
N O T E S

O N

The REVELATION of JESUS CHRIST.

IT is scarce possible for any that either love or fear God, not to feel their hearts extremely affected, in seriously reading either the beginning, or the latter part of *the Revelation*. These, it is evident, we cannot consider too much: but the intermediate parts I did not study at all for many years: as utterly despairing of understanding them, after the fruitless attempts of so many wise and good men. And perhaps I should have lived and died in this sentiment, had I not seen the works of the great *Bengelius*. But these revived my hopes of understanding even the prophecies of this book: at least many of them in some good degree; for perhaps some will not be opened but in eternity. Let us however bless God for the measure of light we may enjoy, and improve it to his glory.

The following notes are mostly those of that excellent man; a few of which are taken from his *Gnomon Novi Testamenti*, but far more from his *Ekklarte Offenbarung*, which is a full and regular comment on *the Revelation*. Every part of this I do not undertake to defend. But none should condemn him, without reading his proofs at large. It did not suit my design to insert these: they are above the capacity of ordinary readers. Nor had I room to insert the entire translation of a book which contains near twelve hundred pages.

All I can do is, partly to translate, partly abridge the most necessary of his observations; allowing myself the liberty to alter some of them, and to add a few notes where he is not full. His text, it may be observed, I have taken almost throughout, which I apprehend he has abundantly defended both in the *Gnomon* itself, and in his *Apparatus* and *Crisis in Apocalypsin*.

Yet I by no means pretend to understand, or explain all that is contained in this mysterious book. I only offer what help I can to the serious enquirer, and shall rejoice if any be moved thereby, more carefully to read and more deeply to consider the words of this prophecy. Blessed is he that does this with a single eye. His labour shall not be in vain.

The REVELATION.

I. **T**HE Revelation of Jesus Christ, which God gave unto him, to shew his servants the things which must shortly come to pass;

V. 1. *The Revelation*—Properly so called; or unveiled: No prophecy in the Old Testament has this title: it was reserved for

2 and he sent and signified *them* by his angel to his servant John. Who hath testified the word of God and the testimony of Jesus Christ, what-

for this alone in the New. It is as it were a manifesto, wherein the heir of all things declares, that all power is given him in heaven and earth, and that he will in the end gloriously exercise that power, maugre all the opposition of all his enemies. *Of Jesus Christ*—Not, of *John the divine*, a title added in latter ages. Certain it is, that appellation, *the divine*, was not brought into the church, much less was it affixt to *John* the apostle, till long after the apostolick age. It was St. *John* indeed who wrote this book; but the author of it is *Jesus Christ*. *Which God gave unto him*—According to his holy; glorified humanity, as the great prophet of the church. God gave *the Revelation* to *Jesus Christ*, *Jesus Christ* made it known to his servants. *To shew*—This word recurs, ch. xxii. 6. And in many places the parts of this book refer to each other. Indeed the whole structure of it breathes the art of God, comprizing in the most finished compendium, things to come, many, various; near, intermediate, remote; the greatest, the least; terrible, comfortable; old, new; long, short; and these interwoven together, opposite, composite; relative to each other at a small, at a great distance; and therefore sometimes as it were disappearing, broken off, suspended, and afterwards unexpectedly and most seasonably appearing again. In all its parts it has an admirable variety, with the most exact harmony, beautifully illustrated by those very digressions which seem to interrupt it. In this manner does it display the manifold wisdom of God shining in the œconomy of the church through so many ages. *His servant*—Much is comprehended in this appellation. It is a great thing to be a servant of *Jesus Christ*. This book is dedicated particularly to the servants of *Christ* in the seven churches in *Asia*;

but not exclusive of all his other servants, in all nations and ages. It is one single Revelation, and yet sufficient for them all, from the time it was written to the end of the world. Serve thou the Lord *Jesus Christ* in truth. So shalt thou learn his secret in this book. Yea, and thou shalt feel in thy heart, whether this book be divine or not. *The things which must shortly come to pass*—The things contained in this prophecy did begin to be accomplished shortly after it was given; and the whole might be said to *come to pass shortly*, in the same sense as St. *Peter* says, *The end of all things is at hand*; and our Lord himself, *Behold, I come quickly*. There is in this book a rich treasure of all the doctrines pertaining to faith and holiness. But these are also delivered in other parts of holy writ; so that *the Revelation* need not to have been given for the sake of these. The peculiar design of this is, *To shew the things which must come to pass*. And this we are especially to have before our eyes, whenever we read or hear it.

It is said afterward, *Write what thou seest*: and again, *Write what thou hast seen, and what is, and what shall be hereafter*: but here where the scope of the book is shewn, it is only said, *the things which must come to pass*. Accordingly the *shewing things to come*, is the great point in view throughout the whole. And St. *John* writes *what he has seen*, and *what is*, only as it has an influence on, or gives light to, *what shall be*. And he—*Jesus Christ*, *sent and signified them*, *shewed them by signs* or emblems (so the Greek word properly means) *by his angel*—Peculiarly called in the sequel, *The angel of God*, and particularly mentioned, ch. xvii. 1. xxi. 9. xxii. 6, 16. *To his servant John*—A title given to no other single person throughout the book.

V. 2. *Who hath testified*—In the following book, *the word of God*—Given directly by God,

3 soever things he saw. Happy is he that readeth, and they that hear the words of *this* prophecy, and keep the things which are written therein: for the time *is* near.

God, and the testimony of *Jesus*—Which he hath left us, as the faithful and true witness, *whatsoever things he saw*—In such a manner as was a full confirmation of the divine original of this book.

V. 3. *Happy is he that readeth, and they that hear the words of this prophecy*—Some have miserably handled this book. Hence others are afraid to touch it. And while they desire to know all things else, reject only the knowledge of those which God hath shewn. They enquire after any thing rather than this: as if it were written, *Happy is he that doth not read this prophecy*. Nay, but *happy is he that readeth, and they that hear and keep the words thereof*: especially at this time, when so considerable a part of them is on the point of being fulfilled.

Nor are helps wanting whereby any sincere and diligent enquirer may understand what he reads therein. The book itself is written in the most accurate manner possible: it distinguishes the several things whereof it treats by seven epistles, seven seals, seven trumpets, seven phials; each of which sevens is divided into four and three. Many things the book itself explains, as the seven stars; the seven candlesticks; the Lamb, his seven horns and seven eyes; the incense; the dragon; the heads and horns of the beast; the fine linen; the testimony of *Jesus*. And much light arises from comparing it with the antient prophecies, and the predictions in the other books of the New Testament.

In this book our Lord has comprized what was wanting in those prophecies, touching the time which followed his ascension, and the end of the *Jewish* polity. Accordingly it reaches from the old *Jerusalem* to the new, reducing all things into one

sum in the exactest order, and with a near resemblance to the antient prophets. The introduction and conclusion agree with *Daniel*; the description of the man-child and the promises to *Sion* with *Isaiah*; the judgment of *Babylon*. with *Jeremiah*: again, the determination of times with *Daniel*: the architecture of the holy city, with *Ezekiel*; the emblems of the horses, candlesticks, &c. with *Zechariah*. Many things largely described by the prophets are here summarily repeated; and frequently in the same words. To them we may then usefully have recourse. Yet the *Revelation* suffices for the explaining itself, even if we do not yet understand those prophecies: yea, it casts much light upon them. Frequently likewise, where there is a resemblance between them, there is a difference also; *the Revelation* as it were taking a stock from one of the old prophets, and inserting a new graft into it. Thus *Zechariah* speaks of two olive-trees. And so does *St. John*; but with a different meaning. *Daniel* has a beast with ten horns. So has *St. John*; but not with quite the same signification. And here the difference of words, emblems, things, times ought studiously to be observed.

Our Lord foretold many things before his passion; but not all things: for it was not yet seasonable. Many things likewise his spirit foretold in the writings of the apostles, so far as the necessities of those times required, now he comprizes them all in one short book: therein presupposing all the other prophecies, and at the same time, explaining, continuing, and perfecting them in one thread. It is right therefore to compare them: but not to measure the fulness of these by the scantiness of those preceding.

Christ,

4 John to the seven churches which are in Asia; Grace be unto you,
and peace from him who is, and who was, and who cometh, and
5 from the seven spirits that are before his throne, And from Jesus,

Christ, when on earth foretold what would come to pass in a short time; adding a brief description of the last things. Here he foretells the intermediate things; so that both put together, constitute one compleat chain of prophecy. This book is therefore not only the sum, and the key of all the prophecies which preceded, but likewise a supplement to all; the seals being closed before. Of consequence it contains many particulars, not revealed in any other part of Scripture. They have therefore little gratitude to God for such a revelation, reserved for the exaltation of *Christ*, who boldly reject whatever they find here, which was not revealed, or not so clearly in other parts of Scripture. *He that readeth and they that hear*—St. *John* probably sent this book by a single person into *Asia*, who read it in the churches, while many heard. But this likewise in a secondary sense refers to all that shall duly read or hear it in all ages, *The words of this prophecy*—It is a revelation with regard to *Christ* who gives it, a prophecy with regard to *John* who delivers it to the churches. *And keep the things which are written therein*—In such a manner as the nature of them requires; namely, with repentance, faith, patience, prayer, obedience, watchfulness, constancy. It behoves every Christian, at all opportunities to read what is written in the oracles of God: and to read this precious book in particular, frequently, reverently, and attentively. *For the time* of its beginning to be accomplished, *is near*—Even when St. *John* wrote. How much nearer to us is even the full accomplishment of this weighty prophecy?

V. 4. *John*—The dedication of this book is contained in the 4th, 5th, and 6th verses: but the whole revelation is a kind of letter.

6 K 2

To the seven churches which are in Asia—That part of the lesser *Asia*, which was then a *Roman* province. There had been several other churches planted here: but it seems these were now the most eminent. And it was among these that St. *John* had laboured most during his abode in *Asia*. In these cities there were many Jews. Such of them as believed in each were joined with the Gentile believers in one church. *Grace be unto you and peace*—The favour of God with all temporal and eternal blessings, *From him who is, and who was, and who cometh, or who is to come*—A wonderful translation of the great name *Jehovah*: he was of old, he is now; he cometh; that is, will be for ever. *And from the seven spirits which are before his throne*—*Christ* is he who hath the seven spirits of God. *The seven lamps which burn before the throne are the seven spirits of God. The lamb hath seven horns and seven eyes, which are the seven spirits of God.* Seven was a sacred number in the Jewish church. But it did not always imply a precise number. It sometimes is to be taken figuratively, to denote compleatness or perfection. By these seven spirits, not seven created angels, but the Holy Ghost is to be understood: the angels are never termed spirits in this book; and when all the angels stand up, while the four living creatures and the four and twenty elders worship him that sitteth on the throne and the Lamb, the seven spirits neither stand up nor worship. To these seven spirits of God, the seven churches, to whom the spirit speaks so many things, are subordinate: as are also their angels, yea, and the seven angels which stand before God. He is called the seven spirits, not with regard to his essence, which is one, but with regard to his manifold operations.

V. 5. *And from Jesus Christ, the faithful witness,*

Christ, the faithful witness, the first-begotten from the dead, and
 6 the prince of the kings of the earth: To him that loveth us, and hath
 washed us from our sins with his own blood, and hath made us kings
 and priests unto his God and Father, to him be the glory and the might
 for ever.

7 Behold he cometh with clouds, and every eye shall see him, and they
 who have pierced him: and all the tribes of the earth shall wail because

witness, the first-begotten from the dead, and the prince of the kings of the earth—Three glorious appellations are here given him, and in their proper order. He was *the faithful witness* of the whole will of God before his death, and in death, and remains such in glory. He rose *from the dead*, as the *first fruits of them that slept*: and now hath all power both in heaven and earth. He is here stiled a *prince*. But by and by he bears his title of *king*; yea, *King of kings, and Lord of lords*. This phrase, *the kings of the earth* signifies their power and multitude, and also the nature of their kingdom. It became the divine majesty to call them *kings* with a limitation; especially in this manifesto from his heavenly kingdom. For no creature, much less a sinful man, can bear the title of *king* in an absolute sense before the eyes of God.

V. 6. *To him that loveth us, and*—Out of that free, abundant love, *hath washed us from*—The guilt and power of, *our sins with his own blood; and hath made us kings*—Partakers of his present, and heirs of his eternal kingdom, *and priests unto his God and Father*—To whom we continually offer ourselves a holy living sacrifice: *to him be the glory*—For his love and redemption: *and the might*—Whereby he governs all things.

V. 7. *Behold*—In this and the next verse is the proposition, and the summary of the whole book. *He cometh*—Jesus Christ. Throughout this book, whenever it is said, *he cometh*, it means his glorious coming.

The preparation for this began at the destruction of *Jerusalem*, and more particularly, at the time of writing this book, and goes on, without any interruption, till that grand event is accomplished. Therefore it is never said in this book, *He will come, but he cometh*. And yet it is not said, *he cometh again*. For when he came before it was not like himself, but in *the form of a servant*. But his appearing in glory is properly his coming, namely in a manner worthy of the Son of God. *And every eye*—Of the Jews in particular, *shall see him*—But with what different emotions, according as they had received or rejected him! *And they who have pierced him*—They above all, who pierced his hands or feet, or side. *Thomas* saw the print of these wounds, even after his resurrection. And the same undoubtedly will be seen by all, when he cometh in the clouds of heaven. *And all the tribes of the earth*—The word *tribes* in the revelation always means the *Israelites*; but where another word, such as *nations* or *people*, is joined with it, it implies likewise (as here) all the rest of mankind. *Shall wail because of him*—For terror and pain, if they did not wail before by true repentance. *Yea. Amen*—This refers to *every eye shall see him*. He that cometh, saith *Yea*; He that testifies it, *Amen*. The word translated *Yea*, is *Greek*, *Amen*, is *Hebrew*; for what is here spoken respects both Jew and Gentile.

V. 8. *I am*

8 of him. Yea. Amen. I am the Alpha and the Omega, saith the Lord God, who is, and who was, and who cometh, the Almighty.

9 I John, your brother and companion in the affliction, and in the kingdom, and patience of Jesus, was in the island Patmos, for the
10 word of God, and for the testimony of Jesus. I was in the Spirit on the Lord's day, and heard behind me a great voice as of a

V. 8. *I am the Alpha and the Omega, saith the Lord God*—Alpha is the first, Omega the last letter in the Greek alphabet. Let his enemies boast and rage ever so much in the intermediate time, yet the Lord God is both the Alpha or beginning, and the Omega or end of all things. God is the beginning, as he is the author and creator of all things, and as he proposes, declares, and promises so great things. He is the end, as he brings all the things which are here revealed to a compleat and glorious conclusion. Again, *the beginning and end of a thing*, is in Scripture stiled the whole thing. Therefore God is the Alpha and the Omega, the beginning and the end, that is, one, who is all things, and always the same.

V. 9. *I John*—The instruction and preparation of the apostle for the work are described from the 9th to the 20th verse: *your brother*—In the common faith: *and companion in the affliction*—For the same persecution which carried them to Patmos, drove them into Asia. This book peculiarly belongs to those who are under the cross. It was given to a banished man: and men in affliction, understand and relish it most. Accordingly it was little esteemed by the Asiatic church, after the time of Constantine; but highly valued by all the African churches; as it has been since by all the persecuted children of God. *In the affliction, and kingdom, and patience of Jesus*—The kingdom stands in the midst. It is chiefly under various afflictions, that faith obtains its part in the kingdom. And whosoever is a partaker of this kingdom, is not afraid to

suffer for Jesus, 2 Tim. ii. 12. *I was in the island Patmos*—In the reign of Domitian and of Nerva. And there he saw and wrote all that follows. It was a place peculiarly proper for these visions. He had over against him at a small distance Asia and the seven churches; going on eastward, Jerusalem and the land of Canaan, and beyond this, Antioch, yea the whole continent of Asia. To the west, he had Rome, Italy and all Europe, swimming as it were in the sea: to the south, Alexandria and the Nile with its outlets, Egypt and all Africa: and to the north, what was afterwards called Constantinople, on the Straits between Europe and Asia. So he had all the three parts of the world which were then known, with all Christendom as it were before his eyes; a large theatre, for all the various scenes which were to pass before him. As if this island had been made principally for this end, to serve as an observatory for the apostle. For preaching the word of God he was banished thither, and for the testimony of Jesus; for testifying that he is the Christ.

V. 10. *I was in the spirit*—That is, in a trance, a prophetic vision; so overwhelmed with the power and filled with the light of the holy spirit, as to be insensible of outward things, and wholly taken up with spiritual and divine. What follows is one single connected vision, which St. John saw in one day: and therefore he that would understand it, should carry his thought straight on through the whole without interruption. The other prophetic books are collections of distinct prophecies, given upon various occasions. But here is

one

11 trumpet, Saying, what thou seest, write in a book and send to the seven churches, to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, 12 and to Sardis, and to Philadelphia, and to Laodicea. And I turned to 13 see the voice that spake with me; and being turned, I saw seven golden candlesticks, And in the midst of the candlesticks *one*, like a Son of man, clothed with a garment down to the foot, and girt about at the breast

one single treatise, whereof all the parts exactly depend on each other. Chap. iv. 1. is connected with chap. i. 19. And what is delivered in the 4th chapter, goes on directly to the 22d. *On the Lord's day*—On this our Lord rose from the dead. On this the antients believed he will come to judgment. It was therefore with the utmost propriety, that St. *John on this day* both saw and described his coming. *And I heard behind me*—St. *John* had his face to the east: our Lord likewise in this appearance looked eastward toward *Asia*, whither the apostle was to write: *a great voice as of a trumpet*—Which was peculiarly proper to proclaim the coming of the great King, and his victory over all his enemies.

V. 11. *Saying, what thou seest*—And hearest. He both saw and heard. This command extends to the whole book. All the books of the New Testament were written by the will of God; but none were so expressly commanded to be written; *in a book*—So all the revelation is but one book: nor did the letter to the angel of each church, belong to him or his church only, but the whole book was sent to them all: *to the churches*—Hereafter named; and through them, to all churches, in all ages and nations. *To Ephesus*—Mr. *Thomas Smith*, who in the year 1671, travelled through all these cities, observes, that from *Ephesus* to *Smyrna* is forty-six English miles, from *Smyrna* to *Pergamos*, sixty-four, from *Pergamos* to *Thyatira* forty-eight, from *Thyatira* to *Sardis* thirty-three, from *Sardis* to *Philadelphia* twenty-seven, from *Philadelphia* to *Laodicea* about forty-two miles.

V. 12, 13. *And I turned to see the voice*—That is, to see him, whose voice it was, *and being turned I saw*—It seems the vision presented itself gradually. First he heard a voice, and upon looking behind he saw the *golden candlesticks*, and then, in the midst of the candlesticks, which were placed in a circle, he saw *one like a son of man*—That is, in a human form. As a man likewise our Lord doubtless appears in heaven: though not exactly in this symbolical manner, wherein he presents himself as the head of his church. He next observed that our Lord was *clothed with a garment down to the foot, and girt with a golden girdle*—Such the Jewish high-priests wore. But both of them are here marks of royal dignity likewise, *girt about at the breast*—He that is on a journey girds his loins. Girding the breast was an emblem of solemn rest. It seems that the apostle having seen all this, looked up to behold the face of our Lord; but was beat back by the appearance of his *flaming eyes*, which occasioned his more particularly observing his feet. Receiving strength to raise his eyes again, he saw the stars in his right-hand, and the sword coming out of his mouth: but upon beholding the brightness of his glorious countenance (which probably was much increased since the first glance the apostle had of it) he *fell at his feet as dead*. During the time that St. *John* was discovering these several particulars, our Lord seems to have been speaking. And doubtless even his voice, at the very first, bespoke the God: though not so insupportably as his glorious appearance.

V. 14. *His*

14 with a golden girdle. His head and hair *were* white as white wool, as
 15 snow, and his eyes as a flame of fire, And his feet like fine brags, as if
 they burned in a furnace, and his voice as the voice of many waters.
 16 And he had in his right-hand seven stars, and out of his mouth went a
 sharp two-edged sword; and his countenance was as the sun shineth
 17 in his strength. And when I saw him, I fell at his feet as dead: and
 he laid his right-hand upon me, saying, Fear not, I am the First and the
 18 Last, And he that liveth and was dead, and behold I am alive for ever-

V. 14. *His head and his hair*—That is, the hair of his head, not his whole head, *were white as wool*—Like the Ancient of Days, represented in *Daniel's* vision (ch. vii. 9.) Wool is commonly supposed to be an emblem of eternity, *as snow*—Betokening his spotless purity. *And his eyes as a flame of fire*—Piercing through all things; a token of his omniscience.

V. 15. *And his feet like fine brags*—Denoting his stability and strength, *as if they burned in a furnace*—As if having been melted and refined, they were still red hot, *and his voice*—To the comfort of his friends, and the terror of his enemies, *as the voice of many waters*—Roaring loud, and bearing down all before them.

V. 16. *And he had in his right-hand seven stars*—In token of his favour and powerful protection. *And out of his mouth went a sharp two-edged sword*—Signifying his justice and righteous anger, continually pointed against his enemies as a sword, *sharp*, to stab, *two-edged*, to hew. *And his countenance was as the sun shineth in his strength*—Without any mist or cloud.

V. 17. *And I fell at his feet as dead*—Human nature not being able to sustain so glorious an appearance. Thus was he prepared (like *Daniel* of old, whom he peculiarly resembles) for receiving so weighty a prophecy. A great sinking of nature usually precedes a large communication of heavenly things. *St. John* before our Lord suffered, was so intimate with him,

as to lean on his breast, to lie in his bosom. Yet now, near seventy years after, the aged apostle is by one glance struck to the ground. What a glory must this be? Ye sinners, be afraid! Cleanse your hands. Purify your hearts! Ye faints, be humble. Prepare. Rejoice! But rejoice unto him with reverence. An increase of reverence towards this awful majesty can be no prejudice to your faith. Let all petulancy, with all vain curiosity, be far away, while you are thinking or reading of these things. *And he laid his right-hand upon me*—The same wherein he held the seven stars. What did *St. John* then feel in himself? *Saying, fear not*—His look terrifies, his speech strengthens. He does not call *John* by his name (as the angels did *Zechariah* and others) but speaks as his well-known Master. What follows is also spoken to strengthen and encourage him. *I am*—When in his state of humiliation he spoke of his glory, he frequently spoke in the third person: (as *Matt. xxvi. 64.*) But he now speaks of his own glory, without any veil, in plain and direct terms. *The First and the Last*—That is, the one, eternal God, who is from everlasting to everlasting. *Isaiah xli. 4.*

V. 18. *And he that liveth*—Another peculiar title of God, *and I have the keys of death and of hades*—That is, the invisible world: In the intermediate state, the body abides in death, the soul in hades. *Christ* hath the keys of, that is, the power over both, killing or quickening of the body, and disposing

19. more, and have the keys of death and of hades. Write the things
20 which are, and which shall be hereafter: The mystery of the seven stars
which thou sawest in my right-hand, and of the seven golden candle-
sticks. The seven stars are angels of the seven churches: and the seven
candlesticks are seven churches.

disposing of the soul as it pleaseth him. He gave St. *Peter* the keys of the kingdom of heaven; but not the keys of *death* or of *hades*. How comes then his supposed successor at *Rome* by the keys of purgatory?

From the preceding description mostly, are taken the titles given to *Christ* in the following letters, particularly the four first.

V. 19. Write the things which thou hast seen—This day: which accordingly are written, ch. i. 11—18. and which are—The instructions relating to the present state of the seven churches. These, are written, ch. i. 20.—ch. iii. 22. and which shall be hereafter—To the end of the world; written ch. iv. 1, &c.

V. 20. Write first the mystery—The mysterious meaning of the seven stars—St. *John* knew better than we do, in how many respects these stars were a proper emblem of those angels: how nearly they resembled each other, and how far they differed in magnitude, brightness, and other circumstances. The seven stars are angels of the seven churches—Mentioned in the 11th verse. In each church there was one pastor or ruling minister, to whom all the rest were subordinate. This pastor, bishop, or overseer, had the peculiar care over the flock: on him the prosperity of that congregation in a great measure depended: and he was to answer for all those souls at the judgment-seat of *Christ*. And the seven candlesticks are seven churches—How significant an emblem is this? For a candlestick, though of gold, has no light of itself: neither has any church, or child of man. But they receive from *Christ* the light of truth, holi-

ness, comfort, that it may shine to all around them.

As soon as this was spoken St. *John* wrote it down, even all that is contained in this first chapter. Afterward, what was contained in the second and third chapters, was dictated to him in like manner.

Ch. ii. Of the following letters to the angels of the seven churches it may be necessary to speak first, in general, and then particularly.

In general we may observe, when the *Israelites* were to receive the law at mount *Sinai*, they were first to be purified. And when the kingdom of God was at hand, *John* the Baptist prepared men for it by repentance. In like manner we are prepared by these letters for the worthy reception of this glorious *Revelation*. By following the directions given herein, by expelling incorrigibly wicked men, and putting away all wickedness, those churches were prepared to receive this precious depositum. And whoever in any age would profitably read or hear it, must observe the same admonitions.

These letters are a kind of seven-fold preface to the book. *Christ* now appears in the form of a man (not yet under the emblem of a lamb) and speaks mostly in proper, not in figurative words. It is not till ch. iv. 1. that St. *John* enters upon that grand vision which takes up the residue of the book.

There is in each of these letters,

1. A command to write to the angel of the church:
2. A glorious title of *Christ*;

3. An

II. To the angel of the church at Ephesus write, these things saith he that holdeth the seven stars in his right-hand, that walketh in the
 2 midst of the seven golden candlesticks. I know thy works, and thy
 labour, and patience, that thou canst not bear evil men; and thou hast
 tried those who say they are apostles, and are not, and hast found
 3 them liars: And hast patience, and hast borne for my name's sake,
 4 and hast not fainted, But I have against thee, that thou hast left thy

3. An address to the angel of that church, containing
 A testimony of his mixt, or good, or bad state;
 An exhortation to repentance or steadfastness;
 A declaration of what will be: generally, of the Lord's coming.
4. A promise to him that overcometh, together with the exhortation, *He that hath an ear to hear, let him hear.*

The address in each letter is expressed in plain words, the promise, in figurative. In the address our Lord speaks to the angel of each church which then was, and to the members thereof directly: whereas in the promise he speaks of all that should overcome, in whatever church or age, and deals out to them one of the precious promises, (by way of anticipation) from the last chapters of the book.

V. 1. *Write*—So *Christ* dictated to him every word. *These things saith he who holdeth the seven stars in his right-hand*—Such is his mighty power! Such his favour to them and care over them, that they may indeed shine as stars, both by purity of doctrine and holiness of life! *Who walketh*—According to his promise, *I am with you always even to the end of the world: in the midst of the golden candlesticks*—Beholding all their works and thoughts, and ready to remove the candlestick out of its place—If any being warned, will not repent. Perhaps here is likewise an allusion to the office of the priests in dressing the lamps, which was to keep them always burning before the Lord.

V. 2: *I know*—Jesus knows all the good and all the evil, which his servants and his enemies suffer and do. Weighty word, I know! how dreadful will it one day sound to the wicked, how sweet to the righteous! The churches and their angels must have been astonished to find their several states so exactly described, even in the absence of the apostle, and could not but acknowledge the all-seeing eye of *Christ* and of his Spirit. With regard to us, to every one of us also he saith, *I know thy works!*—Happy is he that conceives less good of himself, than *Christ* knows concerning him! *And thy labour*—After the general, three particulars are named, and then more largely described in an inverted order.

- | | |
|----------------------------------|--|
| 1. Thy labour: | 6. Thou hast borne for my name's sake and hast not fainted: |
| 2. Thy patience. | 5. Thou hast patience: |
| 3. Thou canst not bear evil men. | 4. Thou hast tried those who say they are apostles and are not, and hast found them liars. |

And thy patience—Notwithstanding which thou canst not bear that incorrigibly wicked men should remain in the flock of *Christ*. *And thou hast tried those who say they are apostles, and are not*—For the Lord hath not sent them.

V. 4. *But I have against thee, that thou hast left thy first love*—That love for which all that church was so eminent, when *St. Paul* wrote his epistle to them. He need not have left this. He might have retained it

5 first love. Remember therefore from whence thou art fallen, and
 6 repent and do the first works: if not, I come to thee, and will re-
 7 move thy candlestick out of its place, unless thou repent. But thou hast
 this, that thou hatest the works of the Nicolaitans, which I also hate. He
 that hath an ear, let him hear what the spirit saith to the churches: To

intire to the end. And he did retain it in part, or there could not have remained so much of what was commendable in him. But he had not kept (as he might have done) the first tender love, in its vigour and warmth. Reader, hast thou?

V. 5. It is not possible for any to recover the first love, but by taking these three steps, 1. *Remember*; 2. *Repent*; 3. *Do the first works*. Remember from whence thou art fallen—From what degree of faith, love, holiness, though perhaps insensibly. And repent—Which in the very lowest sense implies, a deep and lively conviction of thy fall. Of the seven angels, two, at *Ephesus* and at *Pergamos*, were in a mixed state: two, at *Sardis* and at *Laodicea*, were greatly corrupted. All these are exhorted to *repent*; as are the followers of *Fizebel* at *Thyatira*. Two, at *Smyrna*, and *Philadelphia*, were in a flourishing state, and are therefore only exhorted to *steadfastness*.

There can be no state, either of any pastor, church, or single person, which has not here suitable instructions. All, whether ministers or hearers, together with their secret or open enemies, in all places and all ages, may draw hence necessary self-knowledge, reproof, commendation, warning, or confirmation. Whether any be as dead as the angel at *Sardis*, or as much alive as the angel at *Philadelphia*: this book is sent to him, and the Lord Jesus hath something to say to him therein. For the seven churches with their angels represent the whole Christian church, dispersed throughout the whole world, as it subsists (not as some have imagined) in one age after another, but in every age. This

is a point of deep importance, and always necessary to be remembered: that these seven churches are, as it were, a sample of the whole church of *Christ*, as it was then, as it is now, and as it will be in all ages. *Do the first works*—Outwardly and inwardly, or thou canst never regain the first love: *but if not*—By this word is the warning sharpened to those five churches, which are called to repent: (for if *Ephesus* was threatened, how much more shall *Sardis* and *Laodicea* be afraid!) And according as they obey the call or not, there is a promise or a threatening (ch. ii. 5, 16, 22, ch. iii. 3, 20.) But even in the threatening the promise is implied, in case of true repentance. *I come to thee, and will remove thy candlestick out of its place*—I will remove, unless thou repent, the flock now under thy care to another place, where they shall be better taken care of. But from the flourishing state of the church of *Ephesus* after this, there is reason to believe he did repent.

V. 6. *But thou hast this*—Divine grace seeks whatever may help him that is fallen to recover his standing: *that thou hatest the works of the Nicolaitans*—Probably so called from *Nicolas*, one of the seven deacons, (*Acts* vi. 5.) Their doctrines and lives were equally corrupt. They allowed the most abominable lewdness and adulteries, as well as sacrificing to idols; all which they placed among things indifferent, and pleaded for as branches of Christian liberty.

V. 7. *He that hath an ear, let him hear*—Every man, whoever can hear at all, ought carefully to hear this. *What the spirit saith*—In these great and precious promises, to
 the

him that overcometh will I give to eat of the tree of life, which is in the paradise of my God.

8 And to the angel of the church at Smyrna write, these things saith the
9 First and the Last, who was dead and is alive. I know thy affliction and
poverty, (but thou art rich) and the reviling of those who say they are
10 Jews and are not, but a synagogue of Satan. Fear none of those things
which thou art about to suffer: behold the devil is about to cast
some of you into prison that ye may be tried, and ye shall have
affliction ten days; Be thou faithful unto death, and I will give thee the

the churches—And in them to every one that overcometh: that goeth on from faith to faith, and by faith to full victory over the world, and the flesh and the devil.

In these seven letters twelve promises are contained, which are an extract of all the promises of God. Some of them are not expressly mentioned again in this book, as *the hidden manna*, the inscription of *the name of the new Jerusalem*, the *sitting upon the throne*. Some resemble what is afterwards mentioned, as *the hidden manna*, (ch. xix. 12.) *the ruling the nations* (ch. xix. 15.) *the morning star*, (ch. xxii. 16.) And some are expressly mentioned, as *the tree of life*, (ch. xxii. 2.) Freedom from *the second death*, (ch. xx. 6.) the name in *the book of life*, (ch. xx. 12. xxi. 27.) the remaining *in the temple of God*, (ch. vii. 15.) the inscription of *the name of God and of the Lamb*, (ch. xiv. 1. xxii. 4.) In these promises sometimes the enjoyment of the highest goods, sometimes deliverance from the greatest evils, is mentioned. And each implies the other, so that where either part is expressed, the whole is to be understood. That part is expressed which has most resemblance to the virtues or works of him that was spoken to in the letter preceding. *To eat of the tree of life*—The first thing promised in these letters, is the last and highest in the accomplishment (ch. xxii. 2, 14, 19.) *The tree of life and the water of life* go together (ch. xxii. 1, 2.) both implying, the living with God eternally: *in the*

paradise of my God—The word *paradise* means a garden of pleasure. In the earthly paradise there was one tree of life: there are no other trees in the paradise of God.

V. 8. *These things saith the First and the Last, who was dead and is alive*—How directly does this description tend to confirm him against the fear of death? (ver. 10, 11.) Even with the comfort, wherewith St. John himself was comforted, ch. i. 17, 18. shall the angel of this church be comforted.

V. 9. *I know thy affliction and poverty*—A poor prerogative in the eyes of the world! The angel at *Philadelphia* likewise had in their fight but a *little strength*. And yet these two were the most honourable of all, in the eyes of the Lord. *But thou art rich*—In faith and love, of more value than all the kingdoms of the earth. *Who say they are Jews*—God's own people, *and are not*—They are not Jews inwardly, not circumcised in heart; *but a synagogue of Satan*—Who, like them, was a liar and a murderer from the beginning.

V. 10. The first and last words of this verse are particularly directed to the minister; whence we may gather, that his suffering and the affliction of the church were at the same time, and of the same continuance. *Fear none of those things which thou art about to suffer*—Probably by means of the false Jews. *Behold*—This intimates the nearness of the affliction. Perhaps the *ten days* began, on the very day that *the revelation*

- 11 crown of life. He that hath an ear, let him hear what the spirit
faith to the churches: He that overcometh shall not be hurt by the
second death.
- 12 And to the angel of the church at Pergamos write, These things
13 faith he who hath the sharp two-edged sword. I know where thou
dwellest, where the throne of Satan *is*; and thou holdest fast my
name, and hast not denied my faith, in the days wherein Antipas
was my faithful witness, who was slain among you, where Satan dwel-
14 leth. But I have a few things against thee; that thou hast there them that
hold the doctrine of Balaam, who taught Balak to cast a stumbling-
block before the sons of Israel, to eat things sacrificed to idols, and to
15 commit fornication. In like manner thou also hast them that hold the
16 doctrine of the Nicolaitans, which I hate. Repent therefore; if not,

tion was read at Smyrna, or at least, very soon after. *The devil*—Who sets all persecutors to work; and these more particularly: *is about to cast some of you*—Christians at Smyrna; where, in the first ages, the blood of many martyrs was shed: *into prison, that ye may be tried*—To your unspeakable advantage. (1 Pet. iv. 12, 14.) *And ye shall have affliction*—Either in your own persons, or by sympathizing with your brethren: *ten days*—Literally taken) in the end of Domitian's persecution, which was stopt by the edict of the Emperor Nerva. *Be thou faithful*—Our Lord does not say, *till I come*, (as in the other letters) but *unto death*—Signifying that the angel of this church should quickly after seal his testimony with his blood: fifty years before the martyrdom of Polycarp, for whom some have mistaken him. *And I will give thee the crown of life*—The peculiar reward of them who are *faithful unto death*.

V. 11. *The second death*—*The lake of fire*, the portion of the *fearful*, who do not overcome (ch. xxi. 8.)

V. 12. *The sword*—With which I will cut off the impenitent, ver. 13.

V. 13. *Where the throne of Satan is*—*Pergamos* was above measure given to idola-

try: so Satan had his throne and full residence there. *Thou holdest fast my name*—Openly and resolutely confessing me before men: *in the days wherein Antipas*—Martyred under Domitian—*was my faithful witness*—Happy is he, to whom Jesus, the faithful and true witness giveth such a testimony!

V. 14. *But thou hast there*—Whom thou oughtest to have immediately cast out from the flock: *them that hold the doctrine of Balaam*—Doctrine nearly resembling his: *who taught Balak*—And the rest of the *Moabites, to cast a stumbling-block before the sons of Israel*—They are generally termed *the children*, but here *the sons of Israel*, in opposition to *the daughters of Moab*, by whom Balaam incited them to fornication and idolatry: *To eat things sacrificed to idols*—Which in so idolatrous a city as Pergamos, was in the highest degree hurtful to Christianity: *and to commit fornication*—Which was constantly joined with the idol-worship of the Heathens.

V. 15. *In like manner, thou also*—As well as the angel at Ephesus: *hast them that hold the doctrine of the Nicolaitans*—And thou sufferest them to remain in the flock.

V. 16. *If not, I come to thee*—Who wilt not wholly escape, when I punish them: *and*

I come to thee, and will fight against them with the sword of my
17 mouth. He that hath an ear, let him hear what the spirit saith to
the churches; To him that overcometh will I give of the hidden manna,
and will give him a white stone, and on the stone a new name written,
which none knoweth, but he that receiveth it.

18 And to the angel of the church at Thyatira write, These things saith
the Son of God, who hath eyes as a flame of fire, and his feet like
19 fine brags. I know thy love and faith, and thy service and patience,
20 and thy last works more than the first. But I have against thee,
that thou sufferest that woman Jezebel, who calleth herself a pro-
phetess, and teacheth and seduceth my servants to commit fornication

and will fight with them—Not with the *Nicolaitans*, who are mentioned only by the bye; but the followers of *Balaam*: *with the sword of my mouth*—With my just and fierce displeasure. *Balaam* himself was first withstood by the angel of the Lord *with his sword drawn*, (*Numb.* xxii. 23.) and afterwards *slain with the sword*, *Numb.* xxxi. 8.

V. 17. *To him that overcometh*—And eateth not of those sacrifices: *will I give of the hidden manna*—Described *John* vi. The new name answers to this: it is now *hid with Christ in God*. The Jewish manna was kept in the antient ark of the covenant. The heavenly ark of the covenant appears under the trumpet of the seventh angel (*ch.* xi. 19.) where also *the hidden manna* is mentioned again. It seems properly to mean, the full glorious everlasting fruition of God. *And I will give him a white stone*—The antients, on many occasions, gave their votes in judgment by small stones; by black they condemned; by white ones they acquitted. Sometimes they also wrote on small, smooth stones. Here may be an allusion to both. *And a new name*—So *Jacob*, after his victory, gained the new name of *Israel*. Wouldst thou know, what thy *new name* will be? The way to this is plain: *Overcome*. Till then all thy enquiries are vain. Thou wilt then read it on the *white stone*.

V. 18. *And to the angel of the church at Thyatira*—Where the faithful were but a little flock: *These things saith the Son of God*—See how great he is, who appeared *like a son of man!* (*ch.* i. 13.) *Who hath eyes as a flame of fire*—*Searching the reins and the heart*, ver. 23. *and his feet like fine brags*—Denoting his immense strength. *Job* comprizes both these, his wisdom to discern whatever is amiss, and his power to avenge it, in one sentence, (*ch.* xlii. 2.) *No thought is hidden from him, and he can do all things*.

V. 19. *I know thy love*—How different a character is this, from that of the angel of the church at *Ephesus*? The latter *could not bear the wicked, and hated the works of the Nicolaitans*; but had *left his first love* and first works. The former retained his first love, and had more and more works, but did *bear the wicked*, did not withstand them with becoming vehemence. Mixt characters both: yet the latter, not the former, is reprov'd for his fall, and commanded to repent. *And faith, and thy service, and patience*—Love is shewn, exercised, and improved by *servicing* God and our neighbour: so is *faith* by *patience* and *good-works*.

V. 20. *But thou sufferest that woman Jezebel*—*To teach my servants*—At *Pergamos* were many followers of *Balaam*; at *Thyatira*, one grand deceiver. Many of the antients have

21 tion, and to eat things sacrificed to idols. And I gave her time to repent
 22 of her fornication; but she will not repent. Behold, I will cast her into
 a bed, and them that commit adultery with her, into great affliction,
 23 unless they repent of her works. And I will kill her children with death;
 and all the churches shall know, that I am he who searcheth the reins
 and hearts; and I will give you, every one according to your works.
 24 But I say to you, the rest that are at Thyatira, as many as do not hold
 this doctrine, who have not known the depths of Satan, as they speak,
 25 I will lay upon you no other burden. But what ye have, hold fast till I
 26 come. And he that overcometh and keepeth my works unto the end,
 27 to him will I give power over the nations, (And he shall rule them with

have delivered, that this was the wife of the pastor himself. *Jezebel* of old led the people of God to open idolatry. This *Jezebel* (fitly called by her name, from the resemblance between their works) led them to partake in the idolatry of the Heathens. This she seems to have done by first enticing them to fornication, just as *Balaam* did: whereas at *Pergamos* they were first inticed to idolatry, and afterwards to fornication.

V. 21. *And I gave her time to repent*—So great is the power of *Christ*: but *she will not repent*—So, though repentance is the gift of God, man may refuse it: God will not compel.

V. 22. *But I will cast her into a bed—into great affliction—and them that commit either carnal or spiritual adultery with her, unless they repent*—She had her time before: of her works—Those to which she had inticed them, and which she had committed with them.

It is observable, the angel of the church at *Thyatira*, was only blamed, for suffering her. This fault ceased when God took vengeance on her. Therefore he is not expressly exhorted to repent, though it is implied.

V. 23. *And I will kill her children*—Those which she hath borne in adultery, and them whom she hath seduced: *with death*—

This expression denotes death by the plague, or by some manifest stroke of God's hand. Probably the remarkable vengeance taken on her children, was the token of the certainty of all the rest. *And all the churches—To which thou now writest, shall know, that I search the reins—The reins, and hearts—Thoughts.*

V. 24. *But I say to you who do not hold this doctrine—Of Jezebel: Who have not known the depths of Satan—O happy ignorance! as they speak*—That were continually boasting of the deep things which they taught. Our Lord owns they were deep, even deep as hell; for they were the very depths of *Satan*. Were these the same of which *Martin Luther* speaks? It is well if there are not some of his countrymen, who know them too well! *I will lay upon you no other burden—Than that you have already suffered from Jezebel and her adherents.*

V. 25. *What ye*—Both the angel and the church have.

V. 26. *My works*—Those which I have commanded: *To him will I give power over the nations*—That is, I will give him to share with me in that glorious victory, which the Father hath promised me over all the nations who as yet resist me, (*Psalms* ii. 8, 9.)

V. 27. *And he shall rule them*—That is, shall share with me when I do this: *with a rod*

a rod of iron; they shall be dashed in pieces like a potter's vessel,) as I
28 also have received from my Father. And I will give him the morning-
29 star. He that hath an ear let him hear what the Spirit saith to the
churches.

III. And to the angel of the church at Sardis write, These things saith
he that hath the seven spirits of God, and the seven stars, I know thy
2 works, that thou hast a name that thou livest, but art dead. Be watchful,
and strengthen the things which remain, which are ready to die; for I have
3 not found thy works compleat before my God. Remember therefore
how thou hast received and heard, and hold fast, and repent. If thou
watch not, I will come as a thief, and thou shalt not know at what hour
4 I will come upon thee. Yet thou hast a few names in Sardis, who have
not defiled their garments; and they shall walk with me in white: they

rod of iron—With irresistible power, employed on those only, who will not otherwise submit; who will hereby *be dashed in pieces*—Totally conquered.

V. 28. *I will give him the morning-star*—Thou, O *Jefus*, art the morning-star. O give thyself to me! Then will I desire no sun, only thee, who art the sun also. He, whom this star enlightens, has always morning and no evening. The duties and promises here answer each other: the valiant conqueror has power over the stubborn nations. And he, that after having conquered his enemies, keeps the works of *Christ* to the end, shall have the morning-star—*an unspeakable brightness and peaceable dominion in him.*

V. 1. *The seven spirits of God*—The holy spirit, from whom alone all spiritual life and strength proceed: *and the seven stars*—Which are subordinate to him: *thou hast a name that thou livest*—A fair reputation, a goodly outside appearance. But that spirit seeth through all things, and every empty appearance vanishes before him.

V. 2. *The things which remain*—In thy

soul; knowledge of the truth, good desires, and convictions: *which are ready to die*—Wherever pride, indolence or levity revives, all the fruits of the spirit are *ready to die.*

V. 3. *Remember how*—Humbly, zealously, seriously, *thou didst receive* the grace of God once, *and hear*—His word; *and hold fast*—The grace thou hast received; *and repent*—According to the word thou hast heard.

V. 4. *Yet thou hast a few names*—That is, persons. But though few, they had not separated themselves from the rest; otherwise the angel of *Sardis* would not have had them. Yet it was no virtue of his, that they were unspotted; whereas it was his fault, that they were but few: *who have not defiled their garments*—Either by spotting themselves, or by partaking of other men's sins: *They shall walk with me in white*—In joy; in perfect holiness; in glory: *they are worthy*—A few good among many bad, are doubly acceptable to God. O how much happier is this *worthiness* than that mentioned, ch. xvi. 6.

V. 5. *He*

5 are worthy. He that overcometh, he shall be clothed in white raiment, and I will not blot his name out of the book of life, and I will confess
 6 his name, before my Father and before his angels. He that hath an ear, let him hear what the Spirit saith to the churches.
 7 And to the angel of the church at Philadelphia write, These things saith the Holy One, the True One, he that hath the key of David, he
 8 that openeth, and none shutteth, and shutteth and none openeth. I know thy works, (behold I have given before thee an opened door, none can shut it) that thou hast a little strength, and hast kept my word,
 9 and hast not denied my name. Behold, I bring them of the synagogue of Satan, who say they are Jews, and are not, but lie; behold, I will make them come and bow down before thy feet, and know that I have
 10 loved thee: Because thou hast kept the word of my patience, I also will keep thee, from the hour of temptation, which shall come upon

V. 5. *He shall be clothed in white raiment*—The colour of victory, joy, and triumph: *And I will blot his name out of the book of life*—Like that of the angel of the church at *Sardis*: but he shall live for ever. *I will confess his name*—As one of my faithful servants and soldiers.

V. 7. *The holy one, the true one*—Two great and glorious names. *He that hath the key of David*—A master of a family or a Prince has one or more keys, wherewith he can open or shut all the doors of his house or palace. So had *David* a key, (a token of right and sovereignty) which was afterward adjudged to *Eliakim*, *Isaiah* xxii. 22. Much more has *Christ*, the son of *David*, the key of the spiritual city of *David*, the *New Jerusalem*; the supreme right, power, and authority, as in his own house. He *openeth* this to all that overcome, and *none shutteth*—he *shutteth* it against all the *fearful*; and *none openeth*. Likewise when he *openeth* a door on earth for his works or his servants, none can shut; and when he *shutteth* against whatever would hurt or defile, none can open.

V. 8. *I have given before thee an opened door*

—To enter into the joy of thy Lord; and mean time to go on unhindered in every good work. *Thou hast a little strength*—But little outward human strength; a little, poor, mean, despicable company. Yet thou *hast kept my word*—Both in judgment and practice.

V. 9. *Behold I*—Who have all power; and they must then comply: *I will make them come, and bow down before thy feet*—Pay thee the lowest homage, and *know*—At length, that all depends on my love, and that thou hast a place therein. O how often does the judgment of the people turn quite round, when the Lord looketh upon them! (*Job*. xlii. 7.)

V. 10. *Because thou hast kept the word of my patience*—The word of *Christ* is indeed a *word of patience*: *I also will keep thee*—O happy exemption from that spreading calamity! *from the hour of temptation*—So that thou shalt not enter into temptation, but it shall pass over thee. *The hour* denotes the short time of its continuance, that is, at any one place. At every one it was very sharp, though short, wherein the great tempter was not idle, ch. ii. 10. *which hour shall come*

- 11 the whole world to try them that dwell upon the earth. I come quickly.
 12 Hold fast what thou hast, that none take thy crown. He that overcometh,
 I will make him a pillar in the temple of my God, and he shall go out no
 more: and I will write upon him the name of my God, and the name of
 the city of my God, the New Jerusalem, which cometh down out of
 13 heaven from my God, and my new name. He that hath an ear, let him
 hear what the Spirit saith to the churches.
 14 And to the angel of the church at Laodicea write, These things saith
 the Amen, the faithful and true witness, the beginning of the creation
 15 of God. I know thy works, that thou art neither cold nor hot: O that
 16 thou wert cold or hot! So because thou art lukewarm, and neither
 17 cold nor hot; I will spue thee out of my mouth. Because thou sayest,

come upon the whole earth—The whole Roman empire. It went over the Christians and over the Jews and Heathens; though in a very different manner. This was the time of the persecution under the seemingly virtuous emperor Trajan. The two preceding persecutions, were under those monsters, Nero, and Domitian. But Trajan was so admired for his goodness, and his persecution was of such a nature, that it was a temptation indeed, and did throughly try them that dwell upon the earth.

V. 11. *Thy crown*—Which is ready for thee, if thou endure to the end.

V. 12. *I will make him a pillar in the temple of my God*—I will fix him as beautiful, as useful, and as immoveable as a pillar in the church of God; and he shall go out no more—But shall be holy and happy for ever. *And I will write upon him the name of my God*—So that the nature and image of God shall appear visibly upon him. *And the name of the city of my God*—Giving him a title to dwell in the New Jerusalem: and my new name—A share in that joy which I entered into, after overcoming all my enemies.

V. 14. *To the angel of the church at Laodicea*—For these St. Paul had had a great concern, Col. ii. 1. *These things saith the Amen*—

That is, the true one, the God of truth: *the beginning*—The author, prince, and ruler, of the creation of God—Of all creatures: *the beginning*, or author, by whom God made them all.

V. 15. *I know thy works*—Thy disposition and behaviour, though thou knowest it not thyself: *that thou art neither cold*—An utter stranger to the things of God, having no care or thought about them: *nor hot*—As boiling water: so ought we to be penetrated and heated by the fire of love. *O that thou wert*—This wish of our Lord plainly implies that he does not work on us irresistibly, as the fire does on the water which it heats: *cold or hot*—Even if thou wert cold, without any thought or profession of religion, there would be more hope of thy recovery.

V. 16. *So because thou art lukewarm*—The effect of lukewarm water is well known: *I will spue thee out of my mouth*—I will utterly cast thee from me; that is, unless thou repent:

V. 17. *Because thou sayest*—Therefore *I counsel thee, &c. I am rich*—In gifts and grace, as well as worldly goods. *And knowest not that thou art*—In God's account, wretched and pitiable.

I am rich, and have enriched myself, and have need of nothing, and knowest not that thou art wretched, and pitiable, and poor, and blind,
 18 and naked. I counsel thee to buy of me gold purified in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and the shame of thy nakedness may not appear; and eye-
 19 salve to anoint thine eyes, that thou mayest see. Whomsoever I love,
 20 I rebuke and chasten; be zealous and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will
 21 come in to him, and sup with him, and he with me. He that overcometh, I will give him to sit with me on my throne, as I also have over-
 22 come, and sat down with my Father on his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

V. 18. *I counsel thee*—Who art poor, and blind, and naked, *to buy of me*—Without money or price, *gold purified in the fire*—True living faith, which is purified in the furnace of affliction: *and white raiment*—True holiness, *and eye-salve*—Spiritual illumination; the *unction of the Holy One*, which teacheth all things.

V. 19. *Whomsoever I love*—Even thee, thou poor *Laodicean!* O how much has his unwearied love to do? *I rebuke*—For what is past: *and chasten*—That they may amend for the time to come.

V. 20. *I stand at the door and knock*—Even at this instant; while he is speaking this word: *If any man open*—Willingly receive me: *I will sup with him*—Refreshing him with my graces and gifts, and delighting myself in what I have given: *and he with me*—In life everlasting.

V. 21. *I will give him to sit with me on my throne*—In unspeakable happiness and glory. Elsewhere heaven itself is termed the throne of God. But this throne is in heaven.

V. 22. *He that hath an ear let him hear, &c.*—This stands in the three former letters before the promise; in the four latter, after it; clearly dividing the seven into two parts, the first containing three, the last

four letters. The titles given our Lord in the three former letters, peculiarly respect his power after his resurrection and ascension, particularly over his church; those in the four latter, his divine glory, and unity with the Father and the Holy Spirit. Again, this word being placed before the promises in the three former letters, excludes the false apostles at *Ephesus*, the false Jews at *Smyrna*, and the partakers with the Heathens at *Pergamos*, from having any share therein. In the four latter being placed after them, it leaves the promises immediately joined with *Christ's* address to the angel of the church; to shew, that the fulfilling of these was near; whereas the others reach beyond the end of the world. It should be observed that the *overcoming* or victory, (to which alone these *peculiar* promises are annexed) is not the ordinary victory obtained by every believer; but a special victory over great and peculiar temptations, by those that are strong in faith.

Ch. iv. We are now entering upon the main prophecy: the whole revelation may be divided thus:

The 1st, 2d, and 3d chapters contain the introduction;

The 4th, and 5th, the proposition;

The

IV. After these things I saw, and behold a door opened in heaven, and the first voice which I had heard, as of a trumpet talking with me, said, Come up hither, and I will shew thee things which must be hereafter.
2 And immediately I was in the spirit, and behold a throne was set in

The 6th, 7th, 8th, and 9th, describe things which are already fulfilled ;

The 10—14, Things which are now fulfilling ;

The 15—19, Things which will be fulfilled shortly ;

The 20th, 21st, 22d, Things at a greater distance.

V. 1. *After these things*—As if he had said, after I had written these letters from the mouth of the Lord. By the particle *and* the several parts of this prophecy are usually connected: by the expression *after these things*, they are distinguished from each other. (ch. vii. 9. xix. 1.) By that expression, *and after these things*, they are distinguished and yet connected, ch. vii. 1. xv. 5. xviii. 1. St. John always saw and heard, and then immediately wrote down, one part after another. And one part is constantly divided from another by some one of these expressions. *I saw*—Here begins the relation of the main vision, which is connected throughout, as it appears from *The throne and him that sitteth thereon, the Lamb (who hitherto has appeared in the form of a man) the four living creatures, and the four and twenty elders*, represented from this place to the end. From this place it is absolutely necessary to keep in mind the genuine order of the texts, as it stands in the preceding table. *A door opened in heaven*—Several of these openings are successively mentioned. Here *a door is opened*: afterward *the temple of God in heaven* (ch. xi. 19. xv. 5.) and at last, *Heaven* itself. (ch. xix. 11.) By each of these St. John gains a new and more extended prospect: *and the first voice which I had heard*—Namely, that of Christ, (afterward he heard the voices of

many others) *said, Come up hither*—Not in body, but in spirit; which was immediately done.

V. 2. *And immediately I was in the spirit*—Even in an higher degree than before (ch. i. 10. *And behold a throne was set in heaven*—St. John is to write *things which shall be*. And in order thereto he is here shewn, after an heavenly manner, how whatever *shall be*, whether good or bad, flows out of invisible fountains: and how after it is done on the visible theatre of the world and the church, it flows back again into the invisible world, as its proper and final scope. Here commentators divide: some proceed theologically, others historically: whereas the right way is, to join both together.

The court of heaven is here laid open: and the throne of God is as it were the centre, from which every thing in the visible world goes forth, and to which every thing returns. Here also the kingdom of Satan is disclosed: and hence we may extract the most important things, out of the most comprehensive and at the same time most secret history of the kingdom of hell and heaven. But we must be content to know only, what is expressly revealed in this book. This describes not barely what good or evil is successively transacted on earth; but how each springs from the kingdom of light or darkness, and continually tends to the source whence it sprung. So that no man can explain all that is contained therein, from the history of the church militant only.

And yet the histories of past ages have their use, as this book is properly prophetic. The more therefore we observe the accomplishment of it, so much the more

3 heaven, and one sitting on the throne. And he that sat, was in appearance like a jasper and a sardine stone; and a rainbow *was* round
4 about the throne, in appearance like an emerald. And round about the throne *are* four and twenty thrones, and on the thrones are four and twenty elders sitting, clothed in white raiment, and upon their
5 heads crowns of gold. And out of the throne go forth lightnings, and voices, and thunders, and seven lamps of fire burn before the throne,
6 which are the seven spirits of God. And before the throne *is* a sea of glass, like crystal; and in the midst of the throne, and round about the throne, four living creatures, full of eyes before and behind.

may we praise God, in his truth, wisdom, justice, and almighty power, and learn to suit ourselves to the time, according to the remarkable directions contained in the prophecy. *And one sat on the throne*—As a king, governor and judge. Here is described God, the Almighty, the Father of heaven, in his majesty, glory and dominion.

V. 3. *And he that sat was in appearance*—Shone with a visible lustre, like that of sparkling precious stones, such as those which were of old on the High-priest's breast-plate, and those placed as the foundations of the *New Jerusalem*, ch. xxi. 19, 20. If there is any thing emblematical in the colours of these stones, possibly the *Jasper*, which is transparent and of a glittering white, with an intermixture of beautiful colours, may be a symbol of God's purity, with various other perfections, which shine in all his dispensations. The *Sardine stone*, of a blood-red colour, may be an emblem of his justice, and the vengeance he was about to execute on his enemies. An *Emerald*, being green, may betoken favour to the good; a *rainbow*, the everlasting covenant. (See *Gen.* ix. 9.) And this being *round about the whole breadth of the throne*, fixt the distance of those who stood or sat round it.

V. 4. *And round about the throne*—In a circle, *are four and twenty thrones, and on the*

thrones four and twenty elders—The most holy of all the former ages, (*Isaiah* xxiv. 23. *Heb.* xii. 1.) representing the whole body of the saints: *sitting*—In general; but falling down when they worship; *clothed in white raiment*—This and their *golden crowns* shew, that they had finished their course and taken their place among the citizens of heaven. They are never termed *souls*, and hence it is probable, that they had glorified bodies already. Compare *Matt.* xxvii. 52.

V. 5. *And out of the throne go forth lightnings*—Which affect the sight; *voices*—Which affect the hearing; *thunderings*—Which cause the whole body to tremble. Weak men account all this terrible; but to the inhabitants of heaven it is a mere source of joy and pleasure, mixt with reverence to the divine majesty. Even to the saints on earth, these convey light and protection, but to their enemies terror and destruction.

V. 6. *And before the throne is a sea as of glass, like crystal*—Wide and deep, pure and clear, transparent and still. Both the *seven lamps of fire* and this sea are *before the throne*: and both may mean the *seven spirits of God*, the Holy Ghost; whose powers and operations are frequently represented both under the emblem of *fire*, and of *water*. We read again, ch. xv. 2. of a *sea as of glass*: where there is no mention of the *seven lamps*
of

7 And the first living creature *is* like a lion, and the second living creature *is* like a calf, and the third living creature hath a face as a man, 8 and the fourth *is* like a flying eagle. And the four living creatures hath each of them six wings; round about and within they are full of eyes: and they rest not day and night saying, Holy, holy, holy is the Lord

of fire; but on the contrary, the sea itself *is mingled with fire*. We read also, ch. xxii. 1. of a *stream of water of life, clear as crystal*. Now the *sea which is before the throne*, and the *stream which goes out of the throne*, may both mean the same, namely, the spirit of God. *And in the midst of the throne*—With respect to its height: *round about the throne*—That is, toward the four quarters, east, west, north and south; *were four living creatures*—(Not *beasts*, any more than birds.) These seem to be taken from the *Cherubim* in the visions of *Isaiah* and *Ezekiel*, and in the Holy of Holies. They are doubtless some of the principal powers of heaven; but of what order it is not easy to determine. It is very probable that the twenty-four elders may represent the Jewish church. Their *harps* seem to intimate their having belonged to the ancient *tabernacle* service, where they were wont to be used. If so, the *living creatures* may represent the Christian church. Their number also is symbolical of universality, and agrees with the dispensation of the gospel, which extended to all nations under heaven. And the *new song* which they all sing, saying, *Thou hast redeemed us out of every kindred, and tongue, and people, and nation*, (ch. v. 9.) could not possibly suit the Jewish, without the Christian church. The first *living creature was like a lion*—To signify undaunted courage; the second *like a calf* or *ox*—(*Ezek. i. 10.*) to signify unwearied patience; the third *with the face of a man*—To signify prudence and compassion; the fourth *like an eagle*—To signify vigour and activity; *full of eyes*—To betoken wisdom and knowledge; *before*—To see the face of him that

sitteth on the throne; *and behind*—To see what is done among the creatures.

V. 7. *And the first*—Just such were the four Cherubims in *Ezekiel*, who supported the moving throne of God: whereas each of those which overshadowed the mercy-seat in the Holy of Holies, had all these four faces: whence a late great man supposes them to have been emblematic of the Trinity, and the incarnation of the second person. *A flying eagle*—That is, with wings expanded.

V. 8. *Each of them hath six wings*—As had each of the Seraphims in *Isaiah's* vision. *Two covered his face*—In token of humility and reverence: *two his feet*—Perhaps in token of readiness and diligence for executing divine commissions; *round about and within they are full of eyes*—*Round about*, to see every thing which is farther off from the throne than they are themselves: *and within*—On the inner part of the circle which they make with one another. First, they look from the centre to the circumference, then from the circumference to the centre. *And they rest not*—O unhappy rest! *Day and night*—As we speak on earth. But there is no night in heaven, *and say, Holy, holy, holy*—Is the Three-one God.

There are two words in the original, very different from each other, both which we translate holy. The one means properly *merciful*; but the other which occurs here, implies much more. This holiness is the sum of all praise, which is given to the almighty Creator, for all that he does and reveals concerning himself, till the new song brings with it new matter of glory.

This

9 God, the Almighty, who was, and who is, and who cometh. And when
 the living creatures give glory, and honour, and thanks to him that sitteth
 10 upon the throne, that liveth for ever and ever, The four and twenty
 elders fall down before him that sitteth upon the throne; and worship
 him that liveth for ever and ever, and cast their crowns before the
 11 throne, saying, Worthy, art thou, O Lord our God, to receive the glory,
 and the honour, and the power; for thou hast created all things, and
 through thy will they were, and are created.

This word properly signifies *separated*, both in *Hebrew* and other languages. And when God is termed holy, it denotes that excellence, which is altogether peculiar to himself; and the glory flowing from all his attributes conjoined, shining forth from all his works, and darkning all things besides itself, whereby he is, and eternally remains, in an incomprehensible manner *separate* and at a distance, not only from all that is impure, but likewise from all that is created.

God is *separate* from all things. He is, and works from himself, out of himself, in himself, through himself, for himself. Therefore he is the first and the last, the only one and the eternal, living and happy, endless and unchangeable, almighty, omniscient, wise and true, just and faithful, gracious and merciful.

Hence it is, that holy and holiness mean the same as God and Godhead; and as we say of a king, *his majesty*, so the scripture says of God, *his holiness*. (*Heb. xii. 10.*) The holy spirit is, the spirit of God. When God is spoken of, he is often named, *The Holy One*. And as God swears by his name, so he does also by his holiness, that is, by himself.

This holiness is often stiled glory; often his holiness and glory are celebrated together, (*Lev. x. 3. Isaiah vi. 3.*) For holiness is covered glory, and glory is uncovered holiness. The scripture speaks abundantly of the holiness and glory of the Father, the

Son and the Holy Ghost. And hereby is the mystery of the Holy Trinity eminently confirmed.

That is also termed *holy*, which is consecrated to him, and for that end *separated* from other things. And so is that wherein we may be like God, or united to him.

In the hymn resembling this, recorded by *Isaiah*, ch. vi. 3. is added, *The whole earth is full of his glory*. But this is deferred in *the Revelation*, till the glory of the Lord (his enemies being destroyed) fills the earth.

V. 10. *And when the living creatures give glory—the elders fall down*—That is, as often as the living creatures give glory, immediately the elders fall down. The expression implies, that they did so at the same instant, and that they both did this frequently. The living creatures do not say directly, *Holy, holy, holy, art thou*: but only bend a little, out of deep reverence, and say, *Holy, holy, holy is the Lord*. But the elders, when they are fallen down, may say, *Worthy art thou, O Lord our God*.

V. 11. *Worthy art thou to receive*—This he receives not only when he is thus praised, but also when he destroys his enemies and glorifies himself anew: *the glory, and the honour, and the power*—Answering the thrice holy of the living creatures, ver. 9. *For thou hast created all things*—Creation is the ground of all the works of God. Therefore for this, as well as for his other works, will he be praised to all eternity. *And through thy will they were*—They began to be. It

V. And I saw in the right-hand of him that sat upon the throne a book
 2 written within and without, sealed with seven seals. And I saw a strong
 angel proclaiming with a loud voice, Who is worthy to open the
 3 book, and to loose the seals thereof? And none in heaven or on
 earth, neither under the earth, was able to open the book, neither to
 4 look thereon. And I wept much, that none was found worthy to

It is to the free, gracious, and powerfully-working will of him who cannot possibly need any thing, that all things owe their first existence. *And are created*—That is, continue in being ever since they were created.

Ch. v. ver. 1. *And I saw*—This is a continuation of the same narrative; *in the right-hand*—The emblem of his all-ruling power. He held it openly, in order to give it to him that was worthy. It is scarce needful to observe, that there is not in heaven any real book of parchment or paper, or that *Christ* does not really stand there, in the shape of a lion or of a lamb. Neither is there on earth any monstrous beast, with seven heads and ten horns. But as there is upon earth something, which in its kind, answers such a representation, so there are in heaven divine counsels and transactions answerable to these figurative expressions. All this was represented to St. *John* at *Patmos*, in one day, by way of vision. But the accomplishment of it extends from that time throughout all ages. Writings serve to inform us of distant and of future things. And hence things which are yet to come, are figuratively said, to be *written in God's book*: so were at that time the contents of this weighty prophecy. But the book was sealed. Now comes the opening and accomplishing also of the great things that are, as it were, the letters of it. *A book written within and without*—That is, no part of it blank, full of matter, *sealed with seven seals*—According to the seven principal parts contained in it, one on the outside of each. The usual books of the ancients

were not like ours, but were volumes or long pieces of parchment, rolled upon a long stick, as we frequently roll silks. Such was this represented, which was *sealed with seven seals*. Not as if the apostle saw all the seals at once; for there were seven volumes wrapt up one within another, each of which was sealed: so that upon opening and unrolling the first, the second appeared to be sealed up, till that was opened, and so on to the seventh. The book and its *seals* represent all power in heaven and earth given to *Christ*. A copy of this book is contained in the following chapters. By *the trumpets*, (contained under the seventh seal) the kingdom of the world is shaken, that it may at length become the kingdom of *Christ*. By *the phials*, (under the seventh trumpet) the power of the beast, and whatsoever is connected with it, is broken. This sum of all we should have continually before our eyes: so the whole *Revelation* flows in its natural order.

V. 2. *And I saw a strong angel*—This proclamation to every creature, was too great for a man to make, and yet not becoming the Lamb himself. It was therefore made by an angel, and one of uncommon eminence.

V. 3. *And none*—No creature: no, not *Mary* herself: *in heaven, or in earth, neither under the earth*—That is, none in the universe. For these are the three great regions, into which the whole creation is divided: *was able to open the book*—To declare the counsels of God, *nor to look thereon*—So as to understand any part of it.

V. 4. *And I wept much*—A weeping which sprung from greatness of mind. The tenderness

5 open the book, neither to look thereon. And one of the elders saith to me, Weep not; behold the lion of the tribe of Judah, the root of 6 David, hath prevailed to open the book and the seals thereof. And I beheld in the midst of the throne, and of the four living creatures, and in the midst of the elders, a Lamb standing as if he had been slain, having seven horns and seven eyes, which are the seven Spirits of God, 7 sent forth into all the earth. And he came and took the book out

derness of heart which he always had, appeared more clearly, now he was out of his own power. *The Revelation* was not written without tears; neither without tears will it be understood. How far are they from the temper of St. *John*, who inquire after any thing rather than the contents of this book? Yea, who applaud their own clemency, if they excuse those that do inquire into them?

V. 5. *And one of the elders*—Probably one of those who rose with *Christ*, and afterwards ascended into heaven: perhaps one of the patriarchs; some think it was *Jacob*, from whose prophecy the name of *Lion* is given him (*Gen. xlix. 9.*) *The lion of the tribe of Judah*—The victorious prince who is, like a lion, able to tear all his enemies in pieces, *the root of David*—As God, *the root of David's family* (*Isaiah xi. 1. 10.*) *hath prevailed to open the book*—Hath overcome all obstructions, and obtained the honour to disclose the divine counsels.

V. 6. *And I saw*—First *Christ* in or on the *midst of the throne*; Secondly the four living creatures making the inner circle round him, and thirdly, the four and twenty elders, making a large circle round him and them, *standing*—He lieth no more; he no more falls on his face; the days of his weakness and mourning are ended. He is now in a posture of readiness to execute all his offices of prophet, priest, and king: *as if he had been slain*—Doubtless with the prints of the wounds which he once received. And because *he was slain*, he is worthy to open the book (*ver. 9.*) to the joy of his

own people, and the terror of his enemies. *Having seven horns*—As a king, the emblem of perfect strength; *and seven eyes*—The emblem of perfect knowledge and wisdom. By these he accomplishes what is contained in the book, namely, by his almighty and all-wise spirit. To these seven horns and seven eyes answer the seven seals and the seven-fold song of praise, *ver. 12.* In *Zechariah* likewise, *ch. iii. 9. iv. 10.* mention is made of *the seven eyes of the Lord, which go forth over all the earth: which*—Both the horns and the eyes, *are the seven spirits of God, sent forth into all the earth*—For the effectual working of the spirit of God goes through the whole creation: and that in the natural, as well as spiritual world. For could mere matter act or move? could it gravitate or attract? Just as much as it can think or speak.

V. 7. *And he came*—Here was *Ask of me*, (*Psalms ii. 8.*) fulfilled in the most glorious manner, *and took*—It is one state of exaltation that reaches from our Lord's ascension to his coming in glory. Yet this state admits of various degrees. At his ascension, *angels, and principalities and powers were subject to him*. Ten days after, he received from the Father and sent the Holy Ghost. And now he *took the book out of the right-hand of him that sat upon the throne*—Who gave it him as a signal of his delivering to him all power in heaven and earth. He received it, in token of his being both able and willing to fulfil all that was written therein.

V. 8. *And*

8 of the right-hand of him that sat upon the throne. And when he took the book, the four living creatures and the four and twenty elders fell down before the Lamb, having every one a harp, and golden phials
9 full of incense, which are the prayers of the saints. And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy
10 blood out of every tribe, and tongue, and people, and nation, And hast made them unto our God kings and priests, and they shall reign
11 over the earth. And I saw and heard a voice of many angels, round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thou-
12 sands of thousands, Saying with a loud voice, Worthy is the Lamb that was slain to receive the power, and riches, and wisdom, and strength,

V. 8. *And when he took the book, the four living creatures fell down*—Now is homage done to the Lamb by every creature. These, together with the elders, make the beginning, and afterward (ver. 14.) the conclusion. They are together surrounded with a multitude of angels (ver. 11.) and together sing the new song, as they had before praised God together (ch. iv. 8, &c.) *Having every one*—The elders, not the living creatures, *a harp*—Which was one of the chief instruments used for thanksgiving in the temple-service: a fit emblem of the melody of their hearts, *and golden phials*—Cups or censers, *full of incense, which are the prayers of the saints*—Not of the elders themselves; but of the other saints, still upon earth, whose prayers were thus emblematically represented in heaven.

V. 9. *And they sing a new song*—One which neither they nor any other had sung before. *Thou hast redeemed us*—So the living creatures also were of the number of the redeemed: this does not so much refer to the act of redemption, which was long before, as to the fruit of it; and so more directly to those who had finished their course, *who were redeemed from the earth* (ch. xiv. 1.) *out of every tribe, and tongue,*

and people, and nation—That is, out of all mankind.

V. 10. *And hast made them*—The redeemed. So they speak of themselves also in the third person, out of deep self-abasement. *They shall reign over the earth*—The new earth: herewith agree the golden crowns of the elders. The reign of the saints in general follows, under the trumpet of the seventh angel: particularly after the full resurrection, as also in eternity, ch. xi. 18. xv. 7. xx. 4. xxii. 5. *Dan. vii. 27. Psalm xlix. 15.*

V. 11. *And I saw*—The many angels, *and heard*—The voice and the number of them *round about the elders*—So forming the third circle. It is remarkable that men are represented through this whole vision, as nearer to God than any of the angels: *And the number of them was*—At least two hundred millions, and two millions over: And yet these were but a part of the holy angels: afterward (ch. vii. 11.) *St. John heard them all.*

V. 12. *Worthy is the Lamb*—The elders said (ver. 3.) *Worthy art thou.* They were more nearly allied to him than the angels: *To receive the power, &c.* This sevenfold applause answers the seven seals, of which

13 and honour, and glory, and blessing. And every creature which is in the heaven, and on the earth, and under the earth, and on the sea, and all that are in them, I heard them all saying, To him that sitteth on the throne, and to the Lamb, *is* the blessing, and the honour, and the
 14 glory, and the strength, for ever and ever. And the four living creatures said Amen: and the elders fell down and worshipped.

the four former describe all visible, the latter all invisible things, made subject to the Lamb. And every one of these seven words bears a resemblance to the seal which it answers.

V. 13. *And every creature*---In the whole universe, good or bad, *in the heaven, on the earth, under the water, on the sea*---With these four regions of the world, agrees the four-fold word of praise. What is in *heaven*, says *blessing*; what is on *earth*, *honour*; what is *under the earth*, *glory*; what is *on the sea*, *strength*; *is unto him*. This praise from all creatures begins before the opening of the first seal; but it continues from that time to eternity, according to the capacity of each. His enemies must acknowledge his *Glory*: but those in heaven say, *Blessed* be God and the Lamb.

This royal manifesto is, as it were a proclamation, shewing how *Christ* fulfils all things, and *every knee bows to him*, not only *on earth*, but also *in heaven and under the earth*. This book exhausts all things, (1 Cor. xv. 27, 28.) and is suitable to a heart enlarged as the sand of the sea. It inspires the attentive and intelligent reader with such a magnanimity, that he accounts nothing in this world great, no, not the whole frame of visible nature, compared to the immense greatness of what he is here called to behold, yea, and in part to inherit.

St. *John* has in view through the whole following vision, what he has been now describing, namely, the four living creatures, the elders, the angels and all creatures,

looking together at the opening of the seven seals.

Chap vi The seven seals are not distinguished from each other, by specifying the time of them. They swiftly follow the letters to the seven churches, and all begin almost at the same time. By the four former is shewn, that all the public occurrences of all ages and nations, as *empire, war, provision, calamities*, are made subject to *Christ*. And instances are intimated of the first in the east, the second in the west, the third in the south, the fourth in the north and the whole world.

The contents, as of the phials and trumpets, so of the seals, are shewn, by the songs of praise and thanksgiving annexed to them. They contain therefore *the power, and riches, and wisdom, and strength, and honour, and glory, and blessing*, which the Lamb received. The four former have a peculiar connexion with each other; and so have the three latter seals. The former relate to visible things, toward the four quarters to which the four living creatures look.

Before we proceed, it may be observed, 1. No man should constrain either himself or another, to explain *every thing* in this book. It is sufficient for every one to speak, just so far as he understands. 2. We should remember, that although the antient prophets wrote the occurrences of those kingdoms only with which *Israel* had to do, yet *the Revelation* contains what relates to the whole world, through which the Christian church is extended. Yet, 3. We should not prescribe to this prophecy,

VI. AND I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as the voice of thunder, Come and see. And I saw, and behold a white horse, and he that sat on him had a bow, and a crown was given him, and he went forth conquering and to conquer.

prophecy, as if it must needs admit or exclude this or that history, according as we judge one or the other, to be of great or small importance. God seeth not as man seeth. Therefore what we think great is often omitted, what we think little is inserted, in scripture-history or prophecy. 4. We must take care, not to overlook what is already fulfilled; and not to describe as fulfilled what is still to come.

We are to look into history for the fulfilling of the four first seals, quickly after the date of the prophecy. In each of these appears a different horseman. In each we are to consider, first, the horseman himself; secondly, what he does.

The horseman himself, by an emblematical prosopopœia, represents a swift power, bringing with it either, 1. A flourishing state, or, 2. Bloodshed, or, 3. Scarcity of provisions, or 4. Public Calamities. With the quality of each of these riders, the colour of his horse agrees. The fourth horseman is expressly termed *death*; the first, with his bow and crown, a conqueror. The second, with his great sword is a warrior, or, as the *Romans* termed him *Mars*: the third, with the scales, has power over the produce of the land. Particular incidents under this or that *Roman* emperor, are not extensive enough to answer any of these horsemen.

The action of every horseman intimates farther, 1. Toward the east, wide spread empire and victory upon victory; 2. Toward the west, much bloodshed; 3. Toward the south, scarcity of provisions; 4. Toward the north, the plague and various calamities.

V. 1. *I heard one*—That is, the first, of the living creatures—Who looks forward toward the east.

V. 2. *And I saw, and behold a white horse, and he that sat on him had a bow*—This colour, and the bow shooting arrows afar off, betoken victory, triumph, prosperity, enlargement of empire, and dominion over many people.

Another horseman indeed, and of quite another kind, appears on a white horse, ch. xix. 11. But he that is spoken of under the first seal must be so understood, as to bear a proportion to the horseman in the second, third, and fourth seal.

Nerva succeeded the emperor *Domitian* at the very time when the *Revelation* was written, in the year of our Lord 96. He reigned scarce a year alone; and three months before his death, he named *Trajan* for his colleague and successor; and died in the year 98. *Trajan's* accession to the empire seems to be the dawning of the seven seals. *And a crown was given him*—This, considering his descent, *Trajan* could have no hope of attaining. But God gave it him by the hand of *Nerva*: and then the East soon felt his power. *And he went forth, conquering and to conquer*—That is, from one victory to another. In the year 108 the already victorious *Trajan* went forth toward the East, to conquer not only *Armenia*, *Assyria*, and *Mesopotamia*, but also the countries beyond the *Tigris*, carrying the bounds of the *Roman* empire to a far greater extent than ever. We find no emperor like him for making conquests. He aimed at nothing else: he lived only to conquer: meantime in him was eminently fulfilled, what had been prophesied

3 And when he opened the second seal, I heard the second living
4 creature say, Come. And there went forth another horse *that was* red ;
and to him that sat thereon it was given to take peace from the earth,
that they would kill one another ; and there was given him a great
sword.

5 And when he opened the third seal, I heard the third living creature
say, Come. And I saw, and behold a black horse, and he that sat on
6 him had a pair of scales in his hand. And I heard a voice in the midst
of the four living creatures saying, A measure of wheat for a penny,
and three measures of barley for a penny : and hurt not the oil and
the wine.

phesied of the fourth empire ; (*Dan. ii. 40. vii. 23.*) That he should *devour, tread down, and break in pieces the whole earth.*

V. 3. *And when he had opened the second seal I heard the second living creature—*Who looked toward the West, *saying, Come—*At each seal, it was necessary to turn toward that quarter of the world which it more immediately concerned.

V. 4. *There went forth another horse that was red—*A colour suitable to bloodshed. *And to him that sat thereon it was given, to take peace from the earth—**Vespasian* in the year 75, had dedicated a temple to *peace.* But after a time, we hear little more of *peace.* All is full of war and bloodshed, chiefly in the western world, wherein the main business of men seemed to be, *to kill one another.*

To this horseman *there was given a great sword—*And he had much to do with it. For as soon as *Trajan* ascended the throne, *peace was taken from the earth.* *Decebalus*, king of *Dacia*, which lies westward from *Patmos*, put the *Romans* to no small trouble. The war lasted five years, and consumed abundance of men on both sides : yet was only a prelude to much other bloodshed, which followed for a long season. All this was signified by *the great sword*, which strikes

those who are near, as *the bow* does those who are at a distance.

V. 5. *And when he had opened the third seal, I heard the third living creature toward the south, saying, Come—*And behold a black horse, a fit emblem of mourning and distress ; particularly of *black famine*, as the ancient poets term it. *And he that sat on him had a pair of scales in his hand—*When there is great plenty, men scarce think it worth their while to weigh and measure every thing, (*Gen. xli. 49.*) But when there is scarcity, they are obliged to deliver them out by measure and weight. *Ezek. iv. 16.* Accordingly these scales signify scarcity. They serve also for a token, that all the fruits of the earth, and consequently the whole heavens, with their courses and influences, that all the seasons of the year, with whatsoever they produce, in nature or states, are subject to Christ. Accordingly his hand is wonderful, not only in wars and victories, but likewise in the whole course of nature.

V. 6. *And I heard a voice—*It seems from God himself, *saying—*To the horseman, hitherto shalt thou come, and no farther. Let there be *a measure of wheat for a penny—*The word translated *measure*, was a *Grecian* measure, nearly equal to our quart. This
was

7 And when he opened the fourth seal, I heard the voice of the fourth
8 living creature saying, Come. And I saw and behold a pale horse, and
he that sat on him, his name is death, (and hades followeth even with
him) and power was given him over the fourth part of the earth, to kill
with the scimeter, and with famine, and with death, and by the wild
beasts of the earth.

was the daily allowance of a slave. The *Roman penny* (as much as a labourer then earned in a day) was about seven pence half penny *English*. According to this, wheat would be near twenty shillings per bushel. This must have been fulfilled, while the *Greecian* measure, and the *Roman* money were still in use: as also, where that measure was the common measure, and this money the current coin. It was so in *Egypt* under *Trajan*. And three measures of barley for a penny—Either barley was, in common, far cheaper among the antients than wheat; or the prophecy mentions this as something particular. And hurt not the oil and wine—Let there not be a scarcity of every thing. Let there be some provision left, to supply the want of the rest.

This was also fulfilled in the reign of *Trajan*, especially in *Egypt*, which lay southward from *Patmos*. In this country, which used to be the granary of the empire, there was an uncommon dearth at the very beginning of his reign: so that he was obliged to supply *Egypt* itself with corn from other countries. The same scarcity there was in the thirteenth year of his reign, the harvest failing, for want of the rising of the *Nile*: and that not only in *Egypt*, but in all those other parts of *Afric*, where the *Nile* uses to overflow.

V. 1. I heard the voice of the fourth living creature—Toward the north.

V. 8. And I saw, and behold a pale horse—Suitable to pale death, his rider: and hades—The representative of the state of separate souls, followeth even with him—The four

first seals concern living men. *Death* therefore is properly introduced here. *Hades* is only occasionally mentioned as a companion of death. So the fourth seal reaches to the borders of things invisible, which are comprized in the three last seals. And power was given to him over the fourth part of the earth—What came single and in a lower degree before, comes now together, and much more severely. The first seal brought victory with it; in the second was a great sword; but here a scimeter. In the third was moderate dearth; here famine and plague, and wild beasts beside. And it may well be, that from the time of *Trajan* downwards, the fourth part of men upon the earth, that is, within the *Roman* empire, died by sword, famine, pestilence, and wild beasts. "At that time, says *Aurelius Victor*, the *Tyber* overflowed much more fatally than under *Nerva*, with a great destruction of houses; and there was a dreadful earthquake through many provinces, and a terrible plague and famine, and many places consumed by fire," and by death, that is, by pestilence. *Wild beasts* have, at several times, destroyed abundance of men. And undoubtedly there was given them, at this time, an uncommon fierceness and strength. It is observable, that war brings on scarcity, and scarcity pestilence (through want of wholesome sustenance; and pestilence, by depopulating the country leaves the few survivors an easy prey to the wild beasts. And thus these judgments make way for one another, in the order wherein they are here represented.

What has been already observed may be a four-

9 And when he opened the fifth seal, I saw under the altar the souls
of them that had been slain for the word of God, and for the testi-
10 mony which they held. And they cried with a loud voice, saying,
How long, O Lord, thou Holy One and true, dost thou not judge
11 and avenge our blood on them that dwell upon the earth? And there
was given to them, to every one, a white robe; and it was said to

a four-fold proof, that the four horsemen, as with their first entrance in the reign of *Trajan* (which does by no means exhaust the contents of the four first seals) so with all their entrances in the succeeding ages, and with the whole course of the world and of visible nature, are in all ages subject to Christ, subsisting by his power, and serving his will, against the wicked, and in defence of the righteous. Herewith likewise a way is paved for the trumpets, which regularly succeed each other. And the whole prophecy, as to what is future, is confirmed, by the clear accomplishment of this part of it.

V. 9. *And when he opened the fifth seal*—As the four former seals, so the three latter have a close connexion with each other. These all refer to the invisible world; the fifth to the happy dead, particularly the martyrs; the sixth to the unhappy; the seventh to the angels, especially those to whom the trumpets are given. *And I saw*—Not only the church warring under Christ, and the world warring under Satan, but also the invisible hosts both of heaven and hell, are described in this book. And it not only describes the actions of both these armies upon earth, but their respective removals from earth, into a more happy or more miserable state, succeeding each other at several times, distinguished by various degrees, celebrated by various thanksgivings: and also the gradual increase of expectation and triumph in heaven, and of terror and misery in hell; *under the altar*—That is, at the foot of it. Two altars are mentioned in *the Revelation*,

the golden altar of incense, ch. ix. 13. and *the altar of burnt-offerings*, mentioned here, and ch. viii. 5. xiv. 18. xvi. 7. At this the souls of the martyrs now prostrate themselves. By and by their blood shall be avenged upon *Babylon*: but not yet; whence it appears, that the plagues in the fourth seal do not concern *Rome* in particular.

V. 10. *And they cried*—This cry did not begin now, but under the first *Roman* persecution. The *Romans* themselves had already avenged the martyrs slain by the *Jews* on that whole nation, *how long*—They knew their blood would be avenged. But not immediately; as is now shewn them. *O Lord*—The *Greek* word properly signifies the master of a family. It is therefore beautifully used by these, who are peculiarly of the household of God, *Thou holy one and true*—Both the holiness and truth of God require him to execute judgment and vengeance, *dost thou not judge and avenge our blood?*—There is no impure affection in heaven. Therefore this desire of theirs is pure and suitable to the will of God. The martyrs are concerned for the praise of their master, of his holiness and truth. And the praise is given him, ch. xix. 2. where the prayer of the martyrs is changed into a thanksgiving.

Thou holy one and true: True and right are thy
How long dost thou judgments:
not judge and a- He hath judged the
venge our blood: great whore, and
hath avenged the
blood of his servants.

V. 11. *And there was given to every one a white*

them, that they should rest yet for a time, till their fellow-servants also and their brethren should be fulfilled, who should be killed even as they were.

- 12 And I saw when he opened the sixth seal, and there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell to the earth, as a fig-tree casteth its untimely figs, when it is shaken by a mighty wind: And the heaven departed as a book that is rolled together, and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the chief captains, and the rich, and the mighty

white robe—An emblem of innocence, joy, and victory, in token of honour, and favourable acceptance, and it was said to them—They were told how long. They were not left in that uncertainty, that they should rest—Should cease from crying. They rested from pain before, a time—This word has a peculiar meaning in this book, to denote which we may retain the original word *chronos*. Here are two classes of martyrs specified, the former killed under Heathen Rome, the latter under Papal Rome. The former are commanded to rest, till the latter are added to them. There were many of the former in the days of John: the first fruits of the latter died in the thirteenth century. Now a time or *chronos* is 1111 years. This *chronos* began A. C. 98. and continued to the year 1209; or from Trajan's persecution, to the first crusade against the Waldenses, Till—It is not said, immediately after this time is expired, vengeance shall be executed: but only, that immediately after this time, their brethren and fellow-servants will come to them. This event will precede the other, and there will be some space between.

V. 12. *And I saw*—This sixth seal seems particularly to point out God's judgment on the wicked departed. St. John saw, how the end of the world was even set before those unhappy spirits. This repre-

sentation might be made to them, without any thing of it being perceived upon earth. The like representation is made in heaven, ch. xi. 18. *And there was a great earthquake, or shaking*, not of the earth only, but the heavens. This is a farther description of the representation made to those unhappy souls.

V. 13. *And the stars fell to*—or towards the earth—Yea, and so they surely will, let astronomers fix their magnitude as they please, as a fig-tree casteth its untimely figs, when it is shaken by a mighty wind—How sublimely is the violence of that shaking expressed by this comparison!

V. 14. *And the heavens departed as a book that is rolled together*—When the Scripture compares some very great with a little thing, the majesty and omnipotence of God, before whom great things are little, is highly exalted. *Every mountain and island*—What a mountain is to the land, that an island is to the sea.

V. 15. *And the kings of the earth*—They who had been so, in their day, and the great men and chief captains—The generals and nobles, hid themselves—So far as in them lay, in the rocks of the mountains—There are also rocks on the plains. But they were rocks on high which they besought to fall upon them.

and every slave, and free-man hid themselves in the caves, and in the
 16 rocks of the mountains: And said to the mountains and to the rocks,
 Fall on us, and hide us from the face of him that sitteth on the throne,
 17 and from the wrath of the Lamb. For the great day of his wrath is
 come; and who is able to stand?

VII. And after these things, I saw four angels standing on the four corners
 of the earth, holding the four winds, that the wind should not blow
 2 upon the earth, nor on the sea, nor on any tree. And I saw another
 angel ascending from the *rising of the sun*, having the seal of the living
 God; and he cried with a loud voice to the four angels, to whom it was
 3 given to hurt the earth and the sea, Saying, Hurt ye not the earth,
 neither the sea, neither the trees, till we have sealed the servants of our

V. 16. *To the mountains and the rocks*—Which were tottering already, (ver. 12.)
hide us from the face of him—Which is
against the ungodly. Psalm xxxiv. 17.

V. 1. *And after these things*—What follows
 is a preparation for the seventh seal, which
 is the weightiest of all. It is connected
 with the sixth, by the particle *and*: whereas
 what is added, ver. 9. stands free and
 unconnected, *I saw four angels*—Probably
 evil ones. They have their employ with
 the four first trumpets, as have other evil
 angels with the three last, namely, the
 angel of the abyss, the four bound in the
Euphrates, and Satan himself. These four
 angels would willingly have brought on all
 the calamities that follow without delay.
 But they were restrained till the servants of
 God were sealed, and till the seven angels
 were ready to sound: even as the angel of
 the abyss was not let loose, nor the angels
 in the *Euphrates* unbound, neither Satan
 cast to the earth, till the fifth, sixth, and
 seventh angels severally sounded, *standing*
on the four corners of the earth—East, west,
 south, north. In this order proceed the
 four first trumpets, *holding the four winds*—
 Which else might have softened the fiery
 heat, under the first, second, and third
 trumpet, *that the wind should not blow upon the*

earth, nor on the sea, nor on any tree—It
 seems, that these expressions betoken the
 several quarters of the world: that *the earth*
 signifies that to the east of *Patmos, Asia*;
 which was nearest to *St. John*, and where
 the trumpet of the first angel had its accom-
 plishment. *Europe swims in the sea* over
 against this; and is accordingly termed by
 the prophets, *the islands*. The third part,
Afric, seems to be meant (ch. viii. 7, 8, 10.)
 by *the streams of water, or the trees*, which
 grow plentifully by them.

V. 2. *And I saw another*—A good angel,
ascending from the east—The plagues begin
 in the east: so does the sealing, *having the*
seal of the only living and true God: and he
cried with a loud voice to the four angels—
 Who were halting to execute their charge
 —*to whom it was given to hurt the earth*
and the sea—First, and afterwards *the trees*.

V. 3. *Hurt not the earth, till we*—Other
 angels were joined in commission with him
 —*Have sealed the servants of our God on*
their foreheads—Secured the servants of
 God of the twelve tribes from the im-
 pending calamities; whereby they shall
 be as clearly distinguished from the rest,
 as if they were visibly marked on their
 foreheads.

V. 4. *Of*

- 4 God on their foreheads. And I heard the number of them that were
 sealed; an hundred forty four thousand were sealed out of all the tribes
 5 of the children of Israel. Of the tribe of Judah *were* sealed twelve thou-
 sand, of the tribe of Reuben *were* sealed twelve thousand, of the tribe of
 6 Gad *were* sealed twelve thousand, Of the tribe of Asher *were* sealed
 twelve thousand, of the tribe of Naphthali *were* sealed twelve thousand,
 7 of the tribe of Manasseh *were* sealed twelve thousand, Of the tribe of
 Simeon *were* sealed twelve thousand, of the tribe of Levi *were* sealed
 twelve thousand, of the tribe of Issachar *were* sealed twelve thousand,
 8 Of the tribe of Zebulon *were* sealed twelve thousand, of the tribe of
 Joseph *were* sealed twelve thousand, of the tribe of Benjamin *were* sealed
 twelve thousand.
- 9 After these things I saw, and behold a great multitude, which no man
 could number, of all nations, and tribes, and people, and tongues, standing
 before the throne and before the Lamb, clothed with white robes and
 10 palms in their hands. And they cry with a loud voice, saying, Salvation

V. 4. *Of the children of Israel*—To these will afterwards be joined a multitude out of all nations. But it may be observed, this is not the number of all the *Israelites*, who are saved from *Abraham* or *Moses* to the end of all things: but only of those who were secured from the plagues which were then ready to fall on the earth. It seems as if this book had, in many places, a special view to the people of *Israel*.

V. 5. *Judah* is mentioned first, in respect of the kingdom, and of the Messiah sprung therefrom.

V. 7. After the Levitical ceremonies were abolished, *Levi* was again on a level with his brethren.

V. 8. *Of the tribe of Joseph*—Or *Ephraim*, perhaps not mentioned by name, as having been with *Dan*, the most idolatrous of all the tribes. It is farther observable of *Dan*, that it was very early reduced to a single family: which family itself seems to have been cut off in war, before the time of *Ezra*. For in *the Chronicles*, where the

posterity of the Patriarchs is recited, *Dan* is wholly omitted.

V. 9. *A great multitude*—Of those who had happily finished their course. Such multitudes are afterwards described, and still higher degrees of glory which they attain, after a sharp fight and magnificent victory, ch. xiv. 1. xv. 2. xix. 1. xx. 4. There is an inconceivable variety in the degrees of reward in the other world. Let not any slothful one say, If I get to heaven at all, I will be content: such a one may let heaven go altogether. In worldly things, men are ambitious to get as high as they can. Christians have a far more noble ambition. The difference between the very highest and the lowest state in the world, is nothing to the smallest difference between the degrees of glory. But who has time to think of this? Who is at all concerned about it? *Standing before the throne*—In the full vision of God, and *palms in their hands*—Tokens of joy and victory.

V. 10. *Salvation to our God*—Who hath saved

11 to our God who sitteth on the throne and to the Lamb. And the angels stood round about the throne, and the elders, and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying,
 12 Amen: the blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the strength, *be* to our God
 13 for ever and ever. And one of the elders answered, saying to me, Who are these that are clothed in white robes? and whence are they come?
 14 And I said to him, My lord, thou knowest. And he said to me, These are they who come out of great affliction, and they have washed their
 15 robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple,

saved us from all evil, into all the happiness of heaven. The salvation for which they praise God is described, ver. 15. that for which they praise the Lamb, ver. 14. and both in the 16th and 17th verses.

V. 11. *And all the angels stood*—In waiting round about the throne, and the elders, and the four living creatures—That is, the living creatures next the throne, the elders round these, and the angels round them both, and they fell on their faces—So do the elders, once only. (ch. xi. 16.) The heavenly ceremonial has its fixed order and measure.

V. 12. *Amen*—With this word all the angels confirm the words of the great multitude. But they likewise carry the praise much higher—the blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the strength, *be unto our God for ever and ever*—Before the Lamb began to open the seven seals, a seven-fold hymn of praise was brought him by many angels. (ch. v. 12.) Now he is opening the last seal, and the seven angels are going to receive seven trumpets, in order to make the kingdoms of the world subject to God, all the angels giving seven-fold praise to God.

V. 13. *And one of the elders*—What stands, ver. 13—17. might have immediately followed the tenth verse: but that the praise

of the angels, which was at the same time with that of the great multitude, came in between, *answered*—He answered St. John's desire to know, not any words that he spoke.

V. 14. *My lord*—Or *my master*: a common term of respect. So Zechariah likewise bespeaks the angel, ch. i. 9. iv. 4. vi. 4. *thou knowest*—That is, I know not; but thou dost, *these are they*—Not martyrs; for these are not such a multitude as no man can number. But as all the angels appear here, so do all the souls of the righteous, who had lived from the beginning of the world, *who come*—He does not say, *Who did come*. But *who come* now also: to whom likewise pertain all who will come hereafter, *out of great affliction*—Of various kinds, wisely and graciously allotted by God to all his children, and have washed their robes—From all guilt, and made them white—In all holiness, by the blood of the Lamb—Which not only cleanses, but adorns us also.

V. 15. *Therefore*—Because they came out of great affliction, and have washed their robes in his blood, are they before the throne—It seems even nearer than the angels, and serve him day and night—Speaking after the manner of men, that is, continually, in his temple—Which is in heaven, and he shall have his tent over them—Shall spread his glory over them as a covering.

V. 16. *Neither*

16 and he that sitteth upon the throne shall have his tent over them: They shall hunger no more, neither thirst any more; neither shall the sun light
17 on them, nor any heat. For the Lamb who is in the midst of the throne will feed them, and will lead them to living fountains of water: and God will wipe away all tears from their eyes.

VIII. And when he had opened the seventh seal, there was silence in 2 heaven about half an hour. And I saw the seven angels who stood before

V. 16. *Neither shall the sun light on them*—For God is there their sun, *nor any*—Painful heat, or inclemency of seasons.

V. 17. *For the Lamb will feed them*—With eternal peace and joy, so that they shall hunger no more, *and will lead them to living fountains of water*—The comforts of the Holy Ghost, so that they shall thirst no more. Neither shall they suffer or grieve any more: for God *will wipe away all tears from their eyes*.

V. 1. *And when he had opened the seventh seal, there was silence in heaven*—Such a silence is mentioned but in this one place. It was uncommon and highly observable. For praise is sounding in heaven day and night. In particular, immediately before this silence, all the angels, and before them, the innumerable multitude, had been crying with a loud voice: and now, all is still at once; there is an universal pause. Hereby the seventh seal is very remarkably distinguished from the six preceding. This silence before God shews that those who were round about him were expecting, with the deepest reverence, the great things which the divine majesty would farther open and order. Immediately after, the seven trumpets are heard, and a sound more august than ever. Silence is only a preparation: the grand point is the sounding the trumpets to the praise of God. *About half an hour*—To St. John in the vision, it might seem a common half hour.

V. 2. *And I saw*—The seven trumpets

belong to the seventh seal, as do the seven phials to the seventh trumpet. This should be carefully remembered, that we may not confound together the times which follow each other. And yet it may be observed in general, concerning the times of the incidents mentioned in this book. It is not a certain rule, that every part of the text is fully accomplished, before the completion of the following part begins. All things mentioned in the *epistles* are not fully accomplished before the seals are opened: neither are all things mentioned under the *seals* fulfilled, before the *trumpets* begin. Nor yet is the seventh *trumpet* wholly past, before the *phials* are poured out. Only the beginning of each part goes before the beginning of the following. Thus the *epistles* begin before the seals, the seals before the trumpets, the trumpets before the phials. One epistle begins before another, one seal before another, one trumpet especially before another, one phial before another. Yet sometimes what begins later than another thing, ends sooner; and what begins earlier than another thing, ends later. So the seventh trumpet begins earlier than the phials, and yet extends beyond them all—*The seven angels which stood before God*—A character of the highest eminence, and *seven trumpets were given them*—When men desire to make known openly a thing of public concern, they give a token that may be seen or heard far and wide: and among such none are more ancient than trumpets,

3 God, and seven trumpets were given them. And another angel came and stood at the altar, having a golden censer, and much incense was given him, that he might place *it* with the prayers of all the saints upon
4 the golden altar which is before the throne. And the smoke of the incense ascended before God out of the angel's hand with the prayers
5 of the saints. And the angel took the censer, and filled it with the fire of the altar, and threw it upon the earth, and there were thunderings, and lightnings, and voices, and an earthquake.

(*Lev. xxv. 9. Numb. x. 2. Amos iii. 6.*) The *Israelites* in particular used them, both in the worship of God, and in war, therewith openly praising the power of God, before, after, and in the battle, (*Josh. vi. 4. 2 Chron. xiii. 14, &c.*) And the angels here made known by these trumpets, the wonderful works of God, whereby all opposing powers are successively shaken, till the kingdom of the world becomes the kingdom of God and his anointed.

These trumpets reach nearly from the time of *St. John* to the end of the world: and they are distinguished by manifest tokens. The place of the four first is specified, namely, east, west, south, and north successively: in the three last, immediately after the time of each, the place likewise is pointed out.

The seventh angel did not begin to sound, till after the going forth of the second wo: but the trumpets were given to him and the other six together (as were afterward the phials to the seven angels) And it is accordingly said of all the seven together, that *they prepared themselves to sound*. These therefore were not men, as some have thought, but angels properly so called.

V. 3. *And*—In the 2d verse the *trumpets were given* to the seven angels, and in the sixth they *prepared to sound*. But between these the incense of this angel and the prayers of the saints are mentioned: the interposing of which shews, that the prayers

of the saints and the trumpets of the angels go together. And these prayers, with the effects of them, may well be supposed to extend through all the seven, *another angel*—Another created angel. Such are all that are here spoken of. In this part of the *Revelation*, Christ is never termed an angel, but the Lamb, *came and stood at the altar*—Of burnt-offerings, *and there was given him, a golden censer*—A censer was a cup on a plate or saucer. This was the token and the business of the office. *And much incense was given*—Incense generally signifies prayer. Here it signifies the longing desires of the angels, that the holy counsel of God might be fulfilled. And there was *much incense*: for as the prayers of all the saints in heaven and earth are here joined together, so are the desires of all the angels, which are brought by this angel, *that he might place it*—It is not said, *offer it*: for he was discharging the office of an angel, not a priest, *with the prayers of all the saints*—At the same time; but not *for the saints*. The angels are fellow-servants with the saints, not mediators for them.

V. 4. *And the smoke of the incense came up before God, with the prayers of the saints*—A token that both were accepted.

V. 5. *And there were thunderings, and lightnings, and voices, and an earthquake*—These, especially when attended with *fire*, are emblems of God's dreadful judgments, which are immediately to follow.

V, 6. *And*

6 And the seven angels, who had the seven trumpets, prepared themselves to sound. And the first sounded, and there was hail, and fire mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all the green grass was burnt up.

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

V. 6. *And the seven angels prepared themselves to sound*—That each, when it should come to his turn, might sound without delay. But while they do sound, they still stand before God.

V. 7. *And the first sounded*—And every angel continued to sound, till all which his trumpet brought was fulfilled, and till the next began. There are intervals between the three woes, but not between the four first trumpets. *And there was hail and fire mingled with blood, and they were cast upon the earth*—The earth seems to mean *Asia; Palestine*, in particular. Quickly after the Revelation was given, the *Jewish* calamities under *Adrian* began: yea, before the reign of *Trajan* in the year 114 the *Jews* made an insurrection with a most dreadful fury; and in the parts about *Cyrene* in *Egypt*, and in *Cyprus*, destroyed four hundred and sixty thousand persons. But they were repressed by the victorious power of *Trajan*, and afterward slaughtered themselves in vast multitudes. The alarm spread itself also into *Mesopotamia*, where *Lucius Quintus* slew a great number of them. They rose in *Judea* again in the second year of *Adrian*; but were presently quelled. Yet in 133 they broke out more violently than ever, under their false messiah *Barochab*; and the war continued till the year 135, when almost all *Judea* was desolated. In the *Egyptian* plague also hail and fire were together. But here *hail* is to be taken figuratively, as also *blood*, for a vehement, sudden, powerful, hurtful invasion; and *fire*

betokens the revenge of an enraged enemy, with the desolation therefrom, *And they were cast upon the earth*—That is, the fire, and hail, and blood. But they existed before they were cast upon the earth. The storm fell, the blood flowed, and the flames raged round *Cyrene*, and in *Egypt* and *Cyprus*, before they reached *Mesopotamia* and *Judea*, *And the third part of the earth was burnt up*—Fifty well-fortified cities, and nine hundred and eighty-five well-inhabited towns of the *Jews*, were wholly destroyed in this war. Vast tracts of land were likewise left desolate and without inhabitant, *and the third part of the trees was burnt up, and all the green grass was burnt up*—Some understand by the trees, men of eminence among the *Jews*; by the grass, the common people. The *Romans* spared many of the former. The latter were almost all destroyed.

Thus vengeance began at the *Jewish* enemies of *Christ's* kingdom; though even then the *Romans* did not quite escape. But afterwards it came upon them more and more violently: the second trumpet affects the *Roman Heathens* in particular: the third, the dead, unholy Christians; the fourth, the empire itself.

V. 8. *And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea*—By the sea, particularly as it is here opposed to the earth, we may understand the West, or *Europe*: and chiefly the middle parts of it, the vast *Roman* empire. A mountain here seems to signify a great force and multitude of people, (*Jer.* li. 25.)

- 9 blood, And the third part of the creatures that were in the sea, which had life, died, and the third part of the ships were destroyed.
- 10 And the third angel sounded, and there fell from heaven a great star burning as a torch, and it fell on the third part of the rivers, and on the fountains of waters.
- 11 And the name of the star is called wormwood, and the third part of

li. 25.) So this may point at the irruption of the barbarous nations into the *Roman* empire. The warlike *Goths* broke in upon it about the year 250. And from that time the irruption of one nation after another never ceased, till the very form of the *Roman* empire, and all but the name, was lost. *The fire* may mean, the fire of war, and the rage of those savage nations. *And the third part of the sea became blood*—This need not imply, that just a third part of the *Romans* were slain. But it is certain, an inconceivable deal of blood was shed in all these invasions.

V. 9. *And the third part of the creatures that were in the sea*—That is, of all sorts of men, of every station and degree died—By those merciless invaders. *And the third part of the ships were destroyed*—It is a frequent thing to resemble a state or republic to a ship, wherein many people are embarked together, and share the same dangers. And how many states were utterly destroyed by those inhuman conquerors? Much likewise of this was literally fulfilled. How often was the sea tinged with blood? How many of those who dwelt mostly upon it were killed? And what number of ships destroyed?

V. 10. *And the third angel sounded, and there fell from heaven a great star, and it fell on the third part of the rivers*—It seems, *Afric* is meant by the rivers (with which, this burning part of the world abounds in an especial manner) *Egypt* in particular, which the *Nile* overflows every year far and wide. In the whole *African* history, between the irruption of the barbarous nations into the

Roman empire, and the ruin of the western empire, after the death of *Valentinian the third*, there is nothing more momentous than the *Arian* calamity, which sprung up in the year 315. It is not possible to tell how many persons, particularly at *Alexandria*, in all *Egypt*, and in the neighbouring countries, were destroyed by the rage of the *Arians*. Yet *Afric* fared better than other parts of the empire, with regard to the barbarous nations, till the governor of it, whose wife was a zealous *Arian*, and aunt to *Genferic*, king of the *Vandals*, was, under that pretence, unjustly accused before the empress *Placidia*. He was then prevailed upon to invite the *Vandals* into *Afric*; who under *Genferic*, in the year 428, founded there a kingdom of their own, which continued till the year 533. Under these *Vandal* kings the true believers endured all manner of afflictions and persecutions. And thus *Arianism* was the inlet to all heresies and calamities, and at length to *Mahometanism* itself.

This *great star* was not an angel, (angels are not the agents in the two preceding, or the following trumpet) but a teacher of the church, one of the stars in the right-hand of *Christ*. Such was *Arius*. He fell from on high, as it were from heaven, into the most pernicious doctrines, and made in his fall a gazing on all sides, being great, and now burning as a torch. He fell on the third part of the rivers: his doctrine spread far and wide, particularly in *Egypt*, and on the fountains of water—Wherewith *Afric* abounds.

V. 11. *And the name of the star is called wormwood*

the waters became wormwood, and many men died of the waters, because they were made bitter. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for the third part thereof, and the night likewise.

13 And I saw and heard an angel flying in the midst of heaven, saying

wormwood—The unparalleled bitterness both of Arius himself and of his followers, shew the exact propriety of his title, *and the third part of the waters became wormwood*—A very considerable part of *Afric* was infected with the same bitter doctrine and spirit, *and many men* (though not a third part of them) *died*—By the cruelty of the *Arians*.

V. 12. *And the fourth angel sounded, and the third part of the sun was smitten (or struck)*—After the emperor *Theodosius* died, and the empire was divided into the eastern and the western, the barbarous nations poured in as a flood. The *Goths* and *Huns* in the years 403 and 405 fell upon *Italy* itself with an impetuous force; and the former in the year 410 took *Rome* by storm and plundered it without mercy. In the year 452 *Attila* treated the upper part of *Italy* in the same manner. In 455 *Valentinian* the third was killed, and *Genferic* invited from *Afric*. He plundered *Rome* for fourteen days together. *Recimer* plundered it again in 472. During all these commotions, one province was lost after another, till in the year 476 *Odoacer* seized upon *Rome*, deposed the emperor, and put an end to the empire itself.

An eclipse of the sun or moon is termed by the *Hebrews*, a stroke. Now, as such a darkness does not come all at once, but by degrees, so likewise did the darkness which fell on the *Roman*, particularly the western empire: for the stroke began long before *Odoacer*, namely, when the barbarians first conquered the capital city, *and the third part of the moon and the third part of the stars*; so

that the third part of them was darkened—As under the first, second, and the third trumpets, by *the earth, sea, and rivers*, are to be understood the men that inhabit them, so here by *the sun, moon, and stars*, may be understood the men that live under them, who are so overwhelmed with calamities in those days of darkness, that they can no longer enjoy the light of heaven; unless it may be thought to imply their being killed, so that the sun, moon, and stars shine to them no longer. The very same expression we find in *Ezekiel*, (ch. xxxii. 8.) *I will darken all the lights of heaven over them*—As then the fourth seal transcends the three preceding seals, so does the fourth trumpet the three preceding trumpets. For in this not the third part of the earth, or sea, or rivers only, but of all who are under the sun are affected, *and the day shone not for a third part thereof*—That is, shone with only a third part of its usual brightness, *and the night likewise*, the moon and stars having lost a third part of their lustre, either with regard to those who being dead, saw them no longer, or those who saw them, with no satisfaction.

The three last trumpets have the time of their continuance fixed, and between each of them there is a remarkable pause: whereas between the four former there is no pause, nor is the time of their continuance mentioned; but all together these four seem to take up a little less than four hundred years.

V. 13. *And I saw and heard an angel flying*—Between the trumpets of the fourth and fifth

with a loud voice, Wo, wo, wo to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels, who are yet to found.

IX. And the fifth angel sounded, and I saw a star falling from heaven to the earth, and to him was given the key of the bottomless pit.
 2 And he opened the bottomless pit, and there ascended a smoke out of the pit, as the smoke of a great furnace, and the sun and the air
 3 were darkened by the smoke of the pit. And out of the smoke

fifth angel, *in the midst of heaven*—The three woes (as we shall see) stretch themselves over the earth from *Persia* eastward, beyond *Italy* westward, all which space had been filled with the gospel, by the apostles. In the midst of this lies *Patmos*, where St. *John* saw this angel, saying, *Wo, wo, wo*—Toward the end of the fifth century, there were many prefaces of approaching calamities, to the inhabitants of the earth—All without exception. Heavy trials were coming on them all. Even while the angel was proclaiming this, the preludes of these three woes were already in motion. These fell more especially on the *Jews*. As to the prelude of the first wo in *Persia*, *Isdegard II.* in 454, was resolved to abolish the sabbath, till he was by *Rabbi Mar* diverted from his purpose. Likewise in the year 474 *Phiruz* afflicted the *Jews* much, and compelled many of them to apostatize. A prelude of the second wo was the rise of the *Saracens*, who in 510 fell into *Arabia*, and *Palestine*. To prepare for the third wo, *Innocent I.* and his successors, not only endeavoured to enlarge episcopal jurisdiction beyond all bounds, but also their worldly power, by taking every opportunity of incroaching upon the empire, which as yet stood in the way of their unlimited monarchy.

V. 1. *And the fifth angel sounded, and I saw a star*—Far different from that mentioned, ch. viii. 11. This star belongs to the invi-

sible world. The third wo is occasioned by the dragon cast out of heaven: the second takes place at the loosing of the four angels who were bound in the *Euphrates*. The first is here brought by the angel of the abyss, which is opened by this star, or holy angel, falling to the earth—Coming swiftly and with great force, and to him was given—When he was come, the key of the bottomless pit—A deep and hideous prison, but different from the lake of fire.

V. 2. *And there arose a smoke out of the pit*—The locusts, who afterwards rise out of it, seem to be (as we shall afterwards see) the *Persians*: agreeable to which this smoke is their detestable idolatrous doctrine, and false zeal for it, which now broke out in an uncommon paroxysm, as the smoke of a great furnace—Where the clouds of it rise thicker and thicker, spread far and wide, and press one upon another, so that the darkness increases continually. *And the sun and the air were darkened*—A figurative expression denoting heavy affliction. This smoke occasioned more and more such darkness over the *Jews* in *Persia*.

V. 3. *And out of the smoke*—Not out of the bottomless pit, but from the smoke which issued thence, *there went forth locusts*—A known emblem of a numerous, hostile, hurtful people. Such were the *Persians*, from whom the *Jews* in the sixth century suffered beyond expression. In the year 540 their academies were stopped,
 nor

there came forth locusts upon the earth, and power was given them,
 4 as the scorpions of the earth have power; And it was commanded
 them, not to hurt the grass of the earth, neither any green thing,
 neither any tree, but only the men who have not the seal of God on
 5 their foreheads. And it was given them, not to kill them, but that
 they should be tormented five months; and the torment of them is
 6 as the torment of a scorpion, when he stingeth a man. And in those
 days the men shall seek death, but not find it; and shall desire to
 7 die, but death will flee from them. And the appearances of the
 locusts *are* like horses made ready for battle; and on their heads *are*
 as it were crowns like gold, and their faces *are* as the faces of men,
 8 and they had hair as the hair of women, and their teeth were as
 9 *the teeth* of lions. And they had breast-plates, as it were breast-
 plates of iron, and the noise of their wings *was* as the noise of chariots

nor were they permitted to have a president for near fifty years. In 589 this affliction ended; but it began long before 540. The prelude of it was about the year 455 and 474. The main storm came on in the reign of *Cabades*, and lasted from 483 to 532. Toward the beginning of the sixth century, *Mar Rab Isaac*, president of the academy, was put to death. Hereon followed an insurrection of the *Jews*, which lasted seven years before they were conquered by the *Persians*. Some of them were then put to death, but not many; the rest were closely imprisoned. And from this time the nation of the *Jews* were hated and persecuted by the *Persians*, till they had well nigh rooted them out. *The scorpions of the earth*—The most hurtful kind. *The scorpions of the air* have wings.

V. 4. *And it was commanded them*—By the secret power of God, *not to hurt the grass, neither any green thing, nor any tree*—Neither those of low, middling, or high degree, *but only* such of them as were *not sealed*—Principally, the unbelieving *Israelites*. But

many who were called Christians suffered with them.

V. 5. *Not to kill them*—Very few of them were killed; in general, they were imprisoned and variously tormented.

V. 6. *The men*—That is, the men who are so tormented.

V. 7. *And the appearances*—This description suits a people, neither thoroughly civilized, nor intirely savage. And such were the *Persians* of that age, *of the locusts are like horses*—With their riders. *The Persians* excelled in horsemanship, *and on their heads as it were crowns*—Turbands, *and their faces were as the faces of men*—Friendly and agreeable.

V. 8. *And they had hair as the hair of women*—All the *Persians* of old gloried in long hair, *and their teeth were as the teeth of lions*—Breaking and tearing all things in pieces.

V. 9. *And the noise of their wings was as the noise of chariots of many horses*—With their war-chariots drawn by many horses, they, as it were, flew to and fro.

- 10 of many horses running to battle. And they have tails like scorpions, and stings were in their tails; their power is to hurt men five months.
- 11 And they have over them a king, the angel of the bottomless pit: his name in the Hebrew is Abaddon, but in the Greek he hath the name
- 12 Apollyon. One wo is past: behold there come yet two woes after these things.
- 13 And the sixth angel sounded, and I heard a voice from the four
- 14 corners of the golden altar which is before God, Saying to the sixth angel, who had the trumpet, Loose the four angels who are bound
- 15 in the great river Euphrates. And the four angels were loosed, who were prepared for the hour, and day, and month, and year, to

V. 10. *And they have tails like scorpions*—That is, each tail is like a scorpion, not like the tail of a scorpion, to hurt the unsealed men five months—Five prophetic months, that is seventy-nine common years. So long did these calamities last.

V. 11. *And they have over them a king*—One by whom they are peculiarly directed and governed. *His name is Abaddon*—Both this and *Apollyon* signify a destroyer. By this he is distinguished from the dragon, whose proper name is *Satan*.

V. 12. *One wo is past: behold there cometh yet two woes after these things*—The *Persian* power, under which was the first wo, was now broken by the *Saracens*; from this time the first pause made a wide way for the two succeeding woes. In 589, when the first wo ended, *Mahomet*, was twenty years old, and the contentions of the Christians with each other were exceeding great. In 591 *Chosroes II.* reigned in *Persia*, who after the death of the emperor made dreadful disturbances in the East. Hence *Mahomet* found an open door for his new religion and empire. And when the usurper, *Phocas*, had in the year 609, not only declared the bishop of *Rome*, *Boniface III.*, Universal bishop, but also the church of *Rome*, the head of all churches: this was a sure step to advance the papacy to its utmost

height. Thus, after the passing away of the first wo, the second, yea, and the third, quickly followed: as indeed they were both on the way together with it, before the first effectually began.

V. 13. *And the sixth angel sounded*—Under this angel goes forth the second wo, and I heard a voice from the four corners of the golden altar—This golden altar is the heavenly pattern of the Levitical altar of incense. This voice signified, that the execution of the wrath of God (mentioned ver. 20, 21.) should, at no intercession, be delayed any longer.

V. 14. *Loose the four angels*—To go every way, to the four quarters: these were evil angels, or they would not have been bound. Why, or how long they were bound, we know not.

V. 15. *And the four angels were loosed; who were prepared*—By loosing them, as well as by their strength and rage, to kill the third part of men—That is, an immense number of them, for the hour, and day, and month, and year—All this agrees with the slaughter which the *Saracens* made, for a long time after *Mahomet's* death. And with the number of angels let loose agrees the number of their first and most eminent Caliphs. These were *Ali*, *Abubeker*, *Omar*, and *Osman*. *Mahomet* named *Ali* his cousin and son-in-law,

16 kill the third part of men. And the number of the army of horse-
 17 men was two hundred millions: I heard their number. And thus
 I saw the horses in the vision, and them that sat on them, having
 breast-plates of fire, and hyacinth, and brimstone: and the heads of the
 horses are as the heads of lions, and out of their mouths go fire, and
 18 smoke, and brimstone. By these three plagues were the third part of
 men killed, by the fire, and the smoke, and the brimstone which went
 19 out of their mouths. For the power of the horses is in their mouths and

law, for his successor. But he was soon
 worked out by the rest, till they severally
 died, and so made room for him. They
 succeeded each other, and each destroyed
 innumerable multitudes of men. There are
 in a prophetic

Hour	common Years:	Eight	common Days:	} in all 212 Years:
Day		196		
Month fifteen		& 318		
Year 196		& 117		

Now the second wo (as also the beginning
 of the third) has its place, between the
 ceasing of the locusts, and the rising of the
 beast out of the sea; even at the time that
 the Saracens (who were chiefly cavalry)
 were in the height of their carnage; from
 their first Caliph *Abubeker*, till they were
 repulsed from *Rome*, under *Leo IV*. These
 212 years may therefore be reckoned from
 the year 634 to 847. The gradation in
 reckoning the time, beginning with the hour,
 and ending with a year, corresponds with
 their small beginning and vast increase.
 Before and after *Mahomet's* death, they had
 enough to do, to settle their affairs at home.
 Afterwards *Abubeker* went farther, and in
 the year 634 gained great advantage over
 the Persians and Romans in Syria. Under
Omar was the conquest of *Mesopotamia*, *Pa-*
lestine, and *Egypt* made. Under *Osman*, that
 of *Afric* (with the total suppression of the
Roman government in the year 647) of
Cyprus, and of all *Persia*, in 651. After *Ali*
 was dead, his son *Ali Hasen*, a peaceable
 prince, was driven out by *Muavia*: under
 whom and his successors the power of the

Saracens so increased, that within fourscore
 years after *Mahomet's* death, they had ex-
 tended their conquests farther than the war-
 like *Romans* did in four hundred years.

V. 16. *And the number of the horsemen was
 two hundred millions*—Not that so many were
 ever brought into the field at once, but (if
 we understand the expression literally) in
 the course of the hour, and day, and month,
 and year. So neither were the third part of
 men killed at once; but during that course of
 years.

V. 17. *And thus I saw the horses and them
 that sat on them in the vision*—*St. John* seems
 to add these words, in the vision, to intimate
 that we are not to take this description just
 according to the letter. *Having breast-plates
 of fire*—Fiery red, and *hyacinth*—Dun-blue,
 and *brimstone*—A faint yellow. Of the same
 colour with the fire, and smoke, and *brim-*
stone, which go out of the mouths of their horses,
 and the heads of their horses are as the heads of
 lions—That is, fierce and terrible, and out of
 their mouth goeth fire, and smoke, and *brimstone*
 —This figurative expression may denote,
 the consuming, blinding, all-piercing rage,
 fierceness and force of their horsemen.

V. 18. *By these three*—Which were inse-
 parably joined, were the third part of men in
 the countries they over-ran, killed—*Omar*
 alone in eleven years and a half took thirty-
 six thousand cities or forts. How many men
 must be killed therein?

V. 19. *For the power of these horses is in their
 mouths and in their tails*—Their riders fight
 retreating

and in their tails; for their tails *are* like serpents, having heads, and with
 20 them they do hurt. And the rest of the men, who were not killed
 by these plagues, yet repented not of the works of their hands, that
 they should not worship devils and idols of gold, and silver, and brass,
 21 and stone, and wood, which can neither see, nor hear, nor walk: Neither
 repented they of their murders, nor of their forceries, nor of their fornications,
 nor of their thefts.

X. And I saw another mighty angel coming down from heaven,

retreating as well as advancing: so that their rear is as terrible as their front, *for their tails are like serpents, having heads*—Not like the tails of serpents only. They may be fitly compared to the amphibena, a kind of serpent, which has a short tail, not unlike a head; from which it throws out its poison, as if it had two heads.

V. 20. *And the rest of the men who were not killed*—Whom the *Saracens* did not destroy. It is observable, the countries they overran, were mostly those where the gospel had been planted, *by these plagues*—Here the description of the second wo ends, *yet repented not though they were called Christians, of the works of their hands*—Presently specified, *that they should not worship devils*—The invocation of departed saints, whether true, or false, or doubtful, or forged, crept early into the Christian church, and was carried farther and farther: and who knows, how many who are invoked as saints, are among evil not good angels: or how far devils have mingled with such blind worship, and with the wonders wrought on those occasions? *And idols*—About the year 590 men began to venerate images: and though upright men zealously opposed it, yet by little and little images grew into manifest idols. For after much contention both in the east and west, in the year 787, the worship of images was established by the second council of Nice. Yet was image worship sharply opposed

some time after, by the emperor *Theophilus*. But when he died, in 842, his widow, *Theodora*, established it again; as did the council of *Constantinople* in the year 863, and again in 871.

V. 21. *Neither repented they of their murders, nor of their forceries*—Whoever reads the histories of the seventh, eighth, and ninth centuries, will find numberless instances of all these in every part of the Christian world. But though God cut off so many of these scandals to the Christian name, yet the rest went on in the same course. Some of them however might repent under the plagues which follow.

Ch. x. From the first verse of this chapter to ch. xi. 13. Preparation is made for the important trumpet of the seventh angel. It consists of two parts, which run parallel to each other: the former reaches from the first to the seventh verse of this chapter; the latter from the eighth of this to the thirteenth verse of the eleventh chapter: whence also the sixth verse of this chapter is parallel to the eleventh verse. The period to which both these refer begins during the second wo, (as appears ch. xi. 14.) But being once begun, it extends in a continued course far into the trumpet of the seventh angel. Hence many things are represented here, which are not fulfilled till long after. So the joyful consummation of the mystery of God is spoken of in the seventh verse of this chapter, which

clothed with a cloud, and a rainbow upon his head, and his face as the
 2 sun, and his feet as pillars of fire. And he had in his hand a little
 book opened, and he set his right foot upon the sea, and his left
 3 upon the earth. And he cried with a loud voice, as a lion roareth;
 4 and while he cried, seven thunders had uttered their voices. And
 when the seven thunders had uttered their voices, I was about to
 write; and I heard a voice from heaven saying, Seal up the things
 5 which the seven thunders have uttered, and write them not. And
 the angel whom I saw standing upon the sea and upon the earth,

which yet is not till after the *consummation of the wrath of God*, ch. xv. 1. So the *ascend of the beast out of the bottomless pit*, is mentioned ch. xi. 7. which nevertheless is still to come, ch. xvii. 8. And so the *earthquake* by which a tenth part of the great city falls, and the rest are converted, ch. xi. 13. is really later than that by which the same city is split into three parts, ch. xvi. 19. This is a most necessary observation, whereby we may escape many and great mistakes.

V. 1. *And I saw another mighty angel*—Another from that *mighty angel* mentioned, ch. v. 2. yet he was a created angel; for he did not swear by himself, ver. 6. *cloathed with a cloud*—In token of his high dignity, and a rainbow upon his head—A lovely token of the divine favour. And yet it is not too glorious for a creature: the woman, ch. xii. 1. is described more glorious still, and his face as the sun—Nor is this too much for a creature: for all the righteous shall shine forth as the sun, (Matt. xiii. 43.) and his feet as pillars of fire—Bright as flame.

V. 2. *And he had in his hand*—His left hand; he swore with his right. He stood with his right foot on the sea, toward the west; his left on the land, toward the east; so that he looked southward. And so St. John, (as Patmos lies near Asia) could conveniently take the book out of his left hand. This sealed book was first in the right hand of him that sat on the throne. Thence the Lamb took it and opened the seals. And

now this little book containing the remainder of the other, is given opened as it was to St. John. From this place the Revelation speaks more clearly and less figuratively than before. *And he set his right foot upon the sea*—Out of which the first beast was to come, and his left foot upon the earth—Out of which was to come the second. The sea may betoken Europe; the earth, Asia; the chief theatres of these great things.

V. 3. *And he cried*—Uttering the words set down, ver. 6. and while he cried—Or was crying, at the same instant, seven thunders uttered their voices—In distinct words, each after the other. Those who spoke these words were glorious, heavenly powers, whose voice was as the loudest thunder.

V. 4. *And I heard a voice from heaven*—Doubtless from him, who had at first commanded him to write, and who presently commands him to take the book, namely, Jesus Christ—*Seal up these things which the seven thunders have uttered, and write them not*—These are the only things of all which he heard, that he is commanded to keep secret. So some thing peculiarly secret was revealed to the beloved John, besides all the secrets that are written in this book. At the same time we are prevented from enquiring, what it was which these thunders uttered. Suffice that we may know all the contents of the opened book, and of the oath of the angel.

V. 5. *And the angel*—This manifestation of

6 lifted up his right hand toward heaven, And 'sware by' him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea
7 and the things that are therein, There shall be no more a time. But in the days of the voice of the seventh angel, while he shall sound, the mystery of God shall be fulfilled, as he hath declared to his servants the prophets.

of things to come under the trumpet of the seventh angel, hath a two-fold introduction. First, the angel speaks for God, ver. 7. Then Christ speaks for himself, ch. xi. 3. The angel appeals to the prophets of former times; Christ to his own two witnesses, *Whom I saw standing upon the earth, and upon the sea, lifted up his right hand toward heaven*—As yet the dragon was in heaven. When he is cast thence he brings the third and most dreadful wo on the earth and sea: so that it seems as if there would be no end of calamities. Therefore the angel comprizes in his posture and in his oath, both heaven, sea, and earth, and makes on the part of the eternal God and almighty Creator, a solemn protestation, that he will assert his kingly authority against all his enemies. *He lifted up his right hand toward heaven*—The angel in *Daniel*, ch. xii. 7. (not improbably the same angel) *lifted up both his hands*.

V. 6. *And 'sware*—The six preceding trumpets pass without any solemnity. It is the trumpet of the seventh angel alone, which is confirmed by so high an oath, *by him that liveth for ever and ever*—Before whom a thousand years are but a day, *who created the heaven, the earth, the sea, and the things that are therein*—And consequently has the sovereign power over all: therefore all his enemies, though they rage a while in heaven, on the sea, and on the earth, yet must give place to him, *that there shall be no more a time, but in the days of the voice of the seventh angel, the mystery of God shall be fulfilled*—That is, a time, a *chronos* shall not expire, before that mystery

is fulfilled. A *chronos* (1111 years) will nearly pass before then, but not quite. The period then which we may term a *non-chronos* (not a whole time) must be a little and not much shorter than this. *The non-chronos* here mentioned seems to begin in the year 800 (when *Charles the Great* instituted in the west a new line of emperors, or of many kings) to end in the year 1836; and to contain among other things, *the short time* of the third wo, *the three times and a half* of the woman in the wilderness, and *the duration* of the beast.

V. 7. *But in the days of the voice of the seventh angel*—Who sounded not only at the beginning of those days, but from the beginning to the end, *the mystery of God shall be fulfilled*—It is said, ch. xvii. 17. *The word of God shall be fulfilled. The word of God* is fulfilled by the destruction of the beast, *the mystery* by the removal of the dragon. But these great events are so near together, that they are here mentioned as one. The beginning of them is in heaven, as soon as the seventh trumpet sounds: the end is on the earth, and the sea. So long as the third wo remains on the earth and the sea, the mystery of God is not fulfilled. And the angel's swearing is peculiarly for the comfort of holy men, who are afflicted under that wo. Indeed the wrath of God must be first fulfilled, by the pouring out of the phials: and then comes the joyful fulfilling of the mystery of God. *As he hath declared to his servants the prophets*—The accomplishment exactly answering the prediction. The ancient prophecies relate partly

8 And the voice which I heard from heaven, spake with me again, and said, Go, take the book which is open in the hand of the angel, who
9 standeth on the sea and on the earth. And I went to the angel, saying to him, Give me the book. And he saith to me, Take and eat it up, and it will make thy belly bitter, but it will be sweet as honey in thy
10 mouth. And I took the book out of the angel's hand and eat it up, and it was in my mouth sweet as honey, but when I had eaten it, my
11 belly was bitter. And he saith to me, Thou must prophesy again concerning people, and nations, and tongues, and many kings.

XI. And there was given me a reed, like a measuring rod; and he said,

partly to that grand period, from the birth of *Christ* to the destruction of *Jerusalem*; partly to the time of the seventh angel, wherein they will be fully accomplished. To the seventh trumpet belongs all that occurs from ch. xi. 15. to ch. xxii. 5. And the third wo, which takes place under the same, properly stands, ch. xii. 12. ch. xiii. 1—18.

V. 8. *And*—What follows from this verse to ch. xi. 13. runs parallel with the oath of the angel, and with *the fulfilling of the mystery of God*, as it follows under the trumpet of the seventh angel. What is said ver. 11. concerning *St. John's prophesying again*, is unfolded immediately after: what is said ver. 7. concerning *the fulfilling the mystery of God*, is unfolded ch. xi. 15—19. and in the following chapters.

V. 9. *Eat it up*—The like was commanded to *Ezekiel*. This was an emblem of thoroughly considering and digesting it. *And it will make thy belly bitter, but it will be sweet as honey in thy mouth*—The sweetness betokens the many good things which follow, ch. xi. 1. 15, &c. the bitterness, the evils which succeed under the third wo.

V. 11. *Thou must prophesy again*—Of the mystery of God; of which the antient prophets had prophesied before. And he did prophesy, by *measuring the temple*, ch. xi. 1. as a prophecy may be delivered either by words or actions, concerning people,

nations and tongues, and many kings—The people, nations and tongues are cotemporary; but the kings, being many, succeed one another. These kings are not mentioned for their own sake, but with a view to the *holy city*, ch. xi. 2. Here is a reference to the great kingdoms in *Spain, England, Italy, &c.* which arose from the eighth century; or at least underwent a considerable change, as *France and Germany* in particular: to the Christian, afterward *Turkish* empire in the East; and especially to the various potentates, who have successively reigned at or over *Jerusalem*, and do now, at least titularly, reign over it.

Ch. xi. In this chapter is shewn, how it will fare with *the holy city*, till the mystery of God is fulfilled: in the twelfth, what will befall *the woman*, who is delivered of the man-child: in the thirteenth, how it will be with the kingdom of Christ, while the *two beasts* are in the height of their power. *And there was given me*—By Christ, as appears from the third verse, and he said, *arise*—Probably he was sitting to write, and *measure the temple of God*—At *Jerusalem*, where he was placed in the vision. Of this we have a large description by *Ezekiel*, ch. xl—xlviii. concerning which we may observe,

1. *Ezekiel's* prophecy was not fulfilled at the return from the *Babylonish* captivity.

2. Yet

Arise and measure the temple of God, and the altar, and them that
 2 worship therein. But the court which is without the temple cast out,
 and measure it not: for it is given to the Gentiles: and they shall tread
 3 the holy city forty-two months. And I will give to my two witnesses
 4 to prophesy twelve hundred *and* sixty days, clothed in sackcloth. These
 are the two olive trees and the two candlesticks, standing before the Lord
 5 of the earth, And if any one would hurt them, fire proceedeth out of their
 mouth and devoureth their enemies; and if any would kill them, he
 6 must thus be killed. These have power to shut heaven, that it rain
 not in the days of their prophesying, and have power over the waters,

2. Yet it does not refer to the *New Jerusalem*, which is far more gloriously described.

3. It must infallibly be fulfilled even then *when they are ashamed of all that they have done*, ch. xliii. 11.

4. *Ezekiel* speaks of the same temple, which is treated of here.

V. 5. As all things are there so largely described, St. *John* is shorter and refers thereto.

V. 2. *But the court which is without the temple*—The old temple had a court in the open air, for the Heathens who worshipped the God of *Israel*, cast out—Of thy account, and measure it not—As not being holy in so high a degree, and they shall tread—Inhabit the holy city *Jerusalem*, Matt. iv. 5. So they began to do, before St. *John* wrote. And it has been trodden almost ever since, by the *Romans*, *Persians*, *Saracens*, and *Turks*. But that severe kind of treading which is here peculiarly spoken of, will not be till under the trumpet of the seventh angel, and toward the end of the *troubles times*. This will continue but forty-two common months, or twelve hundred and sixty common days; being but a small part of the *non-chronos*.

V. 3. *And I*—Christ, will give to my two witnesses—These seem to be two prophets, two select, eminent instruments. Some have supposed (though without foundation)

that they are *Moses* and *Elijah*, whom they resemble in several respects, to prophesy twelve hundred and sixty days—Common days, that is, an hundred and eighty weeks. So long will they prophesy, (even while that last and sharp treading of the holy city continues) both by word and deed, witnessing that *Jesus* is the Son of God, the heir of all things, and exhorting all men to repent, and fear, and glorify God, clothed in sackcloth—The habit of the deepest mourners, out of sorrow and concern for the people.

V. 4. *These are the two olive-trees*—That is, as *Zerubbabel* and *Joshua*, the two olive-trees spoken of, *Zechariah*, ch. iii. 9. ch. iv. 10. were then the two chosen instruments in God's hand, even so shall these be in their season. Being themselves full of the unction of the Holy One, they shall continually transmit the same to others also, and the two candlesticks, burning and shining lights, standing before the Lord of the earth—Always waiting on God, without the help of man, and asserting his right over the earth and all things therein.

V. 5. *If any would kill him*—As the *Israelites* would have done *Moses* and *Aaron*, *Numb.* xvi. 41. he must be killed thus—By that devouring fire.

V. 6. *These have power*—And they use that power, (see ver. 10.) to shut heaven, that it rain not in the days of their prophesying—During those twelve hundred and sixty days,
 and

to turn them into blood, and to smite the earth with all plagues as often
 7 as they will. And when they have finished their testimony, the wild
 beast that ascendeth out of the bottomless pit, shall make war with them,
 8 and conquer them, and kill them. And their dead bodies *shall be* in
 the street of the great city, which is called spiritually Sodom and Egypt,
 9 where also their Lord was crucified. And *some* of the people, and
 tribes, and tongues, and nations, behold their dead bodies three days
 and a half, and they shall not suffer their dead bodies to be put in a
 10 grave. And they that dwell upon the earth rejoice over them, and
 they shall make merry, and send gifts to one another; because these two
 11 prophets tormented them that dwelt upon the earth. And after the

and have power over their waters—In and near Jerusalem, to turn them into blood,—As Moses did those in Egypt, and to smite the earth with all plagues, as often as they will—This is not said of Moses or Elijah, or any mere man besides. And how is it possible to understand this otherwise, than of two individual persons?

V. 7. *And when they shall have finished their testimony—Till then they are invincible, the wild beast—Hereafter to be described, that ascendeth—First out of the sea, ch. xiii. 1. and then out of the bottomless pit, ch. xvii. 8. shall make war with them—It is at his last ascent, not out of the sea, but the bottomless pit, that the beast makes war upon the two witnesses. And even hereby is fixt the time of treading the holy city, and of the two witnesses. That time ends after the ascent of the beast out of the abyss, and yet before the fulfilling of the mystery, and shall conquer them—The fire no longer proceeding out of their mouth when they have finished their work, and kill them—These will be among the last martyrs, though not the last of all.*

V. 8. *And their bodies shall be—Perhaps hanging on a cross, in the street of the great city—Of Jerusalem, a far greater city, than any other in those parts. This is described both spiritually and historically: spiritually,*

as it is called Sodom (Isa. 1.) and Egypt; on account of the same abominations abounding there at the time of the witnesses, as did once in Egypt and Sodom: historically; where also their Lord was crucified—This possibly refers to the very ground where his cross stood. Constantine the Great inclosed this within the walls of the city. Perhaps on that very spot will their bodies be exposed.

V. 9. *Three days and a half—So exactly are the times set down in this prophecy. If we suppose this time began in the evening and ended in the morning, and included, (which is no way impossible) Friday, Saturday, and Sunday, the weekly festival of the Turkish people, the Jewish tribes, and the Christian tongues; then all these together, with the Heathen nations, would have full leisure to gaze upon and rejoice over them.*

V. 10. *And they that dwell upon the earth—Perhaps this expression may peculiarly denote earthly-minded men, shall make merry—As did the Philistines over Sampson, and send gifts one to another—Both Turks, and Jews, and Heathens, and false Christians.*

V. 11. *And great fear fell upon them that saw them—And now knew, that God was on their side.*

three days and a half, the spirit of life from God came into them, and they stood upon their feet; and great fear fell upon them that saw
 12 them. And I heard a great voice saying from heaven to them, Come
 up hither. And they went up to heaven in a cloud, and their enemies
 13 beheld them. And in that hour there was a great earthquake, and
 the tenth part of the city fell, and there were slain in the earthquake

V. 12. *And I heard a great voice*—Designed for all to hear, *And they went up to heaven, and their enemies beheld them*—Who had not taken notice of their rising again; by which some had been convicted before.

V. 13. *And there was a great earthquake, and the tenth part of the city fell*—We have here an unanswerable proof, that this city is not *Babylon*, or *Rome*, but *Jerusalem*. For *Babylon* shall be wholly burnt before the fulfilling of the mystery of God. But this city is not burnt at all: on the contrary, at the fulfilling of that mystery, a tenth part of it is destroyed by an earthquake, and the other nine parts converted, *and there was slain in the earthquake seven thousand men*—Being a tenth part of the inhabitants, who therefore were seventy thousand in all, *and the rest*—The remaining sixty-three thousand were converted: a grand step toward the fulfilling of the mystery of God. Such a conversion we no where else read of. So there shall be a larger as well as holier church at *Jerusalem*, than ever was yet, *were terrified*—Blessed terror! *and gave glory*—The character of true conversion, *Fer. xiii. 16. to the God of heaven*—He is styled *the Lord of the earth*, ver. 4. when he declares his right over the earth by the two witnesses: but *the God of heaven*, when he not only gives rain from heaven after the most afflicting drought, but also declares his majesty from heaven, by taking his witnesses up into it. When the whole multitude gives glory to the God of heaven, then that *treading of the holy city* ceases. This is the point so long aimed at, the desired *fulfilling of the mystery of God*, when

the divine promises are so richly fulfilled on those who have gone through so great afflictions. All this is here related together, that whereas the first and second went forth in the east, the rest of the eastern affairs being added at once, the description of the western might afterwards remain unbroken.

It may be useful here, to see how the things here spoken of, and those hereafter described, follow each other in their order.

1. The angel swears: the *non-chronos* begins: *John* eats the book: the many kings arise.

2. The *non-chronos* and the many kings being on the decline, that *treading* begins, and the *two witnesses* appear.

3. The beast, (after he has with the ten kings destroyed *Babylon*) wars with them and kills them. After three days and a half they revive and ascend to heaven. There is a great earthquake in the holy city. Seven thousand perish, and the rest are converted. The *treading* of the city by the Gentiles ends.

4. The beast, and the kings of the earth, and their armies are assembled to fight against the great king.

5. Multitudes of his enemies are killed, and the beast and the false prophet cast alive into the lake of fire.

6. While *John* measures the temple of God and the altar with the worshippers, the true worship of God is set up. The nations who have trodden the holy city are converted. Hereby the mystery of God is fulfilled.

7. Satan is imprisoned. Being released for

seven thousand men, and the rest were terrified, and gave glory to the
 14 God of heaven. The second wo is past: behold the third wo cometh
 quickly.

15 And the seventh angel sounded, and there were great voices in heaven,
 saying, The kingdom of the world is become *the kingdom* of our Lord
 16 and of his Christ, and he shall reign for ever and ever. And the four
 and twenty elders, who sat before God on their thrones, fell on their

for a time, he, with *Gog* and *Magog*, makes his last assault upon *Jerusalem*.

V. 14. *The second wo is past*—The butchery made by the *Saracens* ceased about the year 847, when their power was broken by *Charles the Great*, that they never recovered it. *Behold the third wo cometh quickly*—Its prelude came while the *Roman* See took all opportunities of laying claim to its beloved universality, and enlarging its power and grandeur. And in the year 755 the Bishop of *Rome*, became a secular prince, by king *Pepin's* giving him the exarchate of *Lombardy*. The beginning of the third wo itself stands, ch. xii. 12.

V. 15. *And the seventh angel sounded*—This trumpet contains the most important and joyful events, and renders all the former trumpets matter of joy to all the inhabitants of heaven. The allusion therefore in this and all the trumpets is to those used in festal solemnities. All these seven trumpets were heard in heaven: perhaps the seventh shall once be heard on earth also, *1 Thes. iv. 16. And there were great voices*—From the several citizens of heaven. At the opening of the seventh seal, *there was silence in heaven*; at the sounding of the seventh trumpet, *great voices*. This alone is sufficient to shew, that the seven seals and seven trumpets do not run parallel to each other. As soon as the seventh angel sounds, the kingdom falls to God and his Christ. This immediately appears in heaven, and is there celebrated with joyful praise. But on earth several dreadful occurrences are

to appear first. This trumpet comprizes all that follows from these voices to ch. xiii. 5. *The kingdom of the world*—That is, the royal government over the whole world and its kingdoms, *Zech. xiv. 9. is become the kingdom of the Lord*—This province has been in the enemy's hands: it now returns to its rightful master. In the Old Testament from *Moses* to *Samuel*, God himself was the king of his own people. And the same will be in the New Testament: He will himself reign over the *Israel* of God, *and of his Christ*—This appellation is now first given him (since the introduction of the book) on the mention of the kingdom devolving upon him, under the seventh trumpet. Prophets and priests were anointed, but more especially kings; whence that term, *The anointed*, is applied only to a king. Accordingly, whenever the Messiah is mentioned in Scripture, his kingdom is implied, *Is become*—In reality all things (and so the kingdom of the world) are God's in all ages. Yet Satan, and the present world with its kings and lords, are risen against the Lord and against his anointed. God now puts an end to this monstrous rebellion, and maintains his right to all things. And this appears in an entirely new manner, as soon as the seventh angel sounds.

V. 16. *And the four and twenty elders*—These shall reign over the earth (ch. v. 10.) *who sit before God on their thrones*—Which we do not read of any angel.

17 faces and worshipped God, Saying, We give thee thanks, O Lord God, the Almighty, who is, and who was, because thou hast taken thy great
18 power, and hast reigned. And the nations were wroth: and thy wrath is come, and the time of the dead, that they be judged, and to give a reward to thy servants the prophets, and to the saints, and to them that fear thy name, small and great, and to destroy them that destroyed the earth.

19 And the temple of God was opened in heaven, and the ark of the

V. 17. *The almighty*—He who hath all things in his power, as the only governor of them, *who is, and who was*—God is frequently stiled *He who is, and who was, and who is to come*. But now he is actually come, the words, *who is to come*, are, as it were, swallowed up. When it is said, *We thank thee that thou hast taken thy great power*, it is all one as *We thank thee that thou art come*. This whole thanksgiving is partly an enlargement on the two great points, mentioned in the fifteenth verse: partly a summary of what is hereafter more distinctly related. Here it is mentioned, How the kingdom is the Lords; afterwards how it is the kingdom of his Christ. *Thou hast taken thy great power*—This is the beginning of what is done under the trumpet of the seventh angel. God has never ceased to use his power; but he has suffered his enemies to oppose it, which he will now suffer no more.

V. 18. *And the heathen nations were wroth*—At the breaking out of the power and kingdom of God. This wrath of the Heathens now rises to the highest pitch; but it meets the wrath of the Almighty and melts away. In this verse is described both the going forth and the end of God's wrath, which together take up several ages. *And the time of the dead is come*—Both of the quick and dead, of whom those already dead are far the more numerous part, *that they be judged*—This being infallibly certain, they speak of as already present, *and to give a*

reward—At the coming of Christ (ch. xxii. 12.) but of free grace, not of debt, 1. *To his servants the prophets*, 2. *To his saints*, to them who were eminently holy, 3. *To them that fear his name*. These are the lowest class. Those who do not even fear God, will have no reward from him, *small and great*—All universally, young and old, high and low, rich and poor, *and to destroy them that destroyed the earth*—The earth was destroyed by the great whore in particular, (ch. xix. 2. xvii. 2, 5.) But likewise in general by the open rage and hate of wicked men against all that is good: by wars, and the various destruction and desolation naturally flowing therefrom; by such laws and constitutions as hinder much good, and occasion many offences and calamities; by public scandals, whereby a door is opened for all dissoluteness and unrighteousness; by abuse of secular and spiritual powers; by evil doctrines, maxims and counsels; by open violence and persecution, and by sins crying to God to send plagues upon the earth.

This great work of God, destroying the destroyers, under the trumpet of the seventh angel, is not the third wo, but matter of joy, for which the elders solemnly give thanks. All the woes, and particularly the third, go forth over those *who dwell upon the earth*, but this destruction, over those *who destroy the earth*, and were also instruments of that wo.

V. 19. *And the temple of God*—The in-
most

covenant was seen in the temple, and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

XII. And a great sign was seen in heaven, a woman clothed with the sun, and the moon under her feet, and on her head a crown of 2 twelve stars. And being with child she crieth, travailing in birth

most part of it, *was opened in heaven*—And hereby is opened a new scene, of the most momentous things: that we may see how the contents of the seventh trumpet are executed, and notwithstanding the greatest opposition, particularly by the third wo, brought to a glorious conclusion. *And the ark of the covenant was seen in his temple*—The ark of the covenant which was made by *Moses* was not in the second temple, being probably burnt with the first temple by the *Chaldeans*. But here is the heavenly ark of the everlasting covenant, the shadow of which was under the Old Testament, *Heb. ix. 4*. The inhabitants of heaven saw the ark before. *St. John* also saw it now; for a testimony, that what God had promised, should be fulfilled to the uttermost. *And there were lightnings, and voices, and thunders, and an earthquake, and great hail*—The very same there are, and in the same order, when the seventh angel has poured out his phial, (*ch. xvi. 17—21*.) One place answers the other. What the trumpet here denounces in heaven, is there executed by the phial upon earth. First it is shewn, what will be done: and afterwards it is done.

Chap. xii. The great vision of this book goes straight forward, from the fourth to the twenty-second chapter. Only the tenth, with part of the eleventh chapter, was a kind of introduction to the trumpet of the seventh angel: after which it is said, *The second wo is past: behold the third wo cometh quickly*. Immediately the seventh angel sounds, under whom the third wo goes forth. And to this trumpet belongs all that is related to the end of the book.

V. 1. *And a great sign was seen in heaven*—Not only by *St. John*, but many heavenly spectators represented in the vision. *A sign* means something that has an uncommon appearance, and from which we infer, that some unusual thing will follow. *A woman*—The emblem of the church of Christ, as she is originally of *Israel*, though built and enlarged on all sides by the addition of Heathen converts; and as she will hereafter appear, when all her *natural branches* are again *grafted in*. She is at present on earth, and yet with regard to her union with Christ may be said to be in heaven, (*Eph. ii. 6*.) Accordingly she is described as both assaulted and defended in heaven, (*ver. 4. 7.*) *clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars*—These figurative expressions must be so interpreted, as to preserve a due proportion between them. So in *Joseph's* dream, the sun betokened his father, the moon his mother, the stars their children. There may be some such resemblance here. And as the prophecy points out the *power over all nations*; perhaps *the sun* may betoken the *Christian* world, the moon the *Mahometans*, (who also carry the moon in their ensigns) and the *crown of twelve stars*, the twelve tribes of *Israel*; which are smaller than the sun and moon. The whole of this chapter answers the state of the church, from the ninth century to this time.

V. 2. *And being with child, she crieth, travailing in birth*—The very pain, without any outward opposition, would constrain a woman in travail to cry out. These cries, throes and pains to be delivered, were the painful longings, the sighs and prayers

3 and pained to be delivered. And another sign was seen in heaven; and behold a great red dragon, having seven heads and ten
 4 horns, and seven diadems on his heads. And his tail draweth the third part of the stars of heaven, and casteth them to the earth. And the dragon stood before the woman who was ready to be delivered, that
 5 when she had brought forth, he might devour the child. And she brought forth a man child, who was to rule all the nations with a rod of iron; and her child was caught up to God and to his throne.
 6 And the woman fled into the wilderness, where she hath a place pre-

prayers of the saints for the coming of the kingdom of God. The woman groaned and travailed in spirit, that Christ might appear, as the shepherd and king of all nations.

V. 3. *And behold a great red dragon*—His fiery red colour denoting his disposition, *having seven heads*—Implying vast wisdom, *and ten horns*—Perhaps on the seventh head: emblems of mighty power and strength, which he still retained, *and seven diadems on his heads*—Not properly crowns, but costly bindings, such as kings anciently wore. For though fallen, he was a great potentate still, *even the prince of this world*.

V. 4. *And his tail*—His falshood and subtlety, *draweth*—As a train—*the third part*, a very large number, *of the stars of heaven*—The Christians and their teachers, who before sat in heavenly places with Christ Jesus, *and casteth them to the earth*—Utterly deprives them of all those heavenly blessings. This is properly a part of the description of the dragon, who was not yet himself on earth but in heaven. Consequently this *casting them down* was between the beginning of the seventh trumpet, and the beginning of the third wo; or between the year 847 and the year 947; at which time pestilent doctrines, particularly that of the *Manichees* in the east, drew abundance of people from the truth. *And the dragon stood before the woman, that, when she had brought forth, he might devour the child*—That he

might hinder the kingdom of Christ from spreading abroad, as it does under this trumpet.

V. 5. *And she brought forth a man child*—Even Christ, considered not in his person, but in his kingdom. In the ninth age many nations with their princes were added to the Christian church, *who was to rule all nations*—When his time is come, *and her child*—Which was already in heaven, as were the woman and the dragon, *was caught up to God*—Taken utterly out of his reach.

V. 6. *And the woman fled into the wilderness*—This wilderness is undoubtedly on earth, where the woman also herself is now supposed to be. It betokens that part of the earth, where after having brought forth, she found a new abode. And this must be in *Europe*, as *Asia* and *Africa*, were wholly in the hands of the *Turks* and *Saracens*: and in a part of it where the woman had not been before. In this wilderness God had already *prepared a place*, that is, made it safe and convenient for her. The wilderness is, those countries of *Europe*, which lie on this side the *Danube*: for the countries which lie beyond it, had received Christianity before, *that they may feed her*—That the people of that place may provide all things needful for her, *twelve hundred and sixty days*—So many prophetic days; which are not (as some have supposed) twelve hundred and sixty, but seven hundred and seventy

pared by God, that they may feed her there twelve hundred *and* sixty days.

7 And there was war in heaven; Michael and his angels warred with
8 the dragon, and the dragon warred and his angels: But he prevailed not,
9 neither was his place found any more in heaven. . And the great dragon
was cast out, the antient serpent, who is called the devil and Satan, who
deceiveth the whole world: he was cast out unto the earth, and his
10 angels were cast out with him. And I heard a loud voice saying in
heaven, Now is come the salvation, and the might, and the kingdom of
our God, and the power of his Christ, for the accuser of our brethren is

seventy seven common years. (This *Ben-gelius* has shewn at large in his *German Introduction*) These we may compute from the year 847 to 1524. So long the woman enjoyed a safe and convenient place, in *Europe*, which was chiefly *Bohemia*; where she was fed, till God provided for her more plentifully at the reformation.

V. 7. *And there was war in heaven*—Here Satan makes his grand opposition to the kingdom of God. But an end is now put to his *accusing the saints before God*. The cause goes against him, (ver. 10, 11.) and *Michael* executes the sentence. That *Michael* is a created angel, as appears from his not daring in disputing with Satan, (*Jude* 9.) to bring a railing accusation, but only saying, *The Lord rebuke thee*. And this modesty is implied in his very name; for *Michael* signifies, *Who is like God?* Which implies also his deep reverence toward God, and distance from all self-exaltation. *Satan* would be like God. The very name of *Michael* asks, *Who is like God?* Not *Satan*: not the highest archangel. It is he likewise that is afterwards employed to seize, bind, and imprison that proud spirit.

V. 8. *And he prevailed not*—The dragon himself is principally mentioned; but his angels likewise are to be understood. *Neither was his place found any more in heaven*—So till now he had a place in heaven. How deep a mystery is this? One may com-

pare this with *Luke* x. 18. *Eph.* ii. 2. iv. 8. vi. 12.

V. 9. *And the great dragon was cast out*—It is not yet said *unto the earth*. He was cast out of heaven. And at this the inhabitants of heaven rejoice. He is termed *the great dragon*, as appearing here in that shape, to intimate his poisonous and cruel disposition; *the antient serpent*, in allusion to his deceiving *Eve* in that form. Dragons are a kind of large serpent, *who is called the devil and Satan*—These are words of exactly the same meaning; only the former is *Greek*, the latter *Hebrew*, denoting the grand adversary of all the saints, whether Jews or Gentiles, he has *deceived the whole world*—Not only in their first parents, but through all ages and in all countries, into unbelief and all wickedness, into the hating and persecuting faith and all goodness. *He was cast out into the earth*—He was cast out of heaven; and being cast out thence himself came to the earth. Nor had he been unemployed on the earth before, although his ordinary abode was in heaven.

V. 10. *Now is come*—Hence it is evident, that all this chapter belongs to the trumpet of the seventh angel. In the eleventh chapter, from the fifteenth to the eighteenth verse, are proposed the contents of this extensive trumpet; the execution of which is copiously described in this and the following chapters, *the salvation*—

OF

11 cast out, who accused them before our God day and night. And they have overcome him by the blood of the Lamb, and by the word of their
12 testimony; and they loved not their lives unto the death. Therefore rejoice ye heavens, and ye that dwell in them: Wo to the earth and the sea; for the devil is come down to you, having great wrath; because he knoweth he hath but a little time.

Of the saints, *the might*—Whereby the enemy is cast out, *the kingdom*—Here the majesty of God is shewn, *and the power of his Christ*—Which he will exert against the beast. And when he also is taken away, then will the kingdom be ascribed to Christ himself, ch. xix. 16. xx. 4. *The accuser of our brethren*—So long as they remained on earth. This great voice therefore was the voice of men only, *who accused them before our God day and night*—Amazing malice of Satan and patience of God!

V. 11. *And they have overcome him*—Carried the cause against him, *by the blood of the Lamb*—Which cleanses the soul from all sin, and so leaves no room for accusing, *and by the word of their testimony*—The word of God, which they believed and testified, even unto death. So for instance, died *Olam*, king of *Sweden*, in the year 900, whom his own subjects would have compelled to idolatry; and upon his refusal, slew as a sacrifice to the idol which he would not worship. So did multitudes of *Bohemian* Christians, in the year 916, when queen *Drahomire* raised a severe persecution wherein many loved not their lives unto the death.

V. 12. *Wo to the earth and the sea*—This is the fourth and last denunciation of the third wo, the most grievous of all. The first was only, the second chiefly *on the earth*, *Asia*: the third both on the earth and the sea, *Europe*. The earth is mentioned first, because it began in *Asia*, before the beast brought it on *Europe*. *He knoweth he hath but a little time*—Which ex-

tends from his casting out of heaven to his being cast into the abyfs.

We are now come to a most important period of time. The *non-chronos* hastens to an end. We live in the *little time* wherein Satan hath great wrath; and this *little time* is now upon the decline. We are in the *time, times, and half a time*, wherein the woman is fed in the wilderness; yea, the last part of it, the *half time* is begun. We are (as will be shewn) towards the close of the *forty-two months* of the beast; and when his number is fulfilled, grievous things will be.

Let him who does not regard the being seized by the wrath of the devil, the falling unawares into the general temptation, the being borne away by the most dreadful violence into the worship of the beast and his image, and consequently drinking the unmixed wine of the wrath of God, and being tormented day and night for ever and ever in the lake of fire and brimstone: let him also who is confident, that he can make his way through all these, by his own wisdom and strength, without need of any such peculiar preservative as the word of this prophecy affords: let him, I say, go hence. But let him who does not take these warnings for senseless outcries and blind alarms, beg of God, with all possible earnestness, to give him his heavenly light herein.

God has not given this prophecy, in so solemn a manner, only to shew his providence over his church; but also that his servants may know at all times in what particular

13 And when the dragon saw that he was cast to the earth, he per-
 14 cuted the woman that had brought forth the male child. And there
 were given to the woman the two wings of the great eagle, that she
 might fly into the wilderness to her place, where she is fed for a time,

particular period they are. And the more dangerous any period of time is, the greater is the help which it affords. But where may we fix the beginning and end of the *little time*? Which is probably four-fifths of a *chronos*, or somewhat above 888 years? This, which is the time of the third wo, may reach from 947, to the year 1836. For 1. The short interval of the second wo (which wo ended in the year 840) and the 777 years of the woman, which began about the year 847, quickly after which followed the war in heaven, fix the beginning not long after 864. And thus the third wo falls in the tenth century, extending from 900 to 1000, called the *dark*, the *iron*, the *unhappy age*. 2. If we compare the length of the third wo, with the period of time which succeeds it in the twentieth chapter, it is but a *little time* to that vast space which reaches from the beginning of the *non-chronos* to the end of the world.

V. 13. *And when the dragon saw*—That he could no longer accuse the saints in heaven, he turned his wrath to do all possible mischief on earth, *he persecuted the woman*—The ancient persecutions of the church were mentioned, ch. i. 9. ii. 10. vii. 14. But this persecution came after her flight, (ver. 6.) just at the beginning of the third wo. Accordingly in the tenth and eleventh centuries, the church was furiously persecuted by several Heathen powers. In Prussia, king *Adelbert* was killed in the year 997, king *Brunus* in 1008. And when king *Stephen* encouraged Christianity in Hungary, he met with violent opposition. After his death, the Heathens in Hungary set themselves to root it out, and prevailed for several years. About the same time the army of the emperor, *Henry the third*, was

totally overthrown by the *Vandals*. These and all the accounts of those times shew, with what fury the dragon then persecuted the woman.

V. 14. *And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness to her place*—Eagles are the usual symbols of great potentates. So *Ezekiel xvii. 3.* by a *great eagle* means, the king of *Babylon*. Here the great eagle is the *Roman empire*: the two wings, the eastern and western branches of it. A place in the wilderness was mentioned in the sixth verse also. But it is not the same which is mentioned here. In the text there follow one after the other,

1. The dragon's waiting to devour the child.
2. The birth of the child, which is caught up to God.
3. The fleeing of the woman into the wilderness.
4. The war in heaven, and the casting out of the dragon.
5. The beginning of the third wo.
6. The persecution raised by the dragon against the woman.
7. The woman's flying away upon the eagle's wings.

In like manner there follow one after the other.

1. The beginning of the twelve hundred and sixty days.
2. The beginning of the *little time*.
3. The beginning of the time, times, and half a time. This third period partly co-incides, both with the first and the second. After the beginning of the 1260 days, or rather of the third wo, Christianity was exceedingly propagated, in the midst of various persecutions. About the

15 and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth after the woman, water as a river, that he might cause her to be carried away by the stream. But the earth helped the woman, and opened her mouth, and swallowed up the river which

year 948 it was again settled in *Denmark*: in 965 in *Poland* and *Silesia*: in 980 through all *Russia*. In 997 it was brought into *Hungary*; into *Sweden* and *Norway* both before and after. *Transylvania* received it about 1000, and soon after, other parts of *Dacia*.

Now all the countries in which Christianity was settled between the beginning of the 1260 days and the imprisonment of the dragon may be understood by *the wilderness*, and by *her place* in particular. This place contained many countries: so that Christianity now reached in an uninterrupted tract from the eastern to the western empire. And both the emperors now lent their wings to the woman and provided a safe abode for her, *where she is fed*—By God rather than man, having little human help, *for a time, and times, and half a time*—The length of the several periods here mentioned seems to be nearly this.

- | | |
|---------------------------------------|------------|
| 1. The non-chronos contains less than | 1111 Years |
| 2. The little time | 888 |
| 3. The time, times, and half a time | 777 |
| 4. The time of the beast, | 666 |

And comparing the prophecy and history together, they seem to begin and end nearly thus:

- | | |
|--|-------------------|
| 1. The non-chronos extends from about | 800 to 1836 |
| 2. The 1260 days of the woman | from 847 to 1524 |
| 3. The little time | from 947 to 1836 |
| 4. The time, times, and half | from 1058 to 1836 |
| 5. The time of the beast is between the beginning and end of the three times and a | |

half. In the year 1058 the empires had a good understanding with each other, and both protected the woman; the bishops of *Rome* likewise, particularly *Victor II.* were duly subordinate to the emperor. We may observe, the 1260 days of the woman, from 847 to 1524, and the three times and a half, refer to the same wilderness. But in the former part of the 1260 days, before the three times and a half begin, namely, from the year 847 to 1058, she was fed by others, being little able to help herself: whereas from 1058, to 1524, she is both fed by others, and has food herself. To this the sciences transplanted into the west from the eastern countries much contributed; the scriptures in the original tongues, brought into the west of *Europe* by the *Jews* and *Greeks* much more; and most of all the reformation grounded on those scriptures.

V. 15. *Water* is an emblem of a great people; this *water*, of the *Turks* in particular. About the year 1060 they overran the Christian part of *Asia*. Afterward they poured into *Europe*, and spread farther and farther, till they had overflowed many nations.

V. 16. *But the earth helped the woman*—The powers of the earth; and indeed she needed help through this whole period. *The time* was from 1058 to 1280: during which the *Turkish* flood ran higher and higher, though frequently repress'd by the emperors, or their generals, *helping the woman*. *The (two) times* were from 1280 to 1725. During these likewise the *Turkish* power flowed far and wide. But still from time to time the princes of the earth *helped the woman*, that she was not carried away by it. *The half*

17 the dragon had cast out of his mouth. And the dragon was wroth with the woman, and went forth to make war with the rest of her seed, who keep the commandments of God, and retain the testimony of Jesus.

XIII. And I stood on the sand of the sea, and saw a wild beast, coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads a name of blasphemy.

half time is from 1725 to 1836. In the beginning of this period, the *Turks* began to meddle with the affairs of *Persia*, wherein they have so entangled themselves, as to be the less able to prevail against the two remaining Christian empires. Yet this flood still reaches the woman *in her place*; and will, till near the end of the half time, itself be swallowed up, perhaps by means of *Russia*, which is risen in the room of the eastern empire.

V. 17. *And the dragon was wroth*—Anew, because he could not cause her to be carried away by the stream, *and he went forth*—Into other lands, *to make war with the rest of her seed*—Real Christians, living under Heathen or *Turkish* governors.

V. 1. *And I stood on the sand of the sea*—This also was in the vision. *And I saw*—Soon after the woman flew away, *a wild beast coming up*—He comes up twice, first from the sea, then from the abyss. He comes from the sea, before the seven phials; *the great whore* comes after them.

O reader, this is a subject, wherein we also are deeply concerned; and which must be treated, not as a point of curiosity, but as a solemn warning from God. The danger is near. Be armed both against force and fraud, even with the whole armour of God. *Out of the sea*—That is *Europe*. So the three woes (the first being in *Persia*, the second about the *Euphrates*) move in a line from east to west. This beast is the *Romish papacy*, as it came to a point six hundred years since, stands

now, and will for some time longer. To this, and no other power on earth agrees the whole text, and every part of it, in every point: as we may see with the utmost evidence, from the propositions following.

Prop. 1. It is one and the same beast, having seven heads and ten horns; which is described in this and in the xviii chapter. Of consequence his heads are the same, and his horns also.

P. 2. This beast is a spiritually-secular power, opposite to the kingdom of Christ. A power not merely spiritual or ecclesiastical, nor merely secular or political; but a mixture of both. He is a secular prince; for a crown, yea, and a kingdom are ascribed to him. And yet he is not merely secular. For he is also a *false prophet*.

P. 3. The beast has a strict connexion with the city of *Rome*. This clearly appears from the xviii chapter.

P. 4. The beast is now existing. He is not past: for *Rome* is now existing; and it is not till after the destruction of *Rome*, that the beast is thrown into the lake. He is not altogether to come. For the second wo is long since past, after which the third came quickly. And presently after it began, the beast rose out of the sea. Therefore, whatever he is, he is now existing.

P. 5. The beast is the *Romish papacy*. This manifestly follows from the third and fourth propositions; the beast has a strict connexion with the city of *Rome*; and the

beast is now existing. Therefore either there is some other power more strictly connected with that city, or the Pope is the beast.

P. 6. The papacy or papal kingdom began long ago.

The most remarkable particulars relating to this, are here subjoined; taken so high as abundantly to shew the rise of the beast, and brought down as low as our own time, in order to throw a light on the following part of the prophecy.

A. D. 1033. *Benedict the ninth*, a child of eleven years old, is Bishop of Rome, and occasions grievous disorders for above twenty years.

A. D. 1048. *Damasus II.* introduces the use of the triple crown.

A. D. 1058. The church of *Milan* is, after long opposition, subjected to the Roman.

A. D. 1073. *Hildebrand*, or *Gregory VII.* comes to the throne.

A. D. 1076. He deposes and excommunicates the Emperor.

A. D. 1077. He uses him shamefully and absolves him.

A. D. 1080. He excommunicates him again, and sends a crown to *Rodolph* his competitor.

A. D. 1083. *Rome* is taken. *Gregory* flees. *Clement* is made Pope, and crowns the Emperor.

A. D. 1085. *Gregory VII.* dies at *Salerno*.

A. D. 1095. *Urban II.* holds the first Popish council (at *Clermont*) and gives rise to the crusades.

A. D. 1111. *Paschal II.* quarrels furiously with the Emperor.

A. D. 1123. The first Western general council in the *Lateran*. The marriage of Priests is forbidden.

A. D. 1132. *Innocent II.* declares the Emperor to be the Pope's liege-man or vassal.

A. D. 1143. The *Romans* set up a governor of their own, independent on *Innocent II.* He excommunicates them, and dies.

Celestine II. is by an important innovation, chosen to the popedom without the suffrage of the people; the right of choosing the Pope is taken from the people, and afterward from the Clergy, and lodged in the Cardinals alone.

A. D. 1152. *Eugene II.* assumes the power of canonizing saints.

A. D. 1155. *Adrian IV.* puts *Arnold* of *Brixia* to death, for speaking against the secular power of the Papacy.

A. D. 1159. *Victor IV.* is elected and crowned. But *Alexander* the third conquers him and his successor.

A. D. 1168. *Alexander III.* excommunicates the Emperor, and brings him so low, that

A. D. 1177. He submits to the Pope's setting his foot on his neck.

A. D. 1204. *Innocent III.* sets up his *inquisition* against the *Vaudois*.

A. D. 1208. He proclaims a crusade against them.

A. D. 1300. *Boniface VIII.* introduces the year of *jubilee*.

A. D. 1305. The Pope's residence is removed to *Avignon*.

A. D. 1377. It is removed back to *Rome*.

A. D. 1378. The fifty years schism begins.

A. D. 1449. *Felix V.* the last antipope, submits to *Nicholas V.*

A. D. 1517. The reformation begins.

A. D. 1527. *Rome* is taken and plundered.

A. D. 1557. *Charles V.* resigns the empire; *Ferdinand I.* thinks the being crowned by the Pope superfluous.

A. D. 1564. *Pius IV.* confirms the council of *Trent*.

A. D. 1682. Doctrines highly derogatory to the papal authority are openly taught in *France*.

A. D. 1713. The constitution *Unigenitus*.

A. D. 1721. Pope *Gregory VII.* canonized anew.

He who compares this short table with what will be observed ver. 3. and ch. xvii. 10. will see that the ascent of the beast out of

of the sea, must needs be fixed toward the beginning of it: and not higher than *Gregory VII.* nor lower than *Alexander III.*

The secular princes now favoured the kingdom of *Christ*; but the bishops of *Rome* vehemently opposed it. These at first were plain ministers or pastors of the Christian congregation at *Rome*, but by degrees they rose to an eminence of honour and power over all their brethren: till, about the time of *Gregory VII.* (and so ever since) they assumed all the ensigns of royal majesty; yea of a majesty and power far superior to that of all other potentates on earth.

We are not here considering their false doctrines, but their unbounded power. When we think of those, we are to look at *the false prophet*, who is also termed *a wild beast* at his ascent out of the earth. But the first beast then properly arose when, after several preludes thereto, the Pope raised himself above the Emperor.

P. 7. *Hildebrand* or *Gregory VII.* is the proper founder of the papal kingdom. All the patrons of the papacy allow, that he made many considerable additions to it: and this very thing constituted the beast, by completing the spiritual kingdom: the new maxims and the new actions of *Gregory*, all proclaim this. Some of his maxims are,

1. That the Bishop of *Rome* alone is universal Bishop:
2. That he alone can depose Bishops, or receive them again:
3. That he alone has power to make new laws in the church:
4. That he alone ought to use the ensigns of royalty:
5. That all princes ought to kiss his foot:
6. That the name of Pope is *the only name under heaven*; and that his name alone should be recited in the churches:
7. That he has a power to depose Emperors.

8. That no general Synod can be convened but by him:

9. That no book is canonical without his authority:

10. That none upon earth can repeal his sentence, but he alone can repeal any sentence:

11. That he is subject to no human judgment:

12. That no power dare to pass sentence on one who appeals to the Pope:

13. That all weighty causes every where ought to be referred to him:

14. That the *Roman* church never did, nor ever can err.

15. That the *Roman* bishop canonically ordained, is immediately made holy, by the merits of *St. Peter*:

16. That he can absolve subjects from their allegiance.

These, the most eminent *Romish* writers own to be his genuine sayings. And his actions agree with his words. Hitherto the Popes had been subject to the emperors, though often unwillingly. But now the Pope began himself, under a spiritual pretext, to act the Emperor of the whole Christian world: the immediate dispute was, about the investiture of Bishops, the right of which each claimed to himself. And now was the time for the Pope either to give up or establish his empire for ever. To decide which, *Gregory* excommunicated the Emperor *Henry IV*; "having first, says *Platina*, deprived him of all his dignities." The sentence ran in these terms: "Blessed *Peter*, prince of the apostles, incline I beseech thee, thine ears; and hear me thy servant— In the name of the Omnipotent God, Father, Son, and Holy Ghost, I cast down the Emperor *Henry* from all imperial and regal authority, and absolve all Christians, that were his subjects, from the oath whereby they used to swear allegiance to true kings. And moreover, because he had despised mine, yea, thy admonitions, I bind him with the bond of an anathema."

The

The same sentence he repeated at *Rome* in these terms. "Blessed *Peter*, prince of the apostles, and thou *Paul*, teacher of the Gentiles, incline, I beseech you, your ears to me, and graciously hear me—*Henry*, whom they call Emperor, hath proudly lifted up his horns and his head against the church of God—who came to me, humbly imploring to be absolved from his excommunication—I restored him to communion, but not to his kingdom—neither did I allow his subjects to return to their allegiance. Several Bishops and Princes of *Germany*, taking this opportunity, in the room of *Henry*, justly deposed, chose *Rodolph* Emperor: who immediately sent ambassadors to me, informing me—That he would rather obey me, than accept of a kingdom; and that he should always remain at the disposal of God and us—*Henry* then began to be angry, and at first intreated us, to hinder *Rodolph* from seizing his kingdom. I said, I would see to whom the right belonged—and give sentence, which should be preferred. *Henry* forbade this—Therefore I bind *Henry* and all his favourers with a bond of an anathema, and again take from him all regal power. I absolve all Christians from their oath of allegiance, forbid them to obey *Henry* in any thing, and command them to receive *Rodolph* as their king. Confirm this therefore by your authority, ye most holy princes of the apostles, that all may now at length know, as ye have power to bind and loose in heaven, so we have power to give and take away on earth, empires, kingdoms, principalities, and whatsoever men can have."

When *Henry* submitted, then *Gregory* began to reign without control. In the same year 1077, on *September 1*, he fixt a new æra of time called *the indiction*; used at *Rome* to this day.

Thus did the Pope claim to himself the whole authority over all Christian princes. Thus did he take away or confer kingdoms

and empires, as a king of kings. Neither did his successors fail to tread in his steps. It is well known, the following Popes have not been wanting to exercise the same power, both over kings and emperors. And this the later Popes have been so far from disclaiming, that three of them have fainted this very *Gregory*, namely *Clement VIII*, *Paul* the V. and *Benedict XIII*. Here is then the beast, that is, the king; in fact such, though not in name; according to that remarkable observation of Cardinal *Bellarmino*, "Antichrist will govern the *Roman* empire, yet without the name of *Roman* emperor." His spiritual title prevented his taking the name, while he exerciseth all the power. Now *Gregory* was at the head of this novelty. So *Aventine*, himself, *Gregory VII*, was the first founder of the pontifical empire.

Thus the time of the ascent of the beast is clear. The apostacy and mystery of iniquity gradually increased, till he arose, who opposeth and exalteth himself above all. (2 *Theff.* ii. 3.) Before the seventh trumpet the adversary wrought more secretly. But soon after the beginning of this, the beast openly opposes his kingdom to the kingdom of *Christ*.

P. 8. The empire of *Hildebrand*, properly began in the year 1077. Then it was, that upon the Emperor's leaving *Italy*, *Gregory* exercised his power to the full. And on the 1st of *September*, in this year, he began his famous *Epocha*.

This may be farther established and explained by the following observations.

Observ. 1. The beast is the *Romish* papacy, which has now reigned for some ages.

Obs. 2. The beast has seven heads and ten horns.

Obs. 3. The seven heads are seven hills, and also seven kings. One of the heads could not have been as it were mortally wounded, had it been only a hill.

Obs. 4. The ascent of the beast out of the sea is different from his ascent out of the abyss:

abyss: *the Revelation* often mentions both the sea and the abyss; but never uses the terms promiscuously.

Obf. 5. The heads of the beast do not begin *before* his rise out of the sea, but *with* it.

Obf. 6. These heads, as kings, succeed each other.

Obf. 7. The time which they take up in this succession, is divided into three parts. *Five* of the kings signified thereby *are fallen*: *one is*: *the other is not yet come*.

Obf. 8. *One is*: namely while the angel was speaking this.

He places himself and St. *John* in the middlemost time: that he might the more commodiously point out the first time as past, the second as present, the third as future.

Obf. 9. The continuance of the beast is divided in the same manner. The beast *was*: *is not*: *will ascend out of the abyss*, ch. xvii. ver. 8. and 11. Between these two verses, that is interposed as parallel with them, *five are fallen*: *one is*: *the other is not yet come*.

Obf. 10. *Babylon is Rome*. All things which *the Revelation* says of *Babylon*, agree to *Rome*, and *Rome* only. It commenced *Babylon*, when it commenced *The great*. When *Babylon* sunk in the East, it arose in the West. And it existed in the time of the apostles, whose *judgment* is said to be *avenged on her*.

Obf. 11. The beast reigns both before and after the reign of *Babylon*. First, the beast reigns, ch. xiii. 1, &c. then *Babylon*, ch. xvii. 1, &c. and then the beast, again; ch. xvii. 8, &c.

Obf. 12. The heads are of the substance of the beast: the horns are not. The wounds of one of the heads, is called *the wound of the Beast* itself, ver. 3; but the horns, or kings, receive the kingdom *with the beast*, ch. xvii. 12. That word alone, *The horns and the beast*, ch. xvii. 16. suf-

ficiently shews them to be something added to him.

Obf. 13. The forty-two months of the beast fall within the first of the three periods. The beast rose out of the sea, in the year 1077. A little after, power was given him forty-two months. This power is still in being.

Obf. 14. The time when the beast *is not*, and the reign of *Babylon* are together. The beast when risen out of the sea raged violently, till *his kingdom was darkened* by the fifth phial. But it was a kingdom still, and the beast having a kingdom, though darkened, was the beast still. But it was afterwards said, *the beast was*, (was the beast, that is, reigned) *and is not*: is not the beast; does not reign, having lost his kingdom. Why? Because *the woman sits upon the beast*, who *sits a queen*, reigning over the kings of the earth: till the beast rising out of the abyss, and taking with him the ten kings, suddenly destroys her.

Obf. 15. The difference there is between *Rome* and the Pope, which has always subsisted, will then be most apparent. *Rome* distinct, from the Pope, bears three meanings, the city itself, the *Roman* church, and the people of *Rome*. In the last sense of the word, *Rome* with its duchy, which contained part of *Tuscany* and *Campania* revolted from the *Greek* Emperor in 726, and became a free state, governed by its Senate. From this time the Senate, and not the Pope, enjoyed the supreme civil power. But in 796, *Leo III*, being chosen Pope, sent to *Charles the Great*, desiring him to come and subdue the Senate and people of *Rome*, and constrain them to swear allegiance to him. Hence arose a sharp contention between the Pope and the *Roman* people who seized and thrust him into a Monastery. He escaped and fled to the Emperor, who quickly sent him back in great state. In the year 800, the Emperor came to *Rome*, and shortly after, the *Roman* people;

people, who had hitherto chosen their own bishops, and looked upon themselves and their senate as having the same rights with the antient senate and people of Rome, chose Charles for their emperor, and subjected themselves to him in the same manner as the antient Romans did to their emperors. The pope crowned him and paid him homage on his knees, as was formerly done to the Roman emperors: and the emperor took an oath "to defend the holy Roman church in all its emoluments." He was also created consul, and styled himself thenceforward, *Augustus, emperor of the Romans*. Afterwards he gave the government of the city and dutchy of Rome, to the pope, yet still subject to himself.

What the Roman church is, as distinct from the pope, appears, 1. When a council is held before the pope's confirmation; 2. When, upon a competition, judgment is given which is the true pope; 3. When the See is vacant; 4. When the pope himself is suspected by the inquisition.

How Rome, as it is a city, differs from the pope, there is no need to shew.

Obs. 16. In the first and second period of his duration, the beast is a body of men, in the third, an individual. The beast with seven heads is the papacy of many ages: the seventh head is the man of sin, antichrist. He is a body of men from ch. xiii. 1. to xvii. 7. He is a body of men and an individual, ch. xvii. from the eighth to the eleventh verse. He is an individual, from xvii. 12. to ch. xix. 20.

Obs. 17. This individual is the seventh head of the beast, or the other king after the five and one, himself being *the eighth though one of the seven*. As he is a pope, he is *one of the seven heads*. But he is *the eighth*, or not a head, but the beast himself, not, as he is a pope, but as he bears a new and singular character, at his coming from the abyss. To illustrate this by a comparison. Suppose a tree of seven branches, one of which is much larger than the rest. If

those six are cut away, and the seventh remain, that is the tree.

Obs. 18. He is *the wicked one, the man of sin, the son of perdition*, usually termed *antichrist*.

Obs. 19. The ten horns, or kings, receive power as kings with the wild beast one hour, ch. xvii. 12. With the individual beast, who was not. But he receives his power again, and the kings with it, who quickly give their new power to him.

Obs. 20. The whole power of the Roman monarchy, divided into ten kingdoms, will be conferred on the beast, ch. xvii. 13, 16, 17.

Obs. 21. The ten horns and the beast will destroy the whore, ver. 16.

Obs. 22. At length the beast, the ten horns, and the other kings of the earth, will fall in that great slaughter, ch. xix. 19.

Obs. 23. Daniel's fourth beast is the Roman monarchy, from the beginning of it, till the thrones are set. This therefore comprizes both the apocalyptic beast, and the woman, and many other things. This monarchy is like a river which runs from its fountain in one channel, but in its course sometimes takes in other rivers, sometimes is itself parted into several streams, yet is still one continued river. The Roman power was at first undivided. But it was afterwards divided into various channels, till the grand division into the eastern and western empires, which likewise underwent various changes. Afterward the kings of the *Heruli, Goths, Lombards*, the Exarchs of *Ravenna*, the *Romans* themselves; the emperors, *French*, and *German*, besides other kings, seized several parts of the Roman power. Now whatever power the Romans had before Gregory VII, that Daniel's beast contains. Whatever power the papacy has had from Gregory VII, this the apocalyptic beast represents. But this very beast, (and so Rome with its last authority) is comprehended under that of Daniel. And upon his heads a name of blasphemy—To ascribe

- 2 And the wild beast which I saw *was* like a leopard, and his feet *were* as *the feet* of a bear, and his mouth as the mouth of a lion; and the
 3 dragon gave him his power, and his throne, and great authority. And I *saw* one of his heads as it were wounded to death; and his deadly wound was healed: and the whole earth wondered after the

ascribe to a man what belongs to God alone is blasphemy. Such a name the beast has, not on his horns, nor on one head, but on all. The beast himself bears that name, and indeed through his whole duration. This is the name of *Papa* or *Pope*; not in the innocent sense wherein it was formerly given to all the bishops, but in that high and peculiar sense wherein it is now given to the bishop of *Rome*, by himself, and his followers: a name which comprizes the whole pre-eminence of the highest and most holy father upon earth. Accordingly among the above cited sayings of *Gregory*, these two stand together, that his *name alone should be recited in the churches*: and that it is *the only name in the world*—So both the church and world were to name no other father on the face of the earth.

V. 2. The three first beasts in *Daniel* are like a leopard, a bear, and a lion. In all parts, except his feet and mouth, this beast was like a leopard or female panther; which is fierce as a lion or bear, but is also swift and subtle. Such is the papacy, which has partly by subtlety, partly by force, gained power over so many nations. The extremely various usages, manners and ways of the pope, may likewise be compared to the spots of the leopard. *And his feet were as the feet of a bear*—Which are very strong, and armed with sharp claws. And as clumsy as they seem, he can therewith walk, stand upright, climb, or seize any thing. So does this beast seize and take for his prey whatever comes within the reach of his claws; *and his mouth was as the mouth of a lion*—To roar, and to devour.

And the dragon—Whose vassal and vicegerent he is, *gave him his power*—His own strength and innumerable forces, *and his throne*—So that he might command whatever he would, having *great*, absolute authority. The dragon had his throne in *Heathen Rome*, so long as idolatry and persecution reigned there. And after he was disturbed in his possession, yet would he never wholly resign, till he gave it to the beast in *Christian Rome* so called.

V. 3. *And I saw one*—Or the first, *of his heads as it were wounded*—So it appeared as soon as ever it rose. The beast is first described more generally, then more particularly, both in this and in the xviii chap. The particular description here, respects the former parts: there, the latter parts of his duration: only that some circumstances relating to the former, are repeated in the xviii chapter.

This deadly wound was given him on his first head *by the sword*, (ver. 14.) that is, by the bloody resistance of the secular potentates, particularly the *German* emperors. These had for a long season had the city of *Rome*, with their bishop, under their jurisdiction. *Gregory* determined to cast off this yoke from his own, and to lay it on the emperor's shoulders. He broke loose and excommunicated the emperor, who maintained his right by force, and gave the pope such a blow, that one would have thought the beast must have been killed thereby, immediately after his coming up. But he recovered and grew stronger than before. The first head of the beast extends from *Gregory VII*, at least to *Innocent III*. In that tract of time the beast was much wounded

4 wild beast, And worshipped the dragon, because he gave the authority to the wild beast; and worshipped the wild beast, saying, Who
5 is like the wild beast; and who can war with him? And there was given him a mouth speaking great things and blasphemy, and authority
6 was given him forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle,
7 even them that dwell in heaven. And it was given him to make war-

wounded by the emperors. But notwithstanding, *the wound was healed.*

Two deadly symptoms attended this wound, 1. Schisms and open ruptures in the church. For while the emperors asserted their right, there were from the year 1080 to the year 1176 only, five open divisions, and at least as many antipopes, some of whom were indeed the rightful popes. This was highly dangerous to the papal kingdoms. But a still more dangerous symptom was, 2. The rising of the nobility at Rome, who would not suffer their bishop to be a secular prince, particularly over themselves. Under *Innocent II*, they carried their point, re-established the ancient common-wealth, took away from the pope the government of the city, and left him only his episcopal authority. "At this, says the historian, *Innocent II*, and *Celestine II*, fretted themselves to death: *Lucius II*, as he attacked the capital wherein the senate was, sword in hand, was struck with a stone, and died in a few days: *Eugene III*, *Alexander III*, and *Lucius III*, were driven out of the city: *Urban III*, and *Gregory VIII*, spent their days in banishment. At length they came to an agreement with *Clement III*, who was himself a Roman." *And the whole earth*—The whole western world, *wondered after the wild beast*—That is, followed him with wonder, in his counsels, his crusades, and his jubilees. This refers not only to the first head, but also to the four following.

V. 4. *And they worshipped the dragon*—Even in worshipping the beast, although

they knew it not, *and worshipped the wild beast*—Paying him such honour as was not paid to any merely secular potentate. That very title "Our most holy Lord," was never given to any other monarch on earth, *saying, Who is like the wild beast?—Who is like him?* is a peculiar attribute of God. But that this is constantly attributed to the beast, the books of all his adherents shew.

V. 5. *And there was given him*—By the dragon, through the permission of God, *a mouth speaking great things and blasphemy*—The same is said of the little horn on the fourth beast in *Daniel*. Nothing greater, nothing more blasphemous, can be conceived, than what the popes have said of themselves, especially before the reformation. *And authority was given him forty two months*—The beginning of these is not to be dated immediately from his ascent out of the sea, but at some distance from it.

V. 6. *To blaspheme his name*—Which many of the popes have done explicitly, and in the most dreadful manner, *and his tabernacle, even them that dwell in heaven*—(For God himself dwelleth in the inhabitants of heaven:) digging up the bones of many of them, and cursing them with the deepest execrations.

V. 7. *And it was given him*—That is, God permitted him, *to make war with his saints*—With the *Waldenses* and *Albigenses*. It is a vulgar mistake, that the *Waldenses* were so called from *Peter Waldo* of Lyons. They were much more ancient than him; and their

with the faints, and to overcome them, and authority was given him
 8 over every tribe, and people, and tongue, and nation. And all that
 dwell upon the earth will worship him, whose name is not written in the
 book of life of the Lamb, who was slain, from the foundation of the
 9 world. If any one have an ear, let him hear. If any leadeth into cap-
 10 tivity, he goeth into captivity: if any man kill with the sword, he must
 be killed with the sword. Here is the patience and the faithfulness of the
 faints.

11 And I saw another wild beast coming up out of the earth, and he
 12 had two horns like a lamb, but he spake like a dragon; And he

their true name was *Vallenses* or *Vaudois* from their inhabiting the valleys of *Lucerne* and *Angrogne*. This name, *Vallenses* after *Waldo*, appeared, about the year 1160, was changed by the papists into *Waldenses*, on purpose to represent them as of modern original. The *Albigenses* were originally people of *Albigensis*, part of upper *Languedoc*, where they considerably prevailed, and possessed several towns in the year 1200. Against these many of the popes made open war. Till now the blood of Christians had been shed only by the Heathens or Arians, from this time by scarce any but the papacy. In the year 1268 *Innocent III*, proclaimed a crusade against them. In June 1209 the army assembled at *Thoulouse*; from which time abundance of blood was shed, and the second army of martyrs began to be added to the first, who had cried *from beneath the altar*. And ever since the beast has been warring against the faints, and shedding their blood like water. *And authority was given him over every tribe and people*—Particularly in *Europe*. And when a way was found by sea into the *East Indies*, and the *West*, these also were brought under his authority.

V. 8. *And all that dwell upon the earth will worship him*—All will be carried away by the torrent, but the little flock of true believers. The name of these only is written in the *Lamb's book of life*. And if any even

of these *make shipwreck of the faith*, he will blot them out of his book: although they were written therein from (that is, before) the foundation of the world, c. xvii. v. 8.

V. 9. *If any man have an ear, let him hear*—It was said before, *He that hath an ear, let him hear*. This expression, *if any*, seems to imply, that scarce will any that *hath an ear* be found. *Let him hear*—With all attention the following warning, and the whole description of the beast.

V. 10. *If any man leadeth into captivity*—God will in due time repay the followers of the beast in their own kind. Meanwhile *here is the patience and faithfulness of the faints*—Exercised: their patience, by enduring captivity or imprisonment: their faithfulness, by resisting unto blood.

V. 11. *And I saw another wild beast*—So he is once termed to shew his fierceness and strength; but in all other places *The false prophet*. He comes to confirm the kingdom of the first beast, *coming up*—After the other had long exercised his authority, *out of the earth*—Out of *Asia*. But he is not yet come: though he cannot be far off. For he is to appear at the end of the forty-two months of the first beast. *And he had two horns like a lamb*—A mild, innocent appearance, *but he spake like a dragon*—Venomous, fiery, dreadful: so do those who are zealous for the beast.

V. 12. *And he exerciseth all the authority of the*

exerciseth all the authority of the first wild beast before him; and he causeth the earth, and them that dwell therein, to worship the first
 13 wild beast, whose deadly wound was healed. And he doth great wonders, so that he even maketh fire to come down out of heaven
 14 to the earth in the sight of men. And he deceiveth them that dwell on the earth by the wonders which it is given him to do before the wild beast: saying to them that dwell on the earth, to make an image to
 15 the wild beast, which had the wound by the sword, and yet lived: And it was given him to give breath to the image of the wild beast; so that the image of the wild beast should speak; and he will cause, that as many as will not worship the image of the wild beast shall be killed,
 16 And he causeth all, small and great, both rich and poor, both free and
 17 slaves, to receive a mark on the right-hand, or on the forehead, That no man might buy or sell, but he that had the mark, the name of the wild

the first wild beast—Described in the 2d, 4th, 5th, and 7th verses, *before him*—For they are both together, *whose deadly wound was healed*—More thoroughly healed by means of the second beast.

V. 13. *He maketh fire*—Real fire, *to come down*—By the power of the devil.

V. 14. *Before the wild beast*—Whose usurped majesty is confirmed by these wonders, *saying to them*—As if it were from God, *to make an image to the wild beast*—Like that of *Nebuchadnezzar*, whether of gold, silver, or stone. The original image will be set up where the beast himself shall appoint. But abundance of copies will be taken which may be carried into all parts, like those of *Diana of Ephesus*.

V. 15. *So that the image of the wild beast should speak*—Many instances of this kind have been already among the papists as well as the Heathens, *and as many as will not worship*—When it is required of them; as it will be of all that buy or sell, *shall be killed*—By this the pope manifests that he is antichrist, directly contrary to *Christ*. It is *Christ*, who shed his own blood. It is antichrist, who sheds the blood of others.

And yet it seems, his last and most cruel persecution is to come. This persecution, the reverse of all that preceded, will, as we may gather from many scriptures, fall chiefly, on the *outward-court worshippers*, the formal Christians. It is probable, that few real, inward Christians shall perish by it: on the contrary, those who *watch and pray always* shall be accounted worthy to *escape all these things, and to stand before the Son of Man*, Luke xxi. 36.

V. 16. *On their forehead*—The most zealous of his followers will probably chuse this. Others may receive it *on their hand*.

V. 17. *That no man might buy or sell*—Such edicts have been published long since against the poor *Vaudois*, but he that had the mark, namely, the name of the first beast, or the number of his name—The name of the beast is that which he bears through his whole duration, *viz.* That of *Papa* or *Pope*. The number of his name is the whole time during which he bears this name. Whosoever therefore receives the mark of the beast, does as much as if he said expressly, "I acknowledge the present papacy, as proceeding from God:" or, "I acknowledge that
 what

18 beast, or the number of his name. Here is the wisdom. Let him that hath understanding count the number of the wild beast: for it is the number of a man: and his number is six hundred sixty-six.

XIV. And I looked, and behold the Lamb standing on mount Sion, and with him an hundred forty-four thousand, having his name
2 and the name of his Father written on their foreheads. And I heard a sound out of heaven, as a sound of many waters, and as a sound of a great thunder; and the sound which I heard *was* as of
3 harpers harping on their harps. And they sing a new song before

what St. Gregory VII, has done according to his legend (authorized by Benedict XIII.) and what has been maintained in virtue thereof, by his successors, to this day, is from God." By the former, a man hath *the name of the beast*, as a mark; by the latter, *the number of his name*. In a word, to have *the name of the beast* is, to acknowledge his *papal holiness*: to have *the number of his name* is, to acknowledge the *papal succession*. The second beast will enforce the receiving this mark, under the severest penalties.

V. 18. *Here is the wisdom*—To be exercised. *The patience of the saints*, availed against the power of the first beast: *the wisdom* God giveth them will avail against the subtlety of the second. *Let him that hath understanding*—Which is a gift of God, subservient to that wisdom, *count the number of the wild beast*—Surely none can be blamed, for attempting to obey this command, *for it is the number of a man*—A number of such years, as are common among men, and *his number is six hundred and sixty-six* years—So long shall he endure from his first appearing.

Chap. xiv. ver. 1. *And I saw on mount Sion, the heavenly Sion, an hundred forty four thousand*—Either those out of all mankind who had been the most eminently holy, or the most holy out of the twelve

tribes of *Israel*, the same that were mentioned, ch. vii. 4. and perhaps also ch. xv. 2. But they were then in the world, and were *sealed in their foreheads*, to preserve them from the plagues that were to follow. They are now in safety, and have *the name of the Lamb, and of his Father written on their foreheads*, as being the redeemed of God and of the Lamb, his now unalienable property. This prophecy often introduces the inhabitants of heaven as a kind of chorus with great propriety and elegance. The church above making suitable reflections on the grand events, which are foretold in this book, greatly serves to raise the attention of real Christians, and to teach the high concern they have in them. Thus is the church on earth instructed, animated, and encouraged, by the sentiments, temper, and devotion of the church in heaven.

V. 2. *And I heard a sound out of heaven*—Sounding clearer and clearer; first, at a distance, *as the sound of many waters, or thunders*; and afterwards, being nearer, it *was as of harpers harping on their harps*. It sounded vocally and instrumentally at once.

V. 3. *And they*—The hundred forty-four thousand, *sing a new song: and none could learn that song*—To sing and play it in the same manner, *but the hundred forty-four thousand*

the throne, and before the four living creatures, and the elders : and none could learn the song but the hundred forty-four thousand, 4 who were redeemed from the earth. These are they who had not been defiled with women ; for they are virgins : these are they who follow the Lamb whithersoever he goeth. These were redeemed from among men : 5 first-fruits to God and the Lamb. And in their mouth there was found no guile : they are without fault.

6 And I saw another angel flying in the midst of heaven, having an everlasting gospel to preach to them that dwell on the earth, and to 7 every nation and tribe, and tongue, and people. Saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come : and worship him that made the heaven, and the earth, and the sea, and fountains of water.

8 And another angel followed, saying, Babylon the great is fallen,

thousand who were redeemed from the earth— From among men ; from all sin.

V. 4. *These are they who had not been defiled with women—*It seems that the deepest defilement, and the most alluring temptation, is put for every other. *They are virgins—* Unspotted souls : such as have preserved universal purity. *These are they who follow the Lamb—*Who are nearest to him. This is not their character, but their reward, *first-fruits—*Of the glorified spirits. Who is ambitious to be of this number ?

V. 5. *And in their mouth there was found no guile—*(Part for the whole) nothing untrue, unkind, unholy. *They are without fault—*Having preserved inviolate a virgin-purity both of soul and body.

V. 6. *And I saw another angel—*A second is mentioned, ver. 8. a third, ver. 9. These three denote great messengers of God with their assistants ; three men who bring messages from God to men. The first exhorts to the fear and worship of God, the second proclaims the fall of *Babylon*, the third gives warning concerning the beast. Happy are they who make the right use of these divine messages ! *flying—*Going on swiftly,

*in the midst of heaven—*Breadthways, *having an everlasting gospel—*Not the gospel, properly so called ; but a *gospel*, or *joyful message*, which was to have an influence on all ages, *to preach to every nation, and tribe, and tongue, and people—*Both to *Jew and Gentile*, even as far as the authority of the beast had extended.

V. 7. *Fear God and give glory to him ; for the hour of his judgment is come—*The joyful message is properly this, that *the hour of God's judgment is come*. And hence is that admonition drawn, *fear God and give glory to him ;* they who do this will not worship the beast, neither any image or idol whatsoever, *and worship him that made—* Whereby he is absolutely distinguished from idols of every kind, *the heaven, and the earth, and the sea, and fountains of water—*And they who worship him shall be delivered, when the angels pour out their phials on the earth, sea, fountains of water, on the sun, and in the air.

V. 8. *And another angel followed—saying, Babylon is fallen—*With the overthrow of *Babylon*, that of all the enemies of Christ, and consequently happier times are connected,

is fallen; she that hath made all nations drink of the wine of her fornication.

9 And a third angel followed them; saying with a loud voice, If any one worship the wild beast and his image, and receive *his* mark
10 on his forehead or on his hand, He shall also drink of the wine of the wrath of God, which is poured unmixed into the cup of his indignation, and shall be tormented with fire and brimstone, in the

ned. *Babylon the great*—So the city of Rome is called upon many accounts. *Babylon* was magnificent, strong, proud, powerful. So is *Rome* also. *Babylon* was first, *Rome* afterwards, the residence of the Emperors of the world. What *Babylon* was to *Israel* of old, *Rome* hath been both to the literal and spiritual *Israel* of God. Hence the liberty of the ancient *Jews* was connected with the overthrow of the *Babylonish* empire. And when *Rome* is finally overthrown, then the people of God will be at liberty.

Whenever *Babylon* is mentioned in this book, *the great*, is added; to teach us, that *Rome* then commenced *Babylon*, when it commenced *the great city*; when it swallowed up the *Grecian* monarchy and its fragments, *Syria* in particular; and in consequence of this, obtained dominion over *Jerusalem*, about sixty years before the birth of Christ. Then it began, but it will not cease to be *Babylon*, till it is finally destroyed. Its spiritual greatness began in the fifth century, and increased from age to age. It seems it will come to its utmost height, just before its final overthrow.

Her fornication is, her idolatry, invocation of saints and angels, worship of images, human traditions, with all that outward pomp, yea, and that fierce and bloody zeal wherewith she pretends to serve God. But with spiritual fornication, as elsewhere, so in *Rome*, fleshly fornication is joined abundantly. Witness the stews there, licensed by the Pope, which are no inconsiderable branch of his revenue. This

is fitly compared to wine, because of its intoxicating nature.

Of this *wine she hath* indeed made all nations drink, more especially by her later missions. We may observe this *making them drink* is not ascribed to the beast but to *Babylon*. For *Rome* itself, the *Roman inquisitions, congregations* and *Jesuits*, continually propagate their idolatrous doctrines and practices, with or without the consent of this or that Pope, who himself is not secure from their censure.

V. 9. *And a third angel followed*—At no great distance of time, *saying if any one worship the wild beast*—This worship consists partly in an inward submission, a persuasion that all who are subject to Christ, must be subject to the beast, or they cannot receive the influences of divine grace: or, as their expression is, “there is no salvation out of their church.” Partly in a suitable outward reverence to the beast himself, and consequently to his image.

V. 10. *He shall drink*—With *Babylon* (ch. xvi. 19.) *and shall be tormented*—With the beast, (ch. xx. 10.) In all the Scripture there is not another so terrible threatening as this. And God by this greater fear arms his servants against the fear of the beast, *the wrath of God, which is poured unmixed*—Without any mixture of mercy, without hope, *into the cup of his indignation*—And is no real anger implied in all this? O what will not even wise men assert, to serve an hypothesis!

V. 11. *And*

11 presence of the angels, and in the presence of the Lamb. And the smoke of their torment ascendeth for ever and ever, and they have no rest day or night, who worshipped the wild beast and his image,
12 and whosoever receiveth the mark of his name. Here is the patience of the saints, who keep the commandments of God, and the faith of Jesus.

13 And I heard a voice out of heaven, saying, write: From henceforth happy are the dead who die in the Lord: Yea, (saith the Spirit) that they may rest from their labours. Their works follow them.

14 And I looked and behold a white cloud, and on the cloud one sitting like a son of man, having a golden crown on his head, and a sharp sickle
15 in his hand. And another angel came out of the temple, crying with a

V. 11. *And the smoke*—From the fire and brimstone wherein they are tormented—*Ascendeth for ever and ever*—God grant thou and I may never try, the strict, literal eternity of this torment!

V. 12. *Here is the patience of the saints*—Seen; in suffering all things rather than receive this mark, *who keep the commandments of God*—The character of all true saints, and particularly the great command, To believe in Jesus.

V. 13. *And I heard a voice*—This is most seasonably heard, when the beast is in his highest power and fury, *out of heaven*—Probably from a departed saint, *write*—He was at first commanded to write the whole book. Whenever this is repeated, it denotes something peculiarly observable. *Happy are the dead (from henceforth particularly)* 1. Because they escape the approaching calamities. 2. Because they already enjoy so near an approach to glory, *who die in the Lord*—In the faith of the Lord Jesus, *for they rest*—No pain, no purgatory follows; but pure, unmixt happiness, *from their labours*—And the more glorious their life was, the sweeter is their rest. How different this state from that of those, (ver. 11.) *who have no rest day or night?*

Reader which wilt thou choose? *Their works*—Each ones peculiar works, *follow*—Or accompany them: that is, the fruit of their works. *Their works* do not go before, to procure them admittance into the mansions of joy; but they follow them when admitted.

V. 14. In the following verses, under the emblem of a harvest and a vintage, are signified two general visitations: first, many good men are taken from the earth by the harvest; then many sinners, during the vintage. The latter is altogether a penal visitation; the former seems to be altogether gracious. Here is no reference in either to the day of judgment, but to a season which cannot be far off. *And I saw a white cloud*—An emblem of mercy,—*and on the cloud sat one like a son of man*—An angel in a human shape, sent by Christ, the Lord both of the vintage and of the harvest, *having a golden crown on his head*—In token of his high dignity, *and a sharp sickle in his hand*—The sharper, the welcomer to the righteous.

V. 15. *And another angel came out of the temple (which is in heaven)* ver. 17. Out of which came the judgments of God in the appointed seasons.

V. 16. *Crying,*

loud voice to him that sat on the cloud, Thrust in thy sickle and reap ;
 16 for the time to reap is come ; for the harvest of the earth is ripe. And
 he that sat on the cloud thrust in his sickle upon the earth, and the earth
 was reaped.

17 And another angel came out of the temple which is in heaven ; and
 18 he also had a sharp sickle. And another angel came out from the altar,
 who had power over fire, and cried with a loud cry to him that had the
 sharp sickle, saying, Thrust in thy sickle, and lop off the clusters of
 19 the vine of the earth ; for her grapes are fully ripe. And the angel
 thrust in his sickle upon the earth, and lopped off the vine of the earth,
 20 and cast *it* into the great wine-press of the wrath of God. And the
 wine-press was trodden without the city, and blood came out of the
 wine-press, even to the horses' bridles, one thousand six hundred
 furlongs.

XV. And I saw another sign in heaven great and wonderful, seven angels
 having the seven last plagues ; for by them the wrath of God is fulfilled.
 2 And I saw as it were a sea of glass mingled with fire, and them that
 gained the victory over the wild beast, and over his image, and over

V. 16. *Crying*, by the command of God, *Thrust in thy sickle, for the harvest is ripe*—This implies a high degree of holiness in those good men, and an earnest desire to be with God.

V. 18. *And another angel from the altar*—Of burnt-offering ; from whence the martyrs had cried for vengeance, *who had power over fire*—As the angel of the waters, ch. xvi. 5. had over water, *cried, saying, Lop off the clusters of the vine of the earth*—All the wicked are considered as constituting one body.

V. 20. *And the wine-press was trodden*—By the Son of God, ch. xix. 15, *without the city, Jerusalem*. They to whom St. John writes, when a man said, *the city*, immediately understood this, *and blood came out of the wine-press, even to the horses' bridles*—So deep, at its first flowing from the wine-press, one

thousand six hundred furlongs—So far : at least two hundred miles, through the whole land of *Palestine*.

V. 1. *And I saw seven*—Holy—*angels, having the seven last plagues*—Before they had the phials, which were as instruments whereby those plagues were to be conveyed. They are termed *The last*, because *by them the wrath of God is fulfilled*. Hitherto God had borne his enemies with much long-suffering, but now his wrath goes forth to the uttermost, pouring plagues on the earth from one end to the other, and round its whole circumference. But even after these plagues, the holy wrath of God against his other enemies does not cease, ch. xx. 15.

V. 2. The song was sung, while the angels were coming out with their plagues, who are therefore mentioned both before and after it, ver. 1. 6. *And I saw as it were a*

the number of his name, standing at the sea of glass, and having the
 3 harps of God. And they sing the song of Moses, the servant of God,
 and the song of the Lamb, saying, Great and wonderful *are thy works*,
 Lord God Almighty; righteous and true are thy ways, O king of
 4 the nations! Who would not fear thee, O Lord, and glorify thy name?
 For thou only *art gracious*: for all the nations shall come and worship
 before thee: for thy judgments are made manifest.

5 And after these things I looked, and the temple of the tabernacle
 6 of the testimony was open in heaven: And the seven angels that had
 the seven plagues came out of the temple, clothed in pure, white linen,

sea of glass mingled with fire—It was before
clear as crystal, ch. iv. 6. but now *mingled
 with fire*—Which devours the adversaries,
*and them that gained, or were gaining the
 victory over the wild beast*—More of whom
 were yet to come. *The mark of the beast,*
*the mark of his name, and the number of his
 name,* seem to mean here nearly the same
 thing, *standing at the sea of glass*—Which
 was before the throne, *having the harps of
 God*—Given by him, and appropriated to
 his praise.

V. 3. *And they sing the song of Moses*—So
 called, partly from its near agreement with
 the words of that song which he sung after
 passing the Red Sea (*Exod. xv. 11.*) and of
 that which he taught the children of *Israel*
 a little before his death: (*Deut. xxxii. 3, 4.*)
 But chiefly because *Moses* was the minister
 and representative of the Jewish church, as
 Christ is of the church universal. There-
 fore it is also termed *The song of the Lamb*.
 It consists of six parts, which answer each
 other.

- | | |
|---|--|
| 1. Great and wonderful
are thy works, Lord
God, Almighty; | 2. For thou only art
gracious: |
| 3. Just and true are thy
ways, O king of the
nations; | 4. For all the nations
shall come and wor-
ship before thee: |
| 5. Who would not fear
thee, O Lord, and
glorify thy name? | 6. For thy judgments
are made manifest. |

We know and acknowledge, that all *thy
 works* in and toward all the creatures are
great and wonderful: that *thy ways* with all the
 children of men, good and evil, are *just
 and true*: for thou only *art gracious*—And this
 grace is the spring of all those wonderful
 works, even of his destroying the enemies
 of his people. Accordingly in the cxxxvith
Psalms, that clause, *for his mercy endureth for
 ever*, is subjoined to the thanksgiving for
 his works of vengeance, as well as for his
 delivering the righteous. *For all the nations
 shall come and worship before thee*—They shall
 serve thee as their king with joyful reverence.
 There is a glorious testimony of the future
 conversion of all the Heathens. The Chris-
 tians are now a little flock; they who do not
 worship God, an immense multitude. But
all the nations shall come, from all parts of the
 earth, to *worship him, and glorify his name*.
For thy judgments are made manifest—And
 then the inhabitants of the earth will at
 length learn to fear him.

V. 5. *After these things the temple of the
 tabernacle of the testimony*—The holiest of all
was opened—Disclosing a new theatre, for
 the coming forth of the judgments of God,
 now made manifest.

V. 6. *And the seven angels came out of the
 temple*—As having received their instruc-
 tions from the oracle of God himself. St.
John saw him *in heaven* (ver. 1.) before they
 went into the temple. They appeared in
 habits

7 and having their breasts girt with golden girdles. And one of the four living creatures gave the seven angels seven golden phials full of the
8 wrath of God, who liveth for ever. And the temple was filled with smoke from the glory of God, and from his power: and none could go into the temple, till the seven plagues of the seven angels were fulfilled.

XVI. And I heard a loud voice out of the temple, saying to the seven angels, Go, pour out the seven phials of the wrath of God
2 upon the earth. And the first went and poured out his phial upon the earth, and there came a grievous ulcer on the men that had

habits like those the High-priest wore, when he went into the most holy place, to consult the oracle. In this was the visible testimony of God's presence, *clothed in pure white linen*—*Linen* is the habit of service and attendance, *Pure*—Unspotted, unfulfilled, *white*—Or *bright* and *shining*, which implies much more than bare innocence, and having their breasts girt with golden girdles—In token of their high dignity and glorious rest.

V. 7 *And one of the four living creatures gave the seven angels*—After they were come out of the temple, *seven golden phials*—Or *bowls*. The Greek word signifies vessels broader at the top than at the bottom, *full of the wrath of God, who liveth for ever and ever*—A circumstance which adds greatly to the dreadfulfulness of his wrath.

V. 8. *And the temple was filled with smoke*—The cloud of glory was the visible manifestation of God's presence in the tabernacle and temple. It was a sign of protection at erecting the tabernacle and at the dedication of the temple. But in the judgment of *Korah*, the glory of the Lord appeared, when he and his companions were swallowed up by the earth. So proper is the emblem of smoke from the glory of God, or from the cloud of glory, to express the execution of judgment, as well as to be

a sign of favour. Both proceed from the power of God, and in both he is glorified, and none—Not even of those who ordinarily stood before God, *could go into the temple*—That is, into the inmost part of it, *till the seven plagues of the seven angels were fulfilled*—Which did not take up a long time, like the seven trumpets, but swiftly followed each other.

V. 1. *Pour out the seven phials*—The epistles to the seven churches are divided into three and four: the seven seals, and so the trumpets and phials, into four and three. The trumpets gradually, and in a long tract of time, overthrow the kingdoms of the world: the phials destroy chiefly the beast and his followers, with a swift and impetuous force. The four first affect the earth, the sea, the rivers, the sun: the rest fall elsewhere, and are much more terrible.

V. 2. *And the first went*—So *the second, third, &c.* without adding *angel*, to denote the utmost swiftness; of which this also is a token, that there is no period of time mentioned in the pouring out of each phial. They have a great resemblance to the plagues of *Egypt*, which the *Hebrews* generally suppose to have been a month distant from each other. Perhaps so may the phials; but they are all yet to come; and
poured

3 the mark of the wild beast, and that worshipped his image. And
 the second poured out his phial upon the sea, and it became blood,
 as *the blood* of a dead man, and every living soul in the sea died.
 4 And the third poured out his phial on the rivers and on fountains of
 5 waters, and they became blood. And I heard the angel of the
 waters saying, Righteous art thou, who art, and who wast, the
 6 gracious one : because thou hast judged thus. For they have shed the
 blood of saints and prophets, and thou hast given them blood to
 7 drink. They are worthy. And I heard *another* from the altar, saying,
 8 Yea, Lord God Almighty ; true and righteous *are* thy judgments. And
 the fourth poured out his phial upon the sun ; and it was given him to
 9 scorch the men with fire. And the men were scorched exceedingly, and
 blasphemed the name of God, who had power over these plagues : but
 10 they repented not to give him glory. And the fifth poured out his

poured out his phial upon the earth—Literally taken, and there came a grievous ulcer—As in Egypt, Exod. ix. 10, 11, on the men who had the mark of the wild beast—All of them, and them only. All these plagues seem to be described in proper, not figurative words.

V. 3. *The second poured out his phial upon the sea*—As opposed to the dry land, and it became blood as of a dead man—Thick, congealed, and putrid, and every living soul—Men, beast, and fishes, whether on or in the sea, died.

V. 4. *The third poured out his phial on the rivers and fountains of water*—Which were over all the earth, and they became blood—So that none could drink thereof.

V. 5. *The gracious one*—So he is styled, when his judgments are abroad ; and that with a peculiar propriety. In the beginning of the book he is termed *The Almighty*. In the time of his patience, he is praised for his power, which otherwise might then be less regarded. In the time of his taking vengeance, for his mercy. Of his power there could then be no doubt.

V. 6. *Thou hast given them blood to drink*—Men do not drink out of the sea, but out

of fountains and rivers. Therefore this is fitly added here. *They are worthy*—Is subjoined with a beautiful abruptness.

V. 7. *Yea*—Answering the angel of the waters, and affirming of God's judgments in general, what he had said of one particular judgment.

V. 8. *The fourth poured out his phial upon the sun*—Which was likewise affected by the fourth trumpet. There is also a plain resemblance between the first, second, and third phials, and the first, second, and third trumpet, and it was given him—The angel, to scorch the men—Who had the mark of the beast, with fire—As well as with the beams of the sun. So these four phials affected earth, water, fire, and air.

V. 9. *And the men blasphemed God, who had power over those plagues*—They could not but acknowledge the hand of God, yet did they harden themselves against him.

V. 10. The four first phials are closely connected together, the fifth concerns the throne of the beast, the sixth the *Mahometans*, the seventh chiefly the Heathens. The four first phials and the four first trumpets go round the whole earth : the three last phials

phial upon the throne of the wild beast; and his kingdom was darkened.
 11 And they gnawed their tongues for pain, and blasphemed the God of
 heaven, because of their pains, and because of their ulcers, and repented
 12 not of their works. And the sixth poured out his phial upon the
 great river Euphrates, and the water of it was dried up, that the
 13 way of the kings from the east might be prepared. And I saw out of
 the mouth of the dragon, and out of the mouth of the wild beast,
 and out of the mouth of the false prophet, three unclean spirits like
 14 frogs, go forth, (They are spirits of devils, working miracles) to
 the kings of the whole world, to gather them unto the battle of the

phials and the three last trumpets go length-ways over the earth in a straight line. *The fifth poured out his phial upon the throne of the wild beast*—It is not said, *on the beast and his throne*. Perhaps the See will then be vacant, *and his kingdom was darkened*—With a lasting, not a transient darkness. However the beast as yet has his kingdom. Afterward the woman sits upon the beast, and then it is said, *The wild beast is not*, (ch. xvii. 3, 7, 8.)

V. 11. *And they*—His followers, *gnawed their tongues*—Out of furious impatience, *because of their pains, and because of their ulcers*—Now mentioned together, and in the plural number, to signify that they were greatly heightened and multiplied.

V. 12. *And the sixth poured out his phial upon the great river Euphrates*—Affected also by the sixth trumpet, *and the water of it*—And all the rivers that flow into it,—*was dried up*—The far greater part of the *Turkish* empire lies on this side the *Euphrates*. The *Romish* and *Mahometan* affairs ran nearly parallel to each other for several ages. In the seventh century was *Mahomet* himself, and a little before him *Boniface* III. with his universal bishoprick. In the eleventh both the *Turks* and *Gregory* VII. carried all before them. In the year 1300 *Boniface* appeared with his two swords at the newly-erected jubilee. In the self-same year arose

the *Ottoman Port*; yea, and on the same day. And here the phial, poured out on the throne of the beast, is immediately followed by that poured out on the *Euphrates*, *that the way for the kings from the east might be prepared*—Those who lie east from the *Euphrates*, in *Persia*, *India*, &c. who will rush blindfold upon the plagues which are ready for them, toward the holy land, which lies west of the *Euphrates*.

V. 13. *Out of the mouth of the dragon, the wild beast, and the false prophet*—It seems, the dragon fights chiefly against God, the beast against *Christ*, the false prophet against the Spirit of Truth; and that the three unclean spirits which come from them and exactly resemble them, endeavour to blacken the works of creation, of redemption, and of sanctification. *The false prophet*—So is the second beast frequently named, after the kingdom of the first is darkened. For he can then no longer prevail by main strength and so works by lies and deceit. *Mahomet* was first a false prophet, and afterwards a powerful prince. But this beast was first powerful, as a prince; afterwards a false prophet, a teacher of lies; *like frogs*—Whose abode is in fens, marshes, and other unclean places, *to the kings of the whole world*—Both *Mahometan* and *Pagan*, *to gather them*—To the assistance of their three principals.

V. 15. Behold

15 great day of God, the Almighty. (Behold I come as a thief. Happy
 is he that watcheth and keepeth his garments, lest he walk naked,
 16 and they see his shame) And they gathered them together to the
 17 place, which is called in the Hebrew Armageddon. And the seventh
 poured out his phial upon the air, and there went forth a loud voice out
 18 of the temple from the throne, saying, It is done. And there were
 lightnings, and voices, and thunders, and a great earthquake; such as
 had not been since men were upon the earth, such an earthquake, so
 19 great. And the great city was *split* into three parts, and the cities
 of the nations fell, and Babylon the Great was remembered before
 God, to give her the cup of the wine of the fierceness of his wrath.
 20 And every island fled away, and the mountains were not found.
 21 And a great hail, every hail-stone about the weight of a talent,
 falleth out of heaven upon the men; and the men blasphemed God,
 because of the plague of the hail; for the plague thereof is exceeding
 great.

V. 15. *Behold I come as a thief*—Suddenly, unexpectedly. Observe the beautiful abruptness. *I*—Jesus Christ. Hear him! *Happy is he that watcheth*—Looking continually for him that cometh quickly, and keepeth on his garments—Which men use to put off when they sleep, lest he walk naked and they see his shame—Lest he lose the graces, which he takes no care to keep, and others see his sin and punishment.

V. 16. *And they gathered them together to Armageddon*—Mageddon or Megiddo is frequently mentioned in the Old Testament. *Armageddon* signifies the city or the mountain of Megiddo, to which the valley of Megiddo adjoined. This was a place well known in antient times, for many memorable occurrences: in particular, the slaughter of the kings of Canaan, related *Judg.* v. 19. Here the narrative breaks off. It is resumed *ch.* xix. 19.

V. 17. *And the seventh poured out his phial upon the air*—Which incomprehends the whole earth. This is the most weighty phial of

all, and seems to take up more time than any of the preceding. *It is done*—What was commanded *ver.* i. The phials are poured out.

V. 18. *A great earthquake, such as had not been since men were upon the earth*—It was therefore a literal, not figurative earthquake.

V. 19. *And the great city*—Namely, *Jerusalem*, here opposed to the Heathen cities in general, and in particular, to *Rome*; and the cities of the nations fell—Were utterly overthrown, and *Babylon* was remembered before God—He did not forget the vengeance which was due to her, though the execution of it was delayed.

V. 20. Every island and mountain was moved out of its place, *ch.* vi. 14, but here they all flee away. What a change must this make in the face of the terraqueous globe? And yet the end of the world is not come.

V. 21. *And a great hail falleth out of heaven*—From which there was no defence. From the

XVII. And there came one of the seven angels who had the seven phials, and talked with me, saying, Come hither, I will shew thee the judgment of the great whore, that sitteth upon many waters ;
 2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of
 3 her fornication. And he carried me away in the spirit into a wilderness, and I saw a woman sitting upon a scarlet wild beast, full of
 4 names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and adorned with gold, and precious stone, and pearls, and having in her hand a golden

the earthquake men would fly into the fields. But here they are also met by the hail. Nor were they secure if they returned into the houses, when each hail-stone weighed sixty pounds.

V. 1. *And there came one of the seven angels, saying, Come hither--* This relation concerning the great whore, and that concerning the wife of the lamb, (ch. xxi. 9, 10.) have the same introduction in token of the exact opposition between them. *I will shew thee the judgment of the great whore—* Which is now circumstantially described, *that sitteth as a queen—* In pomp, power, ease, and luxury, *upon many waters—* Many people and nations, ver. 15.

V. 2. *With whom the kings of the earth—* Both ancient and modern, for many ages, *have committed fornication—* By partaking of her idolatry and various wickedness, *and the inhabitants of the earth—* The common people, *have been made drunk with the wine of her fornication—* No wine can more thoroughly intoxicate those who drink it, than false zeal does the followers of the great whore.

V. 3. *And he carried me away—* In the vision, *into a wilderness—* The *compagna di Roma*, the country round about Rome is now a wilderness compared to what it was once : *and I saw a woman—* Both the scripture and other writers frequently represent

a city under this emblem, *sitting upon a scarlet wild beast—* The same which is described in the thirteenth chapter. But he was there described, as he carried on his own designs only : here, as he is connected with the whore. There is indeed a very close connexion between them, *the seven heads of the beast being seven hills on which the woman sitteth.* And yet there is a very remarkable difference between them ; between the papal power and the city of Rome. This woman is the city of Rome, with its buildings and inhabitants ; especially the nobles. The beast which is now scarlet-coloured, (bearing the bloody livery, as well as the person of the woman) appears very different from before. Therefore St. John says at first sight, *I saw a beast, not the beast full of names of blasphemy—* He had before *a name of blasphemy upon his head* (ch. xiii. 1.) Now he has many. From the time of Hildebrand the blasphemous titles of the pope have been abundantly multiplied, *having seven heads—* Which reach in a succession from his ascent out of the sea to his being cast into the lake of fire, *and ten horns—* Which are cotemporary with each other, and belong to his last period.

V. 4. *And the woman was arrayed—* With the utmost pomp and magnificence, *in purple and scarlet—* These were the colours of the Imperial habit ; the purple, in times

5 cup, full of abomination and filthiness of her fornication: And on her forehead a name written, Mystery; Babylon the Great, the
6 mother of harlots, and abominations of the earth. And I saw the woman drunk with the blood of the faints, and with the blood of the witnesses of Jesus. And when I saw, I wondered exceedingly.

7 And the angel said to me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the wild beast that carries her, which hath the seven heads and ten horns. The wild beast which thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth, (whose names are not written in the book of life from the foundation of the world) shall wonder when they behold the wild

times of peace; and the scarlet, in times of war, *having in her hand a golden cup*—Like the ancient *Babylon*, *Jer. li. 7. full of abominations*—The most abominable doctrines as well as practices.

V. 5. *And on her forehead a name written*—Whereas the faints have the name of God and the Lamb on their foreheads, *mystery*—This very word was inscribed on the front of the pope's mitre, till some of the reformers took public notice of it. *Babylon the great*—*Benedict XIII.* in his proclamation of the jubilee, A. D. 1725, explains this sufficiently. His words are, "To this holy city, famous for the memory of so many holy martyrs, run with religious alacrity. Hasten to the place which the Lord hath chose. Ascend to this new Jerusalem, whence the law of the Lord and the light of evangelical truth hath flowed forth into all nations, from the very first beginning of the church: the city most rightfully called the palace, placed for the pride of all ages, the city of the Lord, the Sion of the holy one of Israel—The catholic and apostolical Roman church, is the head of the world, *the mother of all believers, the faithful interpreter of God and mistress of all churches.*" But God somewhat varies the style, *the mother of harlots*—

The parent, ringleader, patroness, and nourisher of many daughters, that closely copy after her, *and abominations*—Of every kind, spiritual and fleshly, *of the earth*—In all lands. In this respect she is indeed catholic or universal.

V. 6. *And I saw the woman drunk with the blood of the saints*—So that Rome may well be called, *the slaughter-house of martyrs*. She hath shed much Christian blood in every age; but at length she is even drunk with it, at the time to which this vision refers. *The witnesses of Jesus*—The preachers of his word. *And I wondered at her exceedingly*—At her cruelty and the patience of God.

V. 7. *I will tell thee the mystery*—The hidden meaning of this.

V. 8. *The beast which thou sawest* (namely ver. 3.) *was, &c.* This is a very observable and punctual description of the beast, ver. 8, 10, 11. His whole duration is here divided into three periods, which are expressed in a fourfold manner.

I. He 1. was, 2. and is not, 3. and will ascend out of the bottomless pit, and go into perdition.

II. He 1. was, 2. and is not, 3. and will be again.

III. The seven heads are seven hills and seven kings. 1. Five are fallen, 2. One is, 3. The

9 beaft, that he was, and is not, and yet will be. Here *is* the mind
10 that hath wifdom. The feven heads are feven hills on which the
woman fitteth, and they are feven kings: five are fallen: one is,
the other is not yet come; when he cometh, he muft continue a

3. The other is not come: and when he cometh, he muft continue a fhort fpace.

IV. He 1. was, 2. and is not, 3. even he is the eighth, and is one of the feven; and goeth into perdition.

The firft of thefe three is defcribed in the thirteenth chapter. This was paff when the angel fpoke to St. *John*. The fecond was then in its courfe, the third was to come, *and is not*—The fifth phial brought darknefs upon his kingdom: the woman took this advantage to feat herfelf upon him. Then it might be faid, he *is not*. Yet fhall he afterwards *afcend out of the bottomlefs pit*—Arife again with diabolical ftrength and fury. But he will not reign long. Soon after his afcent *he goeth into perdition for ever*.

V. 9. *Here is the mind that hath wifdom*—Only thofe who are wife will understand this. *The feven heads are feven hills*.

V. 10. *And they are feven kings*--Antiently there were royal palaces, on all the feven Roman hills. Thefe were the *Palatine, Capitoline, Cælian, Exquiline, Viminal, Quirinal, Aventine* hills. But the prophecy refpects the feven hills at the time of the beaft, when the *Palatine* was deserted and the *Vatican* in ufe. Not that the feven heads mean hills diftinct from kings; but they have a compound meaning, implying both together.

Perhaps the firft head of the beaft is the *Cælian* hill, and on it the *Lateran*, with *Gregory VII*, and his fucceffors: the fecond the *Vatican*, with the church of St. *Peter*, chosen by *Boniface VIII*: the third, the *Quirinal*, with the church of St. *Mark*, and the *Quirinal* palace built by *Paul II*. And the fourth the *Exquiline* hill with the temple

of St. *Maria Maggiore*, where *Paul V*, reigned. (The fifth will be added hereafter.) Accordingly in the papal register, four periods are observable fince *Gregory VII*. In the firft, almoft all the bulls made in the city, are dated in the *Lateran*; in the fecond at St. *Peter's*; in the third at St. *Mark's*, or in the *Quirinal*; in the fourth, at St. *Maria Maggiore*. But no fifth, or fixth, or feventh hill, has yet been the refidence of any pope. Not that any one hill was deserted, when another was made the papal refidence; but a new one was added to the facred palaces.

Perhaps the times hitherto mentioned might be fixed thus:

1058. Wings are given to the woman.

1077. The beaft afcends out of the fea.

1143. The forty-two months begin.

1810. The forty-two months end.

1832. The beaft afcends out of the bottomlefs pit.

1836. The beaft finally overthrown.

The *fall* of thofe *five kings* feem to imply, not only the death of the popes who reigned on thofe hills, but alfo fuch a difannulling of all they had done there, that it will be faid, the beaft *is not*: the royal power, which had fo long been lodged in the pope, being then transferred to the city. *One is, the other is not yet come*—Thefe two are remarkably diftinguifhed from the five preceding, whom they fucceed in their turns. The former of them will continue not a fhort fpace, as may be gathered from what is faid of the latter; the former is under the government of *Babylon*; the latter is with the beaft.

11 short space. And the wild beast that was, and is not, even he is the
 12 eighth, and is of the seven and goeth into perdition. And the ten
 horns which thou sawest are ten kings, who have not received the
 kingdom, but receive authority as kings, one hour with the wild
 13 beast. These have one mind, and give their power and authority
 14 to the wild beast. These shall make war with the Lamb, and the Lamb
 shall overcome them; for he is the Lord of lords, and King of kings:
 and they that *are* with him *are* called, and chosen, and faithful.
 15 And he saith to me, The waters which thou sawest, where the
 whore sitteth, are people, and multitudes, and nations, and tongues.
 16 And the ten horns which thou sawest, and the wild beast, these shall hate

In this second period, *one is*, at the same time that *the beast is not*. Even then there will be a pope; though not with the power which his predecessors had. And he will reside on one of the remaining hills, leaving the seventh for his successor.

V. 11. *And the wild beast that was, and is not, even he is the eighth*—When the time of his *not being* is over. The beast consists as it were, of eight parts. The seven heads are seven of them; and the eighth is his whole body, or the beast himself. Yet the beast himself, though he is in a sense termed the eighth, *is of the seven*, yea contains them all. The whole succession of popes from Gregory VII, are undoubtedly antichrist. Yet this hinders not, but that the last pope in this succession, will be more eminently the antichrist, *the man of sin*, adding to that of his predecessors a peculiar degree of wickedness from the bottomless pit. This individual person, as a pope, is the seventh head of the beast; as the man of sin, he is the eighth, or the beast himself.

V. 12. *The ten horns are ten kings*—It is no where said, that these horns are *on the beast*, or *on his heads*. And he is said to *have them*, not as he is one of the seven, but as he is the eighth. They are ten secular potentates, cotemporary with, not succeeding each other, who *receive authority as kings with*

the beast, probably in some convention, which, after a very short space, they will deliver up to the beast. Because of their short continuance, only *authority as kings*, not a *kingdom* is ascribed to them. While they retain this authority together with the beast, he will be stronger than ever before; but far stronger still, when their power is also transferred to him.

V. 13. In the 13th and 14th verses is summed up what is afterwards mentioned, concerning the horns and the beast, in this and the two following chapters. *These have one mind and give*—They all, with one consent, give their warlike power and royal authority to the wild beast.

V. 14. *These*—Kings with the beast—*He is Lord of lords*—Rightful sovereign of all, and ruling all things well; *and King of kings*—As a king he fights with, and conquers all his enemies. *And they that are with him*. Beholding his victory, *are* such as were, while in the body, *called*, by his word and spirit, *and chosen*—Taken out of the world, when they were enabled to believe in him, *and faithful*—Unto death.

V. 15. *People, and multitudes, and nations, and tongues*—It is not said *tribes*; for Israel hath nothing to do with Rome in particular.

V. 16. *And shall eat her flesh*—Devour her immense riches.

V. 17. *For*

the whore, and shall make her desolate and naked, and shall eat her
 17 flesh, and burn her with fire. For God hath put *it* into their hearts, to
 execute his sentence, and to agree and to give their kingdom to the wild
 18 beast, till the words of God shall be fulfilled. And the woman
 whom thou sawest is the great city, which reigneth over the kings of
 the earth.

XVIII. And after these things I saw another angel coming down out
 of heaven, having great power, and the earth was enlightened with
 2 his glory. And he cried mightily with a loud voice, saying, Baby-
 lon the great is fallen, is fallen, and is become a habitation of
 devils, and a hold of every unclean spirit, and a cage of every un-
 3 clean and hateful bird. For all nations have drank of the wine of her
 fornication, and the kings of the earth have committed fornication with
 her, and the merchants of the earth are waxed rich, through the abun-
 dance of her delicacies.

4 And I heard another voice out of heaven, saying, Come out of
 her my people, that ye be not partakers of her sins, and that ye re-

V. 17. *For God hath put it into her heart—* Which indeed no less than almighty power could have effected, *to execute his sentence, till the words of God—* Touching the overthrow of all his enemies, *should be fulfilled.*

V. 18. *The woman is the great city, which reigneth—* Namely while the beast is not, and the woman sitteth upon him.

V. 1. *And I saw another angel coming down out of heaven—* Termed another, with respect to him who came down out of heaven, ch. x. 1. *and the earth was enlightened with his glory—* To make his coming more conspicuous. If such be the lustre of the servant, what images can display the majesty of the Lord, who has *thousand thousands* of those glorious attendants *ministering to him, and ten thousand times ten thousand standing before him?*

V. 2. *And he cried, Babylon is fallen—* This fall was mentioned before, ch. xiv. 8. but it is now declared at large, *and is become*

a habitation, a free abode, of devils, and a hold, a prison, of every unclean spirit— Perhaps confined there where they had once practised all uncleanness, till the judgment of the great day. How many horrid inhabitants hath desolate *Babylon*? Of invisible beings, devils, and unclean spirits: of visible, every unclean beast, every filthy and hateful bird. Suppose then *Babylon* to mean *Heathen Rome*. What have the *Romanists* gained? Seeing from the time of that destruction, which they say is past, these are to be its only inhabitants for ever.

V. 4. *And I heard another voice—* Of Christ, whose people secretly scattered even there, are warned of her approaching destruction, *that ye be not partakers of her sins—* That is, of the fruits of them.

What a remarkable providence it was, that *the Revelation* was printed in the midst of *Spain*, in the *Great Polyglot Bible*, before the reformation? Else how much easier had

5 ceive not of her plagues, For her sins have reached even to hea-
 6 ven, and God hath remembered her iniquities. Reward her even
 as she hath rewarded, and give her double according to her works;
 7 in the cup which she mingled, mingle to her double. As much as
 she hath glorified herself and lived deliciously, so much torment
 and sorrow give her: because she hath said in her heart, I sit as a queen,
 8 and am no widow, and shall see no sorrow. Therefore shall her
 plagues come in one day, death, and sorrow, and famine; and she
 shall be burnt with fire; for strong is the Lord God who judgeth her.
 9 And the kings of the earth, who had committed fornication and
 lived deliciously with her, shall weep and mourn over her, when
 10 they see the smoke of her burning. Standing afar off for fear of
 her torment, saying, Alas, alas! Thou great city Babylon, thou
 11 strong city! In one hour is thy judgment come. And the merchants
 of the earth weep and mourn over her; for none buyeth their mer-
 12 chandize any more; Merchandize of gold, and silver, and precious
 stone, and pearl, and fine linen, and purple, and silk, and scarlet,

it been for the papists, to reject the whole book. than it is to evade these striking parts of it?

V. 5. *Even to heaven*—An expression which implies the highest guilt.

V. 6. *Reward her*—This God speaks to the executioners of his vengeance, *even as she hath rewarded*, others; in particular, the saints of God, *and give her double*—This, according to the *Hebrew* idiom, implies only a full retaliation.

V. 7. *As much as she hath glorified herself*--By pride, and pomp, and arrogant boasting, *and lived deliciously*—In all kinds of elegance, luxury, and wantonness, *so much torment give her*—Proportioning the punishment to the sin. *Because she saith in her heart*—As did ancient *Babylon*, *Isai.* xlvi. 8, 9.) *I sit*—Her usual style. Hence those expressions, “The chair, the see of Rome; he sat so many years,” *as a queen*—Over many kings, “Mistress of all churches; the supreme; the infallible; the only spouse

of Christ; out of which there is no salvation,” *and am no widow*—But the spouse of Christ, *and shall see no sorrow*—From the death of my children, or any other calamity, for God himself will defend—“The church.”

V. 8. *Therefore*, as both the natural and judicial consequence of this proud security, *shall her plagues come*—The death of her children, with an incapacity of bearing more: *sorrow* of every kind, *and famine*—In the room of luxurious plenty; the very things from which she imagined herself to be the most safe; *for strong is the Lord God who judgeth*—Against whom therefore all her strength, great as it is, will not avail.

V. 10. *Thou strong city*—Rome was antiently termed by its inhabitants, *Valentia*, that is, *strong*. And the word *Rome* itself in *Greek* signifies strength. This name was given to it by the *Greek* strangers.

V. 12. *Merchandize of gold, &c.* Almost all these are still in use at *Rome*, both in their idolatrous

and all forts of thyne-wood, and all forts of vessels of ivory, and all forts of vessels of most precious wood, and of brass, and iron,
 13 and marble; And cinnamon, and amomum, and odours, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep; and *merchandize* of horses and of chariots,
 14 and of bodies and souls of men. And the fruits which thy soul desireth are departed from thee, and all things that were dainty and splendid are perished from thee, and thou shalt find them no more.
 15 The merchants of these things who became rich by her shall stand
 16 afar off, for fear of her torment, weeping and mourning, Saying, Alas, alas! The great city that was clothed in fine linen, and purple, and scarlet, and adorned with gold, and precious stone, and pearl: in one
 17 hour so great riches are become desolate. And every ship-master, and all the company belonging to ships, and sailors, and all who trade by sea,
 18 stood afar off, And cried when they saw the smoke of her burning,
 19 saying, What *city was* like the great city? And they cast dust on their heads, and cried, weeping and mourning, saying, Alas, alas! The great city, wherein were made rich all that had ships in the sea, by reason of
 20 her magnificence: for in one hour she is made desolate. Rejoice over her, thou heaven, and ye saints, and apostles, and prophets; for God hath avenged you on her.

idolatrous service, and in common life, *fine linen*—The sort of it mentioned in the original is exceeding costly, *Thyne-wood*—A sweet smelling wood not unlike citron, used in adorning magnificent palaces—*Vessels of most precious wood*—*Ebony* in particular, which is often mentioned with *ivory*: the one excelling in whiteness, the other in blackness, and both in uncommon smoothness.

V. 13. *Amomum*—A shrub whose wood is a fine perfume—and beasts—Cows and oxen, and of chariots—A purely Latin word is here inserted in the Greek. This St. John undoubtedly used on purpose, in describing the luxury of Rome—and of bodies—A common term for slaves, and souls of men—For these also are continually bought and sold at Rome. And this of

all others is the most gainful merchandize to the Roman traffickers.

V. 14. *And the fruits*—From what was imported they proceed to the domestic delicacies of Rome; none of which is in greater request there, than the particular sort which is here mentioned. The word properly signifies, pears, peaches, nectarines, and all of the apple and plumb kinds, and all things that are dainty—To the taste, and splendid—To the sight; as cloaths, buildings, furniture.

V. 19. *And they cast dust on their heads*—As mourners. Most of the expressions here used in describing the downfall of *Babylon*, are taken from *Ezekiel's* description of the downfall of *Tyre*, (ch. xxvi. and xxvii.)

V. 20. *Rejoice over her thou heaven*—That is, all the inhabitants of it, and more especially

21 And a mighty angel took up a stone like a great mill-stone, and
 threw *it* into the sea, saying, Thus with violence shall Babylon, the
 22 great city be thrown down, and shall be found no more at all. And
 the voice of harpers, and musicians, and pipers, and trumpeters, shall be
 heard no more at all in thee, and no artificer of any kind shall be found
 any more in thee, and the sound of a mill-stone shall be heard no more
 23 at all in thee. And the light of a candle shall shine no more at all in
 thee, and the voice of the bridegroom and the bride shall be heard no
 more in thee: for thy merchants were the great men of the earth; for
 24 by thy forceries were all nations deceived, And in her was found the
 blood of prophets, and saints, and of all that had been slain upon the
 earth.

pecially, *ye saints: and among the saints still more eminently, ye apostles and prophets.*

V. 21. *And a mighty angel took up a stone, and threw it into the sea*—By a like emblem *Jeremiah* foreshewed the fall of the *Chaldean Babylon*, ch. li. 63, 64.

V. 22. *And the voice of harpers*—Players on stringed instruments, *and musicians*—Skilful fingers in particular, *and pipers*—Who played on flutes, chiefly on mournful, whereas *trumpeters* played on joyful occasions, *shall be heard no more in thee, and no artificer*—Arts of every kind, particularly music, sculpture, painting, and statuary, were there carried to their greatest height. No, nor even *the sound of a mill-stone shall be heard any more in thee*—Not only the arts that adorn life, but even those employments without which it cannot subsist, will cease from thee for ever. All these expressions denote absolute and eternal desolation. *The voice of harpers*—Music was the entertainment of the rich and great; trade, the business of men of middle rank; preparing bread and the necessaries of life, the employment of the lowest people; marriages, in which lamps and songs were known ceremonies, are the means of peopling cities, as new births supply the

place of those that die. The desolation of *Rome* is therefore described in such a manner, as to shew that neither rich nor poor, neither persons of middle rank, nor those of the lowest condition, should be able to live there any more. Neither shall it be repeopled by new marriages but remain desolate, and uninhabited for ever.

V. 23. *For thy merchants were the great men of the earth*—A circumstance which was in itself indifferent, and yet led them into pride, luxury, and numberless other sins.

V. 24. *And in her was found the blood of the prophets and saints*—The same angel speaks still, yet he does not say *in thee*, but *in her*, now so sunk as not to hear these last words, *and of all that had been slain*—Even before she was built. See *Matt. xxii. 35*. There is no city under the sun which has so clear a title to *Catholic* blood-guiltiness as *Rome*. The guilt of the blood-shed under the Heathen Emperors, has not been removed under the Popes, but hugely multiplied. Nor is *Rome* accountable only for that which hath been shed in the city, but for that shed in *all the earth*. For at *Rome* under the Pope, as well as under the Heathen Emperors, were the bloody orders and edicts

given;

XIX. After these things I heard a loud voice of a great multitude in heaven, saying, Hallelujah: The salvation, and the glory, and the ² power to our God. For true and righteous *are* his judgments: for he hath judged the great whore, who corrupted the earth with her fornication, and hath avenged the blood of his servants at her hand. ³ (And again they said Hallelujah) and her smoke ascendeth for ever and ⁴ ever. And the four and twenty elders, and the four living creatures fell down, and worshipped God that sat on the throne, saying, Amen, ⁵ Hallelujah. And a voice came forth from the throne, saying, Praise our God, all ye his servants, and ye that fear him, small and great.

given: and wherever the blood of holy men was shed, there were the grand rejoicings for it. And what immense quantities of blood have been shed by her agents! *Charles IX.* of France, in his letter to *Gregory XIII.* boasts, that in and not long after the *massacre* of Paris, he had destroyed seventy thousand *Hugonots*. Some have computed, that from the year 1518 to 1548, fifteen millions of Protestants have perished by war and *the inquisition*. This may be overcharged; but certainly the number of them in those thirty years, as well as since, is almost incredible. To these we may add innumerable martyrs, in antient, middle, and late ages, in *Bohemia, Germany, Holland, France, England, Ireland,* and many other parts of *Europe, Afric, and Asia*.

V. 1. *I heard a loud voice of a great multitude*—Whose blood the great whore had shed, saying, *Hallelujah*—This Hebrew word signifies *Praise ye Jah, or him that is*. God named himself to *Moses, EHEIEH*, that is, *I will be*: (*Exod. ii. 14.*) and at the same time *Jehovah*, that is, *He that is, and was, and is to come*: during the trumpet of the seventh angel, he is styled, *he that is and was*, (*ch. xvi. 5.*) and not *he that is to come*: because his long expected coming is under this trumpet actually present. At length he is styled *Jah, he that is*, the past together

with the future being swallowed up in the present, the former things being no more mentioned, for the greatness of those that now are. This title is of all others the most peculiar to the everlasting God. *The salvation* is opposed to the destruction which the great whore had brought upon the earth. *His power and glory* appear from the judgment executed on her, and from the setting up his kingdom to endure through all ages.

V. 2. *For true and righteous are his judgments*—This is the cry of the souls under the altar changed into a song of praise.

V. 4. *And the four and twenty elders, and the four living creatures fell down*—The living creatures are nearer the throne than the elders. Accordingly they are mentioned before them with the praise they render to God, *ch. iv. 9, 10. ch. viii. 14.* in as much as there the praise moves from the centre to the circumference. But here, when God's judgments are fulfilled, it moves back from the circumference to the centre. Here therefore *the four and twenty elders* are named before *the living creatures*.

V. 5. *And a voice came forth from the throne*—Probably from the four living creatures, saying, *Praise our God*—The occasion and matter of this song of praise follow immediately after, *ver. 6, &c.* God was praised before, for his judgment of the great whore,
ver,

- 6 And I heard as it were a voice of a great multitude, and as a voice of many waters, and as a voice of mighty thunders, saying, Hallelujah :
 7 for the Lord God, the Almighty reigneth. Let us be glad and rejoice and give the glory to him ; for the marriage of the Lamb is come, and
 8 his wife hath made herself ready. And it is given to her, to be arrayed in fine linen, white and clean ; the fine linen is the righteousness of the saints.
- 9 And he saith to me, Write : happy *are* they who are invited to the marriage supper of the Lamb. And he saith to me, these are the true
 10 sayings of God. And I fell before his feet to worship him : but he saith to me, See *thou do it* not : I am thy fellow-servant, and of thy brethren that keep the testimony of Jesus. Worship God. The testimony of Jesus is the spirit of prophecy.
- 11 And I saw the heaven opened, and behold a white horse, and he that sitteth on him, called Faithful and True : and in righteousness

ver. 1—4. Now for that which follows it : for that the Lord God, the Almighty, takes the kingdom to himself, and avenges himself on the rest of his enemies. Were all these inhabitants of heaven mistaken? If not, there is real, yea and terrible anger in God.

V. 6. *And I heard the voice of a great multitude*—So all his servants did praise him, *The Almighty reigneth*—More eminently and gloriously than ever before.

V. 7. *The marriage of the Lamb is come*—Is near at hand, to be solemnized speedily. What this implies, none of the spirits of just men, even in paradise, yet know. O what things are those which are yet behind? And what purity of heart should there be, to meditate upon them? *And his wife hath made herself ready*—Even upon earth : but in a far higher sense, in that world. After a time allowed for this, the *New Jerusalem* comes down, both *made ready and adorned*, (ch. xxi. 2.)

V. 8. *And it is given to her*—By God—The bride is, all holy men, the whole invisible

church, *to be arrayed in fine linen, white and clean*—This is an emblem of the *righteousness of the saints*—Both of their justification and sanctification.

V. 9. *And he*—The angel, *saith to me write*—St. John seems to have been so amazed at these glorious sights, that he needeth to be reminded of this, *happy are they who are invited to the marriage supper of the Lamb*—Called to glory, *and he saith*—After a little pause.

V. 10. *And I fell before his feet to worship him*—It seems, mistaking him for the Angel of the Covenant, *but he saith, See thou do it not*—In the original, it is only, *see not*, with a beautiful abruptness. To pray to, or worship the highest creature, is flat idolatry. *I am thy fellow servant, and of thy brethren that have the testimony of Jesus*—I am now employed as your fellow-servant to testify of the Lord Jesus, by the same spirit, which inspired the prophets of old.

V. 11. *And I saw the heaven opened*—This is a new and peculiar opening of it, in order to shew the magnificent expedition of Christ

12 he judgeth and maketh war. His eyes *are* a flame of fire, and upon
 his head *are* many diadems, and he hath a name written, which none
 13 knoweth but himself. And he *is* clothed in a vesture dipt in blood,
 14 and his name is called, The Word of God. And the armies which were
 in heaven followed him on white horses, clothed in clean, fine linen.
 15 And out of his mouth goeth forth a sharp two-edged sword, that with
 it he might smite the nations. And he shall rule them with a rod of
 iron; and he treadeth the wine-press of the fierceness of the wrath of
 16 God, the Almighty. And he hath on his vesture and on his thigh a
 17 name written, King of kings, and Lord of lords. And I saw an angel
 standing in the sun; and he cried with a loud voice, saying to all the

Christ and his attendants against his great adversary, *and behold a white horse*—Many little regarded Christ, when he came meek, *riding upon an ass*. But what will they say, when he goes forth upon his *white horse*, with the sword of his mouth? *White*—Such as Generals use in solemn triumph, *and he that sitteth on him, called faithful*—In performing all his promises, *and true*—In executing all his threatenings, *and in righteousness*—With the utmost justice, *he judgeth and maketh war*—Often the sentence and execution go together.

V. 12. *And his eyes are a flame of fire*—They were said to be *as* or *like* a flame of fire, before (ch. i. 14.) An emblem of his omniscience *and upon his head are many diadems*—For he is king of all nations, *and he hath a name written, which none knoweth but himself*—As God, he is incomprehensible to every creature.

V. 13. *And he is clothed in a vesture dipt in blood*—The blood of the enemies he hath already conquered. *Isa. lxiii. 1, &c.*

V. 15. *And he shall rule them*—Who are not slain by his sword, *with a rod of iron*—That is, if they will not submit to his golden sceptre, *and he treadeth the wine-press of the wrath of God*—That is, he executes his judgments on the ungodly.

This ruler of the nations was born (or

appeared as such) immediately after the seventh angel began to sound. He now appears, not as a child, but as a victorious warrior. The nations have long ago felt his *iron rod*, partly while the Heathen Romans, after their savage persecution of the Christians, themselves groaned under numberless plagues and calamities, by his righteous vengeance: partly, while other Heathens have been broken in pieces by those who bore the Christian name. For although the cruelty, for example, of the Spaniards in America was unrighteous and detestable, yet did God therein execute his righteous judgment on the unbelieving nations. But they shall experience his *iron rod* as they never did yet. And then will they all return to their rightful Lord.

V. 16. *And he hath on his vesture and on his thigh*—That is, on the part of his vesture which is upon his thigh, *a name written*—It was usual of old, for great personages in the eastern countries to have magnificent titles affixt to their garments.

V. 17. *Gather yourselves together to the great supper of God*—As to a great feast, which the vengeance of God will soon provide; a strongly figurative expression (taken from *Ezekiel*, ch. xxxix. 17.) denoting the vastness of the ensuing slaughter.

V. 19. *And*

birds that fly in the midst of heaven, Come, and gather yourselves to-
 18 gether to the great supper of God. That ye may eat the flesh of kings,
 and the flesh of chief captains, and the flesh of mighty men, and the flesh
 of horses, and of those that sit on them, and the flesh of all men both
 19 free-men and slaves, both small and great. And I saw the wild beast
 and the kings of the earth and their armies gathered together, to make
 20 war with him that sat on the horse and with his army. And the wild
 beast was taken, and with him the false prophet, who had wrought the
 miracles before him, with which he had deceived them who had the
 mark of the wild beast, and them who had worshipped his image. These
 21 two were cast alive into the lake of fire burning with brimstone. And
 the rest were slain by the sword of him that sat upon the horse, which
 went forth out of his mouth; and all the birds were satisfied with their
 flesh.

XX. And I saw an angel descending out of heaven, having the key

V. 19. *And I saw the kings of the earth—*
 The ten kings mentioned, ch. xvii. 12. who
 had now drawn the other kings of the earth
 to them, whether Popish, Mahometan, or
 Pagan, gathered together to make war with
*him that sat on the horse—*All beings, good
 and evil, visible and invisible, will be con-
 cerned in this grand contest. See *Zech.*
xiv. 1, &c.

V. 20. *The false prophet, who had wrought*
*the miracles before him—*And therefore shared
 in his punishment, *these two* ungodly men,
*were cast alive—*Without undergoing bodily
 death, *into the lake of fire—*And that
 before the devil himself, ch. xx. 10. Here
 is the last of *the beast*. After several repeated
 strokes of omnipotence, he is gone *alive*
 into hell. There were *two* that went alive
 into heaven: perhaps there are two that
 go alive into hell. It may be *Enoch* and
Elijah entered at once into glory, without
 first waiting in paradise. *The beast* and
 the *false prophet*, plunge at once into the
 extremest degree of torment, without being
 reserved in chains of darkness, till the judg-

ment of the great day. Surely, none but
 the *beast* of *Rome* would have hardened him-
 self thus against the God he pretended to
 adore, or refused to have repented under
 such dreadful, repeated visitations! Well is
 he styled a *beast*, from his carnal and vile
 affections; a *wild beast* from his savage and
 cruel spirit! *The rest were slain—*A like
 difference is afterwards made between the
 devil, and *Gog* and *Magog* (ch. xx. 9, 10.)

V. 21. Here is a most magnificent de-
 scription of the overthrow of the beast and
 his adherents. It has, in particular, one
 exquisite beauty, that after exhibiting the
 two opposite armies, and all the apparatus
 for a battle (ver. 11—19.) then follows
 immediately (ver. 20.) the account of the
 victory, without one word of an engage-
 ment or fighting. Here is the most exact
 propriety; for what struggle can there be
 between omnipotence, and the power of all
 the creation united against it! Every de-
 scription must have fallen short of this ad-
 mirable *silence*.

Chap. xx. ver. 1. *And I saw an angel*
descending

2 of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, the old serpent, who is the devil and Satan, and bound
3 him a thousand years. And cast him into the bottomless pit, and shut *him* up, and set a seal upon him, that he might deceive the nations no more, till the thousand years should be fulfilled. After this he must be loosed for a small time.

descending out of heaven—Coming down with a commission from God. Jesus Christ himself overthrew the beast: The proud dragon shall be bound by an angel: even as he and his angels were cast out of heaven, by Michael and his angels, *having the key of the bottomless pit*—Mentioned before, ch. ix. 1. *and a great chain in his hand*—The angel of the bottomless pit was shut up therein, before the beginning of the first wo. But it is now first that Satan, after he had occasioned the third wo, is both chained and shut up.

V. 2. *And he laid hold on the dragon*—With whom undoubtedly his angels were now cast into the bottomless pit, as well as finally *into everlasting fire*, Matt. xxv. 41. *And bound him a thousand years*—That these thousand do not precede, or run parallel with, but wholly follow the times of the beast, may manifestly appear, 1. From the series of the whole book, representing one continued chain of events: 2. From the circumstances which precede. The woman's bringing forth is followed, by the casting of the dragon out of heaven to the earth. With this is connected the third wo, whereby the dragon through, and with the beast, rages horribly. At the conclusion of the third wo the beast is overthrown and cast into the *lake of fire*. At the same time the other grand enemy, the dragon, shall be bound and shut up.
3. These thousand years bring a new, full, and lasting immunity from all outward and inward evils (the authors of which are now removed) and an affluence of all blessings. But such a time the church has never yet seen. Therefore it is

still to come. 4. These thousand years are followed by the last times of the world, the letting loose of Satan, who gathers together *Gog and Magog*, and is thrown to the beast and false prophet in the *lake of fire*. Now Satan's accusing the saints in heaven, his rage on earth, his imprisonment in the abyss, his seducing *Gog and Magog*, and being cast into the lake of fire, evidently succeed each other. 5. What occurs from ch. xx. 11. to ch. xxii. 5. manifestly follows the things related in the sixth chapter. The thousand years came between: whereas if they were past, neither the beginning nor the end of them would fall within this period. In a short time those who assert, that they are now at hand, will appear to have spoken the truth. Mean time let every man consider, what a kind of happiness he expects therein. The danger does not lie, in maintaining, that the thousand years are not yet to come, but in interpreting them, whether past or to come, in a gross and carnal sense. The doctrine of the Son of God is a mystery. So is his cross: and so is his glory. In all these he is a sign that is spoken against. Happy they who believe and confess him in all.

V. 3. *And set a seal upon him*—How far these expressions are to be taken literally, how far figuratively only, who can tell? *That he might deceive the nations no more*—One benefit only is here expressed, as resulting from the confinement of Satan. But how many and great blessings are implied? For the grand enemy being removed, the kingdom of God holds on its uninterrupted course among the nations, and the great
6 X 2 *mystery*

4 And I saw thrones, and they that sat on them, and judgment was given to them; and *I saw* the souls of them who had been beheaded for the testimony of Jesus, and for the word of God, and those who had not worshipped the wild beast nor his image, neither had received the mark on their forehead or on their hand; and

mystery of God, so long foretold, is at length fulfilled: namely when the beast is destroyed and Satan bound. This fulfilment approaches nearer and nearer, and contains things of the utmost importance, the knowledge of which becomes every day the more distinct and easy. In the mean time it is highly necessary to guard against the present rage and subtilty of the devil. Quickly he will be bound: when he is loosed again, the martyrs will live and reign with Christ. Then follow his coming in glory, the new heaven, new earth, and new *Jerusalem*. *The bottomless pit* is properly the devil's prison: afterwards he is cast into the lake of fire. He can deceive the nations no more, till the thousand years mentioned before, ver. 2. are fulfilled. Then he must be loosed—So does the mysterious wisdom of God permit, for a small time—Small comparatively: though upon the whole it cannot be very short, because the things to be transacted therein (ver. 8, 9.) must take up a considerable space. We are very shortly to expect one after another, the calamities occasioned by the second beast, the harvest and the vintage; the pouring out of the phials, the judgment of *Babylon*: the last raging of the beast and his destruction; the imprisonment of Satan. How great things these! And how short the time! What is needful for us? Wisdom, patience, faithfulness, watchfulness. It is no time to settle upon our lees. This is not, if it be rightly understood, an acceptable message to the wise, the mighty, the honourable of this world. Yet that which is to be done, shall be done. There is no counsel against the Lord.

V. 4. *And I saw thrones*—Such as are promised the apostles. *Matt.* xix. 28. *Luke* xxii. 30. and they—Namely, the saints whom St. *John* saw at the same time, (*Dan.* vii. 22.) sat upon them; and judgment was given to them (*1 Cor.* vi. 2.) Who and how many these are, is not said. But they are distinguished from the souls, or persons mentioned immediately after; and from the saints already raised. *And I saw the souls of them who had been beheaded, with the axe*; so the original word signifies. One kind of death, which was particularly inflicted at *Rome*, is mentioned for all, for the testimony of Jesus, and for the word of God—The martyrs were sometimes killed for the word of God in general, sometimes particularly for the testimony of Jesus: the one, while they refused to worship idols; the other, while they confessed the name of Christ, and those who had not worshipped the wild beast nor his image—These seem to be a company distinct from those who appeared, ch. xv. 2. Those overcame, probably, in such contests as these had not. Before the number of the beast was expired, the people were compelled to worship him, by the most dreadful violence. But when the beast was not, they were only seduced into it, by the craft of the false prophet, and they lived—Their souls and bodies being re-united, and reigned with Christ—Not on earth, but in heaven. The reigning on earth, mentioned ch. xi. 15. is quite different from this, a thousand years—It must be observed, That two distinct thousand years, are mentioned throughout this whole passage. Each is mentioned thrice; the thousand wherein Satan is bound, ver. 2, 3, 7. the

5 they lived and reigned with Christ a thousand years. The rest of
6 the dead lived not again till the thousand years were ended. This
is the first resurrection. Happy and holy is he that hath a part in the
first resurrection; over these the second death hath no power; but they
shall be priests of God and of Christ, and shall reign with him a thou-
sand years.

7 And when the thousand years are fulfilled, Satan shall be loosed
8 out of his prison. And shall go forth to deceive the nations, which
are in the four corners of the earth, Gog and Magog, to gather them

the thousand wherein the saints shall reign, ver. 4, 5, 6. The former end before the end of the world; the latter reach to the general resurrection. So that the beginning and end of the former thousand, is before the beginning and end of the latter. Therefore as in the second verse, at the first mention of the former, so in the fourth verse, at the first mention of the latter, it is only said *a thousand* years: In the other places, *the thousand* (ver. 3, 5, 7.) that is, the thousand mentioned before. During the former, the promises concerning the flourishing state of the church (ch. x. 7.) shall be fulfilled. During the latter, while the saints reign with Christ in heaven, men on earth will be careless and secure.

V. 5. *The rest of the dead lived not till the thousand years*—Mentioned ver. 4. *were ended*, The thousand years in which Satan is bound, both begin and end much sooner.

The *small time*, and the second thousand begin at the same point, immediately after the first thousand. But neither the beginning of the first, nor of the second thousand will be known to the men upon earth, as both the imprisonment of Satan and his loosing are transacted in the invisible world.

By observing these two distinct thousand years, many difficulties are avoided. There is room enough for the fulfilling of all the prophecies, and those which before seemed to clash are reconciled; particularly those

which speak on the one hand, of a most flourishing state of the church as yet to come; and on the other, of the fatal security of men, in the last days of the world.

V. 6. *They shall be priests of God and of Christ*—Therefore Christ is God, and shall reign with him—With Christ, a thousand years.

V. 7. *And when the former thousand years are fulfilled, Satan shall be loosed out of his prison*—At the same time that the first resurrection begins. There is a great resemblance between this passage and ch. xii. 12. At the casting out of the dragon, there was joy in heaven: but there was wo upon earth. So at the loosing of Satan, the saints begin to reign with Christ; but the nations on earth are deceived.

V. 8. *And shall go forth to deceive the nations in the four corners of the earth*—(That is in all the earth) the more diligently, as he hath been so long restrained, and knoweth he hath but a small time, *Gog and Magog*—*Magog*, the second son of *Japhet*, is the father of the innumerable northern nations toward the East. The prince of these nations, of which the bulk of that army will consist, is termed *Gog* by *Ezekiel* also, ch. xxxviii. 2. Both *Gog* and *Magog* signify *high*, or *lifted up*, a name well suiting both the prince and people. When that fierce leader of many nations shall appear, then will his own name be known, *to gather them*.

9 together to battle, whose number is as the sand of the sea. And they went up on the breadth of the earth, and surrounded the camp of the saints, and the beloved city: and fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where both the wild beast and false prophet are: and they shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat thereon, from whose face the earth and the heaven are fled away; and there was found no place for them. And I saw the dead, great and small, standing before the throne; and the books were opened: and another book was opened which is *the book of life*: * and the dead were judged out of the things

them—Both Gog and his armies. Of Gog little more is said, as being soon mingled with the rest in the common slaughter, *the Revelation* speaks of this the more briefly, because it had been so particularly described by *Ezekiel*. *Whose number is as the sand of the sea*—Immensely numerous, a proverbial expression.

V. 9. *And they went up on the breadth of the earth, or the land, filling the whole breadth of it, and surrounded the camp of the saints*—Perhaps the Gentile church, dwelling round about *Jerusalem*, and *the beloved city*—So termed likewise *Ecclus. xxiv. 11*.

V. 10. *And they*—All these, *shall be tormented day and night*—That is, without any intermission. Strictly speaking, there is only one night there. No day, no sun; no hope!

V. 11. *And I saw*—A representation of that great day of the Lord, *a great, white throne*—How great, who can say? *White* with the glory of God, of him that sat upon it, Jesus Christ. The apostle does not attempt to describe him here, only adds that circumstance, far above all description, *from whose face the earth and the heaven fled away*—Probably both the aereal and theARRY heaven; which *shall pass*

away with a great noise, and there was found no place for them—But they were wholly dissolved, the very elements melting with fervent heat. It is not said, they were thrown into great commotions, but they fled intirely away; not, they started from their foundations, but they fell into dissolution: not, they removed to a distant place, but *there was found no place for them*; they ceased to exist; they were no more. And all this, not at the strict command of the Lord Jesus; not at his awful presence, or before his fiery indignation, but at the bare presence of his majesty, sitting with severe, but adorable dignity on his throne.

V. 12. *And I saw the dead, great and small*—Of every age and condition. This includes also those who undergo a change equivalent to death: (*1 Cor. xv. 51.*) *And the books*—Human judges have their books written with pen and ink. How different is the nature of these books! *were opened*—O how many hidden things will then come to light? And how many will have quite another appearance, than they had before in the fight of men? With the book of God's omniscience, that of conscience will then exactly tally. The book of natural law, as well as of revealed, will then also

be

* Mal. iii. 16, &c.

13 that were written in the books, according to their works. And the sea gave up the dead that were therein; and death and hades gave up the dead that were in them: and they were judged every one according to their works. And death and hades were cast into the lake of fire: this is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

XXI. And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away: and there was no more sea.
 2 And I saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
 3 And I heard a loud voice out of heaven saying, Behold the tabernacle

be displayed. It is not said *the books will be read*: the light of that day will make them visible to all. Then particularly shall every man know himself, and that with the last exactness. This will be the first true, full, impartial, universal history. *And another book*—Wherein are enrolled all that are accepted through the Beloved; all who lived and died in the faith that worketh by love, which is the book of life, was opened—What manner of expectation will then be, with regard to the issue of the whole?

V. 13. *Death and hades gave up the dead that were in them*—Death gave up all the bodies of men, and hades the receptacle of separate souls, gave them up, to be re-united to their bodies.

V. 14. *And death and hades were cast into the lake of fire*—That is, were abolished for ever. For neither the righteous nor the wicked were to die any more: their souls and bodies were no more to be separated. Consequently neither death nor hades could any more have a being.

Chap. xxi. ver. 1. *And I saw*—So it runs, ch. xix. 11. ch. xx. 1, 4, 11: in a succession. All these several representations follow one another in order. See the vision reaches into eternity, *a new heaven and a new earth*—After the resurrection and ge-

neral judgment. St. John is not now describing a flourishing state of the church, but a new and eternal state of all things: *for the first heaven and the first earth*—Not only the lowest part of heaven, not only the solar system, but the whole ethereal heaven, with all its host, whether of planets or fixed stars (*Isai. xxxiv. 4. Matt. xxiv. 29.*) All the former things will be done away, that all may become new (ver. 4, 5. *2 Pet. iii. 10, 12.*) *are passed away*—But in the fourth verse, it is said *are gone away*. There the stronger word is used: for *death, mourning and sorrows go away* altogether; the former heaven and earth *only pass away*, giving place to the new heaven and the new earth.

V. 2. *And I saw the holy city*—The new heaven, the new earth, and the new Jerusalem are closely connected. This city is wholly new, belonging not to this world, not to the millenium, but to eternity. This appears from the series of the vision, the magnificence of the description, and the opposition of this city to the second death, ch. xx. 11, 12. ch. xxi. 1, 2, 5, 8, 9. ch. xxii. 5. *Coming down*—In the very act of descending.

V. 3. *They shall be his people, and God himself shall be with them and be their God*—So shall

of God with men, and he will pitch his tent with them; and they shall be his people, and God himself *shall be* with them, *and be* their
 4 God. And he shall wipe away tears from their eyes, and death shall be no more, neither shall sorrow, or crying, or pain be any more; be-
 5 cause the former things are gone away. And he that sat upon the throne said, Behold I make all things new. And he saith to me, Write:
 6 these sayings are faithful and true: And he said to me, It is done. I am the Alpha and Omega, the beginning and the end. I will give to
 7 him that thirsteth of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be to him a God, and
 8 he shall be to me a son. But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and forcerers, and idolaters, and all liars, their part *is* in the lake that burneth with fire and brimstone, which is the second death.
 9 And there came one of the seven angels that had the seven phials

shall the covenant between God and his people be executed in the most glorious manner.

V. 4. *And death shall be no more*—This is a full proof that this whole description belongs not to time, but to eternity: *neither shall sorrow, or crying, or pain be any more; for the former things are gone away*—Under the former heaven and upon the former earth, there was death, and sorrow, crying and pain, all which occasioned many tears. But now pain and sorrow are fled away, and the saints have everlasting life and joy.

V. 5. *And he that sat upon the throne said*—Not to St. John only. From the first mention of *him that sat upon the throne*, ch. iv. 2. this is the first speech which is expressly ascribed to him. *And he*—The angel, *saith to me, write*—As follows, *these sayings are faithful and true*—This includes all that went before. The apostle seems again to have ceased writing, being overcome with extasy at the voice of him that spake.

V. 6. *And he*—That sat upon the throne, *said to me, It is done*—All that the prophets had spoken; all that was spoken, ch. iv. 1.

We read this expression twice in this prophecy; first (ch. xvi. 17.) at *the fulfilling of the wrath of God*, and here at *the making all things new: I am the Alpha and the Omega, the beginning and the end*—The latter explains the former, the everlasting; *I will give to him that thirsteth*—The Lamb saith the same, ch. xxii. 17.

V. 7. *He that overcometh*—Which is more than he that thirsteth, *shall inherit these things*—Which I made new. *I will be his God, and he shall be my son*—Both in the Hebrew and Greek language, in which the scriptures were written, what we translate *shall* and *will* are one and the same word. The only difference consists in the *English translation*: or in the want of knowledge in him that interprets what he does not understand.

V. 8. *But the fearful and unbelieving*—Who, through want of courage and faith, do not overcome, *and abominable*—That is, sodomites, *and whoremongers, and forcerers, and idolaters*—These three sins generally went together, *their part is in the lake*.

V. 9. *And there came one of the seven angels that*

full of the seven last plagues, and talked with me, saying, Come hither,
 10 I will shew thee the bride, the Lamb's wife. And he carried me away
 in the spirit to a great and high mountain, and shewed me the holy city
 11 Jerusalem, descending out of heaven from God, Having the glory of
 God: her window was like the most precious stone, like a jasper stone,
 12 clear as crystal, Having a wall great and high, having twelve gates, and
 at the gates twelve angels, and the names written thereon, which are *the*
 13 *names* of the twelve tribes of the children of Israel: On the east three
 gates, and on the north three gates, and on the south three gates, and on
 14 the west three gates. And the wall of the city had twelve foundations,
 and upon them the twelve names of the twelve apostles of the Lamb.
 15 And he that talked with me had a measure, a golden reed, to measure

that had the seven phials—Whereby room had been made for the kingdom of God, *saying, Come, I will shew thee the bride*—The same angel had before shewn him *Babylon* (ch. xvii. 1.) which is directly opposed to the *New Jerusalem*.

V. 10. *And he carried me away in the spirit*—The same expression as before (ch. xvii. 3.) and *shewed me the holy city Jerusalem*—The old city is now forgotten, so that this is no longer termed *the new*, but absolutely *Jerusalem*. O how did St. John long to enter in? But the time was not yet come. *Ezekiel* also describes *the holy city*, and what pertains thereto; (ch. xl.—xlviii.) but a city quite different from the *old Jerusalem*, as it was either before or after the *Babylonish* captivity. The descriptions of the prophet and of the apostle agree in many particulars. But in many more they differ. *Ezekiel* expressly describes the temple, and the worship of God therein, closely alluding to the Levitical service. But St. John saw no temple, and describes the city far more large, glorious and heavenly than the prophet. Yet that which he describes is the same city; but as it subsisted soon after the destruction of the beast. This being observed, both the prophecies agree together, and one may explain the other.

V. 11. *Having the glory of God*—For her light (ver. 23. *Isai.* lx. 1, 2. *Zech.* ii. 5.) *Her window*—There was only one which ran all round the city. The light did not come in from without through this. For the glory of God is within the city. But it shines out from within to a great distance, ver. 23, 24.

V. 12. *Twelve angels*—Still waiting upon the heirs of salvation.

V. 14. *And the wall of the city had twelve foundations, and on them the name of the twelve apostles of the Lamb*—Figuratively shewing, that the inhabitants of the city had built only on that faith which the apostles once delivered to the saints.

V. 15. *And he measured the city twelve thousand furlongs*—Not in circumference, but on each of the four sides. *Jerusalem* was thirty-three furlongs in circumference: *Alexandria* thirty in length, ten in breadth. *Neneveh* is reported to have been four hundred furlongs round; *Babylon*, four hundred and eighty. But what inconsiderable villages were all these, compared to the *New Jerusalem*? By this measure is understood the greatness of the city, with the exact order and just proportion of every part of it: to shew figuratively, that this city was prepared for a great number of inhabitants, how small soever the number of real *Christians*

16 the city, and the gates thereof, and the wall thereof: And the city
 lieth four-square, and the length is as large as the breadth. And he
 measured the city with the reed twelve thousand furlongs: the length,
 17 and the breadth, and the height of it, are equal. And he measured the
 wall thereof, an hundred and forty-four *reeds*, the measure of a man,
 18 that is, of an angel. And the building of the wall thereof was jasper,
 19 and the city *was* of pure gold, like clear glass. And the foundations of
 the wall of the city were adorned with all manner of precious stones.
 The first foundation was a jasper, the second a sapphire, the third a
 20 chalcedony, the fourth an emerald, The fifth a sardonyx, the sixth
 a sardius, the seventh a chrysolite, the eighth a beryl, the ninth a
 topaz, the tenth a chrysolite, the eleventh a jacinth, the twelfth

tians may sometimes appear to be: and that every thing relating to the happiness of that state, was prepared with the greatest order and exactness.

The city is *twelve thousand furlongs* high: the wall, *an hundred and forty-four reeds*. This is exactly the same height, only expressed in a different manner. The twelve thousand furlongs, being spoken absolutely, without any explanation, are common, human furlongs: the hundred forty-four reeds are not of common, human length; but of angelic, abundantly larger than human. It is said, *the measure of a man, that is, of an angel*, because St. John saw the measuring-angel in a human shape. The *reed* therefore was as great as was the stature of that human form in which the angel appeared. In treating of all these things, a deep reverence is necessary, and so is a measure of spiritual wisdom; that we may neither understand them too literally and grossly, nor go too far from the natural force of the words. The gold, the pearls, the precious stones, the walls, foundations, gates, are undoubtedly figurative expressions; seeing the city itself is in glory, and the inhabitants of it have spiritual bodies: yet these spiritual bodies are also real bodies, and the city is an abode distinct

from its inhabitants; and proportioned to them who take up a finite and a determinate space. The measures therefore abovementioned are real and determinate.

V. 18. *And the building of the wall was jasper*—That is, the wall was built of jasper, *and the city*—The houses, *was of pure gold*.

V. 19. *And the foundations were adorned with precious stones*—That is, beautifully made of them. The precious stones on the high-priest's breast-plate of judgment were a proper emblem to express the happiness of God's church, in his presence with them, and in the blessing of his protection. The like ornaments on the foundations of the walls of this city, may express the perfect glory and happiness of all the inhabitants of it, from the most glorious presence and protection of God. Each precious stone was not the ornament of the foundation, but the foundation itself. The colours of these are remarkably mixed. A *jasper* is of the colour of white marble, with a light shade of green and of red; a *sapphire* is a sky-blue, speckled with gold; a *chalcedony*, or *carbuncle*, of the colour of red-hot iron; an *emerald*, of a grass green.

V. 20. A *sardonyx* is red streaked with white, a *sardius*, of a deep red, a *chrysolite*,
 of

21 an athemyft. And the twelve gates were twelve pearls, each of the
 gates was of one pearl: and the ftreet of the city was pure gold, tran-
 22 fparent as glafs. And I faw no temple therein; for the Lord God
 23 Almighty and the Lamb are the temple of it. And the city had no need
 of the fun, neither of the moon, to fhine on it; for the glory of God
 24 hath inlightened it, and the Lamb *is* the lamp thereof. And the nations
 fhall walk by the light thereof; and the kings of the earth bring their
 25 glory into it. And the gates of it fhall not be fhut by day: and there
 26 fhall be no night there. And they fhall bring the glory and the honour
 27 of the nations into it, But there fhall in no wife enter into it any thing
 common, or that worketh abomination, or *maketh* a lie, but they who are
 written in the Lamb's book of life.

XXII. And he fhewed me a river of the water of life as clear as crystal,
 2 proceeding out of the throne of God and of the Lamb. In the midft
 of the ftreet of it, and of either fide of the river *is* the tree of life,
 bearing twelve forts of fruits, yielding its fruit every month: and the

of a deep yellow, a *beryl*, fea-green, a *topaz*, pale yellow. A *chryfophrase* is greenifh and transparent, with gold fpecks, a *jacinth* of a red purple; an *amethyft*, violet purple.

V. 22. *The Lord God and the Lamb are the temple of it*—He fills the new heaven and the new earth. He furrounds the city and fanctifies it, and all that are therein. He is *all in all*.

V. 23. *The glory of God*—Infinitely brighter than the fhining of the fun.

V. 24. *And the nations*—The whole verfe is taken from *Ifai. lx. 3. fhall walk by the light thereof*—Which throws itfelf outward from the city far and near, and the kings of the earth—Thofe of them who have a part there, *bring their glory into it*—Not their old glory, which is now abolifhed: but fuch as becomes the new earth, and receives an immense addition by their entrance into the city.

V. 26. *And they fhall bring the glory of the nations into it*—It feems a feleft part of each

nation; that is, all which can contribute to make this city honourable and glorious fhall be found in it; as if all that was rich and precious throughout the world, was brought into one city.

V. 27. *Common*—That is, unholy, but *thofe who are written in the Lamb's book of life*—True, holy, perfevering believers. This bleffednefs is enjoyed by thofe only, and as fuch they are registered among them, who are to inherit eternal life.

Chap. xxii. ver. 1. *And he fhewed me a river of the water of life*—The ever fresh and fruitful effluence of the Holy Ghoft. See *Ezek. xlvii. 1—12.* where alfo the trees are mentioned which *bear fruit every month*, that is, perpetually, *proceeding out of the throne of God, and of the Lamb, all that the Father hath, faith the Son of God, is mine*—Even the throne of his glory.

V. 2. *In the midft of the ftreet*—Here is the paradife of God, mentioned ch. ii. 7. *is the tree of life*—Not one tree only, but many, every

- 3 leaves of the tree *are* for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it;
- 4 and his servants shall worship him, And shall see his face, and his name
- 5 *shall be* on their foreheads. And there shall be no night there, neither is there need of a lamp, or of the light of the sun; for the Lord God will enlighten them, and they shall reign for ever.
- 6 And he said to me, These sayings *are* faithful and true; the Lord, the God of the spirits of the prophets hath sent his angel, to shew his

every month—That is, in inexpressible abundance. The variety likewise, as well as the abundance of the *fruits* of the spirit, may be intimated thereby, *and the leaves are for the healing of the nations*—For the continuing their health, not the restoring it; for no sickness is there.

V. 3. *And there shall be no more curse*—But pure life and blessing. Every effect of the displeasure of God for sin being now totally removed, *but the throne of God and the Lamb shall be in it*—That is, the glorious presence and reign of God, *and his servants*—The highest honour in the universe, *shall worship him*—The noblest employment.

V. 4. *And shall see his face*—Which was not granted to *Moses*. They shall have the nearest access to, and thence the highest resemblance of him. This is the highest expression, in the language of scripture, to denote the most perfect happiness of the heavenly state, 1 *John* iii. 2. *And his name shall be on their foreheads*—Each of them shall be openly acknowledged as God's own property: and his glorious nature most visibly shine forth in them, *and they shall reign*—But who are the subjects of these kings? The other inhabitants of the new earth. For there must needs be an everlasting difference between those who when on earth excelled in virtue, and those comparatively slothful and unprofitable servants, who were just saved as by fire. The kingdom of God is taken by force. But the prize is worth all the labour.

Whatever of high, lovely, or excellent is in all the monarchies of the earth, is all together not a grain of dust, compared to the glory of the children of God. God is *not ashamed to be called their God, for, whom he hath prepared this city*. But who shall come up into this holy place? *They who keep his commandments*, ver. 14.

V. 5. *And they shall reign for ever and ever*—What encouragement is this to the patience and faithfulness of the saints? That whatever their sufferings are, they will work out for them *an eternal weight of glory*? Thus ends the doctrine of this *Revelation*, in the everlasting happiness of all the faithful. The mysterious ways of Providence are cleared up, and all things issue in an eternal sabbath, an everlasting state of perfect peace and happiness, reserved for all who endure to the end.

V. 6. *And he said to me*—Here begins the conclusion of the book, exactly agreeing with the introduction (particularly ver. 6, 7, 10, with ch. i. 1, 3.) and giving light to the whole book, as this book does to the whole scripture. *These sayings are faithful and true*—All the things which you have heard and seen shall be faithfully accomplished in their order, and are infallibly true. *The Lord the God of the holy prophets*.—Who inspired and authorized them of old, *hath now sent me his angel, to shew his servants*—By thee, *the things which must be done shortly*—Which will begin to be performed immediately.

V. 7. *Behold*

7 servants the things which must be done shortly. Behold, I come quickly ;
 8 happy *is* he that keepeth the words of the prophecy of this book. And
it was I John, who heard and saw these things ; and when I had heard
 and seen, I fell down to worship at the feet of the angel who shewed
 9 me these things. But he saith to me, See *thou do it* not : I am thy fel-
 low-servant, and of thy brethren the prophets, and of them who keep the
 10 sayings of this book ; worship God. And he saith to me, Seal not the
 11 sayings of the prophecy of this book : the time is nigh. He that is un-
 righteous, let him be unrighteous still ; and he that is filthy, let him be
 filthy still ; and he that is righteous, let him be righteous still ; and he
 12 that is holy, let him be holy still. Behold I come quickly, and my re-
 13 ward *is* with me, to render to every one as his work shall be. I am the
 Alpha and the Omega, the first and the last, the beginning and the end.
 14 Happy *are* they that do his commandments, that they may have right
 15 to the tree of life, and may enter in by the gates into the city. Without

V. 7. *Behold, I come quickly*—Saith our Lord himself ; to accomplish these things, *happy is he that keepeth*—Without adding or diminishing (ver. 18, 19.) *the words of this book.*

V. 8. *I fell down to worship at the feet of the angel*—The very same words which occur ch. xix. 10. The reproof of the angel likewise, *See thou do it not ; for I am thy fellow-servant*, is expressed in the very same terms as before. May it not be the very same incident, which is here related again ? Is not this far more probable, than that the apostle should commit a fault again, of which he had been so solemnly warned before ?

V. 9. *See, thou do it not*—The expression in the original is short and elliptical, as is usual in shewing vehement aversion.

V. 10. *And he saith to me*—After a little pause, *seal not the sayings of this book*—Conceal them not, like the things that are sealed up. *The time is nigh*, wherein they shall begin to take place.

V. 11. *He that is unrighteous*—As if he had said, the final judgment is at hand ; after which the condition of all mankind will

admit of no change for ever. *Unrighteous*—Unjustified, *filthy*—Unsanctified, unholy.

V. 12. *I, Jesus Christ, come quickly*—To judge the world, *and my reward is with me*—The rewards which I assign both to the righteous and the wicked are given at my coming, *to give to every man according as his work*—His whole inward and outward behaviour *shall be*.

V. 13. *I am the Alpha and the Omega, the first and the last*—Who exist from everlasting to everlasting. How clear, incontestable a proof, does our Lord here give of his divine glory ?

V. 14. *Happy are they that do his commandments*—His, who saith, *I come*. He speaks of himself, *that they might have a right*—Through his gracious covenant, *to the tree of life*—To all the blessings signified by it. When Adam broke his commandment, he was driven from *the tree of life*—They who *keep his commandments*, shall eat thereof.

V. 15. *Without are dogs*—The sentence in the original is abrupt, as expressing abhorrence. The gates are ever open ; but not for *dogs* : fierce and rapacious men.

V. 16. *I*

are dogs, and forcerers, and whoremongers, and murderers, and idolaters, and every one that loveth and maketh a lie.

16 I Jesus have sent my angel to testify to you, to the churches, these things. I am the root and the off-spring of David, the bright, the morning-
17 star. And the spirit and the bride say, Come. And let him that thirsteth, come; let him that willeth, take the water of life freely.

18 I testify to every one that heareth the word of the prophecy of this book, if any man add to them, God shall add to him the plagues that
19 are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part of the tree of life, and the holy city, which are written in this book.

20 He that testifieth these things saith, Yea, I come quickly. Amen. Come, Lord Jesus!

21 The grace of the Lord Jesus, *be* with all.

V. 16. *I Jesus have sent my angel to testify these things*--Primarily to you, the seven angels of the churches; then to those churches, and afterwards to all other churches in succeeding ages, I, as God, *am the root* and source of David's family and kingdom; as man am descended from his loins. *I am the star out of Jacob*, (Num. xxiv. 17.) like the *bright morning star*, who put an end to the night of ignorance, sin, and sorrow, and usher in an eternal day of light, purity, and joy.

V. 17. *The spirit and the bride*—The spirit of adoption in the bride, in the heart of every true believer *say*, with earnest desire and expectation, *Come*, and accomplish all the words of this prophecy, *and let him that thirsteth, come*—Here they also who are farther off are invited: *and whosoever will let him take the water of life*—He may partake of my spiritual and unspeakable blessings, as freely as he makes use of the most common refreshments; as freely as he drinks of the running stream.

V. 18, 19. *I testify to every one, &c.* From the fulness of his heart the apostle utters this testimony, this weighty admonition, not only to the churches of *Asia*, but to all

who should ever hear this book. He that *adds*, all the plagues shall be added to him: he that *takes* from it, all the blessings shall be taken from him. And doubtless this guilt is incurred by all those, who lay hindrances in the way of the faithful, which prevent them from hearing their Lord's words, *I come*, and answering, *Come, Lord Jesus*. This may likewise be considered as an awful sanction, given to the whole New Testament; in like manner as *Moses* guarded the law, (Deut. iv. 2. and xii. 32, and as God himself did (Mal. iv. 3.) in closing the canon of the Old Testament.

V. 20. *He that testifieth these things*—Even all that is contained in this book, *saith*, for the encouragement of the church in all her afflictions, *yea*—Answering the call of the spirit and the bride, *I come quickly*: to destroy all her enemies, and establish her in a state of perfect and everlasting happiness. The apostle expresses his earnest desire and hope of all this, by answering *Amen: Come, Lord Jesus!*

V. 21. *The grace*—The free love of the *Lord Jesus*, and all its fruits, *be with all* who thus long for his appearing!

It may be proper to subjoin here a short view of the whole contents of this book.

In the year of the world,		his forty two } to ch.
3940. Jesus Christ is born, three years		months, his num- } xiii. 5.
before the common computation.		ber 666,
In that which is vulgarly called, the thirtieth	1209	War with the faints: the
year of our Lord, Jesus Christ dies: rises:		end of the chronos, v. 7.
ascends.	1614	An everlasting gospel pro-
A. D. 96. The Revelation is given: the		m dged, c. xiv. 6.
coming of our Lord is declared to the	1810	The end of the forty-two
seven churches in Asia, and their angels.		months of the beast; after
<i>Rev. i. ii. iii.</i>		which, and the pouring
97, 98. The seven seals are opened, and		out of the phials, he is not,
under the fifth the <i>Chronos</i> is declared,		and Babylon reigns queen,
c. iv.—vi.		c. xv. xvi.
Seven trumpets are given to the seven	1832	The beast ascends from the
angels,		bottomless pit,
c. vii. viii.		c. xvii. xviii.
Century, 2d, 3d, 4th, 5th, the trumpet of		The end of the <i>non-chronos</i> ,
the 1st, 2d, 3d, 4th angel,	1836	and of the many kings;
c. viii.		the fulfilling of the word,
510—589 The first wo, } ch. ix.		and of the mystery of God,
589—634 The interval after } the first wo, } ch. ix.		and repentance of the sur-
654—840 The second wo, } } survivors in the great city:		the end of the <i>little time</i> ,
800 The beginning of } } the non-chronos: } ch. ix. x.		and of the three times and
many kings, } } } a half: the destruction of		the beast: the imprison-
840—947 The interval after } } the second wo, } } ment of Satan, c. xix. xx.		The loosing of Satan for a
847—1521 The 1260 days of the woman, } } } small time; the beginning	After-	of the 1000 years reign of
after she had brought forth } } } the man-child, c. xii. 6. } } } the faints; the end of the	ward	small time, c. xx.
947—1836 The third wo, } ver. 12. } } } The end of the world; all		things new. c. xx. xxii.
1058—1836 The time, times } } } and half a time, } } } and within that } } } period, the beast, } }		

The several ages, from the time of St. *John's* being in *Patmos*, down to the present time, may, according to the chief incidents mentioned in *the Revelation*, be distinguished thus:

- | | | | |
|--|------------------|---|------------|
| Age II. The destruction of the Jews by <i>Adrian</i> , | c. viii. ver. 7. | VI. The Jews tormented in <i>Persia</i> , | c. ix. 1. |
| III. The inroads of the barbarous nations, | ver. 8. | VII. The Saracen cavalry, | ver. 13. |
| IV. The <i>Arian</i> bitterness, | ver. 10. | VIII. Many kings, | c. x. 11. |
| V. The end of the western empire, | ver. 12. | IX. The ruler of the nations born, | c. xii. 5. |
| | | X. The third wo, | ver. 12. |
| | | XI. The | |

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|--|--|
| XI. The ascent of the beast out of the
sea, c. xiii. 1. | XVI. The reformation: the woman
better fed. |
| XII. Power given to the beast, ver. 5. | XVII. An everlasting gospel promulged
c. xiv. 6. |
| XIII. War with the faints, ver. 7. | XVIII. The worship of the beast and of
his image, ver. 9. |
| XIV. The middle of the third wo, | |
| XV. The beast in the midst of his
strength, | |

O God, whatsoever stands or falls, stands or falls by thy judgment. Defend thy own truth: Have mercy on me and my readers! To thee be glory for ever!



A N

I N D E X

Chiefly of Words EXPLAINED in the preceding.

C O M M E N T.

- A.**
A BBA, Rom. viii. 15.
 Adoption, Gal. iv. 5.
 Anathema, Maranatha, 1 Cor. xvi. 22.
 Apostle, Eph. iv. 21.
 Awake, 1 Cor. xv. 34.
- B.**
 Bishop, 1 Tim. iii. 2. Phil. i. 1. 1 Pet. ii. 25,
 Brotherly-kindness, 2 Pet. i. 7.
- C.**
 Christ, Matt. i. 16.
 Christ, *Godhead of*, John v. 18, 19. vii. 34.
 viii. 16, 24, 27, 28, 56, 58, x. 30,
 36. xii. 41. xiv. 10. xvii. 5, 10, 24.
 Church, Acts v. 11. ix. 31. 1 Cor. xi. 18.
 Gal. i. 13. Phil. ii. Heb. xii. 23;
 Comforter, John xiv. 16.
 Communion, 2 Cor. xiii. 13.
 Converted, Matt. xvii. 3.
 Covetousness, Col. iii. 5.
- E.**
 Elders, Matt. xvi. 21. xxi. 23. Acts. xx. 17.
 1 Tim. v. 1, 19. Heb. xi. 2. Rev. iv. 4.
 Elect, Matt. xxiv. 22. Mark xiii. 20. Rom.
 viii. 33.
 Election, 1 Pet. i. 2.
 Evangelist, Acts xxi. 8. Eph. iv. 11.
- F.**
 Faith, Matt. xvii. 20. 1 Cor. xii. 9. Gal.
 iii. 23, 25. 1 Tim. iv. 12. vi. 11. Heb.
 vi. 11. 2 Pet. i. 5. Jude 3.
- False prophets, Matt. vii. 15; 16. 2 Pet.
 ii. 1.
 Flesh, Matt. xxvi. 41. John i. 14. Rom.
 vii. 5; 25. viii. 5. 2 Cor. vii. 5. xi. 18.
 Eph. v. 29. 1 Pet. i. 24.
- G.**
 Godliness, 1 Tim. ii. 2. 2 Pet. i. 6.
 Gospel, Matt. iv. 23.
 Grace, Acts iv. 33. Rom. i. 7. vi. 14.
 2 Cor. viii. 9. xiii. 13. Gal. ii. 21. Eph.
 i. 6, 7. Col. i. 6. 2 Pet. iii. 18. Rev. i.
 4. xxii. 21.
- H.**
 Hades, Acts ii. 27. Rev. i. 18.
 Hallelujah, Rev. xix. 1.
 Heart, 1 John iii. 20, 21. Rev. ii. 23;
 Heart, Soul, Mind, Strength, Mark xii. 30,
 33. Luke x. 27.
 Heresies, 1 Cor. xi. 19; 2 Pet. ii. 1.
 Heresy, Acts xxiv. 14.
 Heretic, Titus iii. 10, 11.
 Holy Ghost, *Godhead of*, John xv. 26. Acts
 v. 4.
 Honest; 1 Pet. ii. 12.
 Honesty, 1 Tim. ii. 2.
 Hope, 1 Cor. xv. 19. Heb. vi. 11.
 Hosanna, Matt. xxi. 9.
- I.**
 Intemperance, Matt. xxiii. 25.
 Intercession, 1 Tim. ii. 1.

6 Z.

Jesus,

- J.
 Jesus, Matt. i. 21.
 Jew, Rom. ii. 28, 29.
 Just, Rom. iii. 26. Gal. iii. 11. 1 Pet. iii. 18.
 Justification of life, Rom. v. 18.
 Justified, Matt. xi. 19. xii. 37. Luke vii.
 29, 35. Rom. ii. 13. iii. 20, 14. 1 Tim.
 iii. 16. James ii. 21.
 Justify, Luke x. 29. xvi. 15.
- K.
 Kingdom of heaven, Matt. xiii. 24, 31.
 xxv. 1.
 Kingdom of God, Rom. xiv. 17. 1 Cor. iv. 20.
- L.
 Lamp, Matt. xxv. 3.
 Last days, 2 Tim. iii. 1.
- M.
 Meditation, 1 Tim. iv. 15.
 Meek, Matt. v. 5.
 Meekness, James i. 21.
 Mercy, 1 Tim. i. 2.
 Merciful, Matt. v. 7.
 Messiah, Matt. i. 16.
 Mind, Rom. vii. 25.
 Mortify, Rom. viii. 13. Col. iii. 5.
- O.
 Oil, Matt. xxv. 3, 4.
 Old man, Rom. vi. 6. Eph. iv. 22.
- P.
 Parables, Matt. xiii. 3. Mark iv. 2.
 Peace, Rom. i. 7. Phil. iv. 7. 2 John 3.
 Perfect, 1 Cor. ii. 6. 2 Cor. xiii. 11. Eph.
 iv. 13. Phil. iii. 15. Col. iv. 12. 2 Tim.
 iii. 17. Heb. ii. 10. James i. 4.
 Prayer, 1 Tim. ii. 1.
 Preached, 1 Cor. ix. 27.
 Predestinated Eph. i. 5, 11,
 Prophecy, 1 Cor. xiv. 1, 6.
 Prophet, Matt. x. 41. Eph. iv. 11.
 Propitiation, 1 John ii. 2.
 Prudence, 2 Cor. vi. 6.
- R.
 Redemption, 1 Cor. i. 30.
 Reins, Rev. ii. 23.
 Religious, James i. 26.
 Repent, Rev. ii. 5.
 Repentance, Matt. iii. 8. Luke xv. 7. Acts
 xi. 18. xx. 21.
 Reprobate, 1 Cor. ix. 27. 2 Cor. xiii. 5.
 Righteous, Rom. v. 19.
 Righteousness, 2 Cor. ix. 9. Phil. iii. 6. 9.
 1 Tim. vi. 11.
 Righteousness of God, Rom. i. 17. iii. 21,
 25, 26, x. 3. 1 Cor. i. 30. 2 Cor. v. 21.
 Phil. iii. 9. James i. 20.
- S.
 Salvation, Rom. xiii. 11. Heb. ii. 3.
 Sanctification, 1 Cor. i. 30. 1 Theff. iv. 3.
 1 Pet. i. 2.
 Sanctified, Heb. ii. 11. x. 10.
 Sanctify, John xvii. 17, 19. 1 Pet. iii. 15.
 Saviour, 1 Tim. iv. 10.
 Servant of Jesus Christ, Jude 1.
 Schism, 1 Cor. i. 10. xi. 18.
 Sin, Rom. vi. 6, 13. vii. 8. 1 John v. 17:
 Singleness of heart, Col. iii. 22.
 Soberly, Titus ii. 12.
 Sobriety, 1 Tim. ii. 9.
 Supplication, Phil. iv. 6. 1 Tim. ii. 1:
 Synagogue, Matt. vi. 5.
- T.
 Temperance, 2 Pet. i. 6.
 Trinity, Matt. iii. 17. vi. 13. Luke i. 35:
 iv. 18. Acts ii. 38. Eph. iv. 4. Heb. ix.
 14. 1 John v. 8, 20.
- U.
 Unjust, 1 Pet. ii. 18.
- V.
 Virgins, Rev. xiv. 4.
- W.
 Watch, 2 Tim. iv. 5.
 Watching, Eph. vi. 18.
 Wilderness, Matt. iii. 1. Luke xv. 4:
 Wrath, 1 Tim. ii. 8.

F I N I S.



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