as not to be broken off again. "And considering the tenderness that the Jews have after their reins-planting Zech. xii. 10. For so much wrong done to Christ formerly, can it be thought that they shall be the prime instruments of promoting Antichrist again, even after so much mercy is shown unto them, and that so suddenly: Neither can any lay that the Jews conversion is to be indulged till Antichrist's ruin, upon their principles; because say they, There are but forty-five days till the end of the world. Either therefore antichrist must proceed that time allowed him by them, or the prophecy concerning the Jews conversion must be shaken.

From this it will necessarily follow, That the coming and revealing of antichrist in the world, must necessarily proceed that time; if his ruin be sooner, and his continuance longer, his rife must be proportionable. And considering that the apostle speaketh of the working of that mystery in his time it must either be laid, That it hath left off working which agree not to this scope, or that it hath continued working for many hundred years, and hath made no progress which were absurd to lay, or we must lay, it hath already come to an height, and we are to look for it in the generation proceeding the end of the world.

3. To what end were the many exhortations and watchfulness that are propounded even to the Christians that lived in the first ages after the apostles' days, if they belonged only to the Christians in the last four years. Yea, 4. Seeing from chap. 12, ult. and chap. 13. 1. It is clear, That Antichrist's rife is the second great design which Satan driveth to overthrow the church after overturn of heathen emperors, or paganism, shall it be thought that for ten or twelve hundred years he hath had no success in it, or that the church hath been so long free from a public oppressor? Add that he being at a height, before the first vision which beginneth his ruin, and there being a long time till the pouring out of all, before the end, it must be thought that his rife and growth to his height was proportionable in length of time; and therefore must proceed for many generations. Again the world that is overturned by the vials, being the world of the beast, is that same world that increased under the trumpets, the increasement of it is under the one, and the ruin under the other, and seeing the trumpets will rise that high as to succeed the seals, which contained the first period of heathen persecution. It will follow therefore not only that this defection will and must be long before the end, but also that it is already come into the world.

If we can then make out this, that this defection hath already ceased on Rome, and that the must before his time be infected with it, there will be a short way to lose all the former questions: which thus clearly be made out.

We have four characters to evince it, in this chapter. 1. If the sixth government over Rome, which was in John's time be now sealed from ruling that city, then this defection must be come, for to the angel fixeth that time, and 2 Thel. ii. the apostle timeth antichrist's revealing, and the coming of that falling away, spoken of there at his removing, who then did let.

2. If the seventh head or government over Rome
be come, which then was to come, and be acknowledged as is spoken of in this chapter. Then the apostasy contemporary with it is come also.

3. If there be ten kings arisen, to be supreme independent governors over provinces of that empire, which in John's time had not power in themselves, but were dependent on the empire as parts of it, and have given their power to a new head upon a new account, then this is fulfilled. But all these three in the former exposition are made out, therefore this defection which is suppos'd in all these changes must have its beginning also.

If some of these kings that once acknowledged this seventh head, be withdrawn from it, then the defection must have been at its height; for their withdrawing supposeth them once to have been involved in it, as the context cleareth. But in experience it is evident that some of these kings have withdrawn, and so in part this event prophesied of is fulfilled; therefore what it presupposeth, must be fulfilled also; for this is their withdrawing must either be that prophesied here, or some other thing, but it can be no other event: Because, 1. The kings that rise are the first that shall rise to qualified as are here: And so, 2. The withdrawing of these kings that withdraw is the first withdrawing of these kings upon this account of hating of Rome, as the whore. For the context and series will clear this, the scope being to deduce Rome's future remarkable changes without intermission; as, 1. Then heathen Caesars did govern all. 2. He shall be removed, and that empire shall be weakened and not have the dominion that it had in the world. 3. Out of it shall arise many kingdoms, which shall be independent as to it. 4. There shall step up a government from the bottomless pit of another nature than the former, that shall govern Rome. 5. These kings that withdraw from the former head, shall willingly give their power and homage unto this government upon another account. 6. These kings of Rome, of them, again; out of hatred to Rome and that governor, shall withdraw from Rome and hate her and diminish her greatness.

These steps go in a series succeeding to one another immediately and cannot be interrupted by the rising of any other kings, or their withdrawing after it, without confounding this prophecy and darkening the angels' interpretation and quite overturning of the scope, no more than we can say there may be other cities with seven hills, &c. to which which is said of this can agree, seeing he pointeth in this interpretation at as particular and singular events in respect of what was to come as in respect of what then was present.

5. We may argue from chap. 7. Thus that defection, mentioned chap. vii. of the winds of which then were to blow, is this apostasy of Antichrist; but that defection is already come. Ergo. &c. That its Antichrist's defection appeareth, 1. From the singular hurt of it; it is the great defection that the church was to be troubled with, after heathenish perdition. 2. It is the defection of the fifth trumpet, and the name that is mentioned chap. 13. as was said on the place; but that that must he come, this will clear it that it immediately succeeded to the seals, and was immediately to follow upon them and the angels hast to seal the elect evidenceth it, which is more fully opened there. Now the seals having their close at the overthrowing of the heathenish empire, this then which immediately succeeded, must long since be in being.

6. We may gather it, thus this the defection is contemporary with the prophets prophesying in sackcloth, the woman's fleeing to the wilderness, chap. xii. and is the same with the Gentiles treading the utter court, chap. xi. Both these are begun, even at the child's taking up to heaven, which is the close of heathenish perdition, yea and is closed as to the days set there, therefore this must be of a long time since in the world also; both these propositions we cleared on chap. 11. And all these arguments that prove the contemporaneity of the beast and Babylon with the trumpets and the succession of both to the heathenish perdition, and that immediately, as on chap. vi. lect. i. and chap. viii. chap. vii. lect. i. chap.
This defection is the same with Antichrist, as is laid; now his defection is long since begun, and hath its rise from the healing of the head, which was wounded, chap. 13. as there was made out, therefore this is not to come.

8. We may have some light from chap. 20. where this will be clear, that Antichrist's defection must go before the thousand years, there mentioned, because it supposeth fainst to have been killed by the beast, who are their brought to reign; but we cannot look that these thousand years are wholly to come, and his persecution to go yet before it, also, that would take longer time to the fulfilling of all events, than in reason any will allow, yet to be running to the end of the world, this concludes the more strongly, because generally not only our writers but even the papists themselves grant this, that it is not to come, but that they are begun if they be not finished, so de Corn. a Lap. Viegas, Alcalar, the Rhemists, and others, who though they contentedly apply it, and with contradiction as their manner is; yet agree in this, that at long since they are begun. And although there should be difficulty to shew when this defection began, and how because much of that rite and of humane history yet these characters prove it must be in being, and before this time begun; and that is sufficient to us. All these arguments begin it, almost after the close of the heathenish persecution, whereof we speak more on chap. 11.

We may add an argument, or two further, thus if every condition of the visible church be either contemporary with the seals, that is, the heathenish world or with the Antichristian world under the trumpets, wherein Antichrist cometh to an height, or with the vials, wherein is his declining, then this apostasy must be come, because we are not under the seals; that period is past; we must therefore be under one of the following two, seeing these three prophetic carry on the series to the end; but if we be under the vials, then Antichrist is not only come, but is already at his height; and it is not like that there being so many hundred years since the seals ended, and the trumpets began, that still they be running, at least, in the first six; for the seventh comprehendeth the vials.

Again, if the properties, concomitants and characters, and events given to discern this defection be fulfilled, then this defection of Antichrist must be come, seeing these characters agree to no other; but we will find the first true, as the former exposition of chap. 11, 12, 13, and 17. will clear. Ergo. Taking this for granted then that the antichristian defection is of a long time since come, and this also that when it cometh it continueth until Rome's destruction, which yet is not fulfilled; it must therefore follow, that it is in being for the present in the world, and hath been so for a long time; and that therefore we ought to look where it is for the present.

This is certain that it is not to be sought amongst pagans or Turks, but amongst professed Christians. 2. Not among ancient heretics that now are not in being, or such as have no pomp or splendors in the world: this being to eminent a kingdom, cannot be applied to them. It must therefore be either in the Roman church, or amongst us, who are called protestant; it cannot be attributed to no third now in being: but for us, they themselves will absole us; for we had neither the feast of this defection, nor a head or monarch, as is over this kingdom, &c. This curbed privilege therefore belongeth to them who have both, and glory in them.

2. Again if these truths, that Rome is infected with Antichrist's defection while it is in the world, and is the whore spoken of after its appearing till the be destroyed, then it will follow laying all other arguments from other circumstances, that Rome, as it is and hath been for many years, is the whore here spoken of, which is guilty of the Antichristian defection; and this consequence will stand good till the antecedent be overturned, but the former is truth from the former arguments, and from their concei.
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3. We may therefore resume our argument confidently. If all the characters applied to this whore be verified in Rome, now present, and as it hath been for many years, and is its governor, the pope, then is this Rome, the whore which is to be destroyed and the pope Antichrist, and no other is to be looked for; but the former is, they are fulfilled and in them. Ergo, we may warrantably conclude that she is the whore and he the Antichrist.

It is a wonder to consider how little the most learned adversaries have to say to this, except what evidences the force of the wise of her formations on them; for if Antichrist be come, there is no way to vindicate Rome and their pope from this charge, it so naturally follows. Again there is no way to evince this, that he is already come, but by pointing out such another imaginary Antichrist as shall never come, and thus to bind him up to the three or four last years of the world, contrary to the whole strain of this prophecy, in some part following the way of the Jews, who to evince the fulfilling of the prophecies concerning the true Messiah, did fabulously they adhere to this, that the true Messiah is not yet come, which way, as it is just with God in both thus to plague their rejecting of clear light, so ought it to work humility and commiseration in us considering how unreasonable the wisdom of man is in things of God. They say 1. It cannot be the church of Rome, but the city. Antw. But we have shown it is not the city; for then it had been a whore long before John wrote; for their was a city, but it is the city once a church, and afterward degenerating. Then say they Peter, and the martyrs under the heathens are to be reckoned of this defection, for they lived there. Antw. No for then that city was not become an harlot, neither is it singly Rome that is the whore, but Rome degenerated, such as she was foreseen to be after the heathen emperors removal, out of the way which was not then fulfilled. Nor

is it simply living there, but as a member of her that maketh one guilty, except it be made sinful by other circumstanc. Lastly, Then say, Rome cannot be the whore, because forsooth of her holiness. And what is that? There are so many abodes, mortifications, holy church-men, relics and temples of saints, many masses and such like there, &c. All which serve not to prove this conclusion that she is so. And it is not observable, that immediately after this answer, Corn. a Lap. professor of Rome, doth justify the toleration of Jews and brothel houses in it as a thing tending to prevent much sin, and becoming a well ordered common wealth; and when this is mentioned by them as a piece of Rome's holiness, we may the more easily judge of the rest.

We may add yet one argument more for confirming of our application, which especially is binding from their own principles. The Rome that is described here to be the whore, and as such to be destroyed is either Rome heathen, which is past, or under Antichrist, which is to come, or popish under the pope which is present. For, Alcazar, disp. 1. in hoc caput. aseerteth there is no other Rome, which it can be obliged unto; but neither of the first two can be said; Therefore it must be the Rome that is present. It cannot be Rome heathen, which is past, for to the arguments urged by viegas Ribera, and Cornelius a Lap., against it, are unanswerable. Some whereof are formerly touched in general.

Arg. 2. If it be the destruction of Rome heathen; Then it must either be as Belarmin and some others make it, the destruction which Rome suffered by the Goths and Vandals, &c. and the rest of the barbarous nations; that but cannot be: For, 1. That is done by Antichrist the beast, or kings befriending him, nor for that guiltiness, as we and the text say. 2. Rome was then not the whore, neither upon that account did these pursue it; that destruction was not unrecoverable as is here prophesied of. And 4. As Alcazar urgeth, It is not suitable to punish Rome heathen, by the overturning of Rome christian, and now become so holy: It cannot then be this then.

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Or, 2. It must be the overthrow which Constantine
gave to the heathen emperors, as Alcafar aserteth it,
but that cannot be, 1. That was not Rome the
whore, which had once made defection. That was
not a destruction of Rome, much less a total over-
throw, as is implied in chap. xvii, but was rather
a liberation of Rome; for even Rome the city had
much freedom and glory by this, which is contrary
to the scope of this chapter, and the chapter fol-
lowing. Therefore this opinion is not only called
singularis or a singular opinion by Corneliuus a Lap.
but by Alcafar himself, and is suspected to be ac-
counted a paradox. It is true that is the wounding
of one of the heads, mentioned chap. 13. But it is
one thing to wound the head, another thing to de-
stroy the city itself, the government had been often
changed before, yet the city flourished. Now this is not
any such, which was to come on its governs only,
but on the city itself, and that a total stroke: there-
fore this cannot be intended here, but is justly cal-
led and that unanswerable by the authors forelaid, es-
pecially the last. This then cannot be understood
of heathen Rome in any sense. Nor, 2. Can it be un-
derstood of Rome as under a defection yet to come
to immediately before the end of the world: For,
1. It is not agreed amongst themselves, if it be pos-
fible that Rome can fall unto such defection. Yet oth-
ers, as Alcafar, doth by many reasons oppose this
and with many authorities and prophesies, as one of
St Benedict. cited out of Gregorius, whereby it was
still taken for truth, That Rome should never again
be heathen. And he faith, this opinion is new, im-
probable an favourable to hereticks, giving them
ground to alledge, that seeing Rome hath so many
images, &c. that it hath fallen unto that defection.
And although his authorities be not much, yet the
argument that he draweth from the series of the
prophecy against it, whereby he sheweth that this
prophecy relateth to events long before the end of
the world, and the other events, as that of Gog and Ma-
gog, and others must follow it, are convincing and
unanswerable. For confirming whereof, we add
thele considerations further, 1. That by this pro-
phesy the state of the true church is holden forth to
be most glorious before the end; therefore it cannot
consist with such universal defection as this. This
will bind the more, if we take in the consideration
concerning the Jews conversion formerly mentioned
which hath with it the fulnelfs of the Gentiles as its
companion. 2. It is certain that the seven vials have
the last plagues, chap. xv, and also that the seven
vials bring judgment on the beast, or Antichrift,
who is singularly the beast and the object of the
judgment of the first vial, chap. xvi. 1, 2. and sup-
pose this defection to proceed. Now it cannot
be supposed that all these vials are to be bounded
within so short time till the end of the world, espe-
cially considering the enlargement of the church,
which by these contemporary prophecies, is clearly
intimated to fall under them. Therefore that applica-
tion unto any future state of Rome, cannot stand; and
seeing by themselves none of these can stand, it must
necessarily follow, that the third is a truth, and that
Rome as here considered, is the Rome now in being.
And if any should say, that theologica, symbolica is
not argumentativa and therefore no solid argument
can be drawn from this prophecy: Alcafar answere-
th ut supra, that though this or that particular ex-
pression will not bear an argument in such scriptures,
yet faith he, and that truly, where the scope and se-
ries agree jointly in a conclusion, it must be of force
seeing it is scripture, otherwise no safe interpretation
could be drawn from any prophetical or enigma
tical scripture. And therefore before the adveraries
can exempt Rome present or the pope, from this change
they must not only answer what we say, but must
more satisfyingly answer what none of them oppos-
opeth to another, which can never be done until
they agree with us in the conclusion.
We have been the longer in this, because it is
indeed the great scope of this prophecy, to make this
whore discernible, and it is their great work to dif-
guise her so, that she be not discerned. And this
chapter is acknowledged by all to be the main.
feit of this controversy, and the chief key, yea as some call it the cagle of this prophecy, Arx Apocaclypseos, the opening and taking in whereof, dôth both confirm what is past, and make way for what is coming.

LECTURE I.

CHAP. XVIII.

Verfe 1. And after these things I saw another angel come down from heaven, having great power, and the earth was lighted 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 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 my people that ye be not partaker 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 filled, fill to her double.

7. How much she bath glorified herself, and lived defeciously, so much torment and sorrow give her: for she feared not, neither was troubled; but sat alone, and gathered her heart.

8. Therefore shall her plague come in one day, death, and mourning, and famine: and she shall be utterly burnt with fire; for strong is the Lord God that judgeth her.

By the vials, chap. xvi. a general view was given of the destruction of Antichrift's kingdom, especially by the last three. Chap. 17. veb 1. the angel propofeth a more particular exposition of that judgment in an explicable vision: and for the greater clarity of he, 1. Describeth that kingdom, which is the object of these plagues, under the title of a whore, and Babylon pointing her to out, as it is evident to Rome in the latter times. 2. He describeth Antichrist, the head, under the appearance of a beast which supporteth that whore. 3. He doth thereafter point out the principal feat of that dominion. 4. He giveth a little general hint at her destruction; all these were, chap. xvi. He proceedeth now to explain more fully that destruction. 1. Of the whore Babylon or Rome, in this 18. chap. 2. Of the beast or head chap. 19.

This chapter belongeth to the explicating of the fifth vial, as appeareth, 1. That vial is on the feat or throne of the beast, this describeth Babylon's destruction, which in chap. 17. we heard to be the beast's feast and throne. They therefore declare the judgment of the same thing, viz. Rome, and if Rome were not Antichrist's feast, but to be destroyed by him, why then would Antichrist and his followers lament and regrate her ruin?

2. The destruction here described of Rome or Antichrist's kingdom, is not that of the last vial, for that hath nothing here in the time behind it, and comes after the battle of Armageddon, where the beast that suriviveth the destruction of his feast, taken as is clear, vial 6. But this destruction is such, as after it, both many of Rome's friends especially kings who under the sixth vial will adhere to the beast, lament that destruction and many of the saints do rejoice over it, and its irrecoverable ruin: yea such a destruction as proceedeth the Jews calling, and the battle of Armageddon which is in the sixth vial, as is clear, from chap. 19. which followeth. Therefore the great destruction of Rome, here intimated on, must be the very fame chap. 16. under the fifth vial, which being the most remarkable step of the overthrowing
of that kingdom, which the other two vials do per-
fect thereafter is the more largely inflicted on.
This destruction of Rome, being still Babylon, is
set out in expressions borrowed from the prophets con-
cerning the destruction of old Babylon, whereby its
ruin is set down in the certainty, greatness, terrible-
ness, justice and irrecoverable thereof. And that
by the voices of the three several angels, if the second
be an angel, one after another. The first speaketh
unto verse 4. the second from verse 4. to verse 21.
the third unto the end and for confirmation, addeth a
sign.
In the first the denouncer is described, verse 1.
2. His manner of denouncing, verse 2. 3. The
denunciation is set down. The denouncer is another
angel than spoke to John chap. 1. God hath many
waiting on him, and maketh use of them at his plea-
sure. 2. He is a mighty angel; all angels are migh-
ty, yet there are degrees; some are excelling in stren-
th than others: There are angels and archangels,
but of how many orders we will not determine. The
schoolmen in this, as in all other unrevealed mys-
teries, do confidently define, that there are three hier-
cracy comprehending three orders, the first hath aera-
phins, cherubim, seraphim; the second, dominations,
princes, or virtues, powers, in the third they place
principalities, archangels, angels: this they presume
to have from Dionysius ( Plead areopagitate ) who
faith, de Eccl. Hierarch. lib. 7. cap. 7. that he
had this by tradition from his master Hiero-
thus.
3. As he is great in power, so he excelleth in glory,
the earth was lightened, &c. As all these ministring
spirits do, and it is like, had some visible manifesting
of his glory in this work. The making use of such
instruments sheweth, 1. That God thinketh it a
great work; for the mighty angels, are employed in
such, as the archangels in razing the dead. 2. That
it will effectually be done, that instrument will effect
it. 3. That it is God's work and not men's to per-
flect this judgment therefore ought he to be trusted
with it, and depended on it. 4. It is laid of the an-
gels, He came down from heaven; it telleth heaven
is the mansion of these glorious spirits, Zech. iii. 5.
7. they stand by, as attendants, and it is a privilege
to be admitted amongst them; though their motion
be swift, yet do they at God's command go from one end
of the earth to another, changing their place, yet
keeping their glory, and counting it no loss to do
their master service. The coming down sheweth not
only a readiness in the angel to do what is committed
to him, but the approaching of the ruin he denoun-
ceth, and a greater clearness in the thing, denounced
when he cometh near to do it.
Verse 2. It is said, he cried with a mighty voice;
which both the thing to be certain and remarkable
and him to be serios in going about it.
5. The denunciation containeth these three parts
of Rome's destruction borrowed from the prophets. The
1. is 16. xvi. 9. Jer. ii. 8, the first denouncing
Babylon's ruin more at a distance long before it come
the second more nearly foretelling it; we had these
same words, chap. 14. denounced the fall of that
kingdom, first, when the light of the gospel began
to break out; this shewed it out nearer her end, and
to speaketh it more clearly and powerfully, to shew
it is now by the fifth vial fulfilled, or certainly to be
closet.
If it be asked here how angels speak who have
no organs as we have? Anfw. There are three ways
of speaking attributed to angels, and mentioned in
this book. When angels speak to John audibly, as
to John, chap. 1. 9. 2. When they speak in visions
as to John in the spirit, or to Joseph in a dream;
even as things are represented to the sight in vision
so may they be to the hearing. 3. When they speak
one to another, as chap. 14. the first way, angels speak
audibly to men, by forming an audible voice in the
air, as they appear to fight by assuming a visible
body. The second way they speak in visions is by
putting in, or working impressions of these things
on the spirits of men. To the third they speak one
to another, by ordination by their wills, such con-
ceptions toward such an angel one or more to be
By them; this is most relied on by the schoolmen, and thus they say, 3. An angel speaketh to one or more at once, as he ordinates his conceptions towards them. 2. That thus they speak with a like ease and facility at a distance, as when they are near other. 3. That thus they signify their conceptions to God. And 4. Thus they say, the just men made perfect, at least in their souls, have communications one with another, or with angels in glory. This they say, is not conceptum imprimo, which was Scotus opinion, but ordinando, and so then that locutio, or speaking, is not actus ordinans conceptum, but conceptus, ordinatus aut voluntate, ut alter intelligat. Our divines do also affect this to this. But this we inflict not on, neither will we pass any determination in a word, Babylon, that is Rome, her certain and approaching ruin is set down.

The second part of the denunciation teeteth out this ruin in its greatness, as dreadful and irrecoverable, borrowed from Isa. 13, verse 14 and 34. 13, 14, 15. Jer. li. 37. Where old Babylon's ruin is spoken of, the shall be so far destroyed, for it to certain that it is toppled and set down as come already, that instead of unclean men and great pomp of great men in her before, now she shall be utterly defoliate, haunted and inhabited by none, but ghosts or ill spirits, and furies, and foul and unclean creatures, such as owls, wildcats, &c. as ye see old monasteries or abbeies, or castles when walls fall, and none dwelleth in them, they are direful like to men, so shall Rome be, saith this angel. Which importeth a great defolation, and it is used for that end in the scriptures cited.

If it be asked, If there be such a thing as the haunting of evil spirits in these defolate places? We answer, 1. That there are evil spirits rising up and down through the earth is certain, even though hell be their prison properly, yet have they a sort of dominion and abode in the earth and air, partly as a piece of their curse, this is laid on them to wander partly as their exercise to tempt men, and to bring spiritual or temporal hurt to them, this is clear, Job.

1. 2. That they haunt such defolate places of the earth most, may be also clear, Hence Matth. 12, he is laid to walk through wat and dry places, and he used to drive these that were possessed to the tombs: this is: and may be partly, a part of their curse, to be restricted there, as they get liberty to go abroad, as these got to enter the swine, and not to be cast to hell therefore: it is here phulake in the original, which signifieth a prison partly to shew the accursedness of the place to be thus inhabited, as Saul was when an evil spirit possessed him after his rejection: partly they delight in these places, as fitted to make them the more terrible from them, and as triumphing in the defolation they have brought on men, these judgments, being the effects of sin brought on by them. Some shink, they glory in these defolations and graves, as evidences of their victory over men, which yet tendeth to their greater condemnation, 3. Whatever be of the former, this is true, that such places defolate, and uninhabited, use to work generally a horror and terror in the minds of men, which possibly may flow from the former, so that they are ever accounted irkome, direful, and horrible places to abide in; and this common estimation is enough for the scope here which is to shew what dreadful defolation Rome should fall into, and ly in. Cities great cities, even great cities have need to humble and holly, it is hard to know what may come on, and what may dwell. In the greatest cities: that once have been the greatest in the world may now be the proof of this.

The justice of this judgment, though great declared, verse 3. two ways, 1. By the greatness of her sins, in three, 1. Fornication. 2. A luxurious and delicious way of living; 3. Intitifing of others to these sins shamefully. 2. Her sin is set out by the extent of it, in making others partake with her; and there are, 1. All nations; 2. Kings; 3. All merchants that are made rich by her magnificence; these three are the parts with whom the finneth. 1. For the sins, we may understand them, 1. Spiritually of idolatry and superstitious pompous worship, as is before laid.
Thus her merchandizing is not the least part of her sin, it must therefore be such a merchandizing as is sinful. 2. Literally, of filthiness, pride, affluence and superfluity of all things in apparel, dwellings, diets, &c. Rome aboundeth in these. 2. For the parties finning nations and kings, are clearly literally to be understood as before. It is more difficult what is to be understood by merchants. Certainly they must not at least only be common merchants: for, 1. They are the great men of the earth, that buy and sell these wares. And, 2. The wares are souls of men, ver. 14. And therefore, 3. These merchants must be understood chiefly, as merchants of such wares as are vendible or sellable at Rome, and wherein especially its market excels and goeth beyond other places: and that is not so much in outward commodities, as 1. They sell pardons, indulgences, bishopricks, yea Christ, heaven dispensations, &c. as it is laid, omnia sunt Romanæ venalia, these make their great men rich. 2. They buy costly things for their own pomp, and the pomp of their worship; and therefore they are called merchants, who both buy and sell and they are singularly merchants beyond others. The righteous then of this sad judgment appeareth, 1. From the greatness of her superflition idolatry and superfluity. 1. From her propagating of it to others. 3. From her making a trade of it so that no calling almost did thrive better than to be a monger of her superfluities, either in carrying something from her on bringing something to her.

The second voice, from ver. 4, to ver. 21. letteth out the same thing, but as by a new witnesses of that destruction which men easily believed not. 2. This is either the Lord himself, immediately who calleth the people his, my people; or his ministres mediate-ly by his authority calling them: his words fret out this destruction, 1. By way of exhortation to God's people, from ver. 4, to 9. 2. By way of commination, or foretelling of the lamentation should follow this great defolation amongst her friends, kings merchants, and shipmasters, to ver. 20. 3. By incitation to God's people to rejoice over her, ver. 20, &c. All which sheweth the greatness of the defolation: that, 1. All that would shun the judgment, would fly from it, as Lot out of Sodom. 2. As it giveth of fear to some, so it giveth ground of lamentation to others. 3. Of rejoicing to a third sort, that is, those who have formerly separated from her. It must then be great that maketh and worketh fear, grief, and joy universally.

The exhortation hath two parts, with the reasons of them. 1. There is an exhortation to separate from her, ver. 4, and 5. which sheweth, that now her ruin is at hand, get you: faith he quickly from her, as Moises faith, Num. xvi. 26. to the people, to separate from Korah, Dathan &c. it is borrowed from Jer. ii. 6. and that their delivery approacheth with her ruin, and tail. The second exhortation is, ver. 6, 7, 8. and it is an upstirring of God's people: to be remiss in executing of God's judgments on her according to her callings and stations, as God shall give them opportunity.

Concerning the first exhortation we are to enquire, betide its scope which is clear to shew her approaching ruin. 1. What sort of separation this is, which is called for. 2. In matter of fact, if any godly have been, may he or are to be in Rome before its destruction? What is the necessity or warrant of separating from Rome, and what more now than before? And why Babylon is only to be separated from, if this be peculiar to her.

Before we answer, we must permit a twofold consideration of Babylon, and being in Babylon. 1. Babylon or Rome, may be considered merely as a great city or dominion. 2. As an ecclesiastick sinful degenerating party, or apostolical church of Antichrist: so in the first acceptation, to be in Rome different from the second, which is to be of Rome, as God's people were in Babylon, yet not Babylon, lived in the place, but did not partake of their sin. So one may be in Rome two ways, 1. Locally, thus he is not of it as an Antichristian church, nor is this in itself sinfull, if by some circumstances it become not
fo. 2. One may be in Rome as a member of that church, thus he is not formal one of God's people, and if he belong to this election, he is to be called in due time.

For answer then to the first question, there are three things distinguished even by independent divines. 1. There is schism, that is, a separating from the unity and from the communion of a true church, whether less or more pure if it be a true church; that is simply and always sinful, because it is from a true church. This schism confineth not always in diversity of doctrine, which is hereby; but in divided practices from the communion of a true church, so it renteth unity, and is either negativum schisma, where it simply a withdrawing without setting up a new distinct church; or positive, when it not only withdraweth, but setteth up another worship, or church as the Novatians and Donatists did, to keep communion only by themselves. And this is called to have altare contra altare. 2. There is separation, and that is, 1. Either in whole, when people withdraw from communion in whole from others as no church. Or, 2. In part when they acknowledge them churches, yet cannot communicate in some things with them, as in the sacrament with Ubiquitarians, since that ubiquity sprang up, this sinful or lawful according to the grounds of it. If it be no church, such as Babal was, a total separation is necessary; or in part it is lawful, if it exceed not its grounds. But when separation is from a true church totally, or beyond that wherein she is corrupted, that is sinful, and as Cotton faith on Cant. 6. a condemning as no church that which Christ accounteth as one, and is too much necessity not to keep communion with them, with whom he keepeth communion. Thus it becometh schism.

The third is secession, that is, without refusing the communion of another, yet locally to remove upon some urgent or lawful occasion spiritual or temporal, to another or better constitute church, that is lawful and is no separation; but may be even from a lawful church and pure. The first, viz. a

schism, is neither here called for, nor is it possible to make schism with Rome, the not being a true church which is rent, or from whom the rent is; and the second, viz. separation and that total, is called for, and was so always since she became Antichristian, that none continued in her communion, but that they renounced it. The third also is now called for here, that they would even separate locally from her, as Lot did from Sodom, or those that were near Kora in this case. Because, 1. The scope is clear to set out the greatness and luddeness of her ruin, therefore they had need to keep a local distance as in the examples foretold. The former separation was always necessary in heart and practice from that party, and it is like, except it be amongst any yet to be called, was actually before this, but there something more and peculiar to this reason, viz. her destruction is called for, which was not always before required. Separation may be without succession, and secession in changing place without separation in communion, but here both are called for.

For answer to the second, if there shall be any of God's people de facto in Rome, or quo jure may they be there till then? Anfw. In these conclusions having distinguished God's people, 1. In elected, regenerated and called, and elected but uncalled. 1. Many uncalled have been and may be in Rome, yea even of it, and these are called to separate, for experience telleth us, God hath called many who have been members of her, and may do so still. 2. Many of God's people hath been in Rome locally, but not of it, and have continued long so in her bosom. There are true worshipers in the temple chap. 11. even when the outer court is trod on by heathenish papists; then the prophets prophesy even in the great city, and God hath a temple and church even where Antichrist sitteth, though his congregation be not that church, even as the Lord hath his word, prophets and people at old Babylon captive, when the face of worship was overturned in Judah, so in this Babylon he keepeth still his word, baptism in the former he did circumcision, and a ministry that was
never left, but all the forty two months of Antichrist’s reign, the prophets prophesy, though in lacketh.

Hence in all the universal expressions of Antichrist’s dominion, they are excepted, whose names are written in the book of life, and chap. vii. and eightieth and four thousand are sealed, who chap. xv. are found on Mount Zion, even before light in Luther’s time broke forth. And it may possibly be, that some sinfully as some of the people in Babylon did, have not made a refection from Rome, and these parts; though they have formerly separated from her communion: Or otherwise by their callings, as Obadiah was engaged with Ahab, being entangled to live still. This voice putth them to it, not to lodge a night in it, for they knew not when God’s judgment may seize upon it, yet she is Babylon and these in her are God’s people, even then. But now when the gospel breaketh out, and her judgment approacheth they are called not only to separate from her, but to remove out of her, and expect her judgment.

For the third, the necessity or warrant of separating, it is grounded on these. 1. She is Babylon, and ye are my people, and there is no communion between light and darkness, Christ and Antichrist. This giveth the great ground, the is but your oppressor, not your mother the church. 2. Ye cannot shun her sins, if ye lay not only should ye own me in separating yourselves, when ye are called which belongeth to the first ground, that is to confess with the mouth by profession, as well as to believe with the heart, but if ye lay ye are still in dangers and snares, yea sometimes in less or more, are partaking of them, as Joseph did in weeping by Pharaoh’s life at the court of Egypt. And by this it may also appear that many living in such places are engaged and ensnared in many things, that at a greater distance they would be liberated of.

If any ask, May not one abide in Rome now and not be a partaker of her sins, more than before? Ans. The hazard is greater now, 1. They have a retiring place and a standard for truth set up, that they should now follow. 2. They have God’s call, and invitation to come out; and though he was a sanctuary to them in their wilderness slate while the fate of their captivity lasted, yet when he openeth the door that is to be expected to confidedly from him. 3. Babel goeth still more corrupt, and never more than since Trent added to all her former abomina- tions. 4. Because Rome’s judgment hasteth, and though they keep themselves free from many of her ills, yet they may share of her temporal wrath, as Lot’s family was in hazard, had not the Lord removed it from Sodom. A third reason of separation, is the coming great plague, so that God who had long spared, was by judging her, to make it appear he had gotten nothing, and now her sins being come to an height, her judgment shall delay no longer and this preseth a local sucession.

Hence it followeth, 1. That it is no feint to quit fellowship with Rome, the being no wife to the lamb, is therefore no mother to his children: he giveth them poison for sincere milk, by corrupting the truth of the gospel, and not suffering them to feed upon the truth: she hath been condemning, perfec- ting and destroying the true worshippers for many generations together, and would have no fellowship with any without the beast’s character, therefore is their necessity of separating, as was said to the witnes- ses, chap. xi. Come up hither, and here, come out her. 2. It followeth also that folks not only may quit Rome, but of duty they should do it, in obedience to Christ’s call, and they would try their warrant that go there for curiosity, seeing here is a command to quit it; who are they that know what night or day this horrible judgment will be executed? It was a dread- ful curiosity to be found there then. 3. It followeth that where God warranteth separation, it is from a company that is no church, and must be supposed a Babylon; and therefore there is no separation allowed by him from a true church, seeing this is a proof of his disclaiming her to be a church, to command them to separate from her. Therefore here is Babylon con- tradistinguished from his people, who are called to come out of her; which supplieth that he calleth.
none of his to separate from such as are his. It is one thing to withdraw from civil conversation with particular wicked men another thing to separate from God's church for its defects.

There is therefore this observable in separating and withdrawing, that we are to keep less fellowship in civil things with a brother that is a church-member, and is gross, than with one that is without, and not a member, as the Apostle writeth, 2 Cor. v. 10. But we may and should on the other side, keep church fellowship with a true church though in many things faulty and corrupt, whereas we may not act at all with an idolatrous company in their worship. Hence, in that same epistle to the Corinthians, going to, and eating in, idols temples, or at their feasts, was so much condemned; yet communicating with the church of Corinth, or living as a member of it, tho' corrupt, both in doctrine and practice, was never found fault with as to worship; for it is clear, that of not eating with an offending brother, looketh only to civil fellowship, because it is such a fellowship that is condemned with them, as is allowed to heathens, which certainly is much; if our churches therefore be Christ's churches, as sometimes the favourers of separation grant, there can be no separation from them without turning to a schism.

The second exhortation may be read by way of prophecy; or because the former is by way of precept, so is this to be understood also, reward her, ver. 6. Inviting them to a just zeal in recompensing her. It leemeth to be borrowed from Psal. cxxxvii. 8. Jer. lii. 34. And considering that the Lord here calleth for it, and that according to every one's station and place, from kings in their place, and subjects in theirs, their can be no question of the warrantableness of it. It is that all as they shall be called, who have seen Rome's whoredom, shall, or should be ready in holy zeal, by doing or praying, to concur for executing Gods judgments on her. This word reward implieth a just meeting and recompence. She did first the wrong and now in justice they do but repay. Thole to whom it is spoken, are the persons exhorted formerly to come out of her, viz. God's people, who formerly suffered by her, as the expression of retaliation.

The justice and dreadfulness of this stroke, is comprehended in three reasons, annexed in three expressions. 1. Render unto her double, as she hath done. Which words not only hold out their recompensing of her to be just, Lege, talionis, but also great to double is. 1. Very much, 2. Very much, 3. Very much. 2. Double, that is not above her deserving; for that will not be poured out in eternity, but it is much more than ever she for all her malice was able to affectuate, on you. She would fain have utterly destroyed you so as to have left no memory of you, but could not get it done; but now wholly make ye her deloiter; for justice will count in her judgment not according to her practice in what she was able to effectuate, but according to her sin, and the mark she aimed at; which being against God deserveth more than they were able to do. Therefore it is not unjust with God, to make thee his instrument, even before men, to render double to her in temporal miseries, being all within what was due to her. The expression of filling the cup, is to the same purpose.

A second thing agreeing her judgment, is, that as the getheth double, as the fruit of her malice. So let her have, that the Lord, judgment according to her pride and haughtiness; which being very great, her judgment cannot but be so, seeing here it is both the cause and measure thereof. And that her pride is great, there is a word cited out Isa. xlvii. and applied to her for evincing it. This is ver. 7.

The third expression is, ver. 8. Hasting those plagues on her former sins. Therefore, &c. Aggregating them, 1. That they come thick and many together. 2. Sudden in one day. 3. Unexpected and irrecoverable, utterly burnt, another destruction than ever she foresaw. And because it is incredible like, as things have for a long time flood, a word is added to confirm it. For strong is the Lord God that judgeth her. It is not men, nor yet angels, though both be instruments, but it is the Lord's
controversy and the judgment is his. Therefore believe it will come, and be encouraged ye to do this work who shall be called to do it; for the Lord is engaged in it, and cannot be overpowered. This being the Lord's quarrel, and to be executed by fainst once wronged by her, it cleareth. 1. That it is the same war with that, chap. 17. ver. 14. 2. That Rome is in a present guilt; when she is destroyed. 3. That it is not executed by Antichrist, but by such as had suffered formerly by her, and afterward, are commanded to rejoice over her.

LECTURE II.

Verse 9. And the kings of the earth who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.
10. Standing afar off for the fear of her terrors, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.
11. And the merchants of the earth shall weep and lament over her, for no man buyeth their mercantile any more.
12. The merchandise of gold, silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine wood, and all manner of vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,
13. And cinnamon, and odours, and ointments, and frankincense, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.
14. And the fruits that thy soul lusted after, are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou shalt find them no more at all.
15. The merchants of these things which were made rich by her, shall stand afar off, for the fear of her terrors, 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 is all the company in ships, and sailors, and as many as trade by sea, falleth down, and is burned with fire.
18. And cried when they saw the smoke of burning, saying, What city is like unto that great city?
19. And they cast dust on their heads, and cried, saying, Alas, alas, that great city Babylon, for in one hour is she made desolate.
20. Rejoice over her thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.
21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.
22. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee, and all ordinances of artisans, of whatsoever craft be 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 forgeries were all nations deceived.
24. And in her were found the blood of prophets, and of saints, and of all that were slain upon the earth.
FOLLOWETH now the second part of this angel's discourse, whereby the sad desolation of Rome is foretold, viz. the sad lamentation of all her friends, it shall be so great and dreadful as to affect and to astonish them all: this is the scope which is clear, and we shall instruct the less in the words.

The parties brought in lamenting are of three sorts most especially concerned, who are sufficient to as the scope: 1. Kings verse 9, 10. Then merchants, verse 11. 3. Shipmen and traders by sea, verse 17. All these join in lamenting her, but for their several ends.

The kings, that is some of the kings, chap. 17. who shall not hate her with the rest, but shall continue favourers of the beast, till the battle of Armageddon, they shall lament this desolation, not acknowledging God's justice, but affected with their own particular, and otherwise blinded. By which it is clear, 1. That not all the ten horns, chap. 17. but some of them shall hate the whore. 2. That after Rome's destruction, many shall remain unsatisfied with it, even when the prophet is fulfilled, which faith, that the fulfilling of propheties maketh them not palpable to be so, where there is prejudice formerly drunken in. 3. It faith that Rome's desolation will be sad to many kings that are enemies to Christ, and therefore not to be executed by them.

These kings are such as have been partakers of her sin, and have been in love with her external pomp and delicate way, now they have one common lamentation with the rest, Alas, alas? That sheweth affection in them, and desolation on her, that they lament for. 1. In its greatness, she is burned. 2. In its terrible ness, they stand afar off for fear; they cannot, or dare not help her, though they lament her. 3. In its greatness and unexpectedness, that mighty city is destroyed in one hour. And seeing these kings both partake of her fornications, and give their power to the beast, it must follow that these go together: and therefore this sin, for which Rome is ruined, is Antichrist's sin, and that defection hath been derived to all the nations from it, and by it, before its destruction, and that for a long time, which hath intoxicated or bewitched them so to affect her.

If it be asked, why kings so much lament, and are affected? Answ. Many of them, or some of them, are still drunken with that wine of her fornications, and cannot lay by that pomp of external worship, whereby their magnificence hath opportunity to knyth, and they love a natural formal way of worship and cannot abide the simplicty and spirituallity of the gospel. 2. They have been for a long time entertained with counterfeit respects from that court, receiving titles and privileges from her that have sometimes been thought much of, such as to be protector Ecclesiæ to the Roman emperor, Rex Catholicus to Spain, Rex Christianissimus to France, Defensores Ecclesiæ to the Helvetians, Defensores Fidei to the kings of England, sanctified swords and banners, &c. These vanities are now taken away from them. 3. All men especially great men, love an easy and lazy form of worship, such as popery is, to get dispensations to these oaths, unlawful incestuous marriages, as often many popish kings do, Spain with his niece, Poland with his brothers wife for the time, pardons, and indulgences for many for their greatest sins. These things the kings love well, and will be in heaven as soon as any, it money will do it, and cannot abide to want the things that give them liberty, when there hope by some memory to recover all. 4. Enmity at Christ's way and yoke, they see her going down maketh way for the flourishing and spreading of the true religion that they still were suppressing, and that galleth them. These reasons are from their interest. 5. Possibly also the fear of sharing in that judgment, they being joyfully some way engaged with her, it may affect them, and that fear maketh them stand afar off.

The next who lament, are the merchants, who have their alms, verse 16. allo upon these common grounds, that is, the ruin of an excellent outward glorioscity, in a general way of pity especially considering that she, that was just now gallant in all pomp, is
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Suddenly brought to this deflation: yet the ground is also more peculiar, they by their losses, do lose their trade and gain in merchandizing: and thus their particular sticketh to them. Therefore merchants are in two ways in this lamentation to be understood. I. Literally the merchants of these sorts of wares which Rome in its greatnes and luxury made use of; and that for two ends. I. In their pomp and civil outward grandeur. These four are mentioned. 2. All things serving for decking the body gorgeously, as verle 12. gold, silver, precious stones, pearls, fine linen scarlet, purple, &c. 2. All things that adorn a house, as sweet wood, ivory, vessels of precious wood, brats, iron, ivid verse 11. j. All manner of those things for pampering the body, and the table, and for favour, as spicies, cinnamon, odours, wine, sheep, oxen, wheat, &c. verse 13. 4. All necessaries for outward pomp, and equipage in peace and war, that is servants, horses, and chariots: in a word whatever delicious thing was desirable, these were all much made use of at Rome and are still by their ecclesiasticall princes. Secondly they are much made use of at Rome, and are still by their ecclesiasticall princes. Secondly, they are much made use in their external service and manner of worship, gold and silver in their images and decorement of churches, purple to their cardinals; fine linen about their relics, and masts, table and altars, oil in many things &c. Thus merchants that were such how to get these things, sold at a good rate at Rome, are now disappointed of their gain; these things fell not well, and they lament for it, as it is said concerning Tyros Ezek. 27, but this is not all. The fort of merchandise is still of worth, gold, silver, &c. And though Rome be destroyed, they might have recourse else to their market; it must therefore be some other fort of merchandise, and merchants who live especially by these wares of Rome, and whose merchandise and trade faileth, when it faileth, and lo is peculiar to Rome it is clear; for this merchandise is of souls of men, distinct from bodies, for the words, souls and bodies in the original, differ in the case, to shew, that

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one thing is not to be understood by both, that is, selling souls out of purgatory, and lading them by it at their pleasure, and trading with their dispensions, indulgences, &c. And by her merchants then must be understood, their cardinals and great churchmen, who are verse 23. called the great men of the earth, and such a greatnes is a part of Rome’s fin, and a caufe of her ruin: ‘whole tread is now cried down at Rome’s destruction, none buyeth their wares, now when their vanity is discovered, as in a great part hath been since Luther’s days. These wares are such as are peculiar to Rome, these make their great men rich, and therefore this decay maketh them cry out, alas alas. This is a merchandizing of fallen teachers, spoken of 2 Peter. ii. 3. who professe themselves shepherds, but feed themselves, and not the flock, Ezek. 34. This must be the merchandizing, and the merchants here understood; for great men of the earth, are not for common wares, and this trade is pitched on here as sinful in respect of them, as committing fornication with her was in the kings.

Having set down the merchants, who are the clergy-men, their lamentation for their temporal lot and hazard alto, viz. both lucrum cessans, and damnum emergens, which two are the great grounds of lamentation among men of the world. He proceedeth verse 15. to the lamentation of the ship men and under-rowers of Peter’s bark, as they call it, or inferior clergy-men, and sub-ministers of the church of Rome, who have their standing by this trade verse 17 and their lamentation is much more, as having a more sensible touch of their own misery in her. They cast dust on their heads, possibly being more blinded than others, and regrate the defolation of that city that had no equal in her pomp, and hath now no equal in her ruin; yet they lament as it appeareth what pincheth them most. She made all that dealeth in ships rich, verse 19. Not simply all that trade in outward things, but all her dependance on abacies and convents, priests, deits, and all inferior orders and officers, that were servants to this
chrifitian, was guilty of the blood of the prophete, and
apollines verfe 20, and all saints verfe 24. Or how
they are to rejoice at her dection? Anfw. 1. She
is guilty of the apollines blood, as of the prophets
blood, though she never actually fled the blood of
any of them, in these three, 1. Because there is but
one body, and who wrongeth any of the members
on that common account, as fuch, he wrongeth the
head and all the reft, for they have one caufe. 2.
Because he who wrong one, they virtuouly wrong all, and
their malice would reach to all, if they had them,
as Math. 23. 31. Ye are the children of them that
killed the prophets: For ye shall flay me, and would
have done fo to them, if ye had them. 3. They
are accessory in ferving themselves heirs to the judg-
ment on all perfeutors, who have all one lot, and
who come laft on the fame score with the former, fo
is the generation that Chrif lived in, guilty for all
the blood that was fhed from Abel's time unto that.
For anfwere to the fecd, they rejoice not carnally or
felfithly; but 1. For they fee the glory of God's juf-
tice manifefled. 2. That they and ipcially the truth
they fuffered for, and the threatenings they had pro-
nounced in his name, do appear now to be vindic-
eted and ratified, and God owneth them, which for
a long time was not to be believed in the world.
Thus he hath judged your judgment, that is, there
was flill a controversy between them and Babylon,
God cometh and now decideth for them, and declare-
that it was truth they fuffered for and not eflor.
3. That by this mean, way is made to the spreading
of Chrif's kingdom, the fnares is removed from many
two foul. This is joyful to them, and uppon this
account, they formerly prayed for it, and this added
to their joy, when God now heareth them, and
maketh it appear he heareth them.

The left part of the chapter followeth from verfe
21, by the fecond angel, who by word and fign con-
firmeth this final and utter defection of Rome.
The fign goeth firft, the word next, and the caufe
of it is let down in the clofe. The fign is a mighty
angel, taking up a great stone like a miffone, and
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causing it in the sea. So that as this heavy stone, which is thrown down by a mighty angel to the bottom of the sea, cannot but suddenly fall and not arise, so shall this fall of Babylon or Rome's destruction be, and that with violence, and she shall be no more found. This is the angels exposition, ver. 21. as taken from Jer. li. 63. 64. and Ispoke of old Babylon he proceedeth to amplify this desolation, ver. 22. 23. and Jer. 25. 10. 11. where the last desolation of Judah is prophesied, in these almost the same terms, 1. There shall be no more cheerfulness and mirth there. No tradesmen useful for man's life there. No millstone, or provision meet for entertaining man's life there. 4. No light of a candle or what is comfortable, but absolute darkness there. 5. No marrying, or cheerful solemnity of that kind, without which there is no continuing city. These particulars are instanced, according to the manner of the prophets, to set out desolation, and its continuing in the highest degree.

The causes follow, and they are great ones. The first is ver. 23. For thy merchants were the great men of the earth: whereby it is clear, 1. These are not common traders, but such as become by this trade to be, are accounted great men on the earth, though not in heaven. 2. That it must be something sinful and peculiarly sinful to Rome, which is not to be found elsewhere; it being given here as the first cause of their judgment, which could not be so ordinary in merchandize, but that in an extraordinary she employed such men, and made it a trade honourable for the best, in such things as were sinful where-in even princes thought it honourable to be employed, and these employed were thought so, for though it be borrowed from the traffic of Tyre, Ezek. 27, yet it is to be applied spiritually, as many other things in this prophecy, not to temporal wares, but spiritual. This being John's as before was observed to borrow expressions from the prophets their setting forth of temporal evils, and to apply them to spiritual.

The second cause is, Her forgeries whereby many were deceived, which is to be understood spiritually also, as the former of enticing and bewitching Gal. iii. 1. to idolatry and superstitious worship, though literary livery, wherein Rome abounded is not to be included, as neither in the former the literal trading where such was.

The third sin is persecution and blood shed, and that of all forts, ministers and people, yea the being the last persecutor and head of all the persecutions throughout other kingdoms, whether inquisitions, massacres, or wars, she is found justly guilty of all, upon the reasons given before, and is now repayed on her, though will not be freed on the judgment.

These are the sins, now if Rome be this Babylon, as adversaries confess, these sins must either be the sins of heathen Rome or of popish Rome, or of Rome under the feigned Antichrist, that must procure this judgment, for its ruin is not to be separated from its cause, but they cannot be sins of heathen Rome that procureth the ruin of that city, which is irreparable, such as is there. For, 1. The sins here procuring this judgment, are such as Rome is to be actually taken in the guilt of and presently are acting in it, but that idolatry and persecution of old Rome is broken off long since. 2. This ruin is as an whore, and therefore such sins as belong to one making dejection, which cannot be applied to heathen Rome; for this is whoring Rome that is here. These sins are a following step of idolatry and persecution that was to be on the earth, viz. Antichrist after the heathenish persecution caelest as was cleared chap. vi. for saith are to be killed after this fifth seal which is to be performed by the beast chap. 13. and 14. and here it is closed.

5. These sins for which Rome is destroyed, are the sins wherewith Babylon is formerly charged, chap. 17. and whereof the world was guilty then, but these were not the sins of heathen Rome, but of Antichrist, neither is it very like that Rome, to long after will be punished in faults for thousands of years before, or at least many hundreds. It follo-
eth then, 1. That that city Rome is by this prophesy especially holden out to be a seat of Antichristian tyranny, when she is found guilty of all this blood; otherwise she would not be so singularly plagued with him and for him. 2. That Rome prevently must be thus under this guiltines, and that its present practice is the continuance of this guilt; for she is plagued for a present guilt, and taking in the act of whoring, for God's punishment is not on the walls of a town, where such sins once were committed; but on persons principally, presently finning, or continuing former guiltines, and long stubborn, and on the walls, for their cause; for it must be considered as guilty under an Antichrift to come, and to suffer the ruin by him; if so he be to pass, as they say, but this cannot be said either; for 1. They say Rome is not to be his seat but Jerusalem, therefore this judgment is not due peculiarly to Rome, if that destruction be not singularly acted and blotted by it. 2. They say Rome is to be destroyed by him, or by ten kings before him; but that destruction would be suffering innocently, and not justly for her sins, as here. 3. This judgment of Rome is given as an evidence of God's justice, and to continue a time, as a ground of rejoicing to the saints, and as a ground of lamentation to the kings, who supported the beast and committed fornication with this whore: that must therefore be a longer time before the end of the world than they make it, and cannot by Antichrist, as they say, but for him that its destroyed; for that would be no rejoicing to the saints, but mourning to them and joy to him and his. Seeing then it is not Rome one of these other state of it; is not alleged by them, yea it is this Rome, and thus destruction, upon such causes, yet to come; for it is to be done by kings that in John's time had not dominion, but were to receive it, and after to give it for a time to the beast, and were to commit whoredom with this whore and then after that to hate her. Again it appeareth here also, that many will flock in their doting, to lament Rome, after its ruin, which certainly could not be, if they understood this prophesy. It is no marvel then it be dark to many, as yet, who flock so to that Antichrist then as if he were not Antichrist; so it is like many will defend this Babylon at its ruin, as it were not the Babylon spoken of here. The Jews still reject clear prophesies of Christ and of their destruction for rejecting him. Prophesies then after, their fulfilling are clear to such whole eyes God openeth only, and are not discerned by all as the papits speak. 3. Hence also we may gather, it is but foolish pity that is shown on Rome's great naes in herself or pendicles such as abbacies, monasteries; &c. God's justice should be acknowledged on them, and none should thus lament over them. 4. It must follow then that the way of worship now at Rome, must be fornication and forcery; their executions, perfections their selling of pardons, &c. the merchandising condemned here.

Lecture I.

CHAP. XIX.

Verle 1. And after all 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 bath avenged the blood of her servants at her hand.

3. And again they said Alleluia, and her smoke rose up for ever and ever.

4. And the four and twenty elders and the four beasts fell down and worshipped God that sitteth on the throne, saying, Amen, alleluia.

5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.
9. And I heard as it were the voice of a great multitude and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth.

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.

The scope of this chapter, is more fully to explain the events of the sixth vial, chap. 16, which was more abruptly left there, without shewing the event of that battle of Armageddon, which is supplied here. That it doth belong to the sixth vial, besides what was said, chap. 16, doth appear from these things. 1. That this is subjoined to the exposition of the fifth vial, chap. 18, and includeth other events not on the beat of the beast, but on the beast himself, who surviveth his seat, and it is placed before the exposition of the seventh vial, the object whereof is not the beast as in this chapter, and his adherents only but Satan's indifferently, who is taken, chap. 20, and cast into the lake, where the beast and false prophet are before him, as being cast in there by the sixth vial. This then belonging to an event after the fifth and before the seventh, it must be applied to the sixth, by which and under which, the beast must end before the seventh come, as his throne did by the fifth.

2. It is clear that the event of this battle, described here, is the event of the same battle whereof the preparation is let down, chap. 16, under the sixth vial, it must therefore belong to it, for all these vials bring judgment on the beast. And if this event belong not to the sixth vial but the preparation only which was chap. xvi, then it cannot bring a plague on him, for the plague confineth not in preparation to the battle, but the event of it to him, which this chapter leteth down, and mentioneth nothing of this preparing for it, because that was done chap. 16, but proceedeth to the event which was suspended there in its discovery. That sixth vial contained two notable effects, one shewing the increase of the church, and a notable accession to her; the second shewing the rage of Antichrist at that, answerable to which this nineteenth chapter hath two parts, 1. Of the beast's overthrow and his helpers, from verse 11, to the end. That which is spoken in verse 10, is not prophetic, but the record of a particular of John's carriage, and the angels, whereby way is made from one part of the explanation to the other.

The song hath three parts, the first is more general respecting the former deliverance, verse 1, 2, 3, and 4. The second is more particular, respecting as the ground of it, the present state of the church, and a more special way of Christ's reigning in her, from verse 5, to verse 8. Thirdly, this ground of joy is more fully explained and confirmed, ver. 8, 9.

The first part expresseth the churches rejoicing over Rome's destruction, and a special invitation they give to the Jews to praise God with them, answerable to that invitation, Iia. ii. 5. The second sheweth what welcome they shall give them when they shall come in, to both do look somehow to the Jews calling as was shown chap. 16, and is so to be applied. The Gentiles now taking occasion, when this stumbling block of popery is taken out of the way, to stir up and to provoke the Jews with them. This agreeeth well to the time of the Jews calling which must be before the end. 2. It agreeeth well to these prophecies, Iia. ii. 5, and Micah iv. 3, 4, 5, and Iia. 24.; where such exhortations are foretold. 3. It is further well with these phrases here of Alleluia in Hebrew because it is 'spoken to them which in former songs is not used. 4. That these made ready, are the Lamb's wife, as having a former interest in him and that peculiarly he reigneth, now when they come in, as Iia. 24, 23. All which could not be well said without them.

The first song hath two parts. 1. Of many in heaven, as it were more promiscuously. 2. Of the elders and beasts, more orderly, verse 4. By the first is underflood the joy that shall be in heaven amongst all the saints in the church and their private fla-
tions. By the second is understood the solemn acknowledging of God and giving of him praise in the congregation. By these in heaven we understand the same who verse 5. Are called all that fear God, small and great; which taketh in especially these who are so accounted here on earth in the militant church, which is often called heaven: it will be no error to take it properly also, there being joy at the conversion of one much more at such an accession as this; their joy is in a vision in heaven, set out to John here, the second circumstance, is the time of this after these things, implying not only the order of John's seeing, but the order of succeeding; viz. after Rome's destruction, and the lamentation; of her friends, this long ariseth. If any ask, why this song is after their lamentation. These two reasons may be given. 1. Spiritual grounds of joy, affects faults more slowly than temporal grounds of joys do men of the world; the one is sooner sensible of this, than the other of that. 2. Because this joy hath not only respect to Babylon's ruin in itself, but to the events of the churches enlargement, that was to follow the removing of that humbling block out of the way; therefore it is reserved to begin the event of the sixth vial.

The song of the saints, or church in general, is 1. Generally propounded, verses 1, 2. the grounds of the joy laid down verses 2, and confirmed verse 3. The first word is alleluia, and it is an Hebrew word of Hallel and Jah, and is on the matter that came with praise God, verse 5. for so they answer Halleluia. It is often the beginning and close of many psalms, it is not used out of any superstitious account, of syllables or letters in this word, as if they were more holy than others, but that their multiplying of Hebrew words and praises in them, or exhortation to praise, may now suit with the present scope, which is to point out the increase of Christ's praise, now after Rome's destruction by the Hebrews, and there can be no other reason why it is to often repeated here being in no other place mentioned, where songs are used, and yet some peculiar reason thereof may warantably be enquired after. More particularly the praise is expressed in four words, rendering unto God salvation, glory, &c. which were before chap. v. spoken of. In a word, it is the praise of all thee be to him who alone doeth it.

The grounds of all this praise are, verse 2. In general his judgments are true, that is, his threatenings are fulfilled, or what is threatened come to pass, and taketh hold on folk as well as his mercies. So his word of threatening sticketh to a people when the prophets who threaten are gone. And as they are true, so they are righteous, and not inflicted but on just grounds that will stop the mouths of all his both these are proven in this great instance of judging the whore, who was justly condemned in that she corrupted the earth, and deluded the world with her abominations. And truth kythed in it, in that by it he sheweth himself the avenger of much innocent blood shed by her, which vengeance he had often threatened against her, and now he had performed it.

The repetition for confirmation followeth, verse 3. and again the laud alleluia, 1. To the that it was no passing fit, but that they continued in the practice of that duty, and under the conviction of their obligation to it, and were withal hearty in it. 2. To shew they were soon satisfied in performing this duty, for they fall to it over and over again, and therefore they stir up all, and vent it in an exhortation to all to join them: an heart rightly thankful is not soon satisfied with its own praise is further illustrated, that Rome's judgment is irrevocable and great, yea perpetual, therefore they praise, as being to continue in it, by the continuance of that ground, for her smoke is continual, rising up for ever and ever.

Their solemn thanksgiving is, verse 4. The elders and beasts, signifying people and ministers as we shew chap. iv. they recount solemnly by falling down jointly, which is to worship publicly, and putting to their feet in two words to their former praise
amen, that is, to be it, or he is well worthy, to whom it should be given, let it be so in a confident with and prayer, alleluja, they can express no more but count God worthy, and invite others especially the Jews, for whose sake this is in Hebrew, to give God praise.

The second part of the song, which in reference to the Jews calling especially followeth from verfe 5. to verfe 8. There is, 1. The party exhorted. 2. The grounds of it. And, 5. Obedience thereunto which is a part of the song in general.

The party exhorted is, A voice from the throne, that is from heaven, or from the sanctuary, representing ministers serious preluding of people to rejoice and be glad in this joyful event, and to praise God for it, or it is the voice of Jesus Christ, calling God his God as he is Mediator, or of an angel, having his warrant, as by verfe 8, 9, 10. appearing in his refusing worship from John, if the party speaking here be the same that John falleth down before there.

The parties exhorted to this duty are God's servants, called afterward those that fear him, that fear both small and great, that is, all his house that acknowledge him as Lord and master; for though all creatures be some way his servants (Psalm 119:91) yet here they are taken more properly, either for such as are by covenant his servants, by right and profession separated to be such unto God, as all Israel, even the children were (Leviticus 2:3, 47, &c.) or more especially for believers, who by their practice manifest their respecting of this obligation in giving him fear, and that of all sorts, high and low, strong and weak, &c. The exhortation is to praise that our God, which wanteth no emphasis in praising more than in other duties the great and dreadful name of the Lord your God: that maketh praise and all duties to come kindly from us, and to be accepted graciously by him, when it is founded upon a cov enant relation.
able step, beyond what was then when the Gentiles were only his church.

The exhortation is renewed verse 7, with a new ground, let us be glad and rejoice. It is a duty and a great part of praise, even to rejoice in God, it honoureth him; the other word proveth this that relateth to God, let us give honour to him. This accession is acknowledged to be from him, and therefore the honour of it is due to him; the first part letteth out the inward affection of praise, the second their outward expressing of it to God's honour.

The reason is twofold, which is subjoined yet to one scope. 1. For the marriage of the Lamb is come, Christ's marriage with his church is three ways spoken of in scripture. 1. As it cometh by the offer of the gospel, wherein many are espoused and by faith engaged to him, 2 Cor. 11. 2. Thus it hath been even from Christ's days, his marriage was then and many were and are invited, Matt. 22. &c. 2. As it is consummated and perfect at the end, when the king is brought to the king, and abideth with him for ever, Psal. 45. 3. There is an intervening step when the fulness of the Gentiles and the Jews shall be brought in together, that is, marrying eminently because it is the grafting in again of the old branches and the bringing back of a divorced wife, for a time forsook. And because then eminently there will be an accepting of the bargain of grace, on the marriage terms, as if what passed had been but wooling in respect of this following enlargement: and as in scripture there is a threefold resurrection, 1. by the gospel, 2. which was and is alway, Job, v. The dead shall hear his voice, &c. Eph. v. ver. 14. Secondly. At the end, which is general, as the first is particular; 3. When Jews and Gentiles shall come in together which is as life from the dead, which is between the two former. So may we consider the churches marriage with Christ, which is the same with the resurrection, in a threefold consideration also. It is not the first nor the second marriage that is mentioned here, for it is in a singular way such a marriage as was not before, and the last is not intended here. For the last marriage, doth not comprehend an accession to the militant church, as this doth here, going along with the popes overthrow before the end. It is therefore that of the fulness of the Gentiles incoming, and the Jews re-grafting especially, who are here called his wife; not as all believers are but even in some respect such before their calling. For it is his wife he is to be married with, which is peculiar to the Jews, who in some respect stand in a type and relation to God, by that covenant with Abraham, &c. which is not with any nation that can come in then to the church, as appears from Rom. 11. 26, 27, &c. for they are beloved for the fathers sake relating to the covenant made with them. So his wife here holdeth forth the incoming of the Jewish nation, to accept of their long despised bridegroom, and their returning to their first husband, and David their king, which is laid of them to be fulfilled in the latter days, Hos. ii.

The reasons why we expound this of the Jews are, 1. Because they speak of the accession to the church as of some excellent new thing, and calleth them singularly to the Lamb's wife; and therefore they must be distinct from the Gentiles church, who do thus stile them and make them welcome; for these titles are given especially to these who are now lately joined and made ready for their husband and marriage, 2. Because there can be no such grounds of praise, if the Jews were not here included. For, 1. It is his reigning in a most eminent way in the church; 2. It is the churches eminent step of glory unto, and readiness for her marriage; and can that be without the Jews? 3. Neither can their be such joy, as if nothing were wanting, if the Jews in coming, which is fore-prophesied of, as life from the dead, Rom. xi. were yet defective. Besides, that these titles and expressions have a peculiar suitable-ness and fitness with the Jews, as is said before her being made ready, is her being made suitable and fit for such a work and bridegroom, viz. with the wedding garment, Matt. 22. which is faith and holiness; and she is content to take him and long
for a church state to own him. She is said to make herself ready, not as if in her own strength she fitted herself; for that is contrary to what followeth. To her it was given whatever she had, she got it freely, it was not her own. But it implieth, 1. That the must be made ready for him: common garments are not for that wedding, Mat. 22. 2. That she is active in it, purifying herself as he is pure, from all filthiness of the flesh and spirit, 1. Job. 3. 2 Cor. vii. 1. 3. That what maketh her ready, is something performed by her, viz. her believing; which yet is done in his strength; and all the marriage dependeth on that. Now she despiseth no longer, but layeth by her enmity, and submitteth. It sheweth the manner how she came to be made ready, or the putting away antecedently of what marred her; but it sheweth not the strength, by which she is made ready: the next verse adjoined guardeth against that.

Lecture II.

Verse 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 the saints.

9. And be faith unto me, write, blessed are they that are called unto the marriage supper of the Lamb: and be faith unto me, these are the true sayings of God.

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.

This eighth verse doth more fully clear, and the ninth more fully confirm what went immediately before concerning the Lamb's marriage, and the making ready of his wife. There are two things clear:
ed in the 8. verse. 1. What it is to be ready. It is to be clothed in fine linen, clean and white, which is the righteousness of the saints. 2. How she is made ready, thus to her it was granted, that is freely given that she should be clothed. The two things, which are confirmed, are, 1. That it is certain, there is such a thing coming as the marriage of the Lamb spoken of. 2. That it should be the great happiness of any that should be called unto it: both which are confirmed, 1. By a special command to write them, as things that should certainly come to pass. 2. In that they were not the sayings of meaner angels, but the true sayings of God, who is truth itself, verse 9. Both these, viz. the explication, and confirmation, may be considered more generally, as they yield general doctrines: or more especially and prophetically, as they relate to the present scope.

The 8. Ver. hath three things in it. 1. Who is this made ready. 2. What this readiness is. 3. How the cometh by it.

The party made ready, is, her that is the wife formerly mentioned, verse 7. viz. the Jews: for the Gentile church is before this adorned, chap. 12. 

The word is gone, that signifieth, 1. One executed only, as Mary was to Joseph, before they came together, Mat. 1. This in the Latin, is called Sponsa. Or 2. It is taken for one brought to her husband, and joined to him, this the Latins call uxor. It is here taken especially in the first sense, to that the Jews, that flood before their actual calling in a special covenant relation with Christ, which is not yet fully obliterated and dissolved, as concerning the covenant relation with Christ, which is not yet fully obliterated and dissolved, as concerning the covenant made with the fathers, Rom. xi. 26. are now made ready. 2. This readiness is now let out in two expressions. 1. Figuratively, she is clothed in fine linen, clean and white. 2. More plainly, it is the righteousness of justification of the saints. Both may be two ways understood. Of Christ's imputed righteousness, whom we are laid to put on, Rom. 12. ult. and Gal. iii. when by faith we are united to him and made
partakers of his righteousness, for the hiding out nakedness, as in his counsel to Laodicea, chap. 2. It may be understood of inherent righteousness; which also in some respect we are said to put on, Col. iii. 12. In the first sense, it is called clean and white, simply for its Christ's righteousness is without spot. In the second sense, it is so comparatively; or it is clean and white in the sense of holiness of other times; this shall be now more. 2. The righteousness or justification of the saints, is also two ways understood. 1. For righteousness before men, evidencing their justification before God; and so it is said, James ii. that Abraham was justified by his works. 2. For that which is indeed justified in the case of our justification before God; and to Rom. iv. Abraham was not justified by his works, not only excluding all the works of the ceremonial law, for it was then not given, but even of the moral law. But he was justified by faith in Jesus Christ, which was imputed to him for righteousness, the former is the same with inherent righteousness, the latter is called imputed. Now, though we take in both here, as they are always joined, and go together, and holiness and faith are joined in a special way to make ready, and meet for enjoying Christ in glory, when these garments shall be fully white, yet we understand here Christ's imputed righteousness; or the righteousness of faith especially, as that which maketh the Lamb's wife ready, and that for these reasons, 1. This cloathing is that which is the righteousness of all saints and that before God; but that of faith, was Abraham's before the law, Rom. iv. David's under the law, Ps. xxxii. with Rom. iv. and Pauls under the gospel, Philip. iii. 9. Therefore, to here. 2. Christ's righteousness is only spotless and clean, ours is unclean, the beast being filthy. 3. This readiness is that, upon which the marriage with Christ standeth, and beareth to clothe him in that covenant; but that is in the offer, He that believeth shall be saved; and it is the want of that that calleth and maketh the making of the marriage; for holiness inherent precedeth not our union with Christ which is our mar-
riage, but followeth our content, when the bargain is closed as duties of a person married. 4. It agreeth best with the scope, in reference to the incoming of the Jews: they are made ready and brought in by the contrary of that for which they were cast off; but Rom. xi. was unbelieving stumbling at the stumblingstone, in going about to establish their own righteousness, and not submitting to his, Rom. ix. and x. verse 3. Therefore now, that which maketh them ready, must be faith and submission to Christ's righteousness. 5. This agreement best with, and is clear from, the expressions setting forth the manner how the is made ready, and that in two expressions, the is clothed with it; that speaketh to the resemblance of putting on something from without in which this readiness stand, showing confision, and not of what is within, as Rev. 3. which speaketh of imputing righteousness. 2. That it was granted to her, to shew, it was not of herself, it was given, and freely given and gifted to her; which faith, it is not inherent holiness; for that someway inferreth debt, and is opposed to grace, Rom. iv. 9. Eph. 11. But it is of grace, which is the sum with faith that it might be free Rom. iv. 16. Eph. ii. and that to all the seed: by which it appeareth, how we are reconciled verse 7. with this.

Thus if we look to the scope, as it is prophetical, this verse faith, 1. That these Jews, on whom blindness and hardness hath layen long, shall in the end in due time be brought in to believe on Jesus Christ, and to submit to that righteousness which is common to all saints, Gentiles, as well as Jews, and to take that one of salvation with the Gentiles, which they have so long rejected, God shall freely re-in- graft them again in his church, by that same faith which they despised. 2. That they, their in-coming into the church of God at that time, shall be more eminently shining in holiness than formerly, when the Gentiles shall provoke the Jews, and there shall be an holy emulation amongst them, more fully to adorn the profession of the gospel, then shall the num-

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ber of believers be increased, and their qualifications of holiness at a higher pitch. This flourishing estate is promised, whatever be of external peace.

The confirmation followeth verse 9. where consider: 1. Who confirmeth. 2. What he confirmeth. 3. How first. The person confirming is not God or Jesus Christ, for it had not been a fault verse 10. to have worshipped him, but is an angel, who came to shew John the judgment of the whore, and whom it is like, God made use of, to shew John the things to come, chap. i. 1. That which he confirmeth in an extraordinary way, by a special commission to write, that the thing may be the more observed, it is set down in three words, Blessed are they who are called unto the marriage supper of the Lamb. The Lamb, is our Lord Jesus often called so. His marriage here is that verse 9. especially of the Jews in-calling to faith in him. It signifieth 1. That between Christ and believers there is a mutual yoke, consent and obligation of each to other. 2. That it is real. 3. A near yoke. 4. Kindly and loving. 5. Indissolvable. 6. For believers advantage to share of what he hath. It sheweth in a word, a kindly and loving relation between Christ and them, beyond what is betwixt him and others. It is called a marriage supper, not mainly for that custom, as if then latters had been most rife feasting times at marriages whatever truth be in it. For Matth. 22. 3. it is called a dinner that the guests are invited unto: but this teemeth to be the castle, that Matth. 22. looketh to the Jews first calling at the preaching of the gospel which they rejected. And it is called a dinner, they being more timely invited to with the first. This again looketh to their calling which shall be made effectual when the day draweth near an end at their restoring, therefore it is called the marriage supper, as more immediately proceeding the solemnizing of the bridegrooms marriage, when the queen shall be brought to his palace, and the first born shall be gathered together.

By called here, are understood. 1. Those who are effectually to: for they are blessed and glorified, Rom. viii. 30. Yea, 2. Called even outwardly now they of the Jews that shall be called to the supper, are more happy than those who are called at the first to the dinner, for God shall make them generally more obedient, and the iron finew shall be taken out of their neck, and the veil from off their eyes, and they shall generally yield to this call, and flow like doves to their windows to this gospel, therefore are they blessed and happy. Thus they who are called by this happy calls, are not only opposed to he that are not called at all, or only to such who are called and not chosen, Matth. xx. But this second call of the Jews is opposed, thus, to the first, Matth. 22. Which is in a word, that the Jews after their reinauguring shall be generally more blessed by being made to yield to the call of the gospel, than those who did live under the first offer thereof. So the things prophetically confirmed are two: 1. That there is a second calling of the Jews or feast of Christ's marriage to come, beside what was at first at the dinner, a new offer to be made to the Jews before the end of the world, and a new and most beautiful lusture to be put upon the church. 2. That they shall be blessed and happy beyond the former Jews that shall be called to this as is said.

This truth is confirmed two ways. 1. By a special command to write, Write faith he as chap xiv. 13. Importing a singular excellency in the thing. 2. A great certainty in it may be recorded ad futuram memoriam, as Paul signifieth in expressing that of the Jews calling, Rom. 11. A difficulty in believing or receiving the truth so prefixed. And a second way he confirmeth this is, These are the true sayings of God: it is from the author of them, and his nature, and the nature of all his sayings; they are faith he not mens or angels words, for there might be a lie in both these, but they are God's all whole words are truth, he himself being truth, he himself being God who cannot lie. And yet as in these sayings concerning the happytle of the called, there is a singular eminency of his faith.
fulness; to in particular these are his true sayings, and will take effect.

The 10. verse is notable, by expressing the infirmity of an eminent faint, and the angel's rejecting of that worship intended to himself, by John, with several reasons, as if purposely he would rectify men in that point of will worship, in giving that religious adoration to creatures, though most excellent, which alone is due to God.

John's infirmity is set down in these words, And I fell at his feet to worship him. Worship implieth three things, 1. An act in the judgment, taking up an excellency in the object worshipped. 2. An act of the will, yielding it conformly to that apprehended excellency. 3. An external act of the body, this may be common to all sorts of worship. Further if we may consider a twofold adoration, or worship mentioned in scripture, that is allowable; one is religious, and is a special duty due to God, and commanded in the first table of the law; the other is civil, which is due to creatures, and commanded in the second table. Again, This second sort is twofold: The first is, That which proceedeth from a reverencing of men for their station or relations, whatever their qualifications of wisdom and holiness, so we respect good men, though they be not great, as Acts ii. 47. Such living faints get, and in a greater measure angels may have, when they appear. Such was that which Abraham and Lot gave to the angels, Gen. xviii. and xix. luppoting them to be men. All these are lawful.

There is also an idolatrous and sinful worship, and that is when what is due to the Creator, is given to any creature, and that either more grossly to idols, images, &c., called worshipping of devils, or more subtle, to faints, as that of Cornelius to Peter, Acts x. and that to Paul and Barnabas, Acts xiv. and is also of divers sorts. This here is not of the first two sorts: for it is not condemnable to worship God; nor to give holy men and angels due reverence; but is in this third sort, an unkinful worship, as appeareth by the angels rejecting it with much zeal and earnestness these two ways expressed. 1. By a vehement prohibition, see thou do it not: there is more in the but, see no, an abrupt cutted expression, such as is used when men hasten to prevent something they abhor and would prevent. 2. It is expressed by the preceding arguments he useth, which are two. 3. This is not my due, to be so worshipped, I am a servant of thy Lord, and thy fellow servant of thy brethren. The testimony of Jesus, and are employed in his ministry; we have but one ministry. 1. The angels till the Prophets, then the Prophets till the church, therefore they are called angels and angels' ministers. The second argument is taken from God's prerogative, to whom only such worship is due, worship God faith he, I am not God and that is alone due to him. Therefore give it not to me, but to him, allowing by the one argument no such worship to creatures, and by the other appropriating it all to God.

He confirmeth in the close, his arguments, especially the first, thus, For the testimony of Jesus is the spirit of prophecy and revealing of these things is not mine, but it is Jesus Christ's, hence it may be called the testimony of Jesus, as belonging peculiarly to him: therefore worship is not due to me, who am but a servant with the; or to the same purpose, reading the words, as they ly, I am thy fellow servant, for the testimony of Jesus, or the ministry of the gospel, calling to for its bearing witness to Christ in which respect, ministers are often called witnesses. See chap. xxii. 8. is the spirit of prophecy, that is also his gift and way of revealing secrets, and edifying of others, as this more immediate measure which I bear is, they are of the same nature and kind of service; and therefore from these who are employed in one of them, religious worship is not due to the other; they being fellow servants.

For more clear opening of the doctrine contained in the words it may be asked, 1. If John sinned? 2. What sort of sin? 3. How he being such an eminent servant of Christ, and in the midst of such revelations, fell into it?
First, that he sinned, we suppose is clear. 1. In that he never fell to worship any angels before the he had seen and spake with Christ, he is not reproved for that, but for this. 2. By the nature of the reproof, he that doth not worship angels is no angel, and one heinous sin. 3. By the reasons whereby John is rejected, as having aimed to give that to a creature, which was due to God, as the creator and not to it; which reasons do reject that worship for complement, but on such grounds as conclude that none is due to an angel.

For the second, we may easily discern the kind of sin, but more hardly in what respect he fell into it; for kind, it is no question, idolatry in giving that to a creature, which is due to God. Now, there is a twofold idolatry. 1. Against the first command, that is when folks err in the object of their worship-giving it to another than God: this is of three sorts, 1. To what hath no being, as to such idols, which are nothing. 2. To what hath a being, good or bad creatures, angels, devils, sun, moon, heaven, &c. 3. More subtly, when one maketh gold his confidence, as Job speaketh, chap. 31. or his belly, or some lust of his god: in which respect covetousness called idolatry, Col. 3. Secondly, idolatry against the second command; is not a miscarriage in the object, but in the manner of worshipping him, who alone is the true object of religious worship, as when men worship God by other means or middle than he hath preferred. Such was Aaron’s making the calf to Jehovah; Jeroboam’s putting up the calves at Dan and Bethel: both these sorts are rife amongst the papists now, for this of John’s is especially and directly of the first kind.

If it be asked, why John fell now in this sin, and not before? It can hardly be said, that he fell in this fault only upon mistake of the person, as if he had supposed he to be Christ that spake to him. For, 1. It is like, John knew it was that angel, spake of chap. 17. 1. who did still speak to him; for to we conceive the angel to continue his undertaking, to the end of the chapter, which yet to the end of the chapter, is not finished in her supporter. 2. If that had been the mistake, he needed not then have fallen into it again, chap. 22. 8. after he was taught in this point. 3. Had that been his mistake, the angel needed lay no more, but tell him he was not Christ, but the angels anwers are to rectify him in the ground of his practice, as proceeding from a mistake in what was due to God and to angels; and his answer being to remedy his failing, we may the more warrantably read, out of the contrary directions which the angel giveth him, what was his failing: this therefore is not the sin. We conceive it then to flow from these three together, surpiriting the holy man. 1. The glorious appearance of the angel. 2. The good news he told him. 3. John’s weakens and the nature of our corruption in departing from God which is in some measure in the strongest. Now considering these three to meet together, it is no wonder that John was surpirited, as it were even to the forgetting of himself, and falling down now to worship once again, which he had not formerly done; thus the good news of the church on earth here, and of the church in heaven, chap. 22. 8. again affected him to. Alatay acknowledgeth the same reason; from which we may conclude. 1. The finfulness of worshipping angels, saints, or any other thing by religious worship. This argument maketh it out, that which is condemned in John, is not to be praticed by any; but this condemned in John Ergo, &c. papists to elsewhin this argument, and defend their idolatry, in two extreme anwers whereof one overturneth the other. 1. They say, he sinned in mistaking the person only, and forgiving Latricia, to angels, whereas Dolia is only due to them: but this is refuted, 1. In that before it is shown, this was no the ground of John’s practice. 2. The angels arguments are not only against this sort of worship, but all worship, and admitteth of no middle worship, as we will hear, but will have all direction.

But seeing it cannot be denied, but John under-
flood that this was an angel, and not Christ; and that therefore he intended not Latreian to the messenger, as Vigaeus, Cornelius a Lapide, and Alciati upon this place, do not only acknowledge, but confirm: it is therefore, Secondly, their way to allege that John finned not, but that he did his duty: and because that digests hardly considering the angel’s repeated proof, they are therefore put to it to invent reasons, why the angel doth reject this duty; and say, 1. It is that but for complement to shew his humility. 2. To testify their respect to Christ, who is now man; therefore they shun honour now of men whereas they lay now, It is on a mistake, as if he who received this honour at any time under the law, had been a created angel. Or some say, for respect to John’s persons, or office or merits, wherein he was above angels, especially by his virginity, and therefore it is no wonder angels refused it from him.

Unto all which we reply, 1. That it is no wonder that men go wild, when they give way to their own inventions, and rest not satisfied in the reasons given by the angel.

2. It must be strong addictedness to idolatry, that when we have it out of an angel’s mouth twice from heaven, yet will we not acquiesce in it, but rather lay, the angel was wrong, than amend that fault.

3. We have shewn, that this is sinful in John, when it is thus thrust away by the angel once and again, and that upon such arguments as inferred that God was wronged by it; for what is that argument, worship God? If it be of any force as to the angels exhortation, worship not any but God? it must imply, that his worshipping of the angel, was not a worshipping of God, but a derogation to it: and that worshipping of God, could not have been consistent with worshipping of him, otherwise he might have worshipped God, and the angel also; which opposeth them as inconsistent together.

It is wonderful therefore, that Bellarmine should fall in that impudence, de fide et bestimmte, lib. 1, cap. 14. as to press an argument for worshipping

of angels from this place, thus either faith he John took it to be Christ, whom he worshipped and to he finned by giving the angel divine honour; or he knew him to be an angel, and yet worshipped him, which faith he, is a copy to us; for if John knowingly worshipped an angel, fo should we, and whether doth John or the Calvinists, so he speaketh, know what is due to angel’s? And this he confirmeth, if it had not been a duty, then faith he John would not have done it after the first admonition: for he was neither forgetful nor indolent.

Anfw. If worshipping of angels arise from this place, certainly it may be gathered anywhere and feeing the weight of it lyeth here, that if it had been sinful, John would not have done it, and this supposeth John to have had no corruption, and faith nothing to the arguments formerly alleged. It may more easily be retorted thus, either in his practice John finned, or the angel; but it cannot be said that the angel finned in reproofing of him for doing thus: Therefore John finned in doing it.

It cannot be said, that neither finned, for 1. There is an opposition, the one disallow what the other practiceth; if any thing be gathered from John’s relapsing in that deed, chap. 23. 8. the same may be urged still, either he finned in renewing of his practice, or the angel in renewing his reproof. For he doth again follow his reproof, and that more hotly than formerly. 2. They cannot both be right here, for John did not worship this angel formerly, and if the former was no sin, this must be: neither is it to be thought, that the angel would have confirmed John by this reproof in his former error. 3. The angel not only refuseth John’s worship, but refuseth it with reasons, which will admit no such evasion: for whether the angel really abhorred this fact as he expressed, or he did dissemble, but this last cannot be said, Ergo. &c. Alciat confesteth, that these reasons which they give, will not hold, and that it is beside the text to alledge any other than the angel mentioneth. He doth therefore excogitate, fortooth a judicious exposition, and faith, The angel Vol. II. 4 Y.
here is Peter, and that chap. 22. is Paul, and they refuse worship from John their colleague, as their great church men do: from one another, who use to lay to each other in their low curtseys. Keep that to the sacrament of the altar. He maketh that objection to himself why Peter being the prince of the apostles, refuseth that honour which John was offering. He answereth, That it is truth, that in the first ages of the church, the popes used not to be so reverently worshipped, their pomp was not come to an height, therefore Peter refused it, as being loath at that time it should be known how great they were. In all which fooleries, we may see what is to thwart with clear scripture.

2. We may conclude the falsity of that distinction of dulia and latrina, as a mild worship between divine and civil. If the angel would admit no worship to him, then there is no such thing; but he rejecteth all without distinction. This is clear, 1. By the opposition he maketh, worship God, and let leaveth no religious to any but to God. 2. By this John gave not latrina to him, but dulia, for knoweth him to be an angel: but the angel calleth that which John gave him: therefore he admitted it no mid-worship.

3. This distinction will ennervate both the angel’s reasons, why he calleth that worship. The first, I am thy companion; and chap. 22. 9. companion of all that keep the sayings of this book, &c. Therefore do it not. His argument is, No fellow servant that is not master, is not to be worshipped by another, but I and all angels are fellow servants: Ergo. The reason pleadeth that de jure nothing is due to him. Now if there any such distinction, it might be replied, as papists do, non sequitur: Why? Because there is a mild sort of worship allowable to fellow servants, and therefore the angel did wrong in rejecting of it. His second reason is, worship God, which faith, This worship and all worship is due to God. Therefore it is not due, nor to be given to men. The adding of this distinction, would ennervate the argument and lay, It is not this worship or all worship, that is to be given to God only, or when he faith, ye cannot worship God, and me, they would answer, yes with divers sorts of worship we can, whereas the angel’s scope is to overturn all such worship to himself, and ascribe it all to God, and therefore must not, give not me this, or that sort of worship but none: yea, so he appointeth even that which John gave him, to be given unto God. And if dulia were allowed, then worshipping of angels would be a worshipping of God the matter, but the angel opposed here worshipping of God, to the worshipping of him: therefore worshipping of angels is acknowledged by angels to be no worshipping of God, otherwise John might have replied, that he was worshipping God, the lender in him that was lent.

If there were any worship due to angels of a religious kind, then the angel would not simply have prohibited, but should have directed John right left from one extreme he had fallen to another, but that he doth not. And if we consider that God comprehendeth all worship either in the first or second table of the law, and this can be none of them, we need not be anxious about it, but lay, Certainly angels know better what is their due, than papists and Belarmin do: therefore we conclude that giving of angels that worship is sinful and idolatrous.

It will confirm this, if we consider what the fathers make of this place, who draw a strong argument for Christ’s divinity from this, that he is worshipped, whereas no angel is capable of worship, which their confession from that place, vid. Ath. term. 3. contra Arian pag. 191. Certainly this answer would overturn that argument so much pressed by them, if there were any religious worship that did not prove him to be the God that is worshipped. The ule also which Augustine maketh of it against the heathens, is to the same purpose, expounding these words, Confounded be they that serve graven images, &c.
LECTURE III.

Verse 11. And I saw heaven opened, and behold, a white horse: and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war.

12. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself.

13. And he was clothed with a vesture dipped in blood, and his name is called the word of God.

14. And the armies which were in heaven followed him on 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 treads the wine-presses of the fierceness and wrath of Almighty God.

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 to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God.

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horsemen, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19. And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army.

20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image. These both were cast alive unto 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.

The last part of the chapter followeth from verse 11. to the end; wherein the last part of the sixth vial of the battle of Armageddon, mentioned chap. 16, is more fully set down. In the preparations for it, 2. In the event of it, the first is verse 14; the other to the end.

The preparation of the beast was more fully set down chap. 17. therefore it is but touched here and the Lamb’s order and army, who are the other party, are more infested on.

I saw heaven opened, this is a preparatory to the vial, that he might the more clearly discern it: but that is not all, hereby it would appear, is now set out a more flourishing estate of the gospel after the Lamb’s marriage; for by white horse this was signified chap. vi and by the opening of heaven and the ark, chap. xi. it was signified also, this would then hold forth a flourishing church, able to send out armies at least of spiritual fighters for Christ, against his enemies.

The preparations upon the Lamb’s side, are more particularly set down. 1. By the description of the captain. 2. Of an angel, as an herald denouncing the war, or rather foretelling the victory, verse 17. he infiltheth most on the captain: for he is of most concernment in the war, and cannot easily be described.

The properties given him are of two sorts, 1. Such whereby he is someway tied in his proceedings to his word. 2. Such where he is absolute, and he hath a name answering both as a description. There are four names given to him that divide this description; or take it as it lieth. And, 1. We have set down his own properties, to verse 14. then, 2. His army verse 14. and, 3. His weapons or armour, verse
15. He now rideth on his white horse as captaine being spotles in his way and manner of proceeding; for which cause, his first line, verse 11, is faithful and true in keeping promis and covenant to his people. And then, Secondly, it is added that in righteousness he doth judge and make war: which implyeth, that there is a right end in his undertaking, a right cause, and a right manner of proceeding in it. Two parties more are set down, verse 12, his eyes were like a flame of fire, importing searching omniscience and terrible majesty, as chap. i. He hath on his head many crowns, not material, but to shew his absolute sovereignty, that he is an high and great and glorious king, so that one crown, or few crowns will not serve to describe his glory. This is a great king above all kings, as his name is verse 16, this also importeth many triumphs and victories over his enemies.

Antituarable to this greatness, he hath an inexplicable name that none can take him up in the infiniteness and greatness of his elevation and glory but himself, to creatures it is a ministry and a secret, as judg. xiii. 18. For, no name can adequately set out his perfections.

He proceedeth and the description of him, verse 13, as in a most conquering-like posture, he was cloathed with a vesture dept in blood; it is like with the blood of the former events of former vials, or of this on him: he followeth the chafe so hot, when once he beginneth and appeareth so terrible and bloody and yet conquering like one mighty to save, Isa. lxiii. 1, 2. His name is here set down more plainly in a more usual for John to give him, and that is, the word of God, Job. 1. So Christ is called the word, first in respect of his person, seeing he doth express the character of the father's person as clearly as the word doth represent a man's secret conception within, Heb. i. 3. Secondly, in respect of his offices, because by him God doth as by a word plainly make known the secrets of the gospel, before hid in him.

In the 14. verse, his armies are set out, 1. These in heaven; not only angels and saints glorified; but such of the church, as verse 8, are arrayed with such vesture. The new married Jews and the beautified Gentiles are both flour'd up to this employment, they are named, chap. 17. called and faithful who were with the Lamb, they are the same here. The church now is more pure in worship and shining in holiness, and the most pure are most zealous in following of him: for this honour have all his saints, as Phil. cxlix. 2. They are called Armies, for their multitude, strength and discipline. 3. They ride, and that on white horses: he hath all his soldiers mounted as well as it were, as himself, they share with him as certainly of the victory, as he doth overcome: it is good being on the Lamb's side, and at his back. But there is no word of a weapon amongst them all; for they need none, because he goeth foremost and fighteth and they but follow as a company in triumph. It is to let us see also, it is not the soldiers, but the captain, and his weapons that get the victory: for righteousness or fine linen is their defensive armour; and for offensive they have none mentioned here, although from chap. 17. and the scope, we may gather that they are also to be more active in this war, yet the victory dependeth not thereupon; holiness and faith is the belt armor folks can put on.

His own weapons are set down, verse 15; in three.
1. A sword gone out of his mouth, which is the word whereby he subdueth nations to himself. 2. A rod of iron, Phil. ii. signifying both authority, Phil. ex. 2. And power to crush gainayers, and to put his laws in execution against wicked opposers that yield not to the word, them he sticketh with a rod of iron; for rule he must. 3. There is a wine press of God's wrath, as chap. xiv. and Isa. lxiii. and that he treadeth, that is, he easily and now at this time, abundantly executeth judgment himself where the former prevaileth not. And seeing he treadeth alone, Isa. lxiii. few arms will serve these that are with him.

Suitable to this sovereignty and power he hath a
name, verse 16. or his vesture, that it may be visible, as it were in his colours legible, and on his thigh, that is graven now, most observably upon all his ways and motions, as chap. i. It shall now be known he is Lord of Lords, and king of kings, that is most sovereign, and will now be seen and acknowledged to be so for he taketh it on him.

Lastly, verse 17, 18. This battle is set out by one standing in the sun, that he may be conspicuous, crying to all fowls, to come and to eat, all sorts of great and small: which doth set out, i. The certainty of this defeat. 2. The greatness of it: The slain shall be so many that fowls shall eat them; it is borrowed from Ezek. 39. 17. Also it may set out a clear and confident incitement of God's ministers to stir up others to go about the execution of this judgment with confidence of victory, as if they were invited to prey upon dead men; and possibly also by this, many that are not mounted like the Lamb, nor clothed in white, and are not following him, nor walking on his account, shall yet upon hope of gain to feed, like ravenous fowls upon others' ruins, engage into this fight, and be made use of, though following their corrupt ends, for a time to execute God's justice against this beast, who preferred his own interest to Christ's.

This is the Lamb's preparation; now followeth a word of the contrary party. There is the beast and the kings of the earth and their armies, viz. some kings yet flicking to the beast, that did lament the whores destruction, and with them other without the church of late engaged to side with the pope, who is now made to flee from Rome. The beast here is only mentioned, though chap. 16. 13, and in the following verse the false prophets be added, to shew they are but one, though diversly represented. All these are gathered against Christ, so it is constructed, and his people. How this gathering proceeded, and whence it came, is not spoken to here, because it is insinuated on chap. xvi. 13. &c. As also the place whereto they are brought: only new both armies and their captains are marked to be in the fields.

The event followeth, verse 20. and 21. in three steps: first, in respect of the opposite chittain, i. He is taken prisoner. 2. He is condemned and cast alive into the lake from whence he came. The party overcome hath two names, yet are one: the beast here is that first, chap. 13: the false prophet is that second: ecclesiastic beast, or second consideration of the former. For these same things are attributed to this false prophet, which were the properties of that beast: chap. 13. 11. therefore they are one, as was shown there; and their joint death shewed in all things an identity. They are only named as distinct, 1. To shew that that grandeur of Rome which had long stood, and after that city is burnt, doth yet pretend some preeminence by the surviving of its last head the false prophet, who still though banished, keepeth the name of Romish pope, shall both now fall together, Rome's empire in that series and the pope they shall go together into destruction and there shall be no such empire as Rome under any form after that. as hath formerly been, but the body and head shall perish together. 2. To shew that both civil grandeur signified by the first beast, and that religious deceit and hypocrisy whereby it was maintained, shall now be at a further end, than when the whore was destroyed, no popes nor avowed spreading of popery are to be after this in any such measure. Thus the are captivated who kept still liberty in all former defences, and are ensnared as it were unawares when they looked for no such thing, but on the opinion of the popes perpetuity were confident: The word in the original, impieth lome surprial. They are cast alive into the lake, this is their judgment, to set out the abhorrence which the Lord hath at them and sheweth at their end, as in the case of Korah, Dathan, &c. to shew that there is a judgment after this to them; for he putteth them still till he end them. 3. To shew that there is now no regrets to them after this defeat, for it is irrecoverable to the beast by the sixth vial, as it was to the whore by the fifth, before chap. 18. he came Vol. ii. 4 X
from the pit, chap. xiii. and xvii. and he returneth to it here.

2. This victory is set out in respect of those that escaped this sort of judgment, verse 21. all that adhere to the beast, it is like perish not now, some by Christ’s words are either win, and to their enmity is plain and they made to submit, or by it they are condemned: the former as to many, is not unlike Christ’s conquest, Ps. lxiv.

The event is let out by the satisfaction that these who love prey shall have; the slaughter and spoil is answerable to what was denounced, verse 17. and 18. thele that follow duty, even on corrupt, ends, may sometimes get a full and some success; but these that did ride on white horses, had a more notable design: this one sword of Christ doth all the business and they have enough to be witnesses.

So the series of Antichrist’s destruction looketh thus: in the three last vials; the fifth overturneth Rome; yet he himself hath some being and maketh some new thickling or shifting for help in his last essay: after that he is taken by the fifth and there is then neither beast nor beast to fit in it: yet possibly there may be some remnant of adherents to that Babylonish superstitious way regaling the overthrow of the beast by the sixth as they did of his feat by the fifth, chap. 18. which in this sense may be judiciously plain by the seventh vial when great Babylon cometh in remembrance before God, possibly in the days of Gog, and Magog, such old principles concerning Rome are revived, but they are soon banished.

There is a great objection against this because the destruction of Antichrist seemeth to be reserved for Christ’s second coming, 2 Thess. ii. 8. and here he is cast in hell, which some think cannot be before the end. Before we answer we take it for certain, that this judgment of the beast is not at the last day: for 1. It is under the sixth vial, and it is the seventh that bringeth the end. 2. It is a judgment wherein armies of saints are employed and his word is made use of in this ruin, which cannot be said of the last judgment. 3. In this judgment of his casting in the lake, there is a difference put between him and his followers who are otherwise judged, verse 21. and their casting in suspended there; is no such difference in the last judgment. 4. There are some events, yet behind this, the devil is not yet fully overturned till the seventhevial cast him in the lake, which is by the judgment of the great day, and yet the beast is in the lake before him: therefore this judgment is before the last, by which the devil is casteth, where the beast and false prophet are before him, as is clear from chap. xvi. verse 10.

Now for answer, 1. It is not absurd to say, the final end of Antichrist’s kingdom shall not be, before the end, his kingdom being complexly considered; yet it hindeth not, but both himself and his beast may be overthrown before. 2. That place, 2 Thess: ii. may look to the destruction of Antichrist, not at Christ’s last coming, but at his coming to that judgment of the whore, as it is called the great day of God, chap. ix. when he came to be avenged on heathen emperors: and the destruction there, 2. Thess. ii. 2. There is, 1. Piece and piece and not at once. 2. It is by the breath of his mouth, that looketh to the thinning of the goyop, whereby he is ruined, as here by the sword proceeding from Christ’s mouth. And so, 3. The brightned of his coming will be his coming in the gospel, and taking to him that great power which Antichrist hath long usurped: and that agreeeth well both with the scope there and here. And, 4. If any shall urge further, that in that place, 2 Thess. ii. two distinct steps are let down 1. To confine him by the spirit of his mouth; but the second, his destruction, is referred to Christ’s second coming. Answ. It will prove no more but this, 1. That Antichrist’s fall shall begin long before it end. That it shall be fully completed at the great day: 2. That beside whatever come upon him now, there shall also be a reckoning with him then. We deny none of these, seeing the word faith not it is only fo: for, our opinion is not excluded, which faith more, viz. he shall be judged at his particular judgment and at the
general judgment alfo; and although it be ordinary in the scripture to design the last day for the time of perfecters destruction and the saints outgate, because both are at that day perfected, yet can it not be argued, therefore there are no forgoing strokes or deliveries; so neither can it be in the present case, beside it being in the close of the fifth vial, and after the Jews conversion, which will be for long before the end, it may therefore be expressed.

For that he is cast alive in the lake, it is certainly not properly to be understood, as if he should never die, but is in allusion to that of Korah, Dathan and Abiram, to shew the greatness of destructions and irrecoverable mischief at that doom that shall come on him and considering this special and eminently stated enemy of God and Jezus Christ in his kingdom, and God's visible taking course in this world with other more open enemies, it is like that the jealous God who his avenged is as clear, on his feet before men, will even in this world, though he spare him long singularly shew his judgment on him, beside what he will do in the last day, which alfo in part contributeth to his glory and his peoples comfort, as any other temporal judgment doth, which yet is not so much foretold for these ends as this is.

**Lecture I.**

**Chap. XX.**

Verse 1. *And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.*

This chapter hath alway been accounted amongst the darkest of this prophecy, the Lord as it were minding by this close to flay the insolence of men humour, and to teach the necessity of sobriety in the use-making of his word. Hence it is, that many both of old and of late, and that neither of the groffest nor most ignorant of divines, whom God hath made use of singularly in the opening of his truths have yet notwithstanding stumbled at this. In which Aguri, de civitate, de lib. 20. cap. 5. and 6. professeth himself once to have been somewhat miscarried, so it will become as, with trembling to undertake it, and also ye would with sobriety aim at the searching of the truth, but not expect the satisfying of curiosity in it. It is God's goodness, that he hath given us the necessary truths of the mystery of godliness in more plain expressions, yet since that is a part of the word which God hath given his church for edification, and seeing also it wanteth not encouragements to ftrify up his people to pry with sobriety into it, we cannot therefore shun the essaying of it, looking to him without prejudice, who hath in his providence led us to the opening of this book, and hitherto hath in some measure, helped us in it. The great ground of mistake is, as in other dark scriptures also, because the expressions are odd and unusual, therefore we are apt to conceive some strange thing to be contained in them, such as is now here ellic laid down in plainer words, and our curious and pitch ing humours are ready to foster that taking occasion thereby to exercise themselves, and when we come with prejudice to dive unto them, we are often answered according to the idea which we have followed in our hearts. It is necessary therefore that with humility we prosecute our search, it being to such that the Lord revealed his secrets.

Concerning the division of this chapter, there need be no question, we may take it as containing first, some notable events, to fall out in the church of Christ, before the end of the world, which are two. 1. An eminent binding of Satan, having contemporary with it, an eminent reign of the saints. 2. An eminent looking of Satan an hazard of the church.

The second subjoineth to that consummation of all things, by the last judgment, in which Satan shall be
utterly fastened up in his prison for ever, and the
faints being freed from all difficulty, are brought to
the enjoying of their everlasting kingdom, or take it
thus, as it letteth out the uphot of all former pro-
phesies in the last judgment. There are first some
things going before the last judgment, and that im-
mediately. The description of this judgment. 3. What followeth is in the execution of the sentences
thereof, both are one thing.

Concerning the scope also, we take it to be thus; 1.
General, to let out the last catastrophe and close of all
the churches troubles, and her enemies ruin and
malice, they end happily for her, but miserably for
them. 2. More particularly, it is to shew her out-
gate from her grand enemy, and continueth with the
latter. It is especially his binding and his looting
and his final overthrow, that is aimed at here, what
concerneth the whore, beast and false prophet being
in the former inflected on, and the churches condition
in reference to this enemy is occasioned to set out.

And yet more particularly it is for the explication
of the seventh vial, which was chap. 16. poured out
into the air, the devil universal kingdom, but jum-
marily touched there; here it is more fully set out.
For the dragon's destruction is inflected on here,
which was the object of that vial. Beside in former
chapters it being told what became of the whore,
chap. 18. and of the beast, chap. 19. there being no-
thing of this enemies overthrow till now recorded,
but of his action in the sixth vial, it followeth there-
fore, both in order and series of this explication sub-
joined to the former, and also by necessity of the mat-
ter, that is added for supplying what was defective
concerning the overthrow of this enemy, and explica-
tion of the seventh vial, which is no where ex-
plained as the rest are, if it not be here, and the co-
cidenuity of the matter, the dragon's final overthrow
and expressions about the last judgment, common to
this with the seventh vial, such as the heavens pal-
ning away, &c. do evidence it especially to belong
to the clearing of the seventh vial. 4. We add, That
we are not to refrain it so, as if both these events
were fully contemporary with the seventh vial, for
then the continuance of this vial would be dispro-
portionable to all the rest, as being longer than they
all. Besides the vial including, especially Satan's
last overthrow, it is not necessary to extend it so far,
to much of it must be applied to the seventh vial, as
was not comprehended, under the former one, but
now is put together when it cometh to its height
and reckoned in a sum, even as the churches low
condition was reckoned, and put in a sum together of
so many days under the sixth trumpet, when it
came to its height, although it had begun under the
trumpets proceeding. That therefore followeth not,
but though that be especially the scope, which it is
levelled at, yet it is not only, but so as on that occa-
sion for more fully clearing this victory over the
devil, a more full view of his former practices con-
temporary with former prophesies let down, and
this beginning is drawn down from a prior period of
time, that all being set together, this last may be
the more full and clear and observable. And yet, 5.
We take it not to let out the history of the devil
from his first restraint by the gospel, and so to be con-
temporary with that of Michael's casting him down
from heaven, or from civil power in Constantine's
time chap. 12. but to begin the story of the dragon
here where it left there: thus the devil that is thrown
down from civil power and open persecution, we
heard he had great fury, when he was put from
open working by avowed idolatrie and persecution to
a more secret unerhand way: we heard also what
way he took then; 1 By pouring out a flood, after
the woman which was dried up. 2. By going to
make war with the faints, which he attempted and
protected by a lieutenant the beast, and that such
fucells by him, that he was again upon another ac-
count worshipped, and that by the whole world, ex-
cpt some few, and made war with the faints, and
overcame them. Hitherto we have never heard how
he was restrained, or what became of him after
his reign by the beast 1260 days. To clear that
subjoined, even to tell what became of the dragon
as he had formerly told what became of the beast; and to this chapter is not contemporary wit chap. 12, but is to be subjoined to it, as the next restraint which followed upon him, who then was loote and in a rage. This appeareth 1. By observing the expressions; for there he is cast down by the angel of the covenant Christ out of heaven to him as it were, pursuing him, which supposeth him to be down before. 2. There he is loote and making war with the woman who is made to flee; here he is bound up, so that the saints do reign in the mean time. 3. This here is his last great binding, preceding his loosing in Gog and Magog, before the end of the world: therefore we must lay, Satan hath no binding after that but is still loote to the end, which is false; or we must lay, that this binding in reference to that loosing, is not let down in this prophesy, but that only telleth that he was loote, but not how he was restrained, which standeth not with the scope: or we must thirdly lay that one event should be twice expressed in so different expressions, and yet that such a concerning event, as Satan's binding after his liberty and dominion in Antichrist, should be passed over in silence. Beside if it were a repetition of the same victory chap. 12, or of the gospels, victory over Satan's kingdom, or that of Gog and Magog, a repetition of the prophecies concerning the pope, or Turks then these last explications, or visions would be much more obscure than the former of the same events, which is contrary to the way of this book, as is acknowledged by all, and contrary to the manner of repetitions of the same thing used by Daniel and other prophets, the last whereof are always clearer than the former. And that Satan getheth the same names here that he getheth chap. 12; it is not to fly, that it belongeth to the same time; of the history of that same enemy, which as to the event of that age of his, was defective there, but is supplied here.

For clearing this, consider that there is a fourfold victory of the church over him in opposition to these also spoken of, and the last is still the greatest. His first dominion we call personal, when he kept all the world in gross darkness, worshipping him directly in temples, and he giving responses and answers in them, possesseth men personally and corporally, as he did in Christ's time, leading the world at his will. He is bound in this respect by Christ's birth, preaching, miracles, death, ascension, and sending forth the apostles and the gospel, like a white horse conquering, chap. vi. whereby the prince of this world was judged, Satan casten from heaven like lightning; many corporally possessed, were dispossessed and freed from his dominion, and the devil chased from his audible answering in oracles, as formerly he had done. His known answer given at Delphos to Augustus his legats, who were sent to him to inquire concerning his successor, about the time of Christ's birth is by many cited to this purpose.

An Hebrew child, king of the heavens high To leave these temples hath commanded me, And to be gone, to darknels, and to wo; Thou therefore silent from our altars go.

After this no audible answer was given at these oracles. Thus Satan is bound from the beginning of the gospel to the end of the world; For, Christ shall have a church even among the nations and Gentiles; and thus Christ hath overcome him, and so spoiled him, that he shall never prevail against the catholick church, Matth. xvi. This is not the binding here, because this is binding that is eminently applicable and agreeable to one particular time, so as it cannot agree to any other before nor after. And it would seem, that as it is clear, that Satan is loosed after it, before Christ's second coming: So it is clear that Satan hath been, as to this binding, loosed before it, after Christ's first coming, except we lay, that all the time between Christ first coming and his second, shall be taken up in these two, viz. 1. A thousand years restraint upon Satan, and then a little times liberty, upon the back whereof cometh the judgment: But the length of time intervening and the various and
frequent ups and downs of the church shew, that there are more periods in her case, and the great liberty of the church, and to the binding of Satan, which is still contemporary with it, spoken of to be in the latter days of the gospel, at least after the first thousand years, will not admit that; these thousand years therefore must not begin either at Christ's birth or death or yet at the destruction of Jerusalem, or fending of the gospel to the Gentiles; besides that it presupponeth martyrs as antecedaneous to it. And therefore it must begin after these periods.

There is a second dominion Satan hath yet, even when the gospel is preached, and that is by his guiding the public magistracy of the world, whereby he condemned Christians, persecuted and destroyed them, and obstructed the publick and avowed profession of Christ in an united church way, at least in a great part, and kept up still temples and idol-worship, and that as countenanced by authority. Satan is put from this, chap. xii. where we have the history of his casting from the throne, before which time he is seen as loath in heaven, that is in person of the emperors, as a bloody dragon ready to devour the child, as formerly, chap. vi. he rideth as it were, on the red, pale and black horses, till by the sixth seal answerable to, and contemporary with, chap. xii. he is in all these respects defeated, the publick and avowed worshipping of idols overturned, and the publick profession of Christianity countenanced by authority, in which respect, chap. xii. verse 11, it is called the kingdom of our God, and power of his Christ, which certainly inferreth a good condition to the faints with it.

His third storm and loosing, after he cometh to the earth, is by more subtle means profected in the first six trumpets by the beast, chap. xiii. and in the end of chap. xii. which is contemporary with the first six trumpets. His restraint, as to that loosing, is by the seventh trumpet, wherein his dominion by the beast, such as formerly he had by the heathen emperor, is overturned, and answerably to that liberty of his, spoken of chap. xii. and xiii. here is set down, in this third explicatory prophesy, Satan's third restraint in opposition to that dominion of his by Antichrist, and this prophesy will be found contemporary with the leventh trumpet and the vials from their beginning which succeed immediately to the witnesses ascending up to heaven, and to the end of the woman's flight and abode in the wilderness, and to the forty two months of the beast's reign.

The fourth and last liberty and dominion of the devil mentioned is this of his stirring up Gog and Magog, and his restraint, in reference to this, is the last judgment. Now, seeing his binding here cannot be the first, as is said, nor the second, chap. xii. this presupposing the beast in being, as appeareth by these who reign in this time, nor yet the last, it must necessarily follow therefore, That it is the binding, spoken of in the third place, which is contemporary with the beast's overthrow, in whom he was formerly worshipped, and fain would have inflamed that worship, but was bound up from it, and could not help himself, as chap. xviii.

Taking was then to be the binding of Satan, following upon that rage of his, chap. xii. verse 13, and 17. the scope will be to shew what came of the devil after he had brought that design to a great height; chap. xiii. So that if it be asked, what became of him after he had raged forty two months against the woman, having made her flee to the wilderness, and against the witnesses, having made them prophesy all that time in sackcloth? It is answered here, I law, faith John, him again taken and bound up from his liberty, as the beast was from his; and I law that church, which by and under the beast he had persecuted and made delplicable in the world, brought again to an honourable condition, wherein he could not impede them, having again an honourable publick and avowed profession of the gospel in greater number of professors, purity of doctrine, holiness of life, spirituality of worship, and vigour of discipline, with much less outward disturbance than formerly: which restraint of his and kingdom to them continued a long time, till God in his secret justice permitted
him to make a new onet before the last judgment by Gog, which followeth that assault of the devils by the beast, thereafter the Lord purruit and overthwart him and his designs, everlastingly; after which he shall never have a link of his chain loosed to the dullsurance of Christ's church. This is the last, which will be more clear in the particular explication of the words, and in that which followeth.

That we may the more clearly proceed, the great controversies in the words may be drawn to three heads, I mean in so far as concerneth the first event of Satan's binding, till verse 7.

The first is, concerning the events prophesied of. That is, 1. What is meant by this binding of Satan. 2. What by this dominion or reign of the fants, of what nature and extent it is; which is also called living, and the first resurrection.

The second head is, concerning the persons to whom this kingdom is promised, 1. Whether to dead or living fants. 2. Whether to martyrs only, or to others. 3. If only to fants without any hypocrites. 4. If to those who suffer in themselves personally, or in others.

The third head is, Concerning the time mentioned of a thousand years. And, 1. If the time of the fants reign be contemporary with, or successive unto the thousand years of Satan's restraint; and so, whether they be one, or two distinct times. 2. If these thousand years be definite, or indefinite. 3. Whether it taketh all the time after Christ's death, or otherwise. 4. And mainly, whether these thousand years be applicable, and in the scope of the prophecy and intent of the spirit to be applied unto any time wholly past, or wholly to come; or, to the time which is presently currant.

The first and last particulars of it, do mainly decide the questions incident here, and make way for the right understanding of this chapter. The first head openeth what is foretold here, the second to whom, the third when it is fulfilled.

Concerning all which, we shall put by, 1. Some things which we conceive more clearly to be truths, and controvertible. 2. Some things more obviously false, and which cannot any ways be conceived as intended by these words in this vision. And to 3. The things controverted will be fewer, and we shall have more ready access to speak of them.

The first thing we lay for truth, is that whatever be meant by Satan's restraint here, it is not to be understood absolutely and simply in all respects, but comparatively, and in some respect, so as notwithstanding thereof he is still deluding, deceiving tempting and carrying many to hell, and not wanting instruments to disturb the saints peace; though he get not that success he would be at, the means he useth, nor yet to that readiness of instrument and means he hath formerly used for their are many dead and continuing so as yet verle 5. he hath Gog and Magog, many yet without, and possibly also within the church, in whom he reigneth, though he prevail not with them, so as to bring them up against the camp of the most high; and his full binding is referred till the last, day, when he is cast into the lake, and when he getth his final judgment, Jude, verle 6. And therefore Matth. viii. he pleaded that his time was not come fully and simply to be shut up. Beside, that that warning, that the devil goeth about seeking whom he may destroy, 1 Pet. v. 8. concerned Christians till the end of the world, they shall have a tempter of him till then, against whom they shall still have cause to watch. Therefore he is not simply bound up in hell; but in his raging amongst men, restrained and that eminently in a great degree; for as Satan is laid to be bound, when he is cast out from having absolute dominion over a man, Matth. 12. though he continue to tempt and trouble; so in respect of the church he is bound, though he may be troubling them, as he may do a particular person; yet getteth he never such absolute and full dominion over them again, in that respect he is restrained and bound, even so here.

We think here is understood his most eminent restraining after Christ's birth till his second coming; and therefore Christ's victories over him being always
the longer the greater, it is like to be the last great restraint of Satan, viz. after Antichrist's, at least, begun ruin, which may be in sundry respects shown to be greater than any of the former as having something of all the former restraints concuring together in it, and that in an eminent degree: however, that it is most eminent is clear by these evidences, 1. That he is bounded and sealed, in some measure, not only cast from the throne, to the earth, but kept from that liberty which formerly he had on the earth; the expression signifies certainly a very great restraint. 2. The saints peaceable reign, theneth him to be eminently bound, for that they are now in more respect than at any other time, it is from this, that he is more bound up; and therefore this effect, or concomitant, thereof, viz. their reigning must of necessity be from a more than an ordinary binding. 3. That may, and must be restrained, and paid to be so in a great measure, and in a more eminent manner than agreeeth to him or can be paid of him, either before or after that. It is therefore a singular eminent binding which differenceth this time and event from any time or state of the church before or after it.

3. Concerning the saints reign for a thousand years, we take it for granted 1. That it is contemporary with the former so that both Satan's binding, and their liberty and reigning is for the same thousand years, which is clear. 1. By the repeating of them with the same article in the Greek, chilia ete, that thousand years, that that, wherein Satan was bound; so after he hath told that Satan's case is to be bound that time, he now telleth what the churches estate during that time is without which, the narration had been defective, as to the churches comfort, had it not been added that as during that time Satan was bound to therein the saints had a joyful liberty. 2. This reigning of the saints is set down as an effect of his binding: and they are mentioned together, to shew, how the one had influence on the other, the restraints of the one importing alway liberty to the other; and it will be unsuitable to apply the saints' looking,

than of his restraint, it being certain, that as his kingdom and reign hath influence on her disturbance, so hath his binding on her peace. Befile, it will be hard to to lengthen the world as to make two thousand years to pass after his binding, before ever Gog and Magog come, or to make them fall within the time of the churches reign: and it wanteth not inconveniences to make them fall together, that are mentioned as succeffive. We must therefore lay aside that opinion, which maketh these thousand years, of Satan's binding and the saints reign, succeffive.

A second thing clear of this reign is, that whatever it be, it is on earth, and not immediately before the last judgment; for God interveneth before the resurrection come, and they, even those that did reign are befet with Gog, and Magog, who comes not to besiege heaven. 2. It is a reign or good condition that Satan's binding hath influence to increase, and his loosing to diminish and disturb. Therefore it is not in heaven, viz. of the souls of saints, or martyrs who are dead; for the devils binding hath no influence on that. 3. It is such a good condition, as is capable of hazards and interruptions by enemies; therefore it is on earth. It holdest forth then a good condition of the militant church: and that in a particular limited time, which is not agreeable to it at other times; it cannot therefore be underloid of suffering martyrs, they being glorified in heaven after their sufferings in that time; for this is not peculiar thing to any one time, but always, and in all times a truth.

Thirdly, as it holdest forth a good condition, so it would seem eminently to hold out the belt that they can expect on earth for degree, length of time and kind of dispensations. This is clear, 1. By the expressions of sitting upon thrones, and reigning especially being compared with what went before of the women fleecing, and the prophets prophesying in sackcloth; this faith, it is an honourable condition and settled, opposite to that. 2. By this that they are filled martyrs, or such as were Ipotes in keeping their garments clean, which signifies much ho-
offend, and their being yet many dead in the world who have not gotten victory over the beast, and there being also enemies without, as Gog and Magog, that want not enmity, but opportunity; it is therefore clear not to be an absolute freedom, that they enjoy, though he be in some extraordinary measure and manner, yet onsets upon and wrestlings with them are not wanting, and that with someuccs, though God graciously disappoint as to the event, and furthereth it not to get to an height, yet all his children have their own crosses, and for to look for them till the end of the world. And although this be rejected by Atledius, in his Diatriba, as axioma vulgatum, but not probotum, and faith, these warnings belong to the primitive times, yet who shall consider that the scripture jointeth in following of Christ, denying of our selves, and taking up the cross together, as Matth. 16. 24. and elsewhere, and maketh it a mark of faith, and of love to be chastified, Heb. 12 and a piece of our conformity to Christ the head Rom. viii. 28. and a conqueunt unto godliness always, 2 Tim. iii. 12. and many other places, will find it not easy to reject it, except we would have perpetual duties, such as denying of ourselves, and deny that there were such need or use of crosses to believers, who will certainly have corruptions in them, to be mortified till the end of the world, and proceed the rod for promoting of that.

A fifth thing I suppose is clear, that whatever it be, it is not literary to be understood, and properly as the words found, but figuratively and spiritually. The particular making out of this, will follow in the opening of the words. Yet this we may in general say, 1. That they are figuratively to be understood not as the letter properly loundeth, for that the devil is bound with a chain cannot be proper, but to shew that he is kepted in, like a violent maffiff in a chain by God's sovereignty; to thrones the fools of them stain, their living and their resurrection, is figurative, as the rest who continue dead, dignified not properly those who continued in the graves, but they in nature, for it is laid of all men, contradistinctly from...
these living, the rest of the dead, &c. yet the last judgment is not come, therefore many lived a natural life then, who did not live thus, but all men are divided in regenerate and unregenerate, so here they are divided in living and dead to that same purpose. So are souls sitting on thrones, and reigning with Christ, cannot but be figurative, as that of the resurrection, there being in the scripture but one acknowledged, that is proper, which this is not. 2. I say, they are to be understood spiritually, which confirmeth the former, that is this dominion, reign, living, and resurrection of the saints, must be spiritually understood, spiritually understood especially and chiefly; for clearing whereof, understand, as there is a natural and proper life, dominion, and resurrection, so there is one spiritual, which agreeeth to all Christians. 1. There is a spiritual slavery and bondage to sin, death, Satan, &c. Rom. vi. we were servants to it, led captive by the devil at his will, sold under sin and its reign, Rom. vii. So there is a spiritual dominion to be free from that, made kings unto God, Rev. i. 6. and chap. v. 10. reigning on the earth. 2. There is a spiritual death, Eph. ii. and 1 Tim. v. 8. and so there is a spiritual life, Gal. ii. 21. 3. There is a resurrection spiritual from the death and dominion of sin, that is it, John v. 25. The dead shall hear the voice of the Son of God, and live. And this is the bringing of many to the gospel, or the breaking out of it, which is called a resurrection, as there is a resurrection universal in the great day mentioned, verse 12.

I say then, these words here, are spiritually to be understood especially, though not only, as is clear: For, 1. This dominion and reign is on the earth. Therefore it is not proper, but figurative, seeing clear scripture promiseth no such earthly temporal kingdom to saints, but warneth them to be always looking for the cros and affliction, which could not be, if there were a thousand years freedom and temporal reign. 2. This is a dominion common to all saints as kings, for the world is now divided in dead or ungenerate, and living that is, believers, and all these living, are martyrs, and such as have not received the beafts mark, whereby is understood all true believers, but no temporal kingdom is promised to all saints as kings, but what is spiritual is promised, Ergo, &c. Ye there can be no other, for if all the saints were temporal kings, whom should they command, who should be their subjects? Yet without any confusion, spiritual dominion will agree to them all. Neither can it be said, they are to govern reprobates, who continue dead. For, 1. That would imply a distinct discernible separation even hereafter as if no hypocrite could lurk. 2. The text suppofeth the church visible, and those without to be separated, as having their own rulers, which appears in Gog's undertaking afterward, who is not subject to them. There belonged to be many kingdoms, if every saint had one now, when they are multiplied, and the wicked fewer. This is a reign especially of souls, and it is not for nought to be expressed here, as there is a soul merchandise hinted at by this expression, chap xviii. 4. So these live and reign as most part of the world, are dead and in bondage, and enjoy not the resurrection; but that is not spiritually to be understood, they were dead in sin, and not raised up to reign, therefore must the reign of saints, and their life on the contrary be spiritual, for in this only are they singular. 5. It is a dominion at this time, as common to all saints, so peculiar to them, and common to none other; but no question, many reprobates have yet dominion in the world, and to live without the church. For Gog and Magog have their own magnifies then, and are said to come against the saints, and not to rebel against them, which would have been true if saints only had born dominion and rule over these: And when the devil goeth out of the four winds, it supposeth great and large territories to be even then without the church which certainly wanted not temporal rule. 6. It is such a dominion as Christ hath, for they reign with him, as therefore his kingdom is on earth so is theirs, but his kingdom is not of this world, but is spiritual therefore to be theirs. For this to reign with Christ,
...speaketh not any new way of Christ's reigning, but speaks a new accession to his kingdom, of others coming in to partake of it with him, and is certainly to shew what sort of kingdom that is which the saints shall have and contradieth it from that dominion that is worldly. 7. It is such a reign on earth as the saints in respect of kind, though not for degree; for there is but one covenant and kingdom, and the same covenant is made to all under the new Testament, but that is spiritual, they to reign on the earth, Ergo et c. 8. It is such a reign, as it is a priesthood, so are they as they are papists. See verie 6. Those partakers of this resurrection, are priests to God, but their priesthood is spiritual, and not again of offering outward sacrifices, so must also therefore be their dominion and kingdom. 9. Certainly spiritual mercies are best, and the churches condition that floweth and aboundeth most in these, must be the best condition. Seeing then this is the churches best condition spoken of, it must therefore be especially understood spiritually; for what is commended here is not as simply commendable to men, but as commendable in a church, and peculiar to her as such.

Object. If it be said here, then nothing peculiar is promised to saints, or believers in this time, seeing that dominion agreeth to all saints at all times which seemeth to be absurd, therefore something more must be here.

Answ. That is granted that something more is here, as said: For, 1. Now saints not only reign singularly over their own lufts, but jointly in visible churches, and in a church estate having all the ordinance of word sacraments and discipline amongst them, and these in more purity, power and fruits than for any time before, and in longer continuance. The stamp of God's authority on his ordinances shall be more sensibl now than before. 2. Though it be not a temporal thing that their reigning consisteth in, yet shall they have more temporal freedom than formerly: the devil shall not mar the course of the gospel, neither by open violence, nor by Antichrist's deceit, but still there shall be churches either in kingdoms, where they shall have law and allowance for their profession, or amongst enemies, and their enemies shall be restrained from being able to put them in such doleful condition as formerly they have been into, thus the gospel is countenanced with publick authority, which was chap. 12. And beside they shall have freedom against Antichrist's dominion with a more full performance of promises of the spirit which they had not then.

A seventh thing concerning this dominion, is clear, that it implies as more spiritual, so more temporal, peace and freedom, than at any other time, putting the continuance of it, and altogether and through it doth not mainly and especially, yet in some measure, it doth take in outward peace in their condition also; which appeareth, 1. From Satan's eminent restraint which hath influence also in the churches temporal peace, as well as spiritual so it followeth in some part as the other. 2. It appeareth from the event after his loosing, their temporal peace is then marred: therefore they had it by the devil's restraint, in some measure, otherwise they reign when Gog is high, as before spiritually in a good measure. 3. The point of the rest, as having a more continued eminent honourable profession of the gospel, not common to other times: and it being opposite, probably to the saints suffering times also, when their prophets were in lackcloth, and the church forced to flee; it is like, it heldeth out a temporal freedom filling with these ends, and freeing them from the bondage they lay under before: for it in suffering times saints still reign spiritually, then that new engagement of Gog and Magog, would not interrupt it, and so it would be a reign not for a thousand years only, but for the length of the world; for so they still did reign; therefore it is not purely and not only spiritual. We shall more particularly speak of it according to these grounds in the lecture following.

Only now from what is said, we may gather as to the events, that these cannot be expected from the
text, which both of old and late, men have been furthering wrongfully on this place; as 1. That Christ should come to the earth personally, and that all the martyrs and saints should reign a thousand years before the resurrection, and have all sorts of pleasure, even unlawful, as drinking, polygamy, &c. This was invented by Cerinthus, and still counted an hereby by the fathers, even by these called Chiliasm or Millenaries by Agull. de civit. del lib. 20. cap. 5. 22. cap. 5. 6. Concerning the Millenaries, error about the thousand years, see Euseb. Ecclef. Hist. lib. 3. cap. 22. where he sheweth Cerinthus his hereby who added sacrifices and ceremonies also. A second error different from the former is, That some professors to expect such a reign with Christ on earth, yet to as not to enjoy carnal sinful pleasures, but lawful delights wherewith they lay, the earth shall then abound; of such an opinion was Iraeusus, Justina Martyr, Lactantius, and many of the fathers. This flowed from Papias, supposed to be an heir of John the disciplinarian, which made his opinion the more to be received, but he was not. See Euseb. lib. 3. cap. ult. He also fell into other faults by following tradition contrary to the word, which is a native consequent of that principle. 3. There was another opinion allowing the saints resurrection and kingdom, before the last day on the earth, but abounding only in spiritual delights; of such Augustinian professeth himself once to have been, and so it is like also were many of these fathers called Chiliasm. This was still accounted an error rather than an hereby; but yet there is no such kingdom here.

Again, neither do these opinions spring from this text: As, 1. That before the resurrection, which shall be in general, the martyrs, the text faith all saints, shall arise a thousand years and reign with Christ, but in heaven; this is Piscator's opinion on the place:

2. Some bring not Christ down personally; yet plead for a resurrection of the martyrs and a reigning of them with the saints on earth a thousand years before the end of the world, as Alcibiadus doth in his diatribe de mille annis Apox.

3. Some go on more grossly and add to that, that Christ in his personal presence, which is not spoken of in the text, is to reign with them on earth: thus Henry Archer, and some others of late. All these thwart with, and are contrary unto the grounds formerly laid down.

4. Others also that begin these years too soon, or expect too great a temporal kingdom, or an absolute universal freedom to come, may see the groundlefants thereof from what is said.

Lecture II.

Verse 1. And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

It would follow that we should lay down somewhat more particularly to shew wherein this good and excellent condition of the saints here spoken of consisteth as it is holden forth according to the preceding grounds; by which we may see it is no uncouth nor strange thing, that is here spoken of, the same manner of this book is, the expressions be strange-like; and this prejudice being once admitted that some peculiar mystery, and unheard of in any other place of the scripture, is contained here, it hath occasioned the many mistakes, about the meaning thereof. In sum then, we conceive this place to hold out a flourishing and good condition for some time of the church militant in the days of the gospel, in these fix, peculiarly agreeing to that time and going together opposite to fix things wherein the low condition of the saints consisteth.

1. In pure ordinances and an abundance of the knowledge of the gospel; for if that be a special
thing wherein and whereby Christ doth reign on earth himself, this being the rod of his power, Psal. exviii. 2. It is suitable that this be the first thing of the saints reign, who reign with him when he reigneth even as the church is made to flee, when the purity of ordinances is obscured.

2. It confineth in the power of ordinances upon profilers, by bringing them out of the bondage of sin to the liberty of the sons of God, which is to reign and to be free indeed. And it would appear that much of this good condition must certainly be in that dominion over sin, opposite to that natural slavery and death by it, under which the most part of the world lyeth, therefore is the word blessed, and holy is he that is partaker of the resurrection, verse 6 and for this they are called priests unto God, and opposed to the dead world verse 5.

3. It confineth in the plurality and abundance of profilers their imbracing this gospel, many nations letting their face toward Zion, and joining them to the Lord. This chap. ix. is given as a special evidence of Christ's reign when the nations become his: and thus their reigning is opposed in respect of their multitude to the fewness of the sealed ones who were before, chap. vii. the two left parts being compared together, when they were shut up in the temple, chap. xi, verse 1 and 2. Then neither Christ nor they seemed to reign; but when the temple is again opened at the end of the chapter, then beginneth their dominion; even as the former purity and light is opposed to the darknes and errors that went before as Judah is said to rule with God, Hosea, xi. ult. in respect of Ephraim's bondage in error.

It confineth in a visible bold, publick profession of these saints by a church-state, not only worshiping privately as then the woman fled to the wilderness, but openly as when the prophets put off their sackcloth, and are taken up to heaven, when there are nations together, and the temple open, and religion avowed and discipline exercised, then they reign; this is opposed to their former lacking.

5 It is in outward freedom, sometimes they are perforce and are not free to bear office in military or civil employments under heathens to buy and sell under the beast, chap. 13. Now God either giveth them favour in the eyes of rulers, or restraieth their malice by some counterbalancing thing, or turneth them to be worshippers of him, as he did Constantine: thus they reign when they have law for them. In which respect it is said, the kingdom of our Lord is come, when heathen persecution is stopped, and religion is countenanced, and kings become nursing fathers to the church, all the saints do become magistrates, but God maketh magistrates saints or friends to them that are so.

6. The sixth thing wherein this good condition confineth, is the length of time it continueth, which at least is a long time beyond any former cessation and peace they had ever had, it is a thousand years. In these we suppose the good condition here holden forth to confineth, the particulars whereof will confineth more in the opening of the words. We would only understand it with these caveats, left we extend it too far in our expectation beyond what the scripture in this place giveth warrant for; and these extremes are to be guarded against. It is not therefore, 1. An absolute freedom in an height of superiority in temporal or spiritual privileges, but in a good degree being compared with the churches condition at other times. It is the most free and longest time of the churches peace with great light, holiness and number of professors, but cannot be extended to as we may warrantably think that there should be no eroses or hypocrites nor offences amongst the people of God during that time. 2. That good condition cometh not instantly to an height, and to the chief top of it, but by degrees from lesser to greater, from a day of small things to greater. For even as the churches low condition under Antichrist and her prophets prophesying in sackcloth and Antichrist's dominion came not to an height at once, though all these conditions be accounted for in a definite time, viz. From their beginning and first working, till they come to their height, to is it here, the saints
good condition, is to be reckoned from the beginning and rise of their reign, though it come on by degrees to a height. 3. We would not think, during this time, but that there must be some partial interruptions of this good condition, and seeming of it not real declinings from it, for that is not understood in any condition that it shall continue alway alike, the church may have difficulties now, as Antichrist had opposition during the time of his reign; but it is meant, 1. That during that time, enemies shall universally eclipse the face of a visible church as at other times, so as to make her flee to hide herself, and that the upshot, the saints shall never be gainers even here, though for a time they may be straitened and wretched, yet shall not be now. As chap. 13. when the beast maketh war and overcometh them, but as it is chap. 17. the Lamb with the chosen and faithful that are with him shall make war with the enemy and overcome in the end, though they want not enemies even then, it is not then wholly, uninterrupted and constant. This being the truth of the good condition holden forth here, we may see how unwarrantable it is either with some of old, or others of late, to abufe this place unto an absolute dominion, and that we may be put from the expectation of such a strange thing from this text, and that whatever be meant by it, yet we may be sure, no such uncouth thing, especially temporal, is contained in it, as men dream of. We would have you considering, before what is laid before thee three.

1. Consider that this, whatever it be, is contemporary with one of the principle prophecies going before, it being an explicative vision, it must belong either to the time of the seals, trumpets, or vials. For the seals begin after Christ, and continue till Antichrist begin to work, that is certain. 2. The trumpets follow, and continue till Antichrist's begun fall, this is also certain. 3. That the vials succeed the trumpets, and carry on Antichrist's ruin, and the state of the church till the end of the world, is also cleared before chap. 11. and chap. 14. So for the period of this vision, the devil's final overthrow, is the same with the period of the vials, for the sixth overturneth the beast, and the seventh vial bringeth it the next more universal overthrow to the devil, which can be fixed at no other term, but the end of the world, when the devil is cast into the lake, where the false prophet was, which knitteth the casting down of these enemies together in an immediate successive way at the last two full victories which Christ shall have which confirmeth what is said. Now this being truth, it must follow then, that these thousand years are contemporary with one of these prophecies, seeing they go before the end of the world, and are at some certain time; therefore we must understand to this kingdom and dominion of the saints, and binding of Satan, as must be agreeable and competent to one of these prophecies, we will find the church having enemies, and the saints having their difficulties: under the seals, there is open persecution, under the trumpets, there is Antichrist's tyranny, and under the vials, the devil's war against the Lamb; And fee the sixth, there are much vigour against the church, the beast, false prophet and dragon, sending out unclean spirits, that with many doth prevail, to bring them up to battle against the Lord. See also the seventh and last the devil is not yet taken till the end, he hath a fresh loofe not long before it, by Gog and Magog. Now if so be, where will this absolute dominion of the saints for such a time appear? This one consideration well grounded, will overturn that conceit: For this dominion is either contemporary with these, and is not absolute, Or it is successive to these, which to say, 1. Both contradict that truth that the vials bring the end. 2. It contradicteth this truth, that by this vision, that prophecy of the vials is explained, otherwise the seventh vial is left without any particular event. By this the world will be lengthened long, we being yet about the beginning of the fourth vial, three vials being to come, then a thousand years after that, Gog and Magog before they end it, it would seem exceedingly to lengthen these days, which for the elects sake are shortened.
We conclude then, it was a good condition, as must
confest with some of the difficulties of the church,
mentioned in the former prophecies. For though
the saints good condition here, only be let down, yet
are we to rule the state of the enemies in some other
place, it being ordinary in this prophecy to let down
first one event, as it is by the vials told what is be-
come of enemies, and then to let down another
contemporary with it, as here, how it was with the
saints.

For removing this strange thought, we would con-
consider the prophets manner of prophecy good to
the people of God: How do IIsaiah, Jeremiah, Daniel,
Ezekiel Zechariah, speak of the Jews eflate after the
captivity? And how do all speak of the days of the
gospel in general, as The weak shall be as David,
their horns shall be iron, and their hoots brais, and
they shall thresh the nations, they shall ly down,
and none shall make them afraid, and many such like?
Yet if any would draw from them a temporal hap-
niness, or an absolute freedom, would not the event
confute him. Take the prophecy of Daniel, wherein
often it is said, The saints shall take the kingdom,
which is no temporal thing, not this intended here,
as it appeareth that it is a kingdom not for a thou-
sand years, but for ever. Now it being certain that
such manner of speakings and expressions, are usual
to the prophets, when they let out spiritual mercies
or temporal deliverances that are but partial, in their
events have been inferior to what the expectations
literally bear, though they be in themselves great and
glorious, and this being clear all along this prophes-
y, that John followeth the expressions and manner
of the prophets in other things, is not then safeth to
expound the events prophesied of by him in such
expressions, by the events prophesied of by them in
the like? So that the applying of their prophecies to
the events wherein they were fulfilled, may be a com-
mentary to clear what sort of events are understood
here.

3. Consider John's way in this same vision: cer-
tainly some things, yea many are not to be applied
according to the letter, but in a spiritual way to be un-
derstood, as these expressions, verfe 6. of the first
resurrection, must be necessarily meant of rising
of sin, for it is a resurrection opposed to the sinful
dead world, which continue dead, and did not rise.

2. It is such a resurrection, as upon which freedom
from the second death doth flow, but that is not a
bodily resurrection, but a spiritual for many at the
last day rite bodily to contemn, Dan. xii. Which
sheweth that that place speaketh of the last resur-
cension. And, 34 It is such, as the want whereof mak-
eth men liable to the second death, and is not the want
of the first bodily resurrection, according to the Mil-
enaries themselves, for then seeing, as they say
but the not being-born again, that includeth from
heaven, and that expression concerning the privi-
ledge which these that are railed here have. They
shall be priests to God, must either be spiritually un-
derstood, or we must with Cerinthus bring back ag
ain the sacrifices and ceremonials and typical wor-
ship, contrary to the whole strain and series of the
gospel. And seeing the former part of that 6. ver.
is necessarily figuratively and improperly to be un-
derstood, why not the latter part also, That they shall
reign with Christ? We conclude then, that there is
no absolute temporal kingdom promised but such as
we have before hinted at.

We come now to speak of the second head where-
in the question lyeth, and that is, concerning the par-
tics who are partakers of this good condition which
hath also fundy branches.

1. It is questioned, whether our Lord Jesus shall
come personally to reign with the saints on earth?
We answer negatively, there is ground to expect our
Lord's presence personally and visibly to converge on
earth with his people, though, we will not say, but
there is in this time an eminent measure of his pre-
ience by his spirit and power in his ordinances, and
manifestations in his dispensations more than ordi-
ary; that is not controverted. But that personal
preence we deny on these grounds, 1. Because the
scripture is silent of it and knitteth ever Christ's personal coming again and the last judgment together, as holding that out to be his errand. If it be laid here, they are laid to reign with Christ, therefore he must be on earth. Anly. It followeth not, no more nor when it is said, Gen. v v Enoch walked with God three hundred years; or that we suffer with Christ, Rom. viii. or converse with him, therefore he is on earth suffering with us, or walking with us: yea the contrary, followeth from this place, that he is not on earth: which may be cleared. 1. So Christ reigneth with his saints, and they with him, as they do other things with him, that is, suffer with him, and walk with him, &c. But that implieth not a personal presence, but a spiritual, therefore to do this. And indeed saints reigning, being in their senile age on earth, and in a part truth opposite to saints suffering, must not then suffer with Christ be opposite to reigning with him? And so to reign with Christ, will imply, 1. A spiritual presence of Christ with them. 2. A common interest and account of dominion, as there is a common interest and account in their suffering. Thus to reign with him, differenceth their good condition from the good of worldly mens conditions, even as to suffer with him differenceth the nature of their sufferings from worldly mens crosses. 2. It is clear from, that is not laid simply their reign, but reign with him: the peculiarism of the dominion for these thousand years, is not on his side, but on theirs: for he reigneth before and after, only for these thousand years, the saints who did not so reign formerly, are admitted to reign with him; therefore as his reign is ordinarily, so is it now; for there is no personal, but by his spirit, and ordinances, therefore it is so now and no otherwise.

2. Either this personal reign of Christ, is after the day of judgment, as the old Chaldaists thought; or it is immediately before it, or during it, as these that would have Christ continuing, as it were, his judgment that long time, as Tylingaist, and others of late. But the text overturneth all these. 1. It is not after the day of judgment; for Gog and Magog are be fore the day of judgment; yet Gog and Magog are after these thousand years, therefore it cannot be expected after it. 2. It is not immediately before; for Gog and Magog intervene, and the dominion of the saints is interrupted before that. 2. At the day of judgment, Christ is not on earth, but cometh in the clouds from heaven. See 1 Thes. iv. ver. 16, 17. The Lord himself shall descend, therefore he is not on earth; then shall we that are alive be caught up together with them in the clouds, to meet the Lord in the air; and so he is there, and we shall be for ever with him. Where both these are clear, 1. That at the day of judgment, Christ is not on earth, therefore are the saints caught up to meet him. It is clear, that he and they return not to the earth, but they abide in heaven for ever, is expressly subjoined at the fruit of their being caught up, and supposed that it is not to be on the earth.

3. We argue, for preventing an objection thus at Christ's personal coming before the end of the world to reign, he either continueth in the world till the end, or he returneth again to heaven till the time of judgment; but neither of these can be found: not that he abideth on the earth after the thousand years, for 1. Then he would be longer on earth than a thousand years. 2. He must continue to reign, which standeth not with the definite time of the saints thousand years dominion, or must be strained and encompassed by Gog and Magog with the saints; and this were to make Christ suffer again personally, which cannot stand with the state of his exaltation. Besides that, this would suppone him to be on earth contrary to what is laid before, at the day of judgment. Neither can it be laid, he ascendeth and returneth; for, 1. That would make three comings of Christ, whereas the scripture, speaketh but of two. 2. It would divide his second coming from the ends which the scripture giveth of it, that is to succede all his enemies, and fully to deliver all his people, Heb. iv. 27, 28. And as it is appointed to men once to die, but after this judgment, to Christ was once offered to bear the sins of many; and unto them that
look for him, shall he appear the second time, without sin, unto salvation. Where these are clear, 1. That there is but a second coming again of Christ, and no more. 2. That that perfected the salvation of his people. 3. That there is no interveening coming between his first coming and this now, all this would be left undone, if he should before the end ascend again, and leave the saints in a new difficulty, which cometh upon them at the close of a thousand years.

I might further add multitudes of absurdities that his inferreth. As 1. To what end cometh he? Is it for his peoples comfort temporal, and will he leave them in a new strait or continue with them, and not prevent it? 2. How convergeth he on earth? Either he must still be in the company of all his saints, and so cannot be in one place, contrary to the nature of his true body; or he must be in one place, contrary to the nature of his true body; or he must be sometimes with some and sometimes with others and that confiseth not with this, that they all reign with him a thousand years, if to reign with him be to have his bodily presence, some must alway want it: for it cannot be so on earth with the saints, not yet made in their bodies, spiritual, as it will be in heaven in the enjoyment of his presence. 3. By his descending, he behoved either to bring all the saints from heaven to an earthly glory; to eat and drink again contrary to the scripture that faith. They shall be like the angels; or he must leave them in heaven, and fo their felicity, by wanting of his bodily presence, in which the happiness of heaven in a great part confiseth, is however it impaired. 4. Let it be asked, what cometh of saints for these thousand years, when he reigneth on earth. Either they live at that time which none can exact or else they die, and then by death they are not to be with Christ, which being with him, maketh the saints willing and a desirous to be loosed, Philip. i. 21. but are for a time to depart from him; and so in sum, Christ's being here on earth, proveth neither for the comfort simplicy, at least of saints in heaven, nor in the earth: we would there-

fore much improve the ways of presence we have to be at a higher degree in these, and contentedly suspend the enjoyment of Christ's personal presence till we get it where he is.

It will not remove those absurdities, to say with one, viz. Taylor, 1. That this personal coming to judgment, and that these thousand years; and what followeth, is the day of judgment, as it were, continued and current. Not, 2. To lay, that the saints continuing on earth, during such a time, doth not mar their glorious condition more than it doth the angels to be abroad in their employment. To the first we say, That at Christ's coming, He cometh in flaming fire with all his holy angels, the powers of heaven are shaken, faces gather paleness, and men hearts fail them for fear. And it is certain, that this resurrection of God and Magog, against Christ's church is after these thousand years; now it is credible during the time of judgment, while Christ in such glorious majesty is sitting as judge, that there can be heart in any creature so silly, much les in any measure, to effectuate such an undertaking against Christ and his saints, as this of Magog is; especially if we consider, that the same author maketh the destruction of the beast to follow Christ's personal coming, as the first act of his judgment; and appose such an interruption, as this is not consistent with the nature of Christ's judgmental procedure.

To the second, although we say not that it is inconsistent with the angels glorious condition to leave their matter any where by executing his commands, yet is it never said, that Satan is loosed on them and that they are compassed as it is said here of the saints, who after these thousand years relinquent, they as it were having the defenders part and the wicked as the stronger party pursuing them, therefore is their state then determined from their good condition proceeding: And can that conflict with a glorified condition? We may pre's this opinion, thus, if all the departed sins be bodily to be raised and to reign with Christ these thousand years, then all the dead reprobates are at the close thereof bodily raised Vol. II.
and joined with Gog and Magog in the pursuing of the faints, and encompassing them. For the wicked live to after the thousand years as they did before, and their following condition after that time, is opposed to the former during that time as is clear. That the wicked also after that time prevail and the faints suffer, the opening of the churches estate after that time to its good condition during that time, doth also confirm: for all on earth are then divided in these two, the holy city who are encompassed, and these who do compass. And seeing these wicked reprobates cannot be comprehended under the first party and suffer, they must therefore be comprehended under the last who for the time prevaileth; and so the proving of this bodily resurrection and reign of the wicked reprobates, which will be a sixth monarchy, hitherto mentioned. And therefore if this last be absurd, and so to have no ground from this place, we must account the former to be such also.

LECTURE II.

Verse 1. And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

The second thing questioned concerning the parties reigning, is whether they that reign thus, be such as have formerly lived and died, and after death are made to reign? Or whether they be such as have not seen death? Anfw. We say these that reign with Christ here are not faints departed, but as such as never yet died, living faints, members of the militant church. We shall first confirm the negative viz. they are not dead faints, that is, such as once lived and died and thereafter are brought to this life again, which is three ways expressed by several authors. 1. Not such as have been martyred and brought again to

live on earth with their bodies, as the old Millenaries conceived: For, 1. That maketh all this literally to be understood of the resurrection which we shew to be spiritual. And if this be a spiritual resurrection, then it is not corporal, but that it is spiritual, may be thus made out, it is a resurrection that agreeth to faints that never died bodily, therefore it is spiritual. The antecedent is this proven, This resurrection agrees to all who are then living with Christ, but the living faints must at that time be living with Christ, or else they must be comprehended under common reckoning with the dead world, which cannot be, or we must say there is no faints in the militant church then, which is false, this being certain that the end is not yet come. 2. This cleareth it, that it maketh folks free of the second death, and only that it doth it, as is said. 3. It crosseth the scope which is to shew the state of the militant church on earth, whereas dead faints are to be members. 4. It is such faints, as may be in their dominion encompassed and straitened by Gog and Magog, but it were hard to bring faints from heaven to that condition. 5. How should they live a spiritual life not eating or drinking or a natural life again in these, both these are absurd. 6. This would make a resurrection and judgment beside the one universal judgment and resurrection, against the scripture. 7. What cometh of them after the thousand years reign expired? It is they who did reign who are encompassed, but that cannot be said of faints raised again. For, 1. Then they would be longer on the earth than a thousand years. 2. They would be interrupted in their reign, therefore it is not such who reign. 8. If it be of such, it must either be before or after the day of judgment, neither of which can be, as is cleared.

2. Again others say that it is martyrs rising again a thousand years before the general resurrection, but enjoying a dominion in heaven not on earth, this cannot be. For 1. It is against the scope of the former. 2. This dominion is of all faints then in being, therefore it is not particular to martyrs. 3. This do-

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minion and thse who reign here are interrupted in their dominion, which can be laid off none in heaven. 4. It is shown before to be on earth. 5. It would be also more than a thousand years reign before the general resurrection, or else they must again he suspended in it, which is absurd.

3. Neither can it be applied to martyrs, and saints living under Antichrist and other persecutors, who being dead are to reign by their souls enjoying of Christ in glory, which is a truth that the saints do reign even after their death; but it cannot be applied to those who reign here. 1. Because that reign is in heaven, this shewn here on earth. 2. That reigning of saints departed is continual in all times, this is peculiar to these thousand years. 3. That of saints in heaven cannot be interrupted, this may be. 4. It agreeeth to saints in their most suffering conditions, even that of Gog and Magog: for then they overcome and reign, to this is a peculiar good condition, and contradistinguished from the churches former hard trials and is interrupted as afterward ver. 7. by that Gog and Magog. It must necessarily follow then, that they are saints in heaven, and then more than ordinary suffering condition. Concerning whom we are to enquire. 1. If it all be saints then living, some few only? 2. What those contradistinguished one from another are. 3. Who these martyrs and where these others are: how they continue for a thousand years to reign, if in their persons, or in their successors.

And we say, 1. They are living saints, who never yet did see death, nor martyrs formerly killed, but who then shall be followers of the martyrs faith and practice, and keep themselves from pollutions, such as are called virgins, who are here mentioned. For 1. It is on earth, as it is said. 2. It is of all saints then living thus to be contradistinguished from the rest of the dead world. 2. It is not the same individual persons, who live and reign these thousand years, but they in their successors, the church being only body, does never even as the witnesses continued all the space of one thousand two hundred and sixty
days, and died and rose again in their successors; so sit here, one generation succeedeth to another. Now if martyrs were restored to life. Then, 1. It would be peculiar to them, which is here common to all. 2. Then they would live still and be in new hazard by Satan's loosing, which is impossible, for it is the same saints that are encompassed by Gog and Magog who formerly did reign, when Satan was bound therefore it is living saints continuing in a succession for many years they in their life did reign suffering after death in their successors by Gog and Magog, even as their predecessors who suffered in their life, yet after death reign in their posterity: the one expoundeth the other, and sheweth that both the reigning of martyrs, and suffering of these saints, must be verified in their successors for all who live and reign are partakers of this resurrection; but many living saints, who never died, must either be partakers of it, or they must be among the dead, therefore it is a spiritual resurrection to the living saints.

Again the martyrs reign here would be then either alone, or with others; and none of these can be laid without absurdity; therefore it is the living who are understood. And they must live and reign who did not so reign before, therefore it is not they.

Beside this reigning agreeeth to such as it can be interrupted in, and be at one time and not at another: which cannot be said of martyrs glory, which is always like, therefore cannot this be applied to martyrs in glory, nor yet on earth in their own persons, and therefore it must be in their successors.

Fourthly, neither can it be said, that this reign of martyrs is in respect of their good account in the church after their martyrdom, in which respect some apply their receiving white garments under the fifth seal saying that they were reproached before in their deaths, were afterward honoured in their memories which they begin at Constantine's time, when the publick profession of religion became honourable. This I say, cannot be said as intended here: for, 1. This is not peculiar to a thousand years or definite.
time; for in the church that was alway honourable.

2. Thos who reign here, are saints on earth, and all saints and martyrs under Antichrist's tyranny, which was not begun then, this application maketh it peculiar to none. 5. Besides, martyrs under Antichrist after that were as much liable to reproach as thes formerly were under heathens, and therefore that cannot be applied here. 4. Add that these who reign here, the same who afterward are incommoded and straitened by Gog and Magog; but that cannot be the same good name of saints departed, but living saints themselves in their persons, therefore it is not that which is intended here.

The ease being on the negative part then laid by, we come to the affirmative: and seeing it must be living saints, who at the time here designed shall be members of the militant church, it is first questioned whether all the saints then living are to partake of this good condition, or some only? That is if it be a special privilege of martyrs or sufferers only who shall suffer during this time? Or if it be common to all. Answ. This good condition whatever it be, is in some degree, and in its kind, common to all the saints who then shall be living, not too much distributively to all and every one of every kind, as generally to saints of every kind, as collectively making up one body, of whatever sort and degree they be, if they be saints and believers; even as the low condition of the churches suffering, will not prove that every individual saint suffers but that in a common church hath a suffering estate; so its good condition will not prove, that all have it alike to, but that generally they have a flourishing condition in common. And that it is thus to be understood, appeareth, 1. In that these who live here, &c. above the dead; now all living saints they must either live or reign, or they must be comprehended under these who continue dead, seeing all the world is distinguished in these two; but none of them can be amongst the dead, therefore all of them must partake of this good condition. 2. It is for this end, that not only martyrs, but such as have not received the mark of the beast, nor worshipped his image, are mentioned; and by these no other can be understood, but such as in following the Lamb have kept themselves free from the common foares and fins that others are taken with and given unto. Hence, these are given as the properties only of those who are written in the Lamb's book of life, and so mentioned here as the properties of all the elect saints to whom this belongeth. 3. The privileges here mentioned, are common to all, as to reign with Christ, to be blessed and holy, freed from the second death, to be priests to God, &c. These are common to all saints, therefore so is that condition also that hath these in it. From which we may see how unwarrentable it is from this to apply any singular felicity to some few martyrs, or others, which is common to all.

The second thing to be inquired in the positive, is whether these living saints that are raised to reign, be the same individual persons that did suffer and so reign for a thousand years? Or if it be to be understood of the saints in their succession, as the catholic church in its continuance from the beginning unto the end. This will answer an objection where it is said, that those who were set on thrones, were those formerly beheaded for the testimony of Jesus. Now these beheaded we say, are not in their own persons raised again and set on the throne, but in their successors in the same faith and profession, the general proceeding; even as in common speech we say, the Babylonions, Romans, &c. governed this world for so many years, though the same individual persons lived not so long. Or as it is said in Dan. vii. 18. the saints shall take the kingdom which shall never have an end importeth not, that in the day of the gospel, no saints shall die, but that the saints spiritual reign shall never be interrupted, and that there shall be a continual succession of a church and of saints; so here we take not the same individuals to continue but their race as one kind, the church being one body, as the Babylonions, Romans, &c. are one empire; saints therefore here are not person.
ally or individually to be understood, but successively
and in their general acception as one body: so that
during this time they shall have a visible profession,
and there shall always continue a visible church-state
in the world. So it is neither martyrs railed again,
nor saints living still all at that time, but generally
in their successors this being the scope to shew the
estate of the church in general and not of individual
saints. This may be confirmed, 1. From what is said
if they be the same, then martyrs dead must rise again
this being a good condition to the church on earth,
and this is contrary to what hath been proven. 2.
Then these saints so raised again, must only be the
saints on earth at that time, for all that partake of
this. 3. Then these saints must again in their own
persons be encompassed by Gog and Magog: for it
is these saints that are encompassed who did reign,
verse 9. and therefore so must they be that reign be
expounded to be the former sufferers, as they are
counted afterward the besieged, but that cannot be
personally understood, therefore neither the former;
for then were they not to continue only a thousand
years on earth, and to live for long only, but much
longer; both which have many absurdities with them
as that whoever died during that time would be known
not to be an elect: and whoever lived that long would
be certainly known to be so; then all those who
were born after the beginning of these thousand years
would not live so long in this reign as those who went
before: it must therefore certainly be understood as
it may in its continuance agree to all saints as well as
to events, which may well be in succession, so that
when one wantseth in these who follow, he hath it in
those who went before. And thus generally, it fet-
teth out the visible church in her good condition
during that time: for it is still the same church which
reigneth. We understand it then, thus that as it is
laid of the prophets, chap. 11. that they died and rose
again, which yet is not to be understood of the same
individual persons but of their successors and succes-
sors, in that spirit and cause as John Baptist was
successor to Elias, and in that respect is called Elias;

So the seven saints are now laid to rise, when the face
of a visible church which was long eclipsed, as if it
had been buried with these old martyrs had risen to
continue that church face of purity and worship, for
which once they suffered. And this phrase of raising
again, is in this sense not unusual in the prophets,
as. 1. When they would signify a restoration from
a low condition, that is marvelous, and such as men
would think no less impossible than to raise the dead.
2. When the restoration is numerous and to make an
hopeful sad condition, by such a new comfort, as
Jeremiah in his 31. chap. verse 18. speaketh to Rach-
sel mourning for her children. 3. When it is the
same truth, profession and cause, as is laid of the pro-
phets chap. 11. so it may be of professed here, the
time also being one. 4. When men have the same
bold spirit to testify and suffer, as if these old mar-
tyrs had risen to preach down antichrist, who for a
long time had peace. Thus was John accounted and
named Elias, and here martyrs, both under the hea-
then persecutions and under Antichrist, are named.
1. To shew the churches freedom from these
tyrannies, that now, these who were undone by both
former, may boldly profess to that truth for which
they were persecuted. 2. To shew the number-
ess of saints now is as all were riven. 3. To shew
what time it belonged unto, viz. that after both
4. To shew what parts and courage these saints
should have and how fitted they should be both a-
gainst the open persecution and secret designs of An-
tichrist. 5. To shew that they who now come to pro-
fess the gospel, are of one and the same church with
these who went before it being still one woman, who
travelled under heathens that fled under Antichrist,
chap. 12. and now returneth in her head, to sit upon
thrones.

The third thing to be enquired here, is what mar-
tyrs these are, whether these sufferings under heathen
persecution, or those who suffer in the time of the
beasts tyranny, or such as have suffered both under
heathen persecutors and Antichrist, preceding the
beginning of these thousand years? We take them
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to be such whole sufferings are by past, before these thousand years, which sheweth they begin altogether to reign, and not such as to suffer under it whatever they be as appeareth. 1. They are said to be once slain, and to rise again before this reign begin, which could not be if their sufferings had not proceeded. 2. They are said to reign a thousand years, which altogether they begin to reign, and therefore their sufferings go before its beginning. 3. The time of their reign is expressly distinguished from, and made successive unto the time of their sufferings: therefore they are not to be confounded, or their reign made to begin before their sufferings. 4. This condition is marked as the outgate of a former strait, and what former strait, rather than this, the saints' suffering under Antichrist? Therefore that suffering must go before it. 5. The suffering which immediately followeth the thousand years, is Gog and Magog; now Gog and Magog belongs not to Antichrist, but goes immediately before the last judgment, and after the thousand years; then those who suffer here must either be after the thousand years, which cannot be, or during that time which confoundeth the churches good condition and her ill, or it must be before, and it being none of the former two, must therefore be the latter. 6. Three states of the church is clearly holden forth here. 1. An suffering estate under Antichrist. 2. A good condition under the restraint of Satan, it being ill before. 3. An ill condition after his loosing again by Gog and Magog: Therefore as that of Magog followeth the thousand years, so that of Antichrist must proceed, for the thousand years are put in the midst, and distinguished from both. 7. This reign agreeeth to saints and to such saints, as it did not agree to them before these thousand years, nor can do after. But if these who reign be contemporary with Antichrist's dominion, then saints would reign both to and after, and so would not suffer and be in a strait. 8. If the killing of martyrs go before this reign, so must also these be killed by Antichrist, for both are equally installed in this reign, at its entry. Beside this opinion would confound the churches suffering condition with this reign which is peculiar to some one time, and differenced from the former, as hath been shewed. Hence followeth, 1. That Antichrist's supreme universal reign is to proceed these thousand years. 2. That then Antichrist is not to be expected a few years before the end of the world, for no other Antichrist there is but this bcast that persecuteth, before it begin.

Lastly, it is inquired here, if reasonable or senseless creatures shall be partakers of this good condition and change, and how far it will extend? For of old many as Lacantius and others of late, Burroughs on Hosea, lay these two principles, 1. That the earth shall abound, in extraordinary fruitfulness, that the rocks shall drop honey, and the earth be free of storms, &c. 2. That the saints shall chiefly and largely share, of all those temporal things. But we lay, 1. As there is possibly more peace now, so God may make abundance of all these things the rifer in the earth as not being wafted with troubles and persecutions as formerly. 2. That God may blest pains so as to have extraordinary increase is not impossible especially if applied to the Jews, their land may be brought back, to its wonted fruitfulness, to be as once it had been, though now it be interrupted. 3. That the saints may enjoy more of these than formerly, and as having more liberty for industry and publick employments, these may be granted, but that there should be an extraordinary fruitfulness put in the earth, as without pains or industry to bring forth or with pains more than at any time it did since the fall; or that 2. The saints should be all rich and none poor, yea that chiefly they should enjoy the riches of the world, these we account false and groundless, and without the least warrant here. And as they are without ground from this place, so are they directly against it, and other certain grounds, as, 1. That what is promised here, is especial spiritual. 2. That this promised here is a peculiar mercy to the Saints, but fruitfulness of the earth would not be peculiar to them, many wicked men being possessors.
of a great part of it. 3. The delivering of the creature from bondage is referred for that day, when the sons of God shall be manifested, which is the last judgment. If then there were a delivery before that it needed not groan so for that time. 4. Beside the promisethes of the gospel being spiritual especially, it would be but a division to our carnal humors to have such an occasion as temporal abundance to hunt after, and it is the fashions of our affectations to creatures, that maketh many profews more delight in such a kingdom than in that grace and glory, which are uncontrivable. Neither can any think that the fainthes are wronged by this, for certainly spiritual things are ever preferable to carnal and temporal things.

The second thing is groundless as the former viz: that fainthes should then abound in that affluence of temporal riches. For 1. Christ's promises and covenant under the gospel run not on these terms, nor are they of that kind. 2. The Lord hath said that the poor shall be among his people, and that there shall be alway objects of charity till the end of the world. 3. The croes is spoken of to wait on believers till the end, and certainly poverty is no little part of their croes and conformity with Christ, and a cause of many other croeses to them, which abundance of the things of the world usually keepeth off, as contempt, reproach, straits, &c. 4. The things of this world, are accounted fill a portion for these of this world, that God as it were allowed them a more large share of these things than he doth the others, to whom he hath referred a better heritage. 5. It was hard to place this good condition of the church in that which for many ages hath been the condition of the men of this world. 6. If this were promiseth to them, much richer, power, &c. then might they with a good confidence pray for it, and aim at it, as they do for things necessary, yet can it hardly be thought, that believers are warranted to be rich, and to have a temporal dominion, we being commanded to be content, if we have food and raiment. 7. If abundance of outward things were a part of this good condition promised, then were it generally and equally to be applied to all sorts, whereof yet all, young and old, master and servant, rich and poor, are not, nor can be capable. 8. This opinion giveth too much to carnal lusts, to let out themselves on creatures, and therefore is so well entertained by such pallaters, what does these taste to spiritual men, being compared with pure doctrine in the church, with spirit and power amongst hearers, and with these other things wherein this kingdom consiseth. If any ask, But what ill is in that last opinion? Answ. Beside that it is against truth, and wrongs the word, to father any thing on it which it will not own, and to prove this an unshad medly with the holy word, to which nothing should be added.

It doth, 1. Alter much the nature of Christ's kingdom, and promiseths to his people, which are ever spiritual. 2. It doth draw affections from things heavenly and spiritually to earthly, and in head of exercising and engaging their faith to a spiritual dependence on, and delight on God himself, it doth rather awake their carnal humour to warm with, and to be defiants of these supposed have things that are expected, it being easier to engage our carnal part, than our spiritual. 3. It often occasioneth the want of sobriety among good people, that while they should be taken up thinking much of the gospel, and blessing God for what they enjoy of it, and desiring the furtherance of its spiritual progress, they are by this brought to lesser estimation of their present condition, fill expecting and desiring these strange things. And hardly get their opinion place, but they carry a way beyond the simple gospel promises and privileges in men's estimation, as if these fainthes were blessed beyond others, that are brought to heaven any other time, besite that it doth readily engage men in an unshed pursuit of earthly things, as if from these supposed promises they had right allowance so to do.
in the days of the gospel, for so certainly the repetition of this number of a thousand years, doth import. 3. Whether it be definitely taken for a thousand years properly so understood is more questionable. Altho' there be no great absurdity to take it as for the most part, interpreters do, yet I think there is no necessity in it. 1. From what is laid of times generally, because this vision is so obscure in all things, as any in this book, and it will be unlike then, that this time only is literal to be taken, whereas in all this prophecy, no other time by any judicious interpreter is so literally understood, even those who make them most definite, yet do make them improperly and prophetical to be understood; and to say, all other expressions in this vision to be figurative, and only the time here be literal, is not very consistent with the strain of this prophecy. For where days and years and months are formerly mentioned, no sound interpreter can take them literally for so many, and no more, and what reason can be given of altering the common strain in this obscure place. 3. And that ordinarily some give it for a rule that broken times are definite as three years and an half, yet whole times are ordinarily indefinite in the scripture, as Psal. xc. 4. A thousand years in thy sight, are taken for a long time, and a thousand generations, Psal. cv. 8: and ten days, Rev. ii. 10. According to which rule then, an indefinite accretion, will suit best with this place. If any object, or ask, why this time is often so definitely repeated? It may be answered, 1. Because usually by a thousand a great number or long time is set out in scripture, as we have said before. 2. Because ordinarily a good condition is set down in a long time, or in expressions letting out a long time, whereas difficulties are mentioned under hours days, &c. and this is done for the churches comfort, but this cannot infer, that so they are for the churches comfort. But this cannot infer that so they are for so many years necessarily understood, For 1. It is not ordinary to the scripture in reckoning of times to be so peremptory, even in historical places, as by comparing of scripture is clear. 2. That

Verse And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon that old serpent, which is the devil and Satan, and bound him a thousand years.

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.

That which resteth now to be cleared, is the time, which is six times repeated in this first part of the chapter, and laid to be a thousand years: and this leadeth to the third thing proposed.

Concerning it, there is the less hazard what be concluded, if these strange events, formerly rejected, be elchewed, yet these things concerning it, we take for truth.

1. That, simply considered, it pointeth at some peculiar definite time of the church, under the days of the gospel, and taketh not in, nor belongeth unto, all that time betwixt Christ's first coming in the flesh, and his coming again to judgment. For then,

1. It would not answer the scope, which is to point out some peculiar thing belonging to one time and not to another. 2. It is expressly differed from the time following it, wherein that peaceable estate of the church, is marred by Gog and Magog, and not underly contradistinguished from some looing or liberty of Satan against the church, before his apprehending here, verse, 1. this therefore we think not fate. 2. Whatever definite time it be, this is certain, it deniseth a long time simly, and comparatively the longest time of a prosperous condition against enemies, that the church of Christ is to have
number, three years and a half, forty two moons, one thousand two hundred and sixty days, times time and half a time, in equivalent expressions, is five times let down, yet no judicious writer will account them therefore literally to be understood even those who make them definite, though it may be observed that papists who make the former time literal yet make this, that is as often repeated, indefinite.

The great question concerning the time is, in the particular application thereof to a certain beginning and close, which is questioned even amongst those in other things agree. Those that make it fully pass begin at four periods. 1. Some at Christ’s birth, and end as pope Sylvester the second, a magician. 2. Some at his death and end at Benedict the third, suffocated by the devil. Others at the destruction of Jerusalem, and to end it in Gregory the seventh, or Hildebrand. 4. Most begin at Constantine’s reign, making his contemporariness with that of Satan’s being cast from heaven. This is also ended, anno 1390, when Boniface the eighth, when the wars against the Waldenses began. Prideaux de miles annis Apoc. diththus sum those of that opinion.

These make it fully to come are of four opinions. 1. Some make it after the day of judgment. 2. Some make it after all the vials, including the day of judgment as Archer and Aelfredus. 3. Others put it under the seventh vial, after the beasts’ destruction, in an interval before the end of the world, and the arising of Gog, to doth Mede and some others. Lastly, Some make it as it were a current day of judgment all that time, and follow upon Christ’s coming to judgment, thus Tyllingast: the former also in their explanation, would seem not much to differ from this.

These, who make it running are of three sorts: 1. Some begin about the year 1390 when the Waldenses arose, and when the thousand years of Satan’s binding from Constantine’s time expired: this is Brightman’s opinion, who makes these two of Satan’s binding, and the saints reigning, to be defective; but this ground at the entry is rejected. How to decide here is difficult: yet having laid the former ground, there is the less hazard, considering well the nature of the events, which make these thousand years famous: neither is it useless to inquire in it, nor only for clear applying of the scripture, but for understanding all the controversy about it; for if it shall be found, that all of it, or a part of it, is past, it will serve much of it to clear the nature of all, and be the best refutation of many errors about it, and will help to stay the gadding expectation of stupendous things to come.

That we may proceed, these two general are certain. 1. That these thousand years belong unto, and are contemporary with some of the former principal prophesies of seals, trumpets and vials which continue the series of the events from the beginning to the end. 2. That this is certain, that the binding of Satan, here mentioned with the kingdom following thereupon to the saints, must relate and be subjoined unto some one of these notable loofings that are contained in this prophecy, which Satan hath against the saints, and must be contemporary with some victory they have over him after these. Now four of these are mentioned, lect. 1. In all which Satan’s liberty proceedeth; his overthrow in part followeth, and then the church’s good condition is subjoined. The first is his keeping the word under darkness and idol-worship; from this is removed by the white horde of Christ conquering in the gospel, chap. 6. 2. He is loosed and after that, in persecuting by the red horse, chap. vi. and seeking by the red dragon to destroy the woman and her child, chap. 12. where he is overcome and casten to the earth. 3. He is loosed under the first six trumpets by raising Antichrist, and chap. xiii. by warring with the saints in him; by the seventh trumpet, the victory is obtained, and the everlasting gospel preacheth, chap. xiv. The lift is his loosing in Gog and Magog, in which he is overthrown at, or a very little before the end of the world. Now the question will be, To which of these overthrow we may apply these thousand years of his binding? And to whether it contemporaty with the Vol. II.
feals, or trumpets, or vials, for to one of these, or some part of them, certainly it relateth; and so may we know, whether it be past, presently current, or to come? For clearing whereof, we shall, 1. See what light this place giveth of itself to the timing of it. 2. We shall shew, it is neither fully past nor yet to come fully. 3. That it is current under the vials, beginning with them at the binding of Satan after him looie. 4. We shall give the scope and coherence of this chapter on it.

And, First, Here, concerning the close or expiring of these thousand years, we may gather. 1. That it is a little, how long, none can tell before the end of the world; for Satan's loosing verse 7. goeth before the end, and these thousand years expire before that; therefore these thousand years are not to be expected after the day of judgment, neither at it, or immediately before it. 2. It is clear, that it is the last great binding before the interval of Satan's last loosing which precedeth his final binding; for after this immediately Gog is looie, and Satan is not again restrained but finally judged. Hence we may gather, 1. That this good condition of the saints is the last they are to have on earth, seeing nothing followeth it but Satan's loosing and final judgment. 2. That when this must end Gog and Magog succed; and so hardly can we say, that these thousand years are expired, except we say, 1. Gog and Magog is come. 2. And that he applied to such an enemy as continueth for a little season in comparison of the good condition that the church hath had for a long time before that. 3. If so we must say there is no freedom to the church to be expected after this, such as the hath had before, for nothing cometh after Gog and Magog, which seemeth contrary to the nature and tenor of this prophecy; especially of the vials which increaseth Satan's binding and overthrow, and their reign still to the last.

Again for the beginning of these thousand years, it is clear here, 1. That it cannot begin at the entry of the gospel, except we say there is but one interval of the church's peace under it, contrary to experience, and to divide all the time of the gospel in these thousand years, and the little perfection of Gog and Magog, which cannot be granted for the former grounds. 2. The binding presupposeth a loosing to go before it, and what loosing? It seemeth clear by the railing of some martyrs for the testimony of Jesus Christ, whereby it appeareth that the great perfection of the church even by Antichrists, is to intervene betwixt Christ's first coming and this good condition of the saints, it being ordinary that their suffering condition goeth first, and that their reigning condition and Satan's binding commeth thereafter. Beside, 3. It is the last condition before the end, contradicting from her hard condition going before.

From this second, we may proceed then and say, that it is not fully past, not only from the former considerations, but also, 1. Because that would make the churches low condition and her good condition to be confounded, if that reign fall either contemporaneous with Antichrist's or heathenish perfection. 2. It presupposeth the antichristian tyranny before its beginning which cannot be if all the thousand years shall be past already, see verse 4. 3. That which belongeth to the churches best condition on earth, is not come yet, viz. 1. Antichrist's ruin. 2. The fulness of the Gentiles. 3. The incoming of the Jews, which are certainly to be looked for, and make this good condition, which relateth to her best condition on earth as has been said, to be already past, would separate from all these excellent events, which cannot be done. See Rom. xi. verse 12, 13; where the Jews incoming is called the riches of the Christian world and life from death, which not upon the matter only, but in expressions also, suit well with this place.

From all which then we conclude, 1. That these thousand years are not, nor cannot be contemporary with the feals or trumpets in the first two special periods of the churches condition, the being in both these low, therefore must belong to the time of the vials, which followeth the other. 2. We must conclude then, that this binding of Satan, or good con-
dition of the saints, is not that victory of the gospel, merely spiritual by the white horse, chap. vi, nor that over Satan chap. 12: both which agree either with the seals or trumpets, much less is it of Gog and Magog, at the end yet to come. It must needs follow then, that it is the third binding of the devil by the witnesses riding chap. xi. the gospels spreading after Antichrist's begun ruin, that is understood here, there being but four in all.

This then we take for certain, that it belongeth to the prophecy of the vials, God having shewn in them, the down bringing of her enemies expressly, but leaving the churches condition to be gathered by consequence, here expressly heleweth the churches good condition, contemporary with that, which may further be made out, 1. The churches good condition must be contemporary with the lowest estate of her enemies. But the vials hold out the longest series of judgments against her enemies, and the most full, therefore it belongeth to them, for during the seals, she is persecuted by heathens, during the trumpets by Antichrist, in the vials the Lamb and those that were with him prevail. Secondly, The great things belonging to the churches good condition, as 1. The removing or restraining of open enemies. 2. The fulfilling of the Gentiles. 3. The calling of the Jews, belong all unto, and full under the vials, as may be seen by the exposition of the xvi. chap. proceeding, this good condition being the churches best estate, falleth under them also. Thirdly, This good estate of the saints, and this binding of Satan, contemporary with it, is the last freedom and the greatest that the church hath, before the last day, but that is under the vials.

It remaineth now therefore only to enquire, if the beginning of these thousand years be to be reckoned from the beginning of the vials, or to be restricted unto the seventh after Antichrist's fall, as the learned Mede doth? We say it cannot be restricted to the last, but must take in more, even them all. We shall first confirm the negative part, then the affirmative, 1. It is not be restricted to the seventh vial, for then it would make this reign to be a very short time; or it would make the continuance of the seventh vial disproportionate exceedingly to all the rest; for Gog and Magog's exposition certainly falleth under the seventh.

These thousand years then, according to this would intervene between the sixth and that opposition which apparently would be no long time, or it will fall in other inconveniences.

2. We grant, that it may be under the seventh at its height, as under the sixth trumpet, the churches low condition was at its height, yet not only in it, because the churches good and ill conditions are not counted by their highest degrees, but by the kind and series of their estate good or ill. Hence the churches low condition is not restricted to the fifth or fifth trumpets only, but is reckoned for one thousand and two hundred and sixty days, because the fame Antichrist which came to an height under the fifth or sixth seals or trumpets, is to be reckoned from the first, where it began, and from which it did still grow from one step to another till it came to its height, it being all but different degrees of one condition and not divers conditions. For that fame Antichrist is stipped at by the first vial, though not overturned wholly till the last, and that gospel is preached and professed under it, which groweth till it come to this height in a continued victory.

3. If we pass the third vial, it will be hard where to fix its beginning, there being still a gradual difference only amongst them, therefore these who do pass the first vial profest uncleanliness here, how far to bring on the sixth trumpet with the vials, and where to begin this time? and indeed if we leap over the periods set by the prophecy itself, we will not easily settle. Thus Mede otherwise most accurate and particular in applying this prophecy, is yet put to this stand here, upon the former ground.

4. We have seen that Antichrist's destruction falleth under the sixth vial, then Christ and his armies ride prosperously, and so doth the Jews conversion fall to be then also, as the fame author interpreteth it; and
are not these events and effects of Satan's binding, and the church's reign? for by the fifth the whore is destroyed, and all kings are bound up from impeding it: there the Lamb maketh war, and overcometh, to do the called and faithful that are with him, which belongeth to the fifth vial, the effect whereof is a proof of this. And this certainly must belong to the saints good condition, and it is opposed to that, where they were overcome, and it intimateth a change on their condition.

This then is the first confirmation from the beginning of the vials, thus; if these thousand years can begin neither after the vials are begun, nor yet before they do begin, then their beginning must be together even as almost they end together, but they cannot begin before the first, therefore they must begin with it, facing at the beginning of these vials the gospel began to spread, and continueth through them all to the last interruption, all of them carrying judgments of the same kind. 1. The third binding of Satan after his liberty and tyranny against the church, is to follow immediately after the churches return, from the wildernesses and the expiring of these one thousand two hundred and sixty days of Antichrist's height; for here the thousand years begin, when the martyrs are railed, and when those who are persecuted by Antichrist before, do get liberty, but the liberty that the church hath under the vials, is that which followeth upon her low condition in the wildernesses, and Antichrist's height immediately, and by it the saints get breathing and liberty to profess the gospel again, it is that which is meant here. 4. The reign of the saints and the good condition of the saints here, certainly is contemporary with the rising of the prophets and their taking up to a church state after the thousand two hundred and sixty days are expired of their prophesying in sackcloth, for if when the suffereth, they prophesy in sackcloth, and their low condition let out her low condition, why must not their good condition denote her good condition also? These cannot be separateth, but when the prophets die, in some respect the church dieth, and when they arise

and live, the saints again must arise and live, but their arising and living and being received to a publick profession and preaching again in their successors, is at the beginning of the vials, as was shewed, chap. 11. Therefore this of the saints rising and living, must begin then also, seeing prophets and saints make but one church, and the one cannot rise without the other, they being not an organized church but together. 5. This reign or good condition of the saints must necessarily be the same, and contemporary with that estate of the church on earth after Antichrist's height, let out by the seventh trumpet. But the vials in their vile progress and close, are contemporary with that seventh trumpet, therefore they must begin together. 6. These thousand years are contemporary with the palm-bearing company that are mentioned chap. vii. for they succeed the sealed company going before, who are contemporary with Antichrist under the trumpets, as was laid on the words, but these also begin and go along with the vials, for immediately they succeed upon Antichrist's begin ruin, therefore these thousand years must be so also. And as there was then after the vii. chapter, two principal prophecies to follow, one holding forth the churches fruit condition, and the other its enlargement, so was there a touch of both given by that seventh chapter, in two parts, as was there cleared. And if there be but two states following, one of the sealed one hundred forty and four thousand, which expireth under the sixth trumpet, before the vials begin, among the innumerable company that follow. We cannot therefore reckon five or six of the vials to that fruit condition of the church, but must take them all in under the churches enlarged condition, which is opposed to the former. For all the vials must either belong to the last good estate of the church, in the last part of the seventh chapter, or many of them must be comprehended under the first part, and be contemporary with the sealed company, but the last cannot be; for 1. That sealed company and sealing speakseth a height of strength in antichrist, and a hiding of the saints, contemporary with her being in the wildernesses where
as the vials speak judgment against her enemies, and the churches return. 2. That sealing expirith when the church cometh to have a publick profecion and multitudes flock into her, at which time the vials do but begin. Therefore by this it appeareth, that there is a mistak in contemporation the six first vials in the sixth trumpet; it being certain that this sixth trumpet contemporateth with this sealed number of one hundred forty and four thousand. Now the vials, all of them succeed that shut up and straitened condition of the church, then must they be contemporary with that enlargement, let out by the palm bearing company, and to with these thousand years. It is also there observeth, that the low condition of the church under Antichrist, and her sealing is reckoned from the first seal, before ever the leventh be opened, though Antichrist be not in the vigorous purport of the saints, till the fifth trumpet; so that enlargement which is contrariwise distinguished from it, is to be accounted from Antichrist's turn, and the removing of that traitor for which the company of one hundred forty and four thousand, were sealed which beginneth by the first vial, though it come not to its height till the leventh: there is one reason for reckoning both alike from their first beginnings. Beside to shew that these vials, or any of them, cannot contemporateth with the sixth trumpet, the sixth trumpet and they are of divers matters: as for the which is said, that Antichrist's kingdom is shaken, chap. 11. before the leventh trumpet blow. It may be answereth, That it appeareth that antichrist's height there, is when the witnesses are killed: for then he intueth, and in the exercise of his tyranny and dominion is in the highest degree. There is no more mentioned there but these falling Antichrist's fear, and a part of the great cities falling, which is mentioned, not contemporateth the events with the sixth trumpet, but to shew what is the connection betwixt, the march and term differing the sixth from the leventh, that when the one endeth then the leventh beginneth, which is then at the same hour when the witnesses are raised up, then the second woe is past, and the third cometh quickly, there is such connection betwixt them, as is more fully cleared, chap. 11.

By all which it appeareth, that these thousand beginning at the end of one thousand two hundred and sixty days, mentioned chap. 11. fall to begin about the year, 1560 and are so running, being in part past, but in their vigour to come, as the vials carry on by steps the casting down of enemies, and bring on the flourishing of the gospel. I see no great absurdity in this, but some conveniences, For, 1. It shunneth the mistaketh that are in the first opinion, which say, that all is past, whereas many who truly think that the scripture feemeth to hold out a better condition to come, cannot acquiete. This is granted here, for the vials are on the growing hand and these events are coming, which doth confirm the ground laid. 2. It avoideth this absurdity which followeth on the other extreme, which faith all is yet to come, For, 1. This continueth the churches condition no longer than the vials do. It being certain, that the fourth is almost but begun, there will be yet even by the reckoning of the vials, and the events to be fulfilled under them, a considerable time to the end, though not necessarily so much as would be, if after six vials these thousand years were to begin. 2. This preventeth the fear of expecting any strange and uncouth events during that time; For, 1. This giveth ground for no more but what suiteth with the vials, and what is otherwhere clear in this prophesy, and grounds formerly laid down. 2. If for some years the churches of Christ have been under this good condition, we may then gather, that no strange thing is to be expected. We may expect a further degree of holiness, number of professors, extent of a church, &c. But that is not the thing, which any will conceive to be dangerous; for if the church thrive when enemies are brought down, then the more they are brought down, the more her good condition groweth, and that is necessarily inferred from the series of the vials. There want not objection from both hands, As Vol. II.
1. Did not Christ and the saints reign after his death by the gospel? Anfw. Yes and shall do so continually: But the question is about the peculiar reign mentioned in these words. See chap. xi, xii, and xvii.

Object. 2. Then the world is yet long to stand and the church to have a long good condition? Anfw. That is not absurd, but that both follow, is certainly cleared before.

Object. 3. From the other hand, the Jews are not yet come in, therefore it cannot be current. Anfw. The Jews in-comeing belongeth not to the saints good condition simply, but to its height and firmness which we grant. We take that in before it end, but cannot suspend the churches good condition until it be, because it is by the Gentile churches flourishing condition, that they are provoked. Befide Antichrist's height belonged to the churches good condition, yet is not her low condition of the thousand two hundred and sixty days to be restricted in their beginning to his appearing and height, but to this preparatory working as often is said.

Object. 4. Men cannot think that these are the thousand years they live into. Anfw. This proceedeth from mistake and prejudice concerning the events, only they believe not, because they expect some uncouth thing all that time. 2. It cannot be strange to these who say it is past, for they place as ill and worse time under these thousand years. Nor again can it be any absurdity to such as are found in the nature of his kingdom, for in a great part, we enjoy, and have enjoyed in many places since Antichrist's begun ruin, in a good measure, all these fix things in which properly this kingdom consisteth; As 1. Purity. 2. Power in saving souls. 3. Discipline and visible church profession. 4. Many professors in respect of what was before. 5. Much peace almost where there is a church, it hath had for a time, law for its peace, and hath not been persecuted on that account so as formerly. 6. A long continuance of all these, though with other difficulties, such as are not inconstant with this condition. There are trou-

bles, but they take not away visibility from the church so as before, and things of this kind are warrantably to be expected from this word, therefore it is not absurd, to apply it to our time in its beginning.

Object. 5. But Satan is loose under the sixth vial, when he stirreth up all to war against the saints, and Antichrist is not defeated before that. Anfw. This good condition of the saints, is not only in their peace but in their victories, though the devil and the beast fight still, yet they loose ground, chap. 17. ver. 14. and to fight and overcome, is not a great impediment to a good condition; and this is opposed to their former conditions, not in this, that they shall not have enemies, but they Shall fight and overcome them, and it shall not be as it was, chap. 13. 8. 2. The-binding of Satan, we shew, was not absolute, and this sheweth only that he was not kept from saying something to be an occasion of God's praise in the church, and yet it faileth, that he was much restrained and weakened, this being the last esay of the beast, after many defeats, which succeeded not well with him, and is but like Pharaoh's following of Israel to the red sea, wherein was the churches victory, and not his.

We may then knit the loop thus, John being now to shew the devils left overthrow, beginning where he left, where he is cast down, and for a time rageth and getteth a up a new worship in the world by Antichrist's means, when open persecution failed him. It might be questioned, What came of him then? It is answered, I say faith he, after he had done much hurt to the church, the angel that had cast him from heaven to earth, pursue him there and take him by his power, and refrain him from that dominion, and deluding of the world by that Antichrist, as he had done, and that as strongly for a long time, as if he had been kept in bonds, during which time, I saw that church, which was by Antichrist persecuted and spoiled, and these saints that durst not before be seen, brought to a pure, free and peaceable
profeffion of that truth which was formerly born down.

We come now particularly through the words, which may be more easily done, according to the former grounds; they contain two notable events, but contemporary, 1. Of Satan's binding. 2. Of the saints reigning.

That of Satan's binding, hath these circumstances in it. 1. The description of the party that bindeth Satan, verfe 1. 2. His executing that errand, and actually binding him, verfe 2, 3. 3. Some things added for clearing the end of this binding, and that for such a definite time, verfe 4.

The party is first called an angel, which we take to be Christ, called Michael. 1. Because it is he that destroyeth the work of the devil, and is the strong man, who is still contending with him for his church. He did cast him down; He did conquer him on his white horse; He defeath him in his lieutenant the beast, which is a part of the same event. 2. Because it is Christ who carries the keys of hell and death chap. i. 18.

2. Again he is said to come down from heaven; This is to distinguish it from that battle in heaven, where ye heard that the devil was cast unto the earth, and as a serpent infected many there: now Christ by his power, followeth and puteth a restraint on him, in respect of that link he had looted after his former downcasting.

This angel is described by two things, 1. He hath the key of the bottomless pit: this signifieth sovereignty and power; it differeth from that chap. ix. 1, 2. For 1. That was a threat of being taken. 2. That was one that got the keys, this hath them as his due place, that but get them for a special use. 3. That opened the pit, and sent out locusts and spirits, this sheweth it; and it is like, a respect is had to that loosing in this binding, this here being the restraining of that dominion, which Satan usurped there, and to these thousand years must be reckoned from the loosing of the pit, of Antichristian error, and liberty of his ministers through the earth, as that of the opening of the pit, sheweth their beginning.

And this sheweth, that as Antichrist was gaining before the pit was opened, so he must have some being for a long time before the begun shutting thereof.

4. He hath a great chain in his hand. The devil is in some chains alway, Jude verfe 6. under some restraint. This sheweth, 1. The power of the angel. 2. His errand to link up the devil from his former liberty, as men chain maffiffs. 3. It sheweth the devil's malicious nature that must be bound. And, 4. His subordination to Christ's sovereignty who effectually restraineth him.

The executing of this errand followeth, verfe 2, and 3. He layeth hold on him by his power, as one in fury an anger, he grippeth him. 2. The party, gripped and bound is described, just as chap. 13. To shew, 1. That it is the same devil that was cast down to the earth, that is now further bound. 2. That we may have some help to knit this story of this serpent to the foregoing story of that same party. He bindeth this serpent, tieth him up, as it were and that for a long time a thousand years. 4. He casteth him in the bottomless pit, or abyss, which he feared, that is, put him not only from magiftracy and open persecution, as before, chap. xii. but also restraineth him from such under hand dealing as he had before, and discovereth him and his working in a considerable and great degree beyond what was; and he shutteth him up, and leaith it, as Dan. vi. and Matth. xxvi. To shew the certainty of that restraint, and the superiority of the angels over him, that he shall no more suffer Satan to go by his order and march fet to him, than one shut up in prison can go forth either by violence or lubility.

2. Two ends, or reasons, are set down to clear the angels proceeding. 1. He is bound, that he should receive the nations no more, that is kept from having such influence to delude the world, as he had done before, who first made them all heathens and idolaters generally, then after that, made them all, chap. xiii. and xvii. to worship the beast and himself.
in him, so that there was scarce the face of a visible church. Now he shall not get that liberty to universally delude nations, for nations are collectively to be understood here, all nations, eclipse the face of Christ's church, as he had done. Nor, 2. Ever that shall he get the world to generally to superstition, idolatry and persecution against the godly, as formerly he had done.

Thus deceiving no more, is not to be understood simply, but with respect to such extent and success, and is here added, to signify a new restraint put upon him, beyond what is in his flattering to the earth, chap. xii. where though he was put for open persecution, yet did he follow, and that not without success, a new way by deceit, chap. xiii. but now is he restrained in a great measure from that also; so it is qualified as to the event. 2. It is qualified as to the time, that is, during the determinate time of his restraint of a thousand years; but after that he, he must be loosed a little season; this respecting what is following concerning Gog and Magog: he was not restrained finally, but for a certain time it would seem yet indefinite, for if it were just a thousand years, then might one precisely know the time of this event before it came, if they can reckon the beginning of the thousand years, for faith then, when it expirith, God will give him liberty to exercise his church, possibly the abating this good condition, when Antichrist is away, therefore a new season is provided; but for a little season, Little, 1. Compared with the former longings. 2. Little, compared with this time of the saints peace and good estate. So that when after the church shall enjoy liberty a long time from Antichrist's persecution a new trial is to be expected for her before the end come. By which also it appeareth that that reckoning of the thousand years cannot begin at Christ's birth or death; for then it would not be a little time after its expiring to the end, there being yet so many of the vials with their effects to come, and although all the time of the gospel be called a short time, yet that is not as compared with a definite time, but with eternity: whereas here it is called comparatively with the thousand years going before.

LECTURE V.

Verse 4. And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the word of God and for the testimony which they held; and they overcame him that seduced them. Ver. 5. But the rest were killed with the sword; even as many as were slain of the sword were numbered with the sheep and the goats; and they went into paradise, blessed and reigning with Christ a thousand years.

6. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years.

These words contain the second event contemporaneous with the former, viz. the good condition of the saints during that time of Satan's binding. What was their estate during these thousand years? I saw faith John, them sit on thrones, and they lived and reigned a thousand years.

In this we are to consider, 1. The persons whole condition is set forth. 2. The condition itself. Generally let us, verse 4, in the beginning and end thereof. 2. They are described by the condition of the rest of the world opposite to it, verse 5. 3. It is set out in that which is their happiness and difference from others confounded, verse 6.

Although the relative they be in the words placed before any antecedent, yet we take they that sat, or were set, on the thrones, not to look to judges, as if they were different from the persons afterward described, as a party complaining, or pleading, are from the judges, but we take them for one, viz. the fat
on them, or some fat on them, that is these that were beheaded for the witness of God, &c. for their sitting on thrones, is after expounded by living and reigning.

2. They fit to whom judgment is given, that is, for whom and in whose behalf, as will after appear. Now they are. 1. The souls of men that were slain for the witness of Jesus, and for the word of God, that is as is cleared before the luceessors of these martyrs who professed the same truth with them, so the witnesses raised, chap. 11. are the same with these who were killed, and John is one with Elias Mat. 11. and 17. It is then martyrs who suffered for Christ. 1. By heathens. 2. By Antichrist: for to that end, that is added, these who had not worshipped the beast to shew 1. That the cause of their martyrdom, was adhering to Christ, and fumming Antichrist. 2. To shew the time they belong to, viz. heathen persecution and Antichrist's tyranny. 3. They are partakers who neither worship his image, nor receive his mark that is, all who keep themselves free, chap. 13. and so were by that obnoxious to his persecution, as all such were ibid. verse 17, all these now, viz. ferious and honest professors of the gospel, are understood here; for all such whether actually martyrs or not, were comprehended under these descriptions in the church's low condition, chap. 13. now they are of the same extent, while he speaketh of the churches good estate.

The good condition they are made partakers of, is hundy ways set out. 1. By the preparation made to it, I saw thrones, &c. Where three circumstances are, 1. He saw thrones that is whereas such a thing was not visible, now I saw way made for a good condition to the church and thrones, which are an evidence and sign of ruling and sovereignty, set for them; this is not literally to be understood, but metaphorically for the thing it signifies. 2. They fat, or were set on them, that is, these martyrs and confessors, who formerly had a care a seat to fit on, had now thrones, a good free and thriving condition, unto which by God they were exalted, as the witnes-

ses in their luceessors were, chap. 11. 5. Judgment was given them. Judgment is taken sometimes actively, for power and ability to judge, Plai. 71. sometimes passively, for a righteous sentence passed, Plai. 94. Judgment shall return to righteousness? Sometimes righteous or a good cause or innocent person and justice are separated; sometimes God maketh them mee, and justice is upon the side of a good cause or innocent person, and to it is here, that is the law that wanted justice and had none formerly to decide in their favours, now the case is altered and they get law and mens justice for them, which formerly stood against them, see chap. 13. that they might not buy nor sell, now as it were their long lying gape of before God, crying for justice, are called and sentence passed in their favours, even when they are gone. In which respect content against these martyrs began it, and its one decision for all; and because men thought the martyrs had no more a hearing left them therefore is the sentence especially as it were intimated, and decided in their favours out of honour and respect to them who were past, and also to thee, who were present, as being luceessors to such and accounted one with them. See Jer. 27. 2. and J cli. 26. 18. where judgment is taken thus, and by this sitting on the throne they are declared to be so, if otherwise we take judgment, it will be the same that reigning is afterward, or qualifications sitting for reigning such as are promised to Solomon, Plai. 73. 2.

The good condition of the church, is let further out in itself, in the end of the verse, as that which followed this preparation, in three things. 1. They lived, I take it to be all one what is laid verse 5. To rise again, for their life is called the resurrection and the dead, their not rising is called they lived not again, that is in prosperity. Hence these phrases, Let the king live for ever, and among heathens, non est vivere, sed valere. To live included, 1. That they enjoyed spiritual life and had fellowship with God in Christ such as others had not. This is included as being opposite to the dead world. 2. To live included a comfortable life
even in opposition to external discouragements and dying daily by hazards. Paul said of himself, he died daily, and so it is understood, I live if you shall think, I have enough I am cheerful; this living here must be taken in as it is opposite to the martyrs former dying while yet they lived spiritually, and is opposed to the troubles following, when after the thousand years they cease to live, which cannot be understood of spiritual or heavenly life only, which is always the same. 3. They live together in not only living separately, individual in some persons, which might have been the fadest times, but in a church estate and publick combined profession. So the Jews in coming is called life from the dead, and the Jews narration is a rising up of dry bones, and thus here their living is opposed to the churches fleeing condition formerly, wherein they had not the publick liberty of ordinances but was shut up in the temple, chap. xii. verse 2. 2. By reigning is understood a further degree and qualification of the life mentioned, being opposed to the same three straits, as their life is, especially to the suffering and reproached condition which the saints and martyrs formerly had.

Now, when the church is revived and geteth new life after such a deadly condition it, not only liveth but reigneth, that is enjoyeth those in a good measure of abundance and freedom in respect of what they had. That as the former is life from the dead, so this is reigning opposite to slavery as Dan. ii. The saints are said to have the kingdom in respect of their freedom under the Maccabees, in comparison to their former straits under Antiochus.

The third thing is the same, a thousand years: Which sheweth that this freedom is to be of a long continuance, as least comparatively with any other time. This is in sum, the meaning during that time of Satan's restraint, the church had a good free condition in respect of what the formerly had for a long time, so that those who for their honesty were martyred by heathens and Antichrist, are now brought in God's providence, to a free profession of the truth and some light and shelter provided for them until this time expire.

From which it appeareth, 1. That these reigning here are the whole church and professors of the faith sincerely and not some few only.

2. That Antichrist's height and tyranny, must go before the computation of this time, they being such as he suffered by him that are now admitted foreign, and therefore the words cannot be applied to a suffering condition of the church outwardly, and a condition spiritually; for then it must set out her most difficult strait, wherein most martyrs suffered under Antichrist: but that cannot be, being the first thousand years do not reach that time, or it must set out her condition after that time is past, and that immediately after the turn.

3. It followeth then, that the computation is to begin when the church geteth a living and being in any good condition and freedom after Antichrist's height: For, 1. Their killing goeth before. 2. Their living followeth next. Hence are we to account them living, after the interruption of Antichrist's universal kingdom wherein none are admitted in any part of the world by law to have life or being, but such as had his mark. See chap. xiii. and xiv. which will fall under the vials and begin with them, as is said; for at their beginning began the church to have visible church profession allowed them. For though at that time Antichrist's kingdom had not a full end, till at least the sixth vial end, yet it cannot be said they live not, nor have a visible church profession all that time. So we are to term this beginning at the change of the former time, when the saints lived not so, even as after Constantine the church suffered much by heathens here and there, yet still that persecution is brought no further then his time, because there in its height it was interrupted and stopped. Hence also we may gather not only contemplating of the thousand years with the vials, but of the vials with the seventh trumpet by the same reason for the thousand years contemporaneous with the seventh trumpet, and therefore with the vials, the contempo-
rary of the thousand years. As also we may gather the inceeeding of the vials to the one thousand two hundred and fifty days of the churches flight immedi-
ately, for if the churches condition under the vials be living and visible reigning in part, then it cannot be fleeing, but supposeth her return, and so must immediately succeed to that, as is formerly said.

4. It must follow from this, that Antichrist's begin-
ning, must be reckoned sooner than many do, and that that opinion, of papists three years and a half, is but a groundless conceit and dream opposite to this word, which supposeth Antichrist to be much sooner in the world.

In their condition particularly they are said to reign, not simply, but with Christ, which sheweth,

1. He and they reign on earth together, that is when he is interrupted, so are they. 2. To shew the nature of their kingdom, that it agreeeth with his in time when he reigneth, to doth it in the things wherein his reigning confineth, so that in what respects Christ as head to his visible church and king to them, is said visibly and eminently to reign, so are they as to their several relations, he as head, they as members, that is, as he reigneth in purity, and power of ordinances, and multitude of professors and liberty to be worshipped, so to they be partaking jointly of all these in and with Christ. So to reign with Christ, differeth, 1. From reigning simply. 2. From Christ's reigning with them, as if he took share with them, no, but he admitteth them to share with him. 3. It differeth from Christ's reigning with them, which is merely spiritual and alway continual; this is in an outward enjoying of the ordinances visible and freedom in these, and a freedom in these, and their reign is more or less, according as Christ is, therefore must necessarily consist in enjoying such things as these by which they reigneth.

2. The good condition of the church and saints, verse 5. It is set down by the fad condition that all the rest of the world were in, Ali that time they lived not again. And that it might be known what life they lived not again, it is added, This is the first re-

furection, not the second, which is common both to good and bad.

There are three things in the first part of the verse to be cleared. 1. Who these rest of the dead are, who are opposed to these who lived, verse 4. In a word, it is the successors of these heart enemies and persecutors, who had still a succession of the like in the world, they are all by nature dead that live in the world, Eph. ii. but some continue to, 1 Tim. v. 6. As the widow that is dead while she liveth, and Matth. viii. Let the dead bury their dead. So here they are accounted the rest of the dead, even all who are opposed to the successors of the martyrs, as all contradistinguished from the martyrs who formerly were dead, but now live.

2. It is said that they did not live, that is, enjoy the former happy condition of the church or did not come to that way of persecuting the church actively as they had done before and were to do after these thousand years. In which tyrannizing over the church, confineth in the life of their persecutors, as these, that are fainst now, sain in their predecessors, their martyrs; so contra, these wicked did live and reign in their predecessors the persecutors, while the church was martyred, but now are as dead men bound up and restrained from acting that life in a great measure, as if they were not living, and thus it seems to confineth with their living after the thousand years are past, which is not as if they were converted, but leften looe again to their old exercise; these that were hypocrites before, vent now their enmity more, and wicked men formerly restrained, now aim to bring under again Christ's church.

3. From this we may expound what is said till the thousand years expire, as the term of their deadness: for, 1. It is not bodily raising again: for yet the resurrection is not come, nor spiritual rising again; for the number of saints is rather fewer after this resurrection and the thousand years are past, than more, but as there is a life of grace and of the saints, so is there a life of corruption and of the wicked and wickedness, which may for a time be restrained. Now,
after the thousand years wickedness and wicked men live, that is, do break out in their enmity against the church to persecute again by Gog and Magog, as it personally they were riven and persecution, that was almost seeming to be dead, is revived. Thus seeing Satan's dying and the percuters living before the thousand years. 2. Satan's binding, the faints living and the percuters dying during that time, not simply, but in part; so after the thousand years, Satan is looie again and her good condition interrupted, and so the percuters they get life and heart again, which is like that, healing of the wound, chap. 13 of the head of the beast, and not in the same person, but in a successor with the same principles, and the giving life again to the image of the beast, verse xiii. xiv. And so the faints their living and dying will answer well to the percuters dying and living.

If any object, that these dead are supposed to be dead before the thousand years, Answ. Observe for clearing it, his manner of comparison: for the world preceding that time, is as it were divided in these two martyrs and confessors keeping themselves free and percuters: both these are spoken of as dead. Again the church or generation succeeding, during these thousand years are looked upon as the raising again of that former generation: now faith he the difference between this generation: and what went before, shall be so great, that men would think that all the former martyrs and honest Christians were brought to life again, they shall be so many: but for the percuters they lived in their times, they shall not appear as they formerly did during that time, in which respect they are laid to be dead, and not to rise, because once they were numerous and now it is not so; and though this cannot be universally as yet be said; yet in this and other nations blessed be God. If it be asked, what hath become of former sincere Christians? It may be answered, they are living again in their successors; but if it be asked, what is become of the pope and open percuters that once prevailed here? It may be laid, they are dead, and not arisen, but are in their graves, and by God's blessing, may not that which in so great part is fulfilled in some nations, be in due time extended to others? And so here, the rest of the dead importeth no more but that they are found in a dead state during these thousand years, and that they do not again recover what they lost by it till these thousand years were expired: and thus they are rather supposed to be living before it and interrupted by it, which again they recover in their successors Gog and Magog, when it is finished; and this we conceive doth answer the scope.

This is called the first resurrection. It is, 1. Applied to spiritual living again, John v. 23, &c. And is supposed to be fulness of grace or death in him, and so resurrection to glory is distinguished from it. Thus all faints at all times, rite as they are made to believe, and this is personal and cannot be seclude here. 2. Resurrection is taken oftentimes as of churches and nations, as Rom. xi. of the Jews incoming and conversion, and Ezek. 37. whereas the church spreadeth to as if a nation were born in one day, Isa. 58. or as if all the former faints which were lost to men were again like Rachel's children, restored, as it is Jer. 31. verse 15, 16, &c. This is after an ecleptic, when visibly the church was decayed almost and hath again multitudes brought out of that darkness to the profession of the truth formerly obscured. And so we may take it here, 1. It is called the first resurrection, in opposition to the general death and darkens over the church in Antichrist's time which being as a death this may well be called a resurrection. 2. It is called at first as distinguished from the general resurrection to come when God shall raise good and bad, Dan. 12. and bring them to judgment. These both meet together here; yet it would seem, that seeing he speaketh here of the church together as living after the death and darkens she had been in, as if her former honest members were ariven; it is most agreeable to the scope, to take in especially the outbreaking of a general profession of truth by faints in a visible church state, yet to as including the former therefore
is no called living, simply in respect of the second death following but living again, or rising in respect of what is past, and the first resurrection, as being compared with that resurrection coming. Hence it is, that this first resurrection is the same here with living formerly mentioned, and opposed to the death that the rest of men ly still: and therefore is contemporary with and peculiar unto, these thousand years, it being one of the expressions which hummeth upon the fains good condition during that time. This, faith he, is the first resurrection, that is, this living &c.

In the sixth verse, he subjoins two things to this. 1. The qualification in general of those who shall be partakers of this great privilege of the first resurrection. 2. The advantages and prerogatives that follow it. Both which will confirm that by this resurrection is understood the church's good condition, outward and inward, sincere reality of grace, in all the parts of it. Their advantages in general, which is all one with their qualifications, are two, 1. They are, or, he is blessed: that comprehendeth all, he is a happy man who hath share of this good condition and shall believe in Christ. 2. But may it be laid not all happy who ever believed, why is it so said now especially? Answ. So are all that ever die in Christ, yet is there a peculiar blessedness that belongeth to some time, as chap. xiv. not to it is in blessedness here now in this time. It hath to believers more clearest, more light, liberty and publick profession of the gospel, and that with fewer temptations and frailties generally than at other times before and after: it is a good time to fall in, and happy is he who shall have his lot in it, as chap. xiv. 9. Blessed are they that are called into the supper of the Lamb, ut supra.

The second qualification will clear this and holy is he: that doth hold forth in general, and abounding in holiness during this time, when the Jews shall be provoked to jealousy, seeing here this is the hope. Think not that all who shall profess during this time, are partakers of this resurrection, no that is a singularly happy man and blessed, and a singularly holy man he must be, and shall be so qualified and fitted for it, more holiness than ordinary. This is not as if all faince then on earth, were more holy than others before that time, or shall follow after, but that in general, holiness at that time shall be more rife in the church, and therefore that reigning of all faince must not be to understood, as if all individually should flourish in the world, but that generally their condition should be better than formerly. Or take these words generally, to shew the effects of that resurrection, or what they are the better that partake of it, for both may be, they are blessed singularly, and holy: Which sheweth, 1. Wherein their blessedness chiefly consisteth, viz. in holiness, that is, their happiness, which is more than any outward liberty to deboarde. If it be asked what singular thing in holiness is spoken of in that time? Answ. The degree it is like, will be more eminent, the extent more universal, and it will be much now when hypocrites abound, as always they do when religion is in demand, to be then holy, hypocrisy and prosperity being greater enemies to grace then open profligacy and perdition: But he that partaketh of this resurrection, he is both happy and holy together.

The advantages are more particularly expressed and they are three in number. The first is negatively expressed, on such the second death hath no power. This second death was spoken of chap. ii. and it follows chap. 21. 8. In a word, it is to be called into the lake that burneth with fire and brimstone, that is hell. If any say, if we here make three deaths or 1. Spiritual. 2. Natural or temporal death, which cometh on all. 3. Eternal death. And 4. We have spoken of a general death or deadness in respect of the defections of churches. Answ. Look to every death, and put it with its own contradictory member, and there will be but two, as, 1. Spiritual death of the soul in sin, And, 1. Of wrath in hell. Again a temporal death of the body common to all. And 2. An eternal death of soul and body, that is the second here. 3. There is a general deadness in the

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The second advantage is, they shall be priests of God and of Christ: that was chap. v. priests to God here it is of God. I conceive the scope is the same, to shew their advancement to serve and worship God as priests in a familiar way. Or it may be priests of God, excellent priests, as trees of God, when any thing is excellent, so it is called. However the word imply. 1. That is a great privilege to get God worshipped as to be high priest. 2. That believers are eminently admitted to this freedom at this time by this resurrection. So there are two sort of priests, one by office, that is gone, there being now no proper material sacrifices and that is not meant here, this privilege being applicable to women and children who are not capable of that office. Another improperly in respect of free and full admission of spiritual sacrifices to him, without the intervention of any high priest but Jesus Christ, which may be in opposition to the plurality of mediators, and intercessors formerly had recourse to. If any object that these are common privileges to all believers at all times. Answ. So is reigning with him where kings and priests are together; by it appeareth, that these days bring no new kind, but in degree. These shall be eminently under that time and more frequently in the church, and have more to partake of them than formerly.

The third, they shall reign with him a thousand years, so as to be what is laid. They shall be priests to God, and kings, which confirmeth the answer formerly given, and must be understood as it agreeeth with all believers, for all of them are kings and priests, which is to be spiritual; and if priests here be parallel to that chap. v. why not to reign also, only allowing to the church in general a more eminent degree of this life and reign?

LECTURE VI.

Ver. 7. And when the thousand years are expired, Satan shall be loosed out of his prison. 8. And shall go out to deceive the nations, which are 9. And they went upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 10. And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever.

We have heard the first two contemporary events, viz. Satan's binding, the saints living and the world's lying still in death. Now followeth the little looeth that was foretold to be given to Satan after these thousand years expire. When for a time their case is turned, the devil is loosed, the wicked fall again to their former practice, and the saints are straitened: yet thus it is qualified, 1. It is for a short time. 2. It is not an universal turning and laying waste as formerly, but encompassing, and as it were, a besieging and putting to a pinch. 3. A glorious and immediate delivery, God raising the siege himself.

This event is set out in these steps. 1. Satan's loosing and the time when it shall be, it is after the
thousand years expire, verfe 7. 2. There is his de-
sign and enterprise to stir up nations against the
church that hath had long quietness, and now possibly
have fallen secure under it, verfe 8. 3. His suc-
cessors, he gethe them together in a great number, and they
proceed to encompass the holy city, verfe 9. 4. There
is the event and refult of this tragedy as to them, and
comedy, as to the people of God, the deliverance
of the one; and overthrow of the other, and that in
two fles, 1. Temporal, 2. Eternal. The dragon
is call into the lake to be tormented for ever; there
being after that no liberty given to him to mar the
peace of the church of Christ, which sheweth this
must be near the end.

This loofing of Satan out of prison, must be in re-
ference to his former binding, that as he was refin-
ished from engaging the nations in such open and uni-
versal hostility against the church as had been. Now,
this loofing must be the giving of some link loofe,
so as to bring more of that about than desired
in the time of that restraint, as appeareth in two verfe
following. 1. In that went out to deceive, and more
vigorously to set about it. 2. In that he did it more
succefsfully than formerly, yet not without a link
upon him, so that his binding is not absolute before
more than his loofing is now, but comparatively, Sec-
ondly, Consider the time when he gethe this libe-
fty and so of all this event that is foretold. 1. It is
clear after the thousand years expire, and therefore
it is but to come, much of the thousand year being
to pass, for which cause we may be, yea must be,
much general in the event themselves. 2. We may
say, it is not a long time, but as was faid, a little
space, verfe 3. comparatively to his former loofings,
and the churches intervening tranquility; so the
fury of the devil will not be fo long as former out-
breakings, and he is soon taken by the world, even
as it were, after rendezvouz, when they are think-
ing to carry all before them, but how long it is can
not be determined, the Lord having keepe it in his
own hand and power.. 3. This certainly falleth with-
in the feventh vial, feeing it comprehendeth the dra-
gon's overthrow, who outlived the beaft, the object
both here and there being the devil's kingdom, and
that after the beaft's overthrow. The end following
both, and phrares relating to both, will clear it: we
take to belong to the latter part of the feventh vial,
the churches good condition probably after the fith
expired, and the feventh begun; being at its height,
even then Satan is fet loofe, and when he cometh to
a height again, he is taken, and the vial with hail-
stones from heaven cometh upon Gog and Magog,
and with fire also. This is not long before the day
of judgment, for it is Satan's laft loofe. Thereafter he
is in the lake not for a thousand years but for ever,
which faith there is no more to do with him on earth,
and the judgment also is reserved for him till the laft
day. Besides it being the explication of the feventh
vial, the judgment cannot be long after and therefore
in order of matter, as well as of words, it is fubjoined
and so to be understood. It is therefore probably the
laft event preceding the day of judgment though
there may be some interval after this of Gog, as
there was betwixt that Gog, and Christ's first coming;
but long it cannot be, to much of the vial being spent
before it come to this.

If it be faid, this feemeth not consistent with what
is faid of the worlds fecurity when Christ shall come
again, if now there be fuch troubles? Anfw. Christ's
speech, Matth. 24., heldeth forth fecurity in the prof-
ane world, as was in the old opposite to Noah;
and these two agree well to the condition of the
wicked, proud, profane world; besides trials being
ordinary and battles not fo strange, it may possibly
be little taken notice of by many of the church, espe-
cially if any interval be, or help be given to content
with these enemies, men may be more taken up with
the one than the other; yet that peace be best applied
to the world, and it may be, this event of Gog, is
even unexpected to the church.

The devils improving this liberty for he is not long
quiet afterwards, is fet down, verfe 8. and it is, 1.
Set out generally, he shall go out that is, with more
vehement onslaughts and temptations, to deceive the na-
itions, that is to bring them against Christ and his church as if they might prevail over them, or as if there were some advantage to be gotten by bearing them down, or by some such thing to engage them to battle against the saints, wherein is the greatest beguile of the world. These nations are said to be in the four quarters of the earth, 1. For their number 2. For the universality of this uprise and rage that shall be on all hands, and for all quarters, railed up against the church, who shall be as a city belied by them.

More particularly they are described whom he deceiveth, Gog and Magog. By some Gog is expounded secret from the Hebrew Gag tectum: Magog open from the Hebrew word Migag a tecto, and to taketh in secret and open enemies: of which I shall say nothing only it cannot be applied to the pope or Turk; these being enemies to artie after the thousand years expire; who have a conjunct interest in fighting against the church, and that upon an ecclesiastical account, which the Turks profess not, their power with all most probably being before this broken. It seemeth respect is had, 1. To Magog, whose potterty is spoken of, Gen. 10. 3. of whom, as Iosephus, cap. 6. 7. Ant. Jud. and others with him, write that Scythe, are come by and these are meaned barbarous nations at a distance brought upon the church while the hath had peace in herself; for their encompassing seemeth to hold forth an external force and violence from without. 1. It relateth and alludeth especially to that Gog and Magog in Ezek. 38. 39. whereas the hurt the Jews got after their peace and return from Babylon, was by these; and as that flir was bitter, but short by Antiochus, and the last before Christ's first coming: so in allusion to that these are the churches last enemies, setting upon her after her deliverance from mystical Babylon's tyranny; so these last enemies that trouble the churches peace after her reflorest from spiritual Babylon, before Christ's second coming are called Gog and Magog, even as there is an allusion in the names and titles that all the enemies of the church of the gospel get unto the names of the churches enemies under the law, for both had three great and especial enemies.

1. Of old Egypt who oppressed the church of the Jews in her infancy: in allusion to that the heathen emperor the churches fifth enemy, chap. 12. is called a dragon, as Pharaoh was, Psal. lxxxiv. and Ezek. 27. See chap. 12. 2. Their next great oppressing enemy was Babylon, that led them and kept them long time captive, anwterable to this Antichrist in this book the third enmity the Jews had after they had gotten a little peace at home, was the Lagidae and Seleucidae, especially under Antiochus Epiphanes, These by Ezek. chap. 28. and 29. are called Gog and Magog: anwterable to this are the enemies here called to partly, because they follow the peace and outgate the church hath after her delivery from mystical Babylon; partly as being of the like nature, cruel, violent, &c. yet too restrained, so that they never come to vent and execute their malice against the church as former enmities did; partly, because they go immediately before Christ's second coming, as they did: as the last enemies before his first coming. And this we think the fairest reason of these names Gog and Magog, without enquiring for any further mystery in them. More particularly the end of his gathering them is set down to battle: he minideth it against the church, but God turned the battle against them; Itake it not for one singular battle, but to war against, to oppress and pervert the church openly and avowedly.

Lastly, their number is expressed to be exceeding great even where the land of the sea, alluding to some places where that expression is used Judg. 7. 12. 13. Sam. 17. 11. Whereby it appeareth, 1. What number of wicked men are in the world, even in the churches best time. 2. That if they were not restrained the church in her best estate would be little in comparison of them. 3. That they want but a loosing, and soon are stirled, as afterward followeth.

The success followeth in two steps, verse 9, first he prevailed to with them that they went up on the
breadth of the earth. Not only used he endeavours, but many were engaged, and almost the face of the earth was covered with them; they were so many.

3. They come so far without respite, that they compass the camp of the faints about, and the beloved city. By the camp of faints and the beloved city, are meant one thing, viz. the visible church. It is called; chap. 11. 2. The holy city. Then here a camp and a city, to shew it was not so to be trodden on, but encompassed the street is not so great now as then, chap. 11. only before it was in freedom, now it is beset as a beleaguered city round about. She is called the camp of the faints, in allusion to Israel's marching in the wilderness to shew that the visible church is on her way and march like an army. 2. In allusion to wars wherein the weaker keeped themselves within the camps, and the enemies encompassing is as setting on them, as it were, in their fortifications, when they have all the field at their command. And this suiteth with the scope here where the church is brought to that street as a little army intrenched are, when a great lyeth down round about them, as Zec. i. 8. They are called the beloved city, in allusion to Jerusalem which was so called, the saints being a spiritual city and incorporation in a church estate to God. 2. To shew their street also, that not only in the fields was the camp besieged, which was a great street, but at home their chief city, as it was in Ezekiel's time, when no other place almost but Jerusalem was free and besieged also.

4. The event followeth, ver. 9. shewing what came of this. 1. A temporal overthrow on the devils instruments, fire came down from God out of heaven, and devoured them. It alludeth to that terrible destruction of Sodom. Gen. 19 or to that deliver of Jerusalem which God wrought by sending an angel from heaven to destroy Sennacherib's army, when Jerusalem was strongly besieged; but especially to that of Gog and Magog whom God is said to destroy from heaven with fire, as it is express in the prophet's words: it is upon the matter all one with that of hailstones, chap. xvi. under the seventh vial, that being another mean used in Gog's destruction, with this mentioned here. It faith it will be terrible and unexpected, and that wherein God's hand will immediately and eminently appear beyond all human appearance and means. And though the words expressing the judgment, be borrowed as John's manner is from Ezekiel, as also the names of Gog and Magog; yet do they not necessarily tend to one scope.

The temporal judgment on the instruments of this trouble is past: followeth now the eternal judgment on the head, the devil, spoken of ver. 10. He is taken and cast into the pit. And although he ranged a while after the beast, yet both meet together now. This judgment is set out first, by describing the party judged it is the devil, that deceived these nations, whereby it appeareth. 1. That it is the devil himself, the old serpent that is bound here, it being he who especially deceiveth the nations and draweth them to enmity against the faints and church. 2. That his deceiving keepeth not off wrath from these that are deceived by him, but the judgment often firth lighteth on them. 3. It sheweth that all the great projects that the devil putth the men of the world unto, the furthest length and lucesse they have, it proveth ill deceit on them. That the devil's reflexes deceiving of others, turneth to his own judgment in the end, and his deceiving is marked as an eminent aggravation of his guilt, that seeing these who were deceived, suffered justly, much more he who did deceive them.

This judgment is set out, in shewing its nature what it was, or where it was, he was cast unto the lake of fire and brimstone, that is hell, ver. 14. compared unto a great lake that is continually boiling with fire and brimstone for its horribleness and painfulness, that being one of the terriblest torture we can imagine it is in such a torment he is cast, a fire for torment, a lake for abundance. Concerning which it may be asked, is not the devil casten at first to hell when he fell? Antw. From Jude, it is clear he is condemned to it. Yet 2. It is clear from the god-
pel, that the actual and final shutting him and them up, is suspended till the end come. Therefore are these words, art thou come to torment us before the time? Matth. viii. 11. and Jude verse 6. They are kept in chains, &c. Alfo in God's justice he having a link loose to deceive the wicked world, and sometimes to exercise his own people till the end come. Now he is actually condemned to that place and pain. Schoolmen say he hath three judgments, 1. When he was cast from heaven. 2. In Christ's death. 3. at the day of judgment, when not only the prince of the world is judged by the gospel, but punished finally.

2. It may be asked where it is, for that there is clear, if beneath the center of the earth, if in the air, beyond or without the world? Anfw, this needeth much to be debated, it is, and was of old prepared for the devil and his angels, and that it is down and beneath, as to the place of the glorified saints seeing the scripture speaketh ever so of it, and that example of Korah, Dathan, and Abiram's destruction leemeth pregnant. It is certainly a most horrible place, fitted with darkness and torment, for the declaring God's justice this being the devil's dwelling, folks would loath to dwell with him.

3. They ask whether any material fire be there or not, really to burn? Anfw. Certainly there is a great pain there, even the greatest, as we account of fire yet certainly seeing it is foul, especially that are tormented there, and it is such a fire as the devil is tormented with, who is a spirit, it must therefore be a fire of far other natural vehemency and penetrancy than ours is, which now we made use of, it being kindled by God's wrath without and within for such an end, if any such material fire be, which may also more directly affect bodies.

3. This place of judgment, is set out by its companions, or former indwellers, it is the lake, chap. xvi, where the beast and false prophet were cast, and where now they are, the devil whose judgment was a little suspended, is now sent after them. And this we conceive is added, 1. To shew this part is the continu-

uation of what remained in that chap. 19. of the devil's last judgment. 2. To point out a joint partaking of the beast and the devil, the superior agent, in judgment even the same judgment. 3. That this event of the devils casting in the lake, is posterior to the beast's destruction, which must be, seeing the beast is there before him, which maketh some who plead for Antichrist's standing till Christ's second coming, find a necessity here to make the devil's judgment posterior to his. Neither can the suppling of any word alter it, as where the beast was to be leen, or was to be cast. For 1. It is ordinary in the verses before, to omit in the original the subjunctive, but not so in other words. 2. The scope here is to shew, that it was the same with the beast's judgment preceding, and therefore relateth to it, as a thing going before indeed; and not only so expressed in words, seeing the events are different, and this is declared or explained by that, chap. 16. Therefore that must be clearer than the other, and so before it in time; especially here, seeing the scope is to shew that now the devil as the last enemy, is put down and shareth with those that went before.

4. It is set out in three, 1. It is torment, horrible pain that affecteth even the devils. 2. It is without intermission, night and day, there is no nights peace, nor a drop of cold water there. 3. It is eternal, it is for ever and ever, it never endeth even after thousand years are expired, when millions of years are by it, but beginning. Hence appeareth, 1. The falshood of the errors of those who say that length of time shall end wrath, and that devils and reprobates after a long time will be relieved, which was Origen's opinion. 2. See hence the benefit of the Christ resurrection now, and aim at it to be kepted from this death. All this concerning Satan's last judgment may, by anticipation be laid down now for confirmation of the story of that event. It is indeed after the last judgment, when saints shall judge angels, 1 Cor. vi, hell is a cruel place even to devils, well are they that are freed from it, and never know
it in experience. If it were believed, men would rather put their head in the fire than sin.

LECTURE VII.

Verse 11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away, and there was found no place for them.

10. 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 these things which were written in the books, according to their works.

13. And the sea gave 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 death and hell were cast into the lake of fire, this is the second death.

15. And whosoever was not found written in the book of life, was cast into the lake of fire.

We have hitherto had a view of the state of the visible church to the close of its warfare so long as it shall be militant till her great and laft enemy the devil, shall be taken and shut up in his everlasting prison, which was hinted at in the former verfe. Now unto the end, followeth a more plain description of the day of judgment, when all good and bad that ever lived, shall be raised and brought to appear before their great judge to receive sentence every one according to their work. The state of the wicked, because it is most shortly insinuated on, is in the first place, set down in this chapter. Then the state of the godly and their happiness, is more fully insinuated on in the two chapters following. So, in short the state of the church seemeth to be, Spreading under the first seal, as to the thining of

whereof they are particular properties? As in the explanation it will appear.

This judgment is notably described in thefe four, 1. In the preparation for it. 2. The parties. 3. The manner of accurate proceeding, and the sentence. 4. The execution thereof, as to the wicked here, and as to the godly, chap. 21. and 22. Let your ears hear of, and your eyes behold this judgment, as that before which every one of you will before long appear, and to frame yourselves to be suitable to it, as if with John you saw this great court fenced, this judgment set, and the sentence pronounced; the like whereof never was, nor shall be.

There are four things in the preparation, 1. A great white throne: and one fat on it. This maketh way for what followeth, that we may know that it is a great thing that is meant here, it alludeth to Dan. vii. there is a throne, to signify majesty, glory and splendor as well as authority; for when this judge cometh, he shall come in power and great glory, as the glory of his father and with all the holy angels, with the sound of the arch-angel in the clouds, &c. all the which never was their luch a glorious parliament holden nor ridden, or so royal a throne let.

It is called, Secondly, white as he was on a white horse, because of purity and holiness; judgment and justice are the habitation of his throne, Psal. 89. and righteousness goeth before his face; there is no wrong nor unjustice there: as also for its shining, glorious, its power and majesty is infinitely pure, impotent and incomprehensible glorious.

It is called a great white throne, for the reasons: the thrones of the kings of the earth, even Solomon's golden throne, are but petty, not to be accounted footstools to this: when this is set there will vanish: he fiteth on this is a great king, and a great God above all God's.

The second thing in the preparation, is that one sat on this throne: he saw him that sat on it: it was not empty: at one was on it, whom he saw: he named him not, possibly, because he had no name but
the gospel. 2. Persecuted under the second third fourth and fifth seals. 3. Delivered temporally by the sixth. All this is chapter vi. This is the first period.

2. Then beginneth Satan to work under-hand till he bring Antichrist to an height, and by the Turks overrun a great part of thefe that carry the name of Christians; that is under the six trumpets with the prophecies contemporary with these. 3. By the seventh trumpet and the first vial, judgment beginneth on Antichrift: the cale turneth and is carried on during the vials and the thousand years, wherein Babylon is destroyed, viz. Rome by the fifth vial, the Pope fleeing from it to new help; and the Turks are destroyed by the sixth: Gog and Magog are letten loose and stirred up by the devil under the seventh, whereby they temporally, after some interval, he externally, and all the wicked are judged by the judgment of the great day which was as to him, hinted before, that the glory of his ruin might be together, but here more fully set down.

That this describeth the last judgment, is almost past controversy, even amongst those who apply the chapters following to a state of the militant church, and it is clear not only by the native context and order, which is not so to be interrupted especially where the things do so well agree; for having spoken of the devil's last judgment, which by Jude is called the judgment of the great day which is confentaneous therefore to understand this of such a judgment whereby he is so judged, beside being now at the close of the seventh vial, which bringeth the end and the expressions and judgment both in the verse before and following jumping, with these of the seventh vial, must be understood, which can be no other but the last; but the expressions are full and the matter and circumstances to convincing that they leave no place doubting, being to like Dan. 12. 1. and other places where the day of judgment is spoken of: for at what other judgment, are all the dead judged all the reprobate sent to hell, the elect delivered, death and hell cast in the lake, &c. which are all expressed here, to what other judgment can they agree, but to the last,

every way suitable to him: for his name is chap. 19. such as none knoweth, but himself; or, because it is without all controversy who this judge is, an article of faith to believers, the son of man who shall come in power and great glory from the fathers' right hand to judge both the quick and the dead, he is called verse 12. God before whom they stand: to shew that this judge is so, and then will appear to be so, as man visibly he will here proceed, and shall be seen by all, even by those who pierced him: they shall behold him coming in this glory. See Mat. 25. 7. 1. Thel. iv. Rev. i. 7.

The third thing preparatory, or going before, is before, or from whole face, the earth and the heaven fled away, and there was found no place for them: this is the great conflagration, and the universal change that shall be on all things, when the fashion of this world shall be changed, and it shall depart like a scroll and the elements melt with fervent heat: what this is, may be spoken to, chap. 21. verse 1. but certainly here is such a change as was not before this time, even that spoken of under the seventh vial, chap. 16. that heaven and earth shall flee away as not to be found, that is not so as formerly they were, there being now a change on them.

They are laid to flee before his face, to shew with what facility and ease that change shall be brought. 2. Of what glorious majesty and power this great judge shall be, that these creatures cannot abide his presence but do flee. To shew that it is the end, because this conflagration and great change on the creation is instantly before the judgment, when the living elect shall be changed in the twinkling of an eye, as 1. Cor. xv. and 1 Thel. iv. now time and place are gone.

The fourth step of this preparation, is the raising of all parties to be judged. Which includeth the resurrection in two steps. 1. That all are again brought to a bodily life, wherever their bodies were buried or destroyed. And here we take in the change that shall befall those, who shall be living instead of their dy-
ing. The second step is their appearing before the judgment; for where carcasses is, there will the eagles be gathered together. Hence it is said, that the lion will send out his angels to gather them from the four winds, and Jesus the judge shall have them personally presented before him; which also in part belongeth to the procedure. This is the order of the matter, though this of the resurrection he subjoined after the procedure in judgment.

The second thing cleared in this judgment, is the parties, who are the judge, and who are judged. The judge certainly is Jesus Christ the Mediator, who hath the keys of hell and death, chap. i. 18. and is appointed judge of the quick and dead, before whom all do appear, having there divine attributes of power to execute omniscience to take up, and justice to proceed. He hath divine authority and commission for this; he hath divine glory, and will appear to be God in our nature, in that day, going about this last and solemn act of his Mediatorial service and kingdom.

The parties judged, who stand before the throne, are, 1. Generally the dead, all who ever lived, as after verse 12. Under which is comprehended those who shall then be alive, as also Enoch and Elias. 1. Because their change shall be as death to them, in changing their bodies to an immortal condition. 2. Because they are few and comprehended under the greatest number, for if the dead appear, much more thine who shall be living.

More particularly, they are described in small and great: which taketh in all sorts, 1. Kings and mean ones, none shall escape. 2. Rich and poor. 3. Mighty powerful, strong and weak. 4. Old and the greatest age and stature, and young who have not attained to their perfection. In a word all that ever breathed and had life, none are exempted but all are made to appear.

If any ask, what young ones have to be judged for? They are under one of the covenants either of works or grace: if of works, then have they the breach of that covenant to count for; they being the scripture

brood of a transgression stock. 2. If they are elect, they are to be judged by the book of life.

For that question agitated, in what pitch every one appeareth, whether of a lower or taller state, old or young, according as they died; we insist not on it. The schoolmen decide all to be railed about the age of thirty years, that being the prime of man's strength, and about the age that Christ was at when he suffered, which will be found to be thirty three years and some more, having entered to his publick ministry in the thirty but this derogateth from the mystery of the resurrection, 1 Cor. 15. for though the same body be railed yet it will be another kind body than formerly it was at any age. 'We may lay of the elect, they shall be perfected in whatever condition they died, all that which being imperfect done away, their parton, stature, judgment etc being perfected. And we think that the perfection which consisteth in conforming them to Christ's glorious body, is of another kind than to respect either age, stature or the like. We may see from this also, the absurdity of that popish conceit, whereby the judged are distinguished in four sorts by the schoolmen, one whereof is judge and is not judged, being of a degree of perfection beyond coming into judgment. Here none hath that life, whether elect or reprobate, are deceased, but all being in these books, all that are written in them must appear, and none there are but are written in them; and no need there were of this book of life, if the elect in it were not also to be judged: it is true, believers none of them shall come to judgment, as judgment importeth condemnation according to the word, John iii. 18. for no elect cometh into judgment, as judgment, yet for abolution they come. It is truth also, that the saints shall then judge seven angels, and possibly the apostles and some others may be more eminent in that judgment yet doth not exclude them being judged themselves, but includeth an affirmative silent to the great judge his sentences, and is a special prerogative put on all believers that day, who shall be caught up on the bench with the judge, when the reprobate like felons and Vol. II.
pannelsed malefactors, shall be standing at the bar, while they sit on the steps of the sides of his throne, being caught up to him, when others are left, which also may admit of degrees.

Followeth now the proceeding when God is set on his throne, and the world standing before him. It hath three steps. 1. Generally, books are opened for all. 2. A special book for the elect, the book of life is opened. 3. Sentence is pronounced upon all according as was found in these books and according to their works. In all which, there is an allusion to mens proceeding, where men are guilty and brought to judgment. 1. Their libels are read, called 'by the Hebrews books. 2. The witnesses depone, or their depositions, already on record, are made known. 3. The law is consulted, concerning the matters that are found, what sentence is due to them, so it is here: which is not, as if Jesus Christ were literary to proceed, for nothing escapeth him, but to them, that the judgment shall be as accurate and particular in the trial, and just in the close, as if all were registered and put on record. Nothing shall be mised or mistaken in its circumstances, but things shall be just as it was in themselves, and so manifested and put beyond all doubt to others, as if an exact register of them had been kept and now published. In all which allusion is to Dan. vii. though this book of life is not mentioned there, because it is but a temporal judgment, that principally is intended in that place.

Let us enquire, What these books are? 2. What this is open to them? They are certainly expressed to with respect to mens courts. And therefore we take the first to hold out. 1. That there is a book of challenges and accusations, wherein and whereby all that ever men did, is manifested and brought to their minds. This may be a record of events in the Lord's omniscience, and in the memory and conscience of men, wherein every thing past is made fresh to them, so there is a book of remembrance, Mal. iii.16. 2. There is a witness, a book of the creatures without who have been abused, and from within, the conscience, according as it now teareth, it excelleth, or accumelleth, and is a law and evidence sufficient to the man. Thus the matter of fact is made out, ye did thus and thus with such and such aggravations, the conscience cannot refuse it. 3. The book of the law is produced, whereby actions are examined, whether conform or disconform unto it. And lo! Christ saith, 'The word that he speaketh shall judge them in the great day, these are the books.' For these books in general, are in the plural number, because they are more than one, whereas there is but one book of life. The reason is, 1. Because grace arising and flowing from free election, hath been one way to all comprehended in it, but justice in its dealing with others, taketh notice of their several actions and guilt. 2. Election considereth men without any things in themselves, or respect to the law, and is no act of justice, but of sovereign grace. Again, justice considereth men as such, and therefore enquires in their carriage, looketh to proof, and compareth all with the law, which maketh that judicial process to be more exactly set out by their several books.

These books are opened in comparison of what they were before, viz. sealed, neither was it known what was in them. Now all actions and events, merities or merits, saved and more are made manifest, even that which was most secret. 2. As nothing is forgotten, so ever thing is known as it is, the spiritual meaning of the law, and to the deserving of fin, and all the aggravations of it are better known, many truths and threats and threats of things believed then, that were filled with before. The first is necessary to perfect the challenge and libel, the second is necessary, to make all absent to God's justice, and know their own deserving, which could not be if they understood not the law. By the one, many sins will occur, whereof they never dreamed, by the other the least sins will have huge aggravations beyond what they appeared. 3. The conscience book will be opened, when blindness is taken away from the light, and judgment and hardnens and deadness from the conscience becometh sensible, not only bearing witnes to the
truth of these things convincingly, but also with inward pangs, accusing such things now, and sentencing for them, whereas formerly slept under them. They are now ever before them, yea within them, thus all is cleared. By which we may see, 1. That nothing will be denied on that day, God's register is so exact. 2. That what is secret now, will be revealed then, not only to the parties or conscience, for which every one will have their own distinct books, but even to others, because they must also know and assess to God's justice in general, why such a one is condemned. Which cannot be well without the knowledge of their guilt. Befie this is aimed at by this day to make God's justice manifest, therefore it is called the revelation of God's righteous judgment. Hence it is said that nothing is hid which shall not be discovered, even as to others before men and angels. Neither doth to manifestations of these deeds prove derogatory to the elect, joy, nor that capacity of knowledge useful to the reprobabes. For, 1. That manifestation glorifeth God, it being manifested as the ground upon which grace is qualified, and wrongeth them no more than known sins of Solomon, Saul or Paul, which are not for their infamy remembered then. 2. Their repentance and faith in Christ, with the pardon and glory Christ putteth on them is also manifested, so that is furthered by the other, and not lessened by it: and that knowledge in reprobabes tendeth more to the aggravation of their horror and pain when they see others admitted to glory and themselves shut out, when they see the glory of God's proceeding, the more knowledge they have, they have the more challenges and aggravations of grief, so that glad would they be to forget many things which they cannot then be rid of.

When these general books, or records of all mens deeds produced, there is a peculiar book added, like as a commander or judge, who having produced generally with such a mutinous army, and such a rebellious people deferred, yet after taketh out a particular paper, whereby grace and mercy is dismissed some particular persons that they suffer not with the rest, so here before sentence pass the book of life is looked, because all these elect that were given to him are to be accounted, and as it were the roll is taken out to see that the event answer his commission. This sheweth also, that it is not by the former books of their own reckoning, but by grace, that even the elect are abased. By this book of life is understood, God's peculiar purpose of and election of glory of some beside and distinct from others. It is ordinarily thus expressed, because, 1. He hath designed by name and surname, as in a particular record.

2. Called book of life, because that is the end of it why he hath written such and such in it, and not others, the effect following to them, is life; so it is often expressed by a writing or a book, Exod. 32. 33. 11. iv. 3.

3. By this book of life, we would not understand election strictly as it respecteth the end only, but as it comprehendeth all conducing to that end, here being but one election, or book written concerning the end, life and all midles leading thereto, as redemption and the executing of that covenant, Psal. xl. 7. as repentance. faith, &c. which book containeth God's purpose and the severall means and steps whereby he hath made it effectual.

Again, these are compared to a book, 1. For exactnes, there is no change or mis can be here all is one record. 2. To show Christ's faithfulness in his trust, who got the elect to save, John vi. 10. and now produceth them all by name. 3. It is produced to shew the rife of the elect's salvation, and what put the difference between them and others, and from whom all their salvation dependeth; is nothing in them, but in God's electing grace.

This book is also opened, 1. Because now it is known to all who are elect, and who not and ever till now: and therefore ought it never to be inquired into, and to others, it being never opened till then. 2. Because then God's good reason of proceeding in this sovereign work of election in having mercy on whom he will, which till this time hath been and
shall be a mystery, shall then satisfying be clear, why he choos'd so many, and more, why such and not others, this man living in such a time, and not this at another time. Here reason cannot see, therefore faith, and fear would submit and forbear searching in some of these things, seeking rather to have the privileges and qualifications of these here inrolled, and waiting for satisfaction unto many questions at this day when we shall see him as he is.

It was another book, different from the former books, which are common to the reprobates, this is peculiar to the elect, that is of justice, and judgment, this is of sovereign grace. If any ask why the book of life is produced here, and not God's decree of reprobation also, Answ. Damnation is an act of justice, God condemns, but according to and for their works, therefore there is no need of that decree, for he judgeth impenitent sinners; but ablation is an act of grace, not going on our devotions. Therefore there is need of this latter, that is, a book to proceed by as distinct from our devotions. Beside, now God will have reprobates acknowledging justice, and none shall blame him for their condemnation or reprobation, when their own guilt and God's decree shall be manifested together; whatever man civil now, no weight is laid on that decree in this sentence as a cause of it, but upon their own sins. On the contrary, he shall have all the redeemed knowing that the weight of all their salvation lyeth on his grace and his purpose, before any thing was done by them.

Now both these being cleared, 1. What men did, 2. Who amongst men are appointed to life, the third thing, viz. the sentence that is passed on these dead, followeth, they were judged, that is received their last doom: but because it is day of justice, and holy day, both sheep and goats are judged. Therefore there is no one sentence to all, but two qualifications of the sentence are added, 1. They were judged out of those things that were written in the books; who wanted their written law, have the law of nature in their hearts for a law, Rom. ii. 12. who lived under it, are judged by it who heareth the gospel are judged according to it; men receive come into this reckoning. In short it is, those written in the book of life, are entered in possession of it according to the word, come ye blessed, inherit the kingdom prepared for you, Mat. xxx. Others are charged with their guilt and have this sentence, depart from me, etc.

The second qualification sheweth the justice thereof, more, that is according to their works not for their works: works here, are to the elect, the rule, not the cause of proceeding; and it importeth these things.

1. Generally that there shall be justice in the sentence, or rather it shall be a just sentence not passed on any by guile, or contrary to their devotions, but justly shall it be pass'd, by a vindicative justice on the reprobate wicked and by a faithful righteous sentence of grace on the godly elect: which is also just.

1. Because Christ hath paid for them their debt is discharged by the cautioner.

2. Because God hath promised and engaged to pardon them in that book of redemption of life, and now he performeth and keepeth it. Hence it is laid God the righteous judge will give the crown at this day, 2 Tim. iv. 8, 2. It is suitable to folks' works, he doth in that day good to those who are good, and to the forward and wicked he pronounceth evil, as it is cleared, Rom. ii. 6, 7, 8, 9, when it is said, He shall give to every one according to their works; it is then thus distributed. Thus justice hath our works not as the ground or cause of it, but as the evidences whereby the elect are distinguished from others. 3. It is proportionable that is to say, not only glory to those that do dwell but to those that abound in well doing, great glory and to it is not wrath only to the soul that doth much ill but great wrath. Therefore it is laid, Gal. vi. he that soweth sparingly shall reap sparingly: for as a man soweth so he shall reap, not only as to the kind, corruption from the flesh or life from the spirit; but even as to the degree less or more according to their sowing, as in the parables of talents.
and pounds, is clear. Matt. 25. and Luke 19. 4: It importeth a necessary connexion between good works and glory; for without holiness none shall see the face of God. What is meant by according, Christ holdeth it out, Matt. 25. 29. In that necessary connexion, that he that hath shall get more; but none, because he hath, but in order certainly it followeth, et contra; yet it is freely given. If any retort that according to works in the wicked, importeth merit, therefore so also in the godly. I lay it importeth not of itself merit, to say according to works, as appeareth in these phrases according to your faith be it unto you; and in distributing the talents, Matt. 25. 15. He gave according to their several abilities. Their abilities may imply fitness in them and proportionableness in distributing of them; yet none can say, according implyeth merit in these places, and that it can import no merit properly taken here theo' there be justice in the sentence and it be just, but our works are not the ground of it appeareth. 1. Because grace and the book of life is here mentioned, as the ground of proceeding in reference to the elect. Now, if in as strict justice their works deserved life as the wicked deserve death there was no need of mentioning this book to oft: yeas. 2. If according to works were to be taken strictly, then it were inconsistent with this book, which maketh all to be of grace, and with a like nature with its rite, even as it is grace, here grace and works are opposed, if of grace then not of works: yeas according to works, to understand as usual is opposed to this purpose of God, or his election, as 2 Tim. 1. 8 who hath loved and called us with a holy calling, not according to our works, but according to his purpose and grace in Christ Jesus. Where, 1. He joineth saving, which taketh in all, and God's purpose together, and maketh the one grace as the other is. 2. In both he opposeth works to grace which cannot be understood simply but as they look to merit, otherwise both take in works. And what reason can there be given here why this book is so often mentioned in this judgment, but to shew that this last stage of salvation is of the same nature as the

parth, which certainly as to election can be called no other than of grace. 2. Consider, that when Christ speaketh more fully to this sentence, He mentioneth some works, as visiting, clothing, &c. which certainly as to the condignity of merit, can have no proportionableness to heaven and glory. And if any say, he do accounteth them though they be not worthy. Anfw. 1. That is improper merit, whereas as the other properly delivereth hell, therefore the expression is not alike in both sides. 2. Then it followeth, it is grace that maketh the sentence passes on them and not strict justice, as on the other. 4. Consider here, that all small and great are judged, infants as well as breathing out of their mothers belly. And can any say that such cannot be written in the Lamb's book of life, or that they have done any thing to deserve this last abolving sentence? It must therefore not be understood to infer merit to them.

To lay by baptism their sin is taken away. Anfw. 1. This is contrary to the ways way and the nature of God's covenant to believers and their seed, baptized or not, for it condemneth all unbaptized, or the argument will hold in them. 2. In baptism children are passive, and it is not their deed, if childrens baptism deserve any thing, it must be here accounted on their behalf, who performed it, not on the children who must be judged according to their own works and not the works either of parent or minister, yet if it be considered that the judgment passeth according to the book of life, there is clear ground to lay it on grace and on themselves or on others, and the rule is one to all the elect. 5. Consider that these works and books take in all the elect, many of whom have many sinful actions and a few good, and even there are much corrupted and imperfect. Now it must either be said, 1. That no elect cometh here to be judged but he hath more good to deserve heaven than evil to deserve hell, which will be hard to be laid to profane men, converted possibly before death, or we must lay there is different rules to proceed by in judging the elect, some by grace and some by works.
which is contrary to the text, and makes one rule for all. And certainly any that is well vered in these books, will see no cause to plead thus, and all others shall see it when these books shall be opened. It is the ignorance of these that maketh man to plead so this according then importeth a suitableness and connexion as is said, but no merit.

Infr. But it is defending to the wicked, therefore to the righteous. Anfw. 1. This word here may import no defending, that being a connexion with suitableness of one of these to the other, viz. wicked living and incessant dying, with damnation. This is enough to vindicate justice, that he thus proceeded. 2. Although it do imply merit in them, yet it will not follow that it doth, so it the elect, not only for the former reasons; but, 1. Because the sins of wicked men are perfectly sins, the good actions of the godly are not so. 2. Because with one God proceedeth according to the covenant of works, punishing for want of perfect holiness, aggravated also in sum by their unbelief who heard the gospel; but God produceth not by the book of life that hath the covenant of grace depending on it. 3. Because any sin delivereth wrath even the least being a transgression of the law, but many good works will not deliver heaven, because they are debts and cannot plead the performance of that covenant except they be always and in everything perfect. For life dependeth not on living well this year or two years, or for this good work or that but on a perfect righteousness, which is marred by one sin though there be never more.

By hell here, may be understood as ordinarily the grave, there being one word for both, in the original, or these bodies if any be that are in hell, such as Korah, Dathan, and Abiram, and others. But generally this is sure, that by these places, i.e., hell, and death, are meant all places where dead bodies are ordinarily buried, or extraordinarily crucified and destroyed. They shall compear wherever they be.

They are said to give up their dead, that is, not by any faculty in these creatures but is speedily and simply, as if in boxes they had been all complete, and now they lay them out, which is done by God's
power, as he made the fifth only by a word cast out. Jonah on dry land whole. It is called their dead, or the dead which was in them, To shew, 1. An account as it were every one maketh of their dead, as if they were answerable for them; it is so accurate, none is mislaid or kept back. 1. To shew that it is the same that are judged and the same bodies that died and were buried or perished. It is he and none other for him, so it is they and no other for them. The same body as it is the same soul compareth to get judgment according as they did in the flesh, it being suitable that the same body should share with the soul in its eternal condition. Here is a wonder, a thousand bodies are rotten together, possiblies men feeding on others, and living on other dead bodies, yet now all are put to their own matter; none are wrong married in the least pickle of dust.

It is added, And they were judged, Thus sheweth that this reurrection goeth before their sentencing and that as every one arose, and none were mislaid, so every one is judged, and none miseth a just sentence; there is one rule as there is one judgment. For sin taketh incontinent sinners to hell, and none but the holy though not for their own holines are admitted to life. Concerning this judgment I would only add, 1. That it is not unlike that as our blessed Lord the judge shall visibly as a man appear, so shall he vocally and audibly pronounce the sentence to the hearing of all, as least as to the main of the sentence Come ye, and depart ye, &c.

This the scripture leemeth to speak, and it is not incon millisent with the order of proceeding, and the intimating of the sentence before men and angels, agreeing to that day, but very suitable to it. I say as to the general sentence on the body of the elect, and the wicked respectively. And therefore, Secondly, It is necessary to strict this judgment to such a time, as some do, as if every ones account and particular were distinctly and successively to be handled. He faith at once to thele on his right hand, and again, one sentence to thele on his left together. Particulars indeed are manifested, which are the grounds of every ones sentence, but that may be done at an instant by our blessed Lord Jesus, by opening the books, much more than the devil could at the twinkling of an eye, Matth iv, shew Christ the world and the glory of it.

The execution of this dreadful sentence followeth, till in the last two verses as it concerneth the wicked, 1. Consider the parties condemned. Then Secondly, The judgment or death they are adjudged unto.

By this then death and hell were cast into the lake, is not meant any proper judgment on death and hell for the grave, but it holdeth out, 1. That now all effects of sin and of the curse, as to the godly are removed; and now all thegone together to the pit with the reprobate and the company of the now glorified elect is fully freed from them all, as chap. 22, ver 3. which relateth to this. Secondly, That Christ's victory is compleated when death and the grave, that are amongst the last enemies, are subdued and have access no longer to trouble or detain any of his people, being now confined within the lake, signifying thereby both the absolute freedom of the elect from them and the full dominion which they shall have over the reprobate. 3. All who are not written in the Lamb's book of life, they are casten in this lake, all that are not elected; in a word all the reprobate all that are not pardoned through Christ and by grace, not exculmed from the deterring of their works whether great or small, rich or poor, noble or ignoble, old or young, more civil or profane. &c. The sentence is seen, and may be known in the execution: they are cast into the lake, wherein the devil was cast, ver 10. This is expounded to be the second death: that proveth this to be the general judgment when all the reprobates put together are sent therither. In a word all these share with the devil and his angels in hells fire; where we may again see, 1. That: the book of life, or way of grace, is that only which keepest the elect from this damnation: yet 2. That others get no wrong, for they deserved it; only God pardoneth them not, which
he was not obliged to do. 3. That there is a good
greement and connection between election and hol-
liness, therefore they are judged according to their
works: and none can say, let me live as I will, if I
be elected, I will be loved: God putteth works and
this book together as the rule. 1. To stop their mouths
that perish, and to vindicate even his election in its
execution from respect of persons. 2. To shew that
it is yet grace that leaveth: let not therefore these two
be separated.

LECTURE I.

CHAP. XXI.

Verse 1. And I saw a new heaven and a new earth,
for the first heaven and the first earth are past away;
and there was no more sea.

THE last sentence being past in the former chap-
and the execution of it, as to the wicked and
reprobate shortly pointed at: followeth now the ex-
cution of the sentences as to the elect in this chap-
ter, and chap. 22. In the lake were casten all not writ-
ten in the book of life: unto this holy city are ad-
mitted none but such as are written in it; whereby
it appeareth, that they are two classes and condition
that are opposed, eternal death: of two opposite par-
ties, the one including all the reprobate not written
the other taking in all these who are written in the
book of life and no other. And so this is to be look-
ed on as the continuance of the former narration,
concerning the execution of the last sentence, which
he now profeesteth, as to the elect; happiness where-
of nothing was spoken in the preceding chapter. This
happiness is set out. First, more generally, in some
antecendent circumstances concerning it, to verse 9.

Jerusalem is manifested to John in a full view, to ver-
6. of chap. 22. Then Thirdly, By word, the angel
addeth some explication to John, till verse 16, where
Jesus cometh in himself, which continueth till the
close.

Whether this vision belongeth to the church mili-
tant or triumphant, is disputed by many; and by some
sober and learned interpreters, is applied to the
church militant. Some making it hold out a state of
the church contemporary with the seventh trumpet
and the thousand years others making it belong to
the state of the church after vials, when the fulnes of
the Gentiles and Jews shall become worshippers of
our Lord Jesus: and to them the former descrip-
tion of the day of judgment is but by anticipation let
down and here John returneth again to point out the
militant church in her most glorious posture. It will
be needful therefore to confirn this order and stories
laid down for clearing of the scope of these chapters.
1. Then the debate here is not simply, if a more
flourishing estate of the militant church be prophe-
cied of in this book: for on chap. 16, 19, 20, we
have seen much of that to be spoken of, but only
whether the vision doth further explicate these former
prophecies or prophesy the description of the
triumphant church after them. 2. We acknowledge
many expressions here to be borrowed from the pro-
phets, by which in some holy heraldlike manner
they did set out the spiritual estate of the church in
the days of the gospel. 3. We grant that the same
expressions in themselves, may in part be applied
to the gracious state of God's church here, and her
glorious estate hereafter: yet this we assert, that what
is intended by the spirit here as the scope of his
vision, is principally and chiefly to be applied to the
state of the elect after the general judgment, and can
be properly applied to no state of the church militant
which we do thus clear and confirm.

1. From the native series and order laid down, if
the judgment preceding be in general to reprobate
and elect, and the sentence in its execution be set down
in reference to the reprobate before: then it will fol-
low, that natively the scope of this vision is, to let out the good condition of the elect in opposition to the former; the execution of the reprobate sentence is first set down, because more shortly the wicked condition is past by; and the good condition of the elect is more fully insisted on, as making most for their consolation. And though the matter and order of words do not always agree in this prophecy, yet certainly it were unwarrantly rejected where it suits with the scope as here, when natively a good condition is set down opposite to the evil condition going before and that orderly to supply what was formerly wanting, viz. what became of those that were written in the Lamb's book of life, while all others are cast into the lake. This chapter suppleth that, shewing that they entered into an excellent Jerusalem, out of which verse 27, all others were excluded, which sheweth clearly that the scope here is to continue that part of the execution of the sentence, as to the elect which was, until now defective. Besides, it is not like that the spirit would insinuate too much in shewing what became of the reprobates and what effect the sentence had on them, and would not where the effect of the sentence, or book of life, had on the elect, which is no where else in this prophecy, if not here. And this would not suit with the scope of this prophecy, to neglect a thing of too much consolation and concurring into the church at all times, as this of the eternal good condition of all the elect, which is the happy result of all their former sufferings.

This argument from the series and Acoluthia of the prophecy will bind the more strongly, if we consider that there will hardly be found any such Hyerotis or Hysterologia in one and the same expolatory prophecy may go back over events contained in a principal prophecy, yet that in one and the same explication. If it were any such good condition as the church-militant, it behoved to be either before the thousand years, which none asserted or after it, and so after the seventh vessel, which is impossible because that brings the end with it; or it must be contemporary with it, which cannot be, for 1. That thousand years good condition is not absolute. Satan is bound, but none prohably, there is such a revival over one event to set down some other wholly an unconnected to it and having no connection with any thing successive unto it, as this would be, if it did belong to a state of the church before the final sentence of the wickedness mentioned in the close of the former chapter, will not be easily found.

2. If it were any such good condition of the church militant, it behoved to be either before the thousand years, which none asserted or after it, and so the seventh vessel which is impossible, because that brings the end with it; or it must be contemporary with it, which cannot be: For 1. That thousand years good condition is not absolute. Satan is bound but not cast in the lake, and that for a time, only Gog and Magog are afterward loosed, but here Satan is laid fast in his prison, and death and the curse are more among any of his company. 2. Their reign is not for a thousand years, or a long time, but for ever, but uninterrupted for ever. And certainly by these and the like expressions, is contradistinguishing from the best and longest peace the church at any time hath had on the earth, and particularly from that of the thousand years. Again the reign of the thousand years, followeth but the first resurrection, this followeth the second, that is particular, this is general. And that good condition of the thousand years was applicable to faints of that time, but this pertaineth to all the elect living in whatsoever time, and none are excluded from it, but such as are not written in the Lamb's book of life.

3. This new earth spoken of here, verse 1, is certainly in opposition to the former mentioned chap. 20. 11. which passed away, but that passing on fleeing away of heaven and earth, being antecedent and preparatory unto the last judgment, it must be certainly the last continuation of all things, and to this new heaven and earth, and this Jerusalem contemporaneous with it, which succeed and are opposed to the former earth and heaven, must be after the

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day of judgment, and therefore inconsistent with any estate of the church militant.

This new Jerusalem coming down from heaven is the same spoken of, in the promise made to Philadelphia, but that is heaven, therefore it is so here. And all these promiseth in the epistles, do look to eternity, the scope which is to provoke worshipers to overcome at all times, maketh it clear, and none will think that that can be any peculiar condition belonging to a particular state and time of the church here, which all overcomers have ever partaken of at all times, it must then be heaven.

5. That which is spoken of this holy city will not in unfundy things agree to the church on earth, as particularly, 1. That there was no temple there, verle 22. Now by temple here is understood conform to this prophecy one of the two, 1. Either a middle ordinance leading to Christ which was typified by the old temple, and so the church militant though sometimes called heaven, yet never wanteth a temple. And under the seventh trumpet particularly it is marked, that then the temple was opened in heaven, and light and religion in the ordinances flourished. And that seventh trumpet is contemporary with the thousand years, as all acknowledge. Because they held out more eminent and glorious enjoying of God, in which respect God and the Lamb, are called the temple here, because by immediate enjoying of them, all ordinances are all supplied, and the use of them, and all light is taken away. Now by temple here, is not understood any excellency of immediate enjoying of God, for that this is in this city. It must be therefore understood of mediate means, such as the temple was, the taking away whereof, is part of the perfection of that blessed state, whereas the enjoying of these ordinances fully is a part of the churches happiest condition here on earth, seeing therefore this city hath no ordinances, and it is a part of its perfection to want them. It can be applicable to no state of the church militant, but only triumphant, wherein the churches happiness exceedeth her happiest condition on earth, more than the opening of the temple exceedeth its shutting. And it is set forth in this expression, to shew that this is not that state of the church mentioned chap. 11. 15. but one succeeding to and exceeding it, as it did what was before it.

Again these who plead for Christ's personal presence during the thousand years on earth, do argue the same consequent from this place, and say, That ordinances cease then: For what need is there of a glass to behold Christ when himself is present? So Tyllingaft, &c. Anfw. 1. This argument indeed will conclude against those who disclaim that opinion in that part. But, 2. Even this place will conclude against that presence also: for there, not only is there an immediate enjoying of Christ the Lamb, but of the Lord God Almighty; and in scripture there is no immediate enjoying of God spoken of but in heaven, vilion being the form of blessedness in our country. Hence this is the second instance, that this cannot agree to the church on earth, but in heaven. 3. If we consider also the parties admitted unto this new city, we will find that it will agree to no time of the church on earth, they are elect and only elect. And this must be understood of elect, not only who are so in appearance, but who are such indeed, for they are here so written that is admitted, as they were not written who was mentioned chap. xx. ult. and are not admitted, the writing of the one being directly opposed to the not writing of the other, but there, they are mentioned who were casten in the lake, are not only these who seemed, or outwardly appeared not to be written, but these who really were not written, whatever else, they had. For they were cast in the lake. The difference betwixt them is not put here in sheep, but in reality and verity of deed. Beside where is writing in the Lamb's book, taken in this prophecy, or in the scripture, for appearing to be so? For so one might be said to be written in the Lamb's book of life, and yet cast into the lake of fire, and so not to be written into it at the same time which were absurd. But we shall weigh this argument more on the words.

5 N 2
6. If all without this city be in the lake, then this must be heaven, or the saints eternal happiness, opposed to the eternal misery of the wicked: but all without this city is in hell, and to be without it, and in hell are one. The first is clear, the city mentioned wherein all mens happiness consisteth, is this city described here, that hath such excellent gates and the tree of life growing in it, but to be without this, is hell, compare verse 15. chap. 22. dogs, &c., are without, and not thus happy: What that condition of these dogs and forereers is, is set down, chap. 21. ver. 8. it is to be cast into the lake, that is the second death. This then must be eternal life which the elect are admitted unto, that being the life only which is opposed to the second death.

7. And to be a partaker of this city and to eat of the fruit of the tree of life that growtheth in the paradise of God, is a privilege promised to all believers and is performed to all overcomers, at all times, as chap. 22. compare verse 2. with 14. 1. He is blessed that cometh to this happinesss. 2. It is they that do his commandments. So it is a happiness that followeth holiness: and by holiness men come to enter to it. 3. Befoe this, to eat of the tree of life is promised to all that ever shall come to heaven, See chap. ii. verse 7. and all the scope here holdeth forth: the last good condition, and great encouragement and promise which is made to all wrestlers: which certainly sheweth that heaven is intended here, that being only the last great and common encouragement: for if this let out the estate of the militant church, it must either let out what is always common to her at all times as such, or it must describe some peculiar condition applicable to some time only, but this is not either; for if it were so, then the privileges spoken of this state of the church, could not be applied at all times to believers; but they are applied at all times to believers under any crosses for their encouragement, therefore it letteth out no peculiar state of the militant church, and so by consequence none at all.

Although it should be said, as some do that this will not prove that these promises are not to be fulfilled on earth, but only that then all saints that ever lived shall partake of them, and therefore an author of late maketh use of this scripture to prove the resurrection of all the saints before the day of judgment, unto an happy condition upon earth: for faith he, this here spoken of is to be fulfilled on earth: but this belonging to all overcomers, to eat of the tree of life, &c.

Therefore all overcomers must be raised and brought to the earth to partake of it. This I say, will rather confirm our argument, than elucidate it. 1. That consequence of his goeth upon the supposition that this belongeth to the church on earth: which we deny: these who assert otherwise, will look, that they strengthen not such a consequence. 2. Seeing these happinesses are promised to all overcomers, are they not verified to them at all times? And can any think that souls, immediately after death and victory, were not brought unto this city, or made partakers of the tree of life? Is that promise suspended till Christ's second coming, when this church shall be set up on earth? Yes, on the contrary, doth not this strongly conclude against it, this tree of life growtheth in paradise, but paradise is heaven, to which the thief on the cross was brought that same very night he died? Luke 23. And is he not then a partaker of the fruit of that tree? If then that was paradise to which the thief was admitted at Christ's suffering, then the paradise in which the tree of life groweth, can be no particular state of the church on earth: but heaven is that paradise where the tree of life groweth, compare chap. 22. with chap. ii. 7. Again, there is no promise, chap. ii. and iii. made to the overcomers, but are generally such as are fulfilled to the overcomer after death, and when these are for that fame scope, and none of them intermixed in the fame places, it will be heard to to difference them: that they did not partake of these formerly mentioned, until those thousand years did begin: for this paradise was in the thieves time, Paul's time, 2 Cor. 12. 4. Therefore ought not to be restricted to this.
It may also not be without weight to consider that this being the last thing described in this prophesy, upon the back of the churches temporal difficulties, and also agreeing in itself well to heaven, that it is more suitably applied to it, than to any other condition, this being the great result of all the churches former trials: and it is more comfortable to have the narration of her estate at the description of her eternal happiness, that at any other period whatsoever, shewing that God's care of his people will continue till they be in heaven, and to conclude, because their condition is eternal.

Although I mind not to insist on the objections, but to leave them to the opening of the words following, and their series; yet considering that some do alledge many things for the contrary opinion, I shall lay two words in reference to two sorts of them.

1. Learned Mede, goeth about to contemplate this state of the church here with the seventh trumpet, chap. xi. or with that interval which is to be betwixt the beast's destruction and the end of the world, but, 1. There is a twofold mistake in the very rife of this Synchronitin, 1. That it suppose the seventh trumpet to prelupho the utter abortion of the beast, and so only to contemplate with the seventh vial, of this was spoken chap. lix and vert 20. lect. 4. The second mistake, is, that it suppose this new state of the church to succeed immediately upon the beast's overthrow, which it doth not till the dragon be taken and casten where the beast was before him as in the former series chap. 20 appeareth. Again, beside this, the grounds upon which he builds this Synchronitin, will not sustain it. 1. Note this, that the bride here, is the same with chap. ix. 6, 7, &c. Because the getaphael the same name, therefore is this contemporary with that for though it may be the same church, yet will it not follow, that it is the same church so considered and at the same time, becaufe it getaphael the same name; certainly Christ's church at any time on earth, is his bride, and lo is she at the day of judgment, Eph. v. 27. &c. yet if it will not follow, that where the getaphael these names she is still to be taken as militant, more than we might argue, that church, chap. 31. is the triumphant bride, therefore lo is that, chap. 19. 7. The same will answer the second argument also, which faith this is called the holy city, but the holy city is compassed after the thousand years, therefore this holy city was before that time. This will prove indeed that there was a church then, or that, the church now glorified, did at such a time suffer and was encompassed, for there is still but one bride one catholick church and family in heaven and earth, Eph. iii. but it will not prove that the church, as here considered was put to suffering; yea there feemeth to be express difference, this is not only Jerusalem or the holy city that is the bride but it is new Jerusalem, to distinguish it from what is was formerly, such a city as cannot be compassed, therefore are its gates never shut, such a city as no enemy can molest or no dog can approach unto, and that not for a thousand years only, but for ever; all which are certainly to oppose it to the churches militant condition formerly expreft. The other two grounds which he addeth, are suspected by himself. Neither can any think that because it is laid, it is done which words are again repeated, chap. 21. 5. 6. therefore they belong to one time, it is rather thus, chap. 16, 17. it is said to be done, because neither the consummating the seventh vial bringing with it the end, chap. 21. 6. Because actually consummated. His last presumption, because it is one of the angels of the vials that saweth it to John, can conclude nothing except we say, that God could not make use of an angel to shew to John his church triumphant as well as militant: and if this be conclusive, it may plead to have it contemporary with any one of the vials as well as this; for no particular vial is mentioned; yea it is like, all this prophecy being shown to John by one angel, chap. 1. It might therefore plead for a contemporaneous among all the parts of it: but himself doth not lay weight on it.
A second word is to such as think it belongeth to the Christian church after the Jews conversion because of the expressions that are made use of in it, I shall not insist on all leaving particulars to their proper place, however this be applied, it is certainly not literal to be taken, and therefore, that the kings bring their glory to it, is not to be understood of temporal glory, more than by gold or precious stones we must conceive a material building because such matter is mentioned. If therefore the expressions must be figuratively taken, and may be as pertinently be applicable to heaven as to the church militant, we are to consider to which are to be applied by the scope and other arguments in itself, whereof we have spoken and which we are content that it be determined. And therefore we say, that the like expressions in the prophets are not to be made equivalent to these here, except it be clear they are one scope for it is not words and expressions that we conclude from, but many things put together as is said. For although the prophets here and there, dropped some such expressions to hold forth the excellency of the gospel administration before it came, beyond what then was yet is there in any of them such a full and heavenly description put together as this? Or can any state of the gospel church beyond what was in John's time be looked for, which will exceed it as far the gospel church doth the Jewish, that John should go so far beyond their manner in the describing of it; and and we are sure that the application thereof to heaven hath with it a far more convincing impress on the hearts of the readers, as being therein a more comfortable relief for their refreshing, which another application would mar, besides that framing of it will hardly be cheked by so carrying on the application thereof.

We come now to speak of the first general description of heaven that is let down in more general steps, yet exceeding significant to verse 9. 1. What John law, verse 1. And 2. Then what he heard and was told of for confirmation in the rest of the verse. Both tend to let out this happiness of the saints eternal condition.

The first thing he law, is a new heaven and a new earth. 2. A proof that it is so, or a reason why it is new, is given, because the former was passed away. 3. It is particularly noted, there was no more lea. That this refers to the great change that shall be by fire on all the world, for we take for granted, as being a thing following the great judgment and making way for the saints eternal blessedness. It is the very former change mentioned, chap. 20, verse 11, which shewed that this is the continuation of that narration: as if one asked, what followed then when the heavens and the earth passed away? I law faith he, a new heaven and a new earth; for the first heaven and the first earth &c. are passed away, whereby the succeeding of this to the former is clear. There are three particulars here to be enquired in. 1. Which passing away of the heaven and earth is, succeeding to the former, and therefore not contemporary with it, which is here called the first heaven in respect of that which followed. 2. What this new heaven and earth is. 3. How it is said there was no more lea. Of these we are not curiously to enquire, but seeing it is a part of God's word given for consolation to believers, we shall soberly aseift what we think truth in this.

Therefore we say, 1. That these words speak of a change, even of the universe itself, literally to be taken, and that same which is mentioned by Peter, 2 Epist. iii. 13. where when he law spoken of the dissolution of the world by fire, he addeth for consolation, But we look for a new heaven and a new earth, wherein dwelleth righteousness, of this the present place speak: where on the by we law, it is wonderful to us how learned men should apply that place of Peter, to a condition of the church on earth, seeing there this new heaven and new earth expressly and to follow the earth that now is, and that after it is dissolved by fire. Is there a church to be in the world after that dissolution? And whereas he fasteneth that exposition of that place, that Peter from Isa. liv. and livi. we conceive it were fitter to expound that place of Isaiah, as the obliter by that place of Peter, as
that which is more clear, and to both to speak of the churches eternal condition properly after these elements shall be dissolved, if it be necessary to apply both to one thing.

2. This supposeth a great change, such as shall put all in a far other shape and frame than now they are in; this cannot be questioned, how far and in what manner is only disputed; for all must be destroyed and burnt with fire, is granted by all, and therefore justly what remaineth is called new.

We take this for certain also, that this passing away looketh not to the visible heavens, air, earth, and water, and doth never extend to that blessed mansion of the elect souls or kingdom prepared for them, nor yet to the place of torment, where damned spirits and reprobates are for ever to ly under the wrath of God. For, That place of joy, it is laid to be prepared from the foundation of the world for them. Which expression doth not only hold forth a most excellent glory and singular exquisite workmanship, for which cause God is said to be the builder and maker thereof. Not elsewhere applied to him in reference to any other piece of his work, as having given a special proof of his admirable art and skill in that; but also doth ascribe the fame to its first creation, which admitteth not of any intervening change. Again this being the mansion of glorified saints and the fame heaven unto which all the elect will be gathered at the resurrection, and still spoken in scripture as one and the same, and it being fully glorious for their satisfying happiness in the enjoying of God's presence therein, we can apprehend no change incident thereto, beside that it is called in opposition to other things that are called temporal. Neither can there be any effect of sin or of the curse supposed to have any influence on that blessed mansion. And therefore it not being as other creatures, made subject to vanity, there can be no necessity of purifying it, or making such a change on it, as on the rest. For hell is also laid to be prepared for the devil and his angels, wherein many reprobates are before this last judgment, as by the parable of

the rich glutton is clear. Therefore it is not a new hell they go unto that day, more than a new heaven. Neither can any end in renewing hell be given, it being no way to be bettered, except we say as Aquinas and the schoolmen, that this confusion received every thing into perfection, and doth fo to hell also, by transmitting the dross of all the creation devils reprobates, death, etc. unto it. But this confirmeth what was laid.

4. We take it for granted, that there is not a full annihilation of this universe by this change, so that there should be nothing after it, but heaven and hell, but a change only it must be and that a very great one. Thus all the places that speak of a new heaven and a new earth do confirm, as succeeding in the room of the former. Beside the parables holding forth this change will import but a change, and no annihilation; as will appear. Yea this exception, that there shall be no more sea, confirmeth it, for it supponeth somewhat more to befal it than the heaven and the earth, which could not be if the annihilation of all were absolute.

5. The question therefore lieth mainly in this. Whether that change be substantial, so that these heavens and this earth being removed, there are new heavens and a new earth created. Or if that change be but in respect of quality as it is with the body of man, which is raised the same as to its substance, yet fo as to its qualities it may be called another, for its spiritualness, purity, glory, incorruptibility, I mean bodies of the elect, even as in that comparison used; 1 Cor. xvi. The corn that groweth up is called another grain than that which was sown, in respect of its accidents and appearance, so may this earth be called a new earth and heaven succeeding are the same for substance, but for nature more stable, for beauty more glorious, for use free from the abuses sinful men put them unto, and from the effects of the curse put upon them for man's sin, they are altogether freed and let at liberty from these, therefore Acts iii. 21. it is called the time of restitution of all things.
For confirmation whereof we may consider, 1. These places wherein this change is most expressly mentioned, They shall perish, but thou shalt endure, yea all of them shall wax old as a garment, as a vesture shalt thou fold them up and they shall be changed. Which words bear out, 1. A total overturning of heaven and earth as to its outward frame. Yet 2. That upon the matter in its subsistence it is but a change, but of universal and great, as maketh it to be then what it is now. A second expression is, The fashion of the world passeth away, the word is used to set out the change on our bodies, whereby he would seem to hint, that this change is more on its outward appearance, than on its subsistence. A third place most plain and full is, 2. Pet. iii. verse 10. 12. and 13. The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, where the destruction is compared with that which went before by water. Where 1. It is to be gathered that the fire melteth the elements, and consumeth them not, even as a goldsmith doth with metal, that he hath a mind to put a new form or mould upon. 2. That out of this resulteth the new heaven and earth as a refined lump, from which the dross is taken away. 3. That as there was no substantial change by water, so neither by fire, though in that respect it is called the old world, and the other the world that now is, only that made the change to the worse this fire to the better.

For a second confirmation, we would consider that famous place, Rom. viii. 19. 20. 21. 22. where the scope purposely is to prove the glorious condition the saints have to expect after this, and that such, that even feline creatures wait and long for, as being made partakers of it at the observer, 1. That by creature in the singular number, verse 19. and 20. is understood the universe as contradiinguished from the elect, and such a creature as by the fin of man is made subject to vanity, and so it is not to be understood of the whole creation simply, (as certainly neither of angels nor of the flesh of the blessed. 2. That man's fin had much influence on the curling of this crea-
partly with barrenness, tempers, &c., contrary to its first nature: partly by making it the theatre where much sin and many changes have been acted: partly, by abusing it against the end appointed by God to our vain ends. 3. That there is a time of delivering God's sons from the bondage of sin they lie under fully. 4. That the creature here mentioned, is to be fully delivered from the effects of sin, and the curse also; therefore 1. It is said to be subdued under hope not for ever. 2. It expecteth and groaneth for it, not as if it were sensible, but by natural inclination to it, and this is so true, as if it had knowledge, it would groan: So it is said the high ways mourn, because it is expressly said, that it is to be delivered from bondage and to share of that liberty of the sons of God, and as their change is not substantial, but qualitative from the worse to the better. These excellent priviledges waited for by the creature, cannot consist either with annihilation or substantial change, but a qualitative mutation far to the better though we cannot in every thing satisfy our curiosity about it, neither should we aim at that.

If any ask what can be the use of this earth; or to what end it is, seeing Peter faith, rightcoulnels is to dwell in it? Anfw. It is enough that God maketh it for his own glory, which was the end he made all things for, Prov. 16. 2. Are there not many things now made, whereof we cannot give the use, possibly, many parts of the world yet inhabited? Or, may there not be many reasons which we cannot now tell, though we will know in that day his design in that. Again, are not there many members in mans body, who is raised with difference of sex, and yet who can tell the use of them, only God thinks it meet, there being then no marrying nor eating, men living like angels. But, 3. Will it not evidence God's power and greatnes, and be a standing monument of that. And will it not be some trophy of the fall and final abolition of death, when the effects of it, as to the creature are taken away. Which it is like, would never had perished either by fire or water, had not sin come in and unwillingly made it to be.

To this purpose do they make use of Gen. i. where mention made of waters, before ever there was a sea. And so the make the taking away of sea, not to be an annihilating of waters simply, but the reducing of the sea to the original nature of the first waters, so that it is now no sea, as by that first appointment of God Gen. i. 9. and 10. it was. 3. It may be understood thus, the former heaven and earth were paased away, and there was no more sea, that is the change extended not only to heaven and earth but to the sea also, even although folks would think it less probable that the sea should be altered with fire and as they went away, yet not simply but the former heavens; to here is understood, the sea was no more, that is the former sea, but it was changed also. And this the simplest meaning, and may somehow be reconciled with what went before: and what is spoken of the sea, is the same which was spoken of the earth, chap. 20. 11. only the change is more palpable on it; for although it continue to be water, yet it continueth not to be sea, it not being of the same substance and presence of water to be sea.

From this great change, we may learn, 1. Not to fix too much on creatures, which are passing, but God who is the same, and changeth not, Pial. cit. 27. It is the apostles advice; 1 Cor. vii. 27. 29. &c. mortification is a good study, for this world pallath away.

It would prefs us to holiness, seeing such a trial and change will be, 2 Pet. iii. 11. What manner of persons ought we to be, seeing all these things must come to pass: in all bodily conversation waiting for that dissolving. Alsure yourselves it will be, and where will the sinners appear in that day. It is much disputed by the schoolmen how the godly then living and these that are again raised, are differenced from the wicked at that time, and what pain this fire is to them: and here ignorantly and superstitionally they conclude that it serveth in stead of purgatory to these that were living or shall be at that time. But to leave curiosity, this is sure, 1. That the end of the fire, is neither to pain nor to
fire or purge the elect, it being impossible that fire material can take away sin, except it be materi- ally, and that cannot be though they did suffer: for many suffer then, and merit not, but this is founded on the rotten grounds of fell righteousness. Besides, this fire is not voluntary therefore according to their own principles, cannot satisfy; but the end of this is the changing of this visible world, and the putting an end to time. 2. It is life, the change of the living, he would be changed, 1 Cor. 13, yet would he not likely, suffer fire. 2. Their change is done in the twinkling of an eye, which cannot be by fire. 3. However, we conceive the order of proceeding as the last judgment, yet it is like that the resurrection of the dead elect, and the changing of the living, with their taking up to meet the Lord, 1 Thess. if not the final sentence on all shall go before this fire the opening of the graves, which must be before this fire, and the seas giving up of her dead, implieth this; the glorified condition therefore of the elect being begun and the sentence having past, belike on the wicked also, Christ thereby continuing in the field, as conqueror and victor, before this fire the elect are all without the reach thereof: for all the elect that are now living, or formerly dead and glorified, must be in one condition, the bodies of the one being on earth, as the persons of the other are, and seeing it cannot be laid of the glorified elect, that they suffer fire, or are to be purged: to neither can it be laid of the other.

LECTURE II.

Verse 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.

3. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them, and be shall be their God.

4. And God shall wipe away all tears from their eyes, 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.

5. And he that sat upon the throne said, Behold I make all things new; and he said unto me write: for these words are true and faithful.

6. And he said unto me, it is done: I am Alpha and Omega, the beginning and the end: I will give to him that is athirst, of the fountain of the waters 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 idolaters, and all such as love and follow their lust, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

This is the first thing John saw, as an antecedent to the discourse following of the glory of the elect; for if all the earth be new and glorious, much more they. Now followeth, more particularly the change that is made on the church of the elect, when they are gathered together and the world now is new, and another thing than it was is the glorified church new, and another thing than her qualities and glory, than before. After I had seen the new earth faith the, I saw also the new church exceeding beautiful, no city, nor bride so adorned on her marriage day as she is, she is so glorious, when he getheth a little view of her. Concerning the glorious description we would permit,

1. That it is almost one, whomsoever or whatsoever we understand as the parties described, 1. Whether it be heaven the place of blessedness: Or, 2. The glorified elect who are blessed and adorned in this place; Or, 3. The happiness and blessedness of the enjoyment of God by these elect saints in this
3. This is further expressed, they shall be his people and God himself shall be with them, and not the tabernacle only and he shall be their God: which is not as if now God did begin to be their God, which to his own, was true in all ages, but 1. That now God is manifestly known to be their God. 2. That now they reap fully the enjoyments and advantages of their right to have their God. 3. They get now the potection of him, who in right and title was their portion before, they know what it is to have God their God, when he becometh all in all to them, and they are filled with his fulness, and see him as he is. It faith that the fruit and substance of that great covenant promise, I will be their God, and they shall be my people, is never well known, nor taken up, till they be in heaven, that being the place wherein the fulness of this promise streameth out to believers. It is a word that setteth forth the height of happiness to be in the enjoying of God, the promise whereof is the great substance of the covenant here, that is given to his people in these words, Lev. 26. 10. 11. and Ezek. 37. Gen. 17. 2 Cor. 6. 18.

There is more happiness in having God to be our God, than we can believe; yet this in right may, be here, and the right improving and use making of this, would in a great measure be in heaven upon earth.

Verse 4. The happiness of their estate as it is free from all the contraries and opposites of blessedness, is set forth, 1. Generally in wiping away all tears. 2. More particular in removing the caues of these, as death, sorrow, crying, &c. 3. In the proof of it: for all former things are gone, therefore there are done away and the face of the church and her condition is now new. Some of these expressions are borrowed from the prophets, that point at an excellent condition of the church on earth, because the true body of the church on earth is of the same nature with that in heaven, as the former promises do clear, that beauty of heaven, is but that begun glory completed and perfected, which is not at perfection here till it come there. But the scope differed in coherence of the allegory. It is marked that the city came down, and it was taken up, wherein he might the more conveniently see it, which is not locally done but in vision.

Particularly there is here a city. 1. Named. 2. Described. 3. Commended. 4. John putteth to his name here, 1 John law it, to confirm it by such a witness, whose testimony is true, and to make it pass with credit: he signified it not, but saw it in vision though far short of the thing itself.

1. The city is named, the new Jerusalem. That by Jerusalem is signified the church, is clear in scripture, for the special privileges Jerusalem had in her. There is a threefold Jerusalem in the scripture, 1. Legal Jerusalem which is long since destroyed, and as to ceremonies is in bondage. 2. Jerusalem that now is, that is the gospel church, called the mother of us all. 3. It is taken for the heavenly Jerusalem, or the glorified triumphant church, where God immediately dwelleth with his people, whereof that earthly Jerusalem was a type. So we understand Jerusalem there as including heaven, where angels and just men are made perfect and the church militant, as it is the first step to this, and by which we have right to it through the covenant of grace in the church. It taketh the elect glorified and militant, for there is but one family. This is called Jerusalem, because it is the same church glorified, that was before even as it is the same world now which shall be then. Only it is called new Jerusalem, not only to distinguish it from the Jewish Jerusalem, but even from the evangelick, which is called the holy city before, chap. 11. but not the new city. It is new Jerusalem, as the earth is new in the before, that is, fully freed from all corruption, and by its qualifications another thing than what it was, though as to the persons the same, yet how perfectly glorified and glorious another fort of church then, or now than the same church, yet now pretended, without spot or wrinkle, or any such thing.

The second part is its description. It is said to be coming down from heaven. This supponeth no local
the bride is brought to her husband. In a word, now she is fitted in a fitly manner, suitable to the bride. The groom, who now is not the wooer, but her husband, and all thee adornings are heavenly such as she from heaven bringeth with her, and she hath out on her. And there is nothing wanting that may adorn her, and as it were her marriage day being come, not a wrong pin in her. The general keepeth the scope of the limistencia fully, she is brought unto the king in raiment of needle work: which is spoken of this temple, when the bride, fully glorified, shall be made ready to enter the king's palace. And this new church being distinguished from this new world, and not the same but succeeding to that change we may clearly see that it is not that here, but that same, chap. iii. ver 12. which is more particularly afterward insinuated.

This glorious state of the elect, and the tolerance which they enjoy in this happiness, being discovered in a little glance to John's view, followeth now a further confirmation thereof by two voices to his ear. The first, is general, out of heaven, from such as knew best; the second from God himself, or the Lamb, ver 5. &c. The voice is first described, then the matter spoken is set down as of more credit from such a voice. It is a voice for its distinctness and intelligibleness; not confused like thunders or waters, but that which he heard was plain to his ear, as that which he had seen was to the eye. It will take up all sentences to discern heaven rightly, and there is happiness there to delight them all. Beside one sense is more easily than two: there therefore by seeing and hearing John beareth witnes. It is called a great voice, 1. To shew that it is a concerning matter that is expressed. 2. To shew that it is no ordinary herald that crieth it: and therefore men would be stirred up to hear and believe what is spoken concerning heaven. 3. It is from heaven, because only thofe are best acquainted with the glory thereof here mentioned. Beside, if there be joy in heaven at the conversion

mutation of the place described, but the excellent nature and quality of it, that such a city was never on the earth, it is a thing that is of a heavenly original, therefore called heavenly. For to be in this city, is generally to shew that he is heavenly. 1. It rieth out of the earth, no not this new earth, it hath a more glorious rite. Or, 2. So it appeareth to John as descending, that he might see it, yet as it would seem to be still high, therefore needeth he to ascend to see it. Both which are but to clear this, how John here "sw the heaven, it descended, and I ascended to see it, though it be in vition. 3. It may be said to descend, not as to have its abode upon earth, but as looking to the church in its first presenting before God on that day, as he so expresseth it, as beholding all the saints in heaven descending, as it were like a bride on the great marriage day; and possibly it may relate to Christ's coming to judgment by a local descension at the dissolution of this earth.

This descend or coming down, is also chiefly for its commendation: That 1. It is of God's building and dressing, it cometh from him. 2. It is to be a constant dwelling to men, as if it did ascend to them, they shall have heaven for earth, that shall be.

The third thing is, the commendation of this city. It is, 1. Called a holy city; for now the spirits of just men are made perfect, and so are their bodies: and no unclean thing entereth here, but such as are holy. Jerusalem also is ordinarily for God's presence and worship in it, called the holy city, much more may heaven be for that reason.

The commendation more particularly is, that she is prepared as a bride adorned for her husband: she is tight every way, and excellent in her glorious apparel and new cloths, braver than any bride that ever was, yet that is not all. Before she was preparing, now she is prepared and fully made ready; formerly there was calling to the marriage supper, but here
of a sinner, much more when the marriage is solemnized; it would seem to relate to that.

2. The matter beginneth with a behold, for the former reasons. It is a wonderful thing to be observed by all, that such a nearness should be betwixt God and men. Hear observe, believe, and wonder. The matter letteth out the happiness of the fants, two ways, 1. In their positive happiness and good condition. 2. In their freedom from all difficulties.

Their positive happiness is set out under the most excellent similitudes and promises of happiness that Israel had. Now all these are fulfilled because the heaven cannot be left out of itself, therefore these two ways it is left out of us to bring us in love with it. 1. To our eye it is represented under the types and similitudes of earthly things that are most glorious and delightful to the eyes, as gold, purple, precious stones, cities, and what men of the world are most taken up with. 2. To our ear and faith, or apprehensions and conceptions, it is left out by the things that take not to the men of the world, but to God’s people and church have been more excellent than any thing of the world. So that as the former is not literally understood, so neither the latter: but, by these, as by the heaven, there is a way to conceive of heaven, by the city, tabernacle, temple, Jerusalem, and promises which were of a more taking beauty to them than any thing else and it here be that heaven is not only above what worldly men can conceive, but even above the reach of these who have faith and experience in spiritual things.

Answerable to these, their positive happiness is first set out by the type of the tabernacle of God with men, that is God’s presence shall be with them, as his tabernacle was a sign of that, and a privilege to Israel, which others had not: so now what was signified by it, is here fully made out in truth. This secondly is cleared, he will dwell with them; they shall not only have signs, but he dwelt in the ark as the type to shew he indeed dwell with men, not as a stranger now and then as before, but constantly.

place of glory. Certainly none of these can be excluded, this being clearly the scope, to shew the good condition of all these who are written in the Lamb’s book of life, opposite to the misery of these that are not written: All must be taken in both who are thus adorned, where and what they are made this happy. We shall not therefore be curious to distinguish them, the scope being to shew, that the elect are in a most happy condition.

2. That this happiness is figuratively set two ways, 1. By such things as are most precious unto men, and of greatest value, as gold, precious stones, and excellent building, a bride, &c. though the things themselves infinitely exceed any thing they can be represented by. By those things that are most precious even to the people of God, as the tabernacle, outward ordinances, God’s presence with them, which being to them of more worth than the former, do deserve notably to illustrate and to commend this happiness unto them.

3. That the manner is also figurative holding forth these things in such a manner, and by such expressions, as may make them most intelligible unto men, who are strangers to these mysteries; and therefore we are to conceive of the expressions as they conclude to this scope.

Hence it is not needful to enquire in ever particular part of the allegory or similitude, as is if it did set forth some different thing; it is enough they all concur to set out one general, viz. the excellency of this good condition; therefore we are to understand by this stone, another thing by that, one thing by the city another thing by the bride, it is enough they together shew that it is glorious; so to the city cometh down from heaven, that is hath twelve gates, and that the tree of life hath twelve manner of fruits. They are but expressions accommodated to our uptaking of them, and to discovered to John in the vision, that they may be known to be more than a common city, tree, &c. that are here. They are heavenly, even as the taking of John to an exceeding high mountain, is set down to make out
this that there the glory of the gospel church is hold-

en forth principally after Antichrist’s begun ruin : 

but here the perfection of the true church in heaven 

after the full and final overthrowing of all enemies, as 

is clear before.

The general freedom of this happy condition is, 

That God shall wipe away all tears from their eyes:

which is spoken not only comparatively with their 

former estate, as it is used by Isa. lxi, but here it is 

simply to be understood. There shall not be in them 

or any of them then any sorrow, or weeping : but 

though there be tears on their cheeks, all their journey 

over which is here supposed, yet when they come to 

the gates of heaven no tear shall enter with them, 

God himself by his tendereness to them and the fulnels 

of his love, shall put an end to their weeping: 

there shall never be any more a tear amongst them all 

and that it is God who wipeth, &c. addeth to the con-

futation.

More particularly, their freedom is set down in 

four things, ordinarily accompanying all living. 1. 

Death, there shall be no death there: which addleth 

unto, or rather is the fulfilling of that Isa. 25. There 

and there only that immortality and eternal life, neit-

her first nor second death there, but both are cast into 

the lake, as chap. 20. or are without this 

city, to which this doth especially relate. 2. There 

is no sorrow or grief there, it is properly such a 

sorrow as is for the loss of friends or such a cross, 

when some think is taken away; there is none 

such there; no wife in heaven bewails her husband 

or mother her child. Rachel will not weep for her 

children there, nor is friend separated from friend 

there Jonathan is not heavy to shudder with David 

there, nor any man mourning for the loss of a crown 

or kingdom, or house, or estate, or for any loss 

whatsoever. 3. There is no crying there, there are 

no violent or hastily surprisings, which taketh in all 

crosses that bring hurt upon any; there is no invading 

of kingdoms, stealing of towns killing or slaughtering, 
or roaring or violent enemies actively doing wrong, 
or of poor souls, crying out under and passively suf-

fering wrongs or oppressions, neither of these are in 

heaven. 4. In that city there is no pain nor suffer-

ing, whether from external causes of violence, or 

inward infirmities of body or challenges of the mind, 

the inhabitants of that land will not lay they are 

sick. In a word the body is so freed from corruption 
as there is no external cause to hurt it, neither 

any internal tendency to any disease, but absolute 

freedom from all effects of sin, no sickness is there 

more than death, no gout or gravel, all these are re-

moved. And for aggravation of this happiness, we 

are to understand these expressions let down, 1. As 
taking in all these conducing to happiness. 2. Not on-

ly is there a removing of these, but the contrary pri-

vileges follow, viz. quietness, life, comfort, joy, &c. 

3. That these are eminently there in heaven and only 
there in this degree. 3. That these enjoy this hap-

piness and life eternally and unchangeably, for now 

no more death or pain or any thing of that kind, is 
to trouble them.

The confirmation is added in a word, For the 

former things are passed away, that is all the former 
depositions towards the church, its crossings and 
sufferings, and the manner of its fighting and being 
militant, these now are past and changed, which 
cannot be certainly understood of the churches final 
and external change. 1. because to these things 
called the former in opposition to the churches now 
glorified condition, are passed away as the old hea-
vens are, then this change being universal in all things 
relating to the full change on the world. 2. Because 
the former things of death, pain, &c. are never away 
still the end. For if they were supposed contemporary 
with the estate of the church during these thou-

sand years, then certainly Gog and Magog, are to 
follow that with death and crying, it must therefore 
have after all the churches trials, and so after Gog and 
Magog, who not long proceeded the end of the world. 
So this renewing of all, maketh an excellent change 
to the godly; And no more can be understood what 
the happiness of their lot is, than that which eye never 

saw, nor ear heard nor yet could enter into man’s
heart to consider, this being now every way new to men.

The second voice which cometh in to confirm the same things is verse 5, of him that sat on the throne, that is the Lamb who is judge, chap. xx. filled here by the name he taketh to himsell, chap. i. to shew his god-head, I am alpha and omega, and I will be his God, verse 6 and 7. he is brought in speaking, 1. To confirm what is said; it is God who understandeth it, and therefore it cannot mishe, he may be believed. 2. To shew the greatness of the thing, and concernment of it, that God will himself be, as it were the preacher of it. In this confirmation there are several speeches to the same end. The 1. is verse 5. Behold I make all things new: wonder not at this glorious change, for faith he I that once made all things new I make them new, new heavens, new earth and church, &c. as to their qualifications. Which all things, relate to the passing of the former things mentioned, verse 1. and 4. and chap. xx. 11. and shew that the omnipotency and faithfulness of Jesus Christ is engaged for bringing this about for his churches comfort, and strengthening of their faith in this great point.

The second for the same end, is, write for these things are true and faithful. The command is repeated, to shew that there is a singular truth in this point; he might record it, and though men ordinarily look on these things as passing words, yet faith he, they are faithful and true.

The third word is, verse 6. The repeating this so often, He saith unto me, is for wakening attention, and to mind us who it is that speaketh, and that every word as a divers sentence, is to be weighed. It hath two parts. The first is ablolute, bearing out the certainty of the accomplishment of that great change, spoken of as if it were already done, faith he, that is old things are passed, and all things are made new, whatever was before promised is certain as done. This looketh to the end, as was cleared by the same word of the seventh vial, chap. xvi. which sheweth the contemporariness of these events, as was then cleared.

The second part of it is conditional, holding forth the parties, who may expect that glory, verse 6. and 7. and those who have no right to this happiness, ver. 8. which is an use of the former grounds, or is drawn to stir up the hearers to be in love with heaven, from the offer of it upon this condition, and to care men at hell, in opposition to this heinous fin by threatening particulars torts with it. And therefore this offer is to be looked on as made after this begun making of all things new, but as holding forth the way how this happines, presently as to the offer, though the happines be coming, and by the offer hereby to engage folks unto it. This offer as it pointeth out heaven as the result, to it interther out the way, means and motives leading and press to it all times, as the close of the seven epistles, chap. ii. and iii. doth. The offer begins with a description of him that maketh the offer, and beside that, hath two parts. The first part, verse 6. the second verse 7.

He delibeth as often in the first, second and third chapters, I am Alpha and Omega, the beginning and the end. This to shew, 1. Who it is that offereth, and that it may be trusted. 2. That he should not be slighted nor refused, duty tieth to respect what he faith who now speaketh from heaven.

That he is Alpha in the beginning, so now he appeareth Omega in the perfecting what he promised. Every part of the offer hath a promise of eternal life upon a condition, or to persons so and so qualified.

The thing promised verse 6. is, I will give him of the fountain of life. This fountain is taken in scripture sometimes for the graces of the spirit that leadeth unto life eternal and begins it. Sometimes for the enjoyment of God who is our life, as Psal. 36. 9. with thee is the fountain of life. Both come well in here, but the last as the scope and great part of the promise which hath its perfection in heaven. This is water of life and that for its excellency and perpetui-
ity of its refreshing; here is a perpetual fountain, whereas not one drop from hell.

The condition runneth in the words, 1. I will give him; it is a true gift, so is life eternal, Rom. vi. 23; 2. And it is given freely, that is without money, and whatever qualification be in the person thus freely begraced, it is no cæuse of this gift. Yet, 3. This qualified, it is to him that is athirst, that this gift is given. Athirst, 1. One that needeth. 2. One that is sensible of this need. 3. One that would fain have, as ever athirst men would drink, as it were paired for want of it. 4. It is one that will take and welcome the offer on any terms, and thinketh him much obliged to him that giveth it. Hence under thirsting, is ordinarily holden forth peoples fitness to receive and willingness to consent to Jesus Christ. By which we may see, 1. The freedom of largeness of Christ’s offer that cannot be made broader and laid nearer, folks than by faith it is done in this, if they will receive and be willing they shall be welcome. 2. The fit and qualified objects that the promise is made to, poor, hungry, thirsty, may not want, and yet to have nothing to buy, Come here, the market is free. 3. The constancy, yea the necessary connection of grace freely given, and the qualifications of hunger and thirst in the receiver: For, 1. This qualification dispoteth them to make use of grace. 2. To esteem of and prize grace, as fickle men doth the phisician: this condition of faith, thirst, and willingness importeth no more on the receivers side, any thing inconsistent with grace than what was said he giveth freely and without money on his side, this importeth but a free receiving as that doth a free giving.

The second promise is large, in two expressions, setting out this happiness, he shall inherit all things. He shall want no good thing, and these all shall be his possession he shall have God, who shall be all in all, infinitely supplying and filling the room of all the riches, honour contentions and comforts that men can imagine; it shall be a greater possession, than if the enjoyed things. For, 1. God equivalently maketh up all, that nothing is missed. 2. Eminently and excellently he maketh up all, that whatever comfortable effect would be expressed from inheriting all things, it is much and eminently from God. This must be an excellent inheritance, that is let out by such an expression, yet doth the thing enjoyed in heaven exceed the expression, as far as the maker doth this work, and that which was infinite exceeded what is finite; for expressions cannot be gotten adequate and suitable to the thing.

The second expression sheweth how this is made out, I will be his God, and he shall be my son. This comprehends all: yea it is added as an addition to all things it is more to be God’s son, and to have him our God, than to enjoy all things beside to be his son, and to his heirs and joint heirs with Christ, Rom. viii. 17. What is that, or rather what is not here now it is a portion: who would covet, let them covet this as the best thing; one day the truth of this will appear what great blessedness is here, when once wrath is but a little kindled, Phil. ii. ult. O let your hearts on this! it is the short cut to possession and inherit all things, who in all the world ever reached to enjoy all the earth. Yet that is little amongst all things, but a believer inheriteth earth, heaven, God, Christ, glory, peace, his soul even all things; 1 Cor. iii. 22, 23. and will he not give to him all things, so that in heaven and earth the soul can with no more. Phil. 73: 25. see on verse 3.

The condition, is overcoming: which implieth, 1. A fight with a world of enemies and corruption, 2. A series fight and constant war, as for life; 3. A victory and overcoming of all these enemies before there can be an obtaining of all things. This faith, folks will not slip nor sleep into these excellent promises, and though fighting be not the meritorious cause of these, yet it is the way to them, and an antecedent going before them needlessly though not the causa fine qua non to our justification, yet it is to our glorification.

This thirsting, importeth engaging and covenanting. Isaiah 55. 3. overcoming, as being answerable to our engagements. Observe it then, and wrestle to as ye
may obtain, seeing so much dependeth on it; and happy is he that overcometh. He and every one of them enjoyeth all things, and yet none of them enjoyeth another portion to another's prelude. But as men now enjoy the whole fun and its light and wrongeth not others by it, so then shall enjoy God fully, as to their capacities, yet lo as there is no want to others. That infinite ocean of the god-head being able to fill all the cups that come to it, or are casten in it, and such that all may also swim in it when they are full; and that fun of righteousness being to clear as to shine on all, and to make shining all the eyes that shall behold him.

The qualifications of these excluded on the other part, are set down verse 8, and we conceive for these ends, 1. To prevent the receiving of the former offer from the ill of missing it, which is the main scope, 2. To shew that every one overcometh not, and cometh not there. 3. To shew who overcometh not, viz. these that by the practice of sinful lufts, as here; by these fortis understand all other sinful wretches lying in sin, as if they were expressed, the more abominable forts whereby, are indeed named, yet not at all to exclude others. By it we may see also, that this must by heaven; for these that get not these good promises, are cast into the lake and second death. O what great odds is there between the end of sin and holiness? Whatever men think, it will one day, yea in that day, appear in its native colours.

These particular acts or forts of sins, are mentioned to shew, 1. That there is but one way to glory, but many sins whereby men palls to destruction. 2. That by letting down of these more particularly, the happiness of heaven, and the qualifications of these who enter it, may be the more conspicuous, being put together.

The first forts of sinners that is excluded, is the fearful or coward opposite to the former fighter and overcomer. It is not these who are feared to come short, Heb. iv. 7; nor such that fear that their faith be not good, or that they be presuming as the woman.

Mark v. 33. But such as, 1. Dare act nothing for Christ as cowards, and is not violent for him, though not directly against him such as fearing them that can kill the body, Matth. x. 28. away with every corrupt time, as the beast, Magog, &c., and cannot fight against them to any hazard, but forfake Christ, 2. Such as are feared to fight against lufts, and never appear against them in the field: the weak heart is evil, such a fear as the evil servant had, Matth. 25. which maketh men lase in the holy duties and trading for Christ, as if they were afraid of them, the fuggard faith, there is a lion in the way, this is he who shitteth duty. 3. Such as dare venture to suffer nothing for Christ, as the worthies die Hebrews xi.

The second fort is unbelievers, not properly or only infidels, much less they who are of weak, or little faith, that is mixed with doubting and want peace. But such as never received the free offer as Christ's grace indeed, whatever their profession was; that never did flee from the covenant of works to rest upon Christ for salvation. These are John iii. 36. condemned already; and this unbelief shall condemn as much as any breach of the law in that day it will condemn that ye believe not according to that command, 1 John iii. 23. as to be a murderer. Queff. How differeth it from weak faith? Anfw. Weak faith hath a sure ground but a weak grip of it; therefore it is not troubled. 2. Weak faith hath much fear of unbelief, Mark. ix. 24. and would be rid of it; this unbelief is willingly, and to wrestle not against unbelief but against doubting and fear, lest its security be marred. 3. Weak faith is clear of its own need and Christ's fulness; but its weakness in its peace or gripping of him, or biding by him; and as to the fruits of faith it findeth the weak to lay to, but unbelief is clearer of its peace than of its need, &c., and whether we take unbelief as a failing on the right hand by presumption, or on the left hand by delpair, both are unbelief and opposite to faith in Christ, and are excluded here.
The third sort are abominable who by sins against nature have made themselves vile; now these are reckoned with: such were these in Sodom, and these Rom. i. 26. &c.

The fourth sort are murderers: which taketh in all who wrong their neighbours in thought, word, or deed, especially the persecutors of his people.

The fifth sort are whoremongers, whereby all who are given to any filthiness, secret or open, whatsoever sort are understood, if it were but in a look.

The sixth sort are forcers, such as directly renounce God, and take them directly or indirectly to the making use of the devil in the place of God: whereby we may see, that there is such a fin as well as there is murder and adultery.

The seventh sort are idolaters, whether against the first command as heathens; or the second as false worshippers or more subtly advancing creatures, as do the covetous, they are in this roll.

The eight sort are all liars, in their words or carriage counterfeit in hypocrisy towards God as Phl. 7. 8. 35. or deceiving or deceiving towards man, Col. 3. 10. all go together to the lake, spoken of chap. 20, that is their lot in opposition to the lot of the elect here delivered: under these sorts all comprehended who live and die in sin: as. 1. Those liars of omissions in falling or rising back, as the fearful. 2. Against the gospel, as the unbelievers. 3. Against nature as the abominable. 4. Against the law as the others and that whether against the first or second table in deed or word. Their lot is dreadful, they are cast into the lake, &c. Then, 1. Is there not great odds between heaven and hell? Is it not good to be in heaven and ill to be in hell. 2. Must not all of you be eternally in the one or in the other? Is it not also certain that those must go to them severally according to these qualifications of overcoming or of lying under sin, and that these are not separated, but heaven and holiness, hell and sin go together? Then what are the most of your doing? Why then make ye not for heaven, and so for more holiness as necessary to be there? Have ye resolved to dispence with the lots of heaven? Can ye abide hell and the company of the devils for ever: what is their any choice here? why halt ye between heaven and hell, as if there were any equality betwixt all things, and nothing betwixt God and all good, and the devil and all sorrow, and that for ever; O the shriek and yells that will be in hell, whereas there is no cry in heaven? Can ye go about doubting what to choose here? Why then is there to little faith, to little wrestling and holiness: know ye what dependeth on the event and can ye abide to loose it; yea to hazard it, or to be obtusely while it is so; how can ye sleep and eat your bread without sorrow. What promisfe can ye comfort yourselves in: none speaketh good to you, what threatening can ye shift while ye shift holiness. Do not all speak as pronouncing your eternal excommunication from God, while ye abide under the curse as ye are; what example have ye of any that ever hardeneth themselves and prospersed, or lived and died under the dominion of sin and was happy; is not hell full of refutations of this untruth; where are many like, the rich glutton, Luke 16 that would suffer no application of hell to them in their life, and now they are sure of it, and bid tell it to others, knowing that men ordinarily believe it not; O secure atheist, proud fermer that never thirsted for righteousness, nor felt it ill of sin; or thou lazy negligent wrestler that art afraid to fight, what will come of thee; do ye not believe that a reckoning is coming; do ye not see that holiness and happiness go together, and sin and shame; do not yourselves think it reasonable and jilt that they should go linked together, and that none but the holy should go to heaven; what will it turn to then shall any other door be opened to heaven, or other promises be made to you, than for others; remember what certification accompanyeth this offer. It is indeed free, so we offer it in its name, Ho, every one, &c. But here is the certification, if ye e me not, and fight not seriously to overcome, and if ye turn back or fight not for Christ, but like Vol. II.
a coward desert him, here is your doom, we pronounce it, to be cast into the lake of fire: for who, in this respect, is not with Christ, is against him, and all his enemies shall be slain before him.

LECTURE II.

Verse 9. And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, come hither, I will shew thee the bride the Lamb's wife.

10. And he carried me away in the spirit to a great and high mountain, and shewed me the holy Jerusalem, descending out of heaven from God.

11. Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone clear as crystal.

12. And he 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.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15. And he that talked with me, had a golden reed to measure the city, and the gates thereof and the wall thereof.

16. And the city lieth four square, and the length, is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs: the length and the breadth, and the height of it are equal.

17. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is of the angel.

18. And the building of the wall of it was of jasper; and the city was pure gold, like unto pure glass.

19. And the foundation of the wall of the city were garnished with all manner of precious stone. The first foundation were of a sapphire: the second emerald: the third agate: the fourth jasper: the fifth sardius: the sixth carnelian: the seventh chrysolite: the eighth chrysoprasus: the ninth jacinth: the tenth topaz: the eleventh beryl: the twelfth turquois.

20. The fifth, a Sardonyx: the sixth, sardius: the seventh, chrysolite: the eighth, beryl: the ninth, a topaz: the tenth, a Chrysoprasus: the eleventh, a jacinth: the twelfth, an amethyst.

21. And the twelve gates were twelve pearls: every several gate was one pearl: and the street of the city was pure gold, as if it were transparent glass.

22. And I saw no temple therein: for the Lord God Almighty and the Lamb, are the temple of it.

23. And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.

24. And the nations of them which are saved, shall walk in the light of it: and the kings of the earth do bring their glory and honour unto it.

25. And the gates of it shall not be shut at all a day: for there shall be no night there.

26. And they shall bring the glory and honour of the nations into it.

27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life.

We have heard the more general description of the saints eternal happiness; followeth to verse 6. of chap. xxi. a particular description thereof to John by vision. I. Some preparatory circumstances are mentioned. Then. 2. In itself it is described, to verse 21. Then. 3. Some aggravations or commendations of that happiness, whereby it is illustrated, are set down.

The first preparatory circumstance, is that one of the angels came to: whereby the instrument reveal-
ing is let down. It is like that same mentioned. chap. 11. 1. Yet it followeth not from this that therefore belongeth to the militant church: for an angel generally is made use of, to shew this Revelation to John. chap. 1. and chap. 22. 6. and so the revealing of this part of it, will agree to that mediate manner of Christ's revealing to John the state of the triumphant as of the militant church, but no more. And if it be the last of the angels of the vials, it will but shew that this glorified state of the church does not succeed that, whereunto the last vial did make way. The angel cometh; it is like by God's immediate speaking there hath been some diversion in the former words, or otherwise.

The second circumstance is, verse 9. viz. his call to John to come see the bride, as he had made him see the whore. chap. 17. Come hither I will shew you the bride, the Lamb's wife. Here bride and wife are put together, the being new brought as a queen together to the king, whereas chap. 10. she was but bride. And though the word Gune both there and here, be rendered wife; yet being contradiistinguished from the bride, it necessarily are interpreted so, whereas there chap. 10. it is spoken of as a marriage to be but solemnized. John saw a glance verse 2. but here more particularly he is called to it, to shew that heaven and happiness are not seen at a short view, and that men would dwell on the sight of them. The first is the Lamb's wife is not the least part of her commendation, when all the elect are gathered together, that is the queen, Psal. xlv. and the church Job. iii. 29. Eph. v. 29. which really is so; for it is more improperly that visible churches are called his bride, feigning that the marriage is founded on an invisible relation and tie and union with Christ.

The third circumstance is the manner how John saw, he carried me in the spirit, whereof we heard chap. ii. 17. it is not real, but in ecstasy.

The place where he saw is on a high mountain; borrowed from this, that men see more and further there than in valleys but in vision it is not so, it sheweth only this, that there needeth an ascending, and that in the spirit before heaven can well be descended or conceived.

A fifth is, that generally he shewed him the great city, the holy Jerusalem descending out of heaven from God. There is some difference made between a city and a town, a town looketh especially to the walls buildings or habitations, civitas respecteth the indwellers and their priviledges in a common way: we take in both here. The town for that particular description, to verse 22. agreeeth well to this; the inhabitants also, for by beholding this town or city, John leeth the bride the Lamb's wife who are the inhabitants. And that both are comprehended, the one as the place, and the other as the dwelling in it, it is clear from verse 27. where they are distinguished and also where the elect is distinguished from the city wherein they enter, and also from the happiness they enjoy in it when entered. Neither is that inconsistent that one type should have a twofold or compossed meaning, especially tending to one scope. The seven heads signify both hills and kings, this a great city. For, 1. It hath many inhabitants and a large circuit, all the first born are in it. 2. For dignity, it is the city of the great king. Again it is called the holy Jerusalem, as different from what it was before, its glorious and greatness is much in holiness. Its descending is spoken before. Its like in that vision it was represented as descending, for Paul was taken up to see it, it is let down to John. It is clear from the following words, verse 11. having the glory of God: take it for a general commendation before he enter on particulars. That is, it had a most excellent glory, even glory whereof God is the author, he having prepared this glory for his bride, and provided this adorning for her: by which the reason appeareth wherefore it is said to come down from him.

In the particular description, we conceive it not so edifying to speak of the nature and properties of these stones, or of the number of twelve, used for and spoken of the gates, foundations and fruits of the tree neither can we reach any thing solid or certain from
these mysteriously considered, we take the scope to aim together to set out the glory of the elect in heaven, which under figurative terms is let out from many things, because no one thing doth reach the scope, and not as if one thing were understood by this stone, another by that; but all altogether shew, that it is most glorious and rich, as if made up of the most costly and rare stones, and that in the greatest abundance.

This happiness agreeing to this heavenly city, is set out in several ways, with all these things in an eminent manner and measure, whereby men account a city adorned: As 1. For light, which is not that which enlighteneth her, or whereby possibly she is enlightened, for that is not the sun, but God is afterward appeareth, but her shining actively, whereby she holdeth forth light, her splendor and beauty, and the glance of her glory, often compared to light, and agreeing well with that word the glory of God going before, which was compared to this same jasper. This expresseth her general luster, as one newly entering a flety town. 1. The whole neatness, and splendor of it representeth itself to him, before he come particularly to take notice of the parts of it. That word, Clear as crystal, is added to shew its nature; it is glorious and pure as shining crystal, yet precious and firm as the jasper, which was a most excellent gem, and used in Aaron’s breast plate. This splendor in general refulteth from all the ornaments thereof put together.

In the more particular commendation, we may consider. 1. The principle parts commended, which usually are most eminent in a flety city. As 1. Its walls. 2. Its gates. 3. Its foundations. 4. Its streets how the are paved. Consider the proportionable dividing of its parts in an excellent and suitable mould and quantity. Consider the several commendations which these people get: here indeed the walls are salvation, and the gates praise.

Verse 12, 13. The first part commended is The wall, great and high; walls are for security. Difference is put betwixt murus-an house wall, and maenia fortifications. This by its greatness and height doth set forth the laft, the strength and security of this city no enemy can make any incursion on it, so that the inhabitants may not only be secure, but here entereth no enemy, but all are friends. It is a kingdom that cannot be shaken.

There is the gates or ports, which are in number twelve, and have the names of the twelve tribes of Israel written on them; which is to signify, that tho’ there be no access over the walls to enemies, yet there are ports sufficient to let in all friends, such as only true, Israelites are. Therefore they are twelve to shew they are sufficient, and the writing of the names of the tribes faith, they are appointed only for Israelites, and that for all Israelites, which are all that are written in the book of life, of whatsoever flock; but no Jebusite or Canaanite entereth this strong hold. This Jerusalem is only for the children of the promise, born to Abraham’s faith, and partakers of his blessing. And for this end are twelve angels at the gates, as porters or guard, that none pass to trouble tache within. There is such excellent order and safety in heaven, there is no garlion town like it; which as other things may be alluded unto here.

There are twelve gates which we conceive belong to the proportionable mould of it, as it suiteth with the end, to let in all alike easily on all quarters, as the tabernacle marched in the midst of the tribes on all quarters, so there is access unto heaven from all airths alike, and we seek no further mystery in it: but it is proportionable, that such a large city should have many gates, and that there should be three to each wind seeing it is four square. So it denoteth the regular exactness and architecture of this city, whose builder and maker is God in a singular way.

Followeth the foundations; more excellent than that of Solomons’s temple of cedar wood and stone. It hath twelve foundations; this signifieth the durability and eternity of that city, that no time can make decay more than enemy can harm it, its well-founded, not having any foundation only, but twelve for its security.
A word is added to the foundations, the names of the Lamb's twelve apostles are written on them. By twelve is understood all: in a word, here their doctrine, which they preached is meant: which word endureth for ever, 1. 25. And to God's faithfulness faileth none heaven that it is never moved, but endureth to all eternity, according to that word: and gospel which was preached through the world by all the apostles, yes the prophets and ministers of Christ, but the apostles for honours sake are mentioned for all. And this is consistent with heaven, to have their names on their foundation, seeing they are not the foundations themselves, but the faithfulness of God in the preached gospel shall be more manifest than nor now; and his ministers in that Jerusalem shall have a special dignity as founders and builders use to have their names graven on the walls for their honour.

He defendeth more particularly to shew the proportionableness and exactness of this city, which every way is exceeding regular, as the engine of a most excellent contriver or plotter can invent, or artificer can form. 1. The purpose of measuring the city, wall and gates is intimated. 2. The measure described, he that taked with him. 3. The measure wherewith he measured, a golden reed. All is borrowed from that type of Ezekiel, when he is measuring out of a gospel church, and from God's care of his little church then. But here this exceedeth thes, It is a golden reed, for all is excellent here; it is but a simple reed in Ezekiel, and this city when it is measured, exceedeth that far in quantity and quality, and to are not one to be applied.

What is found by measuring: The city lieth four square, just always alike, to proportionable and strong as fort royal is yet to be built, that is most fit to receive in on all quarters. 2. It is found that the city is twelve thousand furlongs, either all square as it seemeth by putting breadth and length and height that is the height of its towers in one certain measure, which can be no other but that measuring immediately proceeding. Or it is so much circuit: however it is a great city and whereby its capacity in bounds and multitude of inhabitants, is holden forth with its excellent frame.

Verse 17. the wall is found to be an hundred forty and four cubits, that is its height and breadth is even above that old Babylon or Ninevah: the particular cubit is set down, for there were divers, one of the sanctuary which was large; one common, which is that of man from the elbow down, the angel appearing as a man, and so went about with this such a measure, or cubit, as men use to make up a reckoning known to them, it is as if John said, the angel measured by the same measure, and according to the same rule used among men. By all which that excellent skill in framing heaven, and that regularity and wisdom which was shewn by God, when he made it above any other piece of his work, is holden forth, that though there be exactness in the church here, much more there. In a word, no fault can be found with any part of it, as is well ordered and contrived, and can abide most exact trial. This is the scope that further we defend not.

Followeth, Thirdly, From verse 18. The particular commendations of these parts. 1. The wall is of jasper, most precious and beautiful. See chap. iv. andfall the city, that is the town, or wall within, they are all of pure gold for stones; and not common gold, but clear as glass for shining, and firm and solid as gold, and precious also. These are excellent walls and houses that are not guided, but of gold. This for outward and inward buildings.

2. The foundation are commended: they are not common stones, but of precious stones of all sorts in abundance. They are particularly reckoned to be twelve, verse 19. 20. We know not the nature of them, therefore cannot speak mysteries in them: only by what is said of them in scripture, and the adorning of Aaron's breast plate, Exod. 28. we may gather that they were most precious: all believers here in beauty exceed Solomon, yea, Aaron in his finest robes.

3. The gates were each of one pearl, verse 21. A rare thing, a good merchant may sell all for one of Vol. II.

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the light thereof. There is no created thing, no not the sun, but himself as the opposition sheweth, that is the comfort of heaven. These are not needed nor missed, but God is all. This leteth forth, 1. Whereas light is a glorious thing, and so is the sun, yet that here there is no need of it: for there is a more glorious light that would darken the sun, as the sun doth now a petty candle. 2. That that light cometh from the resplendent glory of God in that higher house, which is far beyond what creatures can imagine, though there be to many stones that are precious there, yea to many angels and saints whole countenance shall shine as that sun which we now see, yet that is not its light, but the glory of God, and the Lamb is the light thereof. If any ask, how God, that is a pure spirit can be its light? We answer, it is not to be understood, as if adequately he were taken up by glorified creatures, they being all finite. But, 1. That they have a true beholding of his infinite essence in their elevated capacity according to their measure; for this light is merely intellectual; whereof, chap. 22. 4. 2. That there is a shinning glory there manifested which exceedeth all the glory that can be imagined, that been purposely letten out to make him known, as in measure any glorious appearing on earth. 3. The shining brightness of the Godhead indwelling in our blessed Lord Jesus, shall be in a supreeminent degree discernable a little glance whereof was in the transfiguration, Matth. 17. This we shall take up and satisfy all eyes in heaven, even the glory of that person who is God, it shall be beyond and beside all, like the sun in the noon day befits the stars, when they appear in that day light, which scarcely or not at all are then discernable; and though the like phrase in a great part be used, Isa. lx. 19, 20. yet it differeth much, not only in the scope, that being to set out the beauty of the militant church, which is spiritual, this is that which is eternal; but also 1. There is night and day, here is no night. 2. There is a sun, but it goeth not down; here is none, or need of one. 3. There is no word of the Lamb; here there is; yet these ex-

4. That the streets or eunuchs were not dirded, but are as pure gold, as transparent glass, for clearness, such as the world hath not, yet is it short to let out the least thing that faints have here to tread upon. This is an excellent city, when gold and such fine gold, is made use of to have its streets. There are no foul steps there, no foul prints stinking to believers heels that dwell there, which is the scope of it. This is a golden city, golden walls, golden houses, golden streets, who love gold may be enriched here: yet there are some aggravations added, the more to let out the glorious happiness thereof: fix or seven are in this chapter, and as many in the beginning of the next, which are additional to the happiness of that city, or of those who are in it, and heightning the happiness.

The first is, verse 22. There is no temple there which looketh not only ceremonial worship which was under the law, but to prefer it to the most glorious estate of the militant church, which under the seventh trumpet consisteth much in this, that the temple was opened, whereas it is not so in this: for here is no temple, that is no mediate serving of God or access to him, or use of ordinances, all these are done away, which is clear by the opposition, The Lord God Almighty and the Lamb, are the eme of it, that is the immediate enjoying of God and of Jesus Christ, sootheth all, faints now made perfect being admitted to a full satisfying sight of him, as he is, chap. 22. verse 4, which is the happiness of heaven: for God himself is opposed here, not only to the ceremonial worship, but to all mediate ways of seeing him or approaching to him in ordinances any manner of way. All these, and whatsoever is not God himself, is laid by. Neither is there need of these in that palace above.

The second aggreging priviledge, is verse 23. That there is no need of the sun or moon there: no created light in it, the glory of God, &c. and the Lamb, is
presfions whereby the churches beauty is let out, are alluded to here, as is said, to shew not only that heaven is above gold, pearls, &c. but above what the church can here attain unto.

The third aggravation is that, verse 24. It shall be the happiness of all that shall be happy, therefore cannot but be glorious, for the nations of them that are saved shall walk in that light. 1. There are many that shall partake of it. 2. They who are saved, shall be admitted, and they shall account it happiness to share of that light, and it must be an excellent city, which is allowed for the walk and comfort of all that ever shall be saved; when they are saved, they are brought here which proved it strongly to be heaven; yea if they were kings that are saved, they shall bring their glory to it that is, 1. For sake all glory of crowns and kingdoms in comparison of it, it shall so far exceed their glory. Or, 2. As if all kings set themselves to make one place, or city, glorious, and therefore should make all their glory to meet and further this one design: so this shall be an exceeding all, having all in it, and wanting nothing that can be for its glory, as if all things glorious had tried in it.

4. Its gates are not shut by day, for there is no night there: That is no interruption of that happiness, no vicissitude of day and night, no fear to make the gates to be shut, there is but one eternal day that shall never end, verse 35. There is no fear from Antichrist nor Gog and Magog there.

A fifth aggravation is, verse 26. That not only what is glorious to kings, but what in all the world is glorious, shall be brought there, as if all glories and riches made their rendezvous here, it shall be so glorious, as if no glory at all were out of it. Besides it may well take in that all the faints, which only are the glory of nations are all brought in to it. In a word, it shall exceed all, as it were, they will cast their caps at it.

The sixth is, from its indwellers, who are expressed two ways, 1. Negatively. No unclean thing, or what defileth, &c. shall enter, verse 27. that is no wicked person. 2. No wicked thing or wicked deed. 3. No filthy creature that is loathsome. 4. No corruption in believers; they are now without spot. In a word, 1. No sin. 2. No curse. 3. No devil or tempter or temptation, and no corruption for all these defile, and this is more than that only no wicked person should enter. Thus it is expressly distinguished from the militant church, that is supposed to have in what defileth, viz. scandalous persons and hypocrites, here expressed in these two, Who work abomination, and make a lie. And it is laid of all these, that in no ways they enter, by a twofold negation in the original, ou me, to shew the exclusion of all these, and that in the least degree. Then positively it is told who enters. None but these who are written in the Lamb's book of life, that is, the true elect, and not appearing to only, yea regenerated perfected elect as was cleared in the scope of this chapter, otherwise the elect have corruption that defileth but now otherwise it is done away. For 1. That phrase writing in this book, through this prophecy is never to understand, viz. for these that appear to, but such who are to indeed. 2. Seeming elect who are yet not so, do make a lie and defile, therefore are here excluded. 3. These written are opposed to these not written, chap. 20. 15. and therefore it must be understood of the true elect, seeing the others are really reprobrates. 4. The Lamb's book is never opened till the last day, and this admission supponeth the opening of it, as that which only giveth the rule to make this difference, supponeth that till this book be opened, to such discerning should be pretended unto, therefore it is not here away. 5. He hath kepted that book to himself, and hath given it to none to rule their sentence by. 6. Do not some hypocrites look liker elect than some of them do; and shall this rule exclude the one and take in the other. And seeing that the mentioning of the book of life here, relateth to its opening, chap 20. whereby it was made known who was in it, and that it is the last sentence, this must therefore be the execution thereof.
These reasons do evince that the book of life is to be taken properly for God's election, in opposition to what was laid chap. 20, verse 47, and therefore these who enter now, must be really and only elect indeed, opposite to the former, and no other interpretation crosting that, can be admitted either including profane men, and such who are not elect doctrinally from heaven itself, or such who appear not to, from the church. For 1. thus to be written here in the book of life, is to be really elected, in opposition to the state of the reprobate who are not written, for all men are distributed from these two, written or not written, and a third there is not, but to expound this either of the former ways, will not make it to speak of the real elect, and these only, therefore it cannot be admitted here. 2. Whatever this here intendeth, it is something de jure and de facto is peculiar to this state of the church, that is it is such a thing as neither ever was in deed or event, nor was ever called for before this; for this is a thing peculiarly differing that state of the church from all that ever proceeded in this respect and for that end, as a peculiar property thereof is subjoined here, but neither can it be said, that the key of doctrine de jure becometh straiter then or now, or that de facto it will ever be stricter than it was in the first primitive and apostolick times. Nor can it be applied to any more strict exercise of discipline in reference to church membership, for then, 1. It would follow, that there was different rule for gathering of the churches then, which we have not now, and that for much strictness were not required now, which some will not find consonant to the purpose for which they allege this now. And 2. It would follow that the apostolick church was not so exact in their practice, it de facto that succeeding church shall go beyond, them, it must therefore belong to the church triumphant, as is laid.

VERSE 1. And he shewed me a pure river of water of life, clear as crystal proceeding out of the throne of God and of the Lamb.

2. In the midst of the street thereof, and on either side of the river, was there the tree of life which bare twelve manner of fruits, and yielded her fruits every month: and the leaves of the tree were for the healing of the nations.

3. And there shall be no more curse: but the throne of God and of the Lamb shall be in it, and his servants shall serve him.

4. And they shall see his face: and his name shall be in their foreheads.

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.

THIS first part of the chapter, to verse 6, continueth some further aggravations of the happyins, which the glorified in heaven enjoy. The first is from the excellency of a river that runneth through that city, rivers are pleasant and profitable to run through cities. This city hath an excellent river; whereof we may lay the streams thereof make glad the city of God. It is commended, 1. That it is a river, not a brook, but such as may convey commodities to it, and be useful for cleansing it, which iseweth in the scope, that this city is perfectly accommodated and cleansed exceedingly, beyond what any river can do my city on earth. 2. It is a pure river, that is free from all muddines and corruption, every thing is excellent here the finest that can be imagined. 3. It is
a river of water of life, not only as from a living fountain, but as of a lively efficacy and virtue to all who drink of it: life is in abundance here, where both the fountains and rivers are such. 4. It is clear as crystal, so pure and pleasant, no river here is like it. 5. It proceedeth from the throne of God and the Lamb; That is its excellency, God is the fountain thereof immediately; it is not from the temple, which cometh by ordinances, but from the throne, a streaming of conflagration from God and Jesus Christ. The conflagrations and effects of the Spirit in this life are compared to waters and rivers of waters of life, which maketh some apply this to the holy Spirit, which proceedeth from the Father and the Son. The general is a truth, and suiteth with the scope here, that believers in heaven shall be well be refreshed and satisfied, and that with such conflagrations as proceed from the Father, Son and Spirit, although we infall not in the particular application, Christ the Lamb is still joined with God, because the enjoying of the God man is still looked on as a great part of our happiness.

The second thing mentioned, is the tree of life, ver. 2, which doth exceedingly adorn and enrich this city. It alludeth in general to Gen. ii. where the tree of life was in paradise, a sacrament of mortality to Adam, as if he had sinned; but this is a tree of life, not only as confirming their unchangeable state of happiness, who are in heaven, but of its own efficacy to bring forth life eternal, and to continue in the tree that eateth its fruit; and it differeth from all food even man, that men eat of here: this is an excellent tree. It is further set out from its place, it is in the midst of the street of the city, a special ornament of the marketplace. Heavenly happiness is meant by this tree that groweth in the midst of the paradise of God, chap. ii. 7. and chap. iii. 14. which maketh that which we need not be anxious about particular application of the several parts. 2. It is commanded, that it groweth on either side of the river, there is but one tree, yet of that proportion and extent, that its branches extend to both sides, and the fruit is in every place to be found, which is no figure thing, here only mentioned to shew that though there be a river in the city, yet it none are divided from the fruit of that tree, it furniseth alike easily all alike access to it. 3. It bare twelve manner of fruits, that is variety of all sorts of conflagration: though it be but one tree, yet it is an orchard for variety and satisfaction. 4. It yieldeth fruit every month, it is fruitful for abundance; it is ever harvest here, always there is fruit on the tree. 5. It leaves are medicinal as the fruit is pleasant, they are for the healing of the nations; there is neither need of gold nor water, nor fruit in heaven more than medicinal; but all are mentioned to shew forth that happiness, where there is neither mortality than death, the tree of life preventeth these, nor sickness; there is no good medicine in these leaves that who lives under its shadow are perfectly whole by the efficacy thereof. So all the scope is rather to shew the effect that is there, viz. perfect health and happiness than to pitch on any particular mean or applying or bringing out there. Though if Christ Jesus be meant hereby this tree, as is like it is not impertinent applied to him seeing he now, being in heaven, hath this efficacy on the nations before they come there, he who healeth the nations shall be enjoyed in heaven: so it commandeth heaven to us the more, because Christ our physician is there.

There are three aggravations added, ver. 3. The first is, there is no more curse, that is there is no effect of sin or wrath no cursed thing, nor cursed person but all are fully happy: and whatever followed sin, is shut out there: but the throne of God and the Lamb is there: the curse was especially in separating from God, now by God's constant dwelling in that city amongst these blessed saints, all the curse is taken away, for they are inconsistent together: that is, his glorious presence, as on his throne in flattery majesty, oppolite to their manner of appearing on earth which is God's footstool, whereas heaven is his throne. The third here is, his servants shall serve him: his servants and him, are here put in the singular number, to shew the unity of the father and the Son, tho'

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it relateth to both. The privilege here is, that these
his servants saints glorified shall have a place amongst
thee that stand by, Zech. iii. It supponeth, 1. An
access to his company, such as angels have, who are
always waiting on him and behold his face.
This is a privilege that others, who are not servants
have not. 2. It supponeth a relation to him, and
that an honourable relation; to be God's servants, is
more than to be kings servants; yea kings, to David
and Moses file themselves, Psa. and 90. i. 3. It sup-
poneth an exactness and fitness in them to go about
these duties of servants cheerfully. These who here
devoted themselves to him, and engaged themselves
to be his servants, though they performed little, yet
there they shall serve him, and perform it as becometh.
It is the saint's prayer here, Matth. vi. that they may
do God's will on earth, as in heaven: and what
happiness would they think it to be some length in
that? Now in heaven that is perfected, and with-
out declining or defect they go about it; and cer-
tainly, if it was a happiness would they think it
to be Solomon's servant, and a great honour, much
more to serve God and the Lamb. There is more
happiness in active doing of the holy duties, than we
are aware of.

We heard of five aggravations of this heavenly
happiness, other two do follow, verse 4. The first
is they shall see his face. It is usual by this to set
out the happiness of heaven, as Matth. vii. 8. Heb. 12.
1 Cor. xiii. 1. John iii. 2. His face, here is mentioned
to shew, that that enjoyment shall be most immediate
and intimate: and so it is opposite to what is att-
ainable here seeing, at most Moses got but a sight
of his back parts. This is particularly marked, to
shew wherein their happiness in heaven consisteth,
it is in the immediate enjoying of God, who then
shall be all in all. The second is, And his name shall
be in their foreheads; they shall look like him, so we
understand it, they shall be transformed into the
same image perfectly, 1 Cor. iii. ult. and 1 John iii.
2. They shall partake of his likeness, as he prayeth,
John 17. 26. And our vile bodies shall be made like
his glorious body, Philip. iii. ult. proportionally as
becometh members, so their head then shall believers
bear his name in their foreheads, and it shall be
known to whom they belong, by the excellent priv-
ileges bestowed on them.

Their happiness is further set out, verse 5. In four
things, 1. That there shall be no intermission of that
happy day; no night is there, no vicissitude or
change, but an unchangeable day, they are above the
ups and downs which all the three principal prop-
hecies are obnoxious unto. 2. They need no can-
dle, no borrowed artificial light; darkness is removed
and that which was in part is done away, 1 Cor.
13. 10. and that which is perfect is come and know-
ledge is at an height and perfection; so that though
there be candles or fun or moon here, and they are
needful, yet not so there. 3. The Lord giveth them
light, they have light and immediately from God
himself, without all intervening means, then shall,
there be no mistake of God but in that day
we shall know that the Father is in the Son and the Son
in the Father. 4. They reign and that for everand,
ever, not for a thousand years but eternally, in which
respect it is certainly opposed to the former chap.
20. And this of eternity is added of special use in
their happiness: if it were wanting all their other
happiness would be defective. O happy kingdom and
state that cannot be altered! There is no wavering
to say that it is good to be here, kingdoms on earth
have their periods, but this hath none but endless et-
nernity.

To be in heaven, must be a great happiness, there
is no life to that, with all the properties of uncontro-
verted happiness.

2. To be God's servants must be a great happiness
it is reckoned one in heaven.

3. Be comforted. O believer in the hope of heaven,
and holly long to be there, there is no night nor
corruption there, the heart is laid there, his servant
serve him without gadding or wearying, and be the
more holly submissive: for that endeth all com-
plaints, and fully puteth out the life of the body of death.

We may answer two questions by assertions from these words in short, which will further clear them.

Quest. Do the glorified behold God himself? How can that be, seeing he is invisible?

Ans. They see not his essence by their bodily eyes, for he is a spirit.

2. By their understanding they see not his essence adequately or perfectly as it is, for he is infinite, and they even then but finite, and therefore they comprehend him not.

Yet, 3. Beside what evidences of his glory are seen by created light or splendor about him, as there is much of that, or what shineth in the man Christ Jesus, who is inconceivable glorious, there is a real immediate conceiving and taking up of God, though not fully comprehensive of him, or adequately unto him, because seeing there is opposite to faith and our manner of seeing here. And these phrases, We shall see him as he is, See his face, Know him as we are known of him, confirm it.

Beside every thing else but the created, cannot satisfy the soul, without the uptaking of God himself, who only can stay the mind, and these created excellencies as they point him out, the knowledge of whom is the happiness of angels, who are also his creatures yet neither see they him bodily, or do they comprehend him fully.

Quest. 2. Do then all see and enjoy him alike and in an equality.

Ans. In this sight and happiness, Consider, 1. The object, seen and beheld. 2. The manner or capacity of seeing and beholding. 3. The effects of satisfaction following thereupon. 1. The object of this happiness is God and his Son Jesus; there is one subject to all. 2. The manner of uptaking is different, for before men can conceive of God, there must be an elevating or capacitating of them by heavenly qualifications for it, and a condescending on God's part to suit manifestations of himself to their capacities, even when they are enlarged. This in glory as here in grace, may be different some more enlarged to conceive more of God, some less, yet all have the same object. The third, viz. the conception that which followeth, may be called equal in some respect for they are all satisfied and filled, and desire no more yet in the former in respect there is less or more according to their measure. God, 1. Proporportioning them to speak in several sizes, then filling all: even as Cupole many vessels of divers quantities were cast into the sea, that ocean can fill all: and it is the same ocean whereof they are all full; yet some hold more, some less; Or, supposing some looking to a lovely object, that are more less able to discern, though none be defective in their sight. All behold the same object and discern it to their satisfaction, though none see it more distinctly, yet all of them satisfying, so it is here in beholding God's face.

LECTURE II.

Verse 6. And he said unto me, these sayings are faithful and true: and the Lord God of the holy prophets hath sent his angel to shew unto his servants the things which must shortly be done.

7. Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8. And I heard as it were voices of many angels round about the throne and the living creatures and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands.

9. Then said he unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

10. And I doth not the sayings of the prophecy of this book: for the time is at hand.

11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is
righteous, let him be righteous still: and be that is holy, let him be holy still.

12. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

THE body of this book and prophecy is no part: followed to the end, the conclusion, which refereth to the confirming and commending of the whole prophecy, especially of the last vision. It hath five parts. 1. The angel confirmeth and commendeth what is laid, verfe 6, 7. 2. There is a mistake of John's recorded, verfe 8. 3. The angel, as being interrupted by that superfluous humility of John returned after correcting of him, to go on, verfe 9, 10, 11. Then 4. Cometh in the matter, our blessed Lord, to speak to the same purpose, verfe 12 till verfe 20, where 5. John clotheth all with a with for Christ's coming and the churches happiness, as epistles use to be closed.

The angel doth first confirm this prophecy verfe 6. by two arguments. 1. These sayings are faithful and true, the matter is sure, for sayings are such as upon them we may lay weight. They are faithful, such a commendation the gospel giveth, 1 Tim. i. 15, and it is frequent in this book. It is added and repeated before the close, especially with respect to the former vision, because, 1. It is of concernment to give credit to it. 2. Because what is spoken of heaven, often amongst men passeth as a tale that is told and getteth little credit, but however faith be, these sayings are worthy of it.

The second argument is, That they are revealed by the Lord God of the holy prophets, it is expressly said of Christ. that he lent his angel, and here that he testified these things, which sheweth that he is God, who hath lent his angel to shew his servants the things which must shortly be done. The force of it is thus, they must be faithful sayings, for that fame God who before revealed these things to his people by his prophets, of which things none ever failed, he hath now lent to reveal them by his angel, therefore they must also be faithful as the former words were, seeming he is still omniscient who revealeth them. They are called holy prophets, 1. Because God made use of holy men, to pen men, of his word. 2. Because the things spoken, had effect and were not lies. God is called their God, 1. Because of their peculiar commission he putteth on them beside others. 2. Because of his owning their message as well as themselves.

Thirdly the things are laid, to come to pass shortly, that is, they are not long to be suspended, therefore every one is concerned in them, before long they will be finished, but even from that time, they were to be finished.

Verfe 7. He commendeth this prophecy, being compared with verfe 6. in two. 1. That it was lent, and by an angel to his servants for their behoof, an argument that should put them to search unto it, seeing he lent it: A second from the happiness of these who shall make right use of it, both in reading and keeping it, it being profitable for knowledge and practice, yea it faith that people read and know as much as they practice, which laying doth exceedingly commend the studying of this book in soberly, blessedness being so oft attributed to the right teachers thereof.

The word, Behold, I come quickly, is thrice in this chapter repeated, and prefixed here to be a spur to study and to keep the sayings of this book: For old men walk with the apprehension of Christ's coming quickly, that old men may observe them the better, and be the more watchful in reference to them.

The second thing followeth, verfe 8. which is John's second mistake, wherein he had fallen before, chap. 20. when he heareth and seeth these things he falleth down to worship before the angel that revealed them, whereby it is clear, that hitherto it was an angel that spake to John in the name of the Lord, and it appeareth also, that John knew him to be a angel; for lo he called himself who was imploved in this, it is like that as chap. 20. the glorious sight and good news of the happy estate of the church militant, getting that commendation that they were the true say-
ings of God, chap. 19. 9. overwhelmed him some-
way there, to think more of this redeemer than he
ought, it is like the fame being represented to him
the church triumphant, which to him is new and
which the glory of the militant church was not, he
hath been overwhelmed as it were with joy, and ag
again fallen in too much admiration of the reveler,
of such glad tidings.

There he called himself one that had the testament
of Jesus Christ: here is added, he is a fellow servent of
those that keep the sayings of this book; for he
that not only John but all believers have one master
with angels; and on this ground the least
of them ought not to worship to angels, but to the
master as the opposition cleareth. Where again it is
observable, 1 That it is a special note of a believer
to keep the sayings of this book. 2 That the more
John putteth the word, which is not due, upon angels
they debate themselves as it were, the more; not only
John's fellow-servant but fellow-servant to the lowest,
which was not so plain before. And if on this
account angels plead against worship from John, to
do they against worship from any in that relation
with him. 3 It appeareth here that men even holy
men, may relapse in the same sin, and that they can
not abide much appearing glory in creatures, but that
they are ready to give too much unto them. 4 Here is
an example of a godly man, his falling again in the
same sin after he was reproved by the angel, and no
question repented of it, being by such heavenly
frame when he was reproved. This is like was
Abraham's, in twice denying his wife, Gen. 12
and chap. 20, and Jehu in Ahab and Jezebels.
5. It appeareth that the reason why the an
gel calleth himself one that had the testimony of
Jesus Christ is, because as verse 6 he is now employed
for revealing Jesus Christ's mind, as holy pro-
phets of old were in revealing his mind to his
Church.

From verse 9, to 16, followeth the third part, first,
the angel putteth by and checketh John for this fault
of his, as is said. Then he returneth to prosecute his
purpose in several directions and reasons including
commendations of the duties directed unto.

The first direction is special to John, verse 10. Seal
not the sayings of the prophecy of this book. Seal
not, here is not understood as to its use, for that
is out of question, but as to hide under or secrete,
let not faith he this book by closed, as Isa. 29. 11,
and vii. 16 that it be not useful to the church, for
more is imported than is expressed, as appeareth by
the reasons, the Lamb opened not the seals of this
book, that they should again be sealed. That is not
the end that is given for, but on the contrary, let it
be publick for their behoof, and the reason is, for the
time is at hand. The seals which are the propheti-
cal visions, properly they are daily fulfilling, and the
rest come on. It is an allusion unto Isa. viii. and 29,
with Dan. 11. where mention is made of these pro-
phesies, because they were to be dark, and little use-
ful to that generation, being for the time to come,
for many days. See Dan. vii. and 10 on the contra-
ry, no sealing mult hold forth their cleanse or Christ's
mind that they should be so, seeing there was use
to be made of them.

The command to publish this prophecy may be
thought strange, and it may be objected, men may
wax worse and worse, and seeing as Peter faith of
lefs obscure scriptures, 2 Pet. iii. They pervert them
to their own destruction, much more, it seemeth, it
may be laid of this which is dark, and so would the
objection conclude, better seal it than no seal it. This
is prevented by an answer made in the prophets keep
it not up what ever come of it, like Ezek. ii. 7, whe-
ther they will hear or forbear. And this is followed
with a twofold qualification. 1 If it be dark or an
offence, to any, it will be but to the profane and vile
or filthy who abuse the best thing, it will make none
profane, but filthy persons, who may from their
corruption abuse it, as they doth explain truths. But
2. Those who are sincere and sincere, it will not hinder
but strengthen them in the way of holiness, and con-
firm them in the faith of Christ. And 2. It will be to
the one the favour of life unto life, and to the
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other the favour of death unto death, and that is no strange thing, and cannot be attributed to the unfeeling of this prophecy, for if it were sealed, that would follow, as we see in Dan. xii. 9-10. This is the simple scope of this verse, we read it in the future time, as it is common to the Hebrews, to which sith John cometh near here, and so it telleth what will be the effect, none shall offend at it, none will good of it, or in the imperative, let them be filthy still. It is no dispensation, but an holy regardlesnes that God hath of such filthy persons as will not be made clean, but maketh a mare of their table, let it be so faith he, as Rom. xi. and Hof. iv. Ephraim is joined to idols lett him alone, he will not part with them, thrt is his sin, and let be his plague; so here.

If any should question the meaning of that, He that is just, let him be just still, or it being the word in the original that signifies justified, 'he that is justified let him be so still.' Antw. the word may and we do think keep its proper signification here, as it is distinguished from sanctification and inherent holiness. The simple meaning is they who are in Christ, shall not be shaken out of that estate, but shall still continue whatever come of others. Thus still signifies not an incense of degrees, which may also be in this as to our sence, and that well agreeith to the scope, but a continuance of that estate, as the word eti is fundry times rendered, verse 3. And that it must be so, appeareth by this, that holiness or sanctification is expressly distinguished from this of being just, as denoting a different thing. Therefore Belar hath no ground from this, which is the only place alluded from the new Testament, to say that dikaios fomt sometimes signifies to make just by inherent holiness. This is a simple declaring of the effects that should follow severally on hearers, some perverse spirit shall offend, but all the godly, both as to their justification and sanctification shall be preferred, therefore there needeth no tarrying to bring for this prophecy.

A second qualification is verse 12. And behold I come quickly, that is being, for that negative, seal not the sayings, verse 10. includeth the contrary affirmative reveal them, for though it be abused for a time, I am coming quickly, and will call every one to an account of their carriage and reward them accordingly even in reference to their unfeathering of this prophecy. This is added to strengthen the former reason, one might think it sad that men should to abufe pearls and such a precious word, it will not be long to faith the Lord, but I myself will come and execute justice on all, which shall be judgment and portionable to mens carriage, that is vengeance on thee that continue filthy, and glory and honour to such as continue holy Rom. ii. 8. And this word is an advertisement to all to take heed how they live under means, for so they must answer and be judged according to their works. And the Lord cometh in abruptly, as it were to continue the same matter, for the title which he afterward assumeth, theyeth it to be himself, thereby declaring that it was his word and by his authority which the messenger spoke mediately as when he speaketh immediately himself.

By occasion of this judgment, there is a word of great concernment set down, till verse 16: for we take this verse, which beareth plainly out Christ's name to be his own words, coming in here to confirm what the angel had laid in his name before, and to verse 14 and 15, are to be read in a parenthesis as the angel's words set down for advertisement, and Christ is again brought in proceeding in his speaking. The like may be seen in these words chap. 16 verse 15. Blessed is he that watcheth, &c. Where the writer upon the occasion of judgment formerly mentioned breaketh forth into that advertisement. However though these words here, be the angels words, yet the scope and matter is the same, and it is certain verse 16. Jesus Christ himself taketh it on him, and therefore telleth, it is he now and no angel, but he who sendeth angels that speaketh. This laying of his, I come quickly, verse 12. is for describing what he said of the happiness of these that kepted his word: and this name of his verse 13. is repeated for confirming that of his coming quick-
Lecture II.

Verse 13. I am Alpha and Omega the beginning and the end. 14. Blessed are they that keep his commandments, that they have right to the tree of life, and may enter in through the gates into the city. 15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth or maketh a lie. 16. I Jesus have sent mine angel to testify unto you these things in the churches, I am the root and the off-springs of David, and the bright and the morning star. 17. And the spirit and the bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will let him take the water of life freely. 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; and if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. 19. And if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. 20. He which testifieth these things, faith surely, I come quickly. Amen, even so, Come Lord Jesus. 21. The grace of our Lord Jesus Christ be with you all. Amen.

Before the spirit close this book much is spent of that part which is the conclusion, on these two. 1. In confirming the truth of what is delivered in the prophecy. 2. In the commending of the excellency of it. After he hath given direction by the angel not to seal these sayings, and having removed an objection that stood in the way, verse 11. he confirmeth and commendeth these sayings, 1. By Christ's approaching coming to reckon with folks how they made use of the scripture and warning, verse 12. 2. From the sovereignty of him who appeared it, was not an angel, but the eternal God, verse 13. he commendeth it to the happiness of these that rightly maketh use of these words, verse 14. which is answerable to verse 3. of chap. i. Then 4. He commendeth this scripture from the contrary misery that shall come on all, who shall by their own fault be excluded from this happiness, verse 15. These are done by several ministers, sometimes by John, sometimes by the spirit, sometimes by the angel. He goeth on to confirm the truth of what hath been delivered, and the first confirmation, verse 10. which it relateth to all the prophecy, to doth it especially to the former of Christ's coming quickly, I am Alpha and Omega, the beginning and the end, the first and the last: I that speak and have sent this book to my church, am God, and will perform what I have spoken. The words hold out Christ's eternity, not only as being before and after all things but as giving all things a being, and ordering all things to their ends, and to his own glory as the great end of all, he is the beginning of the creation of God, Rev. iii. 14. This commendation is prosecuted, verse 14. and 15. from the happiness of them that to make right use of all the word of God, and especially of the words contained in this book. The happiness and the persons to whom it belongeth, are first let down verse 14. Blessed are they that do his commandments. Blessedness is the most desirable thing that is looked for; and thus, blessed are they that keep his word and obey it. And though this general be true, yet considering, verse 3. of chap. i. and verse 7.
of this chapter, and the scope hereto be one with these
to commend this prophecy, we take the command-
ments spoken of here, especially to look to the lay-
ings of this prophecy. And so it is blessed are they
that keep the layings of this book, the Lord foreseeing
that this book was to meet with more opposition
than other book of holy scripture, and there being a
general reluctancy in all to make use of it, therefore
though but six or seven times blessedness be spoken
of in it, yet it is thrice applied to them that keep
the layings of this prophecy, particularly those which
relate to the keeping of clean garments from the
corruptions of Antichrist, and of the time, and to
the putting of us in a posture of waiting for his
coming.

The blessedness is branched out several ways more
particularly, 1. That they may have right to the
tree of life, that is to the happiness the saints have
in glory, and especially to Jesus Christ the objective
and fountain happiness of the saints, as verie 2.
of this chapter and chap. ii. The meaning is, they shall
have right to Jesus Christ and glory in heaven with
him: not that doctrine of the commandments is the
meritorious cause of this or that which giveth believ-
ers right to it, but for clearing it consider Christ two
ways holder out in the word, 1. As he is the ground
and purchaser of salvation to believers in him, and lo
believing is that which giveth right to him and all
that is in his, according to the offer which is the
ground of our faith. 2. Consider him as the object
in whom believers happiness consisteth, and in the
enjoying of whom their is life, as Col. iii. 4. Christ
being thus looked on, as the object of their happiness
keeping of the commandments is the way wherein
we come to enjoy him: and this agreeth well with
that word, Hcb. xii. 14. Follow peace with all men
and holiness without which no man shall see the
Lord: and thereby the necessity of holiness, and
obedience to his commandments, is holden forth,
without which we are not meet to be partakers of
the inheritance of the saints in light. For though ho-
liness and obedience be not the way unto, or cana
fine qua non, of our justification, or to Christ consi-
dered as the meritorious cause of it, who is thus to be
cloathed with by faith alone, yet are they to our glo-
ification, and to the immediate enjoying of him in
heaven.

The second branch of their happiness, is They shall
enter in through the gates into the city, that is, in-
to the new Jerusalem, and the glory that the saints
have to look for him in heaven, chap. 21, and the
beginning of chap. 22. their holiness endeth in hap-
piness any glory; their is no coming to heaven but by this door no climbing over the walls: for the
angels are porters. The meaning is the studier of
holiness, shall have fair access unto heaven, like a
man that hath a pass and getteth liberty to enter into
the city, when the sentinell keepeth others back and
they are not admitted, 2 Pet. i. 11. So an entrance
shall be ministr'd unto you abundantly, into the ever-
lasting kingdom of our Lord: whereby it is clear,
that this city is heaven, and the way to it, is holi-
ness; and to hope to come to heaven and to live
in profaneness, is as if folks would think to climb
over the walls, and not enter by the ports into it
we may well say, that though holiness be not the
causal of our entry, yet it is our pass, by which it is
known who are to be admitted or have right to en-
ter, and who not.

The third way how this happiness is set out, is by
holding out the misery of all that are profane, verie
15, for without are dogs and forerunners, &c. This
is given as a reason why they are happy that shall have
access into the city, because without are such and
such vile persons: and as a reason why they are
blessed that are holy, because profane ones are shu-
our; under which we comprehend all that are di-
bedient, and such as call the word and command-
ments of God. And it letteth us see how God em-
teemeth of all that give not themselves up to the obe-
dience of the truth. Of these sorts of sinners we spok
chap. 22. 8. only dogs that are added here, that is
1. Such as are profane in conversation, and will not
such as amend not, Math. 7. 6. Give not that which
is holy to dogs. 2. Thele that are opposite to truth,
in doctrine, and vent and spread what is unsound as Phil. iii. 2. Beware of the teachers that did mix the rightcounsels of the law with the rightcounsels of Christ in justification the all are without, that is are in the second death, chap. 21. 8.

From verse 16. and forward, followeth the Lord Jesus Christ as the coiner to the same purpose to confirm and commend the truth of the words of this prophecy. In the 16. verse it is commended from the fountain it cometh from, I Jesus have lent mine angel to testify these things in the churches. These are not John's inventions, nor the sayings of an angel out of his own head, but they are from me, I own them all his proper name to himself, have lent mine angel in more than an ordinary way, to reveal these things to my servant John and by him to the churches to the end of the world. And that this may have the more weight, he taketh to himself such titles as he took to himself before, chap. ii. and 3. I am the root and offspring of David, the bright and morning star, to bring souls in love with him: he seth out himself as the very Messiah come of David, as chap. v. 5. The lion of the tribe of Juda, and the root of David, and the offspring of David as man, became as man he came of David, and so is the promised Messiah, as Isa. 11. 1. There shall come a rod out of the stem of Jopp, and a branch shall grow out of his roots &c. or take the words differently, I am the root of David, that is David's God, and David is as a branch of David. Thus in this verse the question the Pharisees could not understand, Matth. 22. 43. If David call him Lord, how is he then his Son? he is David's Lord as God, and David's son as man, so he his root, and offspring. 2. He calleth himself the bright and morning star; he is called a star by Balaam, Num. 22. 17. There shall after come out of Jacob and this relateth to that, but to shew that he is not a common star, but a singular one; he is called the bright and morning star, or day star that bringeth the light of that day with it, holding himself out as the fountain of all light and consolation, as John i. 9.

He is that true light that lightneth every one that cometh into the world. This is that sendeth this message to the churches, and that now we read of, He that brought life and immortality to light, &c. These titles are foolishly applied to the virgin Mary, as many others are by Bennardine de Bulco, de dominationibus Mariae.

The second commendation, is, in a twofold come, verse 17. The Spirit and the bride say come. And let him that heareth say come, This is such a word so excellent and true a word, and so comfortable a saying that all have the spirit in them when they hear it, will say come, and, with a performance of it; and the bride the Lamb's wife, all the glorified in heaven, and all the regenerate on earth concur in it: and not only the church universal for that time, but all that shall hear this word, and have their faith in their heart, shall say come. We conceive the scope is, 1. To commend this word from the desirableness of it to all believers, especially that word, verse 12. Behold I come quickly. 2. To let the church know that he is to send no more scripture or messages of this sort, and that they have no more to expect, but the coming of the Lord on the back of the fulfilling of this prophecy. And so as Malachi, in his last chapter, closes the canon of the old Testament with a promise of Christ's first coming, and putteth the people of God to the law of Moses, and the prophets till then: so Christ here closeth the canon of the new Testament with a promise of his second coming, to which he knitteth the longing desires of his church.

The second come, that commendeth the excellency of this book, is let him that is at heart say come. And whatsoever will, let him take of the water of life freely, is their yet any body that is not clear in their interest? Let them come and take this word before Christ come: for he will not get another word; as if he had said, I have made many fair and free offers, and now I close my last offer with a good word, whoever will take Christ, and life through him freely, on the terms of free grace, let him come, and Vol. II. 5 X.
take him without money, and without price, Is. 1:4. 1. This is our Lord's faire well; that he may press the offer of the gospel, and leave that impression, as it were, upon record amongst the last words of the scripture; and his scope is to commend this book, and the offers he hath made in it, as most free, and on the terms of grace, wherein Christ aimed much to draw souls to accept it; and reacheth us, that all would expect comfort of his coming, and pray for it with a well grounded confidence, they would first come to him, and clothe with him, and make use of his offer. This maketh a comfortable meeting with him, and how cannot they first come to Christ, that he may come, let themselves come to him, and hear and answer his call to them, so they may turn over their request to him.

The third way how he commendeth this word, is by putting a testimony to the perfection of it, ver. 18, telling that nothing can be added to it, and nothing can be diminished from it as superfluous, and both these are let down by way of conimination, and it is given as a reason why folk should expect no more scripture after this. Let any man beware of adding to these things. Adding may be considered formally as denoting the enjoying of any thing for scripture or to be accounted such, which is not contained in this book, or declared by God immediately to be such as this is. Or, 2. As adding upon the matter by putting or imposing a meaning on that which is written, that God never intended, or which the words will not bear. Therefore deceivers and wrestlers of the word, are called imposters, as imposing the curse that is threatened on them that add any of their ways is. God shall add to him the plagues that are written in this book, that is, he shall bring upon him all the curles threatened to come on the openly profane and secret hypocrites; or Antichrist's followers.

And that it may be known, that it is no les fault to diminish than to add, he telleth, ver. 19. If any shall take away from the words of this prophesy, that is, either by taking away something that is canonick, and derogating from the authority of the scripture or by hiding or detracting from the meaning of it, for both these ways the word is diminished, when the weight of God's authority in the truth is diminished, or when folks receive not the truth, and walk not in the obedience of it. The threatenning that is added to this, is God shall take away his part, out of the book of life, &c. that is, that man shall never come into glory: it shall be declared, he was never written in the book of life, and he shall be shut out of heaven; for never a promise of happiness, in all the word belongeth to that man. And so as Moses when he gave the law, Deut. 5. 2. And 12. 32. command neither to add nor diminish. And Prov. 30. 6. Add thou not unto his words, lest he reprove thee. So also our Lord Jesus saith the New Testament, but with a more severe threatenning; and that word that ye may keep the commandments of the Lord, heweth that the keeping the meaneth of consilth not in the letter but in the practice and conviction, by making the word our rule in our walk. In which words, as all diminishing from scripture, to all addition under whatsoever pretext, is condemned; by which the bulk of popish traditions is subtly rejected.

If it be objected that this threatenning is only in reference to this book, but hindreth not but that something by tradition may be added to others, or to the scripture in general. Ans. 1. This book is looked on here as the close of all scripture, and therefore there can be no other reason giving for adding this certification, but to restrain men from looking for more, and that they may now accept the canon closed. 2. This is simply against man's adding to God's word and putteth marches betwixt God's word and men's of whatsoever nature; for the scriptures are God's word but traditions are man's and either they are for their matter grounded on the word and so are contained in it, or not grounded on it or contained in it. If they be of the first sort, they are no more God's word, but as other consequents drawn from it. If of the second sort, then they are manifest additions and so in this opposed to the word. 3. Adding must be in
understood, as diminishing or taking away must be: but taking away is to be understood as to make that no scripture which God hath appointed to be so, whatever the matter of it be; and therefore to add, must be to account any thing scripture, or as scripture, or which God hath appointed to be so, what ever the matter of it be. Hence as it were by the condemnable to suppres any book that were canonick, because the matter of it were in another book, even so on the contrary must it here be reproofed, to add any book unto, or to equal it with scripture in authority, which is not contained in the canon. 4. Do not the same reason condemn adding unto this book in particular condemn adding unto the word in general, or to any other book thereof. So we cannot add some prophesies to this book out of traditions and call them or account them a part of the revelation, or of equal authority with it; so neither may we from tradition join any thing to any other book, or to the word in general, for the reason is one, God will preserve this piece of sovereignty to himself to decide shall be accounted his revelation, and will have no other medling with it, so also with his word in general. 2. He will keep men from encroaching on what he hath referred to himself, And indeed it feareth by this commination, that he efeemeth it himself arrogance and sets majesty to alter in any thing in his word, which is the most sacred thing which he hath left his church, and wherein his name doth especially consist.

The close of all is Christ’s speaking a word as his drawing to an end, verse 20. He that testifieth these things, faith surely I come quickly. It is he that speaketh that testifieth these things, and that which he faith is a promise or prophecy of Christ’s coming, to judgment. 2. And the last words of the verse, are an hearty and warm welcome that John in the name of all believers, or the bridegiveth to this truth, promise or prophecy of the coming of the Lord, Amen. Not only let it be so, but I wish, and long, and pray that it may be so, Even so, So be it, Come Lord Jesus, as thou hast promised

There is here then a promise made, which John turneth up to God in a most fervent supplication not only for himself, but for the whole church of Christ also, upon the hearing and consideration of this, that Christ is to come again and receive believers to himself, that where he is, there they may also: Such ejaculations of the soul will often interrupt the thoughts and discourses of them who are in the faith of being found of him in peace at his appearance, the lively apprehension of what they do expect at that day, when they shall see him as he is, produceth such a sweet complacency in it, and stirring of heart, to be possed of it, that there needs must follow such ardent desires after it as will almost prevent deliberation. For excellent objects have such an amiable aspect upon the soul, and attractive power over the heart, that it most willingly yieldeth up itself, and as it were all compoed of desires, it breatheth forth nothing but earnest wishes after a nearness and inseparable conjunction with that object.

Now what can be proposed to the immortal soul like this, to hear Christ say, Behold I come quickly? Truly the apprehension is at an stand in unfolding that blessedness which is included in this one sentence, it goeth beyond the reach of a created understanding to search it out to perfection, for eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive what is here import. And therefore no wonder to see it draw such a holy heart forcibly out after it, breathing out all the way such a desire, Even so, come, Lord Jesus, come quickly, as if his heart intended by this wish to anticipate that day. But because he knew that the bride was not yet made ready, as that there was a long tract of time to intervene betwixt the giving of this promise and that day wherein the marriage of the Lamb shall be solemnized, when he shall bring her into the king, all glorious within, in cloathing of wrought gold, and raiment of needle work, with the virgins her companions that follow her, that they may enter the kings palace, to be with him there for ever, and be-
cause he knew, that before this there were many 
false notions and searching difpersions to be met 
with, such winds to blow as should overflow every 
one who was not ballasted by the grace of God; such 
false doctrines to spread as would carry about every 
one whole heart was not established by grace; such 
deceivers privately bringing in damnable heresies, that 
if it were possible the very elect should be deceived, 
so many duties to be done, and so much affliction 
to be suffered as were impossible to be performed 
and born without the assistance of special grace; 
therefore as the conclusion of the whole verse left, 
he desired that the grace of the Lord Jesus Christ 
may be with them all, as that by its tenable presence 
or supporting influence, would carry them through 
whatever they might meet with, for there is no difficulty too great which will not vanish and disappear 
before his grace, and a gracious man is able to do 
and suffer all things through Christ who strengtheneth him. This grace is indeed the one thing necessary 
to make a man carry creditably for the gospel, and 
comfortably to himself in all cases that may be incident. 
He who is strengthened by the might of his 
Grace in the inner man, will be steadfast and immo-
veable, always abounding the work of the Lord. And 
therefore it is wonder, that who was seen in the con-
cerning events which should out till the second com-
ing of Christ, did wrap up all his desires for the 
faint with an amen, in this one with: 'The grace of 
our Lord Jesus be with you all.' 

The very pulse of a holy soul, beareth this way, 
his temper may be known by the ordinary uncon-
strained and habitual desires of his heart. Let others 
with to themselves and their friends what they please 
that which a holy man witheth to himself and the lone 
whom he loveth best, is this, that the grace of Jesus 
Christ may be with them, he would have his own 
desires, with the desires and every man else, termi-
nate upon this. If ye ask him what he feareth most? 
It is this, that he come short of the grace of God, or 
what his hopes are most upon; it is for that grace 
which is to be brought unto him at the revelation 
of Jesus Christ: this is the very character of a Christ-
ian in good case, that he is one who is waiting for 
the appearance of Jesus Christ, and that grace which 
is to be brought with him, the expectation of this is the 
rest of his soul, he feedeth upon it continually when 
he is alone, the thoughts of it keep it company, and 
he maketh this his company in whatsoever company 
he be; in a word, he is content to be empty of 
all things beside, that out of his fullness he may re-
ceive grace for grace, this is to him is the one 
thing necessary, and therefore he maketh it his choice. 
Happy, yea, thrice happy is every one who doth lo, 
for he hath chosen that good part that should never 
be taken from him.

The worthy and pious author of this treatise, whose 
communication was habitually good for the use of 
edifying and such as did minister grace to the hearers 
being about to leave this world, to which he was dead 
when alive, while all that were about him did see 
him panting for God, as the hart doth after the water 
brook, a little before he fell asleep, desired one of them 
that stood by, to write for a close to this commen-
tary, these following words, worthy to be graven 
with an iron-pen and lead in the rock for ever. 
And now, O my soul, when all fays come, and con-
currs in a sweet harmony, seeing thou hast heard, 
and hear the call of the gospel, lay with the bride 
and with the spirit, Even lo, Come Lord Jesus, Come 
quickly.
A BRIEF VIEW OF THE SERIES OF THE WHOLE BOOK OF THE REVELATION.

This whole book is formed by way of an epistle. Chap. i. Beside some general circumstances, the matter of the book generally is divided, (Chap. i.) in these two, 1. The things that were, or the present state of these churches, especially. 2. The things that were to come on the church in general, to the end of the world.

Chap. ii. and iii. Contain the first part, the present condition of these seven churches, set out in seven epistles shewing their case, and reproving or commending accordingly as was requisite. And with all adding directions, warnings, threatenings, and condictions suitable to their respective conditions, which though expressly directed to these, yet are alike useful to all in such cases to the end.

Chap. iv. and v. Contain the preface introductory to the main and prophetical part of this book: where God the creator, is set on his throne, and his glory, as absolute supreme Lord of all, is set down, having all events determined in his counsel as in a book that is sealed, in which no creature can pry to reveal them, except Jesus Christ, who by the executing of his office as mediator, is found worthy to be admitted on God's eternal secrets concerning the church, who therefore in that fifth chapter receiveth these im-

A book sealed with seven seals, which he openeth distinctly, keeping the comparison in the chapters following which contain three principal and other three expiatory prophecies; the three principal prophecies of seals, trumpets and vials, deducing the events from that time till the end by several steps, and the expiatory prophecies, clearing what was more shortly or obliquely let down in the other, and contemplating with them or some part of them.

Chap. vi. We have the first principal prophecy of the seals, which seteth forth the state of the church under its first period, viz. of heathenish persecution. In it the church is first discovered as flourishing in respect of the gospels thriving, seal 1. Then as bloody in respect of persecution, seal 2. After that as decaying and losing much of its beauty not only by the perils of enemies, but by the contents and sufferings that were in and amongst her friends, seal 3. After which persecution came to a vehement height, as if death had been looked against the church in the last part of the ten persecutions, seal 4. Whereupon the souls cry to God, as being at an uttermost strait, seal 5. Upon which followeth God's judgment upon these perils, seal 6. At which the first period of the church's condition, and the first principal prophecy of seals do end.

Chap. 7. The church having now gotten outward prosperity and peace, and not having made good use of it, there are (Chap. 7.) other sorts of winds ready to blow, and fearful heresies to let on her, especially that detection of Antichrist; all which she is to be advertized of by the trumpets; but because that exercise would be more fitting, and carry more of the visible church away than open persecution did, therefore before the trumpets sound the Lord giveth a little view of the future state of the church in reference to the two following principal prophecies. The first part is to ver. 9, shewing God's care in guarding his elect against that storm before it come: this begeth to the trumpets. The second sheweth the good outcome that the church should have after that storm, from Vol. eil.

5 U
verse 9. to the end; and this giveth a hint of the vials.

The Lord having thus provided against these evils by this consolation, chap. vii. and having interposed by his intercession in the beginning of this chap. viii. then he giveth order to the angels to sound their trumpets.

Chap. viii. These do contain the principal prophecy and belong to the second period of the church, viz. from the churches begun peace, after heathenish persecution, till antichrist come up by his steps to his height. This is contained in the viii. ix. x. and xi. chapters. The first angel foretelleth the rising of a violent herb, viz. Arianism, whereby the beauty of the church was exceedingly defaced. The second foretelleth the great pride and contention that was to follow among church men, which would be no little stirring to many, and make way for the working of the mystery of iniquity. The third forewarneth of the corrupting of the principal doctrines and truths of grace and the gospel. The fourth holdeth forth the more general decay of piety, purity and simplicity in the church, in the age before antichrist's revealing, though not yet at its height. And when warning is given of three great woes than any of these, the eighth chapter is closed.

Chap. ix. In two of the last great woes are set down the first or fifth. The trumpet describeth Antichrist's kingdom, and by the description thereof, and names given to him, the evil that cometh thereby to the church is expressed. The second great wo, or sixth trumpet, fetteth out God's severe judging a great part of the Christian world for that defection, by letting loose the Turks upon it, which with great armies destroyed many, and overcame a great part of the empire: yet those that were spared did not repent, nor forlacke their idolatry and superstitious for all that, but poverty grew in its corruption, even as the Turks in their dominion.

Chap. x. and xi. Because these were bad evils, whereby the church was brought low, and were to be longer continuance than any of the former leiser woes, therefore before the seventh angel found, the Lord setteth down a twofold consolation, chap. x. and till verse 15. of the xi. where the seventh foundeth meeting with two objections: First, men might think that enemies get their will, and the church be thus still obscured, when the seventh trumpet cometh what will come of her? The Lord by a oath, assures his people that it shall not be so, but that the church shall be revived, and that the seventh trumpet shall bring judgment on her enemies and quite turn the chase. And because it might be yet further doubted if it were a church during that time till the seventh did sound, it is shown that there should be a church, and some ministers still adhering to the former principles of the gospel, whom all enemies, no not the beast Antichrist, should be able to overcome, till they should be at the close of their testimony, and God have others to take it off their hand. The seventh angel foundeth when their testimony is finished, and a very great and most glorious change is wrought which is generally to be hinted at here, but more fully expressed by the vials, which are the third principal or typical history of this book, and contain the last period of the militant churches condition, viz. Antichrist's decay, and her enlargement after the last been at her lowest, and he is at his height: a little view of it is given here before the seven vials be explained, because he is to interpose the explication of what was past, in the three chapters following.

But before he let down the vials upon the blowing of the seventh trumpet as he had set down the trumpets on the back of the seals, the fifth expiatory prophecy is interjected, chap. 12, 13, and 14. and that in a different stile. This serveth to clear the two principal prophesies past, and maketh way exceeding for understanding what was coming, and in this the same troubles and state of the church, formerly prophesied of, are here again touched, in their several steps of their difficulties with their respective ougates.

Chap. xii. The churches wrestling with heathen
persecution, that was described by the leas, is set out by the similitude of a travelling woman, purued by a red dragon, her outgate is under the expression of delivery, when her birth is exalted, verse 15, of chap. 12. which was more fully prosecuted, with its outgate to verse 13. by this, the devil is dethroned from the public authority he had the world while emperors were heathen, and authority is now on the churches side. The second step is the churches troubles that followed on the back of that outgate. It is hinted, verse 6. that she fled or began to flee, to shew the connection of this decay with the former liberty, but is prosecuted from verse 3. where the devil's device to drown her, by spewing out of his mouth a flood of filthy errors after her, is marked, whenas by violence or authority he could not matter her. The outgate from this, is verse 16, the Lord provideth a way to drain these errors that they should not drown her, the earth, that is, the then declining visible church, that continued still visible, called earth, because of her declining from that heavenly simplicity she appeared in verse 4. under heathen persecution, becoming earthly like in pomp, and so distinguished from these that kept their former purity, did still keep the doctrine of the God-head of the Father Son and Spirit pure, so that the church now fleeing hath these cruelties keep off her, and so diverted from her, as the earth drinketh in the rain suffereth not the floodsincrease.

This is contemporary with the first four trumpets or lese woc, chap. viii. When this doth not the devil's busines, verse 17. he goeth to his last refuge of stirring up Antichrist and bringing of him to his height, which is the first great wo, chap. 9. And because this is the great design, to hold him forth, and thereby to make way for clearing what was spoken, chap. 11. and what followeth to the end.

Chap. xiii. Therefore, he more fully infifteth in describing this enemy. 1. In his nature by a double type of two several beasts; the first, shewing what really he should be, and what the church should suffer by him; the second shewing how he should attain to that height, and by what means he should prosecute his design upon the world, and against the saints. And then when he hath described his nature, rite, reign, practices, continuance and manner of proceeding, &c. he cometh to shew the outgate, chap. 14. which contemporateth with the last part of chap. 11. and is again infifted on by the vials.

Chap. xiv. and xv. Having put by this explication, and king a key of all this prophecy, he returneth to prosecute wherein he left, chap. 11. and more fully to shew the events of the seventh trumpet in the seven vials, which is the third principal and typical prophecy, prosecuting the story to lay to, from Antichrist's height and begun ruin to the end, which is the third period of the church. Therefore, chap. 15. the preparation to it is let down, as the preparations to each of the former principal prophecies, whereas chap. 4. and chap. 7. to the trumpets, and is upon the matter, the same with this chap. 11. verse 16. &c. to shew that it is the continuation of the same matter. This, I lay, is the third period of the church.

Chap. xvi. Then followeth the prophecy itself. The four first vials chap. 16. are leser, and more insensibly as it were, carry on Antichrist's ruin, as for the four first trumpets did more insensibly increase his rise: the first vial overthroweth Rome his seat, as the fifth trumpet leated him there, and revealed him, the sixth overthroweth Turks, Popes, and the rest of that kingdom, bringeth in the Jews and letteth the golpul at its full brightness. The seventh vial sometime after that, bringeth the end upon all enemies, God and Magog, and fully overturneth the devil's kingdom in the world: as the three last trumpets are greater, so are the three last vials of the longest continuance. And because these events are notable, he proceedeth to clear especially the last three vials in two explicatory prophecies or visions, wherein he abnainteth the expression of types and severities which he had used in the principal prophecies, and in an explicatory way goeth on, as in chap. 12. &c.
first is, chap. 17. 18. 19. the other thence to the end.

Chap. xvii. and xviii. He had described Antichrist himself, here he describeth his seat, his kingdom and himself together, that he might shew what is the object of the vials, especially of the fifth: which is in a word Rome, then the chief city of the earth. The more express explication whereof, is chap. xviii. shewing what the seat is, that is destroyed by the fifth vial, and what lamentation shall be over it, when Rome called Babylon, shall be brought to such desolation.

Chap. xix. And having described this, he proceedeth to clear the events of the sixth vial, and battle of Armagedon, which is notable from two singular events, the one in the conversion of the Jews in the first part, the other in the destruction of the beast and his helpers, probably by the Turks in the last thereof, whereby the beast having fled from Rome, is now wholly overthrown, so that the name of pope cealeth by this, as Rome his seat did by the former.

Chap. xx. Antichrist being destroyed, he cometh to shew the events of the seventh vial in the last vission chap. 20, 21, 22, and to make it the more clear and comprehensive of the churches victory over the devil, he sheweth chap. 20. first how the devil was again restrained after he had been loose, chap. 13; and to ascendeth as high as the first vial, during which time the church formerly persecuted, had a most flourishing condition, in respect of what formerly it was and that for a long time, let out by a thousand years. 2. He sheweth that, after that even when the beast is away by the sixth vial, yet a new enemy ariseth called Gog and Magog, which shall mar the churches peace: and because this event belongeth to the seventh vial, it was necessary to premit Satan's binding by the preceding vials, to it, that it might be the better discerned what was intended by this his new looke. 2. The churches victory over: is enemy is expressed, which we conceive is the proper event of the seventh vial; whereupon followeth the universal resurrection, consummation of all things, dissolution of heaven and earth, the last judgment and final sentence upon reprobates and elect: that which concerneth reprobates is yet down, verie last, what was their portion: after this judgment, and sentence eternally, they were cast into the lake.

Chap. xx. and xxii. Then he proceedeth more fully to describe the happy estate of the elect in the beauty, they should be glorified, with the place wherein the privilege which they should enjoy, and the persons admitted to it, only, which is to verie 6. chap. 22.

And having put by the prophetical part, he clooth as he began, with two generals commending this prophesy, and advertiseth Christ's second coming, on the back of all this, weighing that his word be not diminished from, nor any thing added thereunto: without offending all to come and promising himself to come as his last farewell: whereupon the church welcometh it with a new lie to be it, knowing there is no more to be expected but his coming, which the earthly longeth for. After all, John clooth the epistle with a salutation, as he had begun it with an inscription.

Gorgius, and Hammond. There are two men much accounted of for learning, whole explications and applications I have never touched; not because I thought them not abstrus, but because they are whole train of readers, to lay no more, from the true scope of this book, and that not in one vision or prophesy, but in an universal train, more oppositely to orthodox writers than any papist that ever wrote of it: the following, whereof could not but prove nauseating to any reader. And 2. Because who will read them, and soberly compare the writings of others with the text, may yet need more direct writings to evidence the dilliculty of their conclusions, I do profess myself unable to satisfy them, I shall therefore but lay these few words.

1. That their application is dissonant from the scope of this book, which is cleared to be, 1. To these things to come, chap. 1 ult 2. Things belonging to
the church and Christ's servants peculiarly, as the inscription, repetition of blessings to the readers and observers, with several circumstances will clear.

3 To shew especially the trials of the church from inward enemies, as the hiding of the elect from the hurt thereof, the description of the enemies spiritual hurt and defection that is foretold to come on the church, especially that great defection of the great Antichrist, whereof the church speaketh too much, confirmeth it. 4. The scope is to shew the church's condition under the same; to the end of the world: for, it is useful to his servants as a prophecy, and useful to the end and they are blessed that shall make use of it as such, at the end as well as now. 2. It cloeth with the last judgment and the reprobates casting in hell, chap. 20. and the elects glorification, chap. 21. 22. with many promises of his last coming; and the prophecy preceding the day of judgment is in a series knit with it, which will not admit of many hundred years rent: and that it speaketh of the day of judgment the description of it, and the sentence upon all the reprobates, who are not written in the Lamb's book will clear it.

Now these men in their writings wholly enervate all these, 1. They say it speaketh of things but for a short time, from that word, chap. 1. ver 1. shortly to come to pass, &c. which is the ground of all their opinion, yet it infereth it no more than when he faith come quickly.

2. They make it of things, for the most part past, and of civil things in the Roman empire, or what concerneth the Jews, without great respect to the church.

3. Little or no mention is made of spiritual enemies and heretics, save that they apply to Simon Magus what is spoken of the three years and an half: there is not one word of Antichrist in it all, nor of the pope or church of Rome, as if that were not of concern ment to the Christian church, whether we should condemn him or approve him. This is the more strange that although they draw the thousand years from Constantine's time, they reckon the church all the while have peace and moveth only an objection from Julian, as if no other enemy had ever been to interrupt that peace.

2. We say it is inconsistent in respect of the matter they apply it to, for what purpose is it to apply that of the two witnesses, chap. 11. to the two bishops of Jews and Gentiles, at Jerusalem, when there is no history, for such a thing at Jerusalem? Or though it were, yet what is that to such a concerning event so often spoken of there? And what is that of Simon Magus, in comparison of the worlds wondering, chap. 11, 12, and 13 &c. How will the heathen idolatrous high priests be laid to have horns like the Lamb, which must be Christ in that place: chap. 13. 11. How impertinent it is that is aid of the seven kings, whereas one was to come in John's time: Beside that all these were past before John wrote the prophecy, as hitherto have been received from history.

3. We say it is inconsistent with all that ever have written, antient and modern; even papists, who though no question they would gladly receive such an interpretation to liberate their pope, yet durst they never hazard on it till the he new patrons step out.

4. It is also repugnant to themselves: for although much be builded on this, that the effects are suddenly to be brought to pass, because of that word Chap. 1. ver 1. shortly to come to pass, yet doth they expound Gog and Magog, chap. xx. of the Turks, which to them rilfe after the one thousand three hundred years, and that their destruction, as yet to come prophesied of there; yet chap. 21. and 22. are applied to the state of them of the church on earth after the Turks ruin. 2. They especially the last, seem to offend at particular application to men, yea to nations and times, alleging that these events are more universal concernment, yet what is their application, but is a most fit part particular and narrow one to such armies and commanders of the Ro-
mans to Simon Magus, who was of little note in the world in respect of some after herefiarchs, that troubled the church, to a particular bishop or two bishops of Jerusalem, as if only they were the witnesses; these being obvious, and many such, we conceive it not needful to draw every thing into particular examination.

A

SERMON

ON THE

REVELATION,

CHAP. XXII. 20.

Amen. Even so, come LORD JESUS.

This is a suitable close for one that has been admitted to near a fellowship with Jesus Christ, as John had been, and a suitable frame to take leave of him, and break off for a time that immediate and extraordinary communion. It is a kind word on Christ's side that he faith, I come quickly; and it is a hearty welcome on the believers side giving him a kind invitation, Amen. Even so come Lord Jesus. A word that speaks out a lively frame, and though it be short, yet it shews forth much faith and love, faith believing he will come, and love desiring the fulfilling of the promise, and that he would come as he hath said.

That which we are now to speak of, is the latter part of the verse, which whether John's words or the bride's or particular believers it is all one. If they be John's words, it is spoken in name of believers. If the bride's words it takes in John and all believers. If particular believers words, it is as they are part of the bride, who will give an hearty Amen to this truth, and what he promiseth, they turn it over unto a prayer, and will not be long in doing of it, but will take the opportunity, and
as they are desirous to have it, they will wrestle and long for it.

We shall leave general observations, and come to the words as they are knit to the former. There are two words prefixed to shew their earnestness in their suit. 1. Amen, which is not only a continent to what is promised, and a believing of the truth of it, but a wish and ardent desire that it may be as it is promised, as Jer. chap. 28. ver. 6. speaks Amen, the Lord do so, and perform thy words. So this abrupt Amen, is not only their setting to their seal to the truth of the thing, but a willing and a longing for it, even as the long of praise. Rev. 19. ver. 4. Amen, Alleluia, that is, there is good reason for it, O that all creatures would praise him. So Amen here is, Lord, we not only believe thy coming, but Lord hasten it, let there be no delay of it.

The second word prefixed is, Even so, which is sometimes rendered, So be it, and lets out believers ardent desire to be at the thing they would have it, and say let it be so.

3dly, Their suit is more directly expressed. Come Lord Jesus, a short prayer, but with much faith and love, having it is a ground of hope that he will come and an encouragement to pray that he may come, for he is Lord and Jesus, who came to redeem his people, and will come again according to his promise, as Heb. ix. 28. He was once offered to bear the sins of many, and unto them that look for him, he shall appear the second time, without sin unto salvation.

The words bear out a lively frame in believers, a frame they should be in: and would God we were all in such a frame to hear and speak of him. This being the sum and scope of all religion, to bring us to a comfortable meeting with Christ, they give us these three doctrines. 1. That Christ's second coming is a comfortable thing to believers, nothing they welcome sooner, no tidings so glad to them. 2. When believers are in a good frame, there is nothing they more long and pray for. 3. This petition hath more than ordinary sincerity in it, and wrestling in believers to be at it, for though the petition be

short the two words prefixed shew their sincerity that prefix it. All come to one purpose and therefore we should not speak of them separately but jointly.

First, That Christ's coming is most desirable to believers, is clear from the old Testament; it was Job's great comfort chap. 19. 25. I know that my Redeemer liveth; and that with my eyes I shall see him; and not another for me; though the worm destroy this body, yet in my flesh I shall see God, I shall behold him, and. This is the great consolation he hath against all his present crosses and temptations; and it is generally given out as the ground of: the saints consolation, 1 Thess. 4. at the end, when he has been speaking of Christ coming to judgment, and of the dissolution of all things, comfort ye one another with these words faith he, that Christ shall come, and we shall see it.

Secondly, that believers in a good frame, whatever they may do when in a fit of passion and unbelief, and when their grace is in exercise, their is nothing they more long and pray for, nothing they are more desirous of. And to take in the,

Third, No petition wherein they are more serious, nor more frequent. It is clear from verse 17. before, It is the voice of the spirit, and of the Bride, and the voice of the hearer. The Spirit and the Bride say, come. And let him that heareth, say, come. It is on this ground that 2 Tim. iv. 8. Believers are described from this, that they love his appearance, and long for it. And that same apostle, Rom. viii. 23. faith, Even we ourselves which have the first-fruits of the spirit, groan within ourselves, waiting for the adoption, viz. redemption of our bodies: like a sick man for health, or one in a prison for liberty, or like a loving wife for her husband. And the same considerations will clear believers desire, the ground of their hearty welcome, and the caufe of their longing for Christ's coming, their being nothing more motives than this.

1. There is nothing more contributeth to his honour, being that which freeth his honour of the im-
putations out on it here, and putteth his enemies under foot; the way of his reigning here ceaseing, and he as a full conqueror entering into the possession of all that he is, and getting the satisfaction his soul desired for all his soul travailes, and never till then. And their being in believers a love to his honour, and to that which may satisfy him, must not that day be wished and longed for by them, when he shall be declared Lord and Christ? That being: the solemnizing of the marriage, which till that day is suspending.

2. If we consider the state of the church, it will be made perfect then, the bride then will be presented spotless, all the christ-born will make their ransome vow, and the queen will be brought to the king in raiment of needle work, all the virgins following her, therefore Rom. viii. 23. it is called the day of believers redemption, because their redemption is not perfected till then.

3. If we consider all the wicked and the enemies of Christ, believers in that day they get the full victory and triumph over them all, I.e.v. 10. 14. Death and hell is then cast into the lake; every thing that offendeth is cast out, and Christ's victory and his faints victory and triumph is not compleat till that day come.

4. If we consider our own particular condition, it is desirable for ourselves, it is the day of our particular marriage to Christ, and this maketh it to be the more longed for, because every particular believer have their interest in it, there is then a divorcement between them and the body of death, they are married to Christ, and shall be made like him, we shall then see our Redeemer, and no other for us.

5. All the promises are then made out. 1. The promises that relate to justification, for believers justification shall then be declared openly and judicially, then shall they be freed from the guilt of sin, and all the effects of it. 2. The promises of sanctification shall then be perfected, the body that was raised in corruption, shall be raised in incorruption; it was bowed in dishonour it is raised in glory; it was bowed

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praise without any mistake, all infirmities being then
done away.

4. That time putteth an end to all interveening
ordinances, there shall be no more preaching nor
reading of scripture, nor coming to the church, the
Lord is the temple, and the light of that higher
house, and there is an immediate enjoying of him
which swalloweth up the need of all interveening
means, and,

5. In a word, there is no more time, and under
time we comprehend all that is suitable to time, and is
under time, death changeth distance with: God creas
es and perfections, all that is imperfect being the
appendices of time, there is nothing then but what
is unchangeable, and in the highest degree perfect;
and all these accompanying Christ's coming and bring-
ing believers consolation to the height, is it any
wonder his coming be desirable and longed for by
them?

Taking this then for granted, the truth that there is no-
ting else lovely to a believer, no more desirous, nor
more longed, and prayed for by him when he is in a
good frame, we come to make our use of it.

And first, it is a mark to try a living frame by; for
if it be true that believers are not right when they
are not in this frame, and if it be evidence of the
bride being in a lively frame, that the says, Even
to come Lord Jesus, then believers are in a right
frame when they can go on good grounds put up this
prayer, when they desire and long for and wrestle
in prayer for his coming. For clearing of this use
we shall speak a word or two or three things, to
prevent mistakes. 1. To clear what I understand
by a good or lively frame. 2. What are the charac-
ters of a right or solid desire after Christ's coming.
3. A word for answering some objections of belie-
vers.

For the first, A right frame for Christ's coming and
wherein believers desire his coming, is in short this,
1. When believers are clear in their interest. 2. When
they are acting and exercising their faith, love and
hope; when it is thus with them, it is impossible bu
A third sort that are thefe that have love to Christ and his coming, but think nothing of it, it is fo little and this makes them afraid of his coming: they are convinced that Christ's company is fo defirable, that they would choofe it before any thing, but their love is not as it should be. And we think this should excite in all an endeav'our to have their love more fresh and fervent. So if the rule be taken right, it will not be discouraging, although it should warn against security, neither does it strengthen the presumptuous that have neither faith in Christ, nor love to him.

The fecond. Of discovery and reproof, if it be an evidence of a good frame to long for Christ's coming, it must be an evidence of a bad frame, when Christ's coming is not valued, when their is no longing for it, and the heart here defirable, that they would choofe it. Is it the frame or language of the spirit, and of the bride, that faith, come Lord Jesus, and our hearts faith, go? This certainly is an evidence of a bad frame in believers, and in others in want of love, where love to and longing for Christ's coming is altogether neglected. Is their not ground to reprove us that live in this time, for want of this frame of longing for Christ's coming? I would here speak a word to thefe three. 1. To some evidences of this ill frame. 2. To some caufes of it. 3. To the unufuitable-ness of it in all, especially in believers.

First, The evidences that we are not longing for Christ's coming. And first I would pole you, if an habitual diftemper that your spirits are moft fubjeft to, be not a rife evil, that is never to mind Christ's coming, never to pray or long for it. What prayers have been put up for it? Has there ever been any groans betwixt God and you, for hastening his coming? Lay it to your confidence, and if this evidence be not clear, you may judge.

1. Try the thoughts of his coming be not terrible, or at leaft werfe and uncomfortable to you, and whether the fear of death and judgment doth not mar other confolations, and the foul would never go out to meet him, but is haled out, it yieldeth not to
him freely, that is another evidence that ye are not in a good frame for Christ's coming.

A third evidence is folks little preparing for his coming, and hastening to meet him, as the word is, 2 Pet. iii. 12. Looking for and hastening unto the coming of the Lord, that when he cometh, there may be no more ado but to clothe with him, to be transporting the belt halfe to him, conversing with him, and while he cometh not to us, to be much with him: but how little of this is among us? Is there any thing more rife than mens living without all respect to his coming, not letting their affections on things above, nor seeking to have their peace, made, and their interest clear, or to walk fo as no quarrels may be betwixt Christ and them? Would any think that a woman were delirous other husbands' home coming that were not making ready for him nor labouring to have things in a right order when he comes.

A fourth evidence is, little praying, or endeavouring by prayer, and no other means to advance these things that go before his coming, the enlargement of his kingdom, the bringing down of Antichrist, the adorning of the bride: where this is neglected, it telleth folks coldness. If there were a love to Christ's coming, his kingdom would go near you, and ye would be more publick spirited; and not to tellth a selfish mind will never define his coming.

A fifth evidence is, exceeding addidction to the things of the world; these that have not in their heart to quit the world, desire not his coming. And I think there were never a time when the world had more of folks hearts, the great securitie and much temporifying that is among us, telleth how much we are wedded to it, and relolute on it, and if faith, we have no desire of his coming. The Theslefonians were upon one extreme, careless, and would not work, 2 Thes. iii. 10. And we are upon another extreme, of addidction to the word.

Secondly, The cause of this evil, or the reasons why Christ's coming is so little longed for, are these.

1. Little faith of the great advantages that accompany his coming, it is not believed that his appearing will be so glorious and advantageous, and so full of happiness, that at the dissolution of all these things there will be a full victory over all his enemies, no sin nor sorrow any more to believers, there is a faintnesse in the faith of believers that marreth the longing for his coming. 2. As there is little careneffe in the general, so far lesse is their particular application of the faith of Christ's appearing for their glory and happiness. And while fouls are under doubts whether they will get good of Christ at his appearing, they cannot long for it: but were folks clear in their interest, and that all the promises will be performed to them at his coming, they would be much more longing for it. Folks little desire of Christ's coming, telleth their confidence is rather security than true peace for is it possible, if Christ's coming were believed and your interest in it, but your soul would cry out, When shall the day dawn, when he shall rent these heavens and come down: Their would be a longing to be through time, and a holy impatience at the mulgiving of any thing ye thought might lengthen his stay. 3. Folks selling there, as if their reft were here they hereby declare that they place not their happiness in Christ's second coming, but are saying, Who will shew us any good, for us to be here? They have some design about creature comforts, and would have that perfected ere Christ come, and therefore long not for his coming, not considering that this is the most noble design, and that the preparing for Christ's coming layeth ground for a better portion to them and their children, than all their attainments in a world. The faith of Christ's coming layeth ground for a better portion to them and their children, than all their attainments in a world. The faith of Christ's coming, and mens placing their happiness in it, would awaken their desires after it: if folks flock were in this vessel, it would be longed for. 4. Little experience of his coming now in the sensible intimation and manifestations of his spirit and presence: were folks clear in their interest, and frequent in communion with him, they would be laying with old Simeon now letteff thou thy servaynt depart in peace, for mine
eyes have seen thy salvation. When they are fresh proofs of Christ's sweetnes, and views of his excellency gotten, their will be longing desires of immediate enjoying of him; and little of this, makes little crying out for the living God, or for appearing before God; ye taste not that the Lord is gracious, else ye would long for it. If ye would taste and see how good he is, if ye had a little experience of the ravishment of his sweetnes, ye would say, when a taste of him is so delectable, sweeter than honey, and the honeycomb, as hid manna, what must the full harvest and compleating of the bargain be, and when the arks is so sweet; and this would make you long for his coming. As Titus 2. 13. From these causes may be gathered the means to keep the heart in a good frame for his coming.

The third thing is, that this is unuitable to all and especially to believers, that there should be so little longing and desire for Christ's coming so little praying for it. I leave it on you to judge, is it suitable to the great advantages we profess to exact by his coming, or the faith of them; is it suitable to the many promises we have, and our profession of the right we have to them, not to desire the fulfilling of them. No sooner doth Christ promise, but asoon John or the here has an echo for the fulfilling of it. He came in the form of a servant, and died and suffered, what he did and suffered, to make way for his coming, to glory. Much weaknes of faith, want of love, uncertainty of hope, disrepect and want of regard to Christ may be tread out of this frame. The promise is not improven, and we know not what it is to be comforted in it.

Ue fourth. It is ground of notable consolation to believers. Is it not great ground of consolation, that our Lord hath said and confirmed it, That he is coming, and that he is coming quickly? Many dark words are in this book, but this is clear, he faith, He cometh quickly, to judge the world, to raise your bodies, to make up the union betwixt him and them; to solemn the marriage, to bring you to the wedding that love his appearing, and all that ye have heard, spoken of it, shall be made good.

Lastly, Know ye that slight Christ's coming, that are not preparing and longing for it, you mar your selves of much comfort, your lots is great here for you want the comfort that cometh by the promise of his coming, and your lots shall be unpeecable hereafter, when ye shall be shut from his presence eternally. Luke xx. 26, 28. These two are put together and Christ's coming in the middle, mens hearts failing them for fear, and for looking for these things that are coming. But speaking to the disciples, and in them to all believers, he faith, When these things come pass, then look and lift up your heads for your redemption draweth near, your hatines shall then be compleated. Seeing then it is the language, Behold I come quickly; and the language of
of the spirit, and the bride, of John, and all believers, 
Even to come Lord Jesus. All of you endeavour much 
a frame, as ye may join in that petition on good 
grounds.
And 2dly, Let your hearts close and give an hearty 
echo to that word, I come quickly, out of love and 
longing for his coming, and say Amen. Even so, 
come Lord Jesus. And even so let him come quickly. 
Amen.

FINIS.