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Bengel, Johann Albrecht A. Holmes

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BENGE LIU S's
INTRODUCTION

TO HIS

Expocition of the Apocalypse:

WITH HIS

PREFACE to that WORK,

And the greatest Part of

THE CONCLUSION OF IT:

And also his *Marginal Notes* on the TEXT,

WHICH ARE

A SUMMARY of the whole EXPOSITION.

By Johann Albrecht Bengel

TRANSLATED from the HIGH-DUTCH

By JOHN ROBERTSON, M. D.

L O N D O N:

Sold by J. RYALL and R. WITHY, at Hogarth's Head
and Dial opposite to Salisbury-Court, Fleet-street.

M. DCC. LVII.





THE
TRANSLATOR'S
PREFACE.

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

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

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

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

I. H KAINH ΔΙΑΘΗΚΗ. NOVUM TESTAMENTUM GRÆCUM, ita adornatum ut *Textus* probatarum editionum medullam, *Margo* variantium lectionum in suas classes distributarum, locorumque parallelorum delectum, *Apparatus subjunctus* criseos sacræ, Millianæ præsertim, compendium, limam, supplementum ac fructum exhibeat; *inser-viente Jo. Alberto Bengelio.*

P R E F A C E. v.

THE *same year he published, at Stutgard, an 8^o Edition of the TEXT and marginal VARIOUS READINGS and parallel places, but without the critical Apparatus: which I have not been able to procure, though desirous to have it as a Curiosity in its kind, as having but one error of the press, viz, a wrong accent on the word μακεδονιαν, I Cor. xvi. 5, vid. Gnom. in locum.*

He had also begun a second 8^o edition, entirely the same, in the TEXT, with the two former, but a little different in the MARGIN as to the Greek letters α, β, γ, δ, ε, one of which in all his editions he puts after each various reading to signify his approbation or disapprobation and the degree of it (α the best, ε the worst, γ doubtful); some of which are here alter'd, especially γ into β or δ, after 18 years time for farther enquiry. He did not live to see this finished. It came out at Tubing, A^o. 1753, in 495 pages.

In the preface to this 3^d edition he mentions a Treatise he had by him ready for the press and would soon publish, viz. CLAVICULA N. TEST. GRÆCI ex iteratâ hacce recognitione editi, quæ et generalia fundamenta crifeos N. T. ita repetit, ut novissimæ exceptiones præcidantur, &

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ad multa *singulatim* loca N. T. residuis unius alteriusve eruditi viri oppositionibus satisfacit, alienasque correctiones, measque curas ultérieures adjicit. *I am but very lately informed that this treatise is printed, and has been sold at London: so that I have not yet had an opportunity of seeing a work the title of which and the character of it's Author raise my expectation high.*

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

II. JOHANN Albrecht Bengels richtige HARMONIE der vier &c: *i. e. An exact HARMONY of the four EVANGELISTS, in which the*

History, the Works and the Words of JESUS CHRIST our LORD are disposed in their proper natural Order, for confirmation of the truth, and for exercise and edification in piety: by John Albert Bengel. With a Preface &c.

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

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

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

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of future times : which he did accordingly, A^o. 1740 at Stutgard in 1162 pages in 8^o under the following Title,

IV. ERKLARTE OFFENBARUNG &c, *i. e.*
An EXPOSITION of the REVELATION of St. John, or rather of JESUS CHRIST, translated from the original Text revised, opened by means of the prophetical Numbers, and offered to the consideration of all that regard the Work and the Word of the LORD, and desire to be rightly prepared for those Occurrences that are near at hand : by John Albert Bengel.

The Author himself (in §. 177 of his Abriss &c. to be spoken of by and by) mentions a 2^d edition of this work, A^o. 1746 ; in which he has briefly confuted the Moravians' Misapplication of the excellent things said of the Church of Philadelphia to the Church of the Brethren as they call it, and the persevering opposition they make to the right use of the Revelation, in p. 1163--1172. But these 10 pages seem, by their numbers following immediately after the last (viz. the 1162^d) page of the Book, to be a separate Appendix not interwoven into the body of the work ; the 2^d edition of which, as it consists of the same number of pages as the first, one

would think should not differ from it but in that Appendix. Yet I was willing to see it, and it is near a twelvemonth ago that a German Bookseller at London was employ'd to get it for me: but I have not seen it yet. I had patience with another of them two years in procuring me some other of our Author's works; and at last had them by other means. This difficulty or negligence I cannot account for: but it accounts for some defects of my narrative.

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

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

B

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

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*Profunditas, Concinnitas, Salubritas sensuum
caelestium indicatur, operâ Jo. Alberti Bengelii.*

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

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

1. ST. CHRYSOSTOM'S *Dialogue on the PRIESTHOOD, in Greek and Latin, with Notes, at Tubing, A°. 1725, in 518 pages in 8°. In the preface to this is his Prodomus Novi Testamenti Græci rectè cauteque adornandi, or Proposals for printing the above-mentioned critical edition of the Greek N. Testament. And*

2. GREGORIJ NEOCÆSARIENSIS PANEGRICUS: which I have not seen.

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

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

3. BUT a small Piece which he had written, A°. 1743, at the request of several friends who were earnestly desirous to have his opinion of Count Zinzendorf and his Herrnhuters, viz, XX REMARKS ON the CHURCH of the BRETHREN so called—this small Piece, I say, is more worthy of our Notice, as it gave occasion for his publishing afterward a more considerable work, viz, a larger and fuller account of these people. The Remarks were not intended for

the publick view; but the Leaders of the Moravians (for the Count and his people pretend to that Name, and are commonly so called among us) having got a Copy of them, at a Synod which they held at Marienborn, the Count wrote his Observations on them, and published both together. Bengelius, otherwise usefully employed, and ever averse to the disagreeable office of disputing (that is, mostly of laying open that chicane which many disputants artfully make use of in order to prevent a controversy from being determined) declined publishing any thing more about the Moravians, 'till a scandalous report being propagated that he approved the New-moravian Scheme, or at least had engag'd himself to publish nothing more concerning it, and finding the frequent Variations and new-modellings of it were in a continual progress from bad to worse, he determined to digest in order his observations and reflexions of many years on the Moravians and their Cause, and lay them before the world. Accordingly he published them at Stutgard A. 1751, adding as an Appendix, the afore-mentioned Remarks with the Count's Observations on them and his own Reply to

these, and some other occasional Papers relating to the same subject. The whole is contained in 550 pages in 8^{vo} (whereof the Appendix makes 96) under the following Title :

ABRISS DER so genannten BRUDERGE-
MEINE, in welchem &c. *i. e.* A DRAUGHT
OF THE CHURCH OF THE BRETHREN as
they call it, *in which their Doctrine is ex-*
amined and their Cause tried, the Good and
the Evil distinguished, and particularly Span-
genberg's DECLARATION and the Ordinary's
short and PEREMPTORY THOUGHTS are set
in a clear light, by John Albert Bengel. The
Count was no stranger to the Character of our
Author, and, even when he wrote his Observa-
tions on the xx Remarks, professed a great Re-
spect for him; saying among his Friends, ' O
' that this beloved man would go on in this spirit
' to give a censure of my writings and princi-
' ples; to which our Docility might perhaps be
' a better answer than an explication by words.'
He has now gratified this desire; requiring, he
says, no submissive Docility, but earnestly wish-
ing to be useful, and seriously protesting that he
writes this Draught in the same spirit, of

charity and love of the truth, as he wrote the Remarks. The Idea Bengelius had early form'd of the Ordinary, and in which many years observation still confirm'd him, was, That of a man who had a mind to do our Saviour a service in some extraordinary manner, and in whose opinion a good design and meaning well made all sorts of methods lawful and fair. He believed that the young Count began in the spirit: whether he believed the Ordinary and his Brethren went on so, or in a new way of their own, will plainly appear to the readers of this Draught: in the stile and manner of which he expects that those who are thoroughly acquainted with the whole affair, and are impartial, will think he ought to have dealt more sharply with the Moravians; and that those who are not, will judge he might have treated them more gently: and to the taste of these last, who are by far the greater number, he declares he has adapted himself, though many of them may perhaps think otherwise.

THUS much may suffice to give my reader a general Notion of the Nature of those Writings which I would recommend to him, I hope to his

great benefit. *As to the outward Circumstances of the Author's life, I cannot gratify the reader's curiosity (for I have not been able to gratify my own) with any account of them.*

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

^b See §. vii. of the last Section of the Conclusion.

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

My looking upon this small Treatise as a very reasonable Admonition to the present and to the rising Generation, determined me to the choice of it as a proper Sample of the useful and edifying Works of its Author. And I am therefore the more sorry that it should come out so much later than it was expected and than I hoped and believed it would. I solemnly declare that I did not delay the publication of it so much as one day in order to increase the number of Subscriptions, after there were so many as to answer the purpose mentioned in the Proposals, viz, to secure me from being a loser by the undertaking. I was indeed ready to put to the press all that I had promised in my Proposals [viz, the Preface, the Introduction and the greater part of the III^d Section of the Conclusion; which I computed would amount all together to 240

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

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

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

PITCOMB, in Somersetshire,
April 18, 1757.



E R R A T A.

Page x. line 1. for intrude, read *obtrude*.—p. xxiii. l. 14. for has gone, r. has *yet* gone.—p. li. l. 14. for case, r. *cause*.—p. 85. l. 19. for C. xviii. r. C. xvii.—p. 179. l. 2. for left between them, r. left *over and above* them.—p. 227. l. 8. for again, with, r. *again*. *With*.—p. 283. l. 2. for Revelation, r. *relation*.—p. 294. l. 21. for Dr. Emiliane's, r. *D'Emiliane's*.—p. 305. l. 16. for this, r. *bis*.—p. 324. for THOUGH, r. THROUGH.



BENGE LIUS'S
P R E F A C E
T O H I S
EXPOSITION of the REVELATION.

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VELATION.
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- v. *The main Design of this.*

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- VII. *An Admonition concerning the Expositions that prevail at this Day.*
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- XIV. *Of the Stile.*

(iii.)

§ xv. *The Conclusion, That the TIME*
IS AT HAND.

O LORD JESUS,

* *Deal bountifully with thy servants,
that we may live and keep thy
word.*


*Open thou our eyes, that we may be-
hold wondrous things out of thy
Revelation.*

* PSAL. CXIX. 17, 18.





DEAR READER,

UR Lord and Saviour JESUS CHRIST, both before his Passion and after his Resurrection foretold many things to his Disciples, and they again, in quality of his *Apostles*, to the faithful after our Lord's Ascension; as may be seen in several places of the Holy Scriptures of the new Testament. But among these we have only one Book that is wholly and expressly *prophetical*; which, for that very reason, because it is the *only one* of the kind, is so much the more considerable. This is the *Revelation of St. John*, or rather the REVELATION OF JESUS CHRIST, which he sent to his Servant John, Rev. i. 1. This Prophecy

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

II.

AFTER I had spent a considerable time on the Criticism and Exposition of the *Greek New Testament*, and, in the year 1724, was come as far as to the *Revelation*; I took in hand this

part of Scripture very unwillingly, and my only motive for undertaking of it at all was, that the work might not come out deficient in a principal part, having no Design or Expectation of making any extraordinary discovery. When I was come near the intended Conclusion, there opened unexpectedly to my view a Resolution of the prophetic numbers contained in the xiiith and xxith chapters, and of the great things there spoken of. Now as I had not in the least before then been in search of this, so I had no reason to shut my eyes against the arising light; I went on therefore in this track, and frequently found that one thing after another laid itself open to me. The Importance of the subject and regularity of the work, and my earnest desire to draw up a

satisfactory Plan of the agreement between the Prophecies and the Events (to the consideration of which I was awaken'd by the notorious tragical doings at †Thorn, which fell out even in our own time, by which the quantity of blood formerly spilt on the ground has been somewhat increased anew) induced me to communicate some part of my thoughts to those who might in one way or other be assistant to me, or whom I might excite to a further pursuit after the truth.

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

† The Massacre at Thorn happened in the year 1724, of which a short account may be seen in Salmon's modern History in the present state of Poland, Chap. v.

ple of leifure and of bufinefs, acquaintances and ftrangers, experienced and unexperienced, thofe who had before embraced other opinions, and thofe who began but now to enquire, of both fexes, of all ranks and ages, imparted to me their thoughts (which were very various, partly favouring my Scheme, and partly oppofing it) moftly by word of mouth, often by writing, and fometimes too in print. This proved very ferviceable to me by putting me upon confidering many things more maturely, guarding them more carefully, and expreffing them more clearly. So, tho' the moft confiderable objections ftruck not at *me* in particular, but in general at the *ftudy* of the Revelation, nay at the *Revelation itfelf*; I continued to adhere purely to the *Word of God*, and

went on without being discouraged in meditating on it (I hope not fruitlessly) as I do still. Some friends though they did not mean that I should desist from this study, yet desired to restrain me, and in a manner conjur'd me that I would publish no part of it; but others urged me to publish it resolutely and without delay. These last, as they found opportunities, have imperceptibly push'd me on and even drawn out of me one thing after another before the Plan was come to due maturity. It was, I may presume, the will of God that it should not be buried in the earth; and I adore his providence, who, by the course the thing has now taken, has cas'd me of the burthen of solicitous deliberation, whether I should speak out, or keep silence.

B

In the mean time, as I intrude nothing upon any man, so neither do I decline the labour of *discovering* what I know of these things, to those who hope for any benefit from them; nay at last *That* became almost indispensable, in order to obviate those notions which people ascribed to me contrary to my sentiments. They have on this occasion had various conjectures; but I assure them that I know nothing of any cabbala, of any divination, of any astral influence, or any ghost or apparition. The source of such and so very different opinions concerning *a new discovery of ancient Truth* is this,—that many do not understand, or do not consider, how rich a treasure the *Holy Scriptures* are. I am nothing; and if *somewhat of the Truth* has fallen to my lot, I found it in the

common way or high road to heaven, by searching the *Word of God* with simplicity, and without any option of mine. *This* I diligently laid up, and now express it conscientiously *in proportion* to the degree of Certainty I have of it, (which in the circumstances is often small enough, but in the substantial part is, thro' God's grace, strong and clear) and *modestly* offer it to examination. By *such* restrictions as these, by the assistance of the Truth of God, I shall limit myself in all that I advance, and therefore hope I shall not be reproached, either before or after my death, for any thing that I shall say.

III.

IN this manner there is here proposed to all who are willing to receive it. (1.) The whole TEXT of the *Revela-*

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

† Publish'd 1734 at Tubing in quarto, with critical notes; and at Stuttgart in octavo, without them.

tion about it: in which case it might come abroad accompanied with the necessary Explanation of those turns of expression that will sometimes occur different from the German Idiom, but especially with useful Illustrations of the most difficult places, and edifying Annotations. } Why we should read after this or that manner in the original Text, I have shewed † elsewhere; and what great stress ought to be laid upon a carefully revised Text, especially in the *Revelation*, may appear from its being in many places the principal foundation of the explanation. A short § Abstract of the Exposition is given on the margin of the text. (2.) The EXPOSITION

† In the quarto Edition mentioned in the last note.

§ See this after the Introduction.

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

IV.

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

† The Author in his Preface to the *Gnomon* (which was printed in quarto at Tubing 1742) gives a prudent reason for his using so uncommon a name, which it will be much to the benefit of the readers of that Book never to forget.

position is almost every where different from them. As some things † were more proper to be expressed in Latin for the use of the learned in the languages, and yet the substance of the matter might as well be deliver'd in the vulgar language for the use of those that are not so; I have *accordingly* disposed of my Remarks in the one or the other of these Treatises: each of which is indeed an entire one in its kind, yet it will be most profitable to read them both together. I have also heretofore published in *Literary Journals* some things relating to this Subject; particularly, in the 10th part of *Alten und neuen aus dem Reich Gottes*, what I call'd a ‡ *Plan* or *Draught*: in the 23d part of *Geist-*

† Such as Criticisms on the Signification of the Original Words, the Phraeology, &c.

‡ Grund-Rifs.

lichen Fama, A || Caution for good men: and in some of the former parts, one or two § *Declarations, &c.* for which the Editors of those Collections had given me occasion. But now in this German and the other Latin Treatise, all these are brought together, explained and completed. After publication of these two treatises, I must, and willingly do, submit myself to the Judgment of all that are skilled in discerning of Truth.

V.

THE principal Design of this Exposition is this,—that That *only* which is contained or implied in the Words of the Prophecy may be pointed out and clearly deduced to Edification; but not that every sort of Doctrine and Reflection which such and such words

|| Verwahrung guter Seelen. § Anzeige.

might suggest should, on occasion of them, be produced, tho' good in itself. An over-curious Inquisitiveness is not proper here, as it might seem to be to men of a warm imagination, but only a becomingly accurate search, which will approve itself to the attentive reader by the constant harmonious agreement of all the points and all the manners of expression.

VI.

IN what manner the Interpretations of the *Apocalypse* have varied from the *earliest times* of the Christian Church to our days; and how, amidst the frequent enlargings of the limits of the Time in consequence of these variations and of the manifest misreckonings, the Truth, like the Heart-blade or Spire in a plant, has remained

C

unhurt; and how even the Fibres and Shoots of the right sense, that were torn off and secreted, are found all together in an Interpretation now at length growing up to maturity; this, I say, is deduced and laid before you in the * *Conclusion*. I presume also that I am not so unacquainted with the principal *modern* writings on the *Revelation* that it will be any great disadvantage to our Subject. All the Systems we have of the *Apocalypse* may be divided into these *six* *Classes*; of each of which I will subjoin one Example.

I. SOME go in a *metaphysical* and *theosophical* way; for instance *Timotheus Philadelphus*.

* Part 4th which is an historical account of the several Expositions of the *Apocalypse*, from the earliest ages to the present times.

2. MOST proceed in a *historical* manner; and of these again some rest in *Generals*, as Mr. Chancellor *Pfaff* of *Tubingen*.

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

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

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

6. OR they interpret the *Prophecy* concerning all those things, one after another, which have come to pass *since St. John's time to this Day* and what

shall farther come to pass *from hence to the end of the world*, as § *Luther*.

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

§ This must be the Person meant by an ambiguous Expression in the Original. At least, both *Luther* and *Bengelius* himself, are of this 6th Class.

England and Holland; on the contrary, many in Germany begin now to take the Times too short, and for the most part according to the *common acceptance* of the words, crowd almost all, from the 4th even to the 19th chapter, into the narrow space of *three years and a half* of calamitous times; and make the space before and after them so large, that they would be at a loss to refute any person that would be so extravagant as to put off those *better days* which *they* acknowledge and hope for, 'till several generations hence.

VII.

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

tations, and especially *that* which lays so much stress on the lately mention'd *three years and a half*,—as the principal Texts they are built upon come in our way: which is done with all modesty and sobriety † in the INTRODUCTION § XL, LV, LVI, in the *Commentary or Exposition* on Chap. v. I. vi. 2, II. viii. I, 7. xii. 12. xiii. I. (under the 10th *Thesis*) 15. xvi. I. xvii. 8, &c. See also the III and IVth Sections of the *Conclusion*.

VIII.

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

† The Citations in the Original are not of the Texts, as here, but of the Pages of the book, (viz.) p. 104. 150. 318. 345. 369. 408. 425. 619. 687. 734. 812. 857. &c.

ed in the Text and not hitherto practised by others. This will, in the † *Ordo Temporum*, appear to be the chief Foundation of the whole Chronology of the Scriptures, and lead us on through all in the *right* (viz. well nigh in the *middle*) way, chiefly by the *Resolution* of the *Apocalyphtical Times*. Of consequence the true interpretation of the things themselves goes on likewise in the middle way, between the other interpretations, in a direct and sure road in which nobody has gone wrong, and where we see ourselves at no great distance from others on both sides of us. The principal Mean indeed in rightly interpreting the Holy Scriptures, and especial-

† *Ordo Temporum* (a small book of *Chronology*, of 440 pages Octavo in Latin) was publish'd at Statgard, 1741. This and the Author's *New Testament* and *Gnomon* may be had at London.

ly the prophetic parts, is the gift of the divine *Grace*. Yet, under that, the *Knowledge* of Languages, History, and the like is of service. Many have a little of one of these and nothing of the other; and truly one may observe a kind of antipathy between these two sorts of persons; but that is not the fault of the thing, but of human Imperfection. I am contented to be esteemed inferior to every one of either sort; yet hope withall that in both together I shall not be found utterly fruitless. For in the way we are in, we may consider *invisible* things, both good and bad, and also the *visible* (or natural, civil and church history) and regularly dispose of, both what is past and what is to come, not only in general but circumstantially, in its course through the

several centuries one after the other. For which reason it is to be hoped that those who make themselves well acquainted with the present Exposition, will be able to pick out of all others the best parts, and also reduce to its proper place in the Prophecy every thing that occurs in History and actually has come to pass since St. John's Days, as some part of the *things that should be thereafter*, chap. i. 19.

IX.

SOME perhaps will think I ought to have explained at large and circumstantially only what belongs to the *present* time and not have said much about the *rest*; that so the former might the more readily have catch'd the eye of the reader. But in the manner I have proceeded, *That part*

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will be easily found out by any body that will turn to the XIIth, XVIIth and XVIIIth chapters. But then these chapters are closely connected with the rest: the Analysis therefore must take in the whole. Besides, what has no beauty to one may be very useful to another. At an Entertainment, one is not to accommodate himself wholly to the palate of any single guest, however worthy; and therefore he provides Variety, and leaves every one to chuse what he likes. However it is indeed in a particular manner necessary for *these our times* that men regulate their conduct by the contents of *the important Chapters* just mentioned. At least the hitherto openly maintained Apocryphical Testimony of the Reformers against the Papacy and Rome, stands firm and unshaken: and by

virtue thereof, on mature consideration of the Theses in the *Exposition* of c. xiii. 1, of the last remarks on c. xvii. 3, and those on ver. 11, &c, this matter may be most evidently decided, with the approbation of all men of solid sense in the following manner; viz,---They are wrong in this matter 1, Who eagerly interpret every text, if it but sounds frightfully, of the *Pope* and *Rome*. 2,^{dly} Who make no distinction between the *Beast* and the *Whore of Babylon*. 3,^{dly} Who interpret the *Beast* to be some invisible power that is an enemy to men. 4,^{thly} Who thereby understand either the *Heathenish*, or the antient *Christian-Roman*, or the *Roman-German Empire*. 5,^{thly} Who begin the times of the *Beast* so far back that they include in them the most excellent Bishops of

Rome in antient times. 6, ^{thly} Who so fix their eye on the *Papacy* in its present state, as if what is prophesied of that singular *Antichrist*, so called, were not yet wholly to come hereafter. 7, ^{thly} Who do not discern that the right exposition of the Prophecy makes a decisive Difference between this *Papacy* and the Protestant Churches, in which though in other respects, alas! too much divided, nevertheless they enjoy many privileges. On the other side the three following Positions are agreeable to truth, 1, The *Beast* rising out of the sea is the *Hildebrandine Papacy*; and *Babylon* is the *City or State of Rome*, and consequently, in and along with that, the *Church of Rome* now so degenerated from her antient purity. The difference between them is great, see-

ing many Catholicks are zealous for *the Church of Rome* and it's plausible pre-eminence, who yet bear no good will to the *Papacy*. II, *The Beast* rising out of the *bottomless pit* is that singular *Antichrist* so called, an Individual, under whom the Papal power, which owes it's growth to so many innovations, will be more mischievous than ever. III, Not only against them who worship *the Beast out of the bottomless pit*, but also against them who before that time worship *the Beast out of the Sea*, is That *Threatning* pronounced, which is the greatest in all the Scriptures, and which shall resound powerfully from the mouth of the third angel, *Revel. xiv. 9, 10, 11.*

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

I MAKE it my study to keep close to the plumb-line, as it were, of the Truth, not only in the articles of Faith, but also in all the other points that are prophetic, even in my Expressions: and particularly I have, in the Exposition of the xxth chapter, declared the soundness of my sentiments with regard to the true and the false notions of the *Millennium*. The bare mention of a *Millennium* now no longer raises horror or aversion among men of understanding. In the fourth Section of the *Conclusion* will be adduced *ten Positions* long since established; the last of which, concerning the present subject, has an indissoluble connexion with the former nine. 'Tis true human authority has little weight in the Case; but whoever relishes old better than

new things, let him here consider seriously that the first nine of these Positions are to be found all together in the excellent *Luther*; and the tenth was unanimously acknowledg'd in the most antient times, and even at this day does not meet with any considerable opposition, though there are here and there some few who will be the last to assent to the truth in this point. My whole Exposition is conformable to and guided by *these Positions* so that no Expositor is less liable than I am to be suspected of *Novelty*, if any stress is laid upon that.

XI.

IN a disquisition of this nature one cannot leave out the *Chronology* or Determination of the times without being deficient in a principal point; but he can never be too cautious in

his manner of proposing it. If I had not already let so much of that matter come abroad, and yet could have foreseen how few make a right use of it; I would have dealt more sparingly in it. Now I cannot draw back: but I have all along so often protested my Caution and Modesty, that I am afraid it will be irksome to candid Readers; and on the other side, I hope that whatever happens no man shall be able to reproach me justly with having miss'd my aim. Three different Parts then concur here to make a complete Exposition; 1. The *literal or historical Interpretation* itself; 2. The *Resolution* of the *prophetical Times*, where is shewn what is the proper length of each of them; 3. The *Connecting* of determinate

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parts of the history of past times and of future occurrences with particular Years, Months, &c. This *third* part will be deemed the most liable to mistakes, especially in what we look upon as soon to come. But if those times, for example, whose end we have deliberately and of purpose not expressed *'till the Conclusion* of this Exposition, and then *but conjecturally*, should end later, or even sooner; nevertheless the whole *first Point* stands firm, namely the *historical Exposition* of the XIIIth and XVIIth chapters; and the *second point* will also remain unhurt, viz. The *Resolution itself* of the *prophetical Times*, and consequently the whole of the INTRODUCTION; in which I have taken great care to treat of the times *wholly in the Abstract*, and do *not in the least* refer

any of them to any certain Year, nor so much as in one instance to any part of History. Now, he who, because some *one conjecture* may fail, should hastily and eagerly drive on, and reject not only that part of the *Conclusion*, but also every thing else both in the *Exposition* and *Introduction*, would do violence and wrong to the truth, to his own loss. Some may say, Would it not have been better to have let alone all Conjectures, and stuck only to Certainties? To which I answer, He that can in this case take precisely the one without any part of the other, shall have my full Approbation. But *could* the Fathers under the old Testament exercise their Faith and longing Expectation of the *Messiah* in such a man-

ner that they must † let alone all Conjectures about the *Time when?* Let one only promise a child something, presently comes the eager ques-

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

The Reader will, I hope, indulge me in a short Digression to point out an Inference which seems naturally deducible from the Words of the Text now fallen in our way, 1 *Pet.* i. 10, 11, 12; as I am not aware that it has been observed, and it relates to a Question of great Importance. To the Prophets who prophesied of the Grace of God towards the Christians, it was REVEALED that these Blessings did not belong to their own Times but to a then future Time. But what Time was signified by the Spirit of Christ in them testifying before-hand the Sufferings of Christ and the Glories after them, was NOT REVEALED to them; else they needed not to have searched for it. Now where could they search but in the very Words of the Prophecies delivered by themselves from the Spirit of Christ in them testifying, &c.? But if these Words were of their own choosing to express the Ideas or Notions they were inspired with; it was in vain to search for any Notions, implied in or deducible from them, other than what they themselves intended to convey by them and which consequently were REVEALED, because well known to them. They knew then that the Words they spoke or wrote had a more extensive Meaning than they themselves yet apprehended, and implied things yet unknown to them and likely to be found out by searching. Therefore the Words were not theirs, but those of the Spirit of Christ in them testifying, &c. that is to say, The very WORDS, in which the inspired Writers spoke or wrote their Revelations, were DIVINELY INSPIRED.

tion, *Where?* and if this question is not answered, many conjectures arise, and no body thinks it needful to restrain him. Let us only propose and receive the Truth as the Truth, and Conjectures as Conjectures. If any of these don't suit, in That Particular let the *Contrary of it* be receiv'd as a Truth: which however would not have fallen so readily under our observation, if it had not been for that same Conjecture. And this I think is a fair apology for Conjecturing. But if any one of them should prove to be right, let *That* be reckoned as a Truth; and thereby the Truth will be greatly confirmed in other points too. I intreat my Reader to *remember this passage hereafter, wherever there is occasion*; that if any body makes objections that are

(XXXVIII.)

hereby anticipated, there may be *no need every now and then to refer him hither* again.

XII.

IF any one is in great expectation of practical uses, he will not be entirely disappointed; tho' I am not very copious on that head. A Physician cures his patient not by talking, but by doing. We may *propound* the Word of GOD to one another profitably in *publick discourses* or writings; but *apply* it particularly only in *closer conversation*: nay, one that is watchful over his soul can best apply it to his own use in private, by the aid of the Spirit of Grace. Every one ought to propound for the common benefit what is given him; and that too, just as it is given him, *Rom. xii. 6, 7, 8.* I desire not to impart to others any

thing of *my own*; but to point out to them only what is contain'd *in the Scripture* itself, and That is always accompanied with a salutary power. An Expositor, *as an Expositor*, ('tis another matter when one is proving or exhorting) is like a man digging a well, who needs not himself throw any water into the spring, but only contrive that it may run thro' a channel and pipes into the vessels, without waste, stoppage or foulness: and thus he and others come at plenty of water. Many make a wrong use of a multitude of practical Observations: they grow weary of them, and then let them all pass unheeded: When a reproof or a comfort is particularly suitable to any one, his conscience will be awakened or his heart fortified by it, when proposed to him in a ge-

neral manner. Faith, Hope and Charity, when there is any food for them on the way, quickly find it out. It would be in vain to press a full Soul to eat and drink; that would only tend to destroy his appetite altogether: but a hungry and thirsty man is glad when something is set before him, and takes to it presently. Likewise tho' what in reading we apply to ourselves may not strike so sensibly and forcibly as a passionate discourse that is immediately directed to us; yet both are efficacious, each in it's own way. I don't mean by this to derogate from any man: I only inform you of my manner of writing. Yet sometimes I come in unexpectedly with *something rousing*: let him that is solicitous about practical Uses of a right fort, carry *this* along with him

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

XIII.

I WISH every man might take all things just as they are offered to him, and in the most important places would also weigh the words with exactness. Thus the whole would be profitable to every one, and do no man any harm. Sometimes I make a Remark that may appear obvious and indisputable, and therefore superfluous; yet it may be put there to obviate an error, or prevent a mistake. Those that have read *several* Expositions will often perceive the

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reason for such or such an Admonition or Caution; others may safely let it alone. Sometimes I propose in cautious expressions Thoughts not yet full ripe; which however by being discovered, may give a fair occasion the sooner and more adequately to bring to light the salutary Truth that is near at hand, but still hid. See for example C. ii. 25. xv. 3, 4. I cannot ask every one to read the whole: every one is welcome to judge of what he reads in a right manner, and understands. To him that casually glances his eye on some one Thesis or other where there are some unexpected Particulars, which yet are consequences from the entire discussion of the Point, it must needs appear a little strange. But if he is a prudent man he will forbear, not only to

contradict, but also to give his assent. He, that contrary to St. *James's* Advice, (C. i. 19) but after the way of so many learned men, cannot condescend to *hear*, to *read* (where there is much to be read) to *learn*; and is *only swift* to *speak*, to *write*, to *judge*, or perhaps too, to *Wrath*, to *Heat*; has here Materials enough to work upon: but let him be assured there lies also a stumbling block in his way. I do not ask my reader to be presently of my mind in things where I myself went through many doubts before I could attain to Certainty; but let him also not be positive that where he is as yet doubtful no man else can be certain. A great many objections, as I have mentioned above, have come to my hands, enough with the answers to them to make a pretty

large Volume : so that this work is by no means finished in a *hurry* ; but is so contrived as to include all such objections with their answers, in reality, tho' without express mention of them. Some few will be expressly answered in the following *Introduction* § LIII. Every point will be proved in it's proper place, altho' it may be alleged or cited elsewhere without proof. On such occasions one must be well acquainted in the first place with the *Text*, and then with the *proper place* of the *Introduction* and *Exposition* on each point : otherwise he may in due time be obliged to own that his objection proceeded from mistake and precipitancy. What is contained in this *Exposition* or can be fairly inferred from it, that I abide by. On the other side let no man

suffer himself to be drawn in to believe that I have any where said, or given ground for saying, any thing that has no relation to or connexion with this Exposition: but rather, if any one will charge me by word or writing with any thing absurd, scandalous, useless, high-strained &c, contain himself so long only as 'till he shall have informed himself of my real sentiments; which I declare so much the more freely, as I have found by experience that no caution is sufficient to prevent idle imputations. I must observe one thing for the benefit of the publick. There is many a man that can find in his heart thro' ignorance, thro' vain glory, out of wantonness, without the fear of God, without respect to the publick, to blacken his neighbour,

asperse him, curtail his expressions, pervert his meaning, in a word, lye and calumniate, in his Remarks, Observations, Reviews, &c. and all this only because he lives near a Press: He that is attacked in this manner, often knows nothing of it, or for certain reasons does not answer, or his answer does not come out so soon, or is not dispersed so far. In the mean time others let themselves be bias'd by those writings, extoll them, bawl and write after them, inflame yet others, unhappily oppose the truth under a *fanatical* conceit of Zeal for it, and demolish more than perhaps themselves build in many years: and yet would be considered as Heroes and Pillars. O vainly learned World! take Warning my Reader! I am content if thou believest *no good* that any one says of

me, only beware also of admitting *evil* Insinuations. Hear what I myself say; and inspire others with the same Caution. From them who speak in the spirit of Truth, I accept of every correction or improvement with respect: yet nobody, I hope, will charge me with wilfulness, if I do not immediately, in complaisance to other people, retract this or that sentiment which has oftner than once undergone an Examination and Refinement in the long time it has lain by me. When I was attackt on occasion of my *Revision* of the original *sacred Text* itself, I was oblig'd to make a short Defence more than once: but as to *Expositions* (which people may form a right Judgment of when once they have a correct Text) I shall spend my time much

more sparingly in Apologies and Vindications ; especially if my opponent conceals his name, and besides produces no Objection but what is here anticipated or answered before-hand. On a necessary Occasion I may give a short Answer, and perhaps publish it in the *Tubing literary News*.

XIV.

As to Perspicuity ; since my manner of Writing has appear'd to some to be deficient in that respect, I have not only taken great care about it myself, (as I have already explained myself in the *Preface to the Harmony of the Evangelists* § II. 35. § VIII.) but also every now and then laid the parts of the work, as I finish'd them, before skilfull Friends, and profited by their advice.

OBSCURITY may arise from a variety of Causes, 1, "from the *Nature of the Subject's* being such that the Illustration of it depends more on laborious searches and arguments of tedious deduction than on proposing of well known and already cultivated parts of learning. II,^{dly} From a *Writer's Inability to express himself clearly*; tho' for my part I am not ignorant of the requisites for *Perspicuity*, and in reality I *do*, I hope, most times, and even this Moment, write clearly: and consequently *can* write clearly. III,^{dly} From the *more or less clear Knowledge and Certainty* in an *Expositor*; who ought to use *Expressions* proportioned thereto: by which means he will likewise give occasion to the starting of new Questions in the minds

of his Readers, the Solution of which, however, both he and they must wait for 'till GOD pleases. IV, ^{thly} From the *bonest Carefulness* of an Expositor, who when any Difficulty falls in his way does not decline the labour of unravelling it; whereas he might have silently past it over, without any person's taking notice of it. V, ^{thly} From a *Loathness to detain himself* with a Multitude of Words and Expressions, when a Multitude of Thoughts flow in upon him. VI, ^{thly} From putting *too much trust* in the diligence and ability of every reader. VII, ^{thly} From the *Indolence of the reader*, who perhaps would fain take the thing at a Glance, and can scarcely allow himself so much time, to apprehend the meaning, or even to publish a *Recension* or *critical Review* of a book, as he

must spend in reading or writing a paragraph in a News-paper: whereas a discourse whose parts have all a close connexion with one another, let the method of it be ever so plain and the expression ever so clear, will yet remain a very Riddle to every one that does not read the *whole*, or does not read it *right*, or does not read it *oftner than once*. As to the above mention'd *Plan* or *Draught*, which appear'd so difficult to *some* (tho' not to *all*) there was, (VIII, ^{thly}) a farther particular case of obscurity. It was a sketch of an extensive and in some degree new design, whose parts were variously interwoven with one another; and besides, on mature consideration I chose not to give it in *print* so clearly as I had before imparted it to others in

writing in the *Easter-Thoughts* so called. It was *then* high-time to publish something for a testimony in case of what might happen afterwards; but it was not proper to discover all, nor is it *yet*, as to *some* Points; but in the *rest* I have now made it, I presume, plain enough, nay sometimes plainer than *many* will like. He that is not satisfied with all this, is at liberty to read *this Exposition* or to let it alone. If he reads, he is intreated to have patience with me, as I was obliged to have patience while I was labouring for his service. If any man has the gift of greater Perspicuity, and can express in an easier manner these very things which I lay before him; I shall, far from being disgusted, look upon it with pleasure. But, to speak the truth, we are grown too

nice, and delicate. Where there is Poverty of Spirit and an Appetite for Truth, where This is regarded not only as food, but also as a Medicine ; there people will not require every thing to taste so sweet and presently to melt upon the tongue, but will also sometimes receive and swallow that which is even sour, or bitter, and not served up in a lordly dish, and has nothing besides to recommend it but its wholesomeness. How far those who are fond of the mathematical method will find their account here, I cannot say. I have made it my Business to bring *cogent Proofs* : tho' it is not necessary to put the signatures of the several positions, throughout the whole course of the work, like the letters of the A. B. C. on the Keys of

a Spinēt. But enough of these *circumstantial* matters.

XV.

AN enlarged Heart, purified from subtle Self-will, and which acknowledges GOD in all his gracious Gifts, and praises him for them, is not every man's Portion : yet it is particularly and highly requisite, 'till the uncommon but yet true, variegated and yet simple Illustration of this incomparable Book, and which tho' not plausible, is yet suitable to the divine Wisdom, shall make it's way thro' so many Obstacles as it will meet with. Those that have been longest exercised about such things will be most at a loss when they meet with any thing *uncommon*. There may be two Persons so different in their opinions, that it is impossible they can both be in the

right ; yet both are convinced of their being so. Now each of them presently runs away with something (as it falls in his way) that he imagines he had made out before, gives scarce any farther heed to the truth that would awaken him, and falls asleep again over his formerly belov'd opinion. For the rest, such People will think it sufficient to say, this or that remark (namely, where I do not differ from them) is a good one enough ; but as to the main point they are greatly at a loss.—*New Wine requires new Bottles.* I do not mean by this to obtrude myself upon any one. God hath taught me, from my youth upward, to have a view to him only ; and in the mean time I have undergone so many and so various Judgments of Men, that as to matters of

Conscience 'tis all one to me whether
GOD *and Man*, or GOD *alone*, approve
of my doings. A thing is neither
good nor bad in reality for meeting
with the ready assent of many or few.
A greater degree of knowledge awaits
Posterity. To them much, that is
now made little account of, will serve
for a foundation on which to build
more; much, that is now current,
will no longer pass; and many proofs
that, to most men, seem not sufficient
now, will then be more than enough.
In the mean time, if those who love
the *Appearance* of *Jesus Christ* find
here vestiges of the Truth, they will
join with me to praise the name of
God, and help to procure the supply
of all my defects out of the fullness of
Grace and Truth which is in *Jesus
Christ*, for their own benefit and mine.

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

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

THE TIME IS AT HAND.

Convent of Denkendorf,
Sunday, Sept. 4, 1740.

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A

GENERAL ANALYSIS

Of the REVELATION,

B E I N G

BENGELIUS'S Introduction to his full Exposition of That Prophecy.



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

- XXXIII. XXXIV. *This also is necessary.*
- XXXV. *Great variety of Times mentioned in the Texts, which is a Thing of great Importance, and on which much depends.*
- XXXVI. *The Numbers that accompany them must be taken precisely.*
- XXXVII. *The Beginning of the Resolution of them, viz. at the three Woes again (see § ix.)*
- XXXVIII. XXXIX. *In them the prophetic DAY is not a common Year;*

- §. XL. — *nor is it a common Day. A highly necessary Caution concerning Dr. Peterfen's System.*
- XLII. *The Source of the Errors of the greatest part of Expositors.*
- XLIII. *The Truth lies in the Middle, or between the Extremes.*
- XLIV. *By taking to our Assistance the Number of the Beast, we come to know nearly what the 42 prophetic Months are:*
- XLV. *—and moreover, what a Chronos, a Kairós, &c. are, nearly.*
- XLVI. *By the Help of the 1000 Years they are more exactly determin'd; and here a Proportion running through the whole, and also the Number seven are observable.*
- XLVII. *Hereby we come somewhat nearer yet to the true length of the prophetic Times.*
- XLVIII. *The 42 Months and the Number of the Beast are of the same Length. The Number Seven is observable in the Months also.*

- §. XLVIII. *The prophetical Month is proportionable to a solar Month, [being the 12th Part of a prophetical Year]: and the 1260 Days of the Woman are prophetical Days.*
- XLIX. *The precise Length of the three Woes determined: as also that of the 1260 Days of the Woman.*
- L. *A Septenary observable in the former, and a round Number [and also a Septenary] in the latter.*
- LI. *The Coincidence of History with this Resolution of the Times is to be seen in the Exposition of the Text.*
- LII. *The near Determination (in §. xliii. xliv.) of the Length of a single prophetical Day, Month, Hour and Year maintained; and the true precise Length of them is also fully shewn: The Septenary and the Rotundity arising out of it, and the so oft occurring Number 666 $\frac{2}{3}$ are taken Notice of.*
- LIII. *An Objection answered.*
- LIV. *The remaining Periods of Time are to be resolved in the Exposition.*

§. LV. *The above-mentioned four Spheres (in §. xiv. xv.) are hereby further confirmed :*

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

LVII. *Transition to the Exposition.*



PART FIRST.

I.

THE Prophet *Daniel* was commanded
T to *shut up the words* spoken to him,
 and to *seal the Book* till the *last Times*,
 Ch. xii. 4. 9. On the contrary *St. John*, a
 long time after, was *forbidden to seal* the words
 of the Prophecy revealed to him, *REV. xxii.*
10. Accordingly the *REVELATION*, not-
 withstanding the wide Extent of its prophe-
 tical Contents, is yet so contrived that the
 other Prophets are not necessary for the un-
 derstanding of it; but it is rather necessary
 for the understanding of them. This very re-
 gularly disposed System brings it's Key along
 with it; having, tho' uncommonly difficult

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in it's Subject, a singularly easy Method, being provided with Variety of Partitions, Pauses, Forms of Expression, and such helps to an Analysis of it.

II.

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

THEY are

I. The *PRELIMINARIES*:

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

II. The DISCOVERY of things to come. Here are represented in *one* only and continued Vision,

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

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

And the last three, the invisible: 9 &c. The seventh, being the most important,

{ 1. has its proper Preparation ——— C. vii.

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

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

^a This is a Representation of the solemn INAUGURATION of JESUS CHRIST into his Mediatorial Kingdom. •

^b This is the properly prophetic Part of the book; containing the prophetic HISTORY of Christ's ADMINISTRATION of this Kingdom, from the Time of his Resurrection or Ascension till he delivers it up to the FATHER; or, the royal MANIFESTO of JESUS, declaring how he will deal with his Subjects as they are rebellious or obedient.

INTRODUCTION.

and *their* TRUMPETS one after another, the Kingdom of this world is gradually broken, till it reverts to and becomes the Kingdom of GOD and his CHRIST; where are to be consider'd

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

13. ix. 1 &c.

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

- 1. the antecedently sworn Limitation of time, and the circumstantial account of the certainly-future conversion of the great City, under the Trumpet of this Angel about the end of the third Wo. C. x. xi.
- 2. the Trumpet itself; and

1. a Summary of the contents of it — C. xi. 15.
2. the previous Thanksgiving of the Elders on account of the Completion 16--18.
3. the Completion itself 19.

And here

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

1. it was brought on by means of

1. the Dragon xii. 12.
2. the two Beasts xiii.

2. Men in the meantime were

1. warned by three Angels xiv. 6 &c.
2. cut off by the Harvest and the Vintage 14 &c.
3. chastised and stirred up to Repentance by the seven

Plagues of VIALS

— — xv. xvi.

3. the great Whore along
with the Beast increase
the Calamity xvii.

3. the Royal Victory, by
which the fore-mentioned
Enemies are removed ;
and that in an inverted
Order, viz.

1. the great Whore is
judged and the King-
dom of God gets the
upper Hand xviii. xix.

2. the Beast and the false
Prophet are thrown
into the Lake of Fire
— — xix.

3. Satan is bound and
imprisoned — xx.

4. the Government of *Christ*
without opposition: For
after the advances made
at several times (partly
before the Trumpet of the
Seventh Angel C. vii. 9.
but mostly under it C.
xiv. 1. 13. xv. 2.) his

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

1. The Nations are no longer seduced by Satan but have *Christ* for their Shepherd xx. 3.
2. Those of the first Resurrection reign with *Christ* — 4.
3. Gog and Magog are destroyed, and *Satan* who had been let loose for a little while, is cast into the Lake of Fire — 7.
4. The dead are judged — — II.
5. A new Heaven; a new Earth; a new Jerusalem, the everlasting Kingdom xxi. xxii.

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

THE Reader would do well to make himself thoroughly acquainted with this Table;

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

III.

THERE has been for a long time much Talk and much Writing about *Hypotheses*, as they call them, with regard to the Exposition of the Prophets; as many Interpreters want such Grounds to build their Interpretations upon. But these are commonly the Product of an arbitrary choice, and people so twist and bend the Word of GOD to suit with them, that they deduce from it any thing that they would fain find in it. Nothing that is right can be settled on such a bottom: and I ear-

neftly entreat that no one will afcribe to me any particular *Hypothesis*. We may (nay, we muft) begin with fuch Remarks as the text clearly points out; afterward we may advance farther and farther by means of right deductions and inferences. In making remarks we ought to rely on the words of the text, without furnifing, that perhaps the Fervency of Spirit in which St. John wrote, may have fometimes difcompofed him, and that thereby his difcourfe may be difjointed and out of order. The utterance of weak and frail men may be fomewhat difturbed by their earneftnefs: but it is not fo with the holy men of GOD. We ought then to receive what lies before us with the reverence due to what IS WRITTEN. In a difcourfe wherein your own profit or lofs, your own honour or difhonour is concern'd, *self-love* will move you to weigh exactly every word: in like manner the *Love of God* will not fuffer us to be contented with a superficial view of the words, in a prophecy in which the honour of GOD is fo nearly concerned.

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IV.

SOME interpret almost all the Prophecy of *visible* things, from civil and ecclesiastical history : and others mostly of the *invisible*. This last may be called a theosophical and *philadelphian* or pneumatical, and the other a historical and emblematical exposition. Writers of either kind are apt to overdo in their *own* way and so come short in the *other*. We will not prescribe to our LORD JESUS CHRIST, what he should or should not have made known to us in his revelation ; but receive just what he shews us with thankfulness, simplicity and reverence. *All Power* not only on *Earth*, but also in *Heaven*, is given to the LORD JESUS, as he himself testifieth after his resurrection : *At his Name every knee bows, of things in heaven, of things on earth, and of things under the earth. His Name is above every name that is named in this world and in that which is to come : He hath the keys of death and hell.* This Power of his, and how by little and little he brings ALL into *Subjection* to himself, is the PRINCIPAL THING described in this precious book.

John is informed sometimes by the LORD JESUS himself, sometimes by an *Angel*, now by *one* of the *four celestial living Creatures*, then by *one* of the *twenty-four Elders*: and hence it is plain that these last were not pilgrims or sojourners upon the earth, but inhabitants of the other world, in which the *liturgy* and *divine service* is celebrated, *Michael fought his battle* &c. C. iv. v. viii. ix. xii. xiv. xv. &c. Now as all that comes to pass in the visible world springs from the invisible: thither also it flows back after it is done. Thus wonderfully are they interwoven: and we must adhere purely to what we find *written*. Invisible things are more noble and important: but we, strangers on the earth, more easily understand visible things, and by these arise up to the others. All history civil and ecclesiastical serves for a proof that JESUS CHRIST hath all Power on Earth: but his Power in Heaven is incomparably more extensive. Now whoever fixes his eye on the one or the other *only*, will look upon our conclusions as jejune and scanty; but he who, where St. John treats of invisible and heavenly things, attends to invis-

ble things too; and again, when St. John points to visible things of this lower world, in simplicity follows him, will in this *middle way* rightly understand the whole.

V.

THE Throne, and He that sits upon it, and the Lamb, is, as it were, the *Center*; near to which stand the four living Creatures, the twenty-four Elders as priests, and the Angels; the *Circumference* is all the invisible and visible Creatures, Psalm lxxvi. 11. *All that be round about him.* Hence this book has often a *distinct* and yet intimately connected reference to GOD, and to CHRIST; and after them to the Angels, and to the Saints: and in consequence of this, many things are proposed in a twofold manner: C. x. 7. xi. 3. and C. xiv. 1—5. and C. xiv. 10. and C. xviii. 20: 21—23: 24. and C. xxi. 1, 2—9, 10. Many things are explained and cleared up by the help of *this Observation*: and therewith agrees what follows in §. xix. and xxvi.

VI.

SOMETIMES the motion is from the Center to the Circumference, viz. when the word of command concerning *things to be done* is issued out and published, C. v. 9 : Sometimes again from the Circumference to the Center, namely when the *thing is actually executed and fulfilled*, C. xix. 2 ; both of them chiefly expressed in songs of praise and thanksgiving. He that attends to this will duly connect those things that have a coherence, and rightly separate those that are distinct.

VII.

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

VIII.

BUT the seven *Churches* in *Asia* with their Angels, the seven Seals, the seven Angels

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

IX.

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

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

X.

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

I. THE whole passage from C. x. 1. to C. xi. 13. has a manifest relation to the trumpet of the seventh angel. The sum of the passage is this: *That it should not be a full CHRONOS^c more, till, in the*

^c Χρονος (*Chronos*) signifies *Time* in general: so that we say properly a *long* Chronos, a *short* Chronos, or *Time*. But when the word is used without any restrictive epithet or

days of the voice of the seventh angel when he should begin to sound, the mystery of GOD should be finished, as he hath declared to his servants the prophets. But this passage consists of two parts which run parallel to one another. The first is C. x. 5—7; and the second, C. x. 8—xi. 13. The contents of both parts *begin* indeed before the end of the second wo, with the *Non-Chronos* and the *many Kings*: but in the connected Sequel do *not end* under the trumpet of the sixth angel, but rather reach into the trumpet of the seventh angel, nay under that quite on to beyond the end of the third wo; and that in such a manner that the whole is inseparably connected. Thus the passage consists not of such things as were *all past* before the trumpet of the seventh angel;

name of any measure, it signifies in the best *Greek* writers, a long time; as, *δια χρόνου*, after a time, is the same as *δια πολλῶν χρόνων*, after a long time. Here however *Chronos* is *supposed*, and farther on in this Introduction it will be *proved*, to signify in this prophecy a certain determinate measure or space of time (and that a long one, more than a thousand years) as *Kairos*, &c. rendered a Time and Times and half a Time C. xii. 14. is universally acknowledged to signify. This Space of *not a full Chronos* is for brevity called a *Non-chronos*.

but of a declaration of such things as *follow*, partly before, but mostly under that trumpet. Consider the following clear proofs of it, (1.) The Posture of the angel, setting his right foot on the Sea, and his left on the Land, and lifting up his hand to Heaven, concurs to declare that, under the trumpet of the seventh angel, the Enemies, notwithstanding all that they should attempt, as yet in *Heaven*, and afterwards on the *Sea* and on the *Land*, must however be driven out of Heaven, the Sea and the Land, and give way to the finishing of the mystery of God. (2.) The Beast does not arise out of the bottomless pit twice, but only once toward the latter end of his time; and the proper place in the prophecy of this arising is in the description of the beast, namely, in C. xviii. where it is spoken of in v. 8. as yet to come; whereas in C. xi. 7, this arising is only mentioned beforehand *by the by*, but however for a very necessary purpose, viz. the declaration of the Time of the two Witnesses. (3.) It is in one and the same great City that two

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

part of the seventh angel, under which it will, at its proper season, be speedily finished. For this reason there is also a remarkable difference in the expression: before and after this passage the prophecy is expressed mostly in the present tense, but in C. x. xi. mostly in the future: where the certainty of the thing, the time how long it shall be to the accomplishment, its whole course, the place where it will be, and the instruments to be employ'd in it, being all described before-hand, the way is cleared that the description of the Raiser of the third wo and of his overthrow, under the trumpet of the seventh angel, may go on without interruption.

II. THE phrase, *The second wo is past; behold the third wo cometh quickly* C. xi.

14. very well agrees with this, that much of what is mentioned before it in C. x. xi. should be fulfilled, not under the trumpet of the sixth, but that of the seventh angel.

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

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

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

HENCE it plainly appears, 1, That the third wo muſt follow in the text very ſoon after the words, *The ſecond wo is paſt, behold the third wo cometh quickly*. Accordingly there follow immediately after theſe words in an inſeparable connexion (1.) the Sounding of the ſeventh angel, juſt as the ſounding of the fifth and ſixth angel follows after the firſt and ſecond phraſe; (2.) the Summary of the contents of this ſingular and ſo important trumpet, which contains in it ſuch a variety of matters; (3.) the Execution of theſe ſame contents, and particularly the Oc-

caſion the Dragon takes to raiſe the third wo, together with the third wo itſelf; juſt as in the trumpet of the fifth and ſixth angel the Source of the firſt and ſecond wo and theſe two woes themſelves are mention'd. Now as the phraſe concerning *the quick coming of the third wo* could not be rightly ſeparated from the three juſt mention'd points, to which it *chiefly* relates, and be ſet farther back; ſo neither again could it have a place before that paſſage C. x. 1—xi. 13. For under the trumpet of the ſeventh angel there fall out good, then bad, and again good things: now it was very ſuitable that the contents of the *trumpet in general* ſhould be propoſed in that place, viz, ſooner than the immediate propoſal of the *third wo*, which makes but a *part*, and indeed a *ſmall part*, of the things contained under that trumpet. Anſwerably to which, from C. x. i. to C. xi. 13. there is nothing ſaid about the third wo, and even in C. xi. 14. it is not ſaid the third wo is come; but, *is coming*. So then, neither was it the proper place before the beginning of the xth chapter to make this declaration, *Behold the third wo cometh quickly*. Yea even

the words, *the second wo is past*, would have come in too early at the end of the ixth chapter, where nevertheless the description of the second wo is fully completed: for the so oft. mentioned passage (C. x. 1—xi. 13) actually begins, as to both it's parts, *before the end of the second wo*. Thus it is quite proper that in the third phrase the less emphatical part, *the second wo is past*, [since it was not to be separated from the principal part, *Behold the third wo cometh quickly*; the proper place of which is in C. xi. 14, viz. just before the sounding of the seventh trumpet] should (passing over what comes in as it were in a parenthesis about the two witnesses &c.) have a retrospect to the conclusion of the ixth chapter.

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

THE Summary of the contents of this trumpet is in C. xi. 15. and in ver. 17, 18. And the Execution of it is opened in ver. 19. and from the beginning of the xiith chapter

is treated of at large. If any one should fancy that the PROPHECY begins again quite anew at the birth of the Man-child C. xii. 5; this opinion will be thoroughly confuted by the remarkable, clear and important Parallelism of the Voices in C. xi. 15. and the Voice in C. xii. 10. *Those* Voices say thus; *The kingdom of the world is become our LORD'S and his CHRIST'S*: Afterward *this* Voice speaks; *Now the salvation, the might and the kingdom is become our GOD'S, and the power his CHRIST'S*. The former voices belong indisputably to the trumpet of the seventh angel; wherefore this latter voice must necessarily belong to it also. For the subject of both is entirely the same, with this only difference that in the latter voice the Execution is more particularly and precisely mark'd out by the word *Now* (αἰγι) and in the following words more fully celebrated: from whence we may see so much the more clearly, that *those* voices were before *this* voice, and therefore *this* belongs to the trumpet of the seventh angel, as certainly as *those* do. Yea the actual Breaking forth of the execution of this trumpet falls out in the midst between

those and *this*, where Satan is cast out of heaven. All that follows, after this casting out, is closely connected.

FROM these III remarks we may draw these following conclusions.

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

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

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

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

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

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

I ^o Wo.	II ^o Wo.	III ^o Wo.
1. <i>The Occasion</i> ; A Star fallen from heaven, and the Pit of the Abyss open'd.	1. <i>The Occasion</i> ; He who cry'd out of the horns of the golden altar, <i>Loose the four angels on the Euphrates.</i>	1. <i>The Occasion</i> ; Michael, after whose victory the Dragon is cast out of heaven.
2. <i>The Leader</i> ; The Angel of the Abyss.	2. <i>The Leaders</i> ; The four Angels that had been bound on the Euphrates.	2. <i>The Leader</i> ; The Dragon, who had hitherto been in Heaven.
3. <i>The Army</i> ; Locusts.	3. <i>The Army</i> ; Some hundred millions of Horsemen.	3. <i>The Army</i> ; Two horrible Beasts, and their Adherents.
4. <i>The Persons plagued</i> ; All the Men that were not sealed.	4. <i>The Persons plagued</i> ; The third part of Men,	4. <i>The Persons plagued</i> ; All that dwell on the Earth.

5. <i>The Duration;</i> Five Months.	5. <i>The Duration;</i> One Hour, one Day, one Month, one Year.	5. <i>The Duration;</i> A short time, forty-two Months, &c.
6. <i>The Power;</i> To torment, without killing.	6. <i>The Power;</i> To kill.	6. <i>The Power;</i> All Manner of Mischief.

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

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

1. 2. The *Occasion*, and the *Leader*.

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

2. 3. The *Leader*, and the *Army*.

THE Leader in the first wo hath an *Hebrew* and a *Greek* name, *Abaddon* and *Apollyon*: and in like manner in the third, a *Greek* and an *Hebrew* name, the *Devil* (^εδιαβολος) and *Satan*. There is not the least mention made of this Dragon from C. iv, where the vision begins, to C. xi; but so much the more frequently is he mentioned from C. xii to C. xx; so that on his coming down hither from heaven it is said, *Wo to the Earth and the Sea*. This, *this*, is *that third Wo*, which, the Calumniator, the Traducer. i. e. the Enemy.

as the most horrible, is so often *foretold* under the express name of a *Wo*, viz, first of all, together with the first and second wo, C. viii. 13; then after the first and along with the second, C. ix. 12; again after the second, C. xi. 14; and lastly alone, C. xii. 12; and then, almost presently after this last declaration, circumstantially *described* in the xiiith chapter. Or shall the disasters brought on by the *Angel of the Abyss* and the *four Angels from Euphrates* be reckoned as two woes, but on the other side the *Dragon* himself and under him the *two Beasts* (in the description of whom *the Man of Sin*, 2 Theff. C. ii. 3, is also included) bring no *Wo* by all the incomparably great miseries they are the authors of?

4. The *Persons plagued*.

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

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

5. The *Duration*.

THE marks of Time appear first along with the trumpets. Those of the first, second, third and fourth angel have no marks of time: but those of the fifth, sixth and seventh, have. Now of the woes under these three last angels, should only the first and second have their marks of time, and not much rather the *third*? The principal scope of the times of the three woes together is our information how long it will be yet to the finishing of the mystery of God: and he who thus supposes a third

wo without any mark of time, in a great measure frustrates the design of the marks of time set to the first and second wo; nay he will hardly be able to determine the duration of the first and second wo without that of the third. Now there is no mark of time for the third wo but in C. xii, xiii. The first wo has its duration allotted it by the *Locusts*, in the *visible*; the second by the *four Angels* let loose, in the *invisible* world: and the third by the *Dragon*, in the *invisible*, and partly also by the *Beast*, the substitute or deputy of the dragon, C. xiii, 2, in the *visible* world.

6. The Power.

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

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

III. *The seven Vials are not the third Wo.*

1. THE seven holy angels with their seven vials have not the least likeness, so far are they from having so manifold a resem-

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

* This word αἰών (*aion*) ævum has also its determinate signification, and denotes a space somewhat more than two thousand years: as will be seen hereafter.

seven vials. 3. The third wo comes quickly after the second, viz, with the dragon, the beast &c; on the contrary the seven vials come long after; for the vial of the very first angel is poured out on them that had the mark of the beast and worshipped his image, tho' this mark and image came late, being the work of the other or second beast. 4. As the first wo was caused by the angel of the abyfs, and the second by the four angels let loose; in like manner the third is ascribed to *the wrath of the Devil*: on the contrary, by the seven vials the *holy wrath of God* is accomplished. 5. As the *third wo* was checked, with respect to them that *dwell* on the earth, by means of the everlasting Gospel; in like manner the *Authors* of the mischief had their power restrained by means of the seven Vials under the third wo; and consequently that wo was not first brought on by the seven vials.

For the same reasons the third wo can by no means be put off till *the little season of Satan's being let loose* out of the abyfs; though the last deception of the nations at

that time has a resemblance to the machinations of that enemy during the *short time*, C. xii. 13.

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

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

Now as all that is contained in this thanksgiving is afterwards repeated again and largely treated of; so also are the de-

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

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

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

XI.

WE must also under the trumpet of the seventh angel accurately distinguish between the Dragon's residing in *Heaven*, on *Earth*, and in the *Abyss*, and, after the little season, in the *Lake of Fire*: as always after every new satanical device he must get down lower. For, after he had accused the brethren day and night before God, he must leave *Heaven*: after having raised the third

wo upon *Earth* and carried it on during the short time C. xii. 12, he must go into the *Abyss* for a thousand years: and after deceiving Gog and Magog, in the little season C. xx. 3, into the *Lake of Fire*, where he will be tormented for ever. Thus not one of these four descents runs parallel with any other for one moment, but the one always follows the other in the order described. If we invert this order, the thing will appear yet more clearly: In the Lake of Fire the Devil is tormented for ever; not yet so in the abyss. In the Abyss he is bound; but not so on earth. On Earth he raises the third wo: but can no longer accuse the brethren before God, as he had done in heaven.

XII.

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

XIII.

SEVERAL men of lively imagination would have the *Apocalypse* together with

many other texts of the scriptures of the old and new testament distributed into *seven Periods* of the Times of the New Testament; and that in such wise that to the first period should belong the first epistle, the first seal, the trumpet of the first angel, and the vial of the first angel; and so to the second, third, and the rest of the periods one after another, the subsequent epistles, seals, trumpets and vials: nay more, sometimes they labour to find out a thoroughly equal length of such periods, but nevertheless in the mean time expound the epistles or vials to quite a different purpose. Away with such arbitrary fanciful devices! which we shall hereafter confute more at large, after the exposition of the iii^d chapter. The three woes have their appropriate Duration, but of an unequal and always increasing length: and between them are two Intervals, which, tho' their length is not expressed, ought to be considered as Periods of time (as Rests are a part of a tune) as much as the length of the trumpets of the first, second, third and fourth angels, concerning the times of which no notice is given,

not even so much as whether one ends sooner or later, or at the same time that another begins. On the contrary there are, under the trumpet of the seventh angel alone, many long periods of time, in the whole xth, xith, &c. to the xxth chapters. For this reason it is not speaking with propriety to talk of seven *Periods of Time*, even if it were only in respect of the seven Trumpets; whereas they are rather seven *Judgments* or *Visitations*, which indeed come to pass one after another, but have between them and after them divers other periods, some more tolerable, and some even joyful. And for what reason should the Space from St. *John's being in Patmos to the End of all things*, rather than the times of the old testament by itself, or than the times of the old and new testament taken together, be divided into seven periods of time? there is yet less ground for making seven periods of time of the seven churches and their angels, of the seven seals, and of the seven vials. For even supposing the seven trumpets were seven periods of time, yet it does not follow that the churches, the seals and the vials,

tho' there be seven of each of them too, should point out seven periods of time: else, the seven horns of the Lamb, the seven thunders, &c. must also signify seven Periods of time. Besides; this will appear to be a fundamental maxim, that all that comes to pass as predicted in the Revelation passes *quickly*, except what is expressly comprised in *long lasting* periods. Thus the trumpets of the three last angels will reach very far, partly into after-times, even to the end of all things, partly backward, far into the former centuries of the new testament; and the trumpets of the four first angels, as no time is mentioned along with them, will indeed take up less room, but withal will reach yet farther backward: so that the seven churches, the seven seals and the seven vials, which with respect to the whole of their contents, and particularly as to marks of time, are very different from the Trumpets, must needs signify somewhat of quite another kind than *periods of time*.

XIV.

THROUGHOUT the prophecy there are exhibited to us *four* distinct *Circles* or *Spheres* of things, or by whatever more proper name you please to call them.

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

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

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

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

THE SEALS exhibit the conferring of *all Power* in heaven and on earth upon the Lamb.

THE TRUMPETS shake and harass the *kingdom of the world*, till at last it becomes the *kingdom of GOD and of his CHRIST*.

THE VIALS break the *Power of the Beast* and of all that are in union with him.

Keeping *this Summary* always in view we shall clearly discern the genuine order in which the Apocalypse proceeds.

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

THE seven *Vials* repress and check the disorders of the Beast, &c. C. xvi. 2--10.

XV.

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

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

XVI.

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

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

XVII.

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

XVIII.

YET my meaning is not, that in this way of ordering or ranking, each part must be wholly *finished* before the fulfilling of the following part *begins* : for, if it were *generally* so, there would have been no need of mentioning *particularly* such ending of one before the other began, on occasion of the three Woes C. ix. 12 ; xi. 14. And thus it does *not* follow from what has been said, that the Epistles must *all be fulfilled* before the Seals were opened ; that the open'd Seals must be wholly fulfilled before the Trumpets *begin* ; and that as to the Trumpets, even the seventh, must be entirely over before the *Vials be poured out*. Things do not go so, step by step, from one verse to another : but all I say is this ; that *the Beginning of every one part comes to pass* before *the Beginning of the next mentioned part*. The epistles *begin* before the seals, the seals before the trumpets, the trumpets before the vials ; one epistle *begins* before the other, one seal before the other, one trumpet *especially* before the other, and one vial before the other. In this manner something may,

without any breach of order, stand before another in the text and yet come after it in the Execution: of which we have already had a singular instance in the beginning of § x. Yea sometimes that which began later ends sooner, and that which began earlier reaches also far beyond the other. The Vials begin not till under the trumpet of the seventh angel, and are quickly over; after which the trumpet itself begins to manifest its power anew. The Seals begin before the trumpets; yet a long while after the seventh angel had sounded, the fifth seal, for instance, manifests its operation still, where the desire of the souls under the altar is fulfilled, C. xix. 2. The Epistles come before the seals, and in the first epistle the eating of the tree of life is promised, which is exhibited last of all, along with and in the new Jerusalem. All this agrees quite well with the Contents of the epistles, seals, trumpets and vials as shewn in § xiv. Above all, both the Beginning and the Conclusion of the book treats of CHRIST, who is the *first* and the *last*.

XIX.

WHOEVER comprehends this order will also rightly understand the elegant *Simultaneum*, or that delicate manner of the text, by which the one of two things, that belong precisely to the same time, is often divided into two parts, and, as it were, split; and the other comes in unexpectedly between these two parts, as in a parenthesis. In this manner concur *those in the white robes*, and *all the angels*, C. vii. 9, 10, (11, 12,) 13—17: the *talk of the elder with St. John*, and the *giving the commission to the angels*, vii. 11, 12, (13—17) C. viii. 2: the *trumpets of the seven angels*, and the *burning of the incense by another angel*, C. viii. 2. (3, 4, 5) 6: the *oath of the mighty angel*, and the *seven thunders*, C. x. 3, (4) 5: the *casting the dragon out of heaven*, and the *song of praise in heaven*, C. xii. 9, (10—12) 13: the *voice from heaven*, and the *saying of the Spirit*, C. xiv. 13: the *seven angels with the seven last plagues*, and the *song of praise on the sea of glass*, and *also the temple filled with smoak from the glory of God*, C. xv: the *actions of the sixth angel with the vial*, the *going out of the three unclean spirits*, and the

warning to watchfulness, C. xvi. 12, (13, 14, 15) 16: in like manner *the vial of the seventh angel* together with its *Effects*, and that word between, *It is done*, C. xvi. 17, 18, (17): *the triumph of the saints*, and *that of the angel, on the judgment of Babylon*, C. xviii. 20. (21—23) 24: *the judgment of Babylon and her smok*, and *the Hallelujah* between, C. xix. 2. (3) 3: *Satan's being loose*, and *the first resurrection*, C. xx. 3. (4—6) 7: *the word of St. John, Come*, and that of the LORD JESUS, *Surely I come quickly*, C. xxii. 20. Under this head also may be reduced that Expression in C. ii, iii. *He that hath an ear &c.* as it is thrice set *before*, and four times *after* the Promise to him that overcometh; and so is *spoken* at the same time along with it. See also C. ii. 10. iii. 8. xxi. 5, 6.

XX.

THE seven seals, the seven trumpets and the seven vials are all along divided into *four and three*, in such wise that the four first seals, for example, have a peculiar connexion with one another, and so also the three last. For in the four first seals 'tis always one of the celestial living creatures that calls St. John to

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

XXI.

FOR the *Fours* are directed to the four Quarters of the world, as we shall prove in the Exposition. So in the four first seals the Lion looks toward the East, the Bull

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toward the West, the Man toward the South, and the Eagle toward the North. Likewise in the trumpets and vials, by the Earth is meant *Asia*, by the Sea *Europe*, by the Rivers and Fountains of Waters, and also by the Trees that grow near them, *Africa*; and all these lie under the Sun, together with the *North*, Eccl. i. 3.

XXII.

THE *Threes* relate in some measure to invisible things. Of the *Seals*, the *fifth* relates to the *Souls* under the altar: and under the *seventh* Seal the *seven Angels* which stand before God, make themselves to be heard by the trumpets given to them. On this occasion observe, that the *Angels* themselves are much more considered than the trumpets: since there is no mention made of a first and second, &c. trumpet, but of the trumpets (and so afterward of the vials) of the first, second, third, fourth, fifth, sixth and seventh *Angel*, C. viii. 13; ix. 14; x. 7. And with respect to all these trumpets *all Angels* had before sounded a seven-fold praise, C. vii. 11, 12. Now, with the fifth and seventh seals compare the *sixth*

that comes between them: and it will appear that it cannot be understood of any thing but the *Inferi* or the dead that are in misery.

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

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

XXIII.

WONDERFUL, and very conspicuous in all this, is the Gradation in which the *Evil* and the *Good* always advance and increase, till they come to the utmost conflict with one another, and in the end the *Good* obtains the victory due to it; and in proportion to this Increase, the clearness of the

expression too becomes always greater. This is to be seen first of all in the Spheres themselves which we have been hitherto considering: for a *Book sealed* and by and by *opened* affects and touches one pretty sensibly; a *Trumpet* yet more so; but most of all a *Vial poured out*. So then, even in these spheres there is a gradual Advance from the Fours to the Threes, and in the Fours from one Part to another, especially at the fourth part, as it in its nature includes the three preceding; and so it is also in the Threes. As to the three Woes, this gradation has been spoken to in §. x, and XIII above, and we shall take a yet fuller view of it below in §. XXIV, XXXI, LIII, and also in the Exposition of these texts C. vi. 8, 9; viii. 12; ix. 14, 15; xii. 1, 4; xiv. 2; xv. 1, 2; xvi. 11; xvii. 3; xix. 7; xx. 8; xxii. 1, 6. By this the *pretended equality of Periods* is effectually confuted.

XXIV.

BUT especially *the Seventh* is always the most important, or even more important than all the six together. For under the seventh seal are comprehended the seven

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

XXV.

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

XXVI.

IN the often-mentioned Spheres, and also elsewhere, one circumstance and expression always refers to the others, and that in such a manner that they have many things like, and many unlike one another. Now a re-

gular comparing of what is like or unlike in each is a very great help to the understanding of them. This we will illustrate by examples.

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

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

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

IV. UNDER the Trumpets of the three last Angels very many things are *doubly* ex-

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

of the same kind means, will be found in the proper places.

XXVII.

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

XXVIII.

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

Holy City, C. xi. 2; the *Hill of Zion*, C. xiv. 1; the *Song of Moses*, C. xv. 3; *Armageddon*, C. xvi. 16; *Gog and Magog*, C. xx. 8. The very *Greek stile* of the *Apocalypse* agreeing so much with the *Hebrew idiom* points to *Israel*; and as in C. xviii. 13 a *Latin* word in the midst of the *Greek* text points to *Rome*, and Jer. x. 11 a *Chaldaick* verse in the middle of the *Hebrew* text to the *Chaldeans*; so do the *Hebrew* words, *Abaddon*, *Satan*, *Katigor*, *Amen*, *Hallelujah*, &c. in a particular manner to the *Hebrews*. In the old Testament *almost all the history* is that of the *people of Israel*; but since the days of *Titus* and *Adrian* it is scarcely regarded even as a *By-work*. No man has more use for it than an *Expositor* of the *Revelation*, as this Prophecy extends from the *old Jerusalem* which was destroyed by the *Romans*, even to the *new*; and thus this holy people of *Israel* is of so high Distinction as reaches even into *Eternity*, C. xxi. 12, 24. The *Apostle of the Gentiles* himself speaks, on all occasions, of the *Gentiles* as only *Partakers with Israel*. In *Asia* in par-

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ticular were *many Israelites*, which were first converted by St. Paul, and afterward confirmed by St. Peter's Epistles, from Babylon onward, Acts **xxi. 1**; 1 Pet. **i. 1**. Thus in these seven Churches of *Asia* the *first Set* were *Israelites*, and belonged specially to St. John's inspection. *Lightfoot*, in *Hor. ad 1 Cor.* p. 270, says, much to the purpose, "James, Peter, and John went to the Circumcision, and we can shew the diocese of each of them. James had *Palestine* and *Syria*: Peter, *Babylon* and *Affyria*; and John, the *Hellenists*, particularly in *Asia*, and farther on." Hence it is that *Asia* was so proper a place for St. John to send the *Revelation* to. In *Patmos* he had *Asia* and the *Land of Israel* together in view.

AT its proper time this will help greatly to the *Conversion of Israel*, when *Israel* shall understand what things yet await him, by virtue of *this Book*. Whoever has the ability and opportunity to press home this argument, let him do it.



PART SECOND.

XXIX.


 HE Observations and Reflexions which we have made hitherto, and much of what will follow after or may be inferred from them, all the faithful from St. John's days had the opportunity to discern, and to use for their benefit, even before the fulfilling of the Prophecy began, without the knowledge which we have from history of the things which have followed since, without a glimpse of our times and our greatly enlarged æra: yet these make a very considerable share of the proper meditations on all the parts of the Revelation. Wherefore those are greatly mistaken who think that one ought to make the principal point of the exposition of the Prophecy to consist in a strain'd interpretation with reference to the civil or ecclesiastical history of the *present Times*, or even in an idle search after what may be the *next* thing to come,

that is, indeed, after *premature news*; by which however a puzzled conjecturer or diviner would be as little improved, if he should guess it before-hand, as if he had come to his first knowledge of it by the event. Yet it is right that we have an eye also to the Scope of the Book (which is properly *prophetical*) and attend to the fulfilling of it; that we may the better acknowledge and magnify God in his faithfulness, wisdom, justice and almighty power; and learn to accommodate ourselves to the times according to the various patterns set before us in the prophecy.

XXX.

THIS Prophecy is like a cloud richly full of fructifying rain that spreads over a large extent of land, which sheds some part of its waters on *every ground in its turn* by streaks or spots. What belongs to each particular time the believers of *that age* may turn to their advantage in a special manner, and that too from time to time more and more fully. Those things chiefly that stand foremost in the book turned to good account to the *antients*, even in the time of the

completion: *other* things are *now* a fulfilling; and these are the most needful, the most considerable, and most salutary for *us*. The *remaining* part belongs principally to *posterity*; and the farther the completion advances, so much the clearer will the whole be.

XXXI.

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

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

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

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

IV. THE things that must come to pass come *quickly* and *speedily* to pass, *except* those

that are expressly comprised in determinate times of great length, C. i. 1. The Prophecy is like a piece of musick which goes, on the whole, *presto* (which is mark'd once for all at the beginning of the lines) but in the middle goes now and then *piano*, which is signified by particular marks at the proper places.

V. THE first Wo ends before the second begins; and the second ends before the third begins. For when the first wo is past, it is not said there *are come*, but there *come* or *are coming*, yet two woes hereafter; and again, when the second wo is past, 'tis not said the third wo *is come*, but behold *it cometh* or *is coming* quickly, C. ix. 12; xi. 14. Whoever takes these phrases for mere forms of transition (none of which sort are to be met with in the Revelation) charges the prophecy with great inaccuracy. A lad at school would not make use of the words, *to pass, to come, behold, hereafter, and quickly*, to such purpose in an exercise. In fact there are two intervals between the first and second, and the second and third woes. The word, *to come*, in every place intimates something real.

VI. IN the first of the now cited phrases we find the word *hereafter*, and in the second the word *quickly*. These two words would not be so rightly compared with other passages in this book as with one another, and must be interpreted from such comparison: the conclusion from which is, that the arrival of the third wo is at a *much* less distance from the end of the second than it was from the end of the first, when it was only said to be coming *hereafter*.

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

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

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

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

* THE English Translators unacquainted with these ideas render these words *the* (or better, as in the margin) *an everlasting Gospel*.

therefore, from the flying of this angel to the end of the world, yet remaining an *Ævum*; which must be a pretty ¹ long period of time, C. xiv. 6.

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

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

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

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

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

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

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

^m VIZ, A°. 1740, when this was published: 'tis now 1660 years from A°. 96.

again of the rest of the dead are *one thousand years*, C. xx. 4.

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

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

THE XIIth of these points, on which much depends, namely, that *Babylon should yet be standing in our time*, our predecessors could not see. So it is no arrogance in *us* to hope and endeavour to go beyond them

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

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

XXXII.

FROM hence flow these following just Conclusions;

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

° So the Kings or Princes of the *Saracens* were titled.

and besides will *not find* either sufficient *room* for the great things that, in the text, go *before* the second wo, and the yet greater things that, in the text, follow *after* the second wo, nor any histories of times past to suit them.

II. THAT the first wo, whatever it was, was over before *Mahomet's* days.

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


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

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



P A R T T H I R D.

XXXIII.


 HUS far even those that have no extraordinary taste for great exactness in *Chronology* may have willingly born us company; and such will even thus go a great way in understanding the prophecy, with only the help of what we have *already* advanced. But I should be ungrateful to the Fountain of light, if I should conceal that the Supputation of the Times or the **CHRONOLOGY** has been that very track by walking in which I came to this *Analysis*; though I have now, in the foregoing part of this *Introduction*, laid it before others without the computation of the times, The *right Analysis of the Subject-matter* and the *true Reckoning of the Times or Chronology* greatly assist and support one another. Hitherto we have mention'd only *the part*, we had most occasion for, of the *Analysis of the Subject-matter*: now we will treat of the *Chronology more at large*; that hereafter in the *Exposi-*

tion we may not be long detained about it, but may be the more at freedom to consider the Things themselves.

XXXIV.

Now at this step, when we should prepare ourselves for an enquiry into the prophetic times, many will be seized with a dread or aversion. But as JESUS CHRIST in his Revelation has revealed *Things* and *Times* together; though we may now and then consider the one without the other and reap benefit therefrom, yet must we not *separate* them too far from one another, since He has not *joined* them together in vain. The Things are the principal, and the Times are discovered for the sake of the things. We must give each their due in a suitable measure. One that cursorily picks up something and repeats that, acts like a traveller who on coming to a strange city should content himself with having heard the clock strike twice or thrice, and never trouble himself to enquire after the constitution ecclesiastical or civil, or any other thing worthy his notice. Now the Revelation is like a great and elegant, magnificent and sacred Temple, which is not without its clock, its bells

and its dial, to give notice of the hours at which divine service is to be performed: but a person of a right disposition not only looks at the dial on the out-side, but rather goes into the temple at the proper hour. Gifts are diverse in this respect also, and to go on with the comparison, tho' many leave the care of the hours to them to whom it particularly belongs, and who by their attention thereto are serviceable to the church; yet such people are necessary. Whoever goes upon a wrong Chronology, certainly so far falls short in the Subject-matter: but he who judges rightly of *this*, will never advance any thing that will be found repugnant to the true Chronology, even tho' he should be unacquainted with it. In the mean time if we set aside the consideration of the Times, we shall not be able, *either* to judge rightly of the Things themselves that are included in certain determinate times (at least evidently and fully)—*or* to distinguish the events and occurrences of one *Age* from those of another, that often resemble them, and even sometimes look more plausible;—*or* any man clearly to prove to others that

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

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

XXXV.

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

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

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

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

(4) five *Months* of the locusts, in the first wo; twice over :

(5) an *Hour*, and a *Day*, and a *Month*, and a *Year*, of the four angels in the second wo :

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

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

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

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

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

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

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

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

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

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

(16) a *short Space*, that the other king is to continue :

(17) one *Hour* in which the ten kings receive power with the beast; likewise one *Hour* of the judgment and desolation of Babylon:

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

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

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

^p [THE word *Time*, in N°. 11 and 12, is put for the Greek word (*καιρος*) *Kairos*. In N°. 2, 6, and 19, the Greek word (*χρονος*) *Chronos* is retained, and in N°. 19 it may be retained, tho' our translation renders it *season*. So also is the Greek word (*αιων*) *Aion*, or the Latin *Ævum*, which is form'd from it.

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

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

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

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

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

XXXVI.

THE above-enumerated periods consist of *Numbers*, and of *Names of Times*. The *Numbers* many are willing to take as precisely as will suit with their scheme; but when they don't come right, they take refuge in this evasion, 'It is a certain number put for an uncertain, we must not take it *so precisely*: GOD has reserved such knowledge 'to himself?' But here, what we are talking of, is *what GOD has revealed* in the *Scriptures*; and in the *Scriptures* it is taken exactly, *precisely*, and certainly. In the Revelation, C. viii. 1, you find the particle *about* used, when it might be a little more or less than the time there mentioned; a token that in other places, where there is no such word, we may not presume to take the time to be *indefinite*. A certain *round* number, or in its figures resembling a round number, may sometimes be put for an uncertain, as Matth. xviii. 12, 21, 22, 24, 28; and then an interpreter is not to be over-curious in his researches. But where there are *uneven, un-*

common numbers, consisting of *various ciphers*, and even *Fractions*, we must not take them as we do a proverbial expression. Thus there is no making *one thousand two hundred and fifty*, or *one thousand two hundred and seventy*, out of the *one thousand two hundred and sixty* days of the two witnesses: nay, not *one thousand two hundred fifty-nine and a half*, or *one thousand two hundred sixty and a half*: likewise neither *three* nor *four* days out of their *three and a half* days; although perhaps it may be no matter for an hour or two over or under the half day. Surely when an *Hour*, and a *Day*, and a *Month*, and a *Year* is mentioned, we must not on any account neglect the *Hour*. The Text is an *Original*, the Exposition is as it were a *Copy* of it. The nearer this comes up to that so much the better it is. And now we come to treat of the Names of time.

XXXVII.

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

with whose method we must comply while we are examining their opinions. Now whether the many periods of time extracted from the text in the order in which they lie there, in §. xxxv, are all to be put on the footing of a *natural* day, *properly* so called, or all on that of a *prophetical* day so called in a *figurative* sense (which many take to be a natural year) or some on the one and some on the other; is impossible to be determined *now*, while we are but just entering on the resolution of the^e times. However there is no doubt but that *in the three Woes* we are to put the five *months* of the locusts, the *hour* and the *day* and the *month* and the *year* of the four angels, and the forty-two *months* of the beast upon a *like* footing; whether it turn out to be that of a natural or of a prophetical Day: for otherwise the duration of the three woes would remain an insoluble riddle, and we should loose the proportion or even the gradation that is in them. Therefore we will begin⁹ again *at this place* as the easiest.

⁹ As above in §. ix.

XXXVIII.

THE question, *What a DAY is, in the three Woes?* is not to be answered so very hastily: First we will lay down this position;

A DAY here *cannot* signify a *whole Year*;

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

who of the thousand years make but a thousand months or the age of a man?

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

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

as the Measure in *Revel. xxi* is different from that in *Ezek. xl*.

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

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

the events under the third wo, that happen before and after these forty-two months or 1260 years, from C. xii. 12 to C. xx. 1? And where is there room for the times mentioned in the xxth chapter, together with the everlasting Gospel?

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

XXXIX.

So then we need not go far for an answer to that question, *What is the matter that hitherto nothing has hit right in expounding this*

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Book, even with those who value it most highly? and why so many of their Prognostics have failed? The Reformers themselves did not, but afterwards many protestant expositors, tho' not all those, nor those alone, have highly cried up this *Year-day* or *Day* signifying a Year; and thus out of the forty-two Months, the 1260 Days, and the three and a half Times have made one calamitous period of 1260 Years. Then they pitched upon *some year* in the fifth or some earlier or later century, that appeared to be a remarkable one, and added to *that* the 1260 Years: the sum gave the *term* or end of *their* period. There were so many *such terms*, that at last some one or other of the inventors of them should, one would think, have hit by chance on the *right term*, tho' he had not found out either the right beginning or the right length of that period which he made choice of. This *pretended period* of 1260 Years was like a large chest where every kind of heterogeneous things (or things of different natures) were thrown in together: but the *true Apocalyptic periods* are like many small drawers in a fine and artfully contrived cabinet, each

of which contains only things homogeneous or of the same kind.

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

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

defend it; but it will soon totally vanish, compare the *Gnomon* on *Revel. xi. 2.*

XL.

MATTERS might be more easily adjusted by those that should take a *Day* in the usual acceptation of the word for *twenty-four Hours*. This opinion is not only very common in the church of Rome, but also at this time much liked by many Protestants in Germany. *Peterfen's System* stands upon this footing as it interprets the birth of the Man-Child of the conversion of the people of *Israel*; which is yet to come; but which according to him must be before the short time, viz. three years and a half, of the distresses under Antichrist: which implies that the times of the three woes are to be understood in the sense of common Days. Now tho' many of those who have a hearty concern for the knowledge of the truth, adhere so strongly to this opinion, that it might be hard to persuade them so much as to give a hearing to another interpretation; yet let me in all good humour, assure them, *they are mistaken.*

THESE points will often fall in our way in the course of our meditations: but particularly the *common Day* will by no means suit in *the three Woes*. For,

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

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

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

IV. IN the third wo, the forty-two Months of the beast cannot by any means be restrained to three and a half *common years*; reckoning, as I do, these forty-two months

to only the five first heads of the beast. But those who extend them to all the seven heads succeeding one another, will find it still more difficult to adjust *their* Reckoning. In the time of the continuance of the beast, after the forty-two months are *elapsed*, falls out the last shew of the pride of Babylon, and the judgment of her : and a *short* continuance is ascribed to only the last of the seven kings or heads of the beast : so that his immediate predecessor, nay even the five other kings that were yet more early, must, by virtue of the antithesis, have a *longer* continuance ; and yet under the short continuance of the last there happen such things as require a considerable space of time.

MORE arguments against the *Year-day* and against the *Day of twenty-four hours* will arise hereafter in §. XLIV. N° XI.

XLI.

IF the present Inquiry into the Times was, to set it at the lowest, of no other use or advantage than this, that people may perceive *on what sort of a foundation so many indifferent, strained and irregular Expositions*

are built: even That would be worth all the labour of it. Why is it that the Roman-catholic Expositors of this Prophecy cannot by any means make their scheme consistent with it? chiefly, indeed, by reason of the badness of their cause; but next to that, because in order to put the best face upon it that they can, they take refuge in the *common Day* of twenty-four hours. The Protestants, as to their cause, have much the better of them: but withall, those expositors who adhere to the *Year-day* are driven upon unsurmountable obstacles. On this ground then we may settle our judgment of the expositors of these two, and of all the other classes. For example; the ingenious *Jurieu* eagerly embraced and adopted the *Year-day*, and consequently the antichristian period of 1260 years: and therefore it was an easy matter for the eloquent *Bossuet* to rebuke him, and others in the same way, for so many inconsistencies. Hereupon the other Champions for the *Papacy* are become more secure and bolder, and make as if they had nothing more to fear now from the *Revelation itself*, but had fully overcome it, and

were authorized to pronounce, without farther examination, all arguments against the *Papacy* drawn from the *Apocalypse* to be mere folly and madness. See how arrogantly the Editor of the *Journal de Trevoux*, Apr. 1706, p. 705, enters the lists and glories (over *Vitringa* no less than over *Jurieu*) in *Grotius* and his followers. But these people themselves come off yet much worse, for they ground themselves on the Day of twenty-four Hours. *Jurieu* has managed a good cause badly; and the *Journal* has made a bad cause not a whit better. *Vitringa* has set aside both the year-day and the twenty-four hour-day; and so far departs both from *Grotius* and *Jurieu*. Consequently the proper Evidence against the *Papacy* is not overthrown by this groundless comparison of *Jurieu* and *Vitringa*. It is better to use no reckoning of times than a wrong one; but a right reckoning is still better.

XLII.

THE amount of our reasoning hitherto is only this, — A prophetic Day is the *three*

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Woes is shorter, and even by virtue of the reasons given, *considerably shorter* than a *whole Year*; but longer, and for the same reasons, *considerably longer than a common Day*. All the Expositions of the Apocalypse that are in request in our days tie themselves down either to the Year-day, or to the twenty-four Hour-day: and since in that respect they are all of them greatly in the wrong (as we have already proved) the true Exposition must, by necessary consequence, be grounded on a reckoning of time very contrary to the received opinions. So a lover of truth must from this place forward prepare himself to *bear with* the prophetic Day, let the length of it, resulting from our arguments, appear *ever so strange* to him: *for an exposition which has nothing uncommon on this head, is a false one*. The truth, as in many other cases, lies certainly in the *Middle*, between the two extreams, and accordingly in contradistinction to both these so widely distant extreams, we shall, when there is occasion, call this the *Middle Reckoning*. The straiter and narrower the path is, which we now walk in, the less

reason will any man have to look upon an exposition grounded on it as erroneous, or on his own distrust of it as a piece of prudent caution. No body has yet mis'd his way in it; and, at the worst, a man cannot while walking upon it, miss, his way *far*. I am indeed well assured that the maintainers both of the year-day and twenty-four hour-day *do not spare me* for calling in question an opinion that is become quite habitual to them. *But we can do nothing against the truth, but for the truth*; which, even in this affair, has already found reception with more people, than could have been expected. On the other side, both these parties cut out work enough for one another, and one of them is ever driving the other by turns on such in-commodious consequences as the Middle Reckoning is no way exposed to. We shall see too, who; after this, will keep up his courage openly and steadily to espouse the Year-day or twenty-four Hour-day, and charge the middle Reckoning with untruth; altho' it comes in for a share in every advantage that attends either the Day of only twenty-four hours or

that of a whole year. However, if other interpreters will needs abide by the one or the other of these days; let the reader attend carefully whether they *argue* for them, and upon what *grounds*, and whether they can satisfactorily *disprove* all the evidence for the Middle Reckoning; or if they do not rather chuse to *pass it over* in silence, which is certainly a *very unfair way*. I hope such a reader will perceive where 'tis that he can find sure footing, and leave that dastardly objection, ' *So many have erred that we shall never attain to the truth,*' to those who will think so, right or wrong.

XLIII.

Now *positively*, what is a *prophetical Day*? Very lately Mr. *Jacob Koch* has with great diligence enquired into the prophetical reckoning of times, in his *Exposition of Daniel*; in an *Appendix* to which he has, among other things, a short *System of the Apocalypse*: where, with good reason, he *opposes* sometimes the Year-day, sometimes the twenty-four Hour-day; but *holds* that the prophetical Day is a *common Week*, p. 57, &c. p. 503, &c. It will not be disagree-

able either to this diligent inquirer or to others, that I examine this opinion a little. In the calamitous periods of time mentioned in the Revelation he reckons to one prophetic Day seven common Days, and proportionably to the Month, and Year or (*καιρος*) *Kairos*, Time. Indeed he proves that sometimes the word *Sabbath* signifies a *Week*: but not that the word *Day* ever signifies *seven days*. But his principal argument is this; that there is neither above the common year nor below the common week, nor between them, any other measure of time that will make a prophetic Day. Not *over a year*, not *under a week*, we allow; for the reasons given before in §. xxxviii, &c: but the same reasons prove, §. xl, that the true length of a prophetic Day is *far more than a Week*, and therefore must certainly be to be found between the Year and the Week, and that in a manner that such Days may hold good in *equal distances* after one another, and in a *manifold Summing*, according to Mr. Kock's fundamental postulate.

WITHOUT doubt there lies somewhere in this very prophecy a Track which if we fol-

low we shall find the length of the prophetic Days and Months: and therefore we enquire after the *Months* even before the Days; as the three Woes are for the most part comprised in Months, and among these the forty-two Months of the Beast make the most considerable shew: we must therefore consider also first how many days properly go to such a month. The Track just mentioned may lie in the following remarks. The true meaning, for example, of the said forty-two Months, lies well nigh in the middle, between them who make either three and a half, or one thousand two hundred and sixty common Years of them: by, §. XLII. This middle, between three and a half, and one thousand two hundred and sixty, runs considerably beyond six hundred; viz, to six hundred thirty-one and three quarters: and a number considerably more than six hundred comes already very near the Number of the same Beast that follows in the text, to wit, to the number 666. It is true even this number too will be thought a very *uncouth* one; let us not however be startled at that,

but rather since, (1), the Times of the continuance of the three Woes do not themselves give us any handle for their more particular Resolution, and (2) on the other hand the Number of the Beast is accompanied with a command to calculate, account or reckon, and also (3) every calculation requires at least two numbers; let us only see whether *each* of these two numbers, to wit, the forty-two months and the 666 as the Number of the beast, might not, under the divine guidance, afford us that indispensable assistance, of which no glimpse appears elsewhere, to supply the very thing that is wanting in the *other*. It is said; *Here is the Wisdom: let him that hath understanding count the Number &c.* Now when a hearty lover of the *Revelation of JESUS CHRIST* thinks of these words, he will not indeed attempt to break into the sanctuary, through self-confidence, but then neither will he shrink back under a pretence of humility, but will be allured and excited to follow, with respectful desire, as far as at any time he finds before him an open door and a clear path.

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

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

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

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

IV. THAT we may have a thorough comprehension of a Number, two terms are requisite, to wit, an *Adjective* and a *Substantive*; for example, *twelve Apostles*: Here is *twelve*, the (*numerus numerans*, or) number numbring, and *Apostles*, the (*numerus numeratus*, or) number numbred. For a while we may, to express the Difference between them, call the former a *cipher-number*, and the latter a *subject-number*, since it is the name of *that which* is the Subject of the number.

V. WHERE we have both these together, there is no need of calculation.

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

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

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

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

X. AND so, to the Adjective 666 there must be found a Substantive, that we may

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understand whether it be 666 *Provinces*, or *Men*, or *Heads*, or *Horns*, or *Crowns*, or *Times*, or *Cubits*, or *Pieces of Money*, or what else.

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

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

XIII. Now when the Number of the Beast is called the Number of a Man, it is meant of a *Subject*-number, not a *cipher*-number. For 666, abstractedly considered, is

neither more nor less than 666 : and 144 is still 144, whether a *Man* or *Angel* tell them.

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

XV. WE ought not to think of comparing any one number with *any* other, throughout the book at a venture ; but two numbers belonging to the same subject must be of one kind, or have some certain relation to one another. Therefore here in the affair of the Beast, the Substantive that is expressed in that other number, and the Substantive that is not expressed along with 666, must be of one and the same kind, viz, both of them, as above-mentioned, *Provinces*, or *Times*, or whatever it may turn out. If they did not agree in this respect they would not be of use, the one to resolve the other, by means of calculation.

XVI. SUPPOSE they should be *Times*.— We may on the first hearing look upon that as very suitable: for (1) the word Number is often used in speaking of Times: in *mens, mene* (i. e. *both numbred*, thy kingdom or reign) it is meant of the *Time* of his reign. (2) From the ninth chapter onward the periods of Time are frequently expressed each of them *doubly*, as we have already observed §. xxvi, Num. iv. Therefore we shall find it so *likewise* in this *notable Number of the Beast*.

XVII. IN all the descriptions of the Beast no other numbers occur but the *ten Horns*, the *seven Heads*, and the *forty-two Months*. If the Comparison is made with the *Horns* and *Heads* the Beast must have 666 *Parts* that belong in some manner or other to his Body; if with the *forty-two Months*, the Number of the Beast must yield 666 *Times*. The *former* does not agree with the manner of the *expression*, *Number of the Beast*; and has no probability from the *nature of the thing*, since no 666 *parts* can be found to be reckoned in the Beast; which we shall find, C. xiii. 1, to be a *Power* partly spiritual,

partly temporal: there remains then only the *latter viz*, the forty-two *Months*, which also, as we said near the beginning of this §. XLIII, stand in need of a solution, but meet with it no where but here.

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

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

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

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

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

XXII. Now *calculate*, reckon, perform ſome operation of arithmetick on the forty-two Months and the Number 666. By N^o. XIX, we muſt neither add nor ſubſtract:

much less will multiplication do. It remains therefore that we must divide. *Divide* then the greater Cipher-number 666 by the smaller 42; and so they will give each other the necessary solution above hoped for. The Quotient is $15 \frac{3}{4}$; of which we will at present make use only of the integer or whole number 15. Behold now,

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

XXIII. WE have proved that the Number of the Beast 666 is common Times: and the common times are either Hours or Days, or Months, or Years. Now the forty-two Months of the Beast are longer than common months; and the Number 666 is not shorter than the forty-two prophetic months. Wherefore they cannot possibly be 666 common months, much less days or hours. In the Greek Original the number 666 is either masculine or, rather, neuter: on the contrary the words for Hour and Day are neither the one nor the other: the word for Month is indeed masculine; but

that word is already appropriated to the forty-two prophetic months. So there remains only the *Year*. This word in the Greek is both masculine *ετιαυτος*, and neuter, *ετος*. The *neuter* will obtain the preference in §. XLV N°, XVIII and in §. LIII: at present let it be *either*.

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

XXV. THUS, about fifteen common Years make one prophetic month or [about] thirty days: and one prophetic Day is about half of a common year: or, to adhere more closely to the words of the text *forty-two prophetic Months are 666 human years*.

Hereby not only the prophetic month and day which we have been enquiring about, from §. xxxviii, but besides that, the Number of the Beast too, is in a great measure discovered. He that but now begins to enquire after the proof of both, may read over again what we have hitherto discovered at large; I know not how to help him any other way.

XXVI. THO' no man, in our times, lives to 666 Years, yet this number is very aptly called the Number of a Man or a *number of man* or *human* number as it consists of human Years. For the attributes or predicates that belong to a species or to individuals are often ascribed to the genus or to the collective noun. People say in dealing or in common conversation, that corn, wine, cloth, wood, &c. costs so much or so much; but every body understands it of the bushel, the gallon, the yard, the load or other particular measure. So a parcel of ants are said *Prov.* xxx. 25, and conies *ver.* 26, to be a *people* not strong and a feeble *folk*. The number of some hundreds of millions is ascribed to

the *armies*, yet is to be understood of the *horsesmen*, C. ix. 16. Not only each thousand, but every single follower of the Lamb, has his name and the name of his Father written on his forehead, C. xiv. 1. In a hail-storm there are many stones and each stone has it's own weight; yet C. xvi. 21, the *bail* itself is said to be of the weight of a talent. Likewise in the number of the beast there are 666 Years, and each year by itself is a human year: yet the *Number* itself is called human. The word *Number* is as it were a substitute for another, for a while, 'till it be relieved or succeeded by the word *Year* stepping into its place.

XXVII. WHOEVER makes as much account of the Vulgate as the Council of Trent prescribes, cannot get off; he must understand the number 666 of *Years*. For that Translation from the earliest times to the present, has not *sexcenta &c.* but *sexcenti sexaginta sex* in the masculine, in construction with which in latin we must needs understand a substantive of the masculine gender; and it will be hard to find any other than *anni*, *years*. If they say there may be an error here

in the Vulgate; let them consider that if there is it is *no slight one*.

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

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

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

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

* Where this whole affair of the Measures is briefly and clearly explained.

man. Those were measured by the angel appearing in a human form: these were reckoned according to human acceptance.

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

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

(6) THERE the 12000 were *divided* by the 144; here the 666 by the 42.

(7) THERE an angelick-human reed *contains many* common furlongs and here a prophetic month many common years.

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

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

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

as *Fr. Potter*; or chronologically in both as *Job. Doeringius*.

XLIV.

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

I. THE *Times* are chiefly the following ;

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

THE Devil hath a *short time*.

THE Woman spends in the wilderness (partly parallel with the 1260

days, of which hereafter) *a Time and Times and half a time* &c.

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

II. THE word *Time* (*Kairos*) has indisputably a particular and determinate signification, when it is said, *a Time and Times and half a time*; and so likewise a short *Time*. The case is the same as to the *Chronos*, and as to the *Non-chronos*, which is somewhat shorter. For the *Chronos* has a *terminus a quo* or determinate Beginning, viz. at the answer given to the souls under the altar; and a *terminus ad quem* or determinate End, reaching onward 'till their fellow-servants and brethren should be fulfilled. And since every *waiting* implies a time in an indefinite sense, the word *Chronos* would stand here to no purpose, if it had not a certain determinate signification. In like manner the *Non-chronos* has a determinate Beginning, viz. the time of the angel's oath, and a determinate End, as it reacheth to the finishing

of the mystery of God. Farther, the word *Chronos* is not here to be understood of Time as *opposed to Eternity*; as if from the time of that oath the world was not to last a natural hour, day, month or year longer: as the oath is sworn so long before the end of the second wo, and before the trumpet of the seventh angel which contains under it so many things and of so long continuance. Again, the word *Chronos* is not to be understood indefinitely and *in a general sense*, of a delay of an undeterminate length; for then the meaning would be, that the time of the oath and that of the finishing were wholly one and the same, without the least distance between them: by which means this great and solemn oath is represented as a very trifling one. Consequently, the word *Chronos* too (as well as *Kairos*, Time) has here a *special and singular meaning*, viz. of a period of time of a determinate length, to which the *Non-chronos*, tho' no very short one, does not reach. Nay more; like as the oath in Dan. xii. 7. concerns the *time* and times and part of a time there mentioned and limited: so here also the oath properly relates to the

circumstance *'of time*, a *Non-chronos*: for the *Thing* itself, viz. the *mystery of GOD*, was abundantly declared long before to his servants the prophets.

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

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

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

(3) THE *Non-chronos* is *longer* than that same short-time, and on account of it's length is worthy of so solemn an oath: for it comprehendeth in itself the third wo or short time, and before that, the time from the oath of the angel to the end of the second wo, and thence to the trumpet of the seventh

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angel, say on to the beginning of the third wo. The solemnly sworn finishing of the mystery and words of GOD is first connected with the short time which the Dragon has upon the earth, in C. x. 7. xvii. 17.

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

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

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

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

V. FROM hence it plainly appears why, not only in the title of this book but also in the conclusion, it is said, that in it were shewn the things that must come to pass *with speed*. The *greater part* of the space from the date of this prophecy to the end of the world is taken up by these *expressly long* periods; and the smallest is quite filled up by those other things that in general shall come to pass with speed. On this occasion we may conceive as if the whole book were one word, and so both the speed and the long periods were spoke out in one breath; and therefore should *not set* the general declaration of *speed*, and the periods particularly expressed as taking up *much time*, in *opposition* to one another *but look* upon them as two parts having a *reference* to one another, and belonging to one general declaration of time running thro' the whole book; *take* and compare them; *join* them and interweave them one with another. The times that are expressed evidently speak for themselves, and amount to a great deal: the rest passes with speed; to which kind

therefore belong particularly the trumpets of the first, second, third and fourth angels, no time being determined for them. Thus the Coming of the LORD (which is the *Scope of the whole book*) and the time of it, is declared partly by accelerations, partly by retardations; that is the *true Term* of it is, in an elegantly varied way, fixed *near*, but not too near; *far*, yet not too far off, viz. *near* and not too far, by the speed in general, by the oath of the angel, as also through the incidental discovery of the long periods: *far* and not too near, by the three woes and by variety of periods of those and other things.

VI. Now by all this the *Non-chronos*, has attained to a considerable length; wherefore the word *Non-chronos* is to be taken in a duly extensive meaning, to signify *tantum non Chronos*, that is, *not indeed a full Chronos*, but little short of it; since a little time before, in the beginning or even the midst of the second wo, (before the end of which the angel swore) it was, by virtue of the *antitbesis*, a whole *Chronos* to the fulfilling of the mystery of GOD: also on the other hand the very name of *Non-chronos* and the

oath of the angel, as well as the comparison of the calamities and the good things that come after them, shew that the former should not last too long, nor the latter be too long delayed.

VII. WHEREFORE we must also invert what we advanced in N°. III. and say,

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

(2) THE *Non-chronos* is *not much longer* than the short Time.

(3) THE *short Time* is *not much longer* than the time and times and half time.

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

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

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

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

X. Now we have found *pretty nearly* the length in proportion to the number 666, of those periods that are interwoven with it,

and also of the first and second wo: but we shall soon find them out yet *more nearly*.

XI. In the mean time, when we compare together these very periods (only in *this* length, as *thus far* settled) with the scope of them taken notice of in N°. VIII; the *middle reckoning* is yet more confirmed. For First, by the *twenty-four hours Day* there is no proportion between the 1000 years and the other periods, as the longest of them would come only to between 3 and 4 years: and by the *Year-day* they would extend a great deal too far over and beyond the 1000 years. Secondly, if one takes the periods *longer* than we have hitherto made them out, and reckons them by the *Year-day*; such an expositor would find the space of time from St. John's being in Patmos to the end of the world too short for him, the difficulty ever increasing, and the forty-two Months extended far beyond the length of the *Non-chranos* and even the *Chranos* itself. If he takes them *shorter* and reckons them by the *common Day*, things will then indeed come to pass *shortly* enough, with a pure and unallayed speed, not only thro' all the unde-

terminated but through the determined times also; especially when one interprets so many periods in the text all of them of the $3\frac{1}{2}$ years of Antichrist only. But if they are taken in that moderate middle length to which they on the one hand *confine*, and on the other hand *extend* one another; then in the middle of the speed of the other things these make a stop so proportioned that all the centuries, tho' so many, are duly filled up. Thus the complex of all the periods do the whole structure of the prophecy an important service, and such a one as nothing else does it, even such a one as the aggregate or whole sett of the bones do to the body: that the whole machine is enabled to stand handsomely streight and upright, so that when cover'd all over with vessels, flesh and skin, yet it does not sink down into a lump. Again, compare them with *History*: by the *twenty-four hours-day* it makes one or more empty-gaps of many centuries; and by the *Year-day* there is a crowding of things together that is liable to yet greater difficulties. But in the *middle way* all the great revolutions as they tend to

one only mark, proceed on in an uninterrupted order and beautiful proportion; and the prophetic periods, C. vi---xiii. serve to a good purpose, namely to point at and give notice of the good things to come in a proper manner, 'till at last the due time for them comes.

THIS two-fold scope of these periods likewise particularly establishes the *duration of the three woes*; which otherwise one might have taken according to the 24 hour-day without running counter to our other principal positions. For the forty-two months of the Beast are as long as the Number of the Beast; nay not much shorter than the other periods num. vii: and of whatever sort the months of the Beast are, of the same sort are the months of the locusts; and the hour and day and month and year of the four angels let loose upon the *Euphrates*; otherwise, as was observed before, there would be no proportion between the three woes, and there would be no managing of them even in other points already adjusted.

Z

XII. THE very *Title of the book* corroborates the *middle reckoning*: for it is called a *Revelation*, which implies a new grand discovery. Now the *Things* themselves for the most part are contain'd before in the prophecies of the old testament, as particularly the maintainers of the 24 hours-day suppose, when they interpret almost every thing of the judgments upon antichristianism and the peaceful times of the church that follow thereupon: therefore *this discovery* must have for its principal scope the *Times*, by the manifestation of which the Things are put into so regular a disposition that any one may know (and the nearer it draws the more exactly) about what time it is. Now people have long enough search'd in vain for such a thing on the footing of the *year-day*; and by the 24 *hours-day* they are so far from being able to find it, that a maintainer of that reckoning is not in a condition so much as to prove that the 1000 years in C. xx. 2, shall certainly begin within twelve, seven or two centuries from this time forward: by the *middle reckoning alone* therefore we can set every thing in order.

XLV.

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

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

$$2 : 3 :: 666 : 999.$$

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

$3 : 2 :: 1000 : 666\frac{2}{3}$ ($\frac{6}{9}$) or more plainly in the expanded numbers

$$3 : 2 :: 999\frac{2}{9}\frac{2}{9}\frac{2}{9} : 666\frac{6}{9}\frac{6}{9}\frac{6}{9}.$$

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

III. A *Monad* or *Unit* of 666 is $1\frac{1}{9}\frac{1}{9}\frac{1}{9}$ year; in like manner as the cubit in Ezek. xl. 5, is a hand breadth longer than usual.

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

V. NEVERTHELESS the number 666 remains indisputably a *human* number in contradistinction to the much longer prophetic year in C. ix. 15. For an unit of the 666 is more than 365 but less than 366 full

days; and many of the years in use among men, i. e. the civil years of several nations, differ farther than this from the exact solar year; but the fraction $\frac{666}{999}$ or $\frac{2}{3}$ amounts to little more than half a year on the whole sum of 666. Thus they are and remain *human* years, not angelick-human like the 144 measuring-reeds in C. xxi. 17.

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

VII. AT the same time, this comparison of the two numbers 1000 (that is $999\frac{2}{9}$) and $666\frac{6}{9}$ leads us to such *Secula* or ages as are somewhat longer than the common ones of 100 years, and therefore deserve our particular notice. The thousand years divided, not into 10, but 9 equal parts, give us such *Secula*, each of which consists of 111 $\frac{2}{9}$, and 9 of which, as mentioned above,

make up 1000 years, and 6 of them the Number of the Beast. The ancient *Romans* approached very near to such ages, who celebrated their *secular games*, not every 100, but every 110 years; and that in such manner that they fell the 9th time on the very 1000th year after the building of the city of *Rome*. So likewise did the old *Etrusci* among whom one *seculum* with another came to between 111 and 112 years. See *Politian. Miscell. C. 58*, and *Gyrald, lib. de Annis & Mensib. T. II. Op. f. 551 seq.* This, to be sure, as many other things besides, they must have received from the *eastern nations*.

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

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

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

IX. FROM hence would arise the following progression :

- a. 111 $\frac{1}{9}$ Years are - half a Time.
- b. 222 $\frac{2}{9}$ Years — 1 Time.
- c. 333 $\frac{3}{9}$ Years — 1 $\frac{1}{2}$ Time.
- d. 444 $\frac{4}{9}$ Years — 2 Times.
- e. 555 $\frac{5}{9}$ Years — half a Chronos.
- f. 666 $\frac{6}{9}$ Years — the Number of the Beast.
- g. 777 $\frac{7}{9}$ Years — a Time and (2) Times and half a Time.
- h. 888 $\frac{8}{9}$ Years — the short Time.
- i. 999 $\frac{9}{9}$ Years — the 1000 Years.
- k. a little less than }
1111 $\frac{1}{9}$ — } the Non-chronos.
- l. 1111 $\frac{1}{9}$ (that is, }
1000 and 100 and } a Chronos.
10 and 1 $\frac{1}{9}$) Years }
- m. 2222 $\frac{2}{9}$ Years — an Aion or *Ævum*.

as will appear more clearly as we proceed.

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

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

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

X. *Moses* and the *Prophets* bring in the SEPTENARY, OF NUMBER OF 7, very frequently, particularly in Days, from the creation on-

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

septenary form by means of the true *resolution* of the prophetic *Enigma* in which they were hidden.

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

XII. RESOLVE, for Instance, a *Kairos* of Time, that is $222 \frac{2}{9}$ *Years*, into *Days*. They make (according to the common way of reckoning 365 *Days*, 5 *Hours*, 49 *Minutes* to a *Year*,^u without regarding the *Seconds*) 11595 *Weeks* all but $44 \frac{4}{9}$ *minutes*. These $44 \frac{4}{9}$ *minutes* need not disturb any body, as they don't amount to a whole *Day* in upwards of 7000 *Years*, and so make no alteration, through the whole progression, in the *number of the Days* into which the periods are resolved.

^u But reckoning also the odd 12 *seconds* (which really belong to the year, as appears from the following N^o. XIV. and XV.) there will be no deficiency; the $222 \frac{2}{9}$ years multiplied by 12 amounting to 2666 $\frac{2}{3}$ *seconds*, that is, 44 *minutes* and $\frac{4}{9}$ *precisely*. Compare with N^o. XIV. and XV. the Author's *Ordo Temporum*, page 322 and 438.

XIII. THUS we have a *Septenary of Days* in the Years marked ^{b, d, f, h, l,} and so on, with sufficient exactness.

XIV. BUT as the opinions of the most accurate Astronomers concerning the true length of the Year are different *as to the Seconds*: it is worth our consideration whether in the number of the Beast, for Example, which by the common reckoning comes to 34785 Weeks, wanting 2 Hours 13 $\frac{1}{3}$ Minutes, and so contains indisputably a *Septenary of Days*, these same 2 Hours 13 $\frac{1}{3}$ Minutes ought not to be added to them, for the sake of the *Septenary*; and so proportionally in the whole Progression.

XV. AT this rate the true Length of a Year is 365 Days 5 Hours 49 Minutes and 12 Seconds, or to express it more briefly 365 $\frac{27}{1000}$ Days: and so out of 400 *Julian* Years just three Days must be deducted (to make them equal to the same number of solar Years) as the *Gregorian* or *new Style* directs. For, by reason of the fraction $\frac{27}{1000}$, 400 solar Years must pass before the odd Hours, Minutes and Seconds, come out in-

to whole *Days*: and at the same Time they come to whole *Weeks*. There are in $133\frac{2}{3}$ *Julian* years 48700 *Days*, but in as many solar years only 48699, and consequently 6957 *Weeks*. Hence this progression, $133\frac{2}{3}$, 266 $\frac{2}{3}$, 400, 533 $\frac{2}{3}$, 666 $\frac{2}{3}$, 800, &c. is to be resolved exactly into precise *Weeks*, and contains in it a *round and convenient Cycle*, *worthy of our attentive consideration*.

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

IF Mathematicians religiously disposed, would, out of a regard for the prophetic Word, farther examine this length of the year and establish it, it might hereafter give a handle for determining the true, but yet more hidden length of the natural or synodical *Month*, and for other such like disco-

veries: for in this case too we may say,
HERE is the wisdom.

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

XVII. THE antient philosophers have
given various *Appellations* to the digit num-
bers from 1 to 10: that of the number *seven*
is (*καιρος*) *Kairos*, Time. See *Franc. Patricij*
Discufs. Peripat f. 309.

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

XVIII. MANY understand a *Kairos* to be
the same as a *prophetical Year*. And indeed
they are *not very widely* different: for the
prophetical year is $190 \frac{1}{2} \frac{0}{1}$ common years,
and the *Kairos* or Time $222 \frac{2}{9}$ such years.*

* They are in proportion to one another as 6 to 7, viz.
 $\frac{36000}{189}$ to $\frac{42000}{189}$.

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

XIX. SOME may think with themselves what reason there can be why 222 $\frac{2}{9}$ should be the *first* number in the progression that is regarded as a *whole Kairos*, and the proceeding one 111 $\frac{1}{9}$ only as half a Kairos: whereas in common usage 100 years, the first step, is a whole *seculum* or age: and 777 $\frac{7}{9}$ years

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

XX. THE progression carried farther on gives the true *age of the World*, with it's historical and prophetical periods, in such a concatenation as wonderfully confirms the truth of the whole holy Scripture of the old and new testament, particularly the *Apocalypse*, and lays open the admirably beautiful divine œconomy recorded in them. This is what is intended in that important expression,

* The principal and *proper* signification of the original word ελιγος is few in number. It is indeed used also for *little* in bulk or dimensions, &c. but then it is (as in Lexic. Basileense) ελιγος pro μικρος, ut fit ποσότης αντί πληκότητος.

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

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

XLVI.

ABOVE, after dividing 666 by 42 the Quotient being $15 \frac{3}{4} \frac{6}{7}$, we let alone the *Fraction*; in the mean time we have got another *Fraction* belonging to the number 666, viz. $\frac{6}{9} \frac{6}{9} \frac{6}{9} \frac{2}{3}$. Now if this latter were also resolved, the better would it and the former answer one to another; whereby the

B b

Ordo Temporum was published the next Year after this, viz. A° 1741.

length of the 42 Months and some other prophetic periods might be *more* exactly adjusted.

XLVII.

IN every Enquiry, and particularly in the *prophetic Chronology*, one may observe one defect after another both in himself and others, and always come nearer the mark, but also still fall a little short of it, and yet know that he is come nearer it. This was my own case for some time with regard to the periods which pass before the number of the Beast; but *now* with regard to the resolution of these we find a more convenient handle, since the perfect equality of the 42 Months of the Beast and the number of the Beast; taken notice before in §. XLIII. N°. XXI. is farther confirmed by the following arguments.

I. OTHER Periods are entirely equal. In the first wo, the 5 months are twice mentioned in the same terms; whereby the reader is prepared for the like equality of the periods afterwards expressed in two different manners. In the second wo, the space of the hour and the day, and the month, and

the year was, as it were, adequately filled up by the 400 millions of Horsemen. The case is the same in C. x. of the *Non-chronos* and the many Kings. In the xxth Chapter, the 1000 years are several times repeated; as the five months in the first wo. And in C. xxi. the numbers 12000 and 144 will be found to be of the same magnitude.

II. THE 42 Months cannot be longer than the number of the Beast, for his *power*, limited to the 42 Months, cannot subsist without his *Being* or Existence, which is included in his number. There is, besides, in the foregoing Progression, no suitable number between $777\frac{2}{3}$ and $666\frac{2}{3}$ to answer to the 42 Months. Again the number of the Beast cannot be longer than the 42 Months. For the 42 Months, stand in the beginning of the description of the Beast, before the Number 666: so the Number cannot *begin before* them. Neither can the same Number *reach beyond* the 42 Months, since the most violent exercise of his Power, which is limited to 42 Months, is toward the end of his number, C. xiii. 17. The very Name of BEAST denotes a POWER:

for which reason it is said of him afterward, when his number is run out, his kingdom darkned and his power broken, The BEAST *is not*.

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

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

$$42 : 666\frac{2}{3} :: 1 : 15\frac{5}{8}\frac{5}{3}.$$

The thing can never be settled any *other* way ; but by *this* it can, with certainty, and beyond our hopes ; for tho' the two *Fractions* might to many people appear strange enough : yet when, in the real prophetical periods of time, they produce, by this very proportion, *round* and *proportionable whole numbers*, they will without doubt give satis-

faction to all, especially those who are skilful in the knowledge of Numbers.

IV. By virtue of the equality of these two periods, in a progression of months by *sevens*, there are

in	7	prophetical Months	111	$\frac{1}{9}$	common Years.
	14	2 <i>sevens</i> ,	222	$\frac{2}{9}$	
	21	3	333	$\frac{3}{9}$	$\frac{1}{3}$
	28	4	444	$\frac{4}{9}$	
	35	5	555	$\frac{5}{9}$	
	42	6	666	$\frac{6}{9}$	$\frac{2}{3}$
	49	7	777	$\frac{7}{9}$	
	56	8	888	$\frac{8}{9}$	
	63	9	1000	(999	$\frac{2}{9}$)
	70	10	1111	$\frac{1}{9}$	and so on.

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

XLVIII.

THUS 42 prophetical Months are precisely $666 \frac{2}{3}$ common years: and now by means of these Months we can come at the Year and Day and Hour in the second wo; as also the 1260 *Days* of the Woman which begin between the second and third wo;

the determination whereof is very important, since there are *so many* Days.

Now it may be asked, I. Whether the prophetic Month is to be divided into prophetic Days according to the proportion of 30 days to a common month, which would make a year of 360 days? or whether that division must not be made in proportion to a shorter or longer common month, consisting of some hours less or more than 30 days; in both which cases, especially the latter, the year retains it's natural length of full 365 days? The answer is: the months of 30 days had been long before disused; and shorter months had indeed been in common use, especially among the Jews: but in *Asia* in St. *John's* time, longer months were in use, and had been for a long time, as Archbishop Usher proves at large in his *Tract, de Maced. & Asianorum Anno Solari.* And since in C. xi. 2, (as will appear in the Exposition) we meet with this longer sort of months and no other (and so, it is all one *here* whether they be common or prophetic months); we adhere to a conformity with *them*. A month of 30 days, or even a shorter, would not in-

need lead us into any *wide* mistakes: but after much labour things will not come out quite right, as experience has taught me; and 42 *continued* months of 30 days each, without intercalation of the days requisite for $3\frac{1}{2}$ years, are no where to be met with. Even the *Chaldeans* long before *Daniel's* time reckoned, not 360 but 365 days to a year. So a *longer* month, which is an *aliquot part* of a year, C. ix. 15. and indeed a *twelfth part* (compare C. xxii. 2) and so consists of *not less*, nay *more* than 30 days, is quite commodious and easy. Now 42 such months come to $3\frac{1}{2}$ years; yet it is proper that that space of time should be called 42 months, and not $3\frac{1}{2}$ years; for the word *Year* was to be understood soon after in the *number* of the Beast; so it would not have been convenient to be used here too; and besides, this *number* is more easily divided by 42, the number of the months. Hereby also the third we gains a more manifest resemblance to the two preceding ones, of which the second, besides it's hour and day and year, has it's month too, and the first has months only, and these not

amounting all together to half a year. And the 42 months are capable of being variously divided (not only from the nature of the Number, but also in comparison with the number 666) into several periods, which coincide with historical facts.

It may be asked, II. Whether the 1260 days of the Woman are natural or prophetic days? I answer, They are *prophetic*; For (1) a considerable part of them passes before the times of the Beast, before the End of which the times are all figuratively expressed. (2) 1260 common days would bear no proportion to the $3\frac{1}{2}$ times in which; it is said soon after, the Woman was to be maintained in the wilderness, and which are of a considerable length; (3) the things which come to pass in these 1260 days require a longer time. However, this period of 1260 days is shorter than the $3\frac{1}{2}$ times: for the $3\frac{1}{2}$ times are longer than the number of the Beast, and consequently longer than the 42 months of the Beast, and these amount to full 1278 prophetic days. The $3\frac{1}{2}$ times come to more, and the 1260 days to less than $666\frac{2}{3}$ years. The *longest*

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

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

XLIX.

It is universally understood that 12 months make a year. Now a year consists of $\approx 365 \frac{27}{100}$ days. A day, in contradistinction to night, contains 12 hours, particularly at the Equinoxes: but where it is put in contradistinction to the year, to the month, and to the hour itself, C. ix. 15, it is divided into 24 hours. And in this proportion comes out the proper length of the so often mentioned prophetic periods, without farther trouble.

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⊃ Or, in Decimals, 365. 2425 days.

FORTY-TWO months in the common or prophetical sense are equally $3\frac{1}{2}$ years, or $1278\frac{2}{3}$ days: and the 42 months in the third wo are $666\frac{2}{3}$ common years, or 243495 common days; and consequently

<i>prophetical</i>	<i>natural days</i>
the 1260 days of the woman,	are 240000
	precisely, or 657
	years and 46 days.

the hour, day, month,
and year in the 2nd

wo, - - are 75565 [*i. e.* 10795
weeks] and not full
22 hours; or 207
years abating 40
days.

the 5 months in the

1st wo, - - are $28987\frac{1}{3}$ [*i. e.* 4141
weeks and 12 hours]
or $79\frac{1}{3}$ years full.

L.

ALL these periods are composed of several months, of several days, of an hour and a day and a month and a year; yet in the now mentioned *natural days* into which they

are resolved there appears plainly either a *round* or the *septenary* number; for which reason we have been more exact in reckoning these *Days* than would otherwise have been necessary. In the first and second wo there are some *odd hours* over the weeks. The 1260 days of the Woman are 180 prophetical *weeks*, and the number of the natural days is visibly a *round* one.

LI.

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

LII.

THUS have we determined the periods which we find in the text, without ever once concerning ourselves what might be the proper length of *one single* prophetical day, or month, or hour, or year itself. And indeed such an enquiry is no way ne-

cessary for our purpose; as no one of these single times stand alone in the text.

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

^a See Preface §. IV.

^b A *Six-month* will not seem a very strange Expression to any one that reflects on our common usage of calling a Year a *Twelve-month*, and saying a couple of *Twelve-months*, &c.

month, exactly or nearly, is, in some measure, an *entire* or whole, and indeed no inconsiderable *period* of time; not indeed in every language, but however in that of Astronomy, the civil Law, and even in common Life, and also among the Hebrews whose new year began in the autumn, but their first month was in the spring, &c. Theodorit in his Commentary on *Dan.* iv. 13, interprets the seven Times of so many Winters or Summers, that is seven *Semestria* or seven *Six-months*; and refers to other interpreters. Thomas Parker in *Comment. Dan.* expounds the 2300 days (or evening-mornings), C. viii. 14, of so many *half*, or 1150 whole years. In a word several nations in *Asia*, *Europe* and *Africa*, near to and in the midst of whom *Patmos* lies, antiently reckoned every *Six-month a Year*. These things however are adduced here, *only* to shew that it is no such absurd thing or remote from the common notions of men to reckon half a year, *nearly*, to be the prophetic day: which therefore may still very aptly be called a *Semestre* or *Six-month*, tho' it is not precisely six months: for the num-

ber of the days in the two six-month years of the Hebrews, and even those of the heavens from one equinox to the other, are not equal, it is enough that the prophetic day, is not a *common day*, nor a *whole year*, nay neither 5 nor 7 but 6 months. Whosoever can think of a more commodious name, is at liberty to use it.

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

prophetic: *common Times.*

1 Hour - is $7 \frac{2}{3}$ days.

1 Day - is $\frac{1}{2}$ year and near 8 days; or
190 $\frac{10}{17}$ days.

1 Month - is $15 \frac{5}{17}$ years; or 5797 $\frac{1}{2}$ days.

1 Year - is $190 \frac{10}{17}$ years; or 69570
days precisely.

HERE there appears no septenary number in the common days in a prophetic hour, day, month, or year; but rather fractions. But then it is so much the more worthy of

our notice that in the progression as soon as the prophetic times arise to the half or the whole of the Septenaries, the common times (both these we meet with in the text, and in higher steps of the progression) coincide with them in round numbers.

<i>Common</i>	<i>Prophetic</i>
Hours, Days, Months or } Years - - - - }	Hours, Days, Months or } Years.
190 $\frac{1}{2} \frac{0}{1}$	1.
380 $\frac{2}{2} \frac{0}{1}$	2.
571 $\frac{2}{2} \frac{0}{1} \frac{3}{7}$	3.
666 $\frac{2}{3}$	3 $\frac{1}{2}$ or half 7.
1333 $\frac{1}{3}$	7.
2666 $\frac{2}{3}$	14.
4000 precisely	21.
and so on.	

PARTICULARLY the fractional number 666 $\frac{2}{3}$ falls once more in our way; and therefore we will here bring together all the places in which it has hitherto occurred to us.

A HALF of a prophetic week, whether 3 $\frac{1}{2}$ years, months, days, &c. makes always 666 $\frac{2}{3}$ common years, months, days, &c; by this §. LII.

THREE *Kairoi*, or 6½-kairoi, or 42 prophetic months, make also $3\frac{1}{2}$ prophetic years or $666\frac{2}{3}$ common years; §. XLVII.

FIVE cycles of $133\frac{1}{3}$, which contain each a precise number of natural days, make also $666\frac{2}{3}$ common years: §. XLV. N^o. XV.

BELOW, on C. XXI. 17, we shall see that 8 *Coloni* or angelic-human *teeds* make $666\frac{2}{3}$ common furlongs. So, there the number of the Beast happens to fall in with the measure of the new Jerusalem; tho' by very different steps of the progressions. On this occasion one may also consider *that fraction* which is mentioned in the last note on C. XIII. 18.

LIII.

THIS *middle way* of reckoning of time several people cry, is very strange indeed; and the decisions founded upon it are too variegated, interwoven and intangled in one another. This is indeed only *contradicting* not *objecting*. He that has nothing but this to alledge denies the conclusion, but does not argue against it. Many things that look plausible to us are not, for that reason, true; and many things are really true that yet are

not so plausible. Thus we often find it in natural things; how much more may we expect it in those things that depend wholly on divine Revelation and Testimony! There we should hearken, not to our own understanding but to the word of God. Let them shew wherein the proofs are deficient on which this so paradoxical resolution of the times is established. We will here summarily repeat the principal points for that purpose.

IN the three woes a common *day* is much *too short* for a prophetic day; and a whole *year* much *too long*. But what may be the proper length, between these two extremes, of a prophetic day, and that particularly with regard to the 42 months of the Beast, cannot possibly be discovered any other way than by that calculation, enjoined us on occasion of the number of the Beast; and again this calculation must indispensably be perform'd by taking to us the assistance of the 42 months of the same Beast. We follow the direction in the text, we calculate, we find, without the least wresting or straining,

D d

the prophetical times proceeding on regularly in the middle-way between the afore-mentioned extremes; and as the number of the Beast comes out entirely equal to the 42 months of the same Beast, so it is in proportion to the following 1000 years as 2 to 3. Besides all this, there present themselves to our view the most beautiful proportions both as to the septenary number and in other respects. Lastly, in the completion of the prophecy the historical facts agree with our scheme satisfactorily. This is the whole of the matter: the will or wit of man makes it neither more or less. If any man looks mistrustfully on this same elegance of proportions, and on the other hand, can see nothing of a demonstration; let him think again whether the fault may not lie in his own eyes. No other calculation can be so natural and unconstrained; only we are not yet enough accustomed to this middle way; tho' several both antient and modern expofitors have searched after such a way, some in respect of this, some of that point; for the *natural* times are to the *prophetical* of the same denomination

as I to I to those that take all the words signifying times in the common acceptation.

as I to $365 \frac{1}{4}$ to the maintainers of the year-day.

They are also reckoned

as I to 7 by Joh. Woltherus in his Golden Ark, p. 124, 125; where he takes 1260 days of the Witnesses for so many weeks, &c.

as I to 12 in the treatise called *° Glaube und Gedult*, p. 156; where the 5 and the 42 months of the Locusts and of the Beast are proposed as so many years.

as I to 30 by Lud. ab Alcasar who is inclined to expound the $3 \frac{1}{2}$ days of the Witnesses by so many months.

as I to $33 \frac{1}{2}$ with regard to the time of our Saviour's conversation on earth, by Joh. Dœlingius *de Antichr. prof.* C. II.

as I to 50 by Chunmannus Flinspachius.

§ i. e. Faith and Patience.

as 1 to 84 by John Fox, who holds 1 month for seven years, and so 42 months for 294 years.

as 1 to 100 by Justin Martyr, taking the $3\frac{1}{2}$ times for 350 years, &c.

as 1 to 120 by L. F. Gans, the noble Lord of Putlitz.

* * *

as 1 to 235 by John Hufs, Paul Asphe, and again by Dœlingius; who take a month to be a cycle of 19 years.

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

^d From these different Opinions it appears that thinking men in all ages have seen the necessity of finding out a *middle length* of a prophetic day between a common *day* and a *year*; but have only *guessed* at it from an *imagined* equality between it and some period of *common time*, as a week, a month, &c. or some *other remarkable* period, as that of our Saviour's life-time. Whence we may learn the value of our Author's discovery, who has *settled* the *proper length* of it on *sure grounds* found in the text itself, so that history coincides surprisingly with his Exposition, of which the knowledge of *the true length of the prophetic periods* is a main pillar and support.

a manner that it carries on all the prophetic periods in one connected demonstration. Here the *proportion* of the hour, the day, the month, and the year ought in reason to make every thing easy and smooth to us. The *Romans* divided their *As* into 12 parts; and according to that proportion used the denominations of *Semisses*, *Dodranes*, &c. in their *taxes*, in their *inheritances*, &c. In *Hebrew*, the analogy or *proportion* makes some *Accents* be called Emperors, some Kings, Dukes, &c. In the great Image, *Dan. ii.* all the parts from the head to the toes on the feet, come out by virtue of the *proportion*. And so it is also as to the hours of the day and the watches of the night in the parables in *Matt. xx. 1*, &c. *Mark xiii. 35*. Neither is it necessary that the prophetic day should, according to the course of the heavens, yield on division exactly a round period of 24 natural hours, or by multiplication, 365 days full; when *sun-months* and hours, without regard to the course of the heavens, are so commonly used and understood. Therefore all times that are in *pro-*

portion to one another as 1 to $\frac{1}{4}$, 30, 365^c &c. may be called a day, an hour, a month, and a year; let the prophetical day (which is the monad, unit or root) be a common year, or a quarter, or any thing whatsoever. But how commodious the day of nearly half a year is, is shewn above; and why should not this be allowed, when the word *Calamus* or *Reed*, C. xxi. 15. is used in so uncommon a signification? but let him who still does not know what to make of such a prophetical day, either answer the arguments for it in §. xxxviii, or §. xl; or else let him content himself with making the most profitable use he can of the other parts of our meditations. But besides, let this be ever so variously interwoven or ravel'd a computation; yet it *simply* follows the text, which is itself so variously interwoven. And how comes there

^c *i. e.* In round numbers or in the common way of reckoning: which is sufficient to illustrate, by an example, what is here said of *proportion*: for in calculating the prophetical times and reducing them to common times the author reckons to a month the precise 12th part of a year, viz. 30 days and almost $\frac{1}{2}$; his day is the $365 \frac{22}{100}$ part of a year, which is the same as a natural day; and his hour is the 24th part of this natural and common day.

to be something so multifarious and so finely spun in astronomical calculations of the revolutions of the planets? why does a day consist of $\frac{1}{14} \frac{4}{8} \frac{0}{6} \frac{0}{9} \frac{0}{7}$ of a year? and why must the year come round 400 times before it and the day end at the same time? would not *we*, if such a work was left to our direction, order it *otherwise*? nevertheless the hand of the great *Creator* has made it *thus*. How is it that the description of the tabernacle, and of the Temple of Solomon, and of the divine service in them, is so surprisngly blended together? We are not to lead; but to follow.

After all, there appears more difficulty at the first view than is afterwards found in comprehending the whole of the matter. If any one cannot calculate and so comply with the direction in the text, he may be quiet and let it alone: otherwise he may violate the truth by a rash decision. *Without arithmetic* one cannot conceive these admirable *proportions*, which are like those of the sweetest music. But *arithmetic is not all*: and as skill in that and spiritual discernment are not often found together; the truth, as to this part of it, is so much the longer

in finding admiffion. It is not however neceffary that *all* that would reap benefit from the Revelation of JESUS CHRIST, fhould be compleat mathematicians, or but arithmeticians. It is with thefe wholesome enquiries as with the ecclefiastical computations and the kalendar; of which every man may make feveral profitable ufes, without abufe or fuperftition; yet every man need not on that account, be fhilful in making them, or give himfelf any trouble about it; for when there are but *a few* men in the world at any one time to take care of it, the bufinefs will be fufficiently well done. A compafs is what a fhip cannot be without: yet the paffengers may come fafely over the feas without *their* looking on it. In all things there are different gifts, offices and abilities; yet they turn to the benefit of the public, if they are not render'd ineffectual by a fpirit of oppofition.

WE have taken the 1000 years for common years, and yet reckon the 42 months, for example, of the Beast for prophetical months. Should not rather, fome will fay,

those periods be taken either all in a prophetic sense or all in the common meaning.

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

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

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

So here is a Gradation again, with the trumpets of the first, second, third and fourth angel, there is *no* indication of time. At the trumpet of the fifth angel begin the *prophetical* months and other times of the three *woes*. Under the trumpet of the seventh angel, after the expiration of the number of the Beast, come (as before-mentioned) the times that belong to the finishing of the *Mystery of God*, as C. xi. and xx, in the *common* meaning. Just so, the expressions in the Prophecy from the *ivth* Chapter onward are very *figurative*; but afterward, when the angel gives John the *open book*, are much *clearer*. Several things under the trumpets are to be understood more *figuratively*, and under the vials more *properly* or *literally*, tho' expressed in the same terms. And when the vials are all poured out, the

speech is *yet plainer*. For this reason the number of the Beast, C. xiii. 18, is *excepted* from the figurative way of expression that prevails in the middle chapters, as being a *human* number, or in use among men: and so is also the human-angelic measure afterward, C. xxi. 17, *excepted* from the common way of expression that prevails in the latter chapters. Both these *exceptions* indicate that the *other* expressions before are to be taken figuratively, and those that come after, properly. See also what is said hereafter, in the *Exposition*, on C. xi. 8, and C. xvii. 5, concerning spiritual and mystical Denominations. After this manner does this Prophecy always shed the light of its clearness and perspicuity backward from the latter to the former both Things and Times. The WISDOM comes at the expiration of the number of the Beast (not *that* wisdom which men acquire to themselves by ever so ingenious devices of an acute understanding, but *that* which GOD bestows on us in the Word of Truth) and from thence forward the *Wisdom* will be continually more and more discovered; and oh! what an ad-

mirably beautiful and immense sum must that come to at last! Then also will the times described by the prophet *Daniel* be laid open: mean time we need not be disturbed whatever may be the proper length of the days, in *his* prophecy which belong to the New Testament; §. I. GOD has notified days and years in divers manners according to his free and holy Will, as Gen. xl. 12, 18. xli. 26, 27. Isai. xxxviii. 5, 8: and so the *Revelation* may very well be different from *Daniel* in the length of the *times*, as it is from *Ezekiel* in the length of the *measuring rod*, in §. XLIII. N°. XXVIII.

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

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

! See Preface §. IV.

veals to us. He who has already edified himself as he ought, in Faith, in Love, and in Hope by help of the fundamental Truths of Christianity, will find by respectful attention, a most gracious nourishment of the spiritual life in any Disquisition concerning the holy Scriptures, be it ever so speculative: for instance, in meditating upon Daniel, as well as on Isaiah. He who is out in the Sunshine will get warm, whatever he may be employed in besides. Whoever considers and receives every thing in a manner suitable to the Designs of God, will in every thing not be long *enquiring after edification*, but will actually *be edified* himself especially by praising God in all his Words, his Judgments, his Ways and his Works. But whosoever slights now one thing, then another thing, under pretence of its not being *edifying* enough, has not yet taken due care to get *edification* even by what he reckons to be *very edifying*. Let a man be only *right in fundamentals*; and it will be found how rich a *Kernel* is contained in the *shell of chronological disquisitions*.

IN a word, if any person is puzzled with these things, and cannot see the reason of his perplexity, the truth of the matter is, either he goes upon other Principles, or else has no taste for this Way. It is to no purpose to begin to deal with such a man, till haply he meet with the truth, upon which he now looks so shy, from some other quarter. The Truth will prevail in due time; and though the Fire at first lighting raises a thick smoak, yet the Flame will break out strong and clear.

LIV.

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

to this INTRODUCTION whenever there is occasion for it.

LV.

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

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

IT is just so with the SEALS. For with the seven seals there is no other Note of Time (excepting that of about half an hour, which is a different case, as we shall see on C. viii. 1,) but the *Chronos* under the fifth seal. Whence it will appear that even this seal

by itself extends ^z from the first persecution of the Christians to the war of the Beast with the Saints, yea quite on to the Judgement of the great Whore; and so the other seals (which comprehend all things visible and invisible and the Sovereignty of the Lamb over both), run on parallel with the fifth.

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

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

THE seven VIALS by which the disorderly power of the Beast is defeated, pass quickly over: and therefore there is no time mentioned in the whole xvith Chapter. They begin the last, and are the first over.

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

LVI.

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

LVII.

THUS much is enough by way of *Introduction*: the rest follows in the EXPOSITION; in perusing of which the reader is desired ever to cast an eye backward and think of this INTRODUCTION.




T H E

CONCLUSION.

O F T H E

Exposition of the Revelation.


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

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

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

III. THE marks or *characters of a true exposition* of the revelation.

IV. A DETAIL of the expectations of men from time to time: or, an *historical account of the expositions of this prophecy thro' all ages.*

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

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

VII. SOME wholesome *admonitions.*^b

^b The Reader is desired before he proceeds farther to read over again the xixth paragraph of the preface attentively.



P A R T I.

An *Essay* of a CHRONOLOGICAL TABLE of the Apocalypse.

Ist Sketch, according to the Text.

A^o. M. 3940. JESUS CHRIST born.

3943. The Ist year of the *Diomysian Æra*, or our usual way of reckoning the *year of our LORD*; which begins three years too late.

- A. *A. Dom.* 30. JESUS CHRIST suffers, dies, rises from the dead, gives some hints of his revelation (John xxi. 22, 23, Acts i. 7.) and ascends to heaven.
96. The *Revelation* is written by St. John — Ch. i. The coming of the LORD is declared to the SEVEN CHURCHES in Asia and their Angels — ii, iii.
- B. 97, 98. The SEVEN SEALS are opened, and on the opening of the fifth the *Chronos* is notified — iv, v, vi. The SEVEN TRUMPETS are given to the seven angels — — vii, viii.
- C. The LORD cometh. John is to tarry (Jo. xxi. 22) no longer.
- D. II^d, III^d, IVth. The *Trumpets* of the Ist, II^d vth Centuries. III^d, and IVth angels — viii.
- E. 510—589. The *first* Wo, under the trumpet of the *fifth* angel—ix.
- F. 589—634. The *Interval* between the *first* and *second* wo.

- G. 634—840. The *second Wo*, under the trumpet of the *sixth* angel
C. ix.
- H. 800—1836. The *Non-chronos* and the many Kings — x, xi.
- I. 840—947. The *Interval* between the *second* and *third wo* - xi. 14.
- K. 864—1521. The 1260 days of the *Woman* in the wilderness after she had brought forth the *Man-child*, or rather, *manly Son* — xii. 6.
- L. 947—1836. The *third Wo*, under the trumpet of the *seventh* angel
xii. 12.
- M. 1058—1836. The *Time* and *Times* and *half a Time* of the *Woman* xii. 14.
- N.^h *Within the limits of the 3½ Times;* The *Times of the Beast* in the three parts of his duration — xiii. 5.
- O. 1208 & 1209. *War with the Saints*. End of the *Chronos* mention'd under the letter B. -- xiii. 7.

^a *Within the limits, &c.*] a more particular determination of the time of this article, as near as it can be settled, is the subject of the 11th part of this conclusion.

P. 1614. The Angel with the *everlasting gospel* or glad tidings for an Aion or Ævum to come

C. xiv. 6.

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

The *fulfilling* of the *Words* of GOD, and *finishing* of the *Mystery* of GOD.

The *Repentance* of the Survivors in the *great* City, xix, xx.

The end of the *short* Time and of the $3\frac{1}{2}$ Times.

The *destruction* of the *Beast*.

The *1000 Years* of the *binding* of *Satan* begin.

R. afterward, The *loosing* of *Satan* for a *little* Season,

The *1000 Years* in which the *Saints* reign. xx, 3. 4.

S.	The End of the <i>little Season</i>	C. xx. 7.
T.	The End of the WORLD	xx. II.
V.	ALL THINGS NEW	xxi. xxii.

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

 II^d. Sketch, according to History.

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

- Cent^r. II^d. The *Dispersion of the Jews* by
Adrian — C. viii. 7.
- III. The *Irruption of the Goths* and
other foreign nations — 8.
- IV. The *Age of Arianism* [*Seculum-*
Arianum] — — 10.
- V. The *Extinction of the Roman Em-*
pire under Augustulus viii. 12.
- VI. The *Distresses of the Jews* in
Persia — — ix. 1.
- VII. *Mahomet and the Saracens* [with
their *Cavalry*] — 13.
- VIII. The *Contention about Image-*
Worship — — 20.
- IX. The *Age of Photius*: and also the
Ruler of the Nations born x. 11.

G g

- Cent'. x. *Seculum infelix* [in which the *third wo* began] — C. xii. 12.
- xI. *Seculum Hildebrandinum* [the *Beast* out of the *Sea*] — xiii. 1.
- xII. The papal *Power* begins — 5.
- xIII. *Crusade* against the *Waldenses* [or *Vaudois*] — — 7.
- xIV. The *Age of Wickliff*. The middle of the *third wo*. — 7.
- xV. The *Age of Councils* [viz, at *Constance*, *Basil* and *Florence*] the middle and height of the papal power — — 8.
- xVI. The *Reformation* — 9.
- xVII. The everlasting or ævital gospel xiv. 6. 8.
- xVIII. The *Adoration* of the *Beast* and his *Image* — — 9.

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



P A R T II.

IN which the *Duration of the Beast*, and how near the *End of it* may be, is *conjecturally* assigned; and thereby the chronological Table of Part Ist completed.

§. I.

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

on the carpet to *this place*, and set it entirely *by itself*, since it is not proper that it should be wholly passed over in silence.

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

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

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

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

WILL you say? yea, if St. John was now living and would shew us that part of the Revelation which belongs to us, and the determination of the times and other circumstances; then *I would* believe. I answer, if St. John was now alive and shew'd all that, but was not known to be St. John: people would reject him in *person* just as they do the *book* he has written. Does it make any difference as to the thing, whether God gives it to his Church once for all or by little and little? But in the former of those ways our faith is much more generous, and more suitable to the maturity of faith under the New Testament. Therefore the *Times of the horrible Beast*, so grandly described in the Prophecy, must *not* be a *matter of indifference* to us.

III. THAT the *Beast* is the ¹*Hildebrandine Papacy* we have clearly proved in the *Exposition*, viz, on C. xiii. 1. from the agreement of the prophecy with the completion as recorded in history; which proof alone may fully satisfy plain and unlearned persons. But to this we have added the *symmetry* of the whole series of the prophecy in the fulfilling of one point after another. Both these proofs can be comprehended by any one, tho' he has no regard to Chronology either the true or the false. But the *calculation* of the number of the *Beast* confirms all, in a manner that nothing else can, and still the more exactly we proceed in it the stronger is that confirmation.

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

¹ i. e. The Power usurped by the *Popes* for more than 600 years past, which was first claimed and violently seized by *Hildebrand*, a cunning and resolute man. When he was chosen Pope, A. D. 1073, he took the name of *Gregory the VIIth*.

very *probably* it goes on in the manner set forth in the Table which we shall give a little below.

V. THE times of the Beast being included in the $3\frac{1}{2}$ times of the Woman, and these latter reaching but to A°. 1836 at farthest: the former cannot run out *beyond* that year. So that a Table adjusted to that term cannot be *far* from the truth.

VI. EVER since I discover'd the solution of the prophetic times, I *have always* plac'd the *duration of the Beast* between the year 1076 and 1836; and *do still*. But as this duration is considerably *shorter* than the space between these two years, various considerations and reflexions on history kept me long in suspense concerning the proper term of the beginning and end of it. In this case I had in my view chiefly the prophecy itself; and when afterward I not only found a fuller solution of the prophecy, but also by means of that discovered the true sum of the *years of the World* notified in the Scriptures; from thence I came at last to this determination of the point, viz, let us reckon the first *rising of the Beast out of the Sea* to be the triumph

of Gregory over the Emperor, at Canosa, A. 1077; and the power given to the Beast to be the elevation of Celestine II^d to the Papacy; and begin the number 666, to which the 42 months are equal, in a secondary course, at the rising out of the sea, but, in the primary course of it at the commencement of that Power. And here we may well rest the matter, as there is no appearance of any third Epoch to arise instead of these two.

Advertisement.

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

In my Exposition of the Revelation (Part 11^d of the Conclusion) there is an essay to digest in a table the *Times of the Woman* after the wings were given her, and of *the Beast*; which are now more fully explained and the parts of them more exactly fitted together, by comparing them in several places with the prophecies of *Daniel*.—And here let the

H h

reader remember what I have often protested, of *modesty* and *sobriety* on this head, 'till the event afford us a clear Explanation concerning future things.

T H E T A B L E.

T H E T E R M S.

- ° A° 1058, Sept. 2^d Wed. The two wings of the great Eagle given to the Woman.
- ° 1077, Sept. 1st Frid. The rising of the beast out of the sea, in the person of Gregory VII.
- ° 1143, Sept. 25, Sat. The beginning of the 42 months of the *power* of the beast, in Celestine II.
- ° 1810, May 21, Sat. } The end of the 42
 June 1, * N. S. } months, and of the
 } number of the

* All the dates after *this* are according to the *New-Style*; which was first introduced A° 1582, and received lately in Britain, A° 1752.

beast. Soon after, when the vials are poured out, the beast *is not*, but Babylon reigns as Queen.

- ° 1832, Oct. 14, Mon. The rising of the beast out of the Abyfs. After one hour, viz,
- ° 1832, Oct. 22, Tuesd. The 10 kings give their royal power to the beast.
- ° 1836, June 18, Sund. The destruction of the beast. The end of the $3 \frac{1}{2}$ times, &c.

The INTERVALS.

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

<i>Days and Hours:</i>	<i>Weeks and Days.</i>
<i>a</i> 6938, 12	or 991, 1 $\frac{1}{2}$.
<i>b</i> 24130, 3 $\frac{1}{7} \frac{8}{7} \frac{2}{7}$	or 3447, 1 fully,
<i>c</i> 243495, 0	or 34785, 0.

d	8170, 22 $\frac{218}{777}$	or	1167, 2.
e	7, 22 $\frac{370}{777}$	or	1, 1 almost.
f	1335, 0	or	190, 5.
	<hr/>		<hr/>
	284077 $\frac{1}{2}$ 00	or	40582 $\frac{1}{2}$ in all.

They are also 5797 $\frac{1}{2}$ square weeks; they are 777 $\frac{7}{9}$ years; they are precisely 686 of Daniel's units, of which by and by: lastly they are $\frac{1}{5}$ th part of the age of the world.

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

The Illustration of the INTERVALS.

	Years.
a contains	19 bating one day.
b contains	66 $\frac{66}{999}$ precisely.
c contains	666 $\frac{666}{999}$ precisely.
d contains	22 $\frac{218}{777}$ fully.
e contains	0 $\frac{22}{222}$ very nearly.
f contains	3 $\frac{218}{777}$ fully.
a, d, e, f, together	45 $\frac{45}{999}$ precisely.
a, b, d, e, f, together	111 $\frac{111}{999}$ precisely.
a, b, c, d, e, f, together	777 $\frac{777}{999}$ precisely.

DANIEL'S 70 weeks consist of 70 times 7, that is, 490 units or parts; which altogether are equal to 555 $\frac{5}{9}$ years; as we have shewn in C. x. of *Ordo Temporum*. It is very re-

markable now how exactly *these Intervals* may be reduced to the *Units of Daniel*. For,

THE Interval ^c contains precisely 588 such Units which make 12 square weeks, *i. e.* 7 times 7 (or 49) multiplied by 12.

THE Intervals ^b and ^d together, are 78 Units and not a Day over.

THE Intervals ^b, ^c and ^d together are 666 units, or $275795\frac{5}{4}$ days, which do not exceed the appendices of the days in these Intervals full 17 hours. A surprising agreement! for the *number of the Beast* is in such terms of expression said to be 666, that it may be so in several ways. (See the Exposition on C. xiii. 18.) Thus the number 666, *viz.* in *Daniel's Units* contains the *first and second* portions of the duration of the Beast, whereas in *Years* it contains the second only.

THE Intervals ^e, ^f together are 20 units exactly.

THE Intervals ^a, ^b, ^d, ^e, ^f are 98 units, which are two square weeks.

THE Intervals ^a, ^b, ^c, ^d, ^e, ^f together $777\frac{2}{3}$ years are 686 units precisely; or two cubical weeks, that is 7 times 7 times 7, multiplied by 2.

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

The Illustration of the TERMS.

^a THE wings given to the woman. This is also the beginning of her $3\frac{1}{2}$ times. See the Exposition on C. xii. 14, *where she is nourished a time &c.*

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

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

^d WHEN the 42 months of power are out, we must not conclude that immediately the Beast is not; for he *was* even before these months. But, on pouring out the vial of the fifth angel, his kingdom becomes so

darkened that it is weaker now than before the beginning of the 42 months. Therefore it must be observed, at the proper time, whether that angel shall pour out his vial upon the seat or throne of the Beast at the end of the 42 months; and whether the Beast is *immediately* to carry Babylon, while he himself is *not*. This Interval in which the Beast is not, is nearly the same as the *Semitempusculum*¹ in *Ord. Temp.* p. 318.

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

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

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

¹ The Space of 22 $\frac{2}{3}$ Years.

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

THESE two Intervals ^e and ^f are most intimately connected. *The saints shall be given into the hand or power of that remarkable Horn until A TIME AND TIMES AND HALF A TIME, Dan. vii. 25. The other King when he comes, must continue A SHORT SPACE, Rev. xvii. 10.* On both these passages there are many conjectures in the *Exposition* on this latter place: but a third passage helps us out, viz. *The ten horns receive power as kings with the Beast ONE HOUR, ver. 12.*

Now, the *short space* is the Interval ^e and ^f taken together; for it contains the whole time of the continuance of the other king in the third part of the duration of the Beast: ^e is the one hour: and ^f is the remainder of

^e From October, 1756.

all the preceding Intervals and contains 1335 *common* days. Presently after these follow the 1335 *prophetical* days (viz. of the length used in Daniel's ^a prophecies, and which we have shewed, in *Ord. Temp.* p. 379, to be equal altogether, to 1000 years) promised in Dan. xii. 12: so that the *miserable common* days of expectation and suffering, are *implied*, and the 1335 *happy prophetical* days, to be come to, or arrived at, are *expressed*.

THE *time and times and half a time* in Dan. vii. 25, fall within this Interval ^f; but do not compleatly fill it: and I agree with the Rev. Langius that they are $3\frac{1}{2}$ years, *but* consisting of 1278 days (agreeably to the length of the natural year) not of 1260, as he takes it, nor of $1333\frac{1}{3}$, which one might think of.

BUT how shall even these 1278 days be reconciled with the 1335? I shall *not* answer, that either number is 3 years and a piece or half, and not 4 years: as the Interval ^f, either with or without the addition of

I i

^a This is different from the length of the Apocalyptical Day.

the Interval ^o agrees with the ancient tradition, that *Antichrist is to rage 3 $\frac{1}{2}$ years*:— but rather this, that Daniel seems to have in view what the Beast risen out of the abyfs is to do in the *land of Israel*; whereas in the Revelation the Beast has something to do *elsewhere*, before he comes thither: as the destroying of Rome, &c.

OUR Table may be looked upon as uncertain in *some particular articles*; but the *whole* of it, as far as it extends, is strongly supported both by historical and exegetical proofs. Those of the six Intervals of this period which are less precisely determined in the Revelation, are determined out of Daniel; as, the existence of the Beast before the 42 months, his non-existence, and the short space of the other kings and the 3 $\frac{1}{2}$ times, which Daniel had expressed in the *proper terms*, are in the Revelation included in the *short space*: Again the time which Daniel had expressed *enigmatically* by 1335 days the Apocalypse explains by the proper terms of 1000 years. Surely these things are not accidental! ... We do not indeed *assert* every part with equal assu-

ance : but we *propose* them all, that posterity may have notice of what they are to observe, and may partly correct, partly confirm them, according to the event.

[*Thus far the Gnomon.*]

WE are not *fondly desirous* of assigning the *ends* or *terms* of the Periods : but when any period (for example, the times of the Beast) appears from the text, to be such or *such a length*, and is found in history to have begun at such or *such a time*; the *beginning* and *length* of it cannot be discovered and at the same time the *end* be concealed; which is indeed the principal, or even almost the only thing, some persons use to enquire after. A modest *Expōsitor* does not busy himself much about *such terms* before the time; but rather makes the most profitable use he can of the subject-matter. On the contrary *those* pitch upon the *term only*, which could not be concealed from them, and at first make too much of it, and soon after too little; and besides, slight the salutary important truth itself, of which *that* was but a circumstance. Were it only the stupid or intoxicated children of this world that did thus; it would

be nothing strange. But that men fearing God and *therefore* searching after the discoveries made in the prophecies, should behave in this manner is a shrewd token that the word of God is as a strange language to us and that we are far from the true skill of suiting ourselves to the time, and therefore are in the greater danger. How will the watchman warn the people, when he himself will not believe that the enemy is drawing together his forces and approaching? which of the two is the more rash and inconsiderate? the man who brings certain *intelligence* of the enemy's coming, and *besides* mentions the *time* when *he conjectures* he may come; or the watchman who flights the whole. Those are in a yet worse condition, who not only give over all watching, but reject, with the Exposition, all Prophecy and the whole Scripture at once, making no more account of the one than the other. Those well deserve that they should *stumble* at the Scripture and at both right and wrong Expositions of it, *and FALL*, Isaiah viii. 15. This is the way of the *Jews*, and of the *Infidels* too; an easy and commodious, but an

unhallow'd method. They quickly catch at any thing in the New Testament, or in any part of the Scriptures, that seems to give offence, *rejoice* over it, *turn aside* from the truth and are *cast away*. He too who *makes this Conclusion*; There is no appearance yet that it *should* come to pass *this or that year*, therefore it will *never* happen;—or *this, It has not* come to pass *this or that year*, therefore, *neither will it in these following years*; therefore, an Expositor must not be allowed to mend his term, or prolong it a little: He too, I say, not only deals very unfairly with an Expositor, especially when he ascribes to him any opinion that is none of his, nor ever was, but also greatly offends even against the word of GOD. The subject-matter, suppose is certain, and the length of the period rightly determined: yet when the *beginning* of the period *really has* a latitude in history (of human composition, which is often not over clearly written, nor the several steps of its progress distinctly remarked) the *end* also must needs *appear to us to have* a latitude: nevertheless we determine this end *conjecturally*, when either the length of the

period and its *conjectural* beginning point it out to us without farther search; or when we cannot attain, otherwise than by a *conjectural* to the true and precise determination, which the event at last discovers. Let us take for example some *past* transaction; the *second* wo began in the VIIth Century, as many Expositors have rightly observed without any assistance from the supputation of the apocryphical times. Now it *may* have begun A° 622, at Mahomet's flight; or A° 632, at his death; or A° 634, when the Saracens conquered Arabia and Syria; or A° 637, when they subdued the kingdom of Persia. From one or other of these beginnings, 207 years (nearly the duration of that wo) reach to A° 829, or 839, or 840, or 844, &c. A man that does not know or remember the history of those years is here in the same situation as to the choice of one or other of the years, as if he was to determine the precise time of something yet to come: so, the event must turn the scales. Suppose he finds nothing considerable in the year 829, it is much the same case as if he should set the term of a period that is *not yet* run out;

too early. But he is not quite mistaken for all that: for no man can deny that soon after that time the power of the Saracens was reduced, tho' perhaps no man to this day may have enquired into the precise year. Apply this to the *times of the Beast*, which are now in their course. Had they begun for example A° 1073 they must have ended A° 1739. And now that this term is past without any great revolution, it cannot for that be said to be all over; only we are to advance one step or more, from the year 1073 to some following year, or years; when the beginning of those times may most probably be fixed according to the best accounts history furnisheth us. The more circumstantially the conjectures are expressed, the more easily can the sequel be observed and the failure corrected. On such an occasion the *number* of the years may undergo a little alteration, yet without any change of the *words*. On the other hand where the event agrees with the conjectural determination, it amounts to a strong confirmation of the whole matter, and is of such consequence with regard to the truth of the Gospel, that even

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



P A R T III.

The Marks and Characters of a *true Exposition* of the *Apocalypse*.

OUR Exposition is all along accompanied with its proofs and evidences wherever they are required. Yet it will be of use to re-

capitulate the principal and plainest Characters of the truth of it (each of them established as such in the proper places) and to bring them into one view, with some addition.

I. THE TRUE EXPOSITION OF THE APOCALYPSE (in whatever it may consist) must be agreeable to the original text or an accurate translation of it; and in these passages on which the arguments against the Roman-catholics are grounded, it must agree with the most approv'd copies, and especially with the Complutenian^o edition (which by the providence of GOD, was printed in the heart of Spain, *before* the Reformation) as also with the very antient Vulgate.

II. IT must adhere to the very turn and emphasis of the prophetical words and phrases; which are sometimes figurative, sometimes proper.

III. IT must begin with such obvious remarks as have an evident ground in the text,

K k

^o *Complutum*, now called *Acala de Henarez*, is an University in New Castile, about 20 miles from Madrid, erected by Cardinal Ximenes; where he finished, A^o. 1515, that splendid edition (the first of all the Polyglotts) in six Volumes in Fol. The Greek New Testament had never been printed before.

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

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

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

VI. IT must extend the conclusion to the *end of all things*.

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

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

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

X. IT must make neither too great, nor on the other hand too little account of any point in history, for example, the reformation, the actions of a King of Sweden (however great a man he was) the persecution in

France,* the Saltzburg emigration, or any thing else that may strike *us* strongly because of its nearness: but take in the Substance both of civil and ecclesiastical history; and have a regard not so much to the single *parts* as to the *whole*, in the principal points, principal times, and principal places, such as Rome and Jerusalem.

XI. IT must assign a reason why the sevenfold Song of Praise in C. v. 12, has the ^particle, *the* power, &c. only once; but in that in C. vii. 12, seven times.

XII. IT must let every thing *pass quickly* which is not included in limited times.

XIII. IT must dispose of the *greatest* part of the times of the New Testament in those periods that are *determined*.

XIV. IT must clearly shew whether, and why, this or that period is to be understood in the *prophetical*, or in the *common* meaning.

XV. IT must discover the *septenary* number (of which the book is so full in *other things*) in the *times also*.

* It is so in the original; tho' our Translators have overlook'd it in both places.

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

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

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

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

XX. AND what kind of *Chronoi* these are, in contradistinction to which the angel swore it should not be a *Chronos* more to the fulfilling of the mystery of GOD.

XXI. IT must discern and acknowledge *two* intervals between the three woes.

XXII. IT must shew a cause, why, in C. xii. 10, it is said, the *power*, not the *kingdom*, of his CHRIST.

XXIII. AND why the half time, tho' considerably more than a *Century* or hundred years, is called *only half* a time.

XXIV. LIKEWISE, why in C. xii, it is said *only* in the 14th Verse, but *not also* in the 6th, *before the face of the serpent*.

XXV. FURTHERMORE, why the beast with *two* horns is called a *beast*, *only* in the xiii chapter, and always afterward the *false prophet*.

XXVI. IN like manner, why the word *year* is left out in C. xiii. 18.

XXVII. AND why at the number of the beast we find, ^a *the wisdom*, (*ἡ σοφία*, with the article.)

XXVIII. IT must so follow and agree with the pattern given in the *phrases* or turns of expression (for example, a *number of a man*, a *measure of a man*, *that is of an angel*) that these phrases, which have a reference to one another, may be of service in the exposition.

^a Omitted by our Translators.

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

XXX. IT must not extend the times of the New Testament too far: but agree with the points settled in §. xxxi and xxxii. of the Introduction.

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

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

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

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

* *Æviternal* is what lasts an *Ævum* or *Aion*, viz: 2222 $\frac{2}{3}$ Years.

XXXV. IT must compare the passages in one of which *patience*, in another *wisdom*, &c, is required, with one another, and shew the *suitableness* of them.

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

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

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

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

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

ONE may observe *more such marks* in the Exposition itself. Among those which we have repeated there are several that may be look'd upon as somewhat too *particular* which yet in their consequences influence the *whole* disquisition. No Exposition that differs widely from ours can have all the now mentioned marks together. But I neither can, nor do I desire, to prejudice any man in my favour: I only propose the truth according to my abilities. These marks may be useful to the inquirers after truth in several ways, for when one takes, for example, the forty-two months of the Beast *too long* or *too short*, and sets the beginning or end of them so much the higher or lower in history; yet he *may hit* the mark accidentally: and on the contrary, when one has got the *right length* of these periods; but sets the beginning of them too far back or too low down in history; he *may miss* his mark in *some measure*. Yet we must not for that leave the determination wholly to the event; but collect together from the periods and from the marks or characters of the truth, what may amount to a clear

proof. By *these marks* then our and every Exposition besides may and ought to be *strictly examined*. And whoever can so improve this present Exposition that it may agree yet more nicely with these marks, will deserve thanks for his pains. But let every one that has a mind to make any alteration in it take care that, while he strives to make it agree more exactly with some one mark he do not make it run counter as much to others.

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

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

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

IN the Table every period has its proper length assigned according to *one way* of reckoning either of prophetic or common days, months, &c; or which is *equal and the same* throughout the whole prophecy. The beginning of each period has a distinguished importance in *history*, as those that are skilful in it may discern without any view to the prophecy. And in the *progress* the periods fit into one another in a manner that is worthy of our notice: thus. From the letter B in the Table to O, it is precisely a Chronos or $1111\frac{1}{2}$ years: on the other hand

'tis *not* a Chronos (or is a Non-chronos) from H to Q, but nearly a Chronos, i. e. less than $1111\frac{1}{2}$, and more than 1000 years, between which two there is no other step in the *Scala Seculorum*, or Scale of Ages: again from G to Q there is, by virtue of the *Antitbesis* considerably more than a Chronos. The very middle of each of the calamitous periods H, L, M, N, happen one after another before the blessed reformation:

A°. 800—1318—1836

947—1392—1836

1058—1447—1836

1077—1454—1836

IN this *middle time* fell that horrible darkness and gross ignorance both in the east and west, in the xivth and xvth Centuries. Now, when this midnight was over, and by means of the reformation it began to dawn, at the same time the period K ended. Hereafter there may be an Eelipse yet, but no, more any such long-lasting Night, and though these four periods were far distant in their beginning, yet they end all together in *one* great and most desirable point, in the year 1836.

‡ Viz, the antient Ages, of $111\frac{1}{2}$ years each.

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

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

XLI. WE will also bring under examination the whole Sum of the apocalyptical Chronology, from the beginning of the New Testament to the finishing of the mystery of God.

OUR LORD before his Ascension said to all the *Apostles* together. *It is not for you to know the Times or the Seasons* (*χρονος η καιρος* the *Chronoi* or *Kairoi*) *which the Father has put in his own power.* Even here our Saviour does not absolutely *reject*, but in fact gives an *answer* to the question proposed by his *Apostles*. He does not say, *you must not ask*; but, it doth *not belong to you*, in quality of *Apostles*, to know these times: and what *did belong to them as such* he tells them immediately after, *YE shall be my Witnesses.* Many of the *Apostles* or almost all of them had *finished* this their *testimony*, before these Times or Seasons were revealed to St. John, not as to an *Apostle* or one sent to declare the *first*, but as to a Herald extraordinary chosen to proclaim the *second coming* of CHRIST. *Till then* the Father had kept them in his own power; but at that time let them be known to his Servants. The

Disciples had in a body asked, *LORD wilt thou at this time ($\chi\rho\rho\nu\sigma$) restore the kingdom to Israel?* taking the word *time* or *Chronos* in the common meaning; but the *Times* or *Seasons*, (the *Chronoi* or *Kairoi*) which the *LORD* in his answer puts together, with an emphatical distinction of the words *Chronos* and *Kairos*, enigmatically import their proper length. From the time when the Apostles had borne the testimony of *CHRIST* in *all the world*, and particularly in the *capital City*, *ROME*, to the finishing of the mystery after which they are here inquiring, there is one *Chronos* and over and above, three *Kairoi* or $1777\frac{7}{8}$ years near about, from the year 58 to 1836; which is a *Chronos* and *some Kairoi*. This joining of the singular and plural together would have look'd oddly: therefore the expression is altered; and as in 1 Sam. xxvii. 7, xxix. 3, instead of *one year and four months* it is said *these days* on these years, so here for a *Chronos* and *some Kairoi*, it is said, *Chronoi* or *Kairoi*.

XLII. OUR supputation of *Time* begins with only refuting the most prevailing errors, and then exhibits a prophetic month,

year, day and hour not very plausible, but from whence nevertheless, as we go on there ariseth, as to the periods actually mentioned in the text, sometimes a neat rotundity of numbers, sometimes a septenary, and on comparing the periods one with another, an admirable proportion.

XLIII. *True* Exposition goes in the *middle-way*, not only with regard to the computation of the times, but also as to the *subject-matter*. If others interpret too much or too little of the text of *invisible* or *visible* of *past* or of *future* things; *this* takes in each of them in its proper place. It avoids the difficulties and rubs, those Opinions are liable to, which run out too far on either hand; and has the benefit of all the advantages either side has over the other. All that Bossuet objects to or proves against Jurieu, and on the other side, Abbadie against Bossuet, and whatever else passes between such Interpreters in the way of controversy, it can lay hold of and make to serve as so many arguments for its confirmation and firmer support.

XLIV. IN the *true Exposition* the three woes go from east to west in one direct track.

XLV. IN general it is adjusted to the horizon of the Island of *Patmos* all around.

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

^u Viz, what immediately follows in the ivth part: where, in §. XLII, N^o. II, there is shewed a short *method of discovering the general plan of any Exposition of the Revelation.*



P A R T IV.

AN historical *account* of the various EXPOSITIONS of the Revelation: shewing how in all ages of the New Testament the *expectations* of *all*, but especially of *holy* men, have been framed mainly with regard to the REVELATION of JESUS CHRIST.

I. ALL the prophecies of the Old Testament pointed at JESUS CHRIST either at a distance or nearer at hand.

II. BY *his coming in the flesh* the promises *thereto* relating were fulfilled, and at the same time the longing desires of the *Old-Testament Christians* satisfied.

III. IN this Completion is immediately intermingled, in an admirable manner, the further discovery of things yet to come under the New Testament. *Luke i. 32, 33. ii. 34. iii. 17.*

IV. WHEN OUR LORD JESUS CHRIST had brought his first followers and disciples, and especially his twelve apostles, so far on in their knowledge of himself that they confess'd him to be the *Son of God* and the *true MESSIAH*; he immediately began to build the rest of his doctrines on this foundation, and shew'd them, now that he had at last appeared to save the world, what was farther to befall him, and therefore talk'd with them concerning his sufferings, his cross and death, his resurrection, ascension, and *coming in Glory*.

V. BUT a few days before his passion, he also foretold to them the *destruction of the temple* and city of Jerusalem; referring, on

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

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

VII. AFTER his ascension, the two men in white apparel testified to the Apostles upon the spot, that *JESUS should come* in like manner as they had seen him ascend. Indeed among so many momentuous things as intervene between his *ascension* to heaven and his *coming*, there is no one of equal moment with either of *these*: nay they are all

But so many preparatory steps for his COMING, and from the Revelation they bear to *that ariseth their importance.*

VIII. ACCORDINGLY from that time forward the *expectations* of the *first christians* under the direction of the apostles, had *that Coming* for its great object. Yet these, contrary to the mind of CHRIST and his Apostles, reckon'd that coming much too early; which mistake, tho' of no such evil tendency as the *scorning* of the men of the world, yet proved a hindrance to the truth.

IX. Now, as our dear Saviour had interposed the *destruction of Jerusalem* between his ascension and his glorious coming: So the Apostle St. Paul did not look with unconcern on the mistake of the Thessalonians, that the day of CHRIST was at hand and to come even before the destruction of Jerusalem; but postpon'd it by an express declaration concerning the *Apostacy* that was to come first, concerning the *Man of Sin*, and him who was to withhold him or *keep him off*: And after the destruction of Jerusalem, the *thousand years* and *many things besides* were interposed by St. John in the Revelation.

X. By these means was the church of the New Testament provided with the needful testimony concerning future things, from the times of the Apostles to the glorious coming of CHRIST. But the variety of interpretations, we see, began even in those early days.

XI.

WITH regard to future things, *these* were the *three main points*: one after another, viz, ANTICHRIST, the THOUSAND YEARS, the END OF THE WORLD.

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

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

XII. MEN continued to expect the *End* soon, and all that was to come to pass before

it, was of course, *contracted* within as narrow limits as they thought possible.

XIII. We find an instance of this contraction in what is called the ^v fourth book of Ezra. This book (too highly valued by some, but by most men too much despised) as we have it at this day (see Scalig. Exercit. 308. and J. Gregories Observ. C. xviii.) is acknowledged by the learned to have been written in the beginning of the second Century, and consequently soon after the Revelation; so that the 30th year after *the ruin of the City*, C. iii. 1, must be meant of the destruction of Jerusalem by the Romans, which is A. D. 100 and the 3860th year of the Jewish *Æra* of the World. Now when it is said C. xiv. 11, 12, that the duration of *the world is divided into 12 parts*, of which $9\frac{1}{2}$ are past and $2\frac{1}{2}$ to come: the author added the Jewish *Æra* of his own time and the apocryptical 1000 years into one sum 4860, of which $9\frac{1}{2}$ twelfth parts are 3847 $\frac{1}{2}$, and the $2\frac{1}{2}$ twelfth parts are 1012 $\frac{1}{2}$ years; so that 3860 is to

^v This is called the 4th book of *Ezras*, in the Apocrypha, in our English Translation.

1000, nearly as $9\frac{1}{2}$ to $2\frac{1}{2}$. On the like ground some among the Greeks have reckoned the age of the world to be about 6500 years, viz, adding the 1000 years to their Æra from the Creation to the birth of CHRIST 5508.

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

mitian, Aurelius, Severus, Decius, Gallus, Volufianus and Gallienus, by the christians whom they greatly distressed. Long after Nero's death a notion prevailed that he would come to life again and prove to be the very Antichrist.

XV. THUS not only the Heretics, but the Orthodox also in general, set *the thousand years* AFTER *Antichrist*, and consequently far into the latter days; as it is expressly allowed by the *learned*, even those who themselves think otherwise. Rivetus *de Patrum Auctoritate*, C. vi. observes that the Fathers in Asia, in Gaul, in Africa, at Rome, and in other places taught this; and as most of them lived very near the days of the apostles, they recommended this too as an apostolical tradition. Dalleus *de verò Ufu Patrum* L. II. C. iv. says of this error, as *he* calls it, that it is a very antient one, and that in former times the christians in general embraced it; and brings this for a proof of it, that the *whole Greek Church* maintains it to this day, and of all the great number of those who in their doctrines have a regard to the writings of the fathers, the *Latins alone* have departed

from it, and that these did not avowedly establish the contrary opinion 'till A°. 1439 in the council at Florence. Heidegger avers that in Justin Martyr's days the whole Christian Church owned it. *Dissert. Tom. 1. p. 653, &c. and p. 649*: and indeed Justin himself has assured us of it as to all the Orthodox in his time in general. See also Vitringa in *Apocal. p. 845 &c.*; and *Poireti Posthuma. p. 643*: where they both without ceremony, appeal to the *antient Jewish Church*: and likewise Joach. Langius's *Gloria Christi, Tom. 1. fol. 270.* So then it does not depend on *Papias* alone; whom people generally *decry*, without regarding what the antients say to his *praise*.

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

XVII. SOME however persever'd in the study of this prophetic word; but even these very early lost sight of the *proper* length of the thousand years. And then several prejudicate opinions concurred to mislead them: 1. In conformity to the septuagint translation they greatly enlarged the times of the Old Testament. 2. They received the jewish tradition which *contracts* the whole duration of the world to 6000 years. 3. They had also a notion that the 6000 years, though already near run out, should yet be shortened toward the end. 4. They took the small part, as they reckoned, that yet remained of the sixth Millenary for the whole Millenium of 1000 years, by *synecdoche*. 5. They took the whole time of the New Testament to consist of no more than 365 years, being as it were the days of that year of grace or acceptance, Isaiah lxi. 2. 6. They began the 1000 years from the very *first* times of the New Testament. Such opinions brought the last day much nearer than was agreeable to truth: which Joh. Melchioris, with good

reason, looks upon as one cause why many omitted to record the church-history of those times.

XVIII.

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

been trodden under foot by the Gentiles, made so splendid an appearance under Constantine that Eusebius was ready to take it for the new Jerusalem. At Constantinople* particularly the Revelation was very little regarded: for among many Fathers who lived in that neighbourhood there is not to be found so much as one citation from that book.

XIX. SOME began the 1000 years (whether precisely that number or more or less) at the birth of CHRIST: *others* at his passion. Cassiodorus, in *Complexionibus* expresses this plainly: *Alligavitque eum &c.* i. e. 'And bound him a thousand years, Rev. xx. 2. (This, says he, is a *Synecdoche* by which the whole is put for the part: for the end of them is entirely unknown to us; but the beginning of them is by common consent of the fathers placed at the birth of our LORD);

* Which was then the seat of the Emperors, and the scene of worldly ease, pleasure and prosperity.

† *Alligavitque eum mille annis* (quod per figuram *synecdoche* a parte totum dicitur, quando ejus finis omnimodis habetur incognitus, qui tamen *consensu patrum à nativitate domini computantur*) ne credituras gentes liberâ potestate confunderet. In *fine* verò *seculi* dicit eum esse solvendum, quando multi martyres & confessores *veniente antichristo* germinabunt.

' that he might not, if he had had the free
 ' use of his power, confound the Gentiles
 ' that were to receive the gospel. But he
 ' tells us that toward the *end of the world* he
 ' shall be loosed, and then there shall spring
 ' up many martyrs and confessors *on the com-*
 ' *ing of Antichrist.*' The same doctrine was
 taught by St. Augustine (whose credit was
 sufficient to draw in all the middle ages into
 this opinion); by Primasius (who also rec-
 koned the $3\frac{1}{2}$ times as going on along with
 the 1000 years, from the beginning of the
 New Testament to the end of the world)
 and among the Greeks by Andreas Cæsariensis,
 who on this occasion lays more stress on
 the *date* of the *passion* of CHRIST. Scipio
 Maffei makes the following remark on the
 above cited words of Cassiodorus; ² *Quod*
subditur &c. i. e. what he adds, viz. ' that
 ' in the opinion of many of the Fathers this
 ' space is to be reckoned from the nativity of
 ' our LORD, seems to refer to an opinion
 ' held by *many in former times* that 1000 years

² Quod subditur, spatium hoc multorum patrum sententiâ a
 natiuitate Domini computari, ad opinionem multis olim sub-
 ortam videtur referri, millesimo post Christum anno rerum uniuersa-
 ritatem dissolutum iri & Antichristum aduenturum.

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

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

times of the New Testament to the reign of the Beast.

XXI.

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

XXII. MEN were greatly forwarded and confirmed in this anxious expectation of Antichrist, by reflecting on what passed in

the See of Rome. In the year 1000 after the *passion* of CHRIST *Benedict IXth*, was Bishop of Rome from A°. 1032 to 1045: and in all appearance it was on account of this *scandalous youngster* that the Greeks lookt for the number of the Beast in this name BENEΔΙΚΤΟΣ, which in Greek comes precisely to 666. (Compare here the Gnomon on Rev. xiii. 18. §. XII.) A plain mark of this is to be seen in the copies of Andreas Cæsariensis;^a in which the name *Benedictus* is foisted in by the Transcribers, and likewise the rubrick or lemma concerning the 1000 years which were before reckoned by him from the *Birth* of CHRIST (as may still be seen in Arethas^b) was adjusted to his *passion*, that it might agree with the time of this Benedict. However all that happened under him was *at most* but a prelude to the reign of the Beast.

^a A Cappadocian Bishop, who wrote a Commentary on the Revelation more than 500 years before the time when Benedict was Bishop of Rome.

^b The Successor of Andreas, who about 40 years after, abridg'd or made extracts from Andreas's Comment.

XXIII.

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

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

* *Plerique omnes boni, aperti, iusti, ingenui, simplices, tum imperium Antichristi cepisse memorie literarum prodidere.*

be a conscientious or, at least, an honest man. Virtue gains the love of men; and vice our hatred; and love and hatred are the motives that first impel many a man to discover the truth of things either very bad or very good, which otherwise he would have kept to himself and concealed from others. Benno too reckoned 1000 years from the beginning of the New Testament to the reign of Antichrist: and this may be one of the reasons he had for not sparing HILDEBRAND.

XXV. WHEN the disturbances raised by *Hildebrand* were over, some who had not seen the whole of these horrible doings continued still in expectation; which as to the very Antichrist was too early, and as to the reign of the beast was too late. Fludentius Bishop of Florence gave out, on the appearance of a very great Comet, that Antichrist was born: on which account Pope Pascal II^d. went thither and in a Council of 340

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* The same, as Astronomers reckon, that appeared again A^o. 1680, and is predicted to return A^o. 2255, its period being computed to be 575 years.

Art. 3. Chap. 6. Fol. 581.—595.—626: and take notice how they speak of him either as a calamity yet *to come*, or actually *present*.

XXVIII. THE dark night was now fully come on, and considerate people began to reflect and bethink themselves by what time the day might break. Here again one term after another was pitched upon. The antient *Téchnius had reckoned the $3\frac{1}{2}$ times to be $3\frac{1}{2}$ centuries, or 350 years (as the Jews did, in Justin's dialogue with Tryphon); and That the Waldenses interpreted in their own favour, and conceived hopes that in 350 years from the beginning of those miserable times there would be better days: Vitringa in *Apoc.* p. 464. From the Waldenses the Wiclifites and Hussites took this interpretation: for T. Purvæus, an Englishman, A^o 1390 composed out of the lectures of his master, Wiclif, then in prison, an Exposition of the Revelation, in which he reckons the 1000 years from the passion of CHRIST to the year 1033, and from thence

* Who wrote A^o 390 about a thousand years before Wiclif's days.

to A°. 1383 he assigns 350 years to Antichrist. That Wicklif himself was of this opinion appears from the 8th Session of the Council of Constance, where the 9th Article he is charged with is this: *Post Urbanum vi.* &c. i. e. After Urban the VIth there is no Pöpe to be owned; but we must be governed, as the Greeks are, by laws of our own making. The year 1383 fell in the reign of this Urban. Rieger, in his history of the Bohemian Brethren, §. 412, treats of the doctrine of the Hussites: and Byzinius, there cited mentions that about the year 1420 many in Bohemia were misled (through an opinion that the kingdom of CHRIST was in a little while to be set up and vengeance poured out upon the Enemies) to sell their goods even at a low price, to betake themselves with their wives and children to the ^s Taborites and to lay

^f *Post Urbanum vi. non est aliquis recipiendus in Papam, sed vivendum est more Græcorum sub legibus proprijs.*

^g These were a Branch of the Hussites who had a Castle near the small City called Tabor not far from Prague, by means of which they stood out against the Emperor Sigismund and Pope Martin Vth Crusade: and their Castle was not taken till A°. 1544.

their money at the feet of the priests, in order to introduce a community of goods: but that from thence there quickly ensued great scarcity and disorder, and time alone soon confuted that error.

XXIX. IN the middle ages, when the Persians under Chosroes, and after them the Saracens, but especially the Turks, became so powerful and got possession of the holy grave, the holy city Jerusalem, and the promised land, many Expositors interpreted the Revelation of *those* transactions. For when Jerusalem was recovered in the first Crusade and lost in the second (which was zealously promoted by Bernard who thought that was the time the fulness of the Gentiles was to come in, and all Israel to be saved) and the third came to nothing; in the year 1213 Pope Innocent III. sent out circular letters to all faithful Christians *pro subsidio terræ sanctæ*, for the relief or recovery of the holy land, in hopes that they should be more successful now that the 666 years from Mahomet were near run out. After this Petrus Aureolus, Nicholas Lyranus, Antoninus Florentinus &c. interpreted each in his

own way the 666 years and several other passages in the Revelation of *Mahomet*; to which purpose also many even since the reformation, especially among the Roman Catholics wrest such texts. When besides all this the Ottoman Port was established about the beginning of the XIVth Century, Expositors of this sort took up a fancy that this was the time in which Satan was loosed (however, people had an eye at the same time, to the abominations of Popery) and so reckoned 1000 years backward looking for the beginning of them in Constantine's time. Fox, Gerhard and Hoe cite Gualterus Brutus, Ubertinus de Casalibus, Ferdinandus del Castillo and Jacobus de Teramo as of this opinion, which chiefly Brightman among the moderns has advanced. Others begin the 1000 years with Calixtus II, who must needs be the Angel, and the Emperor the Dragon whom he bound by wresting from him the right of Investitures A^o 1122, 1123: others with Innocent III^d, who establish'd the Orders of the Dominicans and Franciscans A^o 1215. Thus was the

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

XXX.

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

^b In the beginning of §. xxviii.

Revelation has no view to the Turk, but to the Pope; and in consequence of that, in his marginal notes expounds the 666 years of the duration of the worldly papacy. Bibliander was also one of the first who acknowledged this; and among the reformed in France Jac. Capellus, and in England Thomas Lydyat did the same. How Seraphinus de Fermo and others busied themselves from that time to wrest sometimes one sometimes another passage of the Revelation that contained a description of any horrible thing, to apply it to Luther and the Reformation, is not worth mentioning. But Luther's Exposition ought in reason to be look'd upon as a considerable part of this whole testimony; tho' very few, even in the protestant church, have hitherto duly regarded it. He held that Antichrist was now plainly revealed, and agreed with Lucas Brugensis and others who reckon 6000 years to be the whole time that the world is to last. Hence he concluded that the last day was not far off, and so there was not sufficient space remaining for the 1000 years *to come* ;

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

1. The *first wo* is great; the second greater; the third the greatest of all.
2. The *second wo* began in the seventh Century, in the Saracen history.
3. The *third wo* in C. xiii, is the worldly papacy.
4. This began in *Hildebrand*.
5. It will last 666 years.
6. The third *wo* and the seven vials are under the trumpet of the seventh angel.
7. The third *wo* will be *check'd* by the vials.
8. The 1000 years are, in the proper sense, 1000 years.
9. The 1000 years and the times of the Beast cannot coincide for ever so short a time.

Other Expositors have maintained some one, and some another of these Positions severally: but Luther (and to the best of my knowledge, he alone to this day) grasped all of them together in his comprehensive knowledge, tho'

so long ago. Now let us add to these, one position more (which in no wise disagrees with the former nine, but is rather a consequence of them, and is maintained by Luther's fellow-labourer Francis Lambert in his *Exeg. Apoc.* p. 233, 286) namely this, 10. That the times of the Beast go before and the 1000 years follow after; and then we have *all the grounds of a true Exposition.*

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

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

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

¹ i. e. the taking each of the 1260 days in the Prophecy to ſignify a year.

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

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

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

name of the Millennium or 1000 years odious, See Cramer's *arbor hæret. consanguin.* p. 76. Yet in the year 1554 at Basle some learned Refugees bore noble testimony to the 1000 years to follow after the overthrow of Antichrist; such as Sebast. Castellio in the preface to his translation of the Bible, and Martin Borrhaus on the xxth chap. of the Revelation (tho' these two had had disputes upon other points); likewise Cælius Secundus Curio in his Book *de amplitudine regni Dei*, and Alphonfus Conradus Mantuanus in *Apocal.*

XXXIV. THERE had been a long time an expectation that in the year 1588 the world would come to an end, or at least there would be very great revolutions in it. Jo. Guil. Stuckius published a particular treatise on that subject, at Zurich, that very year 1588. Take the substance of what is said by J. J. Hoffman *hist. pap. ad A.* 1219, Flacius *catal. test. verit.* §. 173, Gerhard. *loc. de extr. jud.* §. 78, and Conrad. Brufen's appendix to Beverley's chronology; and we shall find as follows, viz, antiently people added to the rise of Mahomet the

number of the Beast, and because of the sum of these two, 622 and 666, were intent upon observing the year 1288. About that time the Christians lost what they had 'till then kept possession of in Syria; and men deceived themselves with this prognostic, *væ mundo in centum annis*, i. e. wo to the world within these 100 years; and so made a mistake also about the greatest and last antichristian calamities, which they thought would come to an end A° 1388. When nothing happened *that* year, they added another and then another 100, and so brought it to 1488 and 1588; and made also astrological calculations of them. At last they left off this way and no longer added the 666 years to Mahomet's times, but to the year 1032, to which they reckoned 1000 years from the *passion* of CHRIST. On this ground they were willing to suppose that in the year 1698 there would follow the destruction of the Turk and Popery, and the spreading of Christianity over all the world. Lambertus Danæus inverts this order, reckoning the 666 years from the *passion*, and then adding the 1000 years; *de Antich. p.*

98. 108. compare with this Dudleij Fenneri *Theologia*, p. 172. Edit. A^o 1589. Others reckoned from the *birth* of CHRIST: whether they put the 1000 years first or last it matters not; but a great expectation there *was* against the year 1666, the treatise called *Romæ Ruina finalis* goes altogether upon this scheme, which gave a handle to Spizelius and Artopœus for further reflexions.

XXXV. BY searching the Scriptures men are *now again* come near to the ancient truth. In the beginning of the last century J. Pifcator, and others, put the reign of the Beast and Antichrist before the 1000 Years, and aver'd that all is not yet fulfilled that is foretold to come before the end of all things. In like manner Dan. Cramerus, in his Bible with Notes, acknowledgeth that the 1000 years in C. xx. 2. do not begin till after the Hallelujah and after the Victory in C. xix. 1, 11. but he interpreted them of the peace of the church &c, (much in the same way as Cotterius, Zeltnerus and Mommers) and besides, as he held the end of the world to be very near, he extends the 1000 years to

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

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

XXXVII.

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

* See the Introduction, §. XIII: and N^o. III of §. XXXVIII of this part of the Conclusion.

since then the truth, in this point, has been making its way more and more powerfully, tho' incompass'd with many errors.

XXXVIII. THE writers who now meet with the most general approbation are of three Sorts. 1. Some interpret almost every thing of the judgments upon the Jews, or on them and the Heathen also, early in the beginning of the New Testament; and reckon the 1000 years from the ascension of CHRIST, or from Constantine the Great. Such is the opinion of Grotius, Hammond and the Author of the *Prænotiones apocalypticæ*, &c. Here the times are taken always in the *common* acceptation. Bossuet takes this way of reckoning for granted, and besides he places Antichrist only a short time before the end of the world. 2. Others still abide by the year-day and the period of 1260 years: and those of them who place the Beast before the 1000 years assign very different terms when the one should end and the other begin. Joseph Mede was one of the principal abettors of the period of 1260 years, and was followed by Henry More, Peganius, Jurieu and others. To

this class belong Newton, Sandhagen, Durrer, Schweitzer, Zeltner, Samuel Konig, Scheurman, Abbadie, Crinon, Drieffen, Malschius, Kohlreiffius, Stockius, &c, tho' as to the 1000 years they differ widely from one another.

3. Many labour to fill up the whole space from St. John to us with only the seven Churches, or the figurative interpretation of them, and maintain that almost every thing from the first seal to the 1000 years is yet to come; and so they too take the times in the *common* acceptation. See §. VI, VII. of the Preface, and Hedin-ger's preface to the Revelation in his New Testament with Notes.

XXXIX. *IT is not to be wondered at* that amidst so many difficulties, and after so many terms assigned that have passed without effect, many men of understanding have in a manner given up all study of the Revelation and confin'd all their reflections on it to some general and well-known heads of doctrine viz, that the Church shall be always straitned but never shall be crush'd; and have brought the reckoning of times almost into disuse. Markius's Commentary on the Apo-

XLII.

THIS may serve for a brief HISTORY of the EXPOSITIONS of this Prophecy, according to their *principal variations*: from whence many advantages may accrew to those who desire to profit by it. I. We may see how amidst this strange and manifold variety of opinions the progress of the truth has been retarded through the juggling of so many errors; and yet glimpses of it have been seen in all Ages, and it has *made its way* through them. II. Let any one, antient or modern Expofitor of the Revelation fall into a man's hands; he needs only to look how he explains the *forty two months* of the Beast, the *number* of the Beast, and the *thousand years*: and thereby he will presently see *what grounds* he goes upon, and so be able to avoid the *false*; and receive the *truth* and make farther proficiency in it. III. Hence it is manifest that the *conduct of men* in their affairs depends in a great measure on the *true* and on the *false interpretation of the prophetic word*: and hereby we are admonished to suit ourselves wisely to the times we live in. The following Vth part treats more at large of this subject.

XLIII. BUT especially, hereby some *errors* fall to the ground, either *antient* ones which in modern times have been plausibly set off, or *new* and lately sprung up: such as

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

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

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

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

XLIV. THE more strictly any man shall examine THIS *whole*¹ *illustration of the Revelation*, the more, I hope, he will be convinced

¹ Viz, the introduction, the exposition itself, and the conclusion.

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

^m See Introd. §. LIII.

requently to improve himself by help of their gifts, their labour and knowledge, and by their mistakes too. And as *in every age* God has bestowed on the lovers of truth *some* knowledge of it, it is truly no easy matter to collect it *all* together: but when an Expositor does *not search* in their writings for what has been already bestowed on them and may be found there but minds the text *only*; many things may remain hidden to his eyes, and he may be long perplexed about places that are cleared already by others. For my part I have made the best use of them that I could; and I hope I am thereby enabled to do others the better service.



P A R T VII.

CONSISTING of wholesome Admonitions how to avoid all abuse and mistake and to make a right and profitable use of the foregoing, and such like reflections on the prophetic scriptures.

R r

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

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

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

becoming reverence. Whatever GOD teacheth, that we ought to apply ourselves with diligence to learn; neither seeking for more, nor contenting ourselves with less: and we ought also to apply it all to *his glory* and *our salvation*, and to the exciting of our *devotion*; and not wast all our labour on *meer knowledge*: But many deal with the Prophecies as they do with an Enigma. Before it is solved, they have a tickling impatience, a longing expectation, and an agreeable solicitude about it: but as soon as it is solved, they are weary of *this*, and want a *new* one. And therefore we may fairly conclude that if any man could at once give full and satisfactory answers to all the questions among the learned, he would have little thanks from them; for he would but only spoil their play and their pastime. But those who receive the truth with due thankfulness and respect, as soon as they come to the knowledge of it apply it to use; and that particularly as well as in general.

III. MANY men if they would exercise themselves more in meditating on the word of GOD, his promises, and his judgments;

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

IV. THOUGH our Forefathers, and their resisting even to blood the *Protestant Church* has attained to the enjoyment of a *liberty of conscience*, the high value of which those souls alone know how to prize who have with difficulty escaped the iron furnace of Romish slavery. The enjoyment of this liberty many take to be their acknowledged right and make use of it according to their

skill and ability, not only for their own private ease and comfort, but also openly in all their behaviour, conversation and writings; and yet these very men do not scruple *inconsiderately* to pronounce it *all*, one part with another, to be one mere *Babel*. But though, alas! there are disorders, too too many, in all places; yet there is a great difference between *other Churches* and *that* which in the *prophecy* is called *Babylon*. As depraved as Jerusalem was, yet it was no *Babel*. —

On *this head* we are taught, in the Revelation, to judge *not according to appearances but to judge righteous judgment*.

V. THE times in which, one after another, holy men's lot falls, are either those near about the terms or *boundaries*, when one period is near run out and somewhat else is going to appear; or *middle times*, in which one or more generations may pass without any remarkable change. In middle times one may be in some measure indifferent; but the

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

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

VII. WE are NOW to expect soon, one after another, the *Calamities* which the OTHER BEAST brings on for the service of the *first*; the HARVEST; and the VINTAGE; the *pouring out* of the VIALS; the JUDGMENT of BABYLON; the FINAL RAGE of the BEAST, and his DESTRUC-

TION; and the BINDING of SATAN. O how great are these *Things!* how short the *Time!*

WHAT is it then we stand most in need of? WISDOM, PATIENCE, FIDELITY, WATCHFULNESS. It cannot, it must not be that we should *continue* settled on our Lees.

THIS is no agreeable Message and Injunction to Flesh and Blood, if it be rightly ⁿ understood. The *Wise*, the *Mighty*, the *Noble* of *this* World are astonished when they are told there will soon be a GREAT CHANGE. Nevertheless *the things which shall be* (Rev. i. 19.) WILL BE.

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

IX. MANY do not regard such things as these: and among *others* there are so many

ⁿ See Jerem. xlviii. 11. and Zephan. i. 12.

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

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

How many important things, O LORD, JESUS, in THY REVELATION, lie open to thy sight, which my dim eyes have overlookt!

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

To thee be the GLORY and the POWER for ever and ever!





SHORT
REMARKS
OR
MARGINAL ANNOTATIONS:
BEING A
SUMMARY of the whole EXPOSITION.

Chap. Verse.

I. 1—3. * * * * * HE magnificent *Title*
* * * * * T of the book.

4—6. * * * * * THE *address*: which
gives this book the form of
an *epistle*.

7, 8. A *summary* of the whole book.

9—20. St. John relates in what *manner*
he was *appointed* for deliver-
ing this important prophecy.

PATMOS lies in the midst of
those regions of the world in
which the prophecy is ful-
filled.

A

Chap. Verse.

- I. 13. FROM this majestic *description* of JESUS CHRIST are taken his *titles* in the following epistles to the seven Angels of the seven Churches.
- II. 1. THE SEVEN CHURCHES in Asia, and especially their *Angels*, are exhorted to repentance and constancy, and the *coming of the LORD* notified to them. To them that *overcome* glorious things are promised. The three first and the four last addresses, have a particular connexion with one another.
- III. 20. THE coming of the LORD in all these addresses (excepting only that to the Angel of the church of *Smyrna*, for a particular reason) is notified as *nearer and nearer* in each of them: therefore in this last it is said, *Behold I am standing at the door and knocking.*

Chap. Verse.

IV. 1. **HERE** begins the **MAIN VISION** which extends to C. xxii. 5.

V. 1. **IN** the seven **SEALS** which are opened *quickly* one after another, is expressed the giving of *all power in heaven and in earth* to the **LAMB**.

VI. 1. **THE** four *first* seals relate to *visible things*, and represent how all *times* of (1.) Victory and (2.) War, (3.) all the *seasons, plenty and dearth* and (4.) all general calamities are in the power of the Lamb: and of each of these a *sample* is given in the reign of Trajan, in the east, west, south and north.

9. **THE** three *latter* seals relate to *invisible things*: viz, the fifth to the *Saints departed* and the Martyrs; the sixth to the *dead that are in misery*; and the seventh to the *Angels*,

Chap. Verfe.

VI. 9. particularly *thofe feven* to whom the *feven trumpets* were given.

II. THIS *chronos* reaches from A. D. 97 to A. D. 1208, when to the *Martyrs* under *beathen Rome* were added thofe under the *Romifh Papacy*.

VII. 3 BY this fealing, the *chofen feed* from among *Israel* were preferred againft the following *Plagues*.

9. HERE is a *multitude* of fuch as were gone out of this world to a happy ftate in the other. After this, *more fuch* multitudes appear.

VIII. 6. OF the *feven ANGELS*, one after another founds the *TRUMPETS* given them: whereby the ^a *BRAKE* is applied to

* A *BRAKE* is an instrument ufed in dressing of *flax*, by which that part of it which is of no other ufe but to be *burnt* is by *repeated ftrokes* bruifed and crumbled, and fo prepared to be readily separated by the teeth of a ftong comb from the *ufeful* part, whereof *linnen*, of various *degrees of finenefs*, is made.

Chap. Verse.

VIII. 6.

the power of this world, so that at last it must all revert to the dominion of JESUS CHRIST. The whole prophecy and the completion of it always go on in the *same order* together.

7. THE trumpets of the four *first* Angels have a particular connexion with one another, and relate to *visible things*. The trumpet of the *first* angel was fulfilled, in the east, by the great slaughter of Jews in the II^d century: that of the *second* in the west, in the III^d century, by the irruption of foreign nations: of the *third*, in the south, in the IVth century, by the Arian calamities: of the *fourth* in the northern region, in the Vth century, by the ruin of the Roman empire.

Chap. Verfe.

VIII. 13. THE trumpets of the three *last* angels have a particular connexion with one another, and bring with them *three* woes which run in a track from east to west. The *second* broke out about the Euphrates, the *first* farther east, and the third in the west. The *first* was great; the *second* yet more heavy: the *third* worst of all. There is always an *interval* between each two.

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

5. FIVE prophetical months are 79 Years full, from A° 510 to 589, after which it fared

Chap. Verse.

- IX. 5. better again with the Jews in Persia.
11. ABADDON, *Apollyon*: destroyer.
13. THE second wo is the *killing* of such numbers of men by the *Saracens*.
15. A PROPHEITICAL hour and a day and a month and a year make 207 years nearly; from A° 634 to 840.
20. SCARCELY was the slaughter made by the Saracens a little abated, but the *worship of images* was firmly establish'd in the east A° 842.
- X. 1.--XI. 13. HERE is a *previous* declaration of the scope of that *most important* trumpet of the *seventh* angel.
- X. 6. THIS non-chronos reaches from the *oath* of the angel to the *binding* of fatan.
- XI. 2, 3. THESE 42 months, and *these* 1260 days are to be understood in the usual acceptance,

Chap. Verse.

XI. 2, 3.

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

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

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

^b See Note p. 6.

Chap. Verse.

XII. 1. tribes of Israel *at their conversion.*

3. Satan has not been mentioned from the beginning of C. iv. i. e. in all this Vision: but now his appearance is so much the more horrible.
6. THESE 1260 *prophetical* days are 657 years full, and contain in them the *church of Bohemia* from the planting of the christian religion there A° 864, 'till the breaking out of the reformation A° 1521. At the end of the 1260 days the *Reformation* begins: and at the end of the 3 ; times the *thousand years* begin. The former of these revolutions was a great one and a good; the latter yet more so: and they are the one to the other as the day-break to the rising of the sun.
12. THIS WO is THAT THIRD WO.

B

Chap. Verse.

XII. 12.

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

THE third Wo, the $3 \frac{1}{2}$ times of the Woman, and the times of the Beast have been *in their course* a long time, are so AT PRESENT, and are *hastening quickly* to their END.

Chap. Verfe.

XII. 12. Toward this end that which was previously declared in C. x, xi. will be fulfilled.

As to us, the xiiith and xivth chapters require *our most serious consideration*; and NOW is the *peculiar time for us* to reap benefit from this prophecy.

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

11. THIS *second Beast* will NOW SOON break out with his horrible *abominations*. Hereafter he is several times called *the false Prophet*.

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

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

Chap. Verse.

XIV. 14-20. scriptures. See §. ix. of the Preface.

THE great *Harvest* and the great *Vintage* are near, *at the door*.

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

XVII. 8. THE duration of the *Beast* is here divided into three portions: 1. as he *was* in being in the time of his number, viz. 42 months or 666 years.

Chap. Verse.

XVII. 8.

2. as he ^c *is not*, but on the contrary the *Woman* has *subdued* and rides upon the *Beast*:

3. as he *will* rage at his latter end, as the special and very *man of Sin* and *son of Perdition*. What is here prophesied concerning *Babylon*, or *Rome*, comes to pass in the middle or second portion, which is yet to come. We must be careful to observe the difference between the *Beast* and the *Woman*: and also look for it in the proper places.

9. EACH Head^d of the *Beast* has *only one meaning*; but the

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

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

Chap. Verfe.

XVII. 9.

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

16. THE BEAST *himself* with the concurrence of the *ten* KINGS *that adhere to him*, will make the WHORE *desolate*: She has *nothing to fear* from the PROTESTANTS.

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

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

Chap. Verse.

XIX. 2. **HERE** the request of the Souls under the altar, repeated in their very words, is transpos'd into a song of rejoicing.

11. **HERE** comes on the great slaughter, in which the Beast together with the false Prophet are destroyed.

XX. 1. **SATAN** had a little before (under the third wo, so late as C. xvi. 13) committed an enormous crime: and now, after beholding the desolation of Babylon and destruction of the Beast, he is bound and imprisoned.

2. **WE** must carefully distinguish between the *two-fold* 1000 years; the one mentioned in verse 2, 3, 7; and the other in verse 4, 5, 6.

XXI. 1. **THE** new Heaven and the new Earth, together with the new Jerusalem belong to eternity, C. xxii. 5.

Chap. Verse.

XXII. 6—21. **THIS Conclusion of the Book** answers in every part to the Preliminaries.

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

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

20. **LEARN**, whoever you are that hear this, to say,—and say indeed heartily, **COME**.

T H E E N D.

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