

THE WESLEYAN HERITAGE LIBRARY
COMMENTARY

COMMENTARY ON
REVELATION

by Adam Clarke.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

Wesleyan Heritage Publications

© 2002

A COMMENTARY AND CRITICAL NOTES

ON THE

HOLY BIBLE

OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING
OF THE SACRED WRITINGS

BY ADAM CLARKE, LL.D., F.S.A., &c.

A NEW EDITION, WITH THE
AUTHOR'S FINAL CORRECTIONS

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.

Adam Clarke's Commentary on the Old and New Testaments
A derivative of Adam Clarke's Commentary for the Online Bible

produced by

Sulu D. Kelley
1690 Old Harmony Dr.
Concord, NC 28027-8031
(704) 782-4377

© 1994, 1995, 1997

© 1997 Registered U.S. Copyright Office

INTRODUCTION TO THE REVELATION OF ST. JOHN THE DIVINE

AS there has been much controversy concerning the authenticity of this book; and as it was rejected by many for a considerable time, and, when generally acknowledged, was received cautiously by the Church; it will be well to examine the testimony by which its authenticity is supported, and the arguments by which its claim to a place in the sacred canon is vindicated. Before, therefore, I produce my own sentiments, I shall beg leave to lay before the reader those of Dr. *Lardner*, who has treated the subject with much judgment.

“We are now come to the last book of the New Testament, the *Revelation*; about which there have been different sentiments among Christians; many receiving it as the writing of John the apostle and evangelist, others ascribing it to John a presbyter, others to Cerinthus, and some rejecting it, without knowing to whom it should be ascribed. I shall therefore here rehearse the testimony of ancient Christians, as it arises in several ages.

“It is probable that Hermas read the book of the Revelation, and imitated it; he has many things resembling it. It is referred to by the martyrs at Lyons. There is reason to think it was received by Papias. Justin Martyr, about the year 140, was acquainted with this book, and received it as written by the Apostle John; for, in his dialogue with Trypho, he expressly says: ‘A man from among us, by name John, one of the apostles of Christ, in the revelation made to him, has prophesied that the believers in our Christ shall live a thousand years in Jerusalem; and after that shall be the general, and, in a word, the eternal resurrection and judgment of all together.’ To this passage we suppose Eusebius to refer in his ecclesiastical history, when giving an account of Justin’s works, he observes to this purpose. He also mentions the Revelation of John, expressly calling it the apostle’s. Among the works of Melito, Bishop of Sardis, one of the seven Churches of Asia, about the year 177, Eusebius mentions one entitled, ‘Of the Revelation of John.’ It is very probable that Melito ascribed this book to the apostle of that name, and esteemed it of canonical authority. Iræneus, bishop of Lyons in Gaul, about A.D. 178, who in his younger days was acquainted with Polycarp, often quotes this book as the Revelation of John, the apostle of the Lord. And in one place he says: ‘It

was seen not long ago, but almost in our age, at the end of the reign of Domitian.’

“Theophilus was bishop of Antioch about 181. Eusebius, speaking of a work of his against the heresy of Hermogenes, says: ‘He therein made use of testimonies, or quoted passages, from John’s Apocalypse.’ The book of the Revelation is several times quoted by Clement of Alexandria, who flourished about 194; and once in this manner: ‘Such a one, though here on earth he is not honoured with the first seat, shall sit upon the four and twenty thrones judging the people, as John says in the Revelation.’ Tertullian, about the year 200, often quotes the Revelation, and supposes it to have been written by St. John, the same who wrote the First Epistle of John, universally received: ‘Again, the Apostle John describes, in the Apocalypse, *a sharp two-edged sword coming out of the mouth of God.*’ He also says: ‘We have Churches that are the disciples of John. For though Marcion rejects the Revelation, the succession of bishops, traced to the original, will assure us that John is the author:’ by John undoubtedly meaning the apostle.

“From Eusebius we learn that Apollonius, who wrote against the Montanists about 211, quoted the Revelation. By Caius, about 212, it was ascribed to Cerinthus: it was received by Hippolytus about 220, and by Origen about 230. It is often quoted by him. He seems not to have had any doubt about its genuineness. In his Commentary upon St. John’s gospel, he speaks of it in this manner: ‘Therefore John, the son of Zebedee, says in the Revelation.’ Dionysius, bishop of Alexandria, about 247, or somewhat later, wrote a book against the Millenarians, in which he allows the Revelation to be written by John, a holy and divinely inspired man. But he says, ‘He cannot easily grant him to be the apostle, the son of Zebedee, whose is the gospel according to John, and the catholic epistle.’ He rather thinks it may be the work of John an elder, who also lived at Ephesus in Asia, as well as the apostle. It also appears, from a conference which Dionysius had with some Millenarians, that the Revelation was, about 240 and before, received by Nepus, an Egyptian bishop, and by many others in that country; and that it was in great reputation. It was received by Cyprian, bishop of Carthage, about 248, and by the Church of Rome in his time, and by many Latin authors. The Revelation was received by Novatus and his followers, and by various other authors. It is also probable that it was received by the Manichees. It was received by Lactantius, and by the Donatists; by the latter Arnobius about 460, and by the Arians.

“In the time of Eusebius, in the former part of the fourth century, it was by some not received at all; and therefore it is reckoned by him among contradicted books. Nevertheless, it was generally received. Eusebius himself seems to have hesitated about it, for he says: ‘It is likely the Revelation was seen by John the elder, if not by John the apostle.’ It may be reckoned probable that the critical argument of Dionysius of Alexandria was of great weight with him and others of that time. The Revelation was received by Athanasius, and by Epiphanius; but we also learn from him that it was not received by all in his time. It is not in the catalogue of Cyril of Jerusalem, and seems not to have been received by him. It is also wanting in the catalogue of the Council of Laodicea, about 363.

“The Revelation is not in Gregory Nazianzen’s catalogue; however, it seems to have been received by him. It is in the catalogue of Amphilochius; but he says it was not received by all. It is also omitted in Ebedjesus’ catalogue of the books of Scripture received by the Syrians; nor is it in the ancient Syriac version.

“It was received by Jerome; but he says it was rejected by the Greek Christians. It was received by Rufin, by the third Council of Carthage, and by Augustine, but it was not received by all in his time. It is never quoted by Chrysostom, and probably was not received by him. It is in the catalogue of Dionysius, called the Areopagite, about 490. It is in the Alexandrian MS. It was received by Sulpicius Severus about 401; and by J. Damascenus, and by Œcumenius, and by many other authors. Andrew, bishop of Cæsarea, in Cappadocia, at the end of the fifth century, and Arethas, bishop of the same place, in the sixth century, wrote commentaries upon it. But it was not received by Severian, bishop of Gabala; nor, as it seems, by Theodoret. Upon the whole, it appears that this book has been generally received in all ages, though some have doubted of it, and rejected it; particularly the Syrians, and some other Christians in the east.

“Having thus represented the external evidence of the genuineness of the Book of the Revelation, or of its being written by St. John, I should proceed to consider the internal evidence. But I need not enlarge here, but merely take notice of a few things of principal note, which learned men insist upon as arguments that the Revelation has the same author with the gospel and epistles that go under the name of the Evangelist and Apostle John. **Revelation 1:1:** ‘The revelation of Jesus Christ, which God gave

unto him, to show unto his servant things which must shortly come to pass. And he sent and signified it by his angel unto his servant John.’

“Hence it is argued, that John styles himself the *servant of Christ*, in a sense not common to all believers, but peculiarly to those who are especially employed by him. So Paul and other apostles call themselves *servants of God and of Christ*. Particularly **Romans 1:1**: ‘Paul, a servant of Jesus Christ.’ **James 1:1**: ‘James, a servant of God and of the Lord Jesus Christ.’ **2 Peter 1:1**: ‘Simon Peter, a servant and an apostle of Jesus Christ.’ **Jude 1:1**: ‘Jude, a servant of Jesus Christ.’ So Moses is called ‘the servant of God,’ **Numbers 12:7**; and **Hebrews 3:2**; and in like manner many of the prophets. And in this very book, **Revelation 10:7**, is the expression, ‘as he has declared unto his servants, the prophets.’

“This observation may be of some weight for showing that the writer is an apostle, but it is not decisive; and in the same verse, whence this argument is taken, the phrase is used in its general sense: ‘Which God gave unto him, to show unto his servants.’ **Revelation 1:2**: ‘Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.’

“Some suppose the writer here refers to the written gospel of St. John, and should be understood to say that he had already *borne testimony concerning the word of God, and of Jesus Christ*. But these words may be understood of this very book, the Revelation, and the things contained in it. The writer says here, very properly at the beginning, and by way of preface, that he had performed his office in this book, having faithfully recorded in it the word of God which he had received from Jesus Christ. Certainly, if these words did clearly refer to a written gospel, they would be decisive; but they are allowed to be ambiguous, and other senses have been given of them. By some they have been understood to contain a declaration that the writer had already borne witness to Jesus Christ before magistrates. Moreover, I think that, if St. John had intended to manifest himself in this introduction, he would more plainly have characterized himself in several parts of this book than he has done. This observation therefore appears to me to be of small moment for determining who the writer is.

“Farther, it is argued, in favor of the genuineness of this book, that there are in it many instances of conformity, both of sentiment and expression,

between the Revelation and the uncontested writings of St. John. Our Saviour says to his disciples, ^{<B163>}**John 16:33**: ‘Be of good cheer, I have overcome the world.’ Christian firmness under trials is several times represented by *overcoming*, *overcoming the world*, or *overcoming the wicked one*, in St. John’s First Epistle, ^{<B123>}**1 John 2:13, 14; 4:4; 5:4, 5**. And it is language peculiar to St. John, being in no other books of the New Testament. And our Lord says, ^{<B121>}**Revelation 3:21**: ‘To him that overcometh will I grant to sit with the in my throne; even as I also overcame, and am set down with my Father in his throne.’ Compare ^{<B127>}**Revelation 2:7, 11, 17, 26; 3:5, 12, 21; 21:7**.

“Concerning the time of writing this book, I need not now say much. It is the general testimony of ancient authors that St. John was banished into Patmos in the time of Domitian, in the latter part of his reign, and restored by his successor Nerva. But the book could not be published till after John’s release and return to Ephesus in Asia. As Domitian died in 96, and his persecution did not commence till near the end of his reign, the Revelation seems to be fitly dated in the year 95 or 96. Mill places the Revelation in the year of Christ 96, and the last year of the Emperor Domitian. At first he supposed that the Revelation was written at Patmos; but afterwards he altered his mind, and thought it was not written till after his return to Ephesus. He builds his opinion upon the words of ^{<B109>}**Revelation 1:9**. If so, I apprehend it might not be published before the year 97; or, at the soonest, near the end of 96. Basnage places the Revelation in 96. Le Clerc, likewise, who readily admits the genuineness of this book, speaks of it in the same year. Mr. Lowman supposes St. John to have had his visions in the Isle of Patmos, in 95; but Mr. Wetstein favours the opinion of those who have argued that the Revelation was written before the Jewish war. He also says that, if the Revelation was written before that war, it is likely that the events of that time should be foretold in it; to which I answer, that though some interpreters have applied some things in this book to those times, I cannot say whether they have done it rightly or not, because I do not understand the Revelation. But, to me, it seems that though this book was written before the destruction of Jerusalem, there was no necessity that it should be foretold here; because our blessed Lord had, in his own preaching, frequently spoken very plainly and intelligibly concerning the calamities coming upon the Jewish people in general, and the city and temple of Jerusalem in particular; and his plain predictions and symbolical prefigurations of those events were recorded by

no less than three historians and evangelists before the war in Judea broke out.

“Grotius, who places this book in the reign of Claudius, was of opinion that the visions of this book were seen at different times, and afterwards joined together in one book, in the same way as the visions and prophecies of some of the prophets of the Old Testament.

“Concerning this opinion it is not proper for me to dispute: though there appears not any foundation for it in the book itself, as Vitringa has observed. But that the Book of the Revelation in its present form, sent as an epistle to the seven Churches of Asia, ~~¶¶¶¶~~ **Revelation 1:4**, was not composed and published before the reign of Domitian, appears to me very probable, from the general and almost universally concurring testimony of the ancients, and from some things in the book itself.

“I shall now transcribe a part of L’Enfant’s and Beausobre’s Preface to the Revelation, at the same time referring to Vitringa, who has many like thoughts:—

“Having quoted Irenæus, Origen, Eusebius, and various other writers, placing St. John’s banishment at Patmos in the latter part of the reign of Domitian, and saying, that he there saw the Revelation, they say: ‘To these incontestable witnesses it is needless to add a long list of others of all ages, and of the same sentiment, to whom the authority of Epiphanius is by no means comparable.’ And they go on: ‘We must add to so constant a tradition other reasons which farther show that the Revelation was not written till after Claudius and Nero. It appears from the book itself that there had been already Churches for a considerable space of time in Asia; forasmuch as St. John, in the name of Christ, reproves faults that happen not but after a while. The Church of Ephesus *had left her first love*. That of Sardis *had a name to live, but was dead*. The Church of Laodicea was fallen into lukewarmness and indifference. But the Church of Ephesus, for instance, was not founded by St. Paul before the last years of Claudius. When in 61 or 62, St. Paul wrote to them from Rome, instead of reproving their want of love, he commends their love and faith, ~~¶¶¶~~ **Ephesians 1:15**. It appears from the Revelation that the Nicolaitans made a sect when this book was written, since they are expressly named; whereas they were only foretold and described in general terms by St. Peter, in his second epistle, written after the year 60, and in St. Jude, about the time of the destruction of Jerusalem by Vespasian. It is evident from many places of the Revelation

that there had been an open persecution in the provinces; St. John himself had been banished to the Isle of Patmos for the testimony of Jesus. The Church of Ephesus, or its bishops, is commended for their labour and patience, which seems to imply persecution. This is still more clear in the words directed to the Church of Smyrna, ~~(11)~~ **Revelation 2:9**: *I know thy works and tribulation*. For the original word always denotes persecution in the scriptures of the New Testament, as it is also explained in the following verse. In the thirteenth verse of the same chapter mention is made of a martyr named Antipas, put to death at Pergamus. Though ancient ecclesiastical history gives us no information concerning this Antipas, it is nevertheless certain that, according to all the rules of language, what is here said must be understood literally. All that has been now observed concerning the persecution, of which mention is made in the first chapters of the Revelation, cannot relate to the time of Claudius, who did not persecute the Christians; nor to the time of Nero, whose persecution did not reach the provinces; and therefore it must relate to Domitian, according to ecclesiastical tradition.'

"The visions therefore here recorded, and the publication of them in this book, must be assigned, as far as I can see, to the years of Christ 95, and 96, or 97."

The reasoning of Dr. Lardner, relative to the *date* of this book, is by no means satisfactory to many other critics, who consider it to have been written *before* the destruction of Jerusalem; and in this opinion they are supported by the most respectable testimonies among the ancients, though the contrary was the more general opinion. *Epiphanius* says, that John was banished to Patmos by *Claudius Cæsar*; this would bring back the date to about A.D. 50. *Andreas*, (bishop of Cæsarea, in Cappadocia, about A.D. 500,) in his comment on this book, chap. vi. 16, says: "John received this Revelation under the reign of *Vespasian*." This date also might place it *before* the final overthrow of the Jewish state; though *Vespasian* reigned to A.D. 79. The *inscription* to this book, in the *Syrian version*, first published by *Deuteronomy Dieu*, in 1627, and, afterwards in the London Polyglot, is the following: "The Revelation which God made to John the evangelist, in the island of Patmos, to which he was banished by Nero Cæsar." This places it before the year of our Lord 69, and consequently *before* the destruction of Jerusalem. Of this opinion are many eminent writers, and among them *Hentenius*, *Harduin*, *Grotius*, *Lightfoot*, *Hammond*, *Sir Isaac Newton*, *Bishop Newton*, *Wetstein*, and others.

If the *date* could be settled, it would be of the utmost consequence to the right interpretation of the book; but, amidst so many conflicting opinions, this is almost hopeless.

Dr. Lardner has given several proofs, from *internal* evidence, that the Revelation is the work of St. John; as there are found in it the same forms of expression which are found in his gospel and epistles, and which are peculiar to this apostle. *Wetstein* gives a collection, which the reader may examine at his leisure. E. g. compare:—

- ~~6101~~ Revelation 1:1. — ~~6123~~ John 12:33; 18:37; 21:19.
~~6106~~ Revelation 1:5. — ~~6107~~ 1 John 1:7.
~~6107~~ Revelation 1:7. — ~~61937~~ John 19:37.
~~6109~~ Revelation 1:9. — ~~61510~~ 1 John 5:10.
~~61210~~ Revelation 2:10. — ~~6317~~ John 20:27.
~~61217~~ Revelation 2:17. — ~~6162~~ John 6:32.
~~6184~~ Revelation 3:4. — ~~6166~~ John 6:66.
~~6187~~ Revelation 3:7, 9. — ~~61521~~ John 15:20; 17:8; ~~6116~~ 1 John 2:5.
~~6189~~ Revelation 3:9. — ~~61127~~ John 11:27.
~~61810~~ Revelation 3:10. — ~~61227~~ John 12:27.
~~61821~~ Revelation 3:21. — ~~61213~~ 1 John 2:13, 14; 4:4; 5:5.
~~61812~~ Revelation 6:12. — ~~6129~~ John 1:29.
~~61816~~ Revelation 9:5. — ~~61826~~ John 18:26; 3:17.
~~61819~~ Revelation 12:9. — ~~61231~~ John 12:31.
~~61813~~ Revelation 19:13. — ~~61010~~ John 1:1.
~~61816~~ Revelation 21:6. — ~~610737~~ John 7:37.
~~61818~~ Revelation 22:8, 10. — ~~610751~~ John 7:51-53; 14:23, 24.

Dr. Lardner has considered several of these, with the addition of other *resemblances*, in his account of *Dionysius*, bishop of Alexandria, in A.D. 247, in the third volume of his works, pages 121-126. This mode of proof, as it applies to most of the above references, is not entirely satisfactory.

Dionysius argues that the *style* of the Revelation is totally different from that of John in his acknowledged writings; and it seems strange to me that this should be contested by any man of learning. Nothing more *simple* and *unadorned* than the *narrative* of St. John in his GOSPEL; nothing more *plain* and *natural* than his EPISTLES; but the REVELATION, on the contrary, is *figurative*, *rhetorical*, *laboured*, and *elevated* to the highest degree. All that can be said here on this subject is, that if the Spirit of God choose to

inspire the *words* and *style*, as well as the *matter*, of his communications, he may choose what *variety* he pleases; and speak at different times, and *in divers manners*, to the same person. This, however, is not his usual way.

For other matters relative to this subject I must refer to the following *preface*, and to the writers quoted above.

PREFACE TO THE REVELATION OF ST. JOHN THE DIVINE

AMONG the interpreters of the *Apocalypse*, both in ancient and modern times, we find a vast diversity of opinions, but they may be all reduced to *four* principal hypotheses, or modes of interpretation:—

1. The *Apocalypse* contains a prophetic description of the destruction of Jerusalem, of the Jewish war, and the civil wars of the Romans.
2. It contains predictions of the persecutions of the Christians under the heathen emperors of Rome, and of the happy days of the Church under the Christian emperors, from Constantine downwards.
3. It contains prophecies concerning the tyrannical and oppressive conduct of the Roman pontiffs, the true antichrist; and foretells the final destruction of popery.
4. It is a prophetic declaration of the schism and heresies of Martin Luther, those called Reformers, and their successors; and the final destruction of the Protestant religion.

The first opinion has been defended by Professor Wetstein, and other learned men on the continent.

The second is the opinion of the primitive fathers in general, both Greek and Latin.

The third was first broached by the Abbé *Joachim*, who flourished in the thirteenth century, was espoused by most of the Franciscans; and has been and still is the general opinion of the Protestants.

The fourth seems to have been invented by popish writers, merely by way of retaliation; and has been illustrated and defended at large by a Mr. *Walmsley*, (I believe,) titular dean of Wells, in a work called the *History of the Church*, under the feigned name of *Signior Pastorini*.

In this work he endeavours to turn every thing against Luther and the Protestants, which they interpreted of the pope and popery; and attempts to show, from a computation of the Apocryphical numbers, that the total destruction of Protestantism in the world will take place in 1825! But this is not the first prophecy that has been invented for the sake of an event, the

accomplishment of which was earnestly desired; and as a stimulus to excite general attention, and promote united exertion, when the time of the pretended prophecy was fulfilled. But 1825 is past by, and 1832 is come, and the Protestant Church is still in full vigour, while the Romish Church is fast declining.

The full title of the book which I quote is the following:—

“The General History of the Christian Church, from her birth to her final triumphant state in Heaven, chiefly deduced from the Apocalypse of St. John the Apostle. By SIG. PASTORINI.

‘Blessed is he that readeth and heareth the words of this prophecy.’ - APOCALYPSE, ~~REVELATION~~ **Revelation 1:3.**

Printed in the year M.DCC.LXXI.” 8vo. No *place* nor *printer’s* name mentioned.

The place where he foretells the final destruction of Protestantism is in pp. 249 and 262.

The Catholic college of *Maynooth*, in Ireland, have lately published a new edition of this work! in which the author kindly predicts the approaching overthrow of the whole Protestant system, both in Church and state; and in the meantime gives them, most condescendingly, *Abaddon* or the *devil* for their king!

Who the writer of the Apocalypse was, learned men are not agreed. This was a *question*, as well in ancient as in modern times. We have already seen that many have attributed it to the *Apostle John*; others, to a person called *John the presbyter*, who they say was an Ephesian, and totally different from John the apostle. And lastly, some have attributed it to *Cerinthus*, a contemporary of John the apostle. This hypothesis, however, seems utterly unsupportable; as there is no probability that the Christian Church would have so generally received a work which came from the hands of a man at all times reputed a very dangerous heretic; nor can the doctrines it contains ever comport with a Cerinthian creed.

Whether it was written by *John the apostle*, *John the presbyter*, or some *other* person, is of little importance if the question of its *inspiration* be fully established. If written by an *apostle* it is *canonical*; and should be received, without hesitation, as a work Divinely inspired. Every apostle acted under

the inspiration of the Holy Spirit. John was an apostle, and consequently inspired; therefore, whatever he wrote was written by Divine inspiration. If, therefore, the *authenticity* of the work be established, i.e., that it was written by John the apostle, all the rest necessarily follow.

As I have scarcely any opinion to give concerning this book on which I could wish any of my readers to rely, I shall not enter into any discussion relative to the author, or the meaning of his several visions and prophecies; but for general information refer to Dr. Lardner, Michaelis, and others.

Various attempts have been made by learned men to fix the *plan* of this work; but even in this few agree. I shall produce some of the chief of these: and first, that of *Wetstein*, which is the most singular of the whole.

He supposes the book of the Apocalypse to have been written a considerable time before the destruction of Jerusalem. The events described from the fourth chapter to the end he supposes to refer to the Jewish war, and to the civil commotions which took place in Italy while Otho, Vitellius, and Vespasian were contending for the empire. These contentions and destructive wars occupied the space of about three years and a half, during which Professor Wetstein thinks the principal events took place which are recorded in this book. On these subjects he speaks particularly in his notes, at the end of which he subjoins what he calls his *ανακεφαλαιωσις*, or synopsis of the whole work, which I proceed now to lay before the reader.

“This prophecy, which predicts the calamities which God should send on the enemies of the Gospel, is divided into two parts. The first is contained in the *closed book*; the second, in the *open book*.

I. The first concerns the *earth and the third part*, i.e., Judea and the Jewish nation,

II. The second concerns *many peoples, and nations, and tongues, and kings*, ~~66011~~ **Revelation 10:11**, i.e., the Roman empire.

1. The *book written within and without, and sealed with seven seals*, ~~66011~~ **Revelation 5:1**, is the bill of divorce sent from God to the Jewish nation.

2. The *crowned conqueror on the white horse armed with a bow*, **Revelation 6:2**, is Artabanus, king of the Parthians, who slaughtered multitudes of the Jews in Babylon.
3. The *red horse*, **Revelation 6:4**. The Sicarii and robbers in Judea, in the time of the Proconsuls Felix and Festus.
4. The *black horse*, **Revelation 6:5**. The famine under Claudius.
5. The *pale horse*, **Revelation 6:8**. The plague which followed the robberies and the famine.
6. The *souls of those who were slain*, **Revelation 6:9**. The Christians in Judea, who were persecuted, and were now about to be avenged.
7. The *great earthquake*, **Revelation 6:12**. The commotions which preceded the Jewish rebellion.
8. The *servants of God from every tribe, sealed in their foreheads*, **Revelation 7:3**. The Christians taken under the protection of God, and warned by the prophets to flee immediately from the land.
9. The *silence for half an hour*, **Revelation 8:1**. The short truce granted at the solicitation of King Agrippa.

Then follows the rebellion itself.

1. The *trees are burnt*, **Revelation 8:7**. The fields and villages, and unfortified places of Judea, which first felt the bad effects of the sedition.
2. The *burning mountain cast into the sea which in consequence became blood*, **Revelation 8:8**; and,
3. The *burning star falling into the rivers, and making the waters bitter*, **Revelation 8:10, 11**. The slaughter of the Jews at Cæsarea and Scythopolis.
4. The *eclipsing of the sun, moon, and stars*, **Revelation 8:12**. The anarchy of the Jewish commonwealth.
5. The *locusts like scorpions hurting men*, **Revelation 9:3**. The expedition of Cestius Gallus, prefect of Syria.
6. The *army with arms of divers colours*, **Revelation 9:16, 17**. The armies under Vespasian in Judea. About this time Nero and Galba died;

after which followed the civil war, signified by *the sounding of the seventh trumpet*, ^{<66107>}**Revelation 10:7, 11; 11:15.**

1. The *two prophetic witnesses, two olive trees, two candlesticks*, ^{<66110>}**Revelation 11:3, 4.** Teachers in the Church, predicting the destruction of the Jewish temple and commonwealth.
2. The *death of the witnesses*, ^{<66110>}**Revelation 11:7.** Their flight, and the flight of the Church of Jerusalem, to Pella, in Arabia.
3. The *resurrection of the witnesses, after three days and a half*, ^{<66111>}**Revelation 11:11.** The predictions began to be fulfilled at a time in which their accomplishment was deemed impossible; and the doctrine of Christ begins to prevail over Judea, and over the whole earth.
4. The *tenth part of the city fell in the same hour, and seven thousand names of men slain*, ^{<66113>}**Revelation 11:13.** Jerusalem seized by the Idumeans; and many of the priests and nobles, with Annas, the high priest, signified by *names of men*, i.e. *men of name*, slain by the Zealots.
5. The *woman clothed with the sun, the moon under her feet, and a crown of twelve stars on her head*, ^{<66120>}**Revelation 12:1.** The Christian Church.
6. The *great red dragon seen in heaven, with seven heads, seven diadems, and ten horns*, ^{<66123>}**Revelation 12:3.** The six first Cæsars, who were all made princes at Rome, governing the armies and the Roman people with great authority; especially Nero, the last of them, who, having killed his mother, cruelly vexed the Christians, and afterwards turned his wrath against the rebellious Jews.
7. The *seven-headed beast from the sea, having ten horns surrounded with diadems*, ^{<66130>}**Revelation 13:1.** Galba, Otho, and Vitellius, who were shortly to reign, and who were proclaimed emperors by the army.
8. This *beast, having a mouth like a lion, the body like a leopard, the feet like a bear*, ^{<66132>}**Revelation 13:2.** Avaricious Galba; rash, unchaste, and inconstant Otho; Vitellius, cruel and sluggish, with the German any.
9. *One head*, i.e., the seventh, *cut off*, ^{<66133>}**Revelation 13:3.** Galba.
10. *He who leadeth into captivity shall be led into captivity; he who killeth with the sword shall be killed with the sword*, ^{<66130>}**Revelation 13:10.** Otho, who subdued the murderers of Galba, and slew himself with a dagger,

Vitellius, who bound Sabinus with chains and was himself afterwards bound.

11. *Another beast rising out of the earth, with two horns,* ^{<6631>}**Revelation 13:11.** Vespasian and his two and, Titus and Domitian, elected emperors at the same time in Judea.

12. *The number of the wild beast, 666, the number of a man, TEITAN, Titan or Titus: T, 300. E, 5. I, 10. T, 300. A, 1. N. 50, making in the whole 666. [But some very respectable MSS. have 616 for the number; if the N be taken away from Teitan, then the letters in Teita make exactly the sum 616.]*

13. *A man sitting upon a cloud, unity a crown of gold upon his head, and a sickle in his hand,* ^{<6644>}**Revelation 14:14.** Otho and his army, about to prevent supplies for the army of Vitellius.

14. *An angel of fire commanding another angel to gather the vintage; the winepress trodden whence the blood flows out 1600 furlongs.* The followers of Vitellius laying all waste with fire; and the Bebriaci conquering the followers of Otho with great slaughter.

Then follow the seven plagues:—

1. *The grievous sore,* ^{<6642>}**Revelation 16:2.** The diseases of the soldiers of Vitellius through intemperance.

2. *The sea turned into blood,* ^{<6643>}**Revelation 16:3.** The fleet of Vitellius beaten, and the maritime towns taken from them by the Flavii.

3. *The rivers turned into blood,* ^{<6644>}**Revelation 16:4.** The slaughter of the adherents of Vitellius, at Cremona and elsewhere, near rivers.

4. *The scorching of the sun,* ^{<6648>}**Revelation 16:8.** The diseases of the Vitellii increasing, and their exhausted bodies impatient of the heat.

5. *The seat of the beast darkened,* ^{<6660>}**Revelation 16:10.** All Rome in commotion through the torpor of Vitellius.

6. *Euphrates dried up, and a way made for the kings of the east; and the three unclean spirits like frogs.* The Flavii besieging Rome with a treble army; one part of which was by the bank of the Tiber.

The *shame of him who is found asleep and naked*. Vitellius,

<6615> **Revelation 16:15**. *Armageddon*, <6616> **Revelation 16:16**. The prætorian camps.

7. The *fall of Babylon*, <6619> **Revelation 16:19**. The sacking of Rome.

1. The *whore*, <6670> **Revelation 17:1**. Rome.

2. The *seven kings*, <6670> **Revelation 17:10**. CÆSAR, AUGUSTUS, TIBERIUS, CALIGULA, CLAUDIUS, NERO, and GALBA.

3. The *eighth, which is of the seven*, <6671> **Revelation 17:11**. Otho, destined by adoption to be the son and successor of Galba.

4. The *ten horns*, <6671> **Revelation 17:12-16**. The leaders of the Flavian factions.

5. The *merchants of the earth*, <6681> **Revelation 18:11**; i.e., of Rome, which was then the emporium of the whole world.

6. The *beast and the false prophet*, <6692> **Revelation 19:20**. Vespasian and his family, contrary to all expectation, becoming extinct in Domitian, as the first family of the Cæsars, and of the three princes, Galba, Otho, and Vitellius.

7. The *millennium, or a thousand years*, <6612> **Revelation 20:2**. Taken from <6904> **Psalms 90:4**, a time appointed by God, including the space of *forty* years, from the death of Domitian to the Jewish war under Adrian.

8. *Gog and Magog, going out over the earth*, <6618> **Revelation 20:8**. Barchochebas, the false Messiah, with an immense army of the Jews, coming forth suddenly from their caves and dens, tormenting the Christians, and carrying on a destructive war with the Romans.

9. The *New Jerusalem*, <6601> **Revelation 21:1, 2**. The Jews being brought so low as to be capable of injuring no longer; the whole world resting after being expiated by wars; and the doctrine of Christ propagated and prevailing everywhere with incredible celerity.

Wetstein contends (and he is supported by very great men among the ancients and moderns) that “the book of the Revelation was written before the Jewish war, and the civil wars in Italy; that the important events which took place at that time, the greatest that ever happened since the foundation of the world, were worth enough of the Divine notice, as the

affairs of his Church were so intimately connected with them; that his method of exposition proves the whole book to be a well-connected, certain series of events; but the common method of interpretation, founded on the hypothesis that the book was written *after* the destruction of Jerusalem, is utterly destitute of certainty, and leaves every commentator to the luxuriance of his own fancy, as is sufficiently evident from what has been done already on this book; some interpreters leading the reader now to *Thebes*, now to *Athens*, and finding in the words of the sacred penman *Constantine the Great; Arius, Luther, Calvin; the Jesuits; the Albigenses; the Bohemians; Chemnitius; Elizabeth, queen of England; Cecil, her treasurer; and who not?*—See *Wetstein's Gr. Test.*, vol. ii. p. 889.

Those who consider the Apocalypse as a *prophecy* and *scenical* exhibition of what shall happen to the Christian Church to the end of the world, lay this down as a proposition, which comprises the subject of the whole book: *The contest of Christ with his enemies; and his final victory and triumph over them.* See **1 Corinthians 15:25**; **Matthew 24:1-51**; **Mark 13:1-37**; **Luke 21:5-38**. But what is but briefly hinted in the above scriptures, is detailed at large in the Apocalypse, and represented by various images nearly in the following order:—

1. The *decrees* of the Divine providence, concerning what is to come, are declared to John.
2. The *manner* in which these decrees shall be executed is painted in the most vivid colours.
3. Then follow *thanksgivings* to God, the ruler and governor of all things, for these manifestations of his power, wisdom and goodness.

After the *exordium*, and the *seven epistles* to the seven Churches of Asia Minor, to whose angels or bishops the book seems to be dedicated, (**Revelation 1:1-3:22**), the scene of the visions is opened in heaven, full of majesty; and John receives a promise of a *revelation* relative to the future state of the Church, **Revelation 4:1-5:14**.

The enemies of the Church of Christ which the Christians had then most to fear were the *Jews*, the *heathens*, and the *false teachers*. All these are overcome by Christ, and over them he triumphs gloriously. First of all, punishments are threatened to the enemies of the kingdom of Christ, and the preservation of his own followers in their greatest trials determined; and these determinations are accompanied with the praises and

thanksgivings of all the heavenly inhabitants, and of all good men,

Revelation 6:1-10:11.

The transactions of the Christian religion are next recorded, **Revelation 11:1-14:5.** The Christians are persecuted:—

1. By the *Jews*; but they were not only preserved, but they increase and prosper.

2. By the *heathens*; but in vain do these strive to overthrow the kingdom of Christ, which is no longer confined within the limits of Judea, but spreads among the Gentiles, and diffuses itself over the whole Roman empire, destroying idolatry, and rooting out superstition, in every quarter,

Revelation 12:1-13:10.

3. *False teachers* and *impostors* of various kinds, under the name of Christians, but enemies of the cross of Christ, more intent on promoting the interests of idolatry or false worship than the cause of true religion, **Revelation 13:11-18**, exert their influence to corrupt and destroy the Church; but, notwithstanding, Christianity becomes more extended, and true believers more confirmed in their holy faith, **Revelation 14:1-5.** Then new punishments are decreed against the enemies of Christ, both Jews and heathens: the calamities coming upon the Jewish nation before its final overthrow are pointed out, **Revelation 14:1-15:8.** Next follows a prediction of the calamities which shall take place during the Jewish war; and the civil wars of the Romans during the contentions of Otho and Vitellius, **Revelation 16:1-16**, who are to suffer most grievous punishments for their cruelties against the Christians, **Revelation 17:1-18.** The Jewish state being now finally overthrown, **Revelation 18:1-24**, the heavenly inhabitants give praise to God for his justice and goodness; Christ is congratulated for his victory over his enemies, and the more extensive progress of his religion, **Revelation 19:1-10.**

Opposition is, however, not yet totally ended: idolatry again lifts up its head, and new errors are propagated; but over these also Christ shows himself to be conqueror, **Revelation 19:11-21.** Finally, Satan, who had long reigned by the worship of false gods, errors, superstitions, and wickedness, is deprived of all power and influence; and the concerns of Christianity go on gloriously, **Revelation 20:1-6.** But towards the end of the world new enemies arise, and threaten destruction to the followers of Christ; but in vain is their rage, God appears in behalf of his servants,

and inflicts the most grievous punishments upon their adversaries, ^{<6016>}**Revelation 20:6-10**. The last judgment ensues, ^{<6011>}**Revelation 20:11-15**, all the wicked are punished, and the enemies of the truth are chained, so as to be able to injure the godly no more; the genuine Christians, who had persevered unto death, are brought to eternal glory; and, freed from all adversities, spend a life that shall never end, in blessedness that knows no bounds, ^{<6201>}**Revelation 21:1-22:21**. See *Rosenmuller*.

Eichhorn takes a different view of the *plan* of this book; though in substance not differing much from that above. According to this writer the whole is represented in the form of a *drama*, the parts of which are the following: I. The *title*, ^{<6010>}**Revelation 1:1-3**. II. The *prologue*, ^{<6010>}**Revelation 1:4-3:22**; in which it is stated that the argument of the drama refers to the Christians; epistles being sent to the Churches, which, in the symbolic style, are represented by the number *seven*. Next follows the *drama* itself, the parts of which are:—

The *prolusio*, or *prelude*, ^{<6010>}**Revelation 4:1-8:5**; in which the scenery is prepared and adorned.

Act the first, ^{<6016>}**Revelation 8:6-12:17**. Jerusalem is taken, and Judaism vanquished by Christianity.

Act the second, ^{<6030>}**Revelation 13:1-20:10**. Rome is conquered, and heathenism destroyed by the Christian religion.

Act the third, ^{<6011>}**Revelation 20:11-22:5**. The New Jerusalem descends from heaven; or the happiness of the life to come, and which is to endure for ever, is particularly described, ^{<6216>}**Revelation 22:6-11**. Taken in this sense, *Eichhorn* supposes the work to be most exquisitely finished, and its author to have had a truly poetic mind, polished by the highest cultivation; to have been accurately acquainted with the history of all times and nations, and to have enriched himself with their choicest spoils.

My readers will naturally expect that I should either give a decided preference to some one of the opinions stated above, or produce one of my own; I can do neither, nor can I pretend to explain the book: I do not understand it; and in the things which concern so sublime and awful a subject, I dare not, as my predecessors, indulge in *conjectures*. I have read elaborate works on the subject, and each seemed right till another was

examined. I am satisfied that no *certain* mode of interpreting the prophecies of this book has yet been found out, and I will not add another monument to the littleness or folly of the human mind by endeavouring to strike out a new course. I repeat it, I do not understand the book; and I am satisfied that not one who has written on the subject knows any thing more of it than myself. I should, perhaps, except *J. E. Clarke*, who has written on the *number of the beast*. His interpretation amounts nearly to demonstration; but that is but a small part of the difficulties of the Apocalypse: that interpretation, as the most probable ever yet offered to the public, shall be inserted in its proper place; as also his illustration of the xiiith, xiiiith, and xviith chapters. As to other matters, I must leave them to God, or to those events which shall point out the prophecy; and *then*, and probably *not till then*, will the sense of these visions be explained.

A conjecture concerning the *design* of the book may be safely indulged; thus then it has struck me, that *the book of the Apocalypse may be considered as a PROPHET continued in the Church of God, uttering predictions relative to all times, which have their successive fulfilment as ages roll on; and thus it stands in the Christian Church in the place of the SUCCESSION of PROPHETS in the Jewish Church; and by this especial economy PROPHECY is STILL CONTINUED, is ALWAYS SPEAKING; and yet a succession of prophets rendered unnecessary*. If this be so, we cannot too much admire the wisdom of the contrivance which still continues the voice and testimony of prophecy, by means of a very short book, without the assistance of any extraordinary messenger, or any succession of such messengers, whose testimony would at all times be liable to suspicion, and be the subject of infidel and malevolent criticism, howsoever unexceptionable to ingenuous minds the credentials of such might appear.

On this ground it is reasonable to suppose that several prophecies contained in this book have been already fulfilled, and that therefore it is the business of the commentator to point such out. It may be so; but as it is impossible for me to *prove* that my *conjecture* is right, I dare not enter into proceedings upon it, and must refer to Bishop Newton, and such writers as have made this their particular study.

After having lived in one of the most eventful eras of the world; after having seen a number of able pens employed in the illustration of this and other prophecies; after having carefully attended to those facts which were supposed to be the incontestable proofs of the fulfilment of such and such

visions, seals, trumpets, thunders, and vials of the Apocalypse; after seeing the issue of that most terrible struggle which the French *nation*, the French *republic*, the French *consulate*, and the French *empire*, have made to regain and preserve their liberties, which, like arguing in a circle, have terminated where they began, without one political or religious advantage to them or to mankind; and after viewing how the prophecies of this book were supposed to apply almost exclusively to these events, the writers and explainers of these prophecies keeping pace in their publications with the rapid succession of military operations, and confidently promising the most glorious issue, in the final destruction of superstition, despotism, arbitrary power, and tyranny of all kinds, nothing of which has been realized; I say, viewing all these things, I feel myself at perfect liberty to state that, to my apprehension, all these prophecies have been misapplied and misapprehended; and that the KEY to them is not yet intrusted to the sons of men. My readers will therefore excuse me from any exposure of my ignorance or folly by attempting to do what many, with much more wisdom and learning, have attempted, and what every man to the present day has failed in, who has preceded me in expositions of this book. I have no other *mountain* to heap on those already piled up; and if I had, I have not strength to lift it: those who have courage may again make the trial; already we have had a sufficiency of vain efforts.

*Ter sunt conati imponere Pelio Ossam
Scilicet, atque Ossæ frondosum involvere Olympum:
Ter Pater extractos disjecit fulmine montes.
VIRG., G. i. 281.*

*With mountains piled on mountains thrice they strove
To scale the steepy battlements of Jove;
And thrice his lightning and red thunder play'd,
And their demolish'd works in ruin laid.
DRYDEN*

I had resolved, for a considerable time, not to meddle with this book, because I foresaw that I could produce nothing satisfactory on it: but when I reflected that the *literal sense* and *phraseology* might be made much plainer by the addition of *philological* and *critical* notes; and that, as the diction appeared in many places to be purely *rabbinical*, (a circumstance to which few of its expositors have attended,) it might be rendered plainer by examples from the ancient Jewish writers; and that several parts of it spoke *directly* of the work of God in the soul of man, and of the conflicts and

consolations of the followers of Christ, particularly in the beginning of the book, I changed my resolution, and have added short notes, principally *philological*, where I thought I understood the meaning.

I had once thought of giving a *catalogue* of the writers and commentators on this book, and had begun a collection of this kind; but the question of *Cui bono? What good end is this likely to serve?* not meeting with a satisfactory answer in my own mind, caused me to throw this collection aside. I shall notice *two* only.

1. The curious and learned work entitled, “A plaine Discovery of the whole Revelation of St. John,” written by Sir *John Napier*, inventor of the logarithms, I have particularly described in the general preface to the Holy Scriptures, prefixed to the Book of Genesis, to which the reader is requested to refer.

2. Another work, not less singular, and very rare, entitled, “The Image of both Churches, after the most wonderful and heavenly Revelation of Saint John the Evangelist, containing a very fruitfull exposition or *paraphrase* upon the same: wherein it is conferred with the other scriptures, and most auctorised histories Compyled by John Bale, an exyle also in thys lyfe for the faithful testimony of Jesu.” Printed at London by *Thomas East*, 18mo., *without date*.

The author was at first a Carmelite, but was afterwards converted to the Protestant religion. He has turned the whole of the Apocalypse against the Romish Church; and it is truly astonishing to see with what address he directs every image, metaphor, and description, contained in this book, against the corruptions of this Church. He was made bishop of Ossory, in Ireland; but was so persecuted by the papists that he narrowly escaped with his life, five of his domestics being murdered by them. On the accession of Mary he was obliged to take refuge in the Low Countries, where it appears he compiled this work. As he was bred up a *papist*, and was also a *priest*, he possessed many advantages in attacking the strongest holds of his adversaries. He knew all their secrets, and he uncovered the whole; he was acquainted with all their rites, ceremonies, and superstitions, and finds all distinctly marked in the Apocalypse, which he believes was written to point out the abominations, and to foretell the final destruction of this corrupt and intolerant Church. I shall make a few references to his work in the course of the following notes. In ^{<6170b>}**Revelation 17:1**, the author shows his opinion, and speaks something of himself: *Come hither, I will show thee*

the judgment of the great whore, &c. “Come hither, friende John, I will show thee in secretnesse the tirrible judgement of the great whore, or counterfaite Church of hypocrites. Needs must this whore be Rome, for that she is the great citie which reigneth over the kings of the earth. Evident it is both by Scriptures and Cronicles that in John’s dayes Rome had dominion over all the whole world: and being infected with the abominations of all landes, rightly is shee called Babylon. or Citie of Confusion. And like as in the Scriptures ofte tymes under the name of Jerusalem is ment the whole kingdom of Juda, so under the name of Rome here may be understood the unyversall worlde, with all their abominations and divilleshnesses, their idolatryes, witchcraftes, sectes, superstitions, papacyes, priesthooedes, relygions, shavings, anointings, blessings, sensings, processions, and the divil of all such beggeryes. For all the people since Christes assencion, hath this Rome infected with hir pestilent poisons gathered from all idolatrous nations, such time as she held over them the monarchial suppremit. At the wryting of this prophecy felt John of their cruilte, being exiled into Pathmos for the faithfull testimony of Jesu. And so did I, poore creature, with my poore wife and children, at the gatheringe of this present commentary, flying into Germanye for the same,” &c.

Shall I have the reader’s pardon if I say that it is my firm opinion that the expositions of this book have done great disservice to religion: almost every commentator has become a *prophet*; for as soon as he began to explain he began also to prophesy. And what has been the issue? *Disappointment laughed at hope’s career*, and superficial thinkers have been led to despise and reject prophecy itself. I shall sum up all that I wish to say farther in the words of GRASERUS: *Mihi tota Apocalypsis valde obscura videtur; et talis, cujus explicatio citra periculum vix queat tentari. Fateor me hactenus in nullius Scripti Biblici lectione minus vproficere, quam in hoc obscurissimo Vaticinio.*

THE REVELATION OF ST. JOHN THE DIVINE

Chronological Notes relative to this Book.

- Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, and other eastern writers, 5604.
- Year of the Alexandrian era of the world, 5598.
- Year of the Antiochian era of the world, 5588.
- Year of the world, according to Archbishop Usher, 4100.
- Year of the world, according to Eusebius, in his Chronicon, 4322.
- Year of the minor Jewish era of the world, or that in common use, 3856.
- Year of the Greater Rabbinical era of the world, 4455.
- Year from the Flood, according to Archbishop Usher, and the English Bible, 2444.
- Year of the Cali yuga, or Indian era of the Deluge, 3198.
- Year of the era of Iphitus, or since the first commencement of the Olympic games, 1036.
- Year of the era of Nabonassar, king of Babylon, 845.
- Year of the CCXVIIIth Olympiad, 4.
- Year from the building of Rome, according to Fabius Pictor, 843.
- Year from the building of Rome, according to Frontinus, 847.
- Year from the building of Rome, according to the Fasti Capitolini, 848.
- Year from the building of Rome, according to Varro, which was that most generally used, 849.
- Year of the era of the Seleucidæ, 408.
- Year of the Cæsarean era of Antioch, 144.
- Year of the Julian era, 141.
- Year of the Spanish era, 134.
- Year from the birth of Jesus Christ, according to Archbishop Usher, 100.
- Year of the vulgar era of Christ's nativity, 96.
- Year of Pacorus II, king of the Parthians, 6.
- Year of the Dionysian period, or Easter Cycle, 97.

- Year of the Grecian Cycle of nineteen years, or Common Golden Number, 2; or the first embolismic.
- Year of the Jewish Cycle of nineteen years, 18; or the year before the seventh embolismic.
- Year of the Solar Cycle, 21.
- Dominical Letters, it being the Bissextile, or Leap Year, CB.
- Day of the Jewish Passover, the twenty-fifth of March, which happened in this year on the day before the Jewish Sabbath.
- Easter Sunday, the twenty seventh of March.
- Epact, or age of the moon on the 22d of March, (the day of the earliest Easter Sunday possible,) 11.
- Epact, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 19.
- Monthly Epacts, or age of the moon on the Calends of each month respectively, (beginning with January,) 19, 21, 20, 21, 22, 23, 24, 26, 26, 27, 29, 29.
- Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 4.
- Year of the Emperor Flavius Domitianus Cæsar, the last of those usually styled The Twelve Cæsars, 15: Nerva began his reign in this year.
- Roman Consuls, C. Antistius Vetus, and C. Maulius Valens.

CHAPTER 1.

The preface to this book, and the promise to them who read it, 1-3. John's address to the seven Churches of Asia, whose high calling he particularly mentions; and shows the speedy coming of Christ, 4-8. Mentions his exile to Patmos, and the appearance of the Lord Jesus to him, 9-11. Of whom he gives a most glorious description, 12-18. The command to write what he saw, and the explanation of the seven stars and seven golden candlesticks, 19, 20.

NOTES ON CHAP. 1.

The Revelation of St. John the divine. To this book the *inscriptions* are various. "The Revelation.-The Revelation of John.-Of John the divine.-Of

John the divine and evangelist.-The Revelation of John the apostle and evangelist.-The Revelation of the holy and glorious apostle and evangelist, the beloved virgin John the divine, which he saw in the island of Patmos.-The Revelation of Jesus Christ, given to John the divine.” These several inscriptions are worthy of little regard; the first verse contains the *title* of the book.

Verse 1. The Revelation of Jesus Christ] The word *αποκαλυψις*, from which we have our word *Apocalypse*, signifies literally, a *revelation*, or *discovery* of what was *concealed* or *hidden*. It is here said that this *revelation*, or *discovery* of hidden things, was given by GOD to *Jesus Christ*; that Christ gave it to his *angel*; that this angel showed it to JOHN; and that John sent it to the CHURCHES. Thus we find it came from God to Christ, from Christ to the angel, from the angel to John, and from John to the Church. It is properly, therefore, *the Revelation of God*, sent by these various agents *to his servants* at large; and this is the proper title of the book.

Things which must shortly come to pass] On the mode of interpretation devised by *Wetstein*, this is plain; for if the book were written *before* the destruction of Jerusalem, and the prophecies in it relate to that destruction, and the civil wars among the Romans, which lasted but *three* or *four* years, then it might be said the *Revelation* is of things which *must shortly come to pass*. But if we consider the book as referring to the state of the Church in all ages, the words here, and those in ~~601B~~ **Revelation 1:3**, must be understood of the *commencement* of the events predicted; as if he had said: In a short time the train of these visions will be put in motion:—

—————*et incipient magni procedere menses.*

“And those times, pregnant with the most stupendous events, will begin to roll on.”

Verse 2. Who bare record of the word of God] Is there a reference here to the first chapter of John’s *gospel*, *In the beginning was the Word, and the Word was with God, &c.*? Of this *Word* John did bear record. Or, does the writer mean the *fidelity* with which he noted and related the *word*-doctrines or prophecies, which he received at this time by revelation from God? This seems more consistent with the latter part of the verse.

Verse 3. Blessed is he that readeth] This is to be understood of the happiness or security of the persons who, reading and hearing the

prophecies of those things which were to come to pass shortly, took proper measures to escape from the impending evils.

The time is at hand.] Either in which they shall be all fulfilled, or *begin* to be fulfilled. See Clarke's note on "⁶⁶⁰¹⁰Revelation 1:1".

These three verses contain the *introduction*; now the *dedication* to the seven Churches commences.

Verse 4. John to the seven Churches] The apostle begins this much in the manner of the Jewish prophets. They often name themselves in the messages which they receive from God to deliver to the people; e.g. "The vision of ISAIAH, the son of Amoz, which he saw concerning Judah and Jerusalem." "The words of JEREMIAH, the son of Hilkiyah; to whom the word of the Lord came." "The word of the Lord came expressly unto EZEKIEL, the priest." "The word of the Lord that came unto HOSEA, the son of Beeri." "The word of the Lord that came to JOEL." "The words of AMOS, who was among the herdsmen of Tekoa." "The vision of OBADIAH; thus saith the Lord." "The word of the Lord came unto JONAH." So, "The revelation of Jesus Christ, which he sent and signified to his servant JOHN." "JOHN to the seven Churches," &c.

The *Asia* here mentioned was what is called *Asia Minor*, or the *Lydian* or *Proconsular Asia*; the *seven Churches* were those of *Ephesus*, *Smyrna*, *Pergamos*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*. Of these as they occur. We are not to suppose that they were the only Christian Churches then in *Asia Minor*; there were several others then in *Phrygia*, *Pamphylia*, *Galatia*, *Pontus*, *Cappadocia*, &c., &c. But these seven were those which lay nearest to the apostle, and were more particularly under his care; though the message was sent to the Churches in general, and perhaps it concerns the whole Christian world. But the number *seven* may be used here as the *number of perfection*; as the Hebrews use the *seven* names of the *heavens*, the *seven* names of the *earth*, the *seven patriarchs*, *seven suns*, *seven kinds*, *seven years*, *seven months*, *seven days*, &c., &c.; in which the rabbins find a great variety of mysteries.

Grace be unto you] This form of apostolical benediction we have often seen in the preceding epistles.

From him which is, and which was, and which is to come] This phraseology is purely Jewish, and probably taken from the

Tetragrammaton, **hwhy** YEHOWAH; which is supposed to include in itself all time, *past*, *present*, and *future*. But they often use the phrase of which the **ο ων, και ο ην, και ο ερχομενος**, of the apostle, is a literal translation. So, in *Sohar Chadash*, fol. 7, 1: “Rabbi Jose said, By the name Tetragrammaton, (i.e. **hwhy** Yehovah,) the higher and lower regions, the heavens, the earth, and all they contain, were perfected; and they are all before him reputed as nothing:— **hyhy awhw hwh awhw hyh awhw vehu hayah, vehu hoveh, vehu yihyeh**; and HE WAS, and HE IS, and HE WILL BE. So, in *Shemoth Rabba*, sec. 3, fol. 105, 2: “The holy blessed God said to Moses, tell them:— **awbl dyt [l awh y naw wyvk [aw h y naw ytyyhv yna ani shehayithi, veani hu achshaiu, veani hu laathid labo**; I WAS, I NOW AM, and I WILL BE IN FUTURE.”

In *Chasad Shimuel*, Rab. Samuel ben David asks: “Why are we commanded to use *three hours of prayer*? Answer: These hours point out the holy blessed God:— **hyhyw hwh hyh awhv shehu hayah, hoveh, veyihyeh**; he who WAS, who IS, and who SHALL BE. The MORNING prayer points out him who WAS before the foundation of the world; the NOONDAY prayer points out him who IS; and the EVENING prayer points out him who IS TO COME.” This phraseology is exceedingly appropriate, and strongly expresses the *eternity* of God; for we have no other idea of *time* than as *past*, or *now existing*, or *yet to exist*; nor have we any idea of *eternity* but as that duration called by some *æternitas a parte ante*, the eternity that was before time, and *æternitas a parte post*, the endless duration that shall be when time is no more. That which WAS, is the eternity *before time*; that which IS, is *time itself*; and that which IS TO COME, is the eternity which shall be when *time is no more*.

The seven Spirits-before his throne] The ancient Jews, who represented the throne of God as the *throne of an eastern monarch*, supposed that there were *seven ministering angels* before this throne, as there were *seven ministers* attendant on the throne of a Persian monarch. We have an ample proof of this, **Tobit 12:15**: *I am Raphael, one of the SEVEN HOLY ANGELS which present the prayers of the saints, and which go in and out before the glory of the Holy One.* And in *Jonathan ben Uzziel’s Targum*, on **Genesis 11:7**: *God said to the SEVEN ANGELS which stand before him, Come now, &c.*

In *Pirkey Eliezer*, iv. and vii: “The angels which were first created minister before him without the veil.” Sometimes they represent them as *seven cohorts* or *troops of angels*, under whom are *thirty* inferior orders.

That *seven* ANGELS are here meant, and not the *Holy Spirit*, is most evident from the *place*, the *number*, and the *tradition*. Those who imagine the *Holy Ghost* to be intended suppose the number *seven* is used to denote his manifold *gifts* and *graces*. That these *seven spirits* are *angels*, see ~~4101~~ **Revelation 3:1; 4:5**; and particularly ~~4105~~ **Revelation 5:6**, where they are called *the seven spirits of God* SENT FORTH INTO ALL THE EARTH.

Verse 5. The faithful witness] The true teacher, whose testimony is infallible, and whose sayings must all come to pass.

The first-begotten of the dead] See Clarke’s note on “~~51018~~ **Colossians 1:18**”.

The prince of the kings] ὁ ἀρχων, The *chief* or *head*, of all earthly potentates; who has them all under his dominion and control, and can dispose of them as he will.

Unto him that loved us] This should begin a new verse, as it is the commencement of a new subject. Our salvation is attributed to the love of God, who gave his Son; and to the love of Christ, who died for us. See ~~43016~~ **John 3:16**.

Washed us from our sins] The redemption of the soul, with the remission of sins, and purification from unrighteousness, is here, as in all the New Testament, attributed to the *blood of Christ shed on the cross for man*.

Verse 6. Kings and priests] See on ~~41015~~ **1 Peter 2:5, 9**. But instead of βασιλεις και ιερεις, *kings and priests* the most reputable MSS., versions, and fathers have βασιλειαν ιερεις, *a kingdom and priests*; i.e. a kingdom of priests, or a royal priesthood. The *regal* and *sacerdotal dignities* are the two highest that can possibly exist among men; and these two are here mentioned to show the glorious prerogatives and state of the children of God.

To him be glory] That is, to Christ; for it is of him that the prophet speaks, and of none other.

For ever and ever] εις τους αιωνας των αιωνων. *To ages of ages; or rather, through all indefinite periods; through all time, and through eternity.*

Amen.] A word of *affirmation* and *approbation*; so it *shall* be, and so it *ought* to be.

Verse 7. Behold, he cometh with clouds] This relates to his coming to execute judgment on the enemies of his religion; perhaps to his coming to destroy Jerusalem, as he was to be particularly manifested to them that *pierced him*, which must mean the incredulous and rebellious Jews.

And all kindreds of the earth] πασαι αι φυλαι της γης. *All the tribes of the land.* By this the *Jewish people* are most evidently intended, and therefore the whole verse may be understood as predicting the destruction of the Jews; and is a presumptive proof that the Apocalypse was written *before* the final overthrow of the Jewish state.

Even so, Amen.] ναι αμην. *Yea, Amen. It is true, so be it.* Our Lord will come and execute judgment on the Jews and Gentiles. This the Jews and Romans particularly felt.

Verse 8. I am Alpha and Omega] I am from eternity to eternity. This mode of speech is borrowed from the Jews, who express the *whole compass of things* by **a** *aleph* and **t** *tau*, the *first* and *last* letters of the *Hebrew* alphabet; but as St. John was writing in *Greek*, he accommodates the whole to the *Greek* alphabet, of which **α** *alpha* and **ω** *omega* are the *first* and *last* letters. With the rabbins **t d[w am meeeph vead tau**, “*from aleph to tau*,” expressed the whole of a matter, *from the beginning to the end*. So in *Yalcut Rubeni*, fol. 17, 4: *Adam transgressed the whole law from aleph to tau; i.e., from the beginning to the end.*

Ibid., fol. 48, 4: *Abraham observed the law, from aleph to tau; i.e., he kept it entirely, from beginning to end.*

Ibid., fol. 128, 3: *When the holy blessed God pronounced a blessing on the Israelites, he did it from aleph to tau; i.e., he did it perfectly.*

The beginning and the ending] That is, as *aleph* or *alpha* is the beginning of the alphabet, so am I the author and cause of all things; as *tau* or *omega* is the *end* or last letter of the alphabet, so am I the end of all things, the destroyer as well as the establisher of all things. This clause is

wanting in almost every MS. and version of importance. It appears to have been added first as an explanatory note, and in process of time crept into the text. Griesbach has left it out of the text. It is worthy of remark, that as the union of **a** *aleph* and **t** *tau* in Hebrew make **ta** *eth*, which the rabbins interpret of the *first matter* out of which all things were formed, (see **Clarke on “^{<01001>}Genesis 1:1”**;) so the union of **α** *alpha* and **ω** *omega*, in Greek, makes the verb **αω**, *I breathe*, and may very properly, in such a symbolical book, point out Him in whom we *live*, and *move*, and have our *being*; for, having formed man out of the dust of the earth, he *breathed* into his nostrils the *breath of life*, and he became a *living soul*; and it is by the *inspiration* or *inbreathing* of his Spirit that the souls of men are quickened, made alive from the dead, and fitted for life eternal. He adds also that he is the *Almighty*, the *all-powerful framer of the universe*, and the *inspirer of men*.

Verse 9. Your brother] A Christian, begotten of God, and incorporated in the heavenly *family*.

Companion in tribulation] Suffering under the persecution in which you also suffer.

In the kingdom] For we are a kingdom of priests unto God.

And patience of Jesus] Meekly bearing all indignities, privations, and sufferings, for the sake and after the example of our Lord and Master.

The isle that is called Patmos] This island is one of the *Sporades*, and lies in the *Ægean Sea*, between the island of *Icaria*, and the promontory of *Miletus*. It is now called *Pactino*, *Patmol*, or *Palmosa*. It has derived all its celebrity from being the place to which St. John was banished by one of the Roman emperors; whether *Domitian*, *Claudius*, or *Nero*, is not agreed on, but it was most probably the latter. The island has a convent on a well fortified hill, dedicated to John the apostle; the inhabitants are said to amount to about three hundred men, and about twenty women to one man. It is very barren, producing very little grain, but abounding in partridges, quails, turtles, pigeons, snipes, and rabbits. It has many good harbours, and is much infested by pirates. *Patmos*, its capital and chief harbour, lies in *east* LONG. 26° 24', *north* LAT. 37° 24'. The whole island is about thirty miles in circumference.

For the testimony of Jesus Christ.] For preaching Christianity, and converting heathens to the Lord Jesus.

Verse 10. I was in the Spirit] That is, I received the Spirit of prophecy, and was under its influence when the first vision was exhibited.

The Lord's day] The first day of the week, observed as the Christian Sabbath, because on it Jesus Christ rose from the dead; therefore it was called *the Lord's day*, and has taken place of the Jewish Sabbath throughout the Christian world.

And heard behind me a great voice] This voice came *unexpectedly* and *suddenly*. He felt himself under the Divine afflatus; but did not know what scenes were to be represented.

As of a trumpet] This was calculated to call in every wandering thought, to fix his attention, and solemnize his whole frame. Thus God prepared Moses to receive the law. See ^{<121916>} **Exodus 19:16, 19, &c.**

Verse 11. I am Alpha and Omega, the first and the last: and] This whole clause is wanting in ABC, thirty-one others; some editions; the *Syriac, Coptic, Æthiopic, Armenian, Slavonic, Vulgate, Arethas, Andreas,* and *Primasius*. Griesbach has left it out of the text.

Saying-What thou seest, write in a book] Carefully note down every thing that is represented to thee. John had the visions from heaven; but he described them in his own language and manner.

Send it unto the seven Churches] The names of which immediately follow. *In Asia*. This is wanting in the principal MSS. and *versions*. *Griesbach* has left it out of the text.

Ephesus] This was a city of Ionia, in Asia Minor, situated at the mouth of the river *Cayster*, on the shore of the Ægean Sea, about fifty miles south of *Smyrna*. See *preface* to the Epistle to the *Ephesians*.

Smyrna] Now called also *Ismir*, is the largest and richest city of Asia Minor. It is situated about one hundred and eighty-three miles west by south of *Constantinople*, on the shore of the Ægean Sea. It is supposed to contain about one hundred and forty thousand inhabitants, of whom there are from fifteen to twenty thousand Greeks, six thousand Armenians, five thousand Roman Catholics, one hundred and forty Protestants, eleven thousand Jews, and fifteen thousand Turks. It is a beautiful city, but often

ravaged by the plague, and seldom two years together free from earthquakes. In 1758 the city was nearly desolated by the plague; scarcely a sufficient number of the inhabitants survived to gather in the fruits of the earth. In 1688 there was a terrible earthquake here, which overthrew a great number of houses; in one of the shocks, the rock on which the castle stood opened, swallowed up the castle and five thousand persons! On these accounts, nothing but the *love of gain*, so natural to man, could induce any person to make it his residence; though, in other respects, it can boast of many advantages. In this city the *Turks* have nineteen mosques; the *Greeks*, two churches; the *Armenians*, one; and the *Jews*, eight synagogues; and the *English* and *Dutch* factories have each a chaplain. Smyrna is one hundred miles north of the island of Rhodes, long. 27° 25' E., lat. 38° 28' N.

Pergamos] A town of Mysia, situated on the river *Caicus*. It was the royal residence of *Eumenes*, and the kings of the race of the *Attali*. It was anciently famous for its library, which contained, according to Plutarch, two hundred thousand volumes. It was here that the *membrana Pergamenia*, Pergamenian skins, were invented; from which we derive our word *parchment*. Pergamos was the birthplace of *Galen*; and in it *P. Scipio* died. It is now called *Pergamo* and *Bergamo*, and is situated in long. 27° 0' E., lat. 39° 13' N.

Thyatira] Now called *Akissat* and *Ak-kissar*, a city of Natolia, in Asia Minor, seated on the river *Hermus*, in a plain eighteen miles broad, and is about fifty miles from *Pergamos*; long. 27° 49' E., lat. 38° 16' N. The houses are chiefly built of earth, but the mosques are all of marble. Many remarkable ancient inscriptions have been discovered in this place.

Sardis] Now called *Sardo* and *Sart*, a town of Asia, in Natolia, about forty miles east from Smyrna. It is seated on the side of mount *Tmolus*, and was once the capital of the *Lydian kings*, and here *Cræsus* reigned. It is now a poor, inconsiderable village. Long. 28° 5' E., lat. 37° 51' N.

Philadelphia] A city of Natolia, seated at the foot of mount *Tmolus*, by the river *Cogamus*. It was founded by *Attalus Philadelphus*, brother of *Eumenes*, from whom it derived its name. It is now called *Alah-sheker*, and is about forty miles ESE. of Smyrna. Long. 28° 15' E., lat. 38° 28' N.

Laodicea] A town of Phrygia, on the river *Lycus*; first called *Diospolis*, or the city of Jupiter. It was built by Antiochus Theos, and named after his

consort *Laodice*. See Clarke's note on "^{<5100>}Colossians 2:1". And, for a very recent account of these seven Churches, see a letter from the Rev. Henry Lindsay, inserted at the end of see Clarke "^{<6102>}Revelation 3:22".

Verse 12. And I turned For he had heard the voice behind him. *To see the voice*; i.e., the person from whom the voice came.

Seven golden candlesticks] ἑπτα λυχνιας χρυσαας. *Seven golden lamps*. It is absurd to say, a golden silver, or brazen candlestick. These seven lamps represented the *seven Churches*, in which the *light* of God was continually *shining*, and the *love* of God continually *burning*. And they are here represented as *golden*, to show how precious they were in the sight of God. This is a reference to the temple at Jerusalem, where there was a *candlestick* or *chandelier* of *seven branches*; or rather six branches; three springing out on either side, and *one* in the centre. See ^{<1025>}Exodus 25:31-37. This reference to the temple seems to intimate that the temple of Jerusalem was a type of the whole Christian Church.

Verse 13. Like unto the Son of man] This seems a reference to ^{<2071>}Daniel 7:13. This was our blessed Lord himself, ^{<6018>}Revelation 1:18.

Clothed with a garment down to the foot] This is a description of the *high priest*, in his sacerdotal robes. See these described at large in the notes on ^{<10204>}Exodus 28:4, &c., Jesus is our high priest, even in heaven. He is still discharging the sacerdotal functions before the throne of God.

Golden girdle.] The emblem both of *regal* and *sacerdotal* dignity.

Verse 14. His head and his hairs were white like wool] This was not only an emblem of his *antiquity*, but it was the evidence of his *glory*; for the *whiteness* or splendour of his head and hair doubtless proceeded from the *rays of light* and *glory* which encircled his head, and darted from it in all directions. The *splendour* around the head was termed by the Romans *nimbus*, and by us a *glory*; and was represented round the heads of gods, deified persons, and saints. It is used in the same way through almost all the nations of the earth.

His eyes were as a flame of fire] To denote his omniscience, and the all-penetrating nature of the Divine knowledge.

Verse 15. His feet like unto fine brass] An emblem of his *stability* and *permanence*, *brass* being considered the most durable of all metallic substances or compounds.

The original word, *χαλκολιβανον*, means the famous *aurichalcum*, or factitious metal, which, according to *Suidas*, was *ειδος ηλεκτρου, τιμωτερον χρυσου*, “a kind of amber, more precious than gold.” It seems to have been a composition of gold, silver, and brass, and the same with the *Corinthian brass*, so highly famed and valued; for when Lucius Mummius took and burnt the city of Corinth, many statues of these three metals, being melted, had run together, and formed the composition already mentioned, and which was held in as high estimation as gold. See *Pliny*, *Hist. Nat.*, lib. 34, c. 2; *Florus*, lib. 2, c. 16. It may however mean no more than *copper* melted with *lapis calaminaris*, which converts it into *brass*; and the flame that proceeds from the metal during this operation is one of the most intensely and unsufferably *vivid* that can be imagined. I have often seen several furnaces employed in this operation, and the flames bursting up through the earth (for these furnaces are under ground) always called to remembrance this description given by St. John: His feet of fine brass, *as if they burned in a furnace*; the propriety and accuracy of which none could doubt, and every one must feel who has viewed this most dazzling operation.

His voice as the sound of many waters.] The same description we find in ^{<5412>}**Ezekiel 43:2**: *The glory of the God of Israel came from the way of the east; and his voice was like the noise of many waters: and the earth shined with his glory.*

Verse 16. In his right hand seven stars] The *stars* are afterwards interpreted as representing the *seven angels*, messengers, or bishops of the *seven Churches*. Their being in the *right hand* of Christ shows that they are under his special care and most powerful protection. See below.

Out of his mouth went a sharp two-edged sword] This is no doubt intended to point out the *judgments* about to be *pronounced* by Christ against the rebellious *Jews* and persecuting *Romans*; God’s judgments were just now going to fall upon *both*. The *sharp two-edged sword* may represent the *word of God* in general, according to that saying of the apostle, ^{<50412>}**Hebrews 4:12**: *The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder*

of soul and spirit, &c. And the word of God is termed the sword of the Spirit, ^{<4067>}**Ephesians 6:17**.

And his countenance was as the sun shineth in his strength.] His face was like the disk of the sun in the brightest summer's day, when there were no clouds to abate the splendour of his rays. A similar form of expression is found in ^{<0083>}**Judges 5:31**: *Let them that love him be as the sun when he GOETH FORTH IN HIS MIGHT*. And a similar description may be found, *Midrash in Yalcut Simeoni*, part I., fol. 55, 4: "When Moses and Aaron came and stood before Pharaoh, they appeared like the *ministering angels*; and their stature, like the cedars of Lebanon:— **hmj yl gl gl μymwd μhyny[yl gl gw** vegalgilley eyneyhem domim legalgilley chammah, *and the pupils of their eyes were like the wheels of the sun*; and their beards were as the grape of the palm trees:— **hmj wyzk μhynp wyzw** veziv peneyhem keziv chammah, *and the SPLENDOUR of THEIR FACES was as the SPLENDOUR of the SUN.*"

Verse 17. I fell at his feet as dead.] The appearance of the *glory* of the Lord had then same effect upon Ezekiel, ^{<2028>}**Ezekiel 1:28**: and the appearance of Gabriel had the same effect on Daniel, ^{<2087>}**Daniel 8:17**. The terrible splendour of such majesty was more than the apostle could bear, and he fell down deprived of his senses, but was soon enabled to behold the vision by a communication of strength from our Lord's right hand.

Verse 18. I am he that liveth, and was dead] I am Jesus the Saviour, who, though the fountain of life, have died for mankind; and being raised from the dead I shall die no more, the great sacrifice being consummated. *And have the keys of death and the grave*, so that I can destroy the living and raise the dead. The *key* here signifies the *power* and authority over life, death, and the grave. This is also a rabbinical form of speech. In the *Jerusalem Targum*, on ^{<0122>}**Genesis 30:22**, are these words: "There are four KEYS in the hand of God which he never trusts to angel or seraph. 1. The *key of the rain*; 2. The *key of provision*; 3. The *key of the grave*; and 4. The *key of the barren womb*."

In *Sanhedrin*, fol. 113, 1, it is said: "When the son of the woman of Sarepta died, Elijah requested that to him might be given the *key of the resurrection of the dead*. They said to him, there are *three KEYS* which are not given into the hand of the apostle, the *key of life*, the *key of the rain*, and the *key of the resurrection of the dead*." From these examples it is

evident that we should understand **αδης**, *hades*, here, not as *hell*, nor the place of *separate spirits*, but merely as the *grave*; and the *key* we *find* to be merely the emblem of *power* and *authority*. Christ can both *save* and *destroy*, can *kill* and make *alive*. Death is still under his dominion, and he can recall the dead whensoever he pleases. He is the resurrection and the life.

Verse 19. Write the things which thou hast seen] These visions and prophecies are for general instruction, and therefore every circumstance must be faithfully recorded. What he *had seen* was to be written; what he *was about to see*, relative to the seven Churches, must be also written; and what he was *to see afterwards*, concerning other Churches and states, to be recorded likewise.

Verse 20. The mystery] That is, the *allegorical* explanation of the *seven stars* is the *seven angels* or ministers of the Churches; and the allegorical meaning of the *seven golden lamps* is the *seven Churches* themselves.

1. IN the *seven stars* there may be an allusion to the *seals* of different offices under potentates, each of which had its *own particular seal*, which verified all instruments from that office; and as these seals were frequently set in *rings* which were worn on the fingers, there may be an allusion to those *brilliants* set in rings, and worn **επι της δεξιως**, UPON *the right hand*. In ^{<4224>}**Jeremiah 22:24**, Coniah is represented as a *signet* on the *right hand of the Lord*; and that such signets were in *rings* see ^{<0318>}**Genesis 38:18, 25**; ^{<0181>}**Exodus 18:11**; ^{<2057>}**Daniel 6:17**, ^{<0223>}**Haggai 2:23**. On close examination we shall find that all the *symbols* in this book have their foundation either in *nature, fact, custom, or general opinion*. One of the cutchery seals of the late *Tippoo Saib*, with which he stamped all the commissions of that office, lies now before me; it is cut on *silver*, in the *Taaleck* character, and the piece of silver is set in a large *gold ring*, heavy, but roughly manufactured.

2. The *Churches* are represented by these lamps; they hold the *oil* and the *fire*, and dispense the *light*. A lamp is not *light in itself*, it is only the *instrument* of dispensing light, and it must receive both *oil* and *fire* before it can dispense any; so no Church has in itself either *grace* or *glory*, it must receive all from Christ its head, else it can dispense neither light nor life.

3. The ministers of the Gospel are *signets* or *seals* of Jesus Christ; he uses them to *stamp* his truth, to *accredit* it, and give it *currency*. But as a seal

can mark nothing of itself unless applied by a proper hand, so the ministers of Christ can do no good, *seal no truth, impress no soul*, unless the great owner condescend to use them.

4. How careful should the Church be that it have the *oil* and the *light*, that it continue to *burn* and send forth Divine knowledge! In vain does any Church pretend to be a Church of Christ if it dispense no light; if souls are not enlightened, quickened, and converted in it. If Jesus walk in it, its light will shine both *clearly* and *strongly*, and sinners will be converted unto him; and the members of that Church will be children of the light, and walk as children of the light and of the day, and there will be no occasion of stumbling in them.

5. How careful should the ministers of Christ be that they *proclaim* nothing as truth, and *accredit* nothing as truth, but what comes from their master!

They should also take heed lest, after having preached to others, themselves should be cast-aways; lest God should say unto them as he said of Coniah, *As I live, saith the Lord, though Coniah, the son of Jehoiakim, were the SIGNET UPON MY RIGHT HAND, yet would I pluck thee thence.*

On the other hand, if they be faithful, their labour shall not be in vain, and their safety shall be great. He that toucheth them toucheth the apple of God's eye, and none shall be able to pluck them out of his hand. they are the angels and ambassadors of the Lord; their persons are sacred; they are the messengers of the Churches, and the glory of Christ. Should they lose their lives in the work, it will be only a speedier entrance into an eternal glory.

*The rougher the way, the shorter their stay,
The troubles that rise
Shall gloriously hurry their souls to the skies.*

REVELATION

CHAPTER 2.

The epistle to the Church of Ephesus, commending their labour and patience, 1-3. And, reprehending their having left their first love, exhorting them to repent, with the promise of the tree of life, 4-7. The epistle to the Church of Smyrna, commending their piety, and promising them support in their tribulation, 8-11. The epistle to the Church of Pergamos, commending their steadfastness in the heavenly doctrine, 12, 13. And reprehending their laxity in ecclesiastical discipline, in tolerating heretical teachers in the Church, 14, 15. The apostle exhorts them to repent, with the promise of the white stone and a new name, 16, 17. The epistle to the Church of Thyatira, with a commendation of their charity, faith, and patience, 18, 19. Reprehending their toleration of Jezebel, the false prophetess, who is threatened with grievous punishment, 20-23. Particular exhortations and promises to this Church, 24-29.

NOTES ON CHAP. 2.

I must here advertise my readers, 1. That I do not perceive any metaphorical or allegorical meaning in the epistles to these Churches. 2. I consider the Churches as real; and that their spiritual state is here really and literally pointed out; and that they have no reference to the state of the Church of Christ in all ages of the world, as has been imagined; and that the notion of what has been termed the Ephesian state, the Smyrnian state, the Pergamenian state, the Thyatirian state, &c., &c., is unfounded, absurd, and dangerous; and such expositions should not be entertained by any who wish to arrive at a sober and rational knowledge of the Holy Scriptures. 3. I consider the angel of the Church as signifying the messenger, the pastor, sent by Christ and his apostles to teach and edify that Church. 4. I consider what is spoken to this angel as spoken to the whole Church; and that it is not *his* particular state that is described, but the states of the *people* in general under his care.

The epistle to the Church at Ephesus.

Verse 1. Unto the angel of the Church of Ephesus] By *αγγελος*, *angel*, we are to understand the *messenger* or person sent by God to preside over this Church; and to him the epistle is directed, not as pointing out his state, but the state of the Church under his care. *Angel of the Church* here answers exactly to that officer of the synagogue among the Jews called *רַב־בַּיִת* *sheliach tsibbur*, the messenger of the Church, whose business it was to *read, pray, and teach* in the synagogue. The Church at Ephesus is *first* addressed, as being the place where John chiefly resided; and the city itself was the metropolis of that part of Asia. The angel or bishop at this time was most probably *Timothy*, who presided over that Church before St. John took up his residence there, and who is supposed to have continued in that office till A.D. 97, and to have been martyred a short time before St. John's return from Patmos.

Holdeth the seven stars] Who particularly preserves, and guides, and upholds, not only the ministers of those seven Churches, but all the genuine ministers of his Gospel, in all ages and places.

Walketh in the midst of the seven golden candlesticks] Is the supreme Bishop and Head, not only of those Churches, but of all the Churches or congregations of his people throughout the world.

Verse 2. I know thy works] For the eyes of the Lord are throughout the earth, beholding the evil and the good; and, being omnipresent, all things are continually open and naked before him. It is worthy of remark, that whatsoever is *praiseworthy* in any of these Churches is *first* mentioned; thereby intimating that God is more intent on finding out the good than the evil in any person or Church; and that those who wish to reform such as have fallen or are not making sufficient advances in the Divine life, should take occasion, from the good which yet remains, to encourage them to set out afresh for the kingdom of heaven. The fallen or backsliding who have any tenderness of conscience left are easily discouraged, and are apt to think that there is no seed left from which any harvest can be reasonably expected. Let such be told that there is still a seed of godliness remaining, and that it requires only watching and strengthening the things which *remain*, by prompt application to God through Christ, in order to bring them back to the full enjoyment of all they have lost, and to renew them in the spirit of their mind. Ministers continually harping on *Ye are dead, ye*

are dead; there is little or no Christianity among you, &c., &c., are a contagion in a Church, and spread desolation and death wheresoever they go. It is far better to say, in such cases, “Ye have *lost ground*, but ye have not lost *all your ground*; ye might have been much farther advanced, but through mercy ye are still in the *way*. The Spirit of God is grieved by you, but it is evident he has not forsaken you. Ye have not walked in the light as ye should, but your candlestick is not yet removed, and still the light shines. Ye have not *much zeal*, but ye have a *little*. In short, God still strives with you, still loves you, still waits to be gracious to you; take courage, set out afresh, come to God through Christ; believe, love, obey, and you will soon find days more blessed than you have ever yet experienced.” Exhortations and encouragements of this kind are sure to produce the most blessed effects; and under such the work of God infallibly revives.

And thy labour] He knew their *works* in general. Though they had left their *first love*, yet still they had so much love as excited them to *labour*, and enabled them to *bear persecution patiently*, and to keep the faith; for they could not tolerate *evil men*, and they had put fictitious *apostles* to the *test*, and had found them to be *liars*, pretending a Divine commission while they had none, and teaching false doctrines as if they were the truths of God.

Verse 3. And hast borne] The same things mentioned in the preceding verse, but in an *inverted* order, the particular reason of which does not appear; perhaps it was intended to show more *forcibly* to this Church that there was no good which they had done, nor evil which they had suffered, that was forgotten before God.

And hast not fainted.] They must therefore have had a considerable portion of this love remaining, else they could not have thus acted.

Verse 4. Nevertheless I have somewhat against thee] The clause should be read, according to the Greek, thus: *But I have against thee that thou hast left thy first love*. They did not retain that strong and ardent affection for God and sacred things which they had when first brought to the knowledge of the truth, and justified by faith in Christ.

Verse 5. Remember] Consider the state of grace in which you once stood; the happiness, love, and joy which you felt when ye received remission of sins; the zeal ye had for God’s glory and the salvation of mankind; your

willing, obedient spirit, your cheerful self-denial, your fervour in private prayer, your detachment from the world, and your heavenly-mindedness. *Remember*-consider, all these.

Whence thou art fallen] Fallen from all those blessed dispositions and gracious feelings already mentioned. Or, *remember what a loss you have sustained*; for so **ἐκπιπτειν** is frequently used by the best Greek writers.

Repent] Be deeply humbled before God for having so carelessly guarded the Divine treasure.

Do the first works] Resume your former zeal and diligence; watch, fast, pray, reprove sin, carefully attend all the ordinances of God, walk as in his sight, and rest not till you have recovered all your lost ground, and got back the evidence of your acceptance with your Maker.

I will come unto thee quickly] In the way of judgment.

And will remove thy candlestick] Take away my ordinances, remove your ministers, and send you a famine of the word. As there is here an allusion to the candlestick in the tabernacle and temple, which could not be removed without suspending the whole Levitical service, so the threatening here intimates that, if they did not repent, &c., he would *unchurch* them; they should no longer have a pastor, no longer have the word and sacraments, and no longer have the presence of the Lord Jesus.

Verse 6. The deeds of the Nicolaitanes] These were, as is commonly supposed, a sect of the *Gnostics*, who taught the most impure doctrines, and followed the most impure practices. They are also supposed to have derived their origin from Nicolas, one of the seven deacons mentioned ^{<4015>}**Acts 6:5**, where see the note. The *Nicolaitanes* taught the community of wives, that adultery and fornication were things indifferent, that eating meats offered to idols was quite lawful; and mixed several pagan rites with the Christian ceremonies. Augustine, Irenæus, Clemens Alexandrinus, and Tertullian, have spoken largely concerning them. See more in my preface to 2d Peter, where are several particulars concerning these heretics.

Verse 7. He that hath an ear] Let every intelligent person, and every Christian man, attend carefully to what the Holy Spirit, in this and the following epistles, says to the Churches. **See Clarke's note on** ^{<40115>}**Matthew 11:15**", where the same form of speech occurs.

To him that overcometh] To him who continues steadfast in the faith, and uncorrupt in his life; who faithfully confesses Jesus, and neither imbibes the doctrines nor is led away by the error of the wicked; *will I give to eat of the tree of life*. As he who conquered his enemies had, generally, not only great *honour*, but also a *reward*; so here a great reward is promised **τω ζικωντι**, *to the conqueror*: and as in the Grecian games, to which there may be an allusion, the conqueror was crowned with the leaves of some *tree*; here it is promised that they should *eat of the fruit of the tree of life, which is in the midst of the paradise of God*; that is, that they should have a happy and glorious immortality. There is also here an allusion to **Genesis 2:9**, where it is said, *God made the tree of life to grow out of the midst of the garden*; and it is very likely that by eating the fruit of this tree the immortality of Adam was secured, and on this it was made dependent. When Adam transgressed, he was expelled from this garden, and no more permitted to eat of the tree of life; hence he became necessarily mortal. This tree, in all its sacramental effects, is secured and restored to man by the incarnation, death, and resurrection of Christ. The *tree of life* is frequently spoken of by the rabbins; and by it they generally mean the immortality of the soul, and a final state of blessedness. See many examples in *Schoettgen*. They talk also of a *celestial* and *terrestrial paradise*. The former, they say, “is for the reception of the souls of the *just perfect*”; and differs as much from the earthly paradise as light from darkness.”

The Epistle to the Church at Smyrna.

Verse 8. Unto the angel] This was probably the famous Polycarp. See below.

These things saith the first and the last] He who is *eternal*; from whom all things come, and to whom all things must return. *Which was dead*, for the redemption of the world; *and is alive* to die no more for ever, his glorified humanity being enthroned at the Father’s right hand.

Verse 9. I know thy works] As he had spoken to the preceding Church, so he speaks to this: I know all that ye have *done*, and all that ye have *suffered*. The *tribulation* here mentioned must mean persecution, either from the Jews, the heathens, or from the heretics, who, because of their flesh-pampering doctrines might have had many partisans at Smyrna.

And poverty] Stripped probably of all their temporal possessions, because of their attachment to the Gospel.

But thou art rich] Rich in faith, and heir of the kingdom of Christ.

The blasphemy of them which say they are Jews] There were persons there who professed *Judaism*, and had a synagogue in the place, and professed to worship the true God; but they had no genuine religion, and they served the devil rather than God. They applied a sacred name to an unholy thing: and this is one meaning of the word *blasphemy* in this book.

Verse 10. Fear none of those things which thou shalt suffer] This may be addressed particularly to *Polycarp*, if he was at that time the bishop of this Church. He had much to suffer; and was at last burnt alive at Smyrna, about the year of our Lord 166. We have a very ancient account of his martyrdom, which has been translated by *Cave*, and is worthy of the reader's perusal. That account states that the *Jews* were particularly active in this martyrdom, and brought the fagots, &c., by which he was consumed. Such persons must indeed have been of *the synagogue of Satan*.

Ten days] As the *days* in this book are what is commonly called *prophetic days*, each answering to a *year*, the *ten years* of tribulation may denote *ten years of persecution*; and this was precisely the duration of the persecution under *Diocletian*, during which all the Asiatic Churches were grievously afflicted. Others understand the expression as implying *frequency* and *abundance*, as it does in other parts of Scripture. ^{<013107>}**Genesis 31:7, 41:** *Thou hast changed my wages TEN TIMES*; i.e. thou hast *frequently* changed my wages ^{<041422>}**Numbers 14:22:** *Those men have tempted me now these TEN TIMES*; i.e. they have *frequently* and grievously tempted and sinned against me. ^{<160412>}**Nehemiah 4:12:** *The Jews that dwelt by them came and said unto us TEN TIMES*, i.e. they were *frequently* coming and informing us, that our adversaries intended to attack us, ^{<181908>}**Job 19:3:** *These TEN TIMES have ye reproached me*; i.e. ye have loaded me with *continual* reproaches. ^{<270121>}**Daniel 1:20:** *In all matters of wisdom, he found them TEN TIMES better than all the magicians*; i.e. the king frequently consulted Daniel and his companions, and found them *more abundantly informed* and *wise* than all his counsellors.

Some think the *shortness* of the affliction is here intended, and that the ten days are to be understood as in Terence, *Heaut.*, Act v., scen. 1, ver. 36,

Decem dierum vis mi est familia. “I have enjoyed my family but a *short* time.”

Be thou faithful unto death] Be firm, hold fast the faith, confess Christ to the last, and at all hazards, and thou shalt have a *crown of life*-thou shalt be crowned with life, have an eternal happy existence, though thou suffer a temporal death. It is said of *Polycarp* that when brought before the judge, and commanded to abjure and blaspheme Christ, he firmly answered, “Eighty and six years have I served him, and he never did me wrong, how then can I blaspheme my king who hath saved me?” He was then adjudged to the flames, and suffered cheerfully for Christ his Lord and Master.

Verse 11. He that overcometh] The *conqueror* who has stood firm in every trial, and vanquished all his adversaries.

Shall not be hurt of the second death.] That is, an eternal separation from God and the glory of his power; as what we commonly mean by *final perdition*. This is another rabbinical mode of speech in very frequent use, and by it they understand the punishment of hell in a future life.

The Epistle to the Church at Pergamos.

Verse 12. The angel of the Church in Pergamos] See the description of this place, ~~¶~~ **Revelation 1:11.**

Which hath the sharp sword] See Clarke on ~~¶~~ **“Revelation 1:16”**. The *sword of the Spirit, which is the word of God*, cuts every way; it convinces of sin, righteousness, and judgment; pierces between the joints and the marrow, divides between the soul and spirit, dissects the whole mind, and exhibits a regular anatomy of the soul. It not only reproveth and exposes sin, but it slays the ungodly, pointing out and determining the punishment they shall endure. Jesus has the sword with the two edges, because he is the Saviour of sinners, and the Judge of quick and dead.

Verse 13. Where Satan’s seat is] ὅπου ο θρονος του σατανα. *Where Satan has his throne*-where he *reigns* as king, and is universally obeyed. It was a maxim among the Jews, that where the law of God was *not* studied, there Satan dwelt; but he was obliged to leave the place where a synagogue or academy was established.

Thou holdest fast my name] Notwithstanding that the profession of *Christianity* exposed this Church to the bitterest persecution, they held fast

the name of *Christian*, which they had received from Jesus Christ, and *did not deny his faith*; for when brought to the trial they openly professed themselves disciples and followers of their Lord and Master.

Antipas was **my faithful martyr**] Who this *Antipas* was we cannot tell. We only know that he was a *Christian*, and probably bore some office in the Church, and became illustrious by his martyrdom in the cause of Christ. There is a work extant called *The Acts of Antipas*, which makes him bishop of Pergamos, and states that he was put to death by being enclosed in a burning brazen bull. But this story confutes itself, as the Romans, under whose government Pergamos then was, never put any person to death in this way. It is supposed that he was murdered by some mob, who chose this way to vindicate the honour of their god *Æsculapius*, in opposition to the claims of our Lord Jesus.

Verse 14. I have a few things against thee] Their *good deeds* are first carefully sought out and commended; what was *wrong* in them is touched with a gentle but effectual hand.

The followers of Balaam, the Nicolaitanes, and the Gnostics, were probably all the same kind of persons; but see Clarke on “⁶⁶¹¹⁶Revelation 2:6”. What the doctrine of Balaam was, see the notes on “⁰²⁴⁰¹Numbers 24:1-25:18; 31:1-54. It appears that there were some then in the Church at Pergamos who held eating things offered to idols in honour of those idols, and fornication, indifferent things. They associated with idolaters in the heathen temples, and partook with them in their religious festivals.

Verse 15. The doctrine of the Nicolaitanes] See Clarke on “⁶⁶¹¹⁶Revelation 2:6”.

Verse 16. Will fight against them with the sword of my mouth.] See Clarke on “⁶⁶¹¹²Revelation 2:12”. He now speaks for their edification and salvation; but if they do not repent, he will shortly declare those judgments which shall unavoidably fall upon them.

Verse 17. The hidden manna] It was a constant tradition of the Jews that the ark of the covenant, the tables of stone, Aaron’s rod, the holy anointing oil, and the pot of manna, were *hidden* by King Josiah when Jerusalem was taken by the Chaldeans; and that these shall all be restored in the days of the Messiah. This *manna* was *hidden*, but Christ promises to give it to him that is conqueror. Jesus is the ark, the oil, the rod, the testimony, and the

man. He who is partaker of his grace has all those things in their spiritual meaning and perfection.

And will give him a white stone] I. It is supposed that by the white stone is meant *pardon* or *acquittance*, and the evidence of it; and that there is an allusion here to the custom observed by judges in ancient times, who were accustomed to give their suffrages by *white* and *black* pebbles; those who gave the former were for *absolving* the culprit, those who gave the latter were for his *condemnation*. This is mentioned by Ovid, *Metam. lib. xv.*, ver. 41:

*Mos erat antiquus, niveis atrisque lapillis,
His damnare reos, illis absolvere culpa.
Nunc quoque sic lata est sententia tristis.*

*“A custom was of old, and still remains,
Which life or death by suffrages ordains:
White stones and black within an urn are cast,
The first absolve, but fate is in the last.”*
DRYDEN.

II. Others suppose there is an allusion here to conquerors in the public games, who were not only conducted with great pomp into the city to which they belonged, but had a *white stone* given to them, with *their name inscribed on it*; which badge entitled them, during their whole life, to be maintained at the public expense. See *Pind., Olymp. vii. 159*, and the *Scholia* there; and see the collections in *Wetstein*, and *Rosenmuller’s* note. These were called *tesseræ* among the Romans, and of these there were several kinds.

1. *Tesseræ conviviales*, which answered exactly to our *cards of invitation*, or tickets of admission to a public feast or banquet; when the person invited produced his *tessera* he was admitted. The mention of the *hidden manna* here may seem to intimate that there is a reference to these *convivial tesserae*, whether given to the victor in the public games, entitling him to be fed at the public expense, or to a particular friend, inviting him to a family meal or to a public banquet.

2. There were *tesseræ* inscribed with different kinds of things, such as provisions, garments, gold or silver vessels, horses, mares, slaves, &c. These were sometimes thrown by the Roman emperors among the crowd in the theatres, and he that could snatch one; and on producing it he

received that, the name of which was inscribed on it. But from *Dio Cassius* it appears that those *tesserae* were small wooden balls, whereas the *tesserae* in general were *square*, whence they had their name, as having *four sides, angles, or corners*. Illi **τεσσαρην**, vel **τεσσαραν**, vocabant figuram quamvis quadratam, quæ quatuor angulos haberet; and these were made of *stone, marble, bone, or ivory, lead, brass, or other metal*. See *Pitiscus*.

3. *Tesserae frumentariæ*, or tickets to receive grain in the public distributions of corn; the *name* of the person who was to receive, and the *quantum* of grain; being both *inscribed* on this badge or ticket. Those who did not need this public provision for themselves were permitted to sell their ticket, and the *bearer* was entitled to the quantum of grain mentioned on it.

4. But the most remarkable of these instruments were the *tesserae hospitales*, which were given as badges of *friendship* and *alliance*, and on which some device was engraved, as a testimony that a contract of friendship had been made between the parties. A small oblong square piece of wood, bone, stone, or ivory, was taken and divided into two equal parts, on which each of the parties wrote his own name, and then interchanged it with the other. This was carefully preserved, and handed down even to posterity in the same family; and by producing this when they travelled, it gave a mutual claim to the bearers of kind reception and hospitable entertainment at each other's houses.

It is to this custom that *Plautus* refers in his *POENULUS*, act. v., scen. 2, ver. 80, in the interview between *Agorastocles*, and his unknown uncle *Hanno*.

HANNO.—

O mi popularis, salve!

AGORASTOCLES.—

*Et tu edepol, quisquis es.
Et si quid opus est, quæso, die atque impera,
Popularitatis caussa.*

HAN.—

*Habeo gratiam.
Verum ego hic hospitium habeo: Antidamæ filium
Quæro; commonstra, si novisti, Agorastoclem.
Ecquem adolescentem tu hic novisti Agorastoclem?*

AGOR.—

*Siquidem tu Antidamarchi quæris adoptatitium,
Ego sum ipse, quem tu quæris.*

HAN.—

Hem! quid ego audio?

AGOR.—

Antidamæ gnatum me esse.

HAN.—

*si ita est, tesseram
Conferre si vis hospitem, eccam adtuli.*

AGOR.—

Agedum huc ostende; est par probe: nam habeo domi.

HAN.—

*O mi hospes, salve multum! nam mihi tuus pater,
Pater tuus ergo, hospes Antidamas fuit.
Hæc mihi hospitalis tessera cum illo fuit.*

AGOR.—

*Ergo hic apud me hospitium tibi præbebitur.
Nam haud repudio hospitium, neque Carthaginem:
Inde sum oriundus.*

HAN.

Di dent tibi omnes quæ velis.

HANNO.-Hail, my countryman!

AGORASTOCLES.-I hail thee also, in the name of Pollux, whosoever thou art. And if thou have need of any thing, speak, I beseech thee; and thou shalt obtain what thou askest, for civility's sake.

HANNO.-I thank thee, but I have a lodging here; I seek the son of Antidamas. Tell me if thou knowest Agorastocles. Dost thou know in this place the young Agorastocles?

AGORASTOCLES.-If thou seek the adopted son of Antidamarchus, I am the person whom thou seekest.

HANNO.-Ha! What do I hear?

AGORASTOCLES.-Thou hearest that *I am* the son of Antidamas.

HANNO.-If it be so, compare, if thou pleasest, the *hospitable tessera*; here it is, I have brought it with me.

AGORASTOCLES.-Come then, reach it hither: it is the exact counterpart; I have the other at home.

HANNO.-O my friend, I am very glad to see thee, for thy father was my friend; therefore Antidamas thy father was my guest. I divided *this hospitable tessera* with him.

AGORASTOCLES.-Therefore, a lodging shall be provided for thee with me; I reverence hospitality, and I love Carthage, where I was born.

HANNO.-May all the gods grant thee whatsoever thou wishest!

The *tessera* taken in this sense, seems to have been a kind of *tally*; and the two parts were compared together to ascertain the truth. Now it is very probable that St. John may allude to this; for on this mode of interpretation every part of the verse is consistent. 1. The word $\psi\eta\phi\omicron\varsigma$ does not necessarily signify a *stone* of any kind, but a suffrage, sentence, decisive vote; and in this place seems answerable to the *tessera*. The *tessera* which Hanno had, he tells us in his *Punic* language, was inscribed with the image or name of his god. “*Sigillum hospitii mei est tabula sculpta, conjus sculptura est Deus meus.* This is the interpretation of the Punic words at the beginning of the above 5th act of the *Pænulus*, as given by *Bochart*. 2. The person who held it had a right to entertainment in the house of him who originally gave it; for it was in reference to this that the *friendly contract* was made. 3. The *names* of the contracting persons, or some *device*, were written on the *tessera*, which commemorated the friendly contract; and as the *parts* were *interchanged*, *none could know that name or device*, or the *reason* of the contract, *but he who received it*. 4. This, when produced, gave the bearer a right to the offices of hospitality; he was

accommodated with food, lodging, &c., as far as these were necessary; and to this the *eating of the hidden manna* may refer.

But what does this mean in the language of Christ? 1. That the person is taken into an intimate state of friendship with him. 2. That this contract is witnessed to the party by some especial token, sign, or seal, to which he may have recourse to support his claim, and identify his person. This is probably what is elsewhere called the *earnest of the Spirit*; see **Clarke's note on** “^{<6014>}**Ephesians 1:14**”, and the places there referred to. He then who has received and retains the witness of the Spirit that he is *adopted* into the *heavenly family*, may humbly claim, in virtue of it, his support of the bread and water of life; the *hidden manna*-every grace of the Spirit of God; and the *tree of life-immortality*, or the final glorification of his body and soul throughout eternity. 3. By this state of grace into which he is brought he acquires a *new name*, the name of *child of God*; the earnest of the Spirit, the *tessera*, which he has received, shows him this new name. 4. And this name of child of God *no man can know* or understand, but he who has received the *tessera* or Divine witness. 5. As his Friend and Redeemer may be found everywhere, because he fills the heavens and the earth, everywhere he may, on retaining this *tessera*, claim direction, succour, support, grace, and glory; and therefore the privileges of him who overcometh are the greatest and most glorious that can be imagined.

For a farther account of the *tessera* of the ancients, as well as for engravings of several, see *Grævii Thesaur.*; *Pitisci Lexic.*; and *Poleni Supplement*; and the authors to whom these writers refer.

The Epistle to the Church at Thyatira.

Verse 18. These things saith the Son of God] See the notes on ^{<6014>}**Revelation 1:14, 15.**

Verse 19. I know thy works] And of these he first sets forth their *charity*, **την ἀγάπην**, their *love* to God and each other; and particularly to the *poor* and *distressed*: and hence followed their *faith*, **την πίστιν**, their *fidelity*, to the grace they had received; and *service*, **την διακονίαν**, and ministrations; properly pious and benevolent service to widows, orphans, and the poor in general.

And thy patience] **την ὑπομονὴν σου**. Thy *perseverance* under *afflictions* and *persecutions*, and thy *continuance* in well-doing. I put *faith*

before *service* according to the general consent of the best MSS. and versions.

Thy works] The continued labour of love, and thorough obedience.

The last to be more than the first.] They not only *retained* what they had received at first, but *grew* in *grace*, and in the knowledge and love of Jesus Christ. This is a rare thing in most Christian Churches: they generally lose the power of religion, and rest in the forms of worship; and it requires a powerful *revival* to bring them to such a state that their last works shall be more than their first.

Verse 20. That woman Jezebel] There is an allusion here to the history of Ahab and Jezebel, as given in ^{<1200>}**2 Kings 9:1-10:36**; and although we do not know who this Jezebel was, yet from the allusion we may take it for granted she was a woman of power and influence in Thyatira, who corrupted the true religion, and harassed the followers of God in that city, as Jezebel did in Israel. Instead of *that woman Jezebel*, **την γυναικα ιεζαβηλ**, many excellent MSS., and almost all the ancient versions, read **την γυναικα σου ιεζαβηλ**, *THY WIFE Jezebel*; which intimates, indeed asserts, that this bad woman was the wife of the bishop of the Church, and his criminality in suffering her was therefore the greater. This reading Griesbach has received into the text. She called herself a prophetess, i.e., set up for a teacher; taught the Christians that fornication, and eating things offered to idols, were matters of indifference, and thus they were seduced from the truth. But it is probable that by *fornication* here is meant *idolatry* merely, which is often its meaning in the Scriptures. It is too gross to suppose that the wife of the bishop of this Church could teach fornication literally. The messenger or bishop of this Church, probably her *husband*, *suffered* this: he had power to have cast her and her party out of the Church, or, as his *wife*, to have restrained her; but he did not do it, and thus she had every opportunity of seducing the faithful. This is what Christ had *against* the messenger of this Church.

Verse 21. I gave her space to repent] “This alludes to the history of Jezebel. God first sent Elijah to Ahab to pronounce a severe judgment upon him; upon which Ahab showed tokens of repentance, and so God put off his punishment. By these means the like punishment pronounced against Jezebel was also put off. Thus God gave *her* time to repent, which she did not, but instead of that seduced *her sons* to the same sins. See ^{<1210>}**1 Kings 21:1-29**. According to the Mosaic law, the punishment of idolatrous

seducers was not to be delayed at all, but God sometimes showed mercy; and now much more under the Christian dispensation, though that mercy is often abused, and thus produces the contrary effect, as in the case of this Jezebel. See ^{<21081>}**Ecclesiastes 8:11**.

Verse 22. Behold, I will cast her into a bed] “This again alludes to the same history. Ahaziah, son of Ahab and Jezebel, by his mother’s ill instruction and example, followed her ways. God punished him by making him fall down, as is supposed, from the top of the terrace over his house, and so to be bedridden for a long time under great anguish, designing thereby to give him time to repent; but when, instead of that, he sent to consult Baalzebub, Elijah was sent to pronounce a final doom against his impenitence. Thus the *son of Jezebel*, who had committed idolatry with and by her advice, was long *cast into the bed of affliction*, and not repenting, died: in the same manner his brother Jehoram succeeded likewise. All this while Jezebel had *time* and warning enough to *repent*; and though she did not prevail with Jehoram to continue in the idolatrous worship of Baal, yet she persisted in her own way, notwithstanding God’s warnings. The sacred writer, therefore, here threatens the *Gnostic Jezebel* to make that wherein she delighteth, as adulterers in the bed of lust, to be the very place, occasion, and instrument, of her greatest torment. So in Isaiah, the *bed* is made a symbol of *tribulation*, and *anguish* of body and mind. See ^{<2330>}**Isaiah 28:20**; ^{<18319>}**Job 33:19**.

Verse 23. And I will kill her children with death] “That is, I will certainly destroy her offspring and memory, and thereby ruin her designs. Jezebel’s two sons, being both kings were both slain; and after that, all the seventy sons of Ahab; (^{<12101>}**2 Kings 10:1**;) in all which the hand of God was very visible. In the same manner God predicts the destruction of the heretics and heresies referred to; see ^{<641216>}**Revelation 2:16**. It should seem by the expression, *I am he which searcheth the reins and the hearts*, that these heretics lurked about, and sowed their pernicious doctrines *secretly*. But our Saviour tells them that it was in vain, for he had power to bring their deeds to light, having that Divine power of searching into the Evilly and affections of men; and hereby he would show both them and us that he is, according to his title, *The Son of God*; and hath such eyes to pry into their actions, that, like a *fire*, they will search into every thing, and burn up the chaff which cannot stand his trial; so that the *depths of Satan*, mentioned in the next verse, to which this alludes, (Christ assuming here this title purposely) shall avail nothing to those who think by their secret

craft to undermine the Christian religion; he will not only bring to light, but baffle all their evil intentions. See ^{<6179>}**Revelation 17:9**.

Verse 24. But unto you I say, and unto the rest] “But unto the rest, &c. This is the reading of the Complutensian, and seems preferable to the common one, as it evidently shows that the rest of the epistle wholly concerns the faithful, who have not received the former doctrine of error. *I will put upon you none other burden* is a commendation of the sound part of the Church, that they have no need of any new exhortation or charge to be given them, no new advice but to persevere as usual. See ^{<6154>}**Romans 15:14, 15**. The expression of *burden* is taken from the history of Ahab, ^{<1025>}**2 Kings 9:25**: *The Lord laid this burden on him*; a word often used by the prophets to signify a prophecy threatening heavy things to be suffered. See Clarke on ^{<2310>}**Isaiah 13:1**”, and ^{<4049>}**Numbers 4:19**.” See Dodd’s Notes.

It is worthy of remark that the Gnostics called their doctrine *the depths of God*, and *the depths of Bythos*, intimating that they contained the most *profound secrets* of Divine wisdom. Christ here calls them the *depths of Satan*, being master pieces of his *subtlety*. Perhaps they thought them to be of God, while all the time they were deceived by the devil.

Verse 25. That which ye have] That is, the pure doctrine of the Gospel, *hold fast till I come*-till I come to execute the judgments which I have threatened.

Verse 26. Power over the nations] Every witness of Christ has power to confute and confound all the false doctrines and maxims of the nations of the world, for Christianity shall at last rule over all; the kingdom of Christ will come, and the kingdoms of this world become the kingdoms of our God and of his Christ.

Verse 27. He shall rule them with a rod of iron] He shall restrain vice by the *strictest administration of justice*; and those who finally despise the word and rebel shall be *broken* and destroyed, so as never more to be able to make head against the truth. This seems to refer to the *heathen* world; and perhaps Constantine the Great may be intended, who, when he overcame Licinius, became the instrument in God’s hand of destroying *idolatry* over the whole Roman empire; and it was so effectually *broken* as to be ever after like the fragments of an *earthen vessel*, of no use in themselves, and incapable of being ever united to any good purpose.

Verse 28. And I will give him the morning star.] He shall have the brightest and most glorious empire, next to that of Christ himself. And it is certain that the Roman empire under Constantine the Great was the brightest emblem of the latter day glory which has ever yet been exhibited to the world. It is well known that *sun*, *moon*, and *stars* are emblems, in prophetic language, of *empires*, *kingdoms*, and *states*. And as the *morning star* is that which immediately precedes the rising of the sun, it probably here intends an empire which should usher in the universal sway of the kingdom of Christ.

Ever since the time of Constantine the light of true religion has been increasingly diffused, and is shining more and more unto the perfect day.

Verse 29. He that hath an ear] Let every Christian pay the strictest regard to these predictions of Christ; and let them have a suitable influence on his heart and life.

REVELATION

CHAPTER 3.

The epistle to the Church of Sardis, 1-6. The epistle to the Church of Philadelphia, 7-13. The epistle to the Church of Laodicea, 14-22.

NOTES ON CHAP. 3.

Epistle to the Church at Sardis.

Verse 1. The seven Spirits, of God] See the note on ~~Revelation~~ **Revelation 1:4, 16, &c.**

Thou hast a name that thou livest] Ye have the reputation of Christians, and consequently of being alive to God, through the quickening influence of the Divine Spirit; but ye *are dead*-ye have not the life of God in your souls, ye have not walked consistently and steadily before God, and his Spirit has been grieved with you, and he has withdrawn much of his light and power.

Verse 2. Be watchful] Ye have lost ground by carelessness and inattention. Awake, and keep awake!

Strengthen the things which remain] The convictions and good desires, with any measure of the fear of God and of a tender conscience, which, although still subsisting, are about to perish, because the Holy Spirit, who is the author of them, being repeatedly grieved, is about finally to depart.

Thy works perfect] *πεπληρωμενα*. *Filled up*. They performed duties of all kinds, but no duty *completely*. They were constantly beginning, but never brought any thing to a proper end. Their resolutions were languid, their strength feeble, and their light dim. They probably maintained their reputation *before men*, but their works were not perfect *before God*.

Verse 3. Remember] Enter into a serious consideration of your state.

How thou hast received] With what joy, zeal, and gladness ye heard the Gospel of Christ when first preached to you.

Hold fast] Those good desires and heavenly influences which still remain.


And repent.] Be humbled before God, because ye have not been workers together with him, but have received much of his grace in vain.

If therefore thou shalt not watch] If you do not consider your ways, watching against sin, and for opportunities to receive and do good.

I will come on thee as a thief] As the thief comes when he is not expected, so will I come upon you if ye be not watchful, and cut you off from life and hope.

Verse 4. Thou hast a few names even in Sardis] A few *persons, names* being put for those who bore them. And as the members of the Church were all *enrolled*, or their names entered in a book, when admitted into the Church or when baptized, *names* are here put for the *people* themselves.

See  **Revelation 3:5.**

Have not defiled their garments] Their *souls*. The Hebrews considered holiness as the *garb* of the soul, and evil actions as *stains* or *spots* on this garb. So in *Shabbath*, fol. 152, 2: “A certain king gave royal garments to his servants: those who were prudent folded them up, and laid them by in a chest; those who were foolish put them on, and performed their daily labour in them. After some time the king asked for those royal robes; the wise brought theirs white and clean, the foolish brought theirs spotted with dirt. With the former the king was well pleased; with the latter he was angry. Concerning the former he said: Let those garments be laid up in my wardrobe, and let the persons go home in peace. Of the latter he said: Let the garments be put into the hands of the fuller, and cast those who wore them into prison.” This parable is spoken on these words of Ecclesiastes,  **Ecclesiastes 12:7:** *The spirit shall return to God who gave it.*

They shall walk with me in white] They shall be raised to a state of eternal glory, and shall be for ever with their Lord.

Verse 5. I will not blot out his name] This may be an allusion to the custom of registering the names of those who were admitted into the Church in a book kept for that purpose, from which custom our *baptismal registers* in Churches are derived. These are properly *books of life*, as there those who were born unto God were registered; as in the latter those who were born in that parish were enrolled. Or there may be allusions to the *white raiment* worn by the priests, and the erasing of the name of any priest out of the sacerdotal list who had either sinned, or was found not to be of

the seed of Aaron. In *Middoth*, fol. 37, 2: “The great council of Israel sat and judged the priests. If in a priest any vice was found they stripped of his white garments and clothed him in *black*, in which he wrapped himself, went out, and departed. Him in whom no vice was found they clothed in *white*, and he went and took his part in the ministry among his brother priests.”

I will confess his name] I will acknowledge that this person is my true disciple, and a member of my mystical body. In all this there may also be an allusion to the custom of registering citizens. Their names were entered into books, according to their condition, tribes, family, &c.; and when they were dead, or had by unconstitutional acts forfeited their right of citizenship, the name was *blotted out*, or erased from the registers. See **Clarke’s note on “~~10332~~ Exodus 32:32”**.

Verse 6. He that hath an ear] The usual caution and counsel carefully to attend to the things spoken to the members of that Church, in which every reader is more or less interested.

Epistle to the Church at Philadelphia.

Verse 7. He that is holy] In whom holiness essentially dwells, and from whom all holiness is derived.

He that is true] He who is the fountain of truth; who cannot lie nor be imposed on; from whom all truth proceeds; and whose veracity in his *Revelation* is unimpeachable.

He that hath the key of David] See this metaphor explained, ~~10169~~ **Matthew 16:19**. *Key* is the emblem of authority and knowledge; *the key of David* is the regal right or authority of David. David could *shut* or *open* the kingdom of Israel to whom he pleased. He was not bound to leave the kingdom even to his eldest son. He could choose whom he pleased to succeed him. The kingdom of the Gospel, and the kingdom of heaven, are at the disposal of Christ. He can *shut* against whom he will; he can *open* to whom he pleases. If he *shuts*, no man can *open*; if he *opens*, no man can *shut*. His determinations all stand fast, and none can reverse them. This expression is an allusion to ~~2222~~ **Isaiah 22:22**, where the prophet promises to Eliakim, under the symbol of the key of the house of David, the government of the whole nation; i.e., all the power of the king, to be

executed by him as his deputy; but the words, as here applied to Christ, show that *He* is absolute.

Verse 8. I have set before thee an open door] I have opened to thee a door to proclaim and diffuse my word; and, notwithstanding there are many adversaries to the spread of my Gospel, yet none of them shall be able to prevent it.

Thou hast a little strength] Very little political authority or influence; yet thou *hast kept my word*-hast kept the true *doctrine*; and *hast not denied my name*, by taking shelter in heathenism when Christianity was persecuted. The *little strength* may refer either to the smallness of the numbers, or to the littleness of their grace.

Verse 9. I will make them] Show them to be, *of the synagogue of Satan, who say they are Jews*, pretending thereby to be of the synagogue of GOD, and consequently his true and peculiar children.

I will make them to come and worship] I will so dispose of matters in the course of my providence, that the Jews shall be obliged to seek unto the Christians for toleration, support, and protection, which they shall be obliged to sue for in the most *humble* and *abject* manner.

To know that I have loved thee.] That the love which was formerly fixed on the Jews is now removed, and transferred to the Gentiles.

Verse 10. The word of my patience] The doctrine which has exposed you to so much trouble and persecution, and required so much patience and magnanimity to bear up under its attendant trials.

The hour of temptation] A *time* of sore and peculiar trial which might have proved too much for their strength. He who is faithful to the grace of God is often hidden from trials and difficulties which fall without mitigation on those who have been unfaithful in his covenant. Many understand by the *hour of temptation* the persecution under *Trajan*, which was greater and more extensive than the preceding ones under *Nero* and *Domitian*.

To try them] That is, such persecutions will be the means of trying and proving those who profess Christianity, and showing who were sound and thorough Christians and who were not.

Verse 11. Behold, I come quickly] These things will shortly take place; and I am coming with *consolations* and *rewards* to my faithful followers, and with *judgments* to my adversaries.

Take thy crown.] God has provided mansions for you; let none through your fall occupy those seats of blessedness.

Verse 12. A pillar in the temple] There is probably all allusion here to the *two pillars* in the temple of Jerusalem, called *Jachin* and *Boaz*, stability and strength. The *Church* is the *temple*; CHRIST is the *foundation* on which it is built; and his *ministers* are the *PILLARS* by which, under him, it is adorned and supported. St. Paul has the same allusions, ^{<R11D>}**Galatians 2:9**.

I will write upon him the name of my God] That is, I will make him a *priest* unto myself. The priest had written on his forehead *hwyl vdwq kodesh laihovah*, “Holiness to the Lord.”

And the name of the city of my God] As the high priest had on his breastplate the names of the twelve tribes engraved, and these constituted the *city* or *Church of God*; Christ here promises that in place of them the twelve apostles, representing the *Christian Church*, shall be written, which is called the *New Jerusalem*, and which God has adopted in place of the *twelve Jewish tribes*.

My new name.] The *Saviour* of ALL; the *light* that *lightens* the GENTILES; the CHRIST; the Anointed One; the only GOVERNOR of his Church; and the *Redeemer* of ALL mankind.

There is here an intimation that the *Christian Church* is to endure for ever; and the *Christian ministry* to last as long as time endures: *He shall go no more out* for ever.

Epistle to the Church of the Laodiceans.

Verse 14. These things saith the Amen] That is, He who is true or faithful; from ^{^ma} *aman*, he was true; immediately interpreted, *The faithful and true witness*. See ^{<R1015>}**Revelation 1:5**.

The beginning of the creation of God] That is, the head and governor of all creatures: the king of the creation. See on ^{<S1015>}**Colossians 1:15**. By his *titles*, here, he prepares them for the humiliating and awful truths which he

was about to declare, and the *authority* on which the declaration was founded.

Verse 15. Thou art neither cold nor hot] Ye are neither heathens nor Christians-neither good nor evil-neither led away by false doctrine, nor thoroughly addicted to that which is true. In a word, they were listless and indifferent, and seemed to care little whether heathenism or Christianity prevailed. Though they felt little zeal either for the salvation of their own souls or that of others, yet they had such a general conviction of the truth and importance of Christianity, that they could not readily give it up.

I would thou wert cold or hot] That is, ye should be decided; adopt some part or other, and be in earnest in your attachment to it. If ever the words of Mr. Erskine, in his Gospel Sonnets, were true, they were true of this Church:—

*“To good and evil equal bent,
I’m both a devil and a saint.”*

They were too *good* to go to *hell*, too *bad* to go to *heaven*. Like Ephraim and Judah, ^{<2004>}**Hosea 6:4:** *O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it passeth away.* They had *good* dispositions which were captivated by evil ones, and they had *evil* dispositions which in their turn yielded to those that were good; and the Divine justice and mercy seem puzzled to know what to do *to* or *with* them. This was the state of the Laodicean Church; and our Lord expresses here in this apparent *wish*, the same that is expressed by *Epictetus*, *Ench.*, chap. 36. **ἕνα σε δεῖ ἀνθρώπον, ἢ ἀγαθόν, ἢ κακόν, εἶναι.** “Thou oughtest to be one kind of man, either a good man or a bad man.”

Verse 16. Because thou art lukewarm] Irresolute and undecided.

I will spue thee out of my mouth.] He alludes here to the known effect of *tepid water* upon the *stomach*; it generally produces a *nausea*. I wilt cast thee off. Thou shalt have no interest in me. Though thou hast been near to my heart, yet now I must pluck thee thence, because slothful, careless, and indolent; thou art not in earnest for thy soul.

Verse 17. I am rich] Thou supposest thyself to be in a safe state, perfectly sure of final salvation, because thou hast begun well, and laid the right foundation. It was this most deceitful conviction that cut the nerves of their

spiritual diligence; they rested in what they had already received, and seemed to think that *once in grace* must be *still in grace*.

Thou art wretched] **ταλαιπωρος.** *Most wretched.* “The word signifies,” according to Mintert, “being worn out and fatigued with grievous labours, as they who labour in a *stone quarry*, or are condemned to the *mines*.” So, instead of being children of God, as they supposed, and infallible heirs of the kingdom, they were, in the sight of God, in the condition of the most abject *slaves*.

And miserable] **ὁ ελεεινος.** Most deplorable, to be pitied by all men.

And poor] Having no *spiritual riches*, no *holiness* of heart. *Rich* and *poor* are sometimes used by the rabbins to express the *righteous* and the *wicked*.

And blind] The eyes of thy understanding being darkened, so that thou dost not see thy state.

And naked] Without the image of God, not clothed with holiness and purity. A more deplorable state in spiritual things can scarcely be imagined than that of this Church. And it is the true picture of many *Churches*, and of innumerable individuals.

Verse 18. I counsel thee] O fallen and deceived soul, hear Jesus! Thy case is not *hopeless*. *Buy of me*.

Gold tried in the fire] Come and receive from me, without money and without price, *faith* that shall stand in every trial: so *gold tried in the fire* is here understood. But it may mean pure and undefiled *religion*, or that *grace* or *Divine influence* which produces it, which is more valuable to the soul than the purest gold to the body. They had before *imaginary riches*; this alone can make them *truly* rich.

White raiment] Holiness of heart and life.

Anoint thine eyes] Pray for, that ye may receive, the enlightening influences of my Spirit, that ye may be convinced of your true state, and see where your help lies.

Verse 19. As many as I love] So it was the love he still had to them that induced him thus to reprehend and thus to counsel them.

Be zealous] Be in *earnest*, to get your souls saved, They had no zeal; this was their bane. He now stirs them up to diligence in the use of the means of grace and repentance for their past sins and remissness.

Verse 20. Behold, I stand at the door and knock] There are many sayings of this kind among the ancient rabbins; thus in *Shir Hashirim Rabba*, fol. 25, 1: “God said to the Israelites, My children, open to me one *door* of repentance, even so wide as the eye of a needle, and I will open to you *doors* through which calves and horned cattle may pass.”

In *Sohar Levit*, fol. 8, col. 32, it is said: “If a man *conceal* his sin, and do not open it before the holy King, although he ask mercy, yet the *door* of repentance shall not be *opened* to him. But if he *open* it before the holy blessed God, God spares him, and mercy prevails over wrath; and when he laments, although *all the doors* were *shut*, yet they shall be *opened* to him, and his prayer shall be heard.”

Christ *stands-waits* long, at the *door* of the sinner’s heart; he *knocks-uses* judgments, mercies, reproofs, exhortations, &c., to induce sinners to repent and turn to him; he lifts up his *voice-calls* loudly by his word, ministers, and Spirit.

If any man hear] If the sinner will seriously consider his state, and attend to the voice of his Lord.

And open the door] This must be his *own act*, receiving power for this purpose from his offended Lord, who will not *break open* the door; he will make no *forcible entry*.

I will come in to him] I will manifest myself to him, heal all his backslidings, pardon all his iniquities, and love him freely.

Will sup with him] Hold communion with him, feed him with the bread of life.

And he with me.] I will bring him at last to dwell with me in everlasting glory.

Verse 21. To sit with me in my throne] In every case it is to him that *overcometh*, to the *conqueror*, that the final promise is made. He that *conquers* not is not *crowned*, therefore every promise is here made to him that is *faithful unto death*. Here is a most remarkable expression: Jesus has conquered, and is set down with the FATHER upon the Father’s *throne*; he

who conquers through Christ sits down with Christ upon his *throne*: but Christ's throne and the throne of the Father is the same; and it is on this *same throne* that those who are faithful unto death are finally to sit! How astonishing is this state of exaltation! The dignity and grandeur of it who can conceive?

This is the worst of the seven Churches, and yet the most eminent of all the promises are made to it, showing that the worst may repent, finally conquer, and attain even to the highest state of glory.

Verse 22. He that hath an ear, let him hear] Mr. Wesley has a very judicious note on the conclusion of this chapter, and particularly on this last verse, *He that hath an ear, &c.* "This (counsel) stands in *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 show 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 obtained over great and peculiar temptations, by those that are strong in faith."

The latest account we have of the state of the *seven Asiatic Churches* is in a letter from the Rev. *Henry Lindsay*, chaplain to the British embassy at Constantinople, to a member of the *British and Foreign Bible Society*, by which society Mr. Lindsay had been solicited to distribute some copies of the New Testament in modern Greek among the Christians in Asia Minor. The following is his communication, dated:—

"Constantinople, January 10, 1816.

"When I last wrote to you, I was on the point of setting out on a short excursion into Asia Minor. Travelling hastily, as I was

constrained to do from the circumstances of my situation, the information I could procure was necessarily superficial and unsatisfactory. As, however, I distributed the few books of the society which I was able to carry with me, I think it necessary to give some account of the course I took:

“1. The regular intercourse of England with SMYRNA will enable you to procure as accurate intelligence of its present state as any I can pretend to offer. From the conversations I had with the Greek bishop and his clergy, as well as various well-informed individuals, I am led to suppose that, if the population of Smyrna be estimated at *one hundred and forty thousand* inhabitants, there are from *fifteen to twenty thousand* Greeks, *six thousand* Armenians, *five thousand* Catholics, *one hundred and forty* Protestants, and *eleven thousand* Jews.

“2. After Smyrna, the first place I visited was EPHESUS, or rather (as the site is not quite the same) Aiasalick, which consists of about fifteen poor cottages. I found there but *three* Christians, two brothers who keep a small shop, and a gardener. They are all three Greeks, and their ignorance is lamentable indeed. In that place, which was blessed so long with an apostle’s labours, and those of his zealous assistants are Christians who have not so much as heard of that apostle, or seem only to recognize the name of Paul as one in the calendar of their saints. One of them I found able to read a little, and left with him the New Testament, in ancient and modern Greek, which he expressed a strong desire to read, and promised me he would not only study it himself, but lend it to his friends in the neighbouring villages.

“3. My next object was to see LAODICEA; in the road to this is Guzel-hisar, a large town, with one church, and about *seven hundred* Christians. In conversing with the priests here, I found them so little acquainted with the Bible, or even the New Testament in an entire form, that they had no distinct knowledge of the books it contained beyond the four gospels, but mentioned them indiscriminately with various idle legends and lives of saints. I have sent thither three copies of the modern Greek Testament since my return. About three miles from Laodicea is Denizli, which has been styled (but I am inclined to think erroneously) the ancient

Colosse; it is a considerable town, with about *four hundred* Christians, Greeks, and Armenians, each of whom has a church. I regret however to say that here also the most extravagant tales of miracles, and fabulous accounts of angels, saints, and relics, had so usurped the place of the Scriptures as to render it very difficult to separate in their minds Divine truths from human inventions. I felt that here that unhappy time was come when men should ‘turn away their ears from the truth, and be turned unto fables.’ I had with me some copies of the gospels in ancient Greek which I distributed here, as in some other places through which I had passed.

Eski-hisar, close to which are the remains of ancient Laodicea, contains about fifty poor inhabitants, in which number are but two Christians, who live together in a small mill; unhappily neither could read at all; the copy therefore of the New Testament, which I intended for this Church, I left with that of Denizli, the offspring and poor remains of Laodicea and Colosse. The prayers of the mosque are the only prayers which are heard near the ruins of Laodicea, on which the threat seems to have been fully executed in its utter rejection as a Church.

“4. I left it for PHILADELPHIA, now Alah-shehr. It was gratifying to find at last some surviving fruits of early zeal; and here, at least, whatever may be the loss of the *spirit* of Christianity, there is still the *form* of a Christian Church; this has been kept from the ‘hour of temptation,’ which came upon all the Christian world. There are here about *one thousand* Christians, chiefly Greeks, who for the most part speak only Turkish; there are twenty-five places of public worship, five of which are large regular churches; to these there is a resident bishop, with twenty inferior clergy. A copy of the modern Greek Testament was received by the bishop with great thankfulness.

“5. I quitted Alah-shehr, deeply disappointed at the statement I received there of the Church of SARDIS. I trusted that in its utmost trials it would not have been suffered to perish utterly, and I heard with surprise that not a vestige of it remained. With what satisfaction then did I find on the plains of Sardis a small Church establishment; the few Christians who dwell around modern Sart were anxious to settle there and erect a church, as they were in the habit of meeting at each other’s houses for the exercise of religion.

From this design they were prohibited by Kar Osman Oglu, the Turkish governor of the district; and in consequence, about five years ago they built a church upon the plain, within view of ancient Sardis, and there they maintain a priest. The place has gradually risen into a little village, now called Tatar-keny; thither the few Christians of Sart, who amount to *seven*, and those in its immediate vicinity, resort for public worship, and form together a congregation of about forty. There appears then still a remnant, ‘a few names even in Sardis,’ which have been preserved. I cannot repeat the expressions of gratitude with which they received a copy of the New Testament in a language with which they were familiar. Several crowded about the priest to hear it on the spot, and I left them thus engaged.

“6. Ak-hisar, the ancient THYATIRA, is said to contain about *thirty thousand* inhabitants, of whom *three thousand* are Christians, all Greeks except about *two hundred* Armenians. There is, however, but one Greek church and one Armenian. The superior of the Greek Church to whom I presented the Romaic Testament esteemed it so great a treasure that he earnestly pressed me, if possible, to spare another, that one might be secured to the Church and free from accidents, while the other went round among the people for their private reading. I have, therefore, since my return hither, sent him four copies.

“7. The Church of PERGAMOS, in respect to numbers, may be said to flourish still in Bergamo. The town is less than Ak-hisar, but the number of Christians is about as great, the proportion of Armenians to Greeks nearly the same, and each nation also has one church. The bishop of the district, who occasionally resides there, was at that time absent, and I experienced with deep regret that the resident clergy were totally incapable of estimating the gift I intended them; I therefore delivered the Testament to the lay vicar of the bishop at his urgent request, he having assured me that the bishop would highly prize so valuable an acquisition to the Church. He seemed much pleased that the benighted state of his nation had excited the attention of strangers.

“Thus, sir, I have left at least one copy of the unadulterated word of God at each of the seven Asiatic Churches of the Apocalypse,

and I trust they are not utterly thrown away; but whoever may plant, it is God only who can give the increase, and from his goodness we may hope they will in due time bring forth fruit, ‘some thirty, some sixty, and some a hundred fold.’

“HENRY LINDSAY.”

In my note on ~~<41924>~~ **Acts 19:24**, I have given an account of the celebrated temple of Diana at *Ephesus*, to which building, called one of the *seven wonders* of the world, St. Paul is supposed to allude in his epistle to this Church, particularly at ~~<401818>~~ **Ephesians 3:18**, where I have again given the measurement of this temple.

REVELATION

CHAPTER 4.

John sees the throne of God in heaven surrounded by twenty-four elders; and four living creatures, full of eyes; which all join in giving glory to the Almighty, 1-11.

NOTES ON CHAP. 4.

Verse 1. A door was opened in heaven] This appears to have been a visible aperture in the sky over his head.

Verse 2. I was in the Spirit] Rapt up in an ecstasy.

Verse 3. And he that sat] There is here no description of the Divine Being, so as to point out any *similitude*, *shape*, or *dimensions*. The description rather aims to point out the surrounding glory and *effulgence* than the *person* of the almighty King. See a similar description ^{<12410>}**Exodus 24:10**, &c., and the notes there.

Verse 4. Four and twenty elders] Perhaps this is in reference to the smaller *Sanhedrin* at Jerusalem, which was composed of twenty-three elders; or to the *princes of the twenty-four courses* of the Jewish priests which ministered at the tabernacle and the temple, at first appointed by David.

Clothed in white raiment] The garments of the priests.

On their heads crowns of gold.] An emblem of their *dignity*. The Jewish writers represent human souls as being created first; and before they enter the body, each is taken by an angel into paradise, where it sees the righteous sitting in glory with crowns upon their heads. *Rab. Tanchum*, fol. 39, 4.

Verse 5. Seven lamps of fire] Seven angels, the attendants and ministers of the supreme King. See ^{<6104>}**Revelation 1:4**, and the note there.


Verse 6. Four beasts] τεσσαρα ζωα. *Four living creatures* or *four animals*. The word *beast* is very improperly used here and elsewhere in this description. *Wiclif* first used it, and translators in general have followed

him in this uncouth rendering. A *beast* before the throne of God in heaven sounds oddly.

Verse 7. The first beast was like a lion] It is supposed that there is a reference here to the *four standards* or *ensigns* of the *four divisions* of the tribes in the Israelitish camp, as they are described by Jewish writers.

The first living creature was like a *lion*; this was, say the rabbins, the standard of JUDAH on the *east*, with the two tribes of *Issachar* and *Zabulon*. The second, like a *calf* or *ox*, which was the emblem of EPHRAIM who pitched on the *west*, with the two tribes of *Manasseh* and *Benjamin*. The third, with the *face* of a *man*, which, according to the rabbins, was the standard of REUBEN who pitched on the *south*, with the two tribes of *Simeon* and *Gad*. The fourth which was like a *flying* (spread) *eagle*, was, according to the same writers, the emblem on the ensign of DAN who pitched on the *north*, with the two tribes of *Asher* and *Naphtali*. This traditionary description agrees with the *four faces* of the cherub in Ezekiel's vision. See my *notes* and *diagrams* on Num. ii.

Christian tradition has given these creatures as emblems of the *four evangelists*. To *John* is attributed the EAGLE; to *Luke* the OX, to *Mark* the LION, and to *Matthew* the MAN, or *angel* in *human* form. As the former represented the *whole Jewish Church* or *congregation*, so the latter is intended to represent the *whole Christian Church*.

Verse 8. The four beasts had each of them six wings] I have already observed, in the *preface* to this book, that the *phraseology* is *rabbinical*; I might have added, and the *imagery* also. We have almost a counterpart of this description in *Pirkey Elieser*. chap. 4. I shall give the substance of this from *Schoettgen*. "Four troops of ministering angels praise the holy blessed God: the first is *Michael*, at the right hand; the next is *Gabriel*, at the left; the third is *Uriel*, before; and the fourth is *Raphael*, behind him. The *shechinah* of the holy, blessed God is *in the midst*, and he himself *sits upon a throne* high and elevated, hanging in the air; and his magnificence is as *amber l mvj*, (chashmal,) *in the midst of the fire*,  **Ezekiel 1:4**, On his head is placed a *crown* and a *diadem*, with the incommunicable name (*hwwhy Yehovah*) inscribed on the front of it. His *eyes* go throughout the whole earth; a part of them is *fire*, and a part of them *hail*. At his right hand stands *Life*, and at his left hand *Death*; and he has a fiery sceptre in his hand. Before him is the *veil* spread, that *veil* which is between the

temple and the *holy of holies*; and *seven angels* minister before him within that *veil*: the veil and his footstool are like *fire* and *lightning*; and *under the throne of glory* there is a shining like fire and *sapphire*, and *about his throne* are *justice* and *judgment*.

“The place of the throne are the *seven clouds of glory*; and the *chariot wheels*, and the *cherub*, and the *living creatures* which give *glory* before his face. The throne is in similitude like *sapphire*; and at the four feet of it are *four living creatures*, each of which has *four faces* and *four wings*. When God speaks from the *east*, then it is from between the two cherubim with the *face of a MAN*; when he speaks from the *south*, then it is from between the two cherubim with the *face of a LION*; when from the *west*, then it is from between the two cherubim with the *face of an OX*; and when from the *north*, then it is from between the two cherubim with the *face of an EAGLE*.

“And the *living creatures stand before the throne of glory*; and they stand in fear, in trembling, in horror, and in great agitation; and from this agitation a *stream of fire* flows before them. Of the two *seraphim* one stands at the right hand of the holy blessed God, and one stands at the left; and each has *six wings*: with *two they cover their face* lest they should see the face of the *shechina*; with *two they cover their feet* lest they should find out the footstool of the shechinah; and *with two they fly*, and sanctify his great name. And they answer each other, saying *Holy, holy, holy, Lord God of hosts*; the whole earth is full of his glory. And the *living creatures* stand near his glory, yet they do not know the place of his glory; but wheresoever his glory is, they cry out and say, *Blessed be the glory of the Lord in his place.*”

In *Shemoth Rabba*, sec. 23, fol. 122, 4, Rabbi Abin says: “There are *four* which have principality in this world: among *intellectual creatures*, MAN; among *birds*, the EAGLE; among *cattle*, the OX; and among *wild beasts*, the LION: each of these has a kingdom and a certain magnificence, and they are placed *under the throne of glory*, ²⁰¹⁰ **Ezekiel 1:10**, to show that no creature is to exalt itself in this world, and that the kingdom of God is over all.” These creatures may be considered the representatives of the whole creation.

Verse 10. Cast their crowns before the throne] Acknowledge the infinite supremacy of God, and that they have derived their being and their blessings from him alone. This is an allusion to the custom of prostrations in the east, and to the homage of petty kings acknowledging the supremacy of the emperor.

Verse 11. Thou art worthy, O Lord, to receive] Thus all creation acknowledges the supremacy of God; and we learn from this song that he *made all things for his pleasure*; and through the same motive he *preserves*. Hence it is most evident, that he hateth nothing that he has made, and could have made no intelligent creature with the design to make it eternally miserable. It is strange that a contrary supposition has ever entered into the heart of man; and it is high time that the benevolent nature of the Supreme God should be fully vindicated from aspersions of this kind.

REVELATION

CHAPTER 5.

The book sealed with seven seals, which no being in heaven or earth could open, 1-3. Is at last opened by the Lion of the tribe of Judah, 4-8. He receives the praises of the four living creatures and the twenty-four elders, 9, 10. And afterwards of an innumerable multitude, who acknowledge that they were redeemed to God by his blood, 11, 12. And then, of the whole creation, who ascribe blessing, honour, glory, and power to God and the Lamb for ever, 13, 14.

NOTES ON CHAP. 5.

Verse 1. A book written within and on the back side] That is, the book was full of solemn contents *within*, but it was *sealed*; and on the *back side* was a *superscription* indicating its contents. It was a *labelled* book, or one written on each side of the skin, which was not usual.

Sealed with seven seals.] As seven is a number of *perfection*, it may mean that the book was so sealed that the seals could neither be *counterfeited* nor *broken*; i.e., the matter of the book was so *obscure* and *enigmatical* and the work it enjoined and the facts it predicted so difficult and stupendous, that they could neither be known nor performed by human wisdom or power.

Verse 2. A strong angel] One of the *chief* of the angelic host.

Proclaiming] As the *herald* of God.

To open the book, and to loose the seals] To loose the seals that he may open the book. Who can tell what this book contains? Who can open its mysteries? The book may mean the purposes and designs of God relative to his government of the world and the Church; but we, whose habitation is in the dust, know nothing of such things. We are, however, determined to *guess*.

Verse 3. And no man] οὐδεις. No *person* or *being*.

In heaven] Among all the angels of God.

Nor in the earth] No *human* being.

Neither under the earth] No *disembodied spirit*, nor any *demon*. Neither *angels, men*, nor *devils*, can fathom the decrees of God.

Neither to look thereon.] None can *look* into it unless it be opened, and none can *open* it unless the *seals* be unloosed.

Verse 4. I wept much] Because the world and the Church were likely to be deprived of the knowledge of the contents of the book.

Verse 5. The Lion of the tribe of Juda] Jesus Christ, who sprang from this tribe, as his genealogy proves; see on ^{<4010>}**Matthew 1:2, 3** and ^{<4033>}**Luke 3:33**. There is an allusion here to ^{<0140>}**Genesis 49:9**, *Judah is a lion's whelp*; the *lion* was the emblem of this tribe, and was supposed to have been embroidered on its ensigns.

The Root of David] See ^{<2310>}**Isaiah 11:1**. Christ was the *root* of David as to his *Divine nature*; he was a *branch out of the stem of Jesse* as to his *human nature*.

Hath prevailed] By the merit of his incarnation, passion, and death.

To open the book] To *explain* and *execute* all the purposes and decrees of God, in relation to the government of the world and the Church.

Verse 6. Stood a Lamb] Christ, so called because he was a sacrificial offering; **αριον** signifies a *little* or *delicate* lamb.

As it had been slain] As if now *in the act of being offered*. This is very remarkable; so important is the sacrificial offering of Christ in the sight of God that he is still represented as being in the very act of pouring out his blood for the offences of man. This gives great advantage to faith: when any soul comes to the throne of grace, he finds a sacrifice there provided for him to offer to God. Thus all succeeding generations find they have the *continual* sacrifice ready, and the newly-shed blood to offer.

Seven horns] As *horn* is the emblem of *power*, and *seven* the number of *perfection*, the *seven horns* may denote the all-prevailing and infinite *might* of Jesus Christ. He *can* support all his *friends*; he *can* destroy all his *enemies*; and he *can* save to the uttermost all that come unto God through him.

Seven eyes] To denote his infinite knowledge and wisdom: but as these *seven eyes* are said to be the *seven Spirits of God*, they seem to denote rather his *providence*, in which he often employs the ministry of *angels*; therefore, these are said to be *sent forth into all the earth*. See Clarke on “^{<6010>}**Revelation 1:4**”.

Verse 7. He came and took the book] This verse may be properly explained by John, ^{<6018>}**John 1:18**. *No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath DECLARED him*. With Jesus alone are all the counsels and mysteries of God.

Verse 8. The four beasts-fell down before the Lamb] The whole Church of God, and all his children in heaven and earth, acknowledge that Jesus Christ is alone worthy and able to unfold and execute all the mysteries and counsels of God. See Clarke on “^{<6020>}**Revelation 5:9**”.

Having every one of them harps] There were *harps* and *vials*; and each of the *elders* and *living creatures* had *one*.

Odours, which are the prayers of saints.] The frankincense and odours offered at the tabernacle were emblems of the prayers and praises of the Lord. That *prayers* are compared to *incense*, see ^{<1902>}**Psalms 141:2**: *Let my PRAYER be set forth before thee as INCENSE*. Hence that saying in *Synopsis Sohar*, p. 44, n. 37: “The odour of the prayers of the Israelites is equal to *myrrh* and *frankincense*; but on the Sabbath it is preferred to the scent of all kinds of perfumes.” The words *which are the prayers of saints* are to be understood as *this is my body*, this signifies or *represents* my body; these odours *represent* the prayers of the saints.

Verse 9. A new song] Composed on the matters and blessings of the Gospel, which was just now opened on earth. But *new song* may signify a *most excellent song*; and by this the Gospel and its blessings are probably signified. The Gospel is called a *new song*, ^{<1901>}**Psalms 96:1**. And perhaps there is an allusion in the *harps* here to ^{<1910>}**Psalms 144:9**: *I will sing a NEW SONG unto thee, O God: upon a PSALTERY, and an INSTRUMENT of TEN STRINGS, &c.* The same form of speech is found, ^{<2320>}**Isaiah 42:10**: *Sing unto the Lord a NEW SONG, &c.*; and there the prophet seems to have the *Gospel dispensation* particularly in view.

Thou-hast redeemed us to God-out of every-nation] It appears, therefore, that the *living creatures* and the *elders* represent the *aggregate*

of the followers of God; or the *Christian Church* in all nations, and among all kinds of people, and perhaps through the whole compass of time: and all these are said to be redeemed by Christ's *blood*, plainly showing that his *life* was a *sacrificial offering* for the sins of mankind.

Verse 10. Kings and priests] See ^{<1916>}**Exodus 19:6;** ^{<1116>}**1 Peter 2:5, 9,** and the notes there.

Verse 11. The voice of many angels] These also are represented as joining in the chorus with *redeemed mortals*.

Ten thousand times ten thousand] “Myriads of myriads and chiliads of chiliads;” that is, an infinite or innumerable multitude. This is in reference to ^{<20710>}**Daniel 7:10.**

Verse 12. To receive power] That is, Jesus Christ is worthy *to take*, λαβειν, to have ascribed to him, *power-omnipotence; riches-beneficence; wisdom-omniscience; strength-power* in prevalent exercise; *honour*-the highest reputation for what he has done; *glory*-the praise due to such actions; *and blessing*-the thankful acknowledgments of the whole creation. Here are seven different species of praise; and this is exactly agreeable to the rabbinical forms, which the author of this book keeps constantly in view. See *Sepher Rasiel*, fol. 39, 2: “To thee belongs **dwbk** cabod, *glory; hl wdg* gedulah, *magnitude; hrwbg* geburah, *might; hkl mmh* hammamlakah, *the kingdom; hrapth* hattiphereth, *the honour; j xnh* hannetsach, *the victory; dwhhw* vehahod, and *the praise.*”

Verse 13. Every creature] All parts of the creation, animate and inanimate, are represented here, by that figure of speech called *prosopopæia* or *personification*, as giving praise to the Lord Jesus, because by him *all things were created*. We find the whole creation gives precisely the *same praise*, and in the *same terms*, to Jesus Christ, who is undoubtedly meant here by the *Lamb just slain* as they give to GOD who *sits upon the throne*. Now if Jesus Christ were not properly GOD this would be *idolatry*, as it would be giving to the *creature* what belongs to the *Creator*.

Verse 14. The four beasts said, Amen.] Acknowledged that what was attributed to Christ was his due.

The four and twenty elders] The word **εικοσιτεσσαρες**, *twenty-four*, is wanting in the most eminent MSS. and versions.

Fell down and worshipped] **επεσαν και προσεκυνησαν**. *Fell down* on their knees, and then *prostrated themselves* before the throne. This is the eastern method of *adoration*: first, the person worshiping fell down on his knees; and then, bowing down touched the earth with his forehead. This latter act was *prostration*.

Him that liveth for ever] This clause is wanting in ABC, thirty-seven others, *Syriac, Arabic, Coptic, Æthiopic*, some copies of the *Slavonic, Itala*, and *Vulgate*; and in *Andreas*, and *Arethas*, ancient commentators on this book. It is also wanting in some editions, and is undoubtedly spurious. Griesbach has left this and the above *twenty-four* out of the text.

Now follow the least intelligible parts of this mysterious book, on which so much has been written, and so much in vain. It is natural for man to desire to be wise; and the more difficult the subject the more it is studied, and the hope of finding out something by which the world and the Church might be profited, has caused the most eminently learned men to employ their talents and consume their time on these abstruse prophecies. But of what use has all this learned and well-meant labour been to mankind? Can *hypothesis* explain *prophecy*, and *conjecture* find a *basis* on which *faith* can rest? And what have we better in all attempts hitherto made to explain the mysteries of this book?

REVELATION

CHAPTER 6.

What followed on the opening of the seven seals. The opening of the first seal; the white horse, 1, 2. The opening of the second seal; the red horse, 3, 4. The opening of the third seal; the black horse and the famine, 5, 6. The opening of the fourth seal; the pale horse, 7, 8. The opening of the fifth seal; the souls of men under the altar, 9-11. The opening of the sixth seal; the earthquake, the darkening of the sun and moon, and falling of the stars, 12-14. The terrible consternation of the kings and great men of the earth, 15-17.

NOTES ON CHAP. 6.

Verse 1. When the Lamb opened one of the seals] It is worthy of remark that the opening of the seals is not merely a declaration of what God will do, but is the exhibition of a purpose then accomplished; for whenever the seal is opened, the sentence appears to be *executed*. It is supposed that, from ~~6600~~ **Revelation 6:1-11:19**, the calamities which should fall on the enemies of Christianity, and particularly the Jews, are pointed out under various images, as well as the preservation of the Christians under those calamities.

One of the four beasts] Probably that with the face of a *lion*. See ~~6607~~ **Revelation 4:7**.

Come and see.] Attend to what is about to be exhibited. It is very likely that all was exhibited before his eyes as in a *scene*, and he saw every *act* represented which was to take place, and all the *persons* and *things* which were to be the chief *actors*.

Verse 2. A white horse] Supposed to represent the *Gospel system*, and pointing out its excellence, swiftness, and purity.

He that sat on him] Supposed to represent *Jesus Christ*.

A bow] The *preaching of the Gospel*, darting *conviction* into the hearts of sinners.

A crown] The emblem of the *kingdom* which Christ is to establish on earth.

Conquering, and to conquer.] Overcoming and confounding the *Jews* first, and then the *Gentiles*; spreading more and more the doctrine and influence of the cross over the face of the earth.

Verse 3. The second beast] That which had the face of an *ox*.

Verse 4. Another horse-red] The emblem of *war*; perhaps also of *severe persecution*, and the *martyrdom* of the saints.

Him that sat thereon] Same say, *Christ*; others, *Vespasian*; others, the *Roman armies*; others, *Artabanus*, king of the Parthians, &c., &c.

Take peace from the earth] To deprive Judea of all tranquillity.

They should kill one another] This was literally the case with the *Jews*, while besieged by the Romans.

A great sword.] Great influence and success, producing terrible carnage.

Verse 5. The third beast] That which had the face of a *man*.

A black horse] The emblem of *famine*. Some think that which took place under *Claudius*. See ^{<1247>}**Matthew 24:7**; the same which was predicted by *Agabus*, ^{<4128>}**Acts 11:28**.

A pair of balances] To show that the *scarcity* would be such, that every person must be put under an *allowance*.

Verse 6. A measure of wheat for a penny] The *chaenix* here mentioned was a measure of *dry* things; and although the *capacity* is not exactly known, yet it is generally agreed that it contained as much as one man could consume in a day; and a *penny*, the Roman *denarius*, was the ordinary pay of a labourer. So it appears that in this scarcity each might be able to obtain a bare subsistence by his daily labour; but a man could not, in such cases, provide for a *family*.

Three measures of barley] This seems to have been the *proportion of value* between the wheat and the barley. Barley was allowed to afford a poor aliment, and was given to the Roman soldiers instead of wheat, by way of *punishment*.

Hurt not the oil and the wine.] Be sparing of these: use them not as *delicacies*, but for *necessity*; because neither the *vines* nor the *olives* will be productive.

Verse 7. The fourth beast] That which had the face of an *eagle*.

Verse 8. A pale horse] The symbol of *death*. *Pallida mors, pale death*, was a very usual poetic epithet; of this symbol there can be no doubt, because it is immediately said, *His name that sat on him was DEATH*.

And hell followed with him] The *grave*, or *state of the dead*, received the *slain*. This is a very elegant *prosopopæia*, or personification.

Over the fourth part of the earth] One fourth of mankind was to feel the desolating effects of this seal.

To kill with sword] WAR; *with hunger-FAMINE; with death-PESTILENCE; and with the beasts of the earth-lions, tigers, hyænas, &c.*, which would multiply in consequence of the devastations occasioned by *war, famine, and pestilence*.

Verse 9. The fifth seal] There is no *animal* nor any other *being* to introduce this seal, nor does there appear to be any new event predicted; but the whole is intended to comfort the followers of God under their persecutions, and to encourage them to bear up under their distresses.

I saw under the altar] A symbolical vision was exhibited, in which he saw an *altar*; and under it the *souls of those who had been slain for the word of God*-martyred for their attachment to Christianity, are represented as being newly slain as victims to idolatry and superstition. The altar is upon earth, not in heaven.

Verse 10. And they cried with a loud voice] That is, their *blood*, like that of Abel, cried for vengeance; for we are not to suppose that there was any thing like a vindictive spirit in those happy and holy souls who had shed their blood for the testimony of Jesus. We sometimes say *Blood cries for blood*; that is, in the order of Divine justice, every murderer, and every murdering persecutor, shall be punished.

O Lord] ὁ δεσποτης. Sovereign Lord, supreme Ruler; one having and exercising unlimited and uncontrolled authority.

Holy] In thy own nature, hating iniquity;

And true] In all thy promises and threatenings;

Dost thou not judge] The persecutors;

And avenge our blood] Inflict signal punishment;

On them that dwell on the earth?] Probably meaning the persecuting *Jews*; they dwelt *ἐπι τῆς γῆς*, *upon that land*, a form of speech by which *Judea* is often signified in the New Testament.

Verse 11. White robes] The emblems of purity, innocence, and triumph.

They should rest yet for a little season] This is a declaration that, when the cup of the iniquity of the *Jews* should be full, they should then be punished in a mass. They were determined to proceed farther, and God permits them so to do; reserving the fulness of their punishment till they had filled up the measure of their iniquity. If this book was written *before* the destruction of Jerusalem, as is most likely, then this destruction is that which was to fall upon the *Jews*; and the *little time* or *season* was that which elapsed between their martyrdom, or the date of this book, and the final destruction of Jerusalem by the Romans, under Vespasian and his son Titus, about A.D. 70. What follows may refer to the destruction of the heathen Roman empire.

Verse 12. The sixth seal] This seal also is opened and introduced by Jesus Christ alone.

A great earthquake] A most stupendous change in the civil and religious constitution of the world. If it refer to Constantine the Great, the change that was made by his conversion to Christianity might be very properly represented under the emblem of an *earthquake*, and the other symbols mentioned in this and the following verses.

The *sun*-the ancient *pagan government* of the Roman empire, was totally darkened; and, like a *black hair sackcloth*, was degraded and humbled to the dust.

The *moon*-the *ecclesiastical* state of the same empire, became as *blood*-was totally ruined, their sacred rites abrogated, their priests and religious institutions desecrated, their altars cast down, their temples destroyed, or turned into places for Christian worship.

Verse 13. The stars of heaven] The gods and goddesses, demi-gods, and deified heroes, of their poetical and mythological *heaven*, were prostrated indiscriminately, and lay as useless as the figs or fruit of a tree shaken down before ripe by a *tempestuous wind*.

Verse 14. And the heaven departed as a scroll] The whole system of pagan and idolatrous worship, with all its spiritual, secular, and superstitious influence, was blasted, shrivelled up, and rendered null and void, as a parchment scroll when exposed to the action of a strong fire.

And every mountain] All the props, supports, and dependencies of the empire, whether *regal allies, tributary kings, dependent colonies, or mercenary troops, were all moved out of their places*, so as to stand no longer in the same relation to that empire, and its worship, support, and maintenance, as they formerly did.

And island] The heathen temples, with their *precincts and enclosures, cut off from the common people, and into which none could come but the privileged*, may be here represented by *islands*, for the same reasons.

Verse 15. The kings of the earth, &c.] All the secular powers who had endeavoured to support the pagan worship by authority, influence, riches, political wisdom, and military skill; with *every bondman-all slaves*, who were in life and limb addicted to their masters or owners.

And every freeman] Those who had been *manumitted*, commonly called *freedmen*, and who were attached, through gratitude, to the families of their liberators. All *hid themselves*-were astonished at the total overthrow of the heathen empire, and the revolution which had then taken place.

Verse 16. Said to the mountains and rocks] Expressions which denote the strongest perturbation and alarm. They preferred any kind of death to that which they apprehended from this most awful revolution.

From the face of him that sitteth on the throne] They now saw that all these terrible judgments came from the *Almighty*; and that *Christ*, the author of Christianity, was now judging, condemning, and destroying them for their cruel persecutions of his followers.

Verse 17. For the great day of his wrath] The decisive and manifest time in which he will execute judgment on the oppressors of his people.

Who shall be able to stand?] No might can prevail against the might of God. All these things may literally apply to the final destruction of Jerusalem, and to the revolution which took place in the Roman empire under Constantine the Great. Some apply them to the *day of judgment*; but they do not seem to have that awful event in view. These two events were the greatest that have ever taken place in the world, from the *flood* to the eighteenth century of the Christian era; and may well justify the strong figurative language used above.

Through I do not pretend to say that my remarks on this chapter point out its true signification, yet I find others have applied it in the same way. Dr. *Dodd* observes that the fall of Babylon, Idumea, Judah, Egypt, and Jerusalem, has been described by the prophets in language equally pompous, figurative, and strong. See ^{<231310>}**Isaiah 13:10; 34:4**, concerning *Babylon* and *Idumea*; ^{<24023>}**Jeremiah 4:23, 24**, concerning *Judah*; ^{<263317>}**Ezekiel 32:7**, concerning *Egypt*; ^{<29210>}**Joel 2:10, 31**, concerning *Jerusalem*; and our Lord himself, ^{<4229>}**Matthew 24:29**, concerning the same city. “Now,” says he, “it is certain that the fall of any of these cities or kingdoms was not of greater concern or consequence to the world, nor more deserving to be described in pompous figures, than the fall of the *pagan Roman empire*, when the great lights of the heathen world, *the sun, moon, and stars*, the powers civil and ecclesiastical, were all eclipsed and obscured, the heathen emperors and Cæsars were slain, the heathen priests and augurs were extirpated, the heathen officers and magistrates were removed, the temples were demolished, and their revenues were devoted to better uses. It is customary with the prophets, after they have described a thing in the most symbolical and figurative manner, to represent the same again in plainer language; and the same method is observed here, ^{<6615>}**Revelation 6:15-17**: *And the kings of the earth, &c.* That is, *Maximin, Galerius, Maxentius, Licinius, &c.*, with all their adherents and followers, were so routed and dispersed that *they hid themselves in dens, &c.*; expressions used to denote the utmost terror and confusion. This is, therefore, a triumph of Christ over his heathen enemies, and a triumph after a severe persecution; so that the time and all the circumstances, as well as the series and order of the prophecy, agree perfectly with this interpretation. *Galerius, Maximin, and Licinius*, made even a public confession of their guilt, recalled their decrees and edicts against the Christians, and acknowledged the just judgments of God and of Christ in

their own destruction.” See *Newton, Lowman, &c.*, and Dr. *Dodd* on this chapter, with the works of several more recent authors.

REVELATION

CHAPTER 7.

The four angels holding the four winds of heaven, 1. The angel with the seal of the living God, and sealing the servants of God out of the twelve tribes, whose number amounted to one hundred and forty-four thousand, 2-8. Besides these, there was an innumerable multitude from all nations, who gave glory to God and the Lamb, 9-12. One of the elders shows who these are, and describes their most happy state, 13-17.

NOTES ON CHAP. 7.

Verse 1. And after these things] Immediately after the preceding vision.

I saw four angels] Instruments which God employs in the dispensation of his providence; we know not what.

On the four corners of the earth] On the extreme parts of the land of *Judea*, called $\eta \gamma\eta$, *the land*, or *earth*, by way of eminence.

Holding the four winds] Preventing evil from every quarter. *Earth-sea, nor on any tree*; keeping the whole of the land free from evil, till the Church of Christ should wax strong, and each of his followers have time to prepare for his flight from Jerusalem, previously to its total destruction by the Romans.

Verse 2. The seal of the living God] This angel is represented as the chancellor of the supreme King, and as *ascending from the east*, $\alpha\pi\omicron \alpha\nu\alpha\tau\omicron\lambda\eta\varsigma \eta\lambda\iota\omicron\upsilon\varsigma$, *from the rising of the sun*. Some understand this of Christ, who is called $\alpha\nu\alpha\tau\omicron\lambda\eta$, *the east*, ~~20178~~ **Luke 1:78**.

Four angels, to whom it was given to hurt] Particular *agents* employed by Divine providence in the management of the affairs of the earth; but whether *spiritual* or *material* we know not.

Verse 3. Till we have sealed the servants of our God] There is manifestly an allusion to ~~2004~~ **Ezekiel 9:4** here. By *sealing* we are to understand *consecrating* the persons in a more especial manner to God, and showing, by this mark of God upon them, that they were under his

more immediate protection, and that nothing should hurt them. It was a custom in the *east*, and indeed in the *west* too, to stamp with a hot iron the name of the owner upon the *forehead* or *shoulder* of his slave.

It is worthy of remark that not one Christian perished in the siege of Jerusalem; all had left the city, and escaped to Pella. This I have often had occasion to notice.

Verse 4. I heard the number of them which were sealed] In the number of 144,000 are included all the *Jews* converted to Christianity; 12,000 out of each of the twelve tribes: but this must be only a certain for an uncertain number; for it is not to be supposed that *just* 12,000 were converted out of *each* of the *twelve tribes*.

Verses 5. - 8. Of the tribe of Juda, &c.] *First*, we are to observe that the tribe of *Levi* is here mentioned, though that tribe had no inheritance in Israel; but they now belonged to the spiritual priesthood. *Secondly*, That the tribe of *Dan*, which had an inheritance, is here *omitted*; as also the tribe of *Ephraim*. *Thirdly*, That the tribe of *Joseph* is here *added* in the place of *Ephraim*. *Ephraim* and *Dan*, being the principal promoters of idolatry, are left out in this enumeration.

Verse 9. A great multitude] This appears to mean the Church of Christ among the *Gentiles*, for it was different from that collected from the *twelve tribes*; and it is here said to be of all *nations, kindreds, people, and tongues*.

Clothed with white robes] As emblems of *innocence* and *purity*. With *palms in their hands*, in token of victory gained over the world, the devil, and the flesh.

Verse 10. Salvation to our God] That is, God alone is the author of the salvation of man; and this salvation is procured for and given to them through the *Lamb*, as their propitiatory sacrifice.

Verse 11. All the angels, &c.] As there is joy in the presence of God among these holy spirits when one sinner repents, no wonder that they take such an interest in the gathering together of such innumerable multitudes who are fully saved from their sins.

Verse 12. Saying, Amen] Giving their most cordial and grateful *assent* to the praises attributed to God and the Lamb.

Blessing, and glory, &c.] There are here *seven* different species of praise attributed to God, as in ^{<6612>}**Revelation 5:12**, where see the note.

Verse 13. One of the elders answered] A Hebraism for *spoke*. The question is here asked, that the proposer may have the opportunity of answering it.

Verse 14. Sir, thou knowest] That is, I do not know, but thou canst inform me.

Came out of great tribulation] Persecutions of every kind.

And have washed their robes] Have obtained their *pardon* and *purity*, through the *blood of the Lamb*.

Their *white robes* cannot mean the *righteousness of Christ*, for this cannot be washed and made white in his own blood. This *white linen* is said to be the *righteousness of the saints*, ^{<6618>}**Revelation 19:8**, and this is the righteousness in which they stand *before the throne*; therefore it is not Christ's righteousness, but it is a righteousness wrought in them by the merit of his blood, and the power of his Spirit.

Verse 15. Therefore] Because they are washed in the blood of the Lamb, *are they before the throne*-admitted to the immediate presence, *of God*.

And serve him day and night] Without ceasing; being filled with the spirit of prayer, faith, love, and obedience.

Shall dwell among them.] He lives in his own Church, and in the heart of every true believer.

Verse 16. They shall hunger no more] They shall no longer be deprived of their religious ordinances, and the blessings attendant on them, as they were when in a state of persecution.

Neither shall the sun light on them] Their *secular rulers*, being converted to God, became nursing fathers to the Church.

Nor any heat.] Neither persecution nor affliction of any kind. These the Hebrews express by the term *heat, scorching, &c.*

Verse 17. The Lamb] The Lord Jesus, enthroned with his Father in ineffable glory.

Shall feed them] Shall communicate to them every thing calculated to secure, continue, and increase their happiness.

Living fountains of water] A *spring* in the Hebrew phraseology is termed *living water*, because constantly boiling up and running on. By these *perpetual fountains* we are to understand *endless sources* of comfort and happiness, which Jesus Christ will open out of his own infinite plenitude to all glorified souls. These eternal living fountains will make an infinite *variety* in the enjoyments of the blessed. There will be no *sameness*, and consequently no *cloying* with the perpetual enjoyment of the same things; every moment will open a *new source* of pleasure, instruction, and improvement; they shall make an eternal progression into the fulness of God. And as God is infinite, so his attributes are infinite; and throughout infinity more and more of those attributes will be discovered; and the discovery of each will be a *new fountain* or *source* of pleasure and enjoyment. These sources must be *opening* through all eternity, and yet, through all eternity, there will still remain, in the absolute perfections of the Godhead, an infinity of them to be opened! This is one of the finest images in the Bible.

God shall wipe away] In the most affectionate and fatherly manner, *all tears from their eyes*-all causes of distress and grief. They shall have pure, unmixed happiness. Reader, this is the happiness of those who are washed from their sins. Art thou washed? O, rest not till thou art prepared to appear before God and the Lamb.

IF these saints had not met with troubles and distresses, in all likelihood they had not excelled so much in righteousness and true holiness. When all avenues of worldly comfort are shut up, we are obliged to seek our all in God; and there is nothing sought from him that is not found in him.

REVELATION

CHAPTER 8.

The opening of the seventh seal, 1. The seven angels with the seven trumpets, 2-6. The first sounds, and there is a shower of hail, fire, and blood, 7. The second sounds, and the burning mountain is cast into the sea, 8, 9. The third sounds, and the great star Wormwood falls from heaven, 10, 11. The fourth sounds, and the sun, moon, and stars are smitten; and a threefold wo is denounced against the inhabitants of the earth, because of the three angels who are yet to sound, 12, 13.

NOTES ON CHAP 8.

Verse 1. The seventh seal] This is ushered in and opened only by the Lamb.

Silence in heaven] This must be a mere *metaphor*, *silence* being put here for the deep and solemn *expectation* of the stupendous things about to take place, which the opening of this seal had produced. When any thing prodigious or surprising is expected, all is *silence*, and even the breath is scarcely heard to be drawn.

Half an hour.] As *heaven* may signify the *place* in which all these representations were made to St. John, the *half hour* may be considered as the time during which no representation was made to him, the time in which God was preparing the august exhibition which follows.

There is here, and in the following verses, a strong allusion to different parts of the *temple worship*; a presumption that the temple was still standing, and the regular service of God carried on. The *silence* here refers to this fact-while the priest went in to burn incense in the holy place, all the people continued in silent mental prayer without till the priest returned. See <3110> **Luke 1:10**. The angel mentioned here appears to execute the office of priest, as we shall by and by see.

Verse 2. The seven angels which stood before God] Probably the same as those called the *seven Spirits which are before his throne*,

Revelation 1:4, where see the note. There is still an allusion here to the seven ministers of the Persian monarchs. See **Tobit 12:15**.

Verse 3. Another angel] About to perform the office of *priest*.

Having a golden censer] This was a preparation peculiar to the *day of expiation*. “On other days it was the custom of the priest to *take fire* from the *great altar* in a *silver censer*, but on the *day of expiation* the high priest took the fire from the *great altar* in a *golden censer*; and when he was come down from the great altar, he took incense from one of the priests, who brought it to him, and went with it to the *golden altar*; and while he offered the incense the people prayed without in silence, which is the *silence in heaven for half an hour*.” See Sir Isaac Newton.

Much incense, that he should offer it] Judgments of God are now about to be executed; the *saints*-the genuine Christians, *pray* much to God for protection. The angelic priest comes with *much incense*, standing between the living and those consigned to death, and offers his incense to God *WITH the prayers of the saints*.

Verse 4. The smoke of the incense-with the prayers] Though incense itself be an emblem of the prayers of the saints, **Psalm 141:2**; yet here *they* are said to *ascend before God*, as well as the *incense*. It is not said that the angel presents these prayers. He presents the incense, and the *prayers ascend WITH it*. The *ascending* of the *incense* shows that the prayers and offering were accepted.

Verse 5. Cast it into the earth] That is, upon the land of Judea; intimating the judgments and desolations which were now coming upon it, and which appear to be farther opened in the sounding of the seven trumpets.

There were voices] All these seem to point out the confusion, commotions, distresses, and miseries, which were coming upon these people in the *wars* which were at hand.

Verse 6. Prepared themselves to sound.] Each took up his trumpet, and stood prepared to blow his blast. *Wars* are here indicated; the *trumpet* was the emblem of *war*.

Verse 7. Hail and fire mingled with blood] This was something like the *ninth* plague of Egypt. See **Exodus 9:18-24**: “The Lord sent thunder and hail-and fire mingled with the hail-and the fire ran along upon the

ground.” In the *hail and fire mingled with blood*, some fruitful imaginations might find *gunpowder and cannon balls*, and *canister shot and bombs*.

They were cast upon the earth] εἰς τὴν γῆν. *Into that land; viz., Judea*, thus often designated.

And the third part of trees] Before this clause the *Codex Alexandrinus*, thirty-five others, the *Syriac, Arabic, Æthiopic, Armenian, Slavonic, Vulgate, Andreas, Arethas*, and some others, have **καὶ τὸ τρίτον τῆς γῆς κατέκαη**. *And the third part of the land was burnt up*. This reading, which is undoubtedly genuine, is found also in the *Complutensian Polyglot*. Griesbach has received it into the text.

The *land* was wasted; the *trees*—the chiefs of the nation, were destroyed; and the *grass*—the *common people*, slain, or carried into captivity. High and low, rich and poor, were overwhelmed with one general destruction. This seems to be the meaning of these figures.

Many eminent men suppose that the irruption of the barbarous nations on the Roman empire is here intended. It is easy to find coincidences when fancy runs riot. Later writers might find here the irruption of the *Austrians* and *British*, and *Prussians, Russians, and Cossacks*, on the French empire!

Verse 8. A great mountain burning with fire] Supposed to signify the powerful nations which invaded the Roman empire. *Mountain*, in prophetic language, signifies a *kingdom*; ²⁴⁵¹²⁵ **Jeremiah 51:25, 27, 30, 58**. Great disorders, especially when kingdoms are moved by hostile invasions, are represented by *mountains* being *cast into the midst of the sea*, ¹⁹⁴⁴¹² **Psalm 46:2**. *Seas and collections of waters* mean *peoples*, as is shown in this book, ⁶¹⁷¹⁵ **Revelation 17:15**. Therefore, great commotions in kingdoms and among their inhabitants may be here intended, but to *whom, where, and when* these happened, or are to happen, we know not.

The third part of the sea became blood] Another allusion to the Egyptian plagues, ¹¹⁷²¹ **Exodus 7:20, 21**. *Third part* is a rabbinism, expressing a considerable number. “When Rabbi Akiba prayed, wept, rent his garments, put off his shoes, and sat in the dust, the world was struck with a curse; and then the *third part* of the olives, the *third part* of the wheat, and the *third part* of the barley, was smitten “Rab. Mardocheus, in *Notitia Karæorum*, p. 102.

Verse 9. The third part of the ships were destroyed.] These judgments seem to be poured out upon some maritime nation, destroying much of its population, and much of its traffic.

Verse 10. There fell a great star from heaven] This has given rise to various conjectures. Some say the star means *Attila* and his Huns, others, Genseric with his Vandals falling on the city of Rome; others, Eleazer, the son of Annus, spurning the emperor's victims, and exciting the fury of the Zealots; others, Arius; infecting the pure Christian doctrine with his heresy, &c., &c. It certainly cannot mean *all these*; and probably *none* of them. Let the reader judge.

Verse 11. The star is called Wormwood] So called from the *bitter* or *distressing effects* produced by its influence.

Verse 12. The third part of the sun-moon-stars, was smitten] Supposed to mean *Rome*, with her *senates, consuls, &c.*, eclipsed by *Odoacer*, king of the Heruli, and *Theodoric*, king of the Ostrogoths, in the fifth century. But all this is uncertain.

Verse 13. I-heard an angel flying] Instead of *αγγελου πετωμενου*, *an angel flying*, almost every MS. and version of note has *αετου πετωμενον*, *an eagle flying*. The *eagle* was the symbol of the Romans, and was always on their ensigns. The *three woes* which are here expressed were probably to be executed by this people, and upon the Jews and their commonwealth. Taken in this sense the symbols appear consistent and appropriate; and the reading *eagle* instead of *angel* is undoubtedly genuine, and Griesbach has received it into the text.

REVELATION

CHAPTER 9.

The fifth angel sounds, and a star falls from heaven to earth, 1. The bottomless pit is opened, and locusts come out upon the earth, 2, 3. Their commission, 4-6. Their form, 7-10. Their government, 11, 12. The sixth angel sounds, and the four angels bound in the Euphrates are loosed, 13-15. The army of horsemen, and their description, 16-19. Though much evil is inflicted upon men for their idolatry, &c., they do not repent, 20, 21.

NOTES ON CHAP. 9.

Verse 1. A star fall from heaven] An angel encompassed with light suddenly descended, and seemed like a *star* falling from heaven.

The key of the bottomless pit.] Power to inundate the earth with a flood of temporal calamities and moral evils.

Verse 2. He opened the bottomless pit] το φρεαρ της αβυσσου. *The pit of the bottomless deep.* Some think the angel means *Satan*, and the bottomless pit *hell*. Some suppose *Mohammed* is meant; and Signior *Pastorini* professes to believe that *Luther* is intended!

There arose a smoke] False doctrine, obscuring the true light of heaven.

Verse 3. Locusts] Vast hordes of military troops: the description which follows certainly agrees better with the *Saracens* than with any other people or nation, but may also apply to the Romans.

As the scorpions of the earth have power.] Namely, to hurt men by *stinging* them. Scorpions may signify *archers*; and hence the description has been applied to *Cestius Gallus*, the Roman general, who had many *archers* in his army.

Verse 4. They should not hurt the grass] Neither the common people, the men of middling condition, nor the nobles. However, this appears rather to refer to the prudent counsels of a military chief, not to destroy the *crops* and *herbage* of which they might have need in their campaigns.

Which have not the seal of God] All false, hypocritical, and heterodox Christians.

Verse 5. To them it was given] That is, they were *permitted*.

That they should be tormented five months] Some take these months *literally*, and apply them to the conduct of the Zealots who, from *May* to *September*, in the year of the siege, produced dreadful contests among the people; or to the afflictions brought upon the Jews by *Cestius Gallus*, when he came against Jerusalem, before which he lay one whole summer, or nearly five months.—See *Joseph.*, Bell. Jud., l. ii. c. 19.

Others consider the *months* as being *prophetical* months, each *day* being reckoned for a *year*; therefore this period must amount to one hundred and fifty years, counting thirty days to each month, as was the general custom of the Asiatics.

Their torment was as the torment of a scorpion] The phraseology here is peculiar, and probably refers to the warlike weapon called a *scorpion*, several of which, or men armed with them, *Cestius Gallus* brought with him in his army.

Isidore describes this *scorpion* thus: *Scorpio est sagitta venenata arcu vel tormentis excussa, quæ, dum ad hominem venerit, virus qua figit infundit; unde et scorpio nomen accepit.* “The scorpion is a poisoned arrow shot from a bow or other instrument, which, when it wounds a man, deposits the poison with which it is covered in the wound; whence it has the name of scorpion.” *Seneca*, in his *Hercules Cæteus*, act iv., ver. 1218, describes the torment which is occasioned by this species of poisoned arrow:—

*Heu qualis intus scorpius, quis fervida
Plaga revulsus cancer infixus meas
Urit medullas?*

Verse 6. In those days shall men seek death] So distressing shall be their sufferings and torment that they shall long for death in *any form*, to be rescued from the evils of life. There is a sentiment much like this in *Maximianus*, Eleg. i., ver. 111, commonly attributed to *Cornelius Gallus*:—

*Nunc quia longa mihi gravis est et inutilis ætas,
 Vivere cum nequeam, sit mihi posse mori?
 O quam dura premit miseros conditio vitæ!
 Nec mors humano subjacet arbitrio.
 Dulce mori miseris; sed mors optata recedit:
 At cum tristis erit, præcipitata venit.*

*“Seeing that long life is both useless and burdensome
 When we can no longer live comfortably, shall we be permitted to die?
 O how hard is the condition on which we hold life!
 For death is not subjected to the will of man.
 To die is sweet to the wretched; but wished-for death flees away.
 Yet when it is not desired, it comes with the hastiest strides.”*

Job expresses the same sentiment, in the most plaintive manner:—

*Why is light given to the miserable,
 And life to the bitter of soul?
 Who wait for death, but it is not;
 And dig for it more than hid treasures.
 They rejoice for it, and are glad,
 And exult when they find the grave.*
 <18181>Job 3:20-22.

Verse 7. The locusts were like unto horses] This description of the locusts appears to be taken from <2004>**Joel 2:4**. The whole of this symbolical description of an overwhelming military force agrees very well with the troops of Mohammed. The Arabs are the most expert horsemen in the world: they live so much on horseback that the horse and his rider seem to make but one animal. The *Romans* also were eminent for their cavalry.

Crowns like gold] Not only alluding to their costly *tiaras* or *turbans*, but to the extent of their conquests and the multitude of powers which they subdued.

Their faces were as the faces of men.] That is, though locusts symbolically, they are really men.

Verse 8. Hair as the hair of women] No razor passes upon their flesh. Their *hair long*, and their *beards unshaven*.

Their teeth were as the teeth of lions.] They are ferocious and cruel.

Verse 9. They had breastplates-of iron] They seemed to be invulnerable, for no force availed against them.

The sound of their wings] Their hanging weapons and military trappings, with the clang of their shields and swords when they make their fierce onsets. This simile is borrowed from ^{<אמׁ>}**Joel 2:5-7.**

Verse 10. They had tails like unto scorpions] This may refer to the consequences of their victories. They infected the conquered with their pernicious doctrines.

Their power was to hurt men five months.] The locusts make their principal ravages during the *five* summer *months*. But probably these may be *prophetic months*, as above, in ^{<אמׁ>}**Revelation 9:5-150** years.

Verse 11. A king over them] A supreme head; some think Mohammed, some think Vespasian.

The angel of the bottomless pit] The chief envoy of Satan.

Abaddon] From **דבא** *abad*, he destroyed.

Apollyon.] From **απο**, *intensive*, and **ολλωω**, *to destroy*. The meaning is the same both in the Hebrew and Greek.

Verse 12. One wo is past] That is, the wo or desolation by the symbolical scorpions.

There came two woes more] In the trumpets of the sixth and seventh angels.

Verse 13. The four horns of the golden altar] This is another not very obscure indication that the Jewish temple was yet standing.

Verse 14. Loose the four angels] These four angels *bound*-hitherto restrained, in the Euphrates, are by some supposed to be the Arabs, the Saracens, the Tartars, or the Turks; by others, Vespasian's four generals, one in Arabia, one in Africa, one in Alexandria, and one in Palestine.

Verse 15. For an hour, and a day, and a month, and a year] We have in this place a year resolved into its component parts. Twenty-four *hours* constitute a *day*, seven *days* make a *week*, four *weeks* make a *month*, and twelve *months* make a *year*. Probably no more is meant than that these four angels were at *all times* prepared and permitted to inflict evil on the

people against whom they had received their commission. There are some who understand these divisions of time as prophetic periods, and to these I must refer, not professing to discuss such uncertainties.

Verse 16. Two hundred thousand thousand] δυο μυριαδες μυριαδων. *Two myriads of myriads; that is, two hundred millions; an army that was never yet got together from the foundation of the world, and could not find forage in any part of the earth. Perhaps it only means vast numbers, multitudes without number. Such a number might be literally true of the locusts. Those who will have their particular system supported by the images in this most obscure book, tell us that the number here means all the soldiers that were employed in this war, from its commencement to its end! Those who can receive this saying let them receive it.*

Verse 17. Breastplates of fire-jacinth, and brimstone] That is, *red, blue, and yellow; the first is the colour of fire, the second of jacinth, and the third of sulphur.*

And the heads of the horses] Is this an allegorical description of great *ordnance*? Cannons, on the mouths of which horses' heads were formed, or the mouth of the cannon cast in that form? *Fire, smoke, and brimstone,* is a good allegorical representation of *gunpowder*. The Ottomans made great use of heavy artillery in their wars with the Greeks of the lower empire.

Verse 18. By these three was the third part of men killed] That is, By these was great carnage made.

Verse 19. Their power is in their mouth] From these the destructive *balls* are projected; *and in their tails,* the *breech* where the *charge* of *gunpowder* is lodged.

Their tails were like unto serpents, and had heads] If cannons are intended, the description, though allegorical, is plain enough; for *brass ordnance* especially are frequently thus ornamented, both at their *muzzles* and at their *breech*.

Verse 20. Yet repented not] The commission which these horsemen had was against idolaters; and though multitudes of them were destroyed, yet the residue continued their senseless attachment to dumb idols, and therefore heavier judgments might be expected. These things are supposed to refer to the desolation brought upon the Greek Church by the *Ottomans,*

who entirely ruined that Church and the Greek empire. The Church which was then remaining was the *Latin* or western Church, which was not at all corrected by the judgments which fell upon the eastern Church, but continued its senseless adoration of angels, saints, relics, &c., and does so to the present day. If, therefore, God's wrath be kindled against such, this Church has much to fear.

Verse 21. Neither repented they of their murders] Their cruelties towards the genuine followers of God, the Albigenses, and Waldenses, and others, against whom they published crusades, and hunted them down, and butchered them in the most shocking manner. The innumerable murders by the horrible *inquisition* need not be mentioned.

Their sorceries] Those who apply this also to the Romish Church understand by it the various *tricks, sleights of hand, or legerdemain*, by which they impose on the common people in causing images of Christ to bleed, and the various pretended *miracles* wrought at the tombs, &c., of pretended saints, holy wells, and such like.

Fornication] Giving that honour to various creatures which is due only to the Creator.

Their thefts.] Their exactions and impositions on men for *indulgences, pardons, &c.* These things *may* be intended, but it is going too far to say that this is the true interpretation. And yet to express any doubt on this subject is with some little else than heresy. If such men can see these things so clearly in such obscure prophecies, let them be thankful for their sight, and indulgent to those who still sit in darkness.

REVELATION

CHAPTER 10.

The description of a mighty angel with a little book in his hand, 1, 2. The seven thunders, 3, 4. The angel swears that there shall be time no longer, 5-7. John is commanded to take the little book and eat it; he does so, and receives a commission to prophesy to many peoples, 8-11.

NOTES ON CHAP. 10.

Verse 1. Another mighty angel] Either Christ or his representative; *clothed with a cloud*; a symbol of the Divine majesty.

A rainbow was upon his head] The token of God's merciful covenant with mankind.

His face was as it were the sun] So intensely glorious that it could not be looked on.

His feet as pillars of fire] To denote the rapidity and energy of his motions, and the stability of his counsels.

Verse 2. A little book open] Meaning probably some *design* of God long concealed, but now about to be made manifest. But who knows what it means?

His right foot upon the sea, and his left-on the earth] To show that he had the command of each, and that his power was universal, all things being under his feet.

Verse 3. Seven thunders] Seven being a number of perfection, it may here mean many, great, loud, and strong peals of thunder, accompanied with distinct voices; but what was said, St. John was not permitted to reveal,
~~610~~ **Revelation 10:4.**

Verse 5. Lifted up his hand to heaven] As one making an appeal to the supreme Being.

Verse 6. By him that liveth for ever and ever] The eternal, self-existent Jehovah, the Maker of all things.

That there should be time no longer] That the great counsels relative to the events already predicted should be immediately fulfilled, and that there should be no longer *delay*. This has no reference to the day of judgment.

Verse 7. The mystery of God should be finished] What this mystery refers to who knows? Nor have we more knowledge concerning the sounding of the seventh angel. On these points there is little agreement among learned men. Whether it mean the destruction of Jerusalem, or the destruction of the papal power, or something else, we know not. And yet with what confidence do men speak of the meaning of these hidden things!

Declared to his servants the prophets.] It is most likely, therefore, that this trumpet belongs to the *Jewish* state.

Verse 8. Take the little book which is open] Learn from this angel what should be published to the world.

Verse 9. Take it, and eat it up] Fully comprehend its meaning; study it thoroughly.

Verse 10. It was in my mouth sweet as honey] There was in it some pleasing, some unpleasing, intelligence. I read of the consolations and protection of the true worshippers of God, and did *rejoice*; I read of the persecutions of the Church, and was *distressed*.

Verse 11. Thou must prophesy again] Thou must write, not only for the instruction of the Jews in Palestine, but of those in the different provinces, as well as the heathens and heathen emperors and potentates in general.

THE reader will find, on comparing this chapter with ^{<700>}**Daniel 8:1-27; 12:1-13**, and ^{<600>}**Ezekiel 2:1-3:27**, that there are several things similar in both; and the writer of the Apocalypse appears to keep these two prophets continually in view. I must once more say that I do not understand these prophecies, therefore I do not take upon me to explain them. I see with regret how many learned men have mistaken their way here.

Commentators, and even some of the *most modern*, have strangely trifled in these solemn things; all trumpets, vials, woes, &c., are perfectly easy to *them*; yet from their descriptions, none get wise either to common sense or to the things that make for their peace.

On the same ground I cannot admit the interpretation that is given of the word *χρονος*, translated *time* in ^{<600>}**Revelation 10:6**, which some have

construed into an artificial period of 1,111 years, which they term *chronos*; hence we have the *chronos*, *half-chronos*, and *non-chronos*. Bengel has said much on these points, but to very little purpose; the word in the above place seems to signify *delay* simply, and probably refers to the long-suffering of God being ended in reference to Jerusalem; for I all along take for probable that this book was written *previously* to the destruction of that city.

REVELATION

CHAPTER 11.

The command to measure the temple, 1, 2. The two witnesses which should prophesy twelve hundred and sixty days, 3. The description, power, and influence of these witnesses, 4-6. They shall be slain by the beast which shall arise out of the bottomless pit, and shall arise again after three days and a half, and ascend to heaven, 7-12. After which shall be a great earthquake, 13. The introduction to the third wo, 14. The sounding of the seventh angel, and the four and twenty elders give glory to God, 15-19.

NOTES ON CHAP. 11.

Verse 1. And there was given me a reed] See ~~641B~~ **Ezekiel 40:3**, &c.

Measure the temple of God] This must refer to the temple of Jerusalem; and this is another presumptive evidence that it was yet standing.

Verse 2. But the court-is given unto the Gentiles] The measuring of the temple probably refers to its approaching *destruction*, and the *termination* of the whole *Levitical service*; and this we find was to be done by the Gentiles, (Romans,) who were to tread it down forty-two months; i.e., just *three years and a half*, or *twelve hundred and sixty days*. This must be a symbolical period.

Verse 3. My two witnesses] This is extremely obscure; the conjectures of interpreters are as unsatisfactory as they are endless on this point. *Conjecturas conjecturis superstruunt, parum verosimiles*, says Rosenmuller: *quorum sententias enarrare, meum non est*. I say the same. Those who wish to be amused or bewildered, may have recourse both to ancients and moderns on this subject.

Verse 4. These are the two olive trees] Mentioned **Zecariah 4:14**, which there represent *Zerubbabel* and *Joshua* the high priest. The whole account seems taken from **Zecariah 4:1-14**. Whether the prophet and the apostle mean the same things by these emblems, we know not.

Verse 5. Fire proceedeth out of their mouth] That is, they are commissioned to denounce the judgments of God against all who would attempt to prevent them from proceeding in their ministry.

Verse 6. These have power to shut heaven] As *Elijah* did, ^{<1170>}**1 Kings 17:1-18:46.**

To turn them to blood] As Moses did, ^{<1179>}**Exodus 7:19-25.** They shall have power to afflict the land with plagues, similar to those which were inflicted on the Egyptians.

Verse 7. The beast that ascended out of the bottomless pit] This may be what is called *antichrist*; some power that is opposed to genuine Christianity. But *what* or *whence*, except *from the bottomless pit*, i.e., under the influence and appointment of the devil, we cannot tell; nor do we know by what name this power or being should be called. The conjectures concerning the *two witnesses* and the *beast* have been sufficiently multiplied. If the whole passage, as some think, refer to the persecution raised by the *Jews* against the *Christians*, then some *Jewish power* or *person* is the *beast* from the bottomless pit. If it refer to the early ages of Christianity, then the *beast* may be one of the persecuting *heathen emperors*. If it refer to a later age of Christianity, then the *beast* may be the *papal power*, and the *Albigenses* and *Waldenses* the *two witnesses*, which were nearly extinguished by the horrible persecutions raised up against them by the Church of Rome. Whatever may be *here* intended, the earth has not yet covered *their* blood.

Verse 8. The great city] Some say *Rome*, which may be spiritually called *Sodom* for its *abominations*, *Egypt* for its *tyrannous cruelty*, and the *place where our Lord was crucified*, because of its persecution of the members of Christ; but *Jerusalem* itself may be intended. All these things I must leave to others.

Verse 9. Shall not suffer their dead bodies to be put in graves.] They shall be treated with the greatest *barbarity*. Refusal of burial to the dead was allowed to be the sum of brutality and cruelty. In popish lands they will not suffer a Protestant to have *Christian burial*, or to have a grave in a churchyard! Contemptible wretches!

Verse 10. Shall send gifts] This was a custom in days of public rejoicing. They sent gifts to each other, and gave portions to the poor. See ^{<17019>}**Esther 9:19, 22.**

Verse 11. They stood upon their feet] Were restored to their primitive state.

Verse 12. They ascended up to heaven] Enjoyed a state of great peace and happiness.

Verse 13. A great earthquake] Violent commotions among the persecutors, and revolutions of states.

Slain of men seven thousand] Many perished in these popular commotions.

The remnant were affrighted] Seeing the hand of God's judgments so remarkably stretched out.

Gave glory] Received the pure doctrines of the Gospel, and glorified God for *his* judgments and *their* conversion.

Verse 14. The seconds wo is past] That which took place under the *sixth trumpet*, and has been already described.

The third wo cometh] Is about to be described under the *seventh trumpet*, which the angel is now prepared to sound.

Of the *three woes* which were denounced, ^{<1813>}**Revelation 8:13**, the first is described, ^{<1901>}**Revelation 9:1-12**; the second, ^{<1913>}**Revelation 9:13-21**. These woes are supposed by many learned men to refer to the destruction of Jerusalem. *The first wo*-the seditions among the Jews themselves. *The second wo*-the besieging of the city by the Romans. *The third wo*-the taking and sacking of the city, and burning the temple. This was the greatest of all the woes, as in it the city and temple were destroyed, and nearly a million of men lost their lives.

Verse 15. There were great voices in heaven] All the heavenly host-angels and redeemed human spirits, joined together to magnify God; that he had utterly discomfited his enemies and rendered his friends glorious. This will be truly the case when the kingdoms of this world become the kingdoms of God and of his Christ, But *when* shall this be? Some say, that is meant by these words has already taken place in the

destruction of the Jewish state, and sending the Gospel throughout the Gentile world. Others say that it refers to the millennium, and to the consummation of all things.

Verse 16. The four and twenty elders] The representatives of the universal Church of Christ. See on ~~488~~ **Revelation 5:8-10.**

Verse 17. O Lord God Almighty, which art] This gives a proper view of God in his eternity; all *times* are here comprehended, the *present*, the *past*, and the *future*. This is the infinitude of God.

Hast taken to thee] Thou hast *exercised* that power which thou ever hast; and thou hast broken the power of thy enemies, and exalted thy Church.

Verse 18. The nations were angry] Were enraged against thy Gospel, and determined to destroy it.

Thy wrath is come] The time to avenge thy servants and to destroy all thy enemies.

The time of the dead, that they should be judged] The word *κρινειν*, *to judge*, is often used in the sense of *to avenge*. The dead, here, may mean those who were *slain for the testimony of Jesus*, and the *judging* is the *avenging* of their blood.

Give reward unto thy servants] Who have been faithful unto death.

The prophets] The faithful *teachers* in the Church, *the saints*-the Christians.

And them that fear thy name] All thy sincere followers.

Destroy them which destroy the earth.] All the authors, fomenters, and encouragers of bloody wars.

Verse 19. The temple of God was opened in heaven] The true worship of God was established and performed in the Christian Church; this is the true temple, that at Jerusalem being destroyed.

And there were lightnings, and voices, and thunderings, and an earthquake, and great hail.] These great commotions were intended to introduce the following vision; for the 12th chapter is properly a continuation of the 11th, and should be read in strict connection with it.

I NOW come to a part of this book that is deemed of the greatest importance by the Protestant Church, but is peculiarly difficult and obscure. I have often acknowledged my own incapacity to illustrate these prophecies. I might have availed myself of the labours of others, but I know not who is right; or whether any of the writers on this book have hit the sense is more than I can assert, and more than I think. The illustration of the xiith, xiiiith, and xviith chapters, which I have referred to in the *preface*, drawn up and displayed with great industry and learning, I shall insert in its place, as by far the most probable I have yet seen; but I leave the learned author responsible for his own particular views of the subject.

REVELATION

CHAPTER 12.

The woman clothed with the sun, and in travail, 1, 2. The great red dragon waiting to devour the child as soon as born, 3, 4. The woman is delivered of a son, who is caught up unto God; and she flees to the wilderness, 5, 6. The war in heaven between Michael and the dragon, 7, 8. The dragon and his angels are overcome and cast down to the earth; whereupon the whole heavenly host give glory to God, 9-11. The dragon, full of wrath at his defeat, persecutes the woman, 12, 13. She flees to the wilderness, whither he attempts to pursue her; and he makes war with her seed, 14-17.

NOTES ON CHAP. 12.

Before I introduce the comment mentioned at the close of the preceding chapter, I think it necessary to state that the *phraseology* of the whole chapter is peculiarly *rabbinical*, and shall insert a few selections which may serve to illustrate some of the principal *figures*.

In *Sohar Exod.*, fol. 47, col. 187, we find a mystical interpretation of ~~(1212)~~ **Exodus 21:22**: *If men strive, and hurt a woman with child, so that her fruit depart—he shall be surely punished, as the woman’s husband will lay upon him.* “If men strive, i.e. *Michael* and *Samael*, and hurt a woman with child, i.e. *the Israelitish Church*, so that her fruit depart, *hoc fit in exilio*, he shall surely be punished, i.e., *Samael*. As the woman’s husband, that is, the holy and blessed God.”

NOTES ON CHAP. 12., BY J. E. C.

Verse 1. **There appeared a great wonder in heaven; a woman clothed with the sun]** That the woman here represents the true Church of Christ most commentators are agreed. In other parts of the Apocalypse, the pure Church of Christ is evidently portrayed by a woman. In ~~(6197)~~ **Revelation 19:7**, a great multitude are represented as saying, “Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his WIFE hath made herself ready.” In ~~(6210)~~ **Revelation 21:9**, an angel talks with St. John, saying, “Come hither, I will show thee the BRIDE, the

Lamb's wife." That the Christian Church is meant will appear also from her being *clothed with the sun*, a striking emblem of Jesus Christ, the Sun of righteousness, the light and glory of the Church; for the countenance of the Son of God is *as the sun shineth in his strength*. The woman has:—

The moon under her feet.] Bishop Newton understands this of the Jewish typical worship and indeed the Mosaic system of rites and ceremonies could not have been better represented, for it was the *shadow of good things to come*. The moon is the less light, ruling over the night, and deriving all its illumination from the sun; in like manner the Jewish dispensation was the bright moonlight night of the world, and possessed a portion of the glorious light of the Gospel. At the rising of the sun the night is ended, and the lunar light no longer necessary, as the sun which enlightens her shines full upon the earth; exactly in the same way has the whole Jewish system of types and shadows has been superseded by the birth, life, crucifixion, death, resurrection, ascension, and intercession of Jesus Christ. Upon the head of the woman is:—

A crown of twelve stars.] A very significant representation of the *twelve apostles*, who were the first founders of the Christian Church, and by whom the Gospel was preached in great part of the Roman empire with astonishing success. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the STARS for ever and ever." ^{2113B} **Daniel 12:3.**

NOTES ON CHAP. 12., BY J. E. C.

Verse 2. And she being with child cried, travailing in birth, &c.] This, when taken in connection with the following verses, is a striking figure of the great persecution which the Church of Christ should suffer under the heathen Roman emperors, but more especially of that long and most dreadful one under Diocletian. The woman is represented as BEING *with child*, to show that the time would speedily arrive when God's patient forbearance with the heathen would be terminated, and that a *deliverer* should arise in the Christian world who would execute the Divine vengeance upon paganism.

NOTES ON CHAP. 12., BY J. E. C.

Verse 3. There appeared another wonder—a great red dragon] The dragon here is a symbol, not of the *Roman empire* in general, but of the HEATHEN *Roman empire*. This great pagan power must have, therefore, been thus represented from the religion which it supported. But what is a dragon? An entirely fabulous beast of antiquity, consequently, in this respect, a most proper emblem of the heathen worship, which consisted in paying adoration to numerous imaginary beings, termed gods, goddesses, &c. The very foundation of the heathen religious system is mostly built upon fable; and it is very difficult to trace many of their superstitions to any authentic original; and even those which appear to derive their origin from the sacred writings are so disguised in fable as literally to bear no more resemblance to the truth than the dragon of the ancients does to any animal with which we are acquainted. But it may be asked why the Spirit of God should represent the heathen Roman empire as a *dragon*, rather than by any other of the fabulous animals with which the mythology of the ancient Romans abounded. The answer is as follows; In the eighth chapter of the Prophet Daniel, God has represented the kingdom of the Greeks by a *he-goat*, for no other apparent reason than this, that it was the national military standard of the Grecian monarchy; we may therefore expect that the pagan Roman empire is called a DRAGON on a similar account. In confirmation of this point it is very remarkable that the *dragon* was the principal standard of the Romans next to the eagle, in the *second, third, fourth, and fifth* centuries of the Christian era. Of this we have abundant evidence in the writings of both heathens and Christians. Arrian is the earliest writer who has mentioned that dragons were used as military standards among the Romans. See his *Tactics*, c. 51. Hence Schwebelius supposes that this standard was introduced after Trajan's conquest of the Daci. See *Vegetius de Revelatione Militari a Schwebelio*, p. 191, Argentorati, 1806; and *Grævii Thesaur., Antiq. Roman.*, tom. x., col. 1529. Vegetius, who flourished about A.D. 386, says, lib. ii. c. 13: *Primum signum totius legionis est aquila, quam aquilifer portat. DRACONES etiam per singulas cohortes a draconariis feruntur ad prælium.* “The first standard of the whole legion is the eagle, which the aquilifer carries. DRAGONS are also borne to battle by the Draconarii.” As a legion consisted of ten cohorts, there were therefore *ten* draconarii to *one* aquilifer; hence, from the great number of draconarii in an army, the word *signarii* or *signiferi*, standard-bearers, came at last to mean the carriers of the dragon

standards only, the others retaining the name of *aquiliferi*.—See *Veget.*, lib. ii. c. 7, and his commentators. The heathen Roman empire is called a *RED dragon*; and accordingly we find from the testimony of ancient writers that the dragon standards of the Romans were painted *red*. We read in Ammianus Marcellinus, lib. xvi., c. 12, of *PURPUREUM signum draconis*, “the purple standard of the dragon.” See also *Claudianus* in Rufinum, lib. ii., l. 177, 178. *Pitiscus*, in his *Lexicon Antiq. Rom.*, and *Ducange*, in his *Glossarium Mediæ et Infimæ Latinitatis*, sub voc. *Draco*, have considered this subject at great length, especially the latter writer, who has made several quotations from *Claudianus*, *Sidonius*, *Prudentius*, and others, in which not only the standard, but also the image of the dragon itself, is stated to be of a *red* or *purple* colour. Of what has been said above respecting the dragon, this is then the sum: a *huge fabulous* beast is shown to St. John, by which some *GREAT PAGAN power* is symbolically represented; and *the RED dragon* is selected from among the numerous imaginary animals which the fancies of mankind have created to show that this great pagan power is the *heathen ROMAN empire*.

Having seven heads] As the dragon is an emblem of the heathen Roman power, its *heads* must denote *heathen forms of government*.—See **Clarke’s note on “~~66710~~ Revelation 17:10”**, where the heads of the beast are explained in a similar way. These were exactly *seven*, and are enumerated by Tacitus (*Annal.*, lib. i., in *principio*) in words to the following effect: “The city of Rome was originally governed by *kings*. L. Brutus instituted liberty and the *consulate*. The *dictatorship* was only occasionally appointed; neither did the *decemviral power* last above two years; and the *consular power of the military tribunes* was not of long continuance. Neither had Cinna nor Sylla a long domination: the power of Pompey and Crassus was also soon absorbed in that of Cæsar; and the arms of Lepidus and Antony finally yielded to those of Augustus.” From this passage it is evident to every person well acquainted with the Roman history, that the seven forms of government in the heathen Roman world were, 1. The regal power; 2. The consulate; 3. The dictatorship; 4. The decemvirate; 5. The consular power of the military tribunes; 6. The triumvirate; and, 7. The imperial government.

It is singular that commentators in general, in their citation of this passage, have taken no notice of *the triumvirate*, a form of government evidently as distinct from any of the others as *kings* are from *consuls*, or *consuls* from *emperors*. For the triumvirate consisted in the division of the Roman

republic into three parts, each governed by an officer possessed with consular authority in his own province; and all three united together in the regulation of the whole Roman state. Consequently, it differed entirely from *the imperial power*, which was the entire conversion of the Roman state from a republic to a monarchy.

And ten horns] That these ten horns signify as many kingdoms is evident from the seventh chapter of Daniel, where the angel, speaking of the fourth beast, says, that “the ten horns out of this kingdom are ten kings that shall arise;” and in this view of the passage many commentators are agreed, who also admit that the ten kingdoms are to be met with “amid the broken pieces of the Roman empire.” And it is evident that nothing less than the dismemberment of the Roman empire, and its division into ten independent kingdoms, can be intended by the angel’s interpretation just quoted. If, therefore, the ten horns of Daniel’s fourth beast point out as many kingdoms, for the very same reason must the horns of the dragon have a similar meaning. But the Roman empire was not divided into several independent kingdoms till a considerable time after it became Christian. In what sense then can it be said that the different kingdoms into which the Roman empire was divided by the barbarous nations are horns of the dragon? They were so because it was the Roman monarchy, *in its seventh DRACONIC form of government*, which was dismembered by the barbarians. For though the Roman empire was not completely dismembered till the fifth century, it is well known that the depression of the heathen idolatry, and the advancement of Christianity to the throne, elected not the least change in the *form of government*: the Romans continued still to be under subjection to the imperial power; and, consequently, when the heathen barbarous nations divided the Roman empire among themselves, they might very properly be denominated *horns of the dragon*, as it was by means of their incursions that the *imperial power*, FOUNDED by the heathen Cæsars, was abolished. Machiavel and Bishop Lloyd enumerate the horns of the dragon thus: 1. The kingdom of the Huns; 2. The kingdom of the Ostrogoths; 3. The kingdom of the Visigoths; 4. The kingdom of the Franks; 5. The kingdom of the Vandals; 6. The kingdom of the Sueves and Alans; 7. The kingdom of the Burgundians; 8. The kingdom of the Heruli, Rugii, Scyrri, and other tribes which composed the Italian kingdom of Odoacer; 9. The kingdom of the Saxons; and 10. The kingdom of the Lombards.

And seven crowns upon his head.] In the seven Roman forms of government already enumerated, heathenism has been the *crowning* or *dominant religion*.

NOTES ON CHAP. 12., BY J. E. C.

Verse 4. And his tail drew the third part of the stars of heaven] It is not unusual in Scripture, as Dr. Mitchell observes, to call the hindmost of an enemy the *tail*, as in ^{<61019>}**Joshua 10:19:** *Ye shall cut off the hindmost of them*, which is literally in Hebrew, **מְתוּא מְתוּבְנֵזוּ** “Ye shall cut off their tail.” See also ^{<62518>}**Deuteronomy 25:18.** It is also observable that the word **οὐρα**, in this verse, has been used by the Greeks in the same sense with the Hebrew word **bnz** already referred to. Thus **οὐρα στρατου**, which we would translate the *rear of an army*, is literally the *tail* of an army. See the Thesaurus of Stephens, in loc. The *tail* of the dragon is therefore the heathen Roman power in its *seventh* or *last* form of government, viz., *the imperial power*; and is not, as Dr. Mitchell supposes, to be restricted to the *last* heathen Roman emperors. The heathen imperial power is said to draw *the third part of the stars of heaven*, by which has generally been understood that the Roman empire subjected the third part of the princes and potentates of the earth. But that this is not a correct statement of the fact is evident from the testimony of ancient history. The Roman empire was always considered and called *the empire of the world* by ancient writers. See *Dionys. Halicar.*, Antiq. Rom. lib. i., prope principium; *Pitisci Lexicon Antiq. Roman.*, sub voc. imperium; *Ovidii Fast.*, lib. ii. l. 683; *Vegetius de Revelation Militari*, lib. i. c. 1., &c., &c. And it is even so named in Scripture, for St. Luke, in the second chapter of his gospel, informs us that *there went out a decree from Caesar Augustus that THE WHOLE WORLD should be taxed*, by which is evidently meant *the Roman empire*. The whole mystery of this passage consists in the misapprehension of its symbolical language. In order therefore to understand it, the symbols here used must be examined. By *heaven* is meant the *most eminent* or *ruling part* of any nation. This is evident from the very nature of the symbol, for “*heaven* is God’s throne;” they therefore who are advanced to the supreme authority in any state are very properly said to be *taken up into heaven*, because they are raised to this eminence by the favour of the Lord, and are *ministers of his to do his pleasure*. And the calamity which fell upon Nebuchadnezzar was to instruct him in this important truth, that *the heavens do rule*; that is, that all monarchs possess their kingdoms by

Divine appointment, and that no man is raised to power by what is usually termed the chances of war, but that “the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.” The meaning of *heaven* being thus ascertained, it cannot be difficult to comprehend the meaning of *earth*, this being evidently its opposite, that is, every thing in subjection to the *heaven* or *ruling part*. *Stars* have already been shown to denote *ministers of religion*; and this is more fully evident from ^{☞116}**Revelation 1:16** of this book, where *the seven stars* which the Son of God holds in his right hand are explained to signify *the seven angels* (or messengers) *of the seven Churches*, by whom must be meant the *seven pastors* or *ministers* of these Churches. The resemblance of ministers to stars is very striking; for as the stars give light upon the earth, so are ministers the lights of the cause they advocate; and their position in *heaven*, the symbol of domination, very fitly betokens the spiritual authority of priests or ministers over their flocks. Hence, as the woman, or Christian Church, has upon her head a *crown* of twelve stars, which signifies that she is under the *guidance* of the twelve apostles, who are the twelve principal lights of the Christian world, so has the dragon also his *stars* or *ministers*. The stars therefore which the dragon draws with his tail must represent the whole body of pagan priests, who were the *stars* or *lights* of the heathen world. But in what sense can it be said that the heathen Roman empire, which ruled over the whole known world, only draws a *third part* of the stars of heaven? The answer is: The religious world in the time of St. John was divided into three grand branches, viz., the Christian world, the Jewish world, and the heathen and pagan world: consequently, as a *dragon*, a fabulous animal, is an emblem of a civil power supporting *a religion founded in fable*; it necessarily follows that the *stars* or *ministers* of the Jews and Christians cannot be numbered among those which he draws with his tail, as they were not the advocates of his idolatry, but were ministers of a religion founded by the God of heaven, and consequently formed no part of the pagan world, though they were in subjection in secular matters to the pagan Roman empire. The tail of the dragon therefore draweth after him *the whole heathen world*.

And did cast then to the earth] That is, reduced all the pagan priests under the Roman yoke. The words of the prophecy are very remarkable. It is said the tail of the dragon *draweth*, (for so **συρει** should be translated,) but it is added, *and HATH CAST then upon the earth*, to show that at the time the Apocalypse was written the world was divided into the three

grand religious divisions already referred to; but that the tail of the dragon, or the pagan Roman power under its *last* form of government, had brought the whole heathen world (which was a third part of the religious world in the apostolic age) into subjection previously to the communication of the Revelation to St. John. It is the dragon's *tail* that draws the third part of the stars of heaven, therefore it was during the dominion of his *last* form of government that Christianity was introduced into the world; for in the time of the six preceding draconic forms of government, the world was divided religiously into only two grand branches, Jews and Gentiles. That the sense in which the *third part* is here taken is the one intended in the prophecy is put beyond all controversy, when it is considered that this very division is made in the first and third verses, in which mention is made of the *woman clothed with the sun*-the Christian Church, *the moon under her feet*, or Jewish Church, and the *dragon*, or heathen power. Thus the *heathen IMPERIAL government* is doubly represented, first, by *one* of the seven draconic heads, to show that it was one of those seven heathen forms of government which have been successively at the *head* of the Roman state; and secondly, by the dragon's *tail*, because it was the *last* of those seven. For a justification of this method of interpretation, see on the angel's double explanation of the heads of the beast, ~~6617D~~ **Revelation 17:9, 10, 16.**

And the dragon stood before the woman, &c.] Constantius Chlorus, the father of Constantine, abandoned the absurdities of paganism, and treated the Christians with great respect. This alarmed the pagan priests, whose interests were so closely connected with the continuance of the ancient superstitions, and who apprehended that to their great detriment the Christian religion would become daily more universal and triumphant throughout the empire. Under these anxious fears they moved Diocletian to persecute the Christians. Hence began what is termed the *tenth* and last general persecution, which was the most severe of all, and continued nearly ten years; (see *Mosheim's Ecclesiastical History of the Third Century*;) and as it was the Divine pleasure that, at this time, a great deliverer should be raised up in behalf of his suffering people, the *woman*, or Christian Church, is very appropriately represented as overtaken with the pangs of labour, *and ready to be delivered*. Before the death of Constantius, the heathen party, aware that Constantine would follow the example of his father, who so much favoured the Christians, beheld him with a watchful and malignant eye. Many were the snares that, according to Eusebius, were laid for him by Maximin and Galerius: he relates the frequent and dangerous enterprises

to which they urged him, with the design that he might lose his life. When Galerius heard of the death of Constantius, and that he had appointed Constantine his successor, he was filled with the most ungovernable rage and indignation, notwithstanding he did not dare to take any steps contrary to the interest of Constantine. The dread of the armies of the west, which were mostly composed of Christians, was a sufficient check to all attempts of that kind. Thus the dragon, or heathen power, stood before the woman, or Christian Church, to devour her son, or deliverer, as soon as he was born. See Dr. *Mitchell's* Exposition of the Revelation, in loc.

Verse 5. And her child was caught up unto God, and to his throne.] In *Yalcut Rubeni* are these words: “Rachael, the niece of Methusala, was pregnant, and ready to be delivered in Egypt. They trod upon her, and the child came out of her bowels, and lay under the bed; *Michael descended, and took him up to the throne of glory.* On that same night the first born of Egypt were destroyed.”

NOTES ON CHAP. 12., BY J. E. C.

Verse 5. And she brought forth a man child] The Christian Church, when her full time came, obtained a *deliverer*, who, in the course of the Divine providence, was destined:-

To rule all nations] The heathen Roman empire,

With a rod of iron] A strong figure to denote the *very great restraint* that should be put upon paganism, so that it should not be able longer to persecute the Christian Church. The *man child* mentioned in this verse is *the dynasty of Christians emperors*, beginning with Constantine's public acknowledgment of his belief in the divinity of the Christian religion, which happened in the latter part of A.D. 312, after the defeat of the Emperor Maxentius.

And her child was caught up unto God, and to his throne.] A succession of Christian emperors was raised up to the Church; for the Roman throne, as Bishop Newton observes, is here called the throne of God, because there is no power but of God: *the powers that be are ordained of God.*

NOTES ON CHAP. 12., BY J. E. C.

Verse 6. And the woman fled into the wilderness] The account of the woman's flying into the wilderness immediately follows that of her child being caught up to the throne of God, to denote the great and *rapid* increase of heresies in the Christian Church after the time that Christianity was made the religion of the empire.

Where she hath a place prepared of God] See Clarke on "^{<61214>}Revelation 12:14".

Verse 7. There was war in heaven] In the same treatise, fol. 87, 2, on ^{<2147>}Exodus 14:7, *Pharaoh took six hundred chariots*, we have these words: "There was war among those *above* and among those *below*, μymvb hqzj htyh hmj l mhw vehammilchamah, hayethah chazakah bashshamayim, *and there was great war in heaven.*"

Of *Michael* the rabbins are full. See much in *Schoettgen*, and see the note on *Jude*, ^{<610>}Jude 1:9.

The dragon-and his angels] The same as *Rab. Sam. ben David*, in *Chasad Shimuel*, calls wytwl yyj w l ams Samael vechayilothaiv, "*Samael and his troops;*" fol. 28, 2.

NOTES ON CHAP. 12., BY J. E. C.

Verse 7. And there was war in heaven] As *heaven* means here the *throne* of the Roman empire, the war in heaven consequently alludes to the breaking out of civil commotions among the governors of this empire.

Michael and his angels fought against the dragon] Michael was the man child which the woman brought forth, as is evident from the context, and therefore signifies, as has been shown already, the dynasty of Christian Roman emperors. This dynasty is represented by Michael, because he is "the great prince which standeth for the children of God's people." ^{<7120>}Daniel 12:1.

And the dragon fought and his angels] Or ministers.

NOTES ON CHAP. 12., BY J. E. C.

Verse 8. And prevailed not] Against the cause of Christianity.

Neither was their place found any more in heaven.] The advocates of the heathen idolatry were prevented from having any farther share in the government of the empire. The wonderful success of Constantine over all his enemies, and his final triumph over Licinius, correspond exactly to the symbolical language in this verse.

Verse 9. That old serpent] The rabbins speak much of this *being*, sometimes under the notion of [rh rxy yetser hara, *the evil principle*, and sometimes *Samael*.

He was cast out into the earth, and his angels were cast out with him.] This is very like a saying in the book *Bahir*, in *Sohar Gen.*, fol. 27, col. 107: “*And God cast out Samael and his troops from the place of their holiness.*”

NOTES ON CHAP. 12., BY J. E. C.

Verse 9. And the great dragon was cast out, &c.] By the terms *Devil* and *Satan* mentioned in this verse, Pareus, Faber, and many other commentators, understand literally the great spiritual enemy of mankind. But this view of the passage cannot be correct, from the circumstance that it is the *dragon* which is thus called. Now, if by the *dragon* be meant the *devil*, then use are necessarily led to this conclusion, that the great apostate spirit is a monster, having seven heads and ten horns; and also that he has a *tail*, with which he drags after him the third part of the stars of heaven. The appellations, *old serpent*, *devil*, and *Satan*, must, therefore, be understood figuratively. The heathen power is called *that old serpent which deceived the whole world*, from its subtlety against the Christians, and its causing the whole Roman world, as far as it was in its power, to embrace the absurdities of paganism. It is called the *devil*, from its continual false accusations and slanders against the true worshippers of God, for the devil is a *liar from the beginning*; and it is also called *Satan*, שָׂטָן, which is a Hebrew word signifying *an adversary*, from its frequent persecutions of the Christian Church. The dragon and his angels are said to be *cast out*, which is more than was said in the preceding verse. There mention is made of his being found no longer in *heaven*, or on the throne of the Roman empire, here he is entirely cast out from all offices of trust in the empire; his religion is first only tolerated, and then totally abolished, by the imperial power. This great event was not the work of a reign; it took up many years, for it had to contend with the deep-rooted prejudices of the heathen,

who to the very last endeavoured to uphold their declining superstition. Paganism received several mortal strokes in the time of Constantine and his sons Constans and Constantius. It was farther reduced by the great zeal of Jovian, Valentinian, and Valens; and was finally suppressed by the edicts of Gratian, Theodosius I., and his successors. It was not till A.D. 388 that Rome itself, the residence of the emperor, was generally reformed from the absurdities of paganism; but the total suppression of paganism soon followed the conversion of the metropolitan city, and about A.D. 395 the dragon may be considered, in an eminent sense, to have been *cast into the earth*, that is, into a state of utter subjection to the ruling dynasty of Christian emperors.

Verse 10. The accuser of our brethren] There is scarcely any thing more common in the rabbinical writings than *Satan as the accuser of the Israelites*. And the very same word **κατηγορος**, *accuser*, or, as it is in the *Codex Alexandrinus*, **κατηγορ**, is used by them in Hebrew letters, **רױגױצױק** *katigor*; e. gr., *Pirkey Eliezer*, c. 46, speaking of the day of expiation; “And the holy blessed God hears their testimony *from their accuser*, **רױגױצױק** *min hakkatigor*; and expiates the altar, the priests, and the whole multitude, from the greatest to the least.”

In *Shemoth Rabba*, sec. 31, fol. 129, 2, are these words; “If a man observes the precepts, and is a son of the law, and lives a holy life, then *Satan stands and accuses him*.”

“*Every day, except the day of expiation Satan is the accuser of men*.”-*Vayikra Rabba*, sec. 21, fol. 164.

“The holy blessed God said to the seventy princes of the world, Have ye seen him *who always accuses my children*?”-*Yalcut Chadash*, fol. 101, 3.

“The devil *stands always as an accuser* before the King of Israel.”-*Sohar Levit.*, fol. 43, col. 171. See much more in *Schoettgen*.

NOTES ON CHAP. 12., BY J. E. C.

Verse 10. And I heard a loud voice, saying,-Now is come salvation, &c.] This is a song of triumph of the Christian Church over the heathen idolatry, and is very expressive of the great joy of the Christians upon this most stupendous event. The loud voice of triumph is said to be heard in *heaven*, to show that the Christian religion was now exalted to the *heaven*

or *throne* of the Roman empire. “It is very remarkable,” as Bishop Newton observes, “that Constantine himself, and the Christians of his time, describe his conquests under the image of a *dragon*, as if they had understood that this prophecy had received its accomplishment in him. Constantine himself, in his epistle to Eusebius and other bishops concerning the re-edifying and repairing of the churches, saith that ‘liberty being now restored, and that the *dragon* being removed from the administration of public affairs, by the providence of the great God and by my ministry, I esteem the great power of God to have been made manifest to all.’ Moreover, a picture of Constantine was set up over the palace gate, with the cross over his head, and under his feet the great enemy of mankind, who persecuted the Church by means of impious tyrants, *in the form of a dragon*, transfixed with a dart through the midst of his body, and falling headlong into the depth of the sea.” See *Eusebius de Vita Constantini*, lib. ii. c. 46; and lib. iii. c. 3, and *Socratis Hist. Eccles.*, lib. i. c. 9. Constantine added to the other Roman ensigns the *labarum*, or standard of the cross, and constituted it the principal standard of the Christian Roman empire. To this *labarum* Prudentius refers, when speaking of the Christian soldiers, in his first hymn περι στεφανων,

*Cæsaris vexilla linquunt, eligunt SIGNUM CRUCIS,
Proque ventosis Draconum, quæ gerebant, palliis,
Proferunt INSIGNE LIGNUM, quod Draconem subdidit.*

“They leave the ensigns of Cæsar; they choose the standard of the cross; and instead of the dragon flags which they carried, moved about with the wind, they bring forward the illustrious wood that subdued the dragon.”

When the apostle saw the woman in *heaven*, well might he call it, in the spirit of prophecy, *a great wonder*.

NOTES ON CHAP. 12., BY J. E. C.

Verse 11. **And they overcame him by the blood of the Lamb]** Here is given the reason why the followers of Christ prevailed at this time against all their adversaries. It was because they fought against the dragon in the armour of God. *They overcame him by the blood of the Lamb*-by proclaiming salvation to sinners through Christ crucified, and by their continual intercession at the throne of grace for the conversion of the heathen world.

And by the word of their testimony] By constantly testifying against the errors and follies of mankind.

And they loved not their lives unto the death.] They regarded not their present temporal estate, but even gladly delivered up their lives to the fury of their persecutors, and thus sealed the truth of what they spake with their blood.

NOTES ON CHAP. 12., BY J. E. C.

Verse 12. Therefore rejoice, ye heavens, and ye that dwell in them.]

Let the Christians, who are now partakers of the present temporal prosperity, and advanced to places of trust in the empire, praise and magnify the Lord who has thus so signally interfered in their behalf. But it is added:—

Wo to the inhabitants of the earth, and of the sea! for the devil is come down unto you] By *the inhabitants of the earth* are meant the people in subjection to the Roman empire; and by the *sea*, those parts of the Roman dominions appear to be intended that were reduced to a state of anarchy by the incursions of the barbarous nations. It is not without precedent to liken great hosts of nations combined together to the sea. See ^{<6918>}**Ezekiel 26:3**. Here then is a wo denounced against the whole Roman world which will be excited by the devil, the father of lies, the heathen party being thus denominated from the method they pursued in their endeavours to destroy the religion of Jesus. See Clarke on ^{<69215>}**“Revelation 12:15”**.

Having great wrath, because he knoweth that he hath but a short time.] The Christian religion, the pagan party see with great regret, is rapidly gaining ground everywhere; and, if not timely checked, must soon brave all opposition.

NOTES ON CHAP. 12., BY J. E. C.

Verse 13. And when the dragon saw that he was cast unto the earth]

When the heathen party saw that they were no longer supported by the civil power:—

He persecuted the woman which brought forth the man child.] The heathens persecuted the Christian Church in the behalf of which Divine Providence had raised up a dynasty of Christian Roman emperors.

NOTES ON CHAP. 12., BY J. E. C.

Verse 14. And to the woman were given two wings of a great eagle] του αετου του μεγαλου. *Of THE great eagle.* The great eagle here mentioned is an emblem of the Roman empire in general, and therefore differs from the *dragon*, which is a symbol of *the HEATHEN ROMAN empire* in particular. The Roman power is called an *eagle* from its legionary standard, which was introduced among the Romans in the second year of the consulate of C. Marius; for before that time minotaurs, wolves, leopards, horses, boars, and eagles were used indifferently, according to the humour of the commander. The Roman eagles were figures in relievo of silver or gold, borne on the tops of pikes, the wings being displayed, and frequently a thunderbolt in their talons. Under the eagle, on the pike, were piled bucklers, and sometimes crowns. The two wings of the great eagle refer to the *two grand independent divisions* of the Roman empire, which took place January 17, A.D. 395, and were given to the woman, Christianity being the established religion of both empires.

That she might fly into the wilderness, into her place, &c.] The apparent repetition here of what is said in ^{<661216>}**Revelation 12:6** has induced Bishop Newton to consider the former passage as introduced by way of *prolepsis* or *anticipation*; for, says he, the woman did not fly into the wilderness till several years after the conversion of Constantine. But that there is no such *prolepsis* as the bishop imagines is evident from the ecclesiastical history of the fourth century; for the woman, or true Church, *began* to flee into the wilderness a considerable time before the division of the great Roman empire into two independent monarchies. The word translated *fled* is not to be taken in that peculiar sense as if the woman, in the commencement of her flight, had been furnished with *wings*, for the original word is εφυγεν. The meaning therefore of verses 6 and 14, {^{<661216>}**Revelation 12:6, 14**} when taken in connection with their respective contexts, is, that the woman began to make rapid strides towards the desert almost immediately after her elevation to the *heaven* or *throne* of the Roman empire, and *in the course of her flight* was furnished with the *wings* of the great eagle **ΙΝΑ ΠΕΤΗΤΑΙ**, *that she might FLY*, into *that place* prepared of God, where she should be fed a thousand two hundred and threescore days. It is said here that the period for which the woman should be nourished in the wilderness would be *a time, times, and a half*; consequently this period is the same with the *twelve hundred and sixty days* of ^{<661216>}**Revelation 12:6**. But in no other sense can they be considered

the same than by understanding a *time* to signify a *year*; *times*, *two years*; and *half a time*, *half a year*; i.e., *three years and a half*. And as each prophetic year contains *three hundred and sixty days*, so three years and a half will contain precisely *twelve hundred and sixty days*. The Apocalypse being highly symbolical, it is reasonable to expect that its periods of time will also be represented symbolically, that the prophecy may be homogeneous in all its parts. The Holy Spirit, when speaking of *years* symbolically, has invariably represented them by *days*, commanding, e. gr., the Prophet Ezekiel to lie upon his left side *three hundred and ninety days*, that it might be a *sign* or *symbol* of the house of Israel bearing their iniquity as many years; and *forty days* upon his right side, to represent to the house of Judah in a symbolical manner, that they should bear their iniquity *forty years*, The one thousand two hundred and threescore days, therefore, that the woman is fed in the wilderness, must be understood *symbolically*, and consequently denote as many natural years. The wilderness into which the woman flies is the Greek and Latin worlds, for she is conveyed into her place by means of the two wings of the great eagle. We must not understand the phrase *flying into her place* of her removing from one part of the habitable world into another, but of her speedy declension from a state of great prosperity to a forlorn and desolate condition. The woman is nourished for one thousand two hundred and threescore years *from the face of the serpent*, The empires in the east and west were destined, in the course of the Divine providence, to support the Christian religion, at least nominally while the rest of the world should remain in pagan idolatry or under the influence of this dragon, here called the *serpent*, because he deceiveth the whole world. The words of the prophecy are very remarkable, The Christian Church is said to be supported by the eastern and western empires, *two mighty denominations*; and at the same time situated in *the wilderness*, strongly denoting that, though *many* professed Christianity, there were but *very few* who “kept the commandments of God, and had the testimony of Jesus Christ.”

NOTES ON CHAP. 12., BY J. E. C.

Verse 15. And the serpent cast out of his mouth water as a flood] The water here evidently means *great multitudes of nations and peoples*; for in <61715> **Revelation 17:15**, the interpreting angel says, *The waters which thou sawest-are peoples, and multitudes, and nations, and tongues*. This water, then, which the dragon cast out of his mouth, must be an inundation of

heathen barbarous nations upon the Roman empire; and the purpose which the dragon has in view by this inundation is, that he might cause the woman, or Christian Church:—

To be carried away of the flood.] Entirely swept away from the face of the earth. Dr. Mosheim, in the commencement of his second chapter upon the fifth century, observes “that the Goths, the Heruli, the Franks, the Huns, and the Vandals, with other fierce and warlike nations, for the most part strangers to Christianity, had invaded the Roman empire, and rent it asunder in the most deplorable manner. Amidst these calamities the Christians were grievous, nay, we may venture to say the principal, sufferers. It is true these savage nations were much more intent upon the acquisition of wealth and dominion than upon the propagation or support of the pagan superstitions, nor did their cruelty and opposition to the Christians arise from any religious principle, or from an enthusiastic desire to ruin the cause of Christianity; it was merely *by the* INSTIGATION *of the pagans who remained yet in the empire*, that they were excited to treat with such severity and violence the followers of Christ.” Thus the wo which was denounced, ^{<661212>}**Revelation 12:12**, against *the inhabitants of the earth and of the sea*, came upon the whole Roman world; for, in consequence of the excitement and malicious misrepresentations of the pagans of the empire, “a transmigration of a great swarm of nations” came upon the Romans, and ceased not their ravages till they had desolated the eastern empire, even as far as the gates of Byzantium, and finally possessed themselves of the western empire. “If,” says Dr. Robertson, in the introduction to his *History of Charles V.*, vol. i., pp. 11, 12, edit. Lond. 1809, “a man was called to fix upon the period in the history of the world, during which the condition of the human race was most calamitous and afflicted, he would, without hesitation, name that which elapsed from the death of Theodosius the Great to the establishment of the Lombards in Italy, a period of *one hundred and seventy-six years*. The contemporary authors who beheld that scene of desolation, labour and are at a loss for expressions to describe the horror of it. *The scourge of God, the destroyer of nations*, are the dreadful epithets by which they distinguish the most noted of the barbarous leaders; and they compare the ruin which they had brought on the world to the havoc occasioned by earthquakes, conflagrations, or deluges, the most formidable and fatal calamities which the imagination of man can conceive.” But the subtle design which the

serpent or dragon had in view, when he vomited out of his mouth a flood of waters, was most providentially frustrated; for:—

NOTES ON CHAP. 12., BY J. E. C.

Verse 16. The earth helped the woman] “Nothing, and indeed,” as Bishop Newton excellently observes, “was more likely to produce the ruin and utter subversion of the Christian Church than the irruptions of so many barbarous nations into the Roman empire. But the event proved contrary to human appearance and expectation: *the earth swallowed up the flood*; the barbarians were rather swallowed up by the Romans, than the Romans by the barbarians; the heathen conquerors, instead of imposing their own, submitted to the religion of the conquered Christians; and they not only embraced the religion, but affected even the laws, the manners, the customs, the language, and the very name, of Romans, so that the victors were in a manner absorbed and lost among the vanquished.” See his *Dissertations on the Prophecies*, in loc.

NOTES ON CHAP. 12., BY J. E. C.

Verse 17. And the dragon was wroth with the woman] The heathen party, foiled in their subtle attempt to destroy Christianity, were greatly enraged, and endeavoured to excite the hatred of the multitude against the religion of Jesus. “They alleged that before the coming of Christ the world was blessed with peace and prosperity; but that since the progress of their religion everywhere, the gods, filled with indignation to see their worship neglected and their altars abandoned, had visited the earth with those plagues and desolations which increased every day.” See Mosheim’s *Ecclesiastical History*, cent. V., part 1, and other works on this subject.

Went to make war with the remnant of her seed] The dragon ἀπῆλθε, departed, i.e., into the wilderness, whither the woman had fled; and in another form commenced a new species of persecution, directed *only* against *the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ*. See on verse 13 of the following chapter for an illustration of this remarkable passage. {“⁴⁶¹³¹³**Revelation 13:13**”}

REVELATION

CHAPTER 13.

The beast rising out of the sea with seven heads, ten horns, and ten crowns, 1. His description, power, blasphemy, cruelty, &c., 2-10. The beast coming out of the earth with two horns, deceiving the world by its false miracles, and causing every one to receive his mark in their right hand, 11-17. His number, 666. 18.

NOTES ON CHAP. 13., BY J. E. C.

Verse 1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea] Before we can proceed in the interpretation of this chapter, it will be highly necessary to ascertain the meaning of the prophetic symbol *beast*, as the want of a proper understanding of this term has probably been one reason why so many discordant hypotheses have been published to the world. In this investigation it is impossible to resort to a higher authority than Scripture, for the Holy Ghost is his own interpreter. What is therefore meant by the term *beast* in any one prophetic vision, the same species of thing must be represented by the term whenever it is used in a similar manner in any other part of the sacred oracles. Having therefore laid this foundation, the angel's interpretation of the last of Daniel's four beasts need only be produced, an account of which is given in the seventh chapter of this prophet. Daniel being very desirous to "know the truth of the *fourth beast which was diverse from all the others, exceeding dreadful*, and of the *ten horns* that were on his head," the angel thus interprets the vision: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise," &c. In this scripture it is plainly declared that the *fourth beast* should be the *fourth kingdom* upon earth; consequently, the *four beasts* seen by Daniel are *four kingdoms*: hence the term *beast* is the prophetic symbol for a *kingdom*.

As to the nature of the kingdom which is represented by the term *beast*, we shall obtain no inconsiderable light in examining the most proper meaning of the original word **חַי** *chayah*. This Hebrew word is translated in the Septuagint by the Greek word **θηριον**, and both words signify what we

term a *wild beast*; and the latter is the one used by St. John in the Apocalypse. Taking up the Greek word **θηριον** in this sense, it is fully evident, if a power be represented in the prophetic writings under the notion of a *wild beast*, that the power so represented must partake of the nature of a *wild beast*. Hence an earthly *belligerent* power is evidently designed. And the comparison is peculiarly appropriate; for as several species of wild beasts carry on perpetual warfare with the animal world, so most governments, influenced by ambition, promote discord and depopulation. And, also, as the carnivorous wild beast acquires its strength and magnitude by preying upon the feebler animals; so most earthly monarchies are raised up by the sword, and derive their political consequence from the unsuccessful resistance to the contending nations. The kingdom of God, on the other hand, is represented as “a stone cut out of the mountain without hands;” and is never likened to a *beast*, because it is not raised up by the sword as all other secular powers are, but sanctifies the persons under its subjection; in which last particular it essentially differs from all other dominations.

This beast is said to *rise up out of the sea*, in which particular it corresponds with the four beasts of Daniel; the *sea* is therefore the symbol of a *great multitude of nations*, as has already been proved; and the meaning is, that every mighty empire is raised upon the ruins of a great number of nations, which it has successfully contended against and incorporated with its dominions. The *sea*, here, is doubtless the same against the inhabitants of which a wo was denounced, **Revelation 12:12**; for St. John was standing *upon the sand of the sea* when the vision changed from the *woman* and the *dragon* to that recorded in this chapter. It therefore follows that the kingdom or empire here represented by the *beast*, is that which sprung up out of the ruins of the *WESTERN Roman empire*.

Having seven heads and ten horns, and upon his horns ten crowns]

The beast here described is the Latin empire, which supported the Romish or Latin Church; for it has *upon his horns ten crowns*, i.e., is an empire composed of ten distinct monarchies in the interest of the Latin Church. See the *heads and horns* fully explained in the notes on **Revelation 17:10, 12, 16**.

As the phrases *Latin Church*, *Latin empire*, &c., are not very generally understood at present, and will occur frequently in the course of the notes

on this and the xviith chapter, it will not be improper here to explain them. During the period from the division of the Roman empire into those of the east and west, till the final dissolution of the western empire, the subjects of both empires were equally known by the name of *Romans*. Soon after this event the people of the west lost almost entirely the name of Romans, and were denominated after their respective kingdoms which were established upon the ruins of the western empire. But as the eastern empire escaped the ruin which fell upon the western, the subjects of the former still retained the name of *Romans*, and called their dominion ἡ ῥωμαικὴ βασιλεια, *the Roman empire*; by which name this monarchy was known among them till its final dissolution in 1453, by Mohammed II., the Turkish sultan. But the subjects of the eastern emperor, ever since the time of Charlemagne or before, (and more particularly in the time of the crusades and subsequently,) called the western people, or those under the influence of the Romish Church, *Latins*, and their Church the *Latin Church*. And the western people, in return, denominated the eastern Church *the Greek Church*, and the members of it *Greeks*. Hence the division of the Christian Church into those of the *Greek* and *Latin*. For a confirmation of what has just been said the reader may consult the Byzantine writers, where he will find the appellations ῥωμαῖοι and λατινοὶ, *Romans* and *Latins*, used in the sense here mentioned in very numerous instances. The members of the Romish Church have not been named *Latins* by the Greeks alone; this term is also used in the public instruments drawn up by the general popish councils, as may be instanced in the following words, which form a part of a decree of the council of Basil, dated Sept. 26, 1437: *Copiosissimam subventionem pro unione GRÆCORUM cum LATINIS*, “A very great convention for the union of the Greeks with the Latins.” Even in the very papal bulls this appellation has been acknowledged, as may be seen in the edict of Pope Eugenius IV., dated Sept. 17, 1437, where in one place mention is made of *Ecclesiæ LATINORUM quæsita unio*, “the desired union of the Church of the Latins;” and in another place we read, *Nec superesse modum alium prosequendi operis tam pii, et servandi LATINÆ ECCLESIÆ honoris*, “that no means might be left untried of prosecuting so pious a work, and of preserving the honour of the Latin Church.” See Corps Diplomatique, tom. iii., pp. 32, 35. In a bull of the same pontiff, dated Sept., 1439, we have *Sanctissima LATINORUM et GRÆCORUM unio*, “the most holy union of the Greeks with the Latins.” See Bail’s Summa Conciliorum, in loc. By *the Latin empire* is meant the whole of the powers which support the Latin Church.

And upon his heads the name of blasphemy.] ονομα βλασφημιας. *A name of blasphemy.* This has been variously understood. Jerome and Prosper give it as their opinion that the name of blasphemy consists in the appellation *urbs æterna*, eternal city, applied to Rome; and modern commentators refer it to the idolatrous worship of the Romans and papists. Before we attempt to ascertain the meaning of this passage, it must be first defined what the Holy Spirit means by *a name of blasphemy*. Blasphemy, in Scripture, signifies *impious speaking* when applied to GOD, and *injurious speaking* when directed against our *neighbour*. A name of blasphemy is the prostitution of a sacred name to an unholy purpose. This is evident from the 9th verse of the second chapter of the Apocalypse, {~~661D~~ **Revelation 2:9**,} where God says, “I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.” These wicked men, by calling themselves Jews, blasphemed the name, i.e., used it in an injurious sense; for he *ONLY is a Jew who is one inwardly*. Hence the term *Jews* applied to the synagogue of Satan is *a name of blasphemy*, i.e. a sacred name blasphemed. *A name of blasphemy*, or a blasphemous appellation, is said to be upon all the seven heads of the beast. To determine what this name is, the meaning of the seven heads in this place must be ascertained. If the reader refer to the notes on ~~667D~~ **Revelation 17:9-11**, he will find that the heads are explained to have a double meaning, viz., that they signify the *seven electorates of the German empire*, and also *seven forms of Latin government*. As this is the first place in which the heads of the beast are mentioned with any description, it is reasonable to expect that that signification of the heads which is first in order in the angel’s interpretation, ~~667D~~ **Revelation 17:9**, must be what is here intended. This is, “the seven heads are seven mountains on which the woman sitteth;” the name of blasphemy will consequently be found upon the seven electorates of Germany. This, therefore, can be no other than that which was common, not only to the electorates but also to the whole empire of Germany, or that well known one of SACRUM Imperium Romanum, “The SACRED (or HOLY) Roman Empire.” Here is a sacred appellation *blasphemed* by its application to the principal power of the beast. No kingdom can properly be called *holy* but that of Jesus; therefore it would be blasphemy to unite this epithet with any other power. But it must be horribly blasphemous to apply it to the German empire, the grand supporter of antichrist from his very rise to temporal authority. Can that empire be *holy* which has killed the saints, which has professed and supported with all its might an idolatrous system of worship? It is

impossible. Therefore its assumption of *sacred* or *holy* (which appellation was originally given to the empire from its being the main support of what is termed the *holy* catholic Church, the emperor being styled, on this account, Christ's temporal vicar upon earth: see *Cæsarini Furstenerii Tractatus Deuteronomy Suprematu Principum Germaniæ*, cc. 31, 32) is, in the highest sense the word can be taken, *a name of blasphemy*. The name of blasphemy is very properly said to be upon the seven heads of the beast, or seven electorates of the German empire, because the electors are styled *SACRI Imperii Principes Electores*, Princes, Electors of the Holy Empire; *SACRI Romani Imperii Electores*, Electors of the Holy Roman Empire.

Verse 2. And the beast which I saw was like unto a leopard] This similitude of the beast to a leopard appears to be an allusion to the third beast of Daniel, which is well known to represent the empire of the Greeks. The Latin empire greatly resembled the modern empire of the Greeks; for that the power of the Greeks was still said to be like a leopard, even after its subjugation by the Romans, is evident from ^{<20712>}**Daniel 7:12**: “As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.” The Latin empire was, in the first place, like to its contemporary, because both adhered to an idolatrous system of worship, professedly Christian, but really antichristian; and it is well known that the Greek and Latin Churches abound in monstrous absurdities. *Secondly*, Both empires were similar in their opposition to the spread of pure Christianity; though it must be allowed that the Latins far outstripped the Greeks in this particular. *Thirdly*, Both empires were similar in respect to the civil authority being powerfully depressed by the ecclesiastical; though it must be granted the authority of the Latin Church was more strongly marked, and of much longer continuance. The excommunication of the Greek emperor by the Patriarch Arsenius, and the consequences of that excommunication, afford a remarkable example of the great power of the Greek clergy. But the beast of St. John, though in its general appearance it resembles a leopard, yet differs from it in having feet like those of *a bear*. The second beast of Daniel was likened to a bear, and there can be no doubt that the kingdom of the Medes and Persians was intended; and it is very properly likened to this animal, because it was one of the most inhuman governments that ever existed, and a *bear* is the well known Scripture emblem of *cruelty*. See ^{<10708>}**2 Samuel 17:8**, and ^{<81308>}**Hosea 13:8**. Is not *cruelty* a striking characteristic of the papal Latin empire? Have not the subjects of this

empire literally trampled to death all those in their power who would not obey their idolatrous requisitions? In Fox's Book of Martyrs, and other works which treat upon this subject, will be found a melancholy catalogue of the horrid tortures and most lingering deaths which they have obliged great numbers of Christians to suffer. In this sense the feet of the beast *were as the feet of a bear*. Another particular in which the beast differed from a leopard was, in having a mouth like a *lion*. "It is," says Dr. More, "like the Babylonish kingdom (the first beast of Daniel, which is likened to a lion) in its *cruel decrees* against such as will not obey their idolatrous edicts, nor worship the golden image that Nebuchadnezzar had set up. Their stubbornness must be punished by a hot fiery furnace; fire and fagot must be prepared for them that will not submit to this new Roman idolatry."

And the dragon gave him his power, and his seat, and great authority.] It was said of the dragon, in ^{<6612>}**Revelation 12:8**, that his place was found *no more* in heaven; the dragon here cannot therefore be the heathen Roman empire, as this was abolished previously to the rising up of the beast. It must then allude to the restoration of one of the DRACONIC heads of the beast, as will be seen in the explanation of the following verse, and more fully in the notes on ^{<6617>}**Revelation 17:1-18**.

Verse 3. And I saw one of his heads as it were wounded to death] This is the second and last place where the heads of the beast are mentioned with any description; and therefore the meaning here must be *forms of government*, as these were noticed last in the angel's double explanation. The head that was wounded to death can be no other than the seventh draconic head, which was the sixth head of the beast, viz., *the imperial power*; for "this head," as Bishop Newton observes, "was, as it were, wounded to death when the Roman empire was overturned by the northern nations, and an end was put to the very name of emperor in Momyllus Augustulus." It was so wounded that it was wholly improbable that it could ever rise again to considerable power, for the western empire came into the possession of several barbarous nations of independent interests.

And his deadly wound was healed] This was effected by Charlemagne, who with his successors assumed all the marks of the ancient emperors of the west, with the titles of Semper Augustus, Sacred Majesty, First Prince of the Christian World, Temporal Chief of the Christian People, and Rector or Temporal Chief of the Faithful in Germany; Mod. Universal History,

vol. xxxii., p. 79. But it is said in ~~6613D~~ **Revelation 13:2** that the dragon gave the beast *his power*, **δυναμιν**, *his armies or military strength*; i.e., he employed all his imperial power in defense of the Latin empire, which supported the Latin Church. He also gave *his seat*, **θρονον**, literally *his throne*, to him: that is, his whole empire formed an integral part of the Latin empire, by its conversion to the Roman Catholic faith. He also gave him *great authority*. This is literally true of the Roman empire of Germany, which, by its great power and influence in the politics of Europe, extended the religion of the empire over the various states and monarchies of Europe, thus incorporating them as it were in one vast empire, by uniting them in one common faith.

And all the world wondered after the beast.] **ολη η γη.** *All the earth.* As the original word signifies *earth*, and not *world* as in our translation, the Latin world, which is the *earth* of the beast, is here intended; and the meaning of the passage consequently is, that the whole body of the Roman Catholics were affected with great astonishment at the mighty sway of the Latin empire, considering it as a great and holy power.

Verse 4. And they worshipped the dragon] *Worshipping* the dragon here evidently means the voluntary religious subjection of the members of the Latin Church to the revived western empire, because of the eminent part it has taken in the support of their faith.

And they worshipped the beast] Not only the dragon or revived western empire was worshipped; the beast, the *whole* Latin empire, is a partaker in the adoration. The manner in which it is worshipped consists in the subjects of it:—

Saying, Who is like unto the beast?] Is it not the only holy power in the universe? Is it possible for any person not a subject of it to be saved?

Who is able to make war with him?] Can any nation successfully fight with it? Is not the Roman empire, which is its principal bulwark, *invictissimum*, most invincible? *Invictissimus*, most invincible, was the peculiar attribute of the emperors of Germany. See modern Universal History, vol. xxxii., p. 197.

Verse 5. And there was given unto him a mouth speaking great things] That is, There was given to the rulers of the Latin empire, who are the *mouth* of the beast, (and particularly the Roman emperors of

Germany,) power to assume great and pompous titles, indicative of their mighty sway over many subjugated countries, (see the imperial instruments of the middle centuries in the Corps Diplomatique,) and also to utter against their opponents the most terrible edicts.

And blasphemies] The system of worship supported by the beast is a system of blasphemy, as there will be occasion to show presently.

And power was given unto him to continue forty and two months.] As these forty-two months are prophetic, they must mean so many *years* as there are *days* contained in them; *viz.*, 1260, each month containing 30 days. The beast, therefore, will continue in existence at least 1260 years; but when the termination of this period will take place is difficult to say, as the beginning cannot be at present indubitably ascertained.

Verse 6. And he opened his mouth in blasphemy against God, to blaspheme his name] The Latin empire is here represented as a blasphemous power in three respects. *First*, he blasphemes the *name* of God. This has been most notoriously the case with the different popish princes, who continually blaspheme the sacred names of God by using them in their idolatrous worship. The mouth of blasphemy against God cannot be more evident than in the following impious words which form a part of the *Golden Bull* published by Charles IV. in January, 1356: “But thou, envy, how often hast thou attempted to ruin by division the Christian empire, which God hath founded upon the three cardinal virtues, faith, hope, and charity, as upon a holy and indivisible Trinity, vomiting the old venom of discord among the seven electors, who are the pillars and seven principal members of the holy empire; by the brightness of whom the holy empire ought to be illuminated as by seven torches, the light of which is reinforced by the seven gifts of the Holy Spirit!”

And his tabernacle] Tabernacle is any kind of dwelling place, and in an eminent sense among the Jews was a kind of tent to take up and down as occasion required, which was as it were the palace of the Most High, the dwelling of the God of Israel. It was divided into two partitions, one called the holy place, and the other the most holy place, in the latter of which, before the building of the temple, the ark of the covenant was kept, which was a symbol of God’s gracious presence with the Jewish Church. All this the author of the Epistle to the Hebrews, in the eighth and ninth chapters, explains to prefigure the human nature of Christ. The beast’s blasphemy of the tabernacle of God is, therefore, as Dr. More and others properly

observe, his impious doctrine of transubstantiation, in which it is most blasphemously asserted that the substance of the *bread* and *wine* in the sacrament is literally converted by the consecration of the priest, into the very *body* and *blood* of Jesus Christ! This doctrine was first advanced among the Latins in the tenth century; and in 1215, fully received as an article of the Roman Catholic faith. It is for the pages of ecclesiastical history to record the incredible numbers which have been martyred by the papists for their non-reception of this most unscriptural and antichristian doctrine.

And them that dwell in heaven.] By *heaven* is here meant the throne of God, and not the throne of the beast, because it is *against God* the beast blasphemous. This must therefore allude to his impious adoration of the saints and angels, whose residence is in heaven. He blasphemous against God by paying that adoration to the celestial inhabitants which belongs to God alone. That this sort of worship has been and still is kept up among the Roman Catholics, their mass book is a sufficient evidence.

Verse 7. And it was given unto him to make war with the saints, and to overcome them] “Who can make any computation,” says Bishop Newton, “or even frame any conception, of the numbers of pious Christians who have fallen a sacrifice to the bigotry and cruelty of Rome? Mede upon the place hath observed, from good authorities, that in the war with the Albigenes and Waldenses there perished of these poor creatures in France alone *a million*. From the first institution of the Jesuits to the year 1580, that is, in little more than thirty years, nine hundred thousand orthodox Christians were slain, and these all by the common executioner. In the space of scarce thirty years the inquisition destroyed, by various kinds of torture, a hundred and fifty thousand Christians. Sanders himself confesses that an innumerable multitude of Lollards and Sacramentarians were burnt throughout all Europe, who yet, he says, were not put to death by the pope and bishops, but by the civil magistrates.” The dragon in a new shape, or Roman empire of Germany, acted a very conspicuous part in this nefarious warfare against the remnant of the woman’s seed, who kept the commandments of God, and had the testimony of Jesus Christ. See the imperial edict of Frederic II. against heretics, in Limborch’s History of the Inquisition.

And power was given him over all kindreds, and tongues, and nations.] As the book of the Revelation is a prophecy of all that should

come upon the Christian world till the end of time, *all kindreds, and tongues, and nations*, must imply *the whole Christian world*. That the Latin empire in the course of its reign has had the extensive power here spoken of, is evident from history. It is well known that the profession of Christianity was chiefly confined within the limits of the Greek and Latin empires, till the period of the Reformation. By means of the crusades the Latins extended their empire over several provinces of the Greeks. In 1097 Baldwin extended his conquests over the hills of Armenia and the plain of Mesopotamia, and founded the first principality of the Franks or Latins, which subsisted fifty-four years, beyond the Euphrates. In 1204 the Greeks were expelled from Constantinople by the Latins, who set up an empire there which continued about fifty-seven years. The total overthrow of the Latin states in the east soon followed the recovery of Constantinople by the Greeks; and in 1291 the Latin empire in the east was entirely dissolved. Thus the Latins have had power over the whole world professedly Christian: but it is not said that the whole world was in utter subjection to him, for we read in the following verse:—

Verse 8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb] The *earth* here is the *Latin world*, as has been observed before in similar cases. The meaning therefore is, that all the corrupt part of mankind who are inhabitants of the Latin world shall submit to the religion of the empire, except, as Bishop Newton expresses it, “those faithful few whose names, as citizens of heaven, were enrolled in the registers of life.”

Slain from the foundation of the world.] That is, of the Christian world; for this has been shown to be the meaning of *all kindreds, and tongues, and nations*. The year of the crucifixion is properly the commencement of Christianity, as the apostles then first began to promulgate the religion of Christ with the Holy Ghost sent down from heaven. But as Jesus Christ was in the Divine purpose appointed from the foundation of the world to redeem man by his blood, he therefore is, in a very eminent sense, the Lamb slain from the foundation of the world, i.e., from the creation.

Verse 9. If any man have an ear, let him hear.] These words are evidently introduced to impress the reader with the awfulness of what has just been spoken—*all shall worship him whose names are not written in the book of life*, as well as to fix his attention upon the following words:—

Verse 10. He that leadeth into captivity shall go into captivity] The Latin empire here spoken of must *go into captivity*, because it has led into captivity, by not only propagating among the various nations its abominable antichristian system, but also in compelling them to embrace it under the penalty of forfeiting the protection of the empire.

He that killeth with the sword must be killed with the sword.] The Latin empire must be also broken to pieces by the sword, because it has killed the saints of God. This prophecy will not receive its full accomplishment till *the kingdoms of this world become the kingdoms of our Lord and of his Christ*.

Here is the patience and the faith of the saints.] By these words, as Dr. Mitchell observes, “God calls upon his saints to keep in view, under all their persecutions, his retributive justice; there is no violence that has been exercised upon them but what shall be retaliated upon the cruel and persecuting government and governors of the Latin empire.”

Verse 11. And I beheld another beast coming up out of the earth] As a *beast* has already been shown to be the symbol of a *kingdom* or *empire*, the rising up of this second beast must consequently represent the rising up of *another empire*. This beast comes up *out of the earth*; therefore it is totally different from the preceding, which rose up out of the *sea*. *Earth* here means the *Latin world*, for this word has been shown to import this already in several instances; the rising up of the beast out of *this earth* must, consequently, represent the springing up of some power out of a state of subjection to the Latin empire: therefore the beast, here called *another beast*, is *another LATIN empire*. This beast is the spiritual Latin empire, or, in other words, the Romish hierarchy; for with no other power can the prophetic description yet to be examined be shown to accord. In the time of Charlemagne the ecclesiastical power was in subjection to the civil, and it continued to be so for a long time after his death; therefore the beast, whose deadly wound was healed, ruled over the whole Latin world, both clergy and laity; these, consequently, constituted but one beast or empire. But the Latin clergy kept continually gaining more and more influence in the civil affairs of the empire, and in the tenth century their authority was greatly increased. In the subsequent centuries the power of the Romish hierarchy ascended even above that of the emperors, and led into captivity the kings of the whole Latin world, as there will be occasion to show in commenting upon the following verses. Thus the Romish hierarchy was at

length entirely exempted from the civil power, and constituted *another beast*, as it became entirely independent of the secular Latin empire. And this beast came up out of *the earth*; that is, the Latin clergy, which composed a part of the *earth* or *Latin world*, raised their authority against that of the secular powers, and in process of time wrested the superintendence of ecclesiastical affairs from the secular princes.

And he had two horns] As the seven-headed beast is represented as having *ten horns*, which signify so many kingdoms leagued together to support the Latin Church, so the beast which rises out of the earth has also *two horns*, which must consequently represent two kingdoms; for if *horns of a beast* mean *kingdoms* in one part of the Apocalypse, *kingdoms* must be intended by this symbol whenever it is used in a similar way in any other part of this book. As the second beast is the spiritual Latin empire, the two horns of this beast denote that the empire thus represented is composed of two distinct spiritual powers. These, therefore, can be no other, as Bishop Newton and Faber properly observe, than the two grand independent branches of the Romish hierarchy, viz., the Latin clergy, REGULAR and SECULAR. “The first of these comprehends all the various monastic orders, the second comprehends the whole body of parochial clergy.” These two grand branches of the hierarchy originally constituted but one dominion, as the monks as well as the other clergy were in subjection to the bishops: but the subjection of the monks to their diocesans became by degrees less apparent; and in process of time, through the influence and authority of the Roman pontiffs, they were entirely exempted from all episcopal jurisdiction, and thus became a spiritual power, entirely independent of that of the secular clergy.

Like a lamb] As lamb, in other parts of the Apocalypse, evidently means Christ, who is *the Lamb of God which taketh away the sin of the world*, it must have a similar import in this passage; therefore the meaning here is evidently that the two horns of the beast, or the regular and secular clergy, profess to be the ministers of Christ, to be like him in meekness and humility, and to teach nothing that is contrary to godliness. The two-horned beast, or spiritual Latin empire, has in reality the name, and in the eyes of the Latin world the appearance, of a CHRISTIAN power. But he is only so in appearance, and that alone among his deluded votaries; for when he spake:—

He spake as a dragon.] The doctrines of the Romish hierarchy are very similar to those contained in the old heathen worship; for he has introduced “a new species of idolatry, nominally different, but essentially the same, the worship of angels and saints instead of the gods and demi-gods of antiquity.”

Verse 12. And he exercised all the power of the first beast before him] In the preceding verse the two-horned beast was represented as rising out of the earth, that is, obtaining gradually more and more influence in the civil affairs of the Latin world. Here he is represented as having obtained the direction and management of all the power of the first beast or secular Latin empire *before him*, *ἐνώπιον αὐτοῦ*, *in his presence*. That the Romish hierarchy has had the extensive power here spoken of, is evident from history; for the civil power was in subjection to the ecclesiastical. The parochial clergy, one of the horns of the second beast, have had great secular jurisdiction over the whole Latin world. Two-thirds of the estates of Germany were given by the three Othos, who succeeded each other, to ecclesiastics; and in the other Latin monarchies the parochial clergy possessed great temporal power. Yet extraordinary as the power of the secular clergy was in all parts of the Latin world, it was but feeble when compared with that of the monastic orders which constituted another horn of the beast. The mendicant friars, the most considerable of the regular clergy, first made their appearance in the early part of the thirteenth century. These friars were divided by Gregory X., in a general council which he assembled at Lyons in 1272, into the four following societies or denominations, viz., the Dominicans, the Franciscans, the Carmelites, and the Hermits of St. Augustine. “As the pontiffs,” observes Mosheim, “allowed these four mendicant orders the liberty of travelling wherever they thought proper, of conversing with persons of all ranks, of instructing the youth and the multitude wherever they went; and as these monks exhibited, in their outward appearance and manner of life, more striking marks of gravity and holiness than were observable in the other monastic societies; they arose all at once to the very summit of fame, and were regarded with the utmost esteem and veneration throughout all the countries of Europe. The enthusiastic attachment to these sanctimonious beggars went so far that, as we learn from the most authentic records, several cities were divided, or cantoned out, into four parts, with a view to these four orders; the first part was assigned to the Dominicans, the second to the Franciscans, the third to the Carmelites, and the fourth to the

Augustinians. The people were unwilling to receive the sacraments from any other hands than those of the mendicants, to whose churches they crowded to perform their devotions while living, and were extremely desirous to deposit there also their remains after death; all which occasioned grievous complaints among the ordinary priests, to whom the cure of souls was committed, and who considered themselves as the spiritual guides of the multitude. Nor did the influence and credit of the mendicants end here: for we find in the history of this (thirteenth century) and the succeeding ages, that they were employed, not only in spiritual matters, but also in temporal and political affairs of the greatest consequence; in composing the differences of princes, concluding treaties of peace, concerting alliances, presiding in cabinet councils, governing courts, levying taxes, and other occupations not only remote from, but absolutely inconsistent with, the monastic character and profession. We must not, however, imagine that all the mendicant friars attained to the same degree of reputation and authority; for the power of the Dominicans and Franciscans surpassed greatly that of the two other orders, and rendered them singularly conspicuous in the eyes of the world. During three centuries these two fraternities governed, with an almost universal and absolute sway, both state and Church, filled the most eminent posts, ecclesiastical and civil; taught in the universities and churches with an authority before which all opposition was silent; and maintained the pretended majesty and prerogatives of the Roman pontiffs against kings, princes, bishops, and heretics, with incredible ardour and equal success. The Dominicans and Franciscans were, before the Reformation, what the Jesuits have been since that happy and glorious period, the very soul of the hierarchy, the engines of state, the secret springs of all the motions of the one and the other, and the authors and directors of every great and important event in the religious and political world." Thus the Romish hierarchy has *exercised all the power of the first beast in his sight*, both temporal and spiritual, and therefore, with such astonishing influence as this over secular princes, it was no difficult matter for him to cause:—

The earth and them which dwell therein to worship the first beast, whose deadly wound was healed.] That is, he causes the whole Latin world to submit to the authority of the Latin empire, with the revived western empire at its head, persuading them that such submission is beneficial to their spiritual interests, and absolutely necessary for their salvation. Here it is observable that both beasts have dominion over the

same *earth*; for it is expressly said that the second beast *causeth* THE EARTH *and them that dwelt therein, to worship the first beast*; therefore it is, as Bishop Newton and others have observed, *imperium in imperio*, “an empire within an empire.” We have, consequently, the fullest evidence that the two beasts consist in the division of the great Latin empire, by the usurpation of the Latin clergy, into two distinct empires, the one secular, the other spiritual, and both united in one antichristian design, viz., to diffuse their most abominable system of idolatry over the whole *earth*, and to extend the sphere of their domination. Here we have also an illustration of that remarkable passage in ^{<6160>}**Revelation 16:10**, *the kingdom of the beasts*, i.e., the kingdom of the Latin kingdom; which is apparently a solecism, but in reality expressed with wonderful precision. The fifth vial is poured out *upon the throne of the beast, and HIS KINGDOM is darkened*, i.e., the Latin kingdom in subjection to the Latin kingdom or the secular Latin empire.

Verse 13. And he doeth great wonders] That we may have the greatest assurance possible that the two-horned beast is the spiritual Latin empire, it is called in ^{<6192>}**Revelation 19:20**, a passage illustrative of the one now under consideration, *the false prophet*, “than which,” as Bishop Newton observes, “there cannot be a stronger or plainer argument to prove that false doctors or teachers were particularly designed;” for *prophet*, in the Scripture style, is not unfrequently used for a *preacher* or *expounder* of God’s word. See ^{<6140>}**1 Corinthians 14:1-5**. It hence follows that the two-horned beast is an empire of false doctors or teachers.

In order to establish the Latin Church upon a foundation that can never fail, the false prophet *doth great wonders*-he attempts the most wonderful and prodigious exploits, and is crowned with incredible success. He has the art to persuade his followers that the clergy of the Church of Rome are the only true ministers of Christ; that they have such great influence in the court of heaven as to be able not only to forgive sins, but also to grant indulgences in sin, by paying certain stipulated sums. He persuades them too that they can do works of supererogation. He pretends that an incredible number of miracles have been wrought and are still working by the Almighty, as so many evidences of the great sanctity of the Latin Church; and the false prophet has such an astonishing influence over his flock, as to cause them to believe all his fabulous legends and lying wonders. He pretends also (and is believed!) that his power is not confined to this world; that he is able by his prayers to deliver the souls of the

deceased from what he calls purgatory, a place which he has fabled to exist for the purification of sinful souls after their departure from this world. His wonderful exploits, in being able to induce men possessed of reasoning faculties to believe his monstrous absurdities, do not end here; he even:—

Maketh fire come down from heaven-in the sight of men] *Fire*, in Scripture, when it signifies *wrath*, represents that species of indignation which is attended with the destruction of whatever is the cause of it. Thus the *wrath* of God is likened to *fire*, ^{<19187>}**Psalm 18:7, 8;** ^{<2404>}**Jeremiah 4:4.** Therefore the *fire* which the false prophet bringeth down from *heaven* upon the *earth*, is the *fiery indignation* which he causes to come down from the *heaven* or *throne* of the Latin empire upon all those of the *earth* or *Latin world* who rebel against his authority. All this has been fulfilled in the Romish hierarchy; the Latin clergy have denominated all those that oppose their authority heretics, they have instituted tribunals to try the cause of heresy, and all those that would not submit to their idolatry they have condemned to various kinds of tortures and deaths. It is said of the false prophet that he bringeth *fire* FROM HEAVEN upon the earth; that is to say, he will only try the cause of heresy, and pass the sentence of condemnation; he will not suffer an ecclesiastic to *execute* the sentence of the court; *the destroying fire* he causeth to come down from the *heaven* or *throne* of the Latin empire; secular princes and magistrates must execute the sentence of death upon all that are capitally condemned by the spiritual power. *He MAKETH fire come down from heaven;* he *compels* secular princes to assist him against heretics; and if any rebel against his authority he immediately puts them under the ban of the anathema, so that they are deprived of their offices, and exposed to the insults and persecution of their brethren. Thus the false prophet deceives the Latin world *by the means of those miracles which he had power try do in the sight of the beast.* Under the appearance of great sanctity he persuades men to believe all his lying doctrines, and enforces his canons and decretals with the sword of the civil magistrate.

Verse 14. Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.] The *image of the beast* must designate a person who represents in himself the whole power of the Latin empire, therefore it cannot be the emperor; for though he was, according to his own account, *supremum caput Christianitatis*, the supreme head of Christendom, yet he was only the chief of the Germanic confederation, and consequently was only

sovereign of the principal power of the Latin empire. The image of the beast must be the supreme ruler of the Latin empire, and as it is through the influence of the false prophet that this image is made for the first beast, this great chief must be an ecclesiastic. Who this is has been ably shown by Bishop Newton in his comment on the following verse.

Verse 15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.] I would just observe that the *Brahmins*, by repeating incantations, profess to give *eyes* and a *soul* to an image recently made, before it is worshipped; afterwards, being supposed to be the *residence* of the god or goddess it represents, it has a *legal right to worship*. On this verse the learned bishop observes: “The influence of the two-horned beast, or corrupted clergy, is farther seen in persuading and inducing mankind *to make an image to the beast which had the wound by a sword, and did live*. This image and representative of the beast is the *pope*. He is properly the *idol* of the Church. He represents in himself the whole power of the beast, and is the head of all authority, temporal as well as spiritual. He is nothing more than a private person, without power and without authority, till the two-horned beast or corrupted clergy, by choosing him pope, give life unto him, and enable him to speak and utter his decrees, and to persecute even to death as many as refuse to submit to him and to worship him. As soon as he is chosen pope he is clothed with the pontifical robes, and crowned and placed upon the altar, and the cardinals come and kiss his feet, which ceremony is called *adoration*. They first elect and then they worship him, as in the medals of Martin V., where two are represented crowning the pope, and two kneeling before him, with this inscription, *Quem creant adorant*; ‘Whom they create they adore.’ He is THE PRINCIPLE OF UNITY TO THE TEN KINGDOMS OF THE BEAST, and causeth, as far as he is able, all who will not acknowledge his supremacy to be put to death.” The great ascendancy which the popes have obtained over the kings of the Latin world by means of the Romish hierarchy is sufficiently marked in the history of Europe. As long as the great body of the people were devoted to the Roman Catholic idolatry, it was in vain for the kings of the different Roman Catholic countries to oppose the increasing usurpations of the popes. They ascended, in spite of all opposition, to the highest pinnacle of human greatness; for even the authority of the emperors themselves was established or annulled at their pleasure. The high sounding tone of the

popes commenced in Gregory VII., A.D. 1073, commonly known by the name of Hildebrand, who aimed at nothing less than universal empire. He published an anathema against all who received the investiture of a bishopric or abbacy from the hands of a layman, as also against those by whom the investiture should be performed. This measure being opposed by Henry IV., emperor of Germany, the pope deposed him from all power and dignity, regal or imperial. See Corps Diplomatique, tom. i. p. 53. Great numbers of German princes siding with the pope, the emperor found himself under the necessity of going, (in January, 1077,) to the bishop of Rome to implore his forgiveness, which was not granted him till he had fasted three days, standing from morning to evening barefooted, and exposed to the inclemency of the weather! In the following century the power of the pope was still farther increased; for on the 23d of September, 1122, the Emperor Henry V. gave up all right of conferring the regalia by the ceremony of the ring and crosier, so that the chapters and communities should be at liberty to fill up their own vacancies. In this century the election of the Roman pontiffs was confined by Alexander III. to the college of cardinals. In the thirteenth century the popes (Dr. Mosheim observes) “inculcated that pernicious maxim, that the bishop of Rome is *the supreme lord of the universe*, and that neither princes nor bishops, civil governors nor ecclesiastical rulers, have any lawful power in Church or state but what they derive from him. To establish their authority both in civil and ecclesiastical matters upon the firmest foundation, they assumed to themselves the power of disposing of the various offices of the Church, whether of a higher or more subordinate nature, and of creating bishops, abbots, and canons, according to their fancy. The first of the pontiffs who usurped such an extravagant extent of authority was Innocent III., (A.D. 1198-1216,) whose example was followed by Honorius III., (A.D. 1216,) Gregory IX., (A.D. 1227,) and several of their successors.” Thus the plenitude of the papal power (as it is termed) was not confined to what was spiritual; the Romish bishops “dethroned monarchs, disposed of crowns, absolved subjects from the obedience due to their sovereigns, and laid kingdoms under interdicts. There was not a state in Europe which had not been disquieted by their ambition. There was not a throne which they had not shaken, nor a prince who did not tremble at their presence.” The point of time in which the Romish bishops attained their highest elevation of authority was about the commencement of the fourteenth century. Boniface VIII., who was pope at this time, outstripped all his predecessors in the high sounding tone of his public decrees. According to his famous

bull *Unam Sanctam*, published Nov. 16, 1302, “the secular power is but a simple emanation from the ecclesiastical; and the double power of the pope, founded upon Holy Scripture, is even an article of faith. God,” said he, “has confided to Saint Peter, and to his successors, two swords, the one spiritual, the other temporal. The first ought to be exercised by the Church itself; and the other, by secular powers for the service of the Church, and according to the will of the pope. The latter, that is to say, the temporal sword, is in subjection to the former, and the temporal authority depends indispensably on the spiritual power which judges it, white God alone can judge the spiritual power. Finally,” he adds, “it is necessary to salvation for every human creature to be in subjection to the Roman pontiff.” The false prophet SAID “to them that dwell upon the earth, that they should make an image to the beast that had the wound by a sword, and did live;” that is, the Romish priesthood PREACHED UP the pope’s supremacy over temporal princes; and, through their astonishing influence on the minds of the people, the bishop of Rome at last became the supreme sovereign of the secular Latin empire, and thus was at the head of all authority, temporal and spiritual.

The papists have in their various superstitions professed to worship God. But they are said, in the unerring words of prophecy, to *worship* the dragon, beast, and image of the beast, and to *blaspheme* God; for they received as holy those commandments of men that stand in direct opposition to the sacred Scriptures, and which have been imposed on them by the Romish bishops, aided by the secular powers. “God is a Spirit, and they who worship him must worship him in SPIRIT and in TRUTH.”

Verse 16. And he caused all, both small and great, rich and poor, free and bond, to receive a mark] To ascertain the meaning of the *mark* which the two-horned beast causes all orders and degrees of men in the Latin world to receive, we need only refer to ^{<6411>}**Revelation 14:11**, where the mark imposed by the two-horned beast is called *the mark of his name*. The *name of the beast* is the *Latin empire*: the *mark of his name* must therefore be *his LATIN worship*: for this very reason, that it is the two-horned beast, or false prophet, who causes all descriptions of persons to receive it. Now it is well known that the continual employment of the Latin clergy is to enforce the Latin idolatry upon their flocks. The mass and offices of the Church, which are in Latin, and contain the sum and substance of their idolatrous worship, are of different kinds, and abound in impious prayers to the Virgin Mary, and the saints and angels. In a word,

the LATIN worship is the universal badge of distinction of *the LATIN Church*, from all other Churches on the face of the earth; and is therefore the only infallible MARK by which a genuine papist can be distinguished from the rest of mankind. But the two-horned beast causes all to receive this mark:—

In their right hand, or in their foreheads] *Right hand* in Scripture language, when used figuratively, represents the physical power of the person of whom it is spoken; and when applied to God designates a signal manifestation of Divine power against his enemies, and in behalf of his people. See ^{<19170>}**Psalm 17:7; 20:6; 21:8; 45:3, 4, &c.** The reception of the mark in the right hand must therefore mean, that all so receiving it devote the whole powers of their mind and body to the propagation of the Latin worship, and to the eradication of all they denominate heresies out of their Church. But some receive the mark *in their foreheads*. By any thing being impressed upon *the forehead*, is meant the public profession of whatever is inscribed or marked upon it. See ^{<6100>}**Revelation 9:4; 14:1; 22:4, &c.** The mark of the beast being received on the *forehead*, therefore, means that all those so marked make a public profession of *the Latin worship*; whereby it is evident to all that they form a part of the Latin Church. Many may be marked in the right hand who are also marked on their foreheads, but it does not follow that those marked on their foreheads are also marked in their right hand; that is to say, it is not every individual that complies with the Latin worship who, to the utmost of his power, endeavours to propagate his religious system. Hence the propriety of the words, “He causeth all-to receive a mark in their right hand, OR in their foreheads.”

Verse 17. And that no man might buy or sell, save he that had the mark] “If any,” observes Bishop Newton, “dissent from the stated and authorized forms; they are condemned and excommunicated as heretics; and in consequence of that they are no longer suffered to *buy* or *sell*; they are interdicted from traffic and commerce, and all the benefits of civil society. So Roger Hoveden relates of William the Conqueror, that he was so dutiful to the pope that he would not permit any one in his power to buy or sell any thing whom he found disobedient to the apostolic see. So the canon of the council of Lateran, under Pope Alexander III., made against the Waldenses and Albigenses, enjoins, upon pain of anathema, that no man presume to entertain or cherish them in his house or land, or exercise traffic with them. The synod of Tours, in France, under the same pope, orders, under the like intermination, that no man should presume to receive

or assist them, no, not so much as hold any communion with them, *in selling or buying*; that, being deprived of the comfort of humanity they may be compelled to repent of the error of their way.” In the tenth and eleventh centuries the severity against the excommunicated was carried to so high a pitch, that nobody might come near them, not even their own wives, children, or servants; they forfeited all their natural legal rights and privileges, and were excluded from all kinds of offices. The form of excommunication in the Romish Church is to take lighted torches, throw them upon the ground with curses and anathemas, and trample them out under foot to the ringing of the bells. It is in this and similar ways that the false prophet has terrified the Latin world, and kept it in subjection to the secular and spiritual powers. Those interdicted by the two-horned beast from all offices of civil life are also such as have not:—

The name of the beast, or the number of his name.] See on the following verse.

Verse 18. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is Six hundred threescore and six.] In this verse we have the very name of the beast given under the symbol of the number 666. Before the invention of figures by the Arabs, in the tenth century, letters of the alphabet were used for numbers. The Greeks in the time of Homer, or soon after, are thought by some to have assigned to their letters a numerical value corresponding to their order in the alphabet: thus, α was 1, because the first letter; and ω 24, being the last. It is in this manner that the books of the Iliad and Odyssey are numbered, which have been thus marked by Homer himself, or by some person who lived near his time. A system of representing numbers of great antiquity was used by the Greeks, very much resembling that afterwards adopted by the Romans. This consisted in assigning to the initial letter of the name of the number a value equal to the number. Thus χ , the initial of $\chi\lambda\iota\alpha$, stood for a thousand; δ , the initial of $\delta\epsilon\kappa\alpha$, for ten; π , the initial of $\pi\epsilon\nu\tau\epsilon$, for five, &c. Herodotus, the grammarian, is the only writer of antiquity who has noticed this system, and the chronological table of remarkable events on the Arundelian marbles the only work extant in which this method of representing numbers is exhibited. The system now in use cannot be traced to any very ancient source. What can be proved is, that it was in use before the commencement of the Christian era. Numerical letters, denoting the year of the Roman emperor's reign, exist on great numbers of the Egyptian coins, from the

time of Augustus Cæsar through the succeeding reigns. See *Numi Ægyptii Imperatorii, a Geo. Zæga*, edit. Rom. 1787. There are coins extant marked of the 2d, 3d, 14th, 30th, 35th, 38th, 39th, 40th, 41st, and 42d years of Augustus Cæsar, with the numerical letters preceded by L or Λ for *λυκαβας*, year, thus: LB, ΛΓ, ΛΙΑ, ΛΑ, ΛΑΕ, ΛΑΗ, ΛΑΘ, LM, LMA, and LMB. The following is the Greek alphabet, with the numerical value of each letter affixed, according to the generally received system:—

α	1	ι	10	ρ	100
β	2	κ	20	σ	200
γ	3	λ	30	τ	300
δ	4	μ	40	υ	400
ε	5	ν	50	φ	500
ζ	7	ξ	60	χ	600
η	8	ο	70	ψ	700
θ	9	π	80	ω	800

The method just described of representing numbers or letters of the alphabet, gave rise to a practice among the ancients of representing names also by numbers. Examples of this kind abound in the writings of heathens, Jews, and Christians. Where the practice of counting the number in names or phrases began first to be used, cannot be ascertained; it is sufficient for the illustration of the passage under consideration, if it can be shown to have been in existence in the apostolic age. Seneca, who was contemporary with St. Paul, informs us, in his eighty-eighth epistle, that Apion, the grammarian, maintained Homer to have been the author of the division of his poems of the Iliad and Odyssey into forty-eight books; for a proof of which Apion produces the following argument: that the poet commenced his Iliad with the word *μηνιν*, that the two first letters, whose sum is 48, might indicate such division. Leonidas of Alexandria, who flourished in the reigns of Nero, Vespasian, &c., carried the practice of computing the number in words so far as to construct equinumeral distichs; that is, epigrams of four lines, whose first hexameter and pentameter contain the same number with the other two. We will only notice two examples; the first is addressed to one of the emperors, the other to Poppæa, the wife of Nero.

Θυει σοι τοδε γραμμα γενεθλαικαισιν εν ωραις,
Καισαρ, νειλαιη μουσα λεωνιδεω.

Καλλιοπης γαρ ακαπνον αι θυος. εις δε νεωτα
 Ην εθελης, θυσει τουδε περισσοτερα.

“The muse of Leonidas of the Nile offers up to thee, O Cæsar, this writing, at the time of thy nativity; for the sacrifice of Calliope is always without smoke: but in the ensuing year he will offer up, if thou wilt, better things than this.”

From the numerical table already given, the preceding epigram may be shown to contain equinumeral distichs, as follows: **θυει** 424, i.e., **θ** 9, **υ** 400, **ε** 5, **ι** 10; in all 424: **σοι** contains 280, i.e., **σ** 200, **ο** 70, **ι** 10. In like manner **τουδε** will be found to contain 379, **γραμμα** 185, **γενεθλιακαισιν** 404, **εν** 55, **ωραις** 1111, **καισαρ** 332, **νειλαιη** 114, **μουσα** 711, **λεωνιδεω** 1704. The sum of all these is 5699, the number in the first distich. In the second distich, **καλλιοπης** contains 449, **γαρ** 104, **ακαπνον** 272, **αι** 16, **θυος** 679, **εις** 215, **δε** 9, **νεωτα** 1156, **ην** 58, **εθελης** 267, (the subscribed iota being taken into the account,) **θυσει** 624, **τουδε** 779, **περισσοτερα** 1071. The sum of all 5699, which is precisely the same with that contained in the first distich.

Ουρανιον μειμημα γενεθλιακαισιν εν ωραις

Τουτάπο νειλογενους δεξο λεωνιδεω,
 Ποππαια, διος ευνι, σεβαστιας. ευαδε γαρ σοι
 Δωρα, τα και λεκτρων αξια και σοφης.

“O Poppæa, wife of Jupiter (Nero) Augusta, receive from Leonidas of the Nile a celestial globe on the day of thy nativity; for gifts please thee which are suited to thy imperial dignity and wisdom.”

In this epigram each of the distichs contains the number 6422, viz., **ουρανιον** 751, (i.e., **ο** 70, **υ** 400, **ρ** 100, **α** 1, **ν** 50, **ι** 10, **ο** 70, **ν** 50, the sum of which is 751,) **μειμημα** 144, **γενεθλιακαισιν** 404, **εν** 55, **ωραις** 1111, **τουτ** 1070, **απο** 151, **νειλογενους** 893, **δεξο** 139, **λεωνιδεω** 1704; the sum of all 6422. The numbers corresponding to the words of the second distich are, respectively, 322, 284, 465, 919, 415, 104, 280, 905, 301, 31, 1305, 72, 31, 988; the sum of which is also 6422.

This poet did not restrict himself to the construction of equinumeral distichs. The following is one of his distichs in which the hexameter line is made equal in number to its corresponding pentameter:—

Εἰς πρὸς ἓνα ψηφοῖσιν ἰσαζέται, οὐ δύο δοιοῖς,
 Οὐ γὰρ ἐτι στεργῶ τὴν δολιχογραφήν.

“One line is made equal in number to one, not two to two; for I no longer approve of long epigrams.”

In this distich the words of the hexameter line contain, respectively, the numbers 215, 450, 56, 1548, 534, 470, 474, and 364; the sum of which is 4111. The numbers corresponding to the words of the pentameter line are, respectively, 470, 104, 315, 1408, 358, and 1456; the sum of which is also 4111. The equinumeral distichs of Leonidas are contained in the second volume of Brunck and Jacob’s edition of the Greek Anthology. It appears from ancient records that some of the Greeks in the early part of the second century, if not in the apostolic age, employed themselves in counting the numbers contained in the verses of Homer to find out what two consecutive lines were **ισοψηφοι** or equinumeral. Aulus Gellius, the grammarian, who lived in the reigns of Hadrian and Antoninus Pius, gives us an account (lib. xiv., cap. 6) of a person who presented him with a book filled with a variety of information collected from numerous sources, of which he was at liberty to avail himself in writing his Attic Nights. Among the subjects treated of in this book, we are informed by Gellius, was that of Homeric equinumeral verses. None of the examples are given by the grammarian; but Labbeus says, in his *Bibl. Nov. MSS.*, p. 284, that the equinumeral verses are marked in the Codex 2216, in the French king’s library. Gronovius, in his notes on Gellius, p. 655, has copied what he found in a MS. (No. 1488) upon this subject, viz., two examples out of the Iliad, and one in the Odyssey. The examples in the Iliad are lines 264 and 265 of book vii., each line containing 3508; and lines 306 and 307 of book xix., each containing 2848. The verses in the Odyssey (**ω**, 110, 111) stated to be equinumeral in the MS. cited by Gronovius have not now this property, owing possibly to some corruption that may have taken place in the lines from frequent transcription.

For other examples of the computation of the number in words or phrases, the reader is referred to the *Oneirocritica* of Artemidorus, lib. ii. c. 75; lib. iii. c. 34: and lib. iv. c. 26. See also Martiani Minei Felicis Capelhae *Africarthaginensis, Deuteronomy Nuptiis Philologiae et Mercurii*, lib. ii. and vii.; *Irenæus adversus Hæreses*, lib. i., ii., and v.; *Tertullian. de Præscriptionibus Hæret.*, tom. ii., p. 487; *Wirceburgi*, 1781; *Sibyll. Oracul.*, lib. i., &c.

Having thus shown that it was a practice in the apostolic age, and subsequently, to count the number in words and phrases, and even in whole verses, it will be evident that what is intended by 666 is, that the Greek name of the beast (for it was in the Greek language that Jesus Christ communicated his revelation to St. John) contains this number. Many names have been proposed from time to time as applicable to the beast, and at the same time containing 666. We will only notice one example, viz., that famous one of Irenæus, which has been approved of by almost all commentators who have given any sort of tolerable exposition of the Revelation. The word alluded to is **λατεινος**, the letters of which have the following numerical values: **λ** 30, **α** 1, **τ** 300, **ε** 5, **ι** 10, **ν** 50, **ο** 70, **ς** 200; and if these be added together, the sum will be found to be equivalent to the number of the beast. This word was applied by Irenæus, who lived in the second century, to the then existing Roman empire; “for,” says he, “they are **LATINS** who now reign.” Though it is evident, from the notes on the preceding part of this chapter, that the conjecture of Irenæus respecting the number 666 having some way or other a reference to *the empire of the Latins* is well founded; yet his production of the word **λατεινος**, as containing 666, is not a proof that it has any such reference. Bellarmin the Jesuit objected against **λατεινος** being the name intended in the prophecy from its orthography; for, says he, it should be written **λατινος**. That the objection of the learned Jesuit has very great force is evident from every Greek writer extant, who has used the Greek word for *Latinus*, in all of whom it is uniformly found without the diphthong. See Hesiod, Polybius, Dionysius of Halicarnassus, Strabo, Plutarch, Dio Cassius, Photius, the Byzantine historians, &c., &c. It hence follows that if the Greek word for *Latinus* had been intended, the number contained in **λατινος**, and not that in **λατεινος**, would have been called *the number of the beast*. We have already observed that the beast is *the Latin kingdom* or *empire*; therefore, if this observation be correct, the Greek words signifying *the Latin kingdom* must have this number. The most concise method of expressing this among the Greeks was as follows, **ἡ λατινη βασιλεια**, which is thus numbered:—

H	=	8	}	THE
A	=	30		
a	=	1	}	LATIN
r	=	300		
i	=	10		
v	=	50		
q	=	8		
B	=	2	}	KINGDOM
a	=	1		
σ	=	200		
i	=	10		
λ	=	30		
e	=	5		
α	=	10		
α	=	1		
666				

No other kingdom on earth can be found to contain 666. This is then **η σοφια**, *the wisdom* or *demonstration*. A *beast* is the symbol of a *kingdom*; THE *beast* has been *proved*, in the preceding part of this chapter, to be the *LATIN kingdom*; and **Η Λατινη Βασιλεια**, being shown to contain, exclusively, the number 666, is the *demonstration*.

Having demonstrated that ἡ λατινη βασιλεια, *The Latin kingdom*, is the *name* of the *beast*, we must now examine what is intended by the phrase in the 17th verse, { ^{<661317>} **Revelation 13:17**, } *the name of the beast, or the number of his name*. Bishop Newton supposes that *the name of the beast*, and *the number of his name*, mean the same thing; but this opinion is totally irreconcilable with ^{<66152>} **Revelation 15:2**, where St. John informs us that he “saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over the number of his name, stand upon the sea of glass, having the harps of God.” In this passage it is evident that the *beast*, his *image*, and the *number of his name*, are perfectly distinct; and therefore no two of them can mean the same thing. Hence what is meant by *the name of the beast* is entirely different from that intended by *the number of his name*. But how can this be, when it is expressly declared that the number of the *beast* is 666, which number is declared to be *that* of his name? The solution of the whole mystery is as follows: Both *beasts* of the *Apocalypse*, we have already shown, have the same appellation; that is to say, the name of the first and second *beast* is equally **Η Λατινη Βασιλεια**, the *Latin kingdom*; therefore, by *the name of the beast* is meant *the Latin kingdom*, and by *the number of his name* is also meant *the Latin kingdom*. Hence only one of the *beasts* is numbered; the name of that which is not numbered is termed *the name of the beast*, and the numbered *Latin empire* is denominated *the number of his name*, or

666, exactly agreeable to an ancient practice already noticed, of representing names by the numbers contained in them. Therefore the meaning of the whole passage is, that those whom the false prophet does not excommunicate, or put out of the pale of his Church, have the *mark* of the beast, that is, are genuine papists, or such as are actively or passively obedient to his Latin idolatry. Those also escape his ecclesiastical interdicts who have *the name of the beast*, or *the number of his name*. By a person having the name of the beast is evidently meant his being a *Latin*, i.e., in subjection to the Latin empire, and, consequently an individual of the Latin world; therefore those that have the name of the beast, or the number of his name, are those that are subjects of the Latin empire, or of the numbered Latin empire, viz., who are in subjection to the Latin empire, *secular* or *spiritual*. All that were in subjection to the secular or spiritual power were not papists in heart; hence the propriety of distinguishing those which have *the mark* from those which *have the name of the beast* or *the number of his name*. But which of the two beasts it is which God has numbered has been not a little contested. That it is the first beast which is numbered has been the prevailing opinion. On this side are Lord Napier, Whiston, Bishop Newton, Faber, and others. Among those that have supposed the second beast to be the one which is numbered are, Dr. Henry More, Pyle, Kershaw, Galloway, Bicheno, Dr. Hales, &c. Drs. Gill and Reader assert that both beasts have the same number, and that the name is **Λατεινος**. Though it has been demonstrated that the *name* of the beast is the Latin kingdom, it is impossible from the mere name to say whether it is the Latin empire, **SECULAR** or **SPIRITUAL**; hence the necessity of determining which of the two beasts God has computed. That it is the second beast which is numbered is evident from three different passages in the Apocalypse. The first is in **<66317> Revelation 13:17**, where it is said, “that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” Here *the name of the beast* is mentioned before *the number of his name*, which is a presumptive evidence that *the name of the beast* refers to the first beast, and *the number of his name* to the second. The second passage is in **<6652> Revelation 15:2**, where mention is made of “them that had gotten the victory over the beast, and over his image, and over the number of his name.” That here styled *the beast* is evidently *the secular Latin empire*, for it was to *this* that the two-horned beast made an image; consequently there can be no doubt that *the number of his name*, or *the numbered Latin empire*, is the two-horned beast or false prophet. To feel the full force of this argument, it must be considered that the saints of God

are represented as getting the victory over *the beast* as well as over *the number of his name*, which is a proof that two distinct antichristian empires are here spoken of, for otherwise it would be tautology. That the two-horned beast is the one which is numbered, is farther evident from a comparison of this passage with ^{<6619>}**Revelation 19:20**. In the latter passage the words are: “And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image.” Here nothing is said of the *number of his name*, which is so particularly mentioned in ^{<6615>}**Revelation 15:2**, and in that chapter nothing is mentioned of the *false prophet*, the reason of which can only be, that what is termed in one passage *the number of his name*, is in its parallel one called *the false prophet*. Hence the two-horned beast, or false prophet, is also designated by the phrase *the number of his name*; and consequently it is *this beast* which is numbered. But what adds the last degree of certainty to this argument is the passage in ^{<6613>}**Revelation 13:18**: “Here is wisdom. Let him that hath a mind count the number of the beast; for it is the number of a man: and his number is six hundred threescore and six.” Here is the solution of this mystery: *let him that hath a mind* for investigations of this kind, find out a kingdom which contains precisely the number 666, for this must be infallibly the *name* of the beast. Ἡ Λατινὴ Βασιλεία, THE LATIN KINGDOM, has exclusively this number. But both beasts are called by this name; which is, therefore, the one that is numbered? It is said *the number of the beast is the number of a man*; consequently the numbered beast must be A MAN, that is, it must be represented elsewhere in the Revelation under this emblem, for in no other sense can *an empire* be denominated *a man*. Therefore, it is not the ten-horned beast, for this is uniformly styled *The Beast* in every part of the Apocalypse where there has been occasion to mention this power. It can therefore be no other than the two-horned beast, or Romish hierarchy; which, on account of its *preaching* to the world its most antichristian system of doctrines, and calling it Christianity, is likewise named in ^{<6613>}**Revelation 16:13; 19:20**; and ^{<6610>}**Revelation 20:10**, THE FALSE PROPHET.

JOHN EDWARD CLARK.


REVELATION

CHAPTER 14.

The Lamb on mount Sion, and his company and their character, 1-5. The angel flying in the midst of heaven, with the everlasting Gospel, 6, 7. Another angel proclaims the fall of Babylon, 8. A third angel denounces God's judgments against those who worship the beast or his image, 9-11. The patience of the saints, and the blessedness of them who die in the Lord, 12, 13. The man on the white cloud, with a sickle, reaping the earth, 14-16. The angel with the sickle commanded by another angel, who had power over fire, to gather the clusters of the vines of the earth, 17, 18. They are gathered and thrown into the great winepress of God's wrath, which is trodden without the city, and the blood comes out 1600 furlongs, 19, 20.

NOTES ON CHAP. 14.

Verse 1. A Lamb stood on the mount Sion] This represents Jesus Christ in his *sacrificial office*; *mount Sion* was a type of the Christian Church.

And with him a hundred forty and four thousand] Representing those who were converted to Christianity from among the *Jews*. See  **Revelation 7:4.**

His Father's name written in their foreheads.] They were professedly, openly, and practically, the children of God, by faith in Christ Jesus. Different *sects* of idolaters have the *peculiar mark* of their god on their foreheads. This is practised in the east to the present day, and the mark is called the *sectarial mark*. Between eighty and ninety different figures are found on the foreheads of different Hindoo deities and their followers.

Almost every MS. of importance, as well as most of the *versions* and many of the *fathers*, read this clause thus: *Having HIS NAME and his Father's name written upon their foreheads*. This is undoubtedly the true reading, and is properly received by *Griesbach* into the text.

Verse 2. The voice of many waters] That is, of multitudes of various nations.

The voice of harpers] Though the sounds were many and apparently confused, yet both *harmony* and *melody* were preserved.

Verse 3. They sung-a new song] See Clarke on “~~(118)~~ Revelation 5:9”.

No man could learn that song] As none but genuine Christians can worship God acceptably, because they approach him through the only Mediator, so none can understand the deep things of God but such; nor can others know the cause why true believers exult so much in God through Christ, because they know not the communion which such hold with the Father and the Son through the Holy Ghost.

Verse 4. These are they which were not defiled with women] They are pure from idolatry, and are presented as unspotted *virgins* to their Lord and Saviour Christ. See ~~(710)~~ **2 Corinthians 11:2**. There may be an allusion here to the Israelites committing idolatry, through the means of their criminal connection with the Midianitish women. See ~~(420)~~ **Numbers 25:1-4; 31:16**.

Follow the Lamb whithersoever he goeth] They go through good and through evil report, bear his reproach, and love not their lives even to the death.

The first fruits unto God] The reference appears to be to those *Jews* who were the *first converts* to Christianity.

Verse 5. In their mouth was found no guile] When brought before kings and rulers they did not dissemble, but boldly confessed the Lord Jesus.

Verse 6. Another angel fly in the midst of heaven, having the everlasting Gospel] Whether this angel mean any more than a particular dispensation of providence and grace, by which the Gospel shall be rapidly sent throughout the whole world; or whether it mean any especial messenger, order of preachers, people, or society of Christians, whose professed object it is to send the Gospel of the kingdom throughout the earth, we know not. But the vision seems truly descriptive of a late institution, entitled THE BRITISH AND FOREIGN BIBLE SOCIETY, whose object it is to print and circulate the Scriptures of the Old and New Testaments, through all the habitable world, and in all the languages spoken on the face of the earth. Already they have been the instruments, by actually printing (or by affording the means to different nations to print for themselves) the Bible in a vast number of languages and dialects, so that it

has been sent in hundreds of thousands of copies, in whole or in part, to almost every part of the globe: viz., in their native language to the *Welsh*; in *Erse* to the *Irish*; in *Gaelic* to the *Highlands* of Scotland; in *Manks* to the *Isle of Man*; in *French, Italian, Portuguese, and Spanish*, to those countries and *Switzerland*; in *Low Dutch* to *Holland, &c.*; in *High Dutch* to *Germany, Prussia, &c.* Through them a similar society has been established at St. Petersburg, by which the Bible has been sent in *Slavonic* to the Russians; and in different dialects to the people of that vast empire; besides the *Turkish, Tartaric, and Calmuck*. They have also sent the Holy Scriptures in *ancient and modern Greek* to *Asia Minor* and the different *isles* of the *Mediterranean Sea*; in *Arabic and Æthiopic* to *Egypt and Abyssinia*; in *Syriac* to the *Holy Land*, and to the *Christians at Travancore*. They have also greatly and effectually assisted a very worthy society in the East Indies, whose indefatigable and incomparable missionaries, the Rev. Messrs. Carey, Marshman, and Ward, have translated the Scriptures into the principal languages of India; and they have furnished the means of printing a complete translation of the New Testament in the Chinese language at Canton, by the Rev. Mr. Morrison. In short, almost every nation in the universe has, through this society, *directly* or *indirectly* received, or is receiving, the words of eternal life; so that it appears to answer the description of the Apocalyptic “angel, flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.”

Verse 7. Fear God, and give glory to him] This is the general language of the sacred writings. Worship the true God, the creator and governor of all things; and give *him* glory, for to him alone, not to idols or men, all glory and honour belong.

Verse 8. Babylon is fallen, is fallen] This is generally understood to be a prediction concerning *Rome*; and it is certain that *Rome*, in the rabbinical writings, is termed *Babylon*.

That great city] Among the same writers this city is styled *atbr atrq* karta rabbetha, *the great city*; and *atbr ymwr* Romi rabbetha, *the great Rome*. But *which* Rome is meant? *Pagan* or *Papal* Rome? Some parts of the description apply best to the former.

The wine of the wrath of her fornication.] There is an allusion here to a custom of impure women, who give *philtres* or *love potions* to those whom they wish to seduce and bind to their will; and these potions are generally of an *intoxicating* nature, greatly inflaming the blood, and disturbing the intellect.

Fornication and *adultery* are frequently used in Scripture as emblems of idolatry and false worship.

The wine of the wrath is another expression for the *envenomed* or *poisoned cup* given by such women.

No nation of the earth spread their *idolatrics* so far as the *ancient Romans*; they were as extensive as their conquests. And *papal Rome* has been not less active in disseminating her superstitions. She has given her *rituals*, but not the *everlasting Gospel*, to most nations of the earth.

Verse 9. And the third angel followed] Bishop Bale considers these three angels as three descriptions of preachers, who should bear their testimony against the corruptions of the *papal Church*.

The beast and his image] See the notes on ^{<66130>}**Revelation 13:1-18**.

Mark in his forehead] Such as the *sectarial marks* of the idolatrous Hindoos, as has been observed before.

Verse 10. The wine of the wrath of God] As they have drunk the intoxicating wine of idolatry or spiritual fornication, they shall now drink the wine of God's wrath, which is poured out into the cup of his indignation. This is an allusion to the *poisoned cup*, which certain criminals were obliged to drink, on which ensued speedy death. See Clarke on ^{<801>}**“Hebrews 2:9”**.

Shall be tormented with fire and brimstone] An allusion to the punishment of *Sodom* and *Gomorrha* for their unnatural crimes.

Presence of the holy angels, and-of the Lamb] These being the *instruments* employed in their destruction; the *Lamb*-the Lord Jesus Christ, acting as judge.

Verse 11. The smoke of their torment] Still an allusion to the destruction of *Sodom* and *Gomorrha*.

Verse 12. Here is the patience of the saints] Here the faith of the true Christians shall be proved; they *will* follow the Lamb whithersoever he goeth, they keep the commandments of God, and are steadfast in the faith of our Lord Jesus Christ.

Sometimes **η υπομονη**, *patience* or *perseverance*, is taken for the *reward* of these virtues; the text therefore may be thus understood: Here is the reward of the perseverance of the true Christians; for although they die for the testimony of Jesus, yet they shall be unutterably blessed. See the next verse.

Verse 13. I heard a voice from heaven] As the information now to be given was of the utmost importance, it is solemnly communicated by a voice from heaven; and the apostle is commanded to write or record what is said.

Blessed are the dead] Happy are they. They are *happy* in *two* respects: 1. They do not see the evil that shall come upon the world, and are exempted from any farther sufferings. 2. They actually and conscientiously enjoy happiness in a state of blessedness.

In the first sense, *Happy are the dead!* is a proverb frequently to be met in the Greek and Roman poets. *Ex. gr.*

τρις μακαρες δαναοι και τετρακις, οι τοτόλοντο
 τροιη εν ευρειη, χαριν ατρειδησι φεροντες.
 ώς δη εγωγόφελον θανεειν και ποτμον επισπειν
 ηματι τω, οτε μοι πλειστοι χαλκηρεα δουρα
 τρωες επερριψαν περι πηλειωνι θανοντι.

ODYSS., lib. v. ver. 306.

*Happy, thrice happy; who, in battle slain,
 Press'd, in Atrides' cause, the Trojan plain:
 O, had I died before that well fought wall;
 Had some distinguished day renown'd my fall,
 Such as was that when showers of javelins fled,
 From conquering Troy, around Achilles dead.*

POPE.

Thus imitated by the prince of the Roman poets:—

*Extemplo Æneæ solvuntur frigore membra.
 Ingemit, et, duplices tendens ad sidera palmas,
 Talia voce refert: O terque quaterque beati,
 Queis ante ora patrum Trojæ sub mœnibus altis
 Contigit oppetere! O Danaum fortissime gentis
 Tydide, mene Iliacis occumbere campis
 Non potuisse? tuaque animam hanc effundere dextra?
 Sævus ubi Æacidæ telo jacet Hector, ubi ingens
 Sarpedon: ubi tot Simois correpta sub undis
 Scuta virum, galeasque, et fortis corpora volvit.
 VIRG., ÆN. i., ver. 93.*

*“In horror fix’d the Trojan hero stands,
 He groans, and spreads to heaven his lifted hands.
 Thrice happy those whose fate it was to fall,
 Exclaims the chief, before the Trojan wall!
 O, ‘twas a glorious fate to die in fight!
 To die so bravely in their parents’ sight!”*

*O, had I there, beneath Tydides’ hand,
 That bravest hero of the Grecian band,
 Pour’d out this soul, with martial glory fired,
 And in the plain triumphantly expired,*

*Where Hector fell, by fierce Achilles’ spear,
 And great Sarpedon, the renown’d in war;
 Where Simois’ stream, encumber’d with the slain,
 Rolls shields and helms and heroes to the main.”*

PITT.

Which die in the Lord] These are the only *glorious* dead. They die, not in the field of battle, in either what are called *lawful* or *unlawful wars* against their fellow men; but they die in the cause of God, they die under the smile and approbation of God, and they die to live and reign with God for ever and ever.

From henceforth] *απαρτι*. *From this time; now; immediately*. This word is joined to the following by many MSS. and some *versions*. It was a maxim among the Jews, that as soon as the souls of the just departed from this life they ascended *immediately* to heaven.

Yea, saith the Spirit] The Holy Spirit confirms the declaration from heaven, and assigns the reasons of it.

That they may rest from their labours] Have no more tribulation and distress.

And their works do follow there.] *εργα αυτων ακολουθει μετ αυτων.* *And their works follow WITH them.* They are in *company*. Here is an elegant prosopopœia or personification; their good works, sufferings, &c., are represented as so many *companions* escorting them on their way to the kingdom of God.

There are some good and pertinent things in the Jewish writers on this subject. “*Rabbi Jonathan* taught, If a man perform one righteous action in this life, *it goes before him* into the world to come. But if a man commit one crime, it *cleaves to him*, and *drags him to the day of judgment.*” *Sota*, fol. 3, 2. *Avoda Sara*, fol. 5, 1.

“Come and see, If any man observe a precept, that work ascends to God, and says, *Such a one performed me.* But if a man transgress the law, that sin ascends to the holy blessed God, and says, *I came from such a one, who has performed me.*” *Sohar Levit.*, fol. 34, col. 136. Here the same personification is observed as that in the text.

“In that hour in which a man passes from this life into eternity, *all his works precede him*; and there they say unto him, ‘This and that thou hast done in such a place on such a day.’ This he shall acknowledge. They shall require that he shall subscribe this with his own hand, as it is written, ^{<18307>}**Job 37:7**; each man shall subscribe with his own hand; and not only this, but he shall acknowledge that the sentence brought against him is most just.” *Taanith*, fol. 11, 1.

The following elegant similitude *Schoettgen* gives from *Sepher Hachayim*, Part II., fol. 47, 1, 2. “A certain man had three friends, *two* of whom he loved; but the *third* he did not highly esteem. On a time the king commanded him to be called before him; and being alarmed, he sought to find an advocate. He went to that *friend* whom he loved most, but he utterly refused to go with him. The *second* offered to go with him as far as the door of the king’s palace, but refused to speak a word in his behalf. The *third*, whom he loved least, not only went with him, but pleaded his cause so well before the king that he was cleared from all blame. In like manner, every man has three friends, when he is cited by death to appear before God. The *first* friend, whom he loved most, viz., his *money*, cannot accompany him at all. His *second*, viz., his *relations* and *neighbours*,

accompanied him only to the *grave*, and then returned; but could not deliver him from the Judge. The *third* friend, whom he held but in little esteem, viz., the law and his good works, *went with him* to the king, and delivered him from judgment.” The meaning of this most plainly is, that nothing except the *deeds* of good and evil men shall accompany them to the judgment-seat of God, and that a man’s lot will be in the other world as his conduct has been in this; *Their works follow with them.*

Verse 14. A white cloud] It is supposed that, from this verse to the end of the chapter, the *destruction* of Rome is represented under the symbols of *harvest* and *vintage*; images very frequent among the ancient prophets, by which they represented the destruction and excision of nations. See <9812>**Joel 3:12-14**; <23178>**Isaiah 17:5; 63:1**; and <40137>**Matthew 13:37**.

A golden crown] In token of victory and regal power.

Verse 15. Thrust in thy sickle] Execute the judgments which God has decreed.

For the harvest of the earth is ripe.] The cup of the people’s iniquity is full.

Verse 16. The earth was reaped.] The judgments were executed. But *where*, or on *whom*, who can tell?

Verse 18. Power over fire] Probably meaning the same angel which is mentioned, <6688>**Revelation 8:3; 9:13**, who stood by the *altar of burnt-offering*, having authority over its fire to offer that incense to God which represents the prayers of the saints.

Verse 19. The great winepress of the wrath of God.] The *place* or *kingdom* where God executes his judgments on the workers of iniquity, whether pagans or persecuting Christians; Rome *pagan*, or Rome *papal*.

Verse 20. Even unto the horse bridles] A hyperbolic expression, to denote a *great effusion of blood*. The Jews said, “When Hadrian besieged the city called Bitter, he slew so many that the horses waded in blood up to their mouths.” The same kind of hyperbole with that above. See Wetstein on this verse.

The space of a thousand and six hundred furlongs.] It is said that the *state of the Church*, or St. Peter’s patrimony, extends from Rome to the Po, *two hundred Italian miles*, which make exactly *one thousand six*

hundred furlongs! If this be really so, the coincidence is certainly surprising, and worthy of deep regard.

On these two last verses pious Quesnel thus speaks: “As the favourable sickle of Jesus Christ reaps his wheat when ripe for heaven, so that of the executioners of his justice cuts off from this life the tares which are only fit for the fire of hell. Then shall the blood of Christ cease to be trampled on by sinners; and that of the wicked shall be eternally trodden down in hell, which is the *winepress of the wrath of God*.

“*And the winepress was trodden without the city*, eternally without the city of the heavenly Jerusalem, and far from the presence of God; eternally crushed and trodden down by his justice; eternally tormented in body and soul, without any hope either of living or dying! This is the miserable lot and portion of those who shall have despised the law of God, and died in impenitence. My God, pierce my heart with a salutary dread of thy judgments!”

Whatever these passages may mean, this is a prudent and Christian use of them.

REVELATION

CHAPTER 15.

The seven angels with the seven last plagues, 1. The sea of glass, and those who had a victory over the beast, 2. The song of Moses and the Lamb, 3, 4. The temple in heaven opened, 5. Seven angels come out of the temple, who receive from one of the four living creatures seven golden vials full of the wrath of God, 6-8.

NOTES ON CHAP. 15.

Verse 1. Seven angels having the seven last plagues] Under the emblems of *harvest* and *vintage* God's judgments on the enemies of his Church have already been pointed out: but these are farther signified by the *seven vials*, which are called the seven last plagues of God. The seven last plagues appear to fall under the seventh and last *trumpet*. As the *seventh seal* contained the *seven trumpets*, so the seventh trumpet contains the *seven vials*. And as seven angels sounded the seven trumpets, so seven angels are appointed to pour out the seven vials, angels being always the ministers of Providence. This chapter contains the opening vision which is preparatory to the pouring out of the vials.

The Targum of Jonathan on ^{<2517>}**Isaiah 51:17**, *Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury*, uses the same words employed by the evangelist here: "Jerusalem, thou hast received from the face of the Lord the cup of his wrath; **acwl d ask yl yp ty yath pailey casa dilvata**, "the PHIALS of the cup of malediction" find again on ^{<2512>}**Isaiah 51:22**: *I will take out of thy hand the cup of malediction; ytmj d ask yl yp ty yath PAILEY casa dechemti*, "the PHIALS of the cup of my indignation."

Verse 2. A sea of glass] A spacious lucid plain around the throne, from which fiery coruscations were continually emitted: or, the reflection of the light upon this lucid plain produced the prismatic colours of the most vivid *rainbow*.

Over the beast, and over his image] See the notes on ^{<6610>}**Revelation 13:1-18**.

Verse 3. They sing the song of Moses] That which Moses sang, ^{<12150>}**Exodus 15:1**, when he and the Israelites, by the miraculous power of God, had got safely through the Red Sea, and saw their enemies all destroyed.

And the song of the Lamb] The same song adapted to the state of the suffering, but now delivered Christians.

Great and marvellous are thy works] God's works are descriptive of his *infinite power and wisdom*.

Lord God Almighty] Nearly the same as *Jehovah, God of hosts*.

Just and true are thy ways] Every step God takes in grace or providence is according to *justice*, and he carefully accomplishes all his *threatenings* and all his *promises*; to this he is bound by his truth.

Verse 4. Who shall not fear thee] That is, *All should fear* and worship this true God, because he is just and true and holy; and his *saints* should love and obey him, because he is their *King*; and they and all men *should* acknowledge his judgments, because they are *made manifest*.

Verse 5. The temple of the tabernacle of the testimony] The *temple* which succeeded the *tabernacle*, in which was the *testimony*, viz., the two tables, Aaron's rod, pot of manna, holy anointing oil, &c. All bearing *testimony* to the *truth* of God and his miraculous interposition in their behalf.

Verse 6. The seven angels came out of the temple] To show that they were sent from God himself.

Clothed in pure and white linen] Habited as *priests*. For these habits see ^{<12206>}**Exodus 28:6, 8**; and see Clarke's note on ^{<66013>}**Revelation 1:13**".

Verse 8. The temple was filled with smoke] So was the tabernacle when consecrated by Moses, ^{<12434>}**Exodus 40:34, 35**, and the temple when consecrated by Solomon, ^{<110810>}**1 Kings 8:10, 11**; ^{<140514>}**2 Chronicles 5:14**. See ^{<23064>}**Isaiah 6:4**. This account seems at least partly copied from those above.

When the high priest entered into the holy of holies, and the ordinary priest into the holy place, they always carried with them a great deal of *smoking incense*, which filled those places with smoke and darkness, which

prevented them from considering too attentively the parts and ornaments of those holy places, and thus served to produce an air of majesty in the temple, which none dared to approach without the deepest reverence. To this *Calmet* thinks the allusion may be here.

REVELATION

CHAPTER 16.

The angels are commanded to pour out their vials upon the earth,

1. The first pours out his vial on the earth, by which a grievous sore is produced, 2. The second angel pours out his vial on the sea, and it is turned into blood, 3. The third angel pours out his vial on the rivers and fountains, and they are turned also into blood, 4-7. The fourth angel pours out his vial on the sun, and men are scorched with fire, 8, 9. The fifth angel pours out his vial on the throne of the beast, 10, 11. The sixth angel pours out his vial on the river Euphrates, 12. Three unclean spirits come out of the mouth of the beast, dragon and false prophet: and go forth to gather all the kings of the world to battle, in the place called Armageddon, 13-16. The seventh angel pours out his vial on the air, on which followed thunders, lightnings, earth-quakes, and extraordinary hail, 17-21.

NOTES ON CHAP. 16.

Verse 1. Go your ways, and pour out] These ministers of the Divine justice were ready to execute vengeance upon transgressors, having full power; but could do nothing in this way till they received *especial commission*. Nothing can be done without the *permission* of God; and in the manifestation of justice or mercy by Divine agency, there must be positive command.

Verse 2. A noisome and grievous sore] This is a reference to the *sixth* Egyptian plague, *boils and blains*, ^{<1073>}**Exodus 9:8, 9, &c.**

Verse 3. As the blood of a dead man] Either meaning blood in a state of *putrescency*, or an effusion of blood in *naval conflicts*; even the sea was tinged with the blood of those who were slain in these wars. This is most probably the meaning of this vial. These engagements were so sanguinary that both the conquerors and the conquered were nearly destroyed; *every living soul died in the sea*.

Verse 4. Upon the rivers and fountains of waters] This is an allusion to the *first* Egyptian plague, ^{<1073>}**Exodus 7:20**; and to those plagues in general

there are allusions throughout this chapter. It is a sentiment of the rabbins that “whatever plagues God inflicted on the Egyptians in former times, he will inflict on the enemies of his people in all later times.” See a long quotation on this subject from *Rabbi Tanchum* in *Schoettgen*.

Verse 5. The angel of the waters] The rabbins attribute angels, not only to the four elements so called, but to almost every thing besides. We have already seen the *angel* of the *bottomless pit*, ^{<691>}**Revelation 9:11**, and the *angel of the fire*, ^{<6418>}**Revelation 14:18**. The *angel of the earth* is spoken of in *Yalcut Rubeni*, fol. 13, 2, and is called *Admael*. They have also an *angel* that presides over the *grass*; another that presides over the *cattle* which feed upon the grass.

They say that God employed the *angel of the sea* to swallow up the waters at the creation, that the dry land might appear. He disobeyed, and God slew him; the name of the angel of the sea is *Rahab*. See *Baba bathra*, fol. 74, 2. It is plain from several places that the writer of the Apocalypse keeps these notions distinctly in view.

Verse 6. Thou hast given them blood to drink] They thirsted after blood and massacred the saints of God; and now they have got blood to drink! It is said that when *Tomiris*, queen of the Scythians, had vanquished Cyrus, she cut off his head and threw it into a vessel of blood, saying these words: *Satia te sanguine, quem sitisti, cujusque insatiabilis semper fuisti*; “Satisfy thyself with blood, for which thou hast thirsted, and for which thy desire has been insatiable.” See *Justin. Hist.*, lib. i. c. 8. This figure of speech is called *sarcasm* in rhetoric.

*“Sarcasmus with this biting taunt doth kill:
Cyrus, thy thirst was blood; now drink thy fill.”*

Verse 8. Poured out his vial upon the sun] Mr. Robert Fleming, more than *one hundred* years ago, in his *View of Scripture Prophecy*, supposed that the *sun* here meant the *French empire*, and conjectured that this vial would be poured out on that empire about the year 1794. And it is remarkable that in 1793 the French king was beheaded by the National Assembly; and great and unparalleled miseries fell upon the French nation, which nearly extinguished all their nobility, and brought about a war that lasted twenty-three years, and nearly ruined that country and all the nations of Europe.

Verse 9. They repented not] No moral national amendment has taken place in consequence of the above calamities in that unhappy country, nor indeed any of those nations engaged against her in that long and ruinous contest, which has now terminated, (1817,) without producing one political, moral, or religious advantage to herself or to Europe.

Verse 10. The seat of the beast] ἐπι τον θρονον του θηριου. *Upon the throne of the wild beast.* The regal family was smitten by the fourth vial; they did not repent: then the fifth angel pours out his vial on the throne of the wild beast, or antichristian idolatrous power.

Was full of darkness] Confusion, dismay, and distress.

Verse 11. Blasphemed the God of heaven] Neither did they repent; therefore other judgments must follow. Some think that the *sun* was *Vitellius*, the Roman emperor, and that his *throne* means *Rome*; and the darkening refers to the injuries she sustained in her political consequence by the civil wars which then took place, from which she never entirely recovered. Others apply it all to *papal Rome*, and in this respect make out a very clear case! Thus have men conjectured, but how much nearer are we to the truth?

Verse 12. Upon the great river Euphrates] Probably meaning the people in the vicinity of this river; though some think that the *Tiber* is intended.

The water thereof was dried up] The *people* discomfited, and all impediments removed.

The kings of the east] There seems to be an allusion here to the ruin of Babylon by Cyrus, predicted by the Prophet Jeremiah, ^{<450>}**Jeremiah 50:1-51:64**. But what city or people is pointed out by this Babylon it is in vain to conjecture.

Verse 13. Three unclean spirits] Perhaps *false teachers*, called afterwards *spirits of devils*, which persuade the kings of the earth by *lying miracles* to come forth to the place of general slaughter, ^{<614>}**Revelation 16:14, 16,**

Some good critics apply this to *Vespasian*, and his pretended *miracles*. See the account in Tacitus, lib. iv. c. 81.

Verse 15. Behold, I come as a thief.] Here is a sudden but timely warning to put every man on his guard, when this sudden and generally unexpected tribulation should take place.

Keepeth his garments, lest he walk naked] Here is a plain allusion to the office of him who was called the *prefect* or *overseer, of the mountain of the temple*. His custom was to go his rounds during the watches of the night; and if he found any of the Levites sleeping on his watch, he had authority to beat him with a stick, and burn his vestments. See *Middoth*, fol. 34, 1, and *Tamid*. fol. 27, 2; 28, 1. Such a person being found on his return home *naked*, it was at once known that he had been found *asleep at his post*, had been *beaten*, and his *clothes burnt*; thus his *shame* was seen—he was reproached for his infidelity and irreligion.

Verse 16. Armageddon.] The original of this word has been variously formed, and variously translated. It is $\hat{w}dgm rh$ *har-megiddon*, “the mount of the assembly;” or $\hat{w}hdg hmrj$ *chormah gedehon*, “the destruction of their army;” or it is $wdgm rh$ *har-megiddo*, “Mount Megiddo,” the valley of which was remarkable for two great slaughters: one of the Israelites, ^{<1223>}**2 Kings 23:29**, the other of the Canaanites, ^{<17416>}**Judges 4:16; 5:19**. But *Mount Megiddo*, that is *Carmel*, is the place, according to some, where these armies should be collected.

But what is the *battle of Armageddon*? How ridiculous have been the conjectures of men relative to this point! Within the last twenty years this battle has been fought at various places, according to our purblind seers and self-inspired prophets! At one time it was *Austerlitz*, at another *Moscow*, at another *Leipsic*, and now *Waterloo*! And thus they have gone on, and will go on, confounding and being confounded.

Verse 17. Poured out his vial into the air] To signify that this plague was to be widely diffused, and perhaps to intimate that pestilences and various deaths would be the effect of this vial. But possibly *air* in this place may have some emblematical meaning.

It is done.] It is said, ^{<66107>}**Revelation 10:7**, that in the days of the seventh trumpet *the mystery of God should be finished*; so here we find it *completed*. $\gamma\epsilon\gamma\upsilon\upsilon\epsilon$. All’s over! Fuimus Troes! Ilium fuit! Once there were Trojans, and they had a city; but now all are extinct.

Verse 18. A great earthquake] Most terrible commotions, both civil and religious. Or a convulsion, shaking, or revolution.

Verse 19. The great city] Some say Jerusalem, others *Rome pagan*, others *Rome papal*.

The cup of the wine of the fierceness of his wrath.] Alluding to the mode of putting certain criminals to death, by making them drink a cup of poison. See Clarke on “~~800~~ Hebrews 2:9”.

Verse 20. Every island fled away] Probably meaning the capture of seaport towns, and fortified places.

Verse 21. A great hail-about the weight of a talent] Has this any reference to *cannon balls* and *bombs*? It is very doubtful; we are all in the dark in these matters.

The words *ως ταλαντιαια*, *as a talent*, are used to express something *great, excessively oppressive*; as *νοσηματων ταλαντιαιων*, *terrible diseases*, not diseases of the *weight* of a *talent*. See *Rosenmuller*.

REVELATION

CHAPTER 17.

The judgment of the great whore, which sits on many waters, 1, 2. Her description, name, and conduct, 3-6. The angel explains the mystery of the woman, of the beast, &c., 7-18.

This chapter is, on several accounts, very important, and particularly as it appears to explain several of the most remarkable symbols in the book. The same author who has written so largely on the twelfth and thirteenth chapters, has also obliged me with his interpretation of this chapter. Not pretending to explain these things myself, I insert this as the most elaborate and learned exposition I have yet seen, leaving my readers at perfect liberty to reject it, and adopt any other mode of interpretation which they please. God alone knows all the secrets of his own wisdom.

NOTES ON CHAP. 17., BY J. E. C.

Verse 1. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters] That idolatrous worship is frequently represented in Scripture under the character of *a whore* or *whoredom*, is evident from numerous passages which it is unnecessary to quote. See ~~13125~~ **1 Chronicles 5:25**; ~~35161~~ **Ezekiel 16:1-63; 23:1-49**, &c. The woman mentioned here is called *a great whore*, to denote her excessive depravity, and the artful nature of her idolatry. She is also represented as *sitting upon many waters*, to show the vast extent of her influence. See Clarke on “~~661713~~ **Revelation 17:13**”.

Verse 2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.] What an awful picture this is of the state of the religion of the world in subjection to this whore! Kings have committed spiritual fornication with her, and their subjects have drunk deep, dreadfully deep, into the doctrine of her abominable errors.

Verse 3. So he carried me away in the spirit into the wilderness] This wilderness into which the apostle was carried is the desolate state of the true Church of Christ, in one of the wings of the once mighty Roman

empire. It was a truly awful sight, a terrible desert, a waste howling wilderness; for when he came hither he:—

Saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.] No doubt can now be entertained that this woman is the Latin Church, for she sits upon the beast with seven heads and ten horns, which has been already proved to be the Latin empire, because this empire alone contains the number 666. **See Clarke on “~~666~~ Revelation 13:18”.** This is a representation of the Latin Church in her highest state of antichristian prosperity, for she SITS UPON the scarlet coloured beast, a striking emblem of her *complete domination* over the secular Latin empire. The state of the Latin Church from the commencement of the fourteenth century to the time of the Reformation may be considered that which corresponds to this prophetic description in the most literal and extensive sense of the words; for during this period she was at her highest pitch of worldly grandeur and temporal authority. The beast is *full of names of blasphemy*; and it is well known that the nations, in support of the Latin or Romish Church, have abounded in blasphemous appellations, and have not blushed to attribute to themselves and to their Church the most sacred titles, not only blaspheming by the improper use of sacred names, but even by applying to its bishop those names which alone belong to God; for God hath expressly declared that he *will not give his glory to another, neither his praise to graven images*.

Verse 4. And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication] This strikingly represents the most pompous and costly manner in which the Latin Church has held forth to the nations the rites and ceremonies of its idolatrous and corrupt worship.

Verse 5. And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth.] This inscription being written upon her forehead is intended to show that she is not ashamed of her doctrines, but publicly professes and glories in them before the nations: she has indeed *a whore’s forehead, she has refused to be ashamed*. The inscription upon her forehead is exactly the portraiture of the Latin Church. This Church is, as Bishop Newton well expresses it, A MYSTERY *of iniquity*. This woman is also called *Babylon the Great*; she is the exact antitype of the ancient Babylon in her idolatry and

cruelty, but the ancient city called Babylon is only a drawing of her in miniature. This is indeed *Babylon* THE GREAT. “She affects the style and title of *our* HOLY MOTHER, *the* CHURCH; but she is, in truth, the *mother* of harlots and abominations of the earth.”

Verse 6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.] How exactly the cruelties exercised by the Latin Church against all it has denominated heretics correspond with this description, the reader need not be informed.

Verse 7. And the angel said unto me, Wherefore didst thou marvel! I will tell thee the mystery of the woman, and of the beast that carried her, which hath the seven heads and ten horns.] The apostle was greatly astonished, as well he might be, at the woman’s being *drunk with the blood of the saints*, when the beast which carried her abounded with sacred appellations, such as *holy, most holy, most Christian, sacred, most sacred*. The angel undertakes to explain to St. John the vision which had excited in him so great astonishment; and the explication is of such great importance, that, had it not been given, the mystery of the dragon and the beast could never have been satisfactorily explained in all its particulars. The angel begins with saying:—

Verse 8. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition] The beast is the Latin kingdom; (ἡ λατινὴ βασιλεία;) consequently the beast *was*, that is, was in existence previously to the time of St. John; (for Latinus was the first king of the Latins, and Numitor the last;) *is not* now, because the Latin nation has ceased long ago to be an independent power, and is now under the dominion of the Romans; but *shall ascend out of the bottomless pit*, that is, the Latin kingdom, the antichristian power, or that which ascendeth out of the abyss or bottomless pit, is yet in futurity. But it is added:—

And they that dwell on the earth shall wonder, whose names there not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.] By the *earth* is here meant *the Latin world*; therefore the meaning is, that all who dwell in the Latin world shall adhere to the idolatrous and blasphemous religion of the Latin Church, which is supported by the Latin empire, except those who abide by the *sacred Scriptures*, receiving them as the only rule of faith and practice. These believe in the true Sacrifice, and keep themselves

unspotted from the corruption that is in the world. But the inhabitants of the Latin world, under the dominion of the Romish religion, shall wonder when they behold the beast, or Latin empire; that is, as Lord Napier remarks, “shall have in great admiration, reverence, and estimation, this great monarchie.” They shall wonder at it, by considering it the most sacred empire in the world, that in which God peculiarly delights; but those that so wonder have not their names written in the book of life, but are such as prefer councils to Divine revelation, and take their religion from *missals, rituals, and legends*, instead of the sacred oracles: hence they are corrupt and idolatrous, and *no idolater hath inheritance in the kingdom of God*. In the preceding part of the verse the beast is considered in *three* states, as that which *was, and is not, and shall ascend out of the bottomless pit*; here a fourth is introduced, *and yet is*. This is added to show that, though the Latins were subjugated by the Romans, nevertheless the Romans themselves were Latins; for Romulus the founder of their monarchy, was a Latin; consequently that denominated in St. John’s days *the Roman empire* was, in reality, *the Latin kingdom*; for the very language of the empire was the Latin, and the Greek writers, who lived in the time of the Roman empire, expressly tell us that those formerly called Latins are now named Romans. The meaning of the whole verse is therefore as follows: The corrupt part of mankind shall have in great admiration the Latin empire yet in futurity, which has already been, but is now extinct, the Romans having conquered it; and yet is still in being; for, though the Latin nation has been subjugated, its conquerors are themselves Latins. But it may be objected against the interpretation here given, that these phrases are spoken of the beast upon which the apostle saw the woman, or Latin Church, sit; for the angel says, *The beast that THOU SAWEST was, and is not, &c.*; what reference, therefore, can the Latin empire, which supports the Latin Church, have to the Latin kingdom which subsisted before St. John’s time, or to the Roman empire which might properly be so denominated! This objection has very great weight at first sight, and cannot be answered satisfactorily till the angel’s explanation of the heads and horns of the beast have been examined; therefore it is added:—

Verse 9. Here is the mind which hath wisdom.] It was said before, ^{<61318>}**Revelation 13:18**, *Here is wisdom. Let him that hath A MIND, or understanding, (VOVV,) count the number of the beast.* Wisdom, therefore, here means a correct view of what is intended by the number 666; consequently the parallel passage, *Here is THE MIND which hath WISDOM,*

is a declaration that the number of the beast must first be understood, before the angel's interpretation of the vision concerning the whore and the beast can admit of a satisfactory explanation.

The seven heads are seven mountains, on which the woman sitteth.]

This verse has been almost universally considered to allude to the seven hills upon which Rome originally stood. But it has been objected that modern Rome is not thus situated, and that, consequently, pagan Rome is intended in the prophecy. This is certainly a very formidable objection against the generally received opinion among Protestants, that papal Rome is the city meant by the woman sitting upon seven mountains. It has been already shown that *the woman* here mentioned is an emblem of *the Latin Church* in her highest state of antichristian prosperity; and therefore the city of Rome, seated upon seven mountains, is not at all designed in the prophecy. In order to understand this scripture aright, the word *mountains* must be taken in a figurative and not a literal sense, as in ^{<6614>}**Revelation 6:14; 16:20**. See also ^{<2112>}**Isaiah 2:2, 14**; ^{<2412>}**Jeremiah 51:25**; ^{<2025>}**Daniel 2:35**, &c.; in which it is unequivocally the emblem of *great and mighty power*. The mountains upon which the woman sitteth must be, therefore, *seven great powers*; and as the mountains are *heads* of the beast, they must be the *seven GREATEST eminences* of the Latin world. As no other power was acknowledged at the head of the Latin empire but that of Germany, how can it be said that the beast has *seven heads*? This question can only be solved by the feudal constitution of the late Germanic league, the history of which is briefly as follows: At first kings alone granted fiefs. They granted them to laymen only, and to such only who were free; and the vassal had no power to alienate them. Every freeman, and particularly the feudal tenants, were subject to the obligation of military duty, and appointed to guard their sovereign's life, member, mind, and right honour. Soon after, or perhaps a little before, the extinction of the Carolingian dynasty in France, by the accession of the Capetian line, and in Germany by the accession of the house of Saxony, fiefs, which had been entirely at the disposal of the sovereign, became hereditary. Even the offices of duke, count, margrave, &c., were transmitted in the course of hereditary descent; and not long after, the right of primogeniture was universally established. The crown vassals usurped the sovereign property of the land, with civil and military authority over the inhabitants. The possession thus usurped they granted out to their immediate tenants; and these granted them over to others in like manner. Thus the principal vassals gradually obtained every

royal prerogative; they promulgated laws, exercised the power of life and death, coined money, fixed the standard of weights and measures, granted safeguards, entertained a military force, and imposed taxes, with every right supposed to be annexed to royalty. In their titles they styled themselves dukes, &c., *Dei gratis*, by the grace of God; a prerogative avowedly confined to sovereign power. It was even admitted that, if the king refused to do the lord justice, the lord might make war upon him. The tenants, in their turn, made themselves independent of their vassal lords, by which was introduced an ulterior state of vassalage. The king was called *the sovereign lord*, his immediate vassal was called *the suzerain*, and the tenants holding of him were called the *arrere* vassals. See *Butler's* *Revolutions of the Germanic Empire*, pp. 54-66. Thus the power of the emperors of Germany, which was so very considerable in the ninth century, was gradually diminished by the means of the feudal system; and during the anarchy of the long interregnum, occasioned by the interference of the popes in the election of the emperors, (from 1256 to 1273,) the imperial power was reduced almost to nothing. Rudolph of Hapsburg, the founder of the house of Austria, was at length elected emperor, because his territories and influence were so inconsiderable as to excite no jealousy in the German princes, who were willing to preserve the forms of constitution, the power and vigour of which they had destroyed. See *Robertson's* *Introduction to his History of Charles V.* Before the dissolution of the empire in 1806, Germany "presented a complex association of principalities more or less powerful, and more or less connected with a nominal sovereignty in the emperor, as its supreme feudal chief." "There were about three hundred princes of the empire, each sovereign in his own country, who might enter into alliances, and pursue by all political measures his own private interest, as other sovereigns do; for if even an imperial war were declared he might remain neuter, if the safety of the empire were not at stake. Here then was an empire of a construction, without exception, the most singular and intricate that ever appeared in the world; for the emperor was only the chief of the Germanic confederation." Germany was, therefore, speaking in the figurative language of Scripture, a country abounding in *hills*, or containing an immense number of distinct principalities. But the different German states (as has been before observed) did not each possess an equal share of power and influence; some were more eminent than others. Among them were also a few which might, with the greatest propriety, be denominated *mountains*, or states possessing a very high degree of political importance. But the seven

mountains on which the woman sits must have their elevations above all the other eminences in the whole Latin world; consequently, they can be no other than the SEVEN ELECTORATES of the German empire. These were, indeed, mountains of vast eminence; for in their sovereigns was vested the sole power of electing the head of the empire. But this was not all; for besides the power of electing an emperor, the electors had a right to capitulate with the new head of the empire, to dictate the conditions on which he was to reign, and to depose him if he broke those conditions. They actually deposed Adolphus of Nassau in 1298, and Wenceslaus in 1400. They were sovereign and independent princes in their respective dominions, had the *privilegium de non appellando illimitatum*, that of making war, coining, and exercising every act of sovereignty; they formed a separate college in the diet of the empire, and had among themselves a particular covenant or league called *Kur verein*; they had precedence of all the other princes of the empire, and even ranked with kings. The heads of the beast understood in this way, is one of the finest emblems of the German constitution which can possibly be conceived; for as the Roman empire of Germany had the precedence of all the other monarchies of which the Latin empire was composed, *the seven mountains* very fitly denote the *seven PRINCIPAL powers* of what has been named the holy Roman empire. And also, as each electorate, by virtue of its union with the Germanic body, was more powerful than any other Roman Catholic state of Europe not so united; so was each electorate, in the most proper sense of the word, one of the highest elevations in the Latin world. The time when the seven electorates of the empire were first instituted is very uncertain. The most probable opinion appears to be that which places their origin some time in the *thirteenth* century. The uncertainty, however, in this respect, does not in the least weaken the evidence of the mountains being the seven electorates, but rather confirms it; for, as we have already observed, the representation of the woman sitting upon the beast is a figure of the Latin Church in the period of her greatest authority, spiritual and temporal; this we know did not take place before the commencement of the *fourteenth* century, a period subsequent to the institution of the seven electorates. Therefore the woman sits upon the seven mountains, or the German empire in its elective aristocratical state; she is said to sit upon them, to denote that she has the whole German empire under her direction and authority, and also that it is her chief support and strength. Supported by Germany, she is under no apprehension of being successfully opposed by any other power: she sits upon the seven mountains, therefore she is

higher than the seven highest eminences of the Latin world; she must therefore have the secular Latin empire under her complete subjection. But this state of eminence did not continue above two or three centuries; the visible declension of the papal power in the fourteenth and fifteenth centuries, occasioned partly by the removal of the papal see from Rome to Avignon, and more particularly by the great schism from 1377 to 1417, though considered one of the remote causes of the Reformation, was at first the means of merely transferring the supreme power from the pope to a general council, while the dominion of the Latin Church remained much the same. At the council of Constance, March 30, 1415, it was decreed “that the synod being lawfully assembled in the name of the Holy Ghost, which constituted the general council, and represented the whole Catholic Church militant, had its power immediately from Jesus Christ; and that every person, of whatsoever state or dignity, EVEN THE POPE HIMSELF is obliged to obey it in what concerns the faith, the extirpation of schism, and the general reformation of the Church in its head and members.” The council of Basil of 1432 decreed “that every one of whatever dignity or condition, NOT EXCEPTING THE POPE HIMSELF, who shall refuse to obey the ordinances and decrees of this general council, or any other, shall be put under penance, and punished. It is also declared that the pope has no power to dissolve the general council without the consent and decree of the assembly.” See the third tome of *Du Pin’s Ecclesiastical History*. But what gave the death blow to the temporal sovereignty of the Latin Church was the light of the glorious reformation which first broke out in Germany in 1517, and in a very few years gained its way, not only over several of the great principalities in Germany, but was also made the established religion of other popish countries. Consequently, in the sixteenth century, the woman no longer sat upon the seven mountains, the electorates not only having refused to be ruled by her, but some of them having also despised and abandoned her doctrines. The changes, therefore, which were made in the seventeenth, eighteenth, and nineteenth centuries, in the number of the electorates, will not affect in the least the interpretation of the seven mountains already given. The seven electors were the archbishops of *Mentz, Cologne, and Triers*, the *count palatine of the Rhine*, the *duke of Saxony*, the *marquis of Brandenburg*, and the *king of Bohemia*. But the heads of the beast have a double signification; for the angel says:—

Verse 10. And there are seven kings] *και βασιλεις επτα εισιν*. *They are also seven kings*. Before, it was said, *they are seven mountains*; here,

they are also seven kings, which is a demonstration that *kingdoms* are not here meant by *mountains*: and this is a farther argument that the seven electorates are represented by seven mountains, for though the sovereigns of these states ranked with kings, they were not kings: that is to say, they were not absolute and sole lords of the territories they possessed, independently of the emperor, for their states formed a part of the Germanic body. But the seven heads of the beast are also seven kings, that is to say, the Latin empire has had seven supreme forms of government; for *king* is used in the prophetic writings for any supreme governor of a state or people, as is evident from ¹⁶³¹⁶**Deuteronomy 33:5**, where Moses is called a king. Of these seven kings, or supreme forms of Latin government, the angel informs St. John:-

Five are fallen, and one is] It is well known that the first form of Latin government was that of *kings*, which continued after the death of Latinus 428 years, till the building of Rome, B.C. 753. After Numitor's decease the Albans or Latins instituted the form of a republic, and were governed by *dictators*. We have only the names of two, viz., Cluilius and Metius Fufetius or Suffetius; but as the *dictatorship* continued at least eighty-eight years, there might have been others, though their names and actions are unknown. In the year before Christ 665 *Alba*, the metropolis of the Latin nation, was destroyed by Tullus Hostilius, the third king of the Romans, and the inhabitants carried to Rome. This put an end to the monarchical republic of the Latins; and the Latins elected two annual magistrates, whom Licinius calls *dictators*, but who are called *prætors* by other writers. This form of government continued till the time of P. Decius Mus, the Roman consul; for Festus, in his fourteenth book, informs us "that the Albans enjoyed prosperity till the time of King Tullus; but that, Alba being then destroyed, the consuls, till the time of P. Decius Mus, held a consultation with the Latins at the head of Ferentina, and the empire was governed by the council of both nations." The Latin nation was entirely subjugated by the Romans B.C. 336, which put an end to the government by *prætors*, after it had continued upwards of three hundred years. The Latins from this time ceased to be a nation, as it respects the name; therefore the three forms of government already mentioned were those which the Latins had during that period which the angel speaks of, when he says, *The beast which thou sawest WAS*. But as five heads, or forms of government, had fallen before St. John's time, it is evident that the two other forms of government which had fallen must be among those of the

Romans; first, because though the Latin nation so called, was deprived of all authority by the Romans, yet the Latin power continued to exist, for the very conquerors of the Latin nation were *Latins*; and, consequently the Latins, though a conquered people, continued to have a *LATIN government*. Secondly, the angel expressly says, when speaking to St. John, that *one* is, that is, the sixth head, or Latin form of government, was then in existence; which could be no other than the *imperial power*, this being the only independent form of Latin government in the apostolic age. It therefore necessarily follows, that the Roman forms of government by which Latium was ruled must be the remaining heads of the beast. Before the subjugation of the Latins by the Romans four of the Roman or draconic forms of government had fallen, the *regal power*, the *dictatorship*, the *decemvirate*, and the *consular power* of the military tribunes, the last of which was abolished about 366 years before the commencement of the Christian era; none of these, therefore, ruled over the *WHOLE Latin nation*. But as the Latins were finally subdued about 336 B.C., the *consular government* of the Romans, which was then the supreme power in the state, must be the *fourth* head of the beast. This form of government continued, with very little interruption, till the rising up of the *triumvirate*, the fifth head of the beast, B.C. 43. The *dictatorship* of Sylla and Julius Cæsar could not be considered a new head of the beast, as the Latins had already been ruled by it in the persons of Cluilius and Fufetius. The *sixth* head of the beast, or that which existed in the time of St. John, was consequently, as we have already proved, the *imperial power* of the heathen Cæsars, or the seventh draconic form of government.

And the other is not yet come] Bishop Newton considers *the Roman dutchy*, under the eastern emperor's lieutenant, the exarch of Ravenna, the *seventh* head of the beast. But this cannot be the form of government signified by the seventh head, for a *head of the beast* as we have already shown, *is a supreme, independent form of Latin government*; consequently the Roman dutchy cannot be the seventh head, as it was dependent upon the exarchate of Ravenna; and the exarchate cannot be the head, as it was itself in subjection to the Greek empire. The Rev. G. Faber has ascertained the truth exactly in denominating the *Carlovingian patriciate* the seventh head of the beast. That this was a supreme, independent form of government, is evident from history. Gibbon, in speaking of the patriciate, observes that "the decrees of the senate and people successively invested Charles Martel and his posterity with the honours of *patrician of Rome*."

The leaders of a powerful nation would have disdained a servile title and subordinate office; but the reign of the Greek emperors was suspended, and in the vacancy of the empire they derived a more glorious commission from the pope and the republic. The Roman ambassadors presented these patricians with the keys of the shrine of St. Peter as a pledge and symbol of sovereignty, and with a holy banner, which it was their right and duty to unfurl in defense of the Church and city. In the time of Charles Martel and of Pepin, the interposition of the Lombard kingdom covered the freedom, while it threatened the safety of Rome; and the patriciate represented only the title, the service, the alliance, of these distant protectors. The power and policy of Charlemagne annihilated an enemy, and imposed a master. In his first visit to the capital he was received with all the honours which had formerly been paid to the exarch, the representative of the emperor; and these honours obtained some new decorations from the joy and gratitude of Pope Adrian I. In the portico Adrian expected him at the head of his clergy; they embraced as friends and equals; but in their march to the altar, the king, or patrician, assumed the right hand of the pope. Nor was the Frank content with these vain and empty demonstrations of respect. In the twenty-six years that elapsed between the conquest of Lombardy and his imperial coronation, Rome, which had been delivered by the sword, was subject, as his own, to the sceptre of Charlemagne. The people swore allegiance to his person and family, in his name money was coined and justice was administered, and the election of the popes was examined and confirmed by his authority. Except an original and self-inherent claim of sovereignty, there was not any prerogative remaining which the title of *emperor* could add to the *patrician of Rome*." The seven heads of the beast are therefore the following: The *regal power*, the *dictatorship*, the power of the *prætors*, the *consulate*, the *triumvirate*, the *imperial power*, and the *patriciate*.

And when he cometh, he must continue a short space.] The seventh form of government was only to remain a short time, which was actually the case; for from its first rise to independent power to its utter extinction, there passed only about forty-five years, a short time in comparison to the duration of several of the preceding forms of government; for the primitive regal government continued at least four hundred and twenty-eight years, the dictatorship was in power about eighty-eight years, the power of the prætors was in being for upwards of three hundred years, the consulate

lasted about two hundred and eighty years, and the imperial power continued upwards of five hundred years.

Verse 11. And the beast, that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.] That is to say, the Latin kingdom that has already been, but is now no longer nominally in existence, shall immediately follow the dissolution of the seventh form of Latin government; and this dominion is called *ογδοος*, *an eighth*, because it succeeds to the seventh. Yet it is not an eighth *head* of the beast, because the beast has only *seven* heads; for to constitute a new head of the beast the form of government must not only differ in *nature*, but also in *name*. This head of the beast is, therefore, *εκ των επτα*, *ONE of the seven*. Consequently the form of government represented by this head is the restoration of one of the preceding seven. The restored head can be therefore no other than the regal state of the Latins, or in other words *the Latin kingdom*, (*ἡ λατινη βασιλεια*,) which followed the patriciate or seventh head of Latin government. But the beast in his eighth state, or under his first head restored, *goeth into perdition*. No other form of Latin government shall succeed; but the beast in his last or antichristian condition shall be taken together with the false prophet that wrought miracles in his sight, “and cast alive into a lake of fire burning with brimstone.”

It is observable that the eighth Latin power is called by the angel *the beast*, and also *one* of his heads. This apparent discordance arises from the double signification of the heads, for if we take the beast upon which the woman sits to be merely a representation of that secular power which supports the Latin Church, then the seven heads will represent the seven electorates of the Germanic empire; but if by the beast we understand the general Latin empire from first to last, then what is, according to the angel’s first interpretation of the heads, called *the beast*, is in this case only *one* of his heads. See Clarke on “~~661/18~~ Revelation 17:18”.

Verse 12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.] The meaning of *horns* has already been defined when speaking of those of the dragon. The meaning is therefore as follows: Though the Latin empire be now in existence, the ten horns refer to ten Latin kingdoms yet in futurity, and consequently they have received no dominion AS YET; for that part of the Latin domination now in power is the *sixth* head, or imperial government of the heathen Cæsars. But the ten

states of the Latins receive dominion as monarchies *μικρὰ ὄρανα*, one time, (as it may be properly translated,) i.e., at the same time with the beast, or that which ascendeth out of the bottomless pit; consequently, the Latin empire here intended is the one which was in futurity in the apostolic age.

Verse 13. These have one mind, and shall give their power and strength unto the beast.] Therefore the ten horns must constitute the principal strength of the Latin empire; that is to say, this empire is to be composed of the dominions of ten monarchs independent of each other in every other sense except in their implicit obedience to the Latin Church. The *beast* in this and the preceding verse is distinguished from its *horns*, as the WHOLE Latin empire is distinguished in history from its constituent powers. See Clarke on “^{<66716>}Revelation 17:16”.

Verse 14. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and, faithful.] The ten powers of the beast must compose the secular kingdom of antichrist, for they make war *with the Lamb*, who is Christ Jesus. This is perfectly true of all popish states, for they have constantly opposed, as long as they have had any secular power, the progress of pure Christianity. They make war with the Lamb by persecuting his followers; *but the Lamb shall overcome them, for he is the Lord of lords, and King of kings*-all lords have their authority from him, and no king can reign without him; therefore the ten Latin kings are God’s ministers to execute his vengeance upon the idolatrous nations. But when these antichristian monarchies have executed the Divine purpose, those that are with the Lamb-the called, the chosen, and the faithful, those who have kept THE TRUTH in the love of it, shall prevail against all their adversaries, because their battles are fought by the Lamb, who is their God and Deliverer. See ^{<66919>}Revelation 19:19, 20.

Verse 15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.] “So many words,” Bishop Newton observes, “in the plural number, fitly denote the great extensiveness of her power and jurisdiction. She herself glories in the title of the *Catholic Church*, and exults in the number of her votaries as a certain proof of the true religion. Cardinal Bellarmin’s first note of the true Church is, *the very name of the Catholic Church*; and his fourth note is, *amplitude, or multitude, and variety of*

believers; for the truly Catholic Church, says he, ought not only to comprehend all ages, but likewise all *places*, all *nations*, all *kinds* of men.”

Verse 16. And the ten horns which thou sowest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.] Here is a clue to lead us to the right interpretation of *the horns* of the beast. It is said the TEN *horns* shall *hate* the whore; by which is evidently meant, when connected with what follows, that *the whole* of the ten kingdoms in the interest of the Latin Church shall finally despise her doctrines, be reformed from popery, assist in depriving her of all influence and in exposing her follies, and in the end consign her to utter destruction. From this it follows that no Roman Catholic power which did not exist so late as the Reformation can be numbered among the horns of the beast; the horns must, therefore, be found among the great states of Europe at the commencement of the Reformation. These were exactly ten, viz., *France, Spain, England, Scotland, The Empire, Sweden, Denmark, Poland, Hungary, and Portugal*. In these were comprehended most of the minor states not styled monarchies, and which, from their first rise to the period of the Reformation, had been subdued by one or more of the ten grand Roman Catholic powers already named. Consequently, these ten constituted *the power and strength of the beast*; and each minor state is considered a part of that monarchy under the authority of which it was finally reduced previously to the Reformation.

But it may be asked, How could *the empire*, which was the revived *head* of the beast, have been at the same time one of its *horns*? The answer is as follows: *Horns of an animal*, in the language of prophecy, represent the powers of which that empire or kingdom symbolized by the animal is composed. Thus the angel, in his interpretation of Daniel’s vision of the ram and he-goat expressly informs us that “the ram with two horns are the kings of Media and Persia.” One of the horns of the ram, therefore, represented the kingdom of Media, and the other the kingdom of Persia; and their union in one animal denoted the united kingdom of Media and Persia, viz., the Medo-Persian empire. In like manner the beast with ten horns denotes that the empire represented by the beast is composed of ten distinct powers, and the ten horns being united in *one beast* very appropriately show that the monarchies symbolized by these horns are united together to form *one empire*; for we have already shown, in **Clarke’s notes on “⁶⁶¹³⁰Revelation 13:1”**, that *a beast* is the symbol of *an*

empire. Therefore, as the *horns* of an animal, agreeably to the angel's explanation, (and we can have no higher authority,) represent *all* the powers of which that domination symbolized by the animal is composed, the Roman empire of Germany, as one of those monarchies which gave their power and strength to the Latin empire, must consequently have been *A HORN of the beast*. But the Germanic empire was not only *a LATIN power*, but at the same time was acknowledged by all Europe to have *precedency* of all the others. Therefore, as it is not possible to express these *two* circumstances by *one* symbol, it necessarily follows, from the nature of symbolical language, that what has been named the holy Roman empire must have a *double* representation. Hence the empire, as *one* of the powers of the Latin monarchy, was *a horn* of the beast, and in having *precedency* of all the others was its revived *head*. See a similar explanation of the tail of the dragon in **Clarke's notes on "Revelation 12:4"**.

Verse 17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.] Let no one imagine that these ten Latin kingdoms, because they support an idolatrous worship, have been raised up merely by the power of man or the chances of war. No kingdom or state can exist without the will of God; therefore let the inhabitants of the world tremble when they see a wicked monarchy rise to power, and let them consider that it is raised up by the Lord to execute his vengeance upon the idolatries and profligacies of the times. It is said of the kings in communion with the Church of Rome, that *God hath put in their hearts to fulfil his will*. How is this Divine will accomplished? In the most awful and afflictive manner! In causing ten Latin kings to unite their dominions into one mighty empire for the defence of the Latin Church. Here is a dreadful dispensation of Jehovah; but it is such as the nations have most righteously deserved, because when they had *the truth* they lived not according to its most holy requisitions, but loved darkness rather than light, because their deeds were evil. Therefore hath "the Lord sent them strong delusion that they should believe a lie, that they might all be damned who believe not the truth, but have pleasure in unrighteousness." But this deplorable state of the world is not perpetual, it can only continue till every word of God is fulfilled upon his enemies; and when this time arrives, (which will be that of Christ's second advent,) then shall the Son of God slay that wicked "with the spirit of his mouth, and shall consume him with the brightness of HIS COMING."

Verse 18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.] It has already been shown that the woman sitting upon the seven-headed beast is a representation of the Latin Church; here we have the greatest assurance that it is so, because the woman is called *a city*, which is a much plainer emblem of *a Church*, as the word is used unequivocally in this sense in so many parts of Scripture that we cannot well mistake its meaning. See ^{<661812>}**Revelation 3:12; 11:2; 21:10; 22:19;** and also ^{<19404>}**Psalm 46:4; 87:3;** ^{<8122>}**Hebrews 12:22,** &c. The *woman* therefore must be *the Latin Church*; and as the apostle saw her *sitting* upon the beast, this must signify that **ἡ ἐχουσα βασιλειαν**, *she hath A KINGDOM over the kings of the earth*, i.e., over the kings of the Latin world, for that this is the meaning of *earth* has been shown before in numerous instances. That KINGDOM which the woman has over the kings of the Latin world, or secular Latin empire, or in other words THE KINGDOM of the Latin Church, is the numbered Latin kingdom or Romish hierarchy. See Clarke on “^{<661318>}**Revelation 13:18**”. The woman is also called *a GREAT city*, to denote the very great extent of her jurisdiction; for she has comprehended within her walls the subjects of the mighty dominations of France, Spain, England, Scotland, The Empire, Sweden, Denmark, Poland, Hungary, and Portugal. What an extensive city was this! Surely such as to justify the prophetic denomination, *that GREAT city*.

HAVING now gone through the whole of the angel’s interpretation of St. John’s vision of a whore sitting upon the seven-headed and ten-horned beast, it will be essentially necessary to examine a little more attentively the eighth verse of this chapter. {^{<661708>}**Revelation 17:8**} It has already been shown that the phrases, *was, is not, shall ascend out of the bottomless pit, and yet is*, refer to the Latin kingdom which existed before the building of Rome, to the Roman empire in the time of St. John, and to the Latin empire which was in futurity in the apostolic age. But as the words *was, is not, &c.*, are spoken of the beast upon which the apostle saw the woman, or Latin Church, sit; how can it be said of *this beast* that it had an existence before the date of the Apocalypse, when the woman whom it carried was not in being till long after this period? And what connection has the Latin empire of the middle ages with that which derived its name from Latinus, king of the Aborigines, and was subjugated by the ancient Romans; or even with that which existed in the time of the apostle? The answer is as follows: St. John saw the beast upon which the woman sat with *all* his seven heads and ten horns. Consequently, as the angel expressly says that

five of these seven heads had already fallen in the time of the vision, it therefore necessarily follows that the apostle must have seen that part of the Latin empire represented by the seven-headed beast which had already been under the emblem of *five* heads. Therefore the woman sat upon the *beast that WAS*. But it is plain from the angel's interpretation that the whole of the seven heads fell, before the beast upon which the woman sat arose; and yet the woman is represented as sitting upon the seven-headed beast to denote, as we have before observed, that it is the Latin kingdom in its last estate, or under one of its heads restored, which is the secular kingdom of antichrist. The beast is also said not to have any existence in the time of the vision; from which it is evident that the monarchy of the *Latins*, and not that of the *Romans*, is here intended; because the latter *was* in the time of the vision. Again, the beast which St. John saw had not ascended out of the bottomless pit in his time; consequently the whole seven heads and ten horns were in futurity, for all these heads and horns rose up out of the abyss *at the same time* with the beast. How is this apparent contradiction reconciled? In the most plain and satisfactory manner, by means of the angel's double interpretation of the heads; for if the seven heads be taken in the sense of *seven mountains*, (*head* in the Scripture style being a symbol of *precedency* as well as *supremacy*.) then the beast with all its heads and horns was altogether in futurity in the apostle's time, for the seven heads are the seven electorates of the German empire, and the ten horns the ten monarchies in the interest of the Latin Church. Finally, the beast is said to exist in the time of the vision; therefore the Roman empire, which governed the world, must be here alluded to; and consequently the phrase *and yet is* is a proof that, as the beast is the Latin kingdom, and *this beast* is said to have an existence in the time of the apostle, the empire of the Cæsars, though generally known by the name of *the Roman*, is in a very proper sense *the Latin kingdom*, as the Latin was the language which prevailed in it. Hence the seven-headed and ten-horned beast is at once the representation of the ancient Latin power, of the Roman empire which succeeded it, and of the Latin empire which supports the Latin Church. Here is then the connection of the ancient Latin and Roman powers with that upon which the woman sits. She sits upon the beast *that was and is not*, because three of his heads represent the three forms of government which the ancient Latins had before they were subjugated by the Romans, viz., the regal power, the dictatorship, and the power of the prætors. She sits upon the beast which SHALL ASCEND *out of the bottomless pit*, because all his seven heads, taken in the sense of

mountains were in futurity in the apostolic age. She sits upon the beast that *yet is*, because four of his heads represent four forms of government of the Roman or Latin empire now in existence, viz., the consulate, the triumvirate, the imperial power, and the patriciate. It is hence evident that *the beast*, in the largest acceptation of this term, is a symbol of the *Latin* power in general, from its commencement in Latinus to the end of time; his seven heads denoting seven kings or supreme forms of Latin government, during this period, *king* or *kingdom*, as we have already observed, being a general term in the prophetic writings for any kind of supreme governor or government, no matter by what particular name such may have been designated among men. Thus the Latin power from the time of Latinus to the death of Numitor was the beast under the dominion of his *first* head; from the death of Numitor to the destruction of Alba it was the beast under the dominion of his *second* head; from the destruction of Alba to the final subjugation of the Latins by the Romans the beast under the dominion of his *third* head. And as the four Roman forms of government which were subsequent to the final conquest of the Latins, were also *Latin* dominations, the Latin power under these forms of government was the beast under the dominion of his *fourth*, *fifth*, *sixth* and *seventh* heads. The beast of the bottomless pit, which followed the fall of all the heads of the sea beast or general Latin empire, is, according to the angel's interpretation, *ογδοος*, (*βασιλευς*,) an EIGHTH king, i.e., an eighth species of Latin power, or, in other words, a supreme form of Latin government essentially differing from all the foregoing; yet, as it is *nominally* the same with one of the preceding seven, it is not accounted an eighth *head* of the beast. The first beast of ^{<66130>}**Revelation 13:1** is a description of the *eighth* or *last* condition of the GENERAL *Latin empire*, and is said to arise *εκ της θαλασσης*, *out of the sea*, because the heads are there taken in a double sense, *sea* being a general term to express the origin of every great empire which is raised up by the sword; but when (as in ^{<66171>}**Revelation 17:11**) one of the heads of the sea beast (viz., that secular power which is still in being, and has supported the Latin Church for more than a thousand years) is peculiarly styled *The Beast*, the Holy Ghost, speaking of *this* secular Latin empire exclusively, declares it to be *εκ της αβυσσου*, FROM *the bottomless pit*.

JOHN EDWARD CLARKE.

REVELATION

CHAPTER 18.

A luminous angel proclaims the fall of Babylon, and the cause of it, 1-3. The followers of God are exhorted to come out of it, in order to escape her approaching punishment, 4-8. The kings of the earth lament her fate, 9, 10. The merchants also bewail her, 11. The articles in which she trafficked enumerated, 12-16. She is bewailed also by shipmasters, sailors, &c., 17-19. All heaven rejoices over her fall, and her final desolation is foretold, 20-24.

NOTES ON CHAP. 18.

Verse 1. The earth was lightened with his glory.] This may refer to some extraordinary messenger of the everlasting Gospel, who, by his *preaching* and *writings*, should be the means of diffusing the light of truth and true religion over the earth.

Verse 2. Babylon the great is fallen, is fallen] This is a quotation from ^{<2310>}**Isaiah 21:9**: *And he said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.* This is applied by some to Rome *pagan*; by others to Rome *papal*; and by others to *Jerusalem*.

Is become-the hold of every foul spirit] See the parallel passages in the margin. The figures here point out the most *complete destruction*. A city utterly sacked and ruined, never to be rebuilt.

Verse 3. The wine of the wrath] The punishment due to her transgressions, because they have partaken with her in her sins. See **Clarke's note on** "^{<6648>}**Revelation 14:8**".

Verse 4. Come out of her, my people] These words appear to be taken from ^{<2380>}**Isaiah 48:20**; ^{<2408>}**Jeremiah 1:8; 51:6, 45**. The poet Mantuanus expresses this thought well:—

*Vivere qui sancte cupitis, discelite; Romæ
Omnia quum liceant, non licet esse bonum.*

“Ye who desire to live a godly life, depart; for, although all things are lawful at Rome, yet to be *godly* is unlawful.

Verse 5. Her sins have reached unto heaven] They are become so great and enormous that the long-suffering of God must give place to his justice.

Verse 6. Reward her even as she rewarded you] These words are a prophetic declaration of what shall take place: God will deal with her as she dealt with others.

Verse 7. How much she hath glorified herself] By every act of transgression and sinful pampering of the body she has been preparing for herself a suitable and proportionate punishment.

Verse 8. Therefore shall her plagues come] *Death*, by the sword of her adversaries; *mourning* on account of the slaughter; and *famine*, the fruits of the field being destroyed by the hostile bands.

Utterly burned with fire] Of what *city* is this spoken? Rome *pagan* has never been thus treated; Alaric and Totilas burnt only some parts with fire. Rome *papal* has not been thus treated; but this is true of Jerusalem, and yet Jerusalem is not generally thought to be intended.

Verse 9. The kings of the earth] Those who copied her superstitions and adopted her idolatries.

Verse 10. Standing afar off] Beholding her desolations with wonder and astonishment, utterly unable to afford her any kind of assistance.

Verse 11. The merchants of the earth] These are represented as mourning over her, because their traffic with her was at an end.

Bishop Bale, who applies all these things to the Church of Rome, thus paraphrases the principal passages:—

“The mighty *kinges* and potentates *of the earth*, not havinge afore their eyes the love and feare of God, have committed with this whore moste vile filthynesse; abusinge themselves by many straunge or uncommaunded worshippings, and bynding themselves by othe to observe hyr lawes and customs. At the examples, doctrines, counsels, and perswasions of hyr holy whoremongers, have they broken the covenants of peace; battailed, oppressed, spoyled, ravished, tyrannously murdered innocents; yea, for

vain foolish causes, and more vaine titles, as though there were neither heaven nor hel, God nor accounts to be made.

“And her mitred *marchantes*, hyr shorne souldiers, hir massemongers, hyr soulesellers, and hir martbrokers, waxed very riche, through the sale of hir oyles, creme, salt, water, bread, orders, hallowings, houselinges, ashes, palme, waxe, frankensence, beades, crosses, candlesticks, copes, belles, organes, images, reliques, and other pedlary wares.

“They have gotten in unto them pallaces and princely houses, fat pastors and parkes, meadowes and warrens, rivers and pondes, villages and towns, cities and whole provinces, with the divill and all els; besides other men’s wives, daughters, mayde servantes, and children, whom they have abhominably corrupted. What profite they have drawn unto them also by the sale of great bishopricks, prelacies, promocions, benefices, *tot quoties*, pardons, pilgrimages, confessions, and purgatory; besides the yearely rents of cathedrall churches, abbayes, colleges, covents, for sutes and suche other.-Specially shal they be sore discontented with the matter, which have with hir committed the whordom of the spyrite, by many externe worshipings of drye waffer cakes, oyles, roods, relyques, ladyes, images, sculles, bones, chippes, olde ragges, showes, (*shoes.*) bootes, spurres, hattes, breches, whodes, night capes, and such like.

“And they that have *lived wantonly* with hir, (~~6810~~ **Revelation 18:9**;) in following hir idle observacions, in mattenses, houres, and masses; in sensinges, halowings, and font halowing; in going processions with canapye, crosse, and pyx; with banneres, stremers, and torche light; with such other gaudes to folish for children.

“*Alas, alas, that great cyty* (~~6810~~ **Revelation 18:10**) that beautiful *Babilon*, that blessed holy mother the Church, which sometime had so many popes pardons, so many bishoppes blessinges, so many holye stations, so many cleane remissions *a pena et culpa*, so many good ghostly fathers, so many religious orders, so much holy water for spirites, and Saint John’s gospel, with the five woundes and the length of our Lord for drowning, is now decayed for ever!

‘Alas, alas, who shall pray for us now? Who shall singe dirges and trentoles? Who shal spoile us of our sinnes? Who shal give us ashes and palmes? Who shal blesse us with a spade, and singe us out of purgatory

when we are deade? If we lacke these things we are like to want heaven. These are the desperate complaints of the wicked.”

Verse 12. The merchandise of gold, and silver, &c.] The same author, *Bishop Bale*, who was once a priest of the Romish Church, goes on to apply all these things to that Church; and whether the text have this meaning or not, they will show us something of the religious usages of his time, and the *real mockery* of this intolerant and superstitious Church. Speaking in reference to the *Reformation*, and the general light that had been diffused abroad by the word of God, which was then translated into the vulgar tongue, and put into the hands of the people at large, he says:—

“They will pay no more *money* for the housell sippings, bottom blessings; nor for ‘seest me and seest me not,’ above the head and under of their chalices, which in many places be of fine *gold*. Neyther regarde they to kneele anye more downe, and to kisse their pontificall rings which are of the same metal. They will be no more at coste to have the ayre beaten, and the idols perfumed with their sensers at pryncipall feastes; to have their crucifixes layde upon horses, or to have them solemply borne aloft in their gaddings abroad; with the religious occupyings of their paxes, cruettes, and other jewels which be of *silver*.

“Neyther passe they greatly to beholde precyous stones any more in their two-horned miters, whan they hollow their churches, give theyr whorish orders, and tryumphantly muster in processions. Nor in costuous pearles in theyr copes perrours, and chysibilles, whan they be in their prelately pompous sacrifices. Men, knowing the worde of God, supposeth that their ornaments of *silk*, wherewith they garnishe their temples and adorne their idolles, is very blasphemous and divillish. They thinke also, that their fayre white rockets of raynes, or fine linnen cloath; their costly gray amices, of calaber and cattes tayles; theyr fresh purple gownes, whan they walke for their pleasures; and their read scarlet frockes, whan they preach lyes in the pulpit, are very superfluous and vayne.

“In their *thyngen wood* (whom some men call *algume trees*, some *basill*, some *corall*) may be understande all theyr curious buildings of temples, abbeys, chappels, and chambers; all shrines, images, church stooles, and pews that are well payed for; all banner staves, paternoster scores, and peeces of the holy crosse.

“The *vessels of ivory* comprehendeth all their maundy dyshes, their offering platters, their relique chestes, their god boxes, their drinking horns, their sipping cuppes for the hiccough, their tables whereupon are charmed their chalises and vestiments; their standiches, their combes, their muske balles, their pomaunder pottes, and their dust boxes, with other toyes.

“The *vessels of precious stone*; which after some interpretours, are of precious stone, or after some are *of most precious wood*; betokeneth their costuous cuppes, or cruses of jasper, jacinct, amel, and fine beral; and their alabaster boxes, wherwith they annointe kinges, confirme children, and minister their holy whorish orders. Their pardon masers, or drinking dishes, as St. Benit’s bole, St. Edmond’s bole, St. Giles’s bole, St. Blythe’s bole, and Westminster bole, with such other holy re-liquis.

“Of *brasse*, which containeth latten, copper, alcumine, and other harde metals, are made all their great candlesticks, holy water kettles, lampes, desks, pyllers, butterasses, bosses, bells, and many other thinges more.

“Of strong *yron* are the braunches made that holde up the lightes before their false gods; the tacks that sustayne them for fallinge; the lockes that save them from the robberye of thieves; their fyre pans, bars, and poolyes, with many other straunge ginnes besides.

“With marble most commonlye pave they their temples, and build strong pillers and arches in their great cathedrale churches and monastries; they make thereof also their superalities, their tumbs, and their solemne grave-stones; besides their other buildinges, with free-stone, flint, ragge, and brick, comprehended in the same.

Verse 13. And cinnamon] “By the sinamon is ment all maner of costly spyces, wherewith they bury their byshops and founders, lest they shoulde stinke when they translate them agayne to make them saintes for advauntage.

“By the smellynge *odours*, the swete herbes that they strewe abrode at their dedications and burials; besydes the damaske waters, bawmes, muskes, pomaunder, civet, and other curious confections they yet bestow upon their owne precious bodyes.

“The *oyntments* are such oyles as they mingle with rose water, aloes, and spike, with other mery conceits, wherwith they anoynt their holy savours

and roods, to make them to sweat, and to smell sweete when they are borne abroad in procession upon their high feastfull dayes.

“*Frankinsence* occupye they ofte as a necessarie thinge in the sensyng of their idols, hallowinge of their paschal, conjuringe of their ploughes; besydes the blessing of their palmes, candles, ashes, and their dead men’s graves, with *requiescant in pace*.

“With *wine* syng they theyr masses for money, they housell the people at Easter, they wash their aultar stones upon Maundy Thursday; they fast the holy imber dayes, besydes other banketinges all the whole years, to kepe theyr flesh chaste.

“With *oyle* smere they yonge infantes at baptisme and bishopping; they grease their massmongers, and gere them the mark of madian; they anele their cattell that starveth; and do many other feates els.

“*Fyne floure* is suche a merchandyse of theirs as far exceedeth all other, and was first geven them by Pope Alexander the first, thinkinge Christes institution not sufficient, nor comly in using the common breade in that ministerie. For that ware hath brought them in their plentifull possessions, their lordshippes, fatte benefices, and prebendaries, with innumerable plesures els.

“*Wheat* have thei of their farms, whereof they make pardon bread and cakes, to draw people to devocion towards them.

“*Cattell* receive they, offered unto their idols by the idiots of the countries, for recover of sondrye diseases; besides that they have of their tithes.

“*Shepe* have they, sometime of their owne pastures, sometime of begginge, sometime of bequestes for the dead, to cry them out of their feareful purgatorye, when they be asleepe at midnight.

“Great *horses* have they, for mortuaries, for offices, for favers, giftes, and rewardes, to be good lords unto them, that they may holde still their farmes, and to have saunder waspe their sonne and their heire a priest; or to admitte him unto a manerly benefice, that he may be called ‘maister person,’ and suche lyke.

“*Charets* have they also, or *horse litters*, of al manner of sorts, specially at Rome, with foote men runninge on both sides of them, to make roome for the holy fathers. Of whom some carye their owne precious bodyes, some

theyr treasure, some the blessed sacramente, some holy reliques and ornamentes, some their whores, and some their bastardes. The *bodies of men* must needs be judged to be at their pleasure, so long as Christen provinces be tributaries unto them, princes obediente, people subject, and their lawes at their commaundement to slea and to kyll. And to make this good, who hath not in England payd his Peter peny, sometime to acknowledge hymselfe a *bondman* of theirs, at the receipt of his yerely howsell? Furthermore yet, besides their market muster of monkes, fryars, and priestes, they have certayne *bondmen*, of whom some they sell to the *Venicians*, some to the *Genues*, some to the *Portingales*, and some to the *Turks*, to row in their galleis. And laste of all, to make up their market, least any thing should escape theyr hands, these unmercifull bribers maketh marchaundise of the *soules of men*, to deprive Christe of his whole right, sending many unto hell, but not one unto heaven, (unlesse they maliciously murther them for the truths sake,) and all for mony. After many other sortes els, abuse they these good creatures of God, whom the Holy Ghost heere nameth. Much were it to shew here by the cronicles severally of what Pope they have received authoritye, power, and charge, to utter these wares to advauntage, and how they came firste by the old idolatrous.”

Several of the most reputable MSS. versions, and some of the *fathers*, after *cinnamon*, add **καὶ ἀμόμον**, and *amomum*. What this shrub was is not easy to say, though mentioned and partially described by *Pliny* and *Dioscorides*. Some think it was a species of *geranium*; others, the *rose of Jericho*. It was an odoriferous plant supposed to be a native of Assyria; and is thus mentioned by *Virgil*, Eclog. iv., ver. 25:—

—————*Assyrium vulgo nascetur amomum.*

“*The Assyrian amomum shall grow in every soil.*”

This is translated by some *spikenard*; by others *lady’s rose*.

Thyine wood] The *Thyne* or *Thyin* is said to be a tree whose boughs, leaves, stalks, and fruit, resemble the cypress. It is mentioned by *Homer*, Odyss. lib. v., ver. 60; by *Theophrastes*, Hist. Plant, v. 5; and by *Pliny*, Hist. Nat. lib. xiii. c. 16. How much the different articles mentioned in the 12th and 13th verses were in request among the ancients, and how highly valued, every scholar knows.

Slaves] **σωμάτων**. *The bodies of men*; probably distinguished here from **ψυχας**, *souls of men*, to express *bondmen* and *freemen*.

Verse 14. And the fruits that thy soul lusted after.] και η οπωρα της επιθυμιας της ψυχης σου. As οπωρα signifies *autumn*, any and all kinds of *autumnal fruits* may be signified by the word in the above clause.

Dainty and goodly] τα λιπαρα. *Delicacies* for the *table*. τα λαμπρα,, what is *splendid* and *costly* in *apparel*.

Verse 15. Stand afar off] See ^{<66810>} **Revelation 18:10**.

Verse 16. Clothed in fine linen, and purple, &c.] The verb περιβαλλεσθαι, which we here translate *clothed*, signifies often to *abound*, *be enriched*, *laden with*, and is so used by the best Greek writers; see many examples in *Kypke*. These articles are not to be considered here as *personal ornaments*, but as articles of trade or merchandise, in which this city trafficked.

Verse 17. Every shipmaster] Captains of vessels; some think *pilots* are meant, and this is most likely to be the meaning of the original word κυβερνητης. This description appears to be at least partly taken from ^{<6726>} **Ezekiel 27:26-28**.

And all the company in ships] και πας επι των πλοιων ο ομιλος. *The crowd or passengers aboard*. But the best MSS, and versions have και πας ο επι τοπον πλεων, *those who sail from place to place*, or such as *stop at particular places* on the coast, without performing the *whole voyage*. This sufficiently marks the traffic on the coast of the Mediterranean Sea. Some might debark (in sailing from Rome) at the island of *Sicily*, others at different ports in *Greece*; some at *Corinth*, others at *Crete*, or the various islands of the *Ægean Sea*; some at *Rhodes*, *Pamphylia*, &c., &c.; as in those times in which the compass was unknown, every voyage was performed *coastwise*, always keeping, if possible, within sight of the land.

Verse 18. What city is like unto this great city!] Viz. in magnitude, power, and luxury.

Verse 19. They cast dust on their heads] They showed every sign of the sincerest grief. The lamentation over this great ruined city, ^{<6680>} **Revelation 18:9-19**, is exceedingly strong and well drawn. Here is no dissembled sorrow; all is real to the mourners, and affecting to the spectators.

Verse 20. Rejoice over her, thou heaven] This is grand and sublime; the fall of this bad city was cause of grief to bad men. But as this city was a *persecutor of the godly*, and an *enemy to the works of God*, angels, apostles, and prophets are called to rejoice over her fall.

Verse 21. Thus with violence shall that great city Babylon be thrown down] This action is finely and forcibly expressed by the original words: *ουτως ορμηματι βληθησεται βαβυλων η μεγαλη πολις*. The millstone will in falling have not only an accelerated force from the law of gravitation, but that force will be greatly increased by the projectile force impressed upon it by the power of the destroying angel.

Shall be found no more at all.] In her government, consequence, or influence. This is true of ancient *Babylon*; we are not certain even of the *place* where it stood. It is also true of *Jerusalem*; her government, consequence, and influence are gone. It is not true of *Rome pagan*; nor, as yet, of *Rome papal*: the latter still exists, and the former is most intimately blended with it; for in her religions service Rome papal has retained her language, and many of her heathen temples has she dedicated to *saints* real or reputed, and incorporated many of her superstitions and absurdities in a professedly *Christian* service. It is true also that many idols are now restored under the names of Christian saints!

Verse 22. The voice of harpers, &c.] This seems to indicate not only a total destruction of influence, &c., but also of *being*. It seems as if this city was to be *swallowed up by an earthquake*, or *burnt up by fire from heaven*.

Verse 23. By thy sorceries] Political arts, state tricks, counterfeit miracles, and deceptive manœuvres of every kind. This may be spoken of many great cities of the world, which still continue to flourish!

Verse 24. In her was found the blood of prophets, &c.] She was the persecutor and murderer of prophets and of righteous men.

And of all that were slain upon the earth.] This refers to her *counsels* and *influence*, exciting other nations and people to persecute and destroy the real followers of God. There is no city to which *all* these things are yet applicable, therefore we may presume that the prophecy remains yet to be fulfilled.

Bishop Bale, who applies this, as before, to the Romish Church, has, on ~~61822~~ **Revelation 18:22**, given some information to the curious *antiquary*.

“But be certaine,” says he, “and sure, thou myserable Church, that thou shalt no longer enjoy the commodious pleasures of a free citye.-The merry noyes of them that play upon *harpes, lutes, and fidels*; the sweet voice of musicians that sing with *virginals, vials, and chimes*; the armony of them that *pipe in recorders, flutes, and drums*; and the shirle showt of *trumpets, waits, and shawmes*, shall no more be heard in thee to the delight of men. Neyther shall the sweet *organs* containing the melodious noyse of all maner of *instruments* and *byrdes* be plaid upon, nor the great *belles* be rong after that, nor yet the *fresh discant, prick-song, counter-point, and faburden* be called for in thee, which art the very sinagog of Sathan. Thy lascivious armony, and delectable musique, much provoking the weake hartes of men to meddle in thy abhominable whordom, by the wantonnes of idolatry in that kinde, shall perish with thee for ever. No cunning *artificer, carver, paynter, nor gilder, embroderer, goldsmith, nor silk-worker*; with such other like of what occupacion soever they be, or have bene to thy commodity, shall never more be found so agayne.

“Copes, cruettes, candelstickes, miters, crosses, sensers, crismatoris, corporasses, and chalices, which for thy whorishe holines might not sometime be touched, will than for thy sake be abhorred of all men. Never more shall be builded for marchants of thi livery and mark, palaces, temples, abbeys, collages, covents, chauntries, fair houses, and horcherds of plesure. The clapping noise of neyther wyndmil, horsemil, nor watermil, shal any more be heard to the glutenous feeding of thy puffed up porklings, for the maintenaunce of thine idle observacions and ceremonies. For thy mitred marchaunts were sumtimes princes of the earth, whan they reigned in their roialty. Thy shorn shavelinges were lordes over the multitude whan they held their priestly authority over the soules and bodies of men. Yea, and with thy privy legerdemain, with thy juggling castes, with thy craftes and inchauntmentes of thy subtile charmes, were all nacions of the world deceyved.”

This is very plain language, and thus on all hands a monstrous system of superstition and idolatry was attacked by our Reformers; and with these

unfurnished weapons, directed by the Spirit of the living God, popery was driven from the *throne*, from the *bench*, from the *universities*, and from the *churches* of this favoured kingdom. And by a proper application of Scripture, and by the universal diffusion of the word of God, it may be soon driven from the face of the universe. And when the inventions of men are separated from that Church, and it becomes truly regenerated, (and of this it is highly capable, as, among its monstrous errors and absurdities, it contains all the essential truths of God,) it will become a praise and a glory in the earth. Protestants wish not its *destruction*, but its *reformation*.

Some there may be, who, in their zeal for truth, would pull the whole edifice to pieces; but this is not God's method: he destroys what is evil, and saves what is good. It is *reformation*, not *annihilation*, that this Church needs.

REVELATION

CHAPTER 19.

The whole heavenly host give glory to God, because he has judged the great whore, and avenged the blood of his saints, 1-6. The marriage of the Lamb and his bride, 7-9. John offers to worship the angel, but is prevented, 10. Heaven is opened, and Jesus the Word of God appears on a white horse; he and his armies described, 11-16. An angel in the sun invites all the fowls of heaven to come to the supper of the great God, 17, 18. The beast, the false prophet, and the kings of the earth, gather together to make war with him who sits on the white horse; but they are all discomfited, and utterly destroyed, 19-21.

NOTES ON CHAP. 19.

Verse 1. I heard a great voice of much people in heaven] The idolatrous city being destroyed, and the blood of the martyred saints being avenged, there is a universal joy among the redeemed of the Lord, which they commence with the word **hy wl l h** Hallelu-Yah, *praise ye Jah* or *Jehovah*; which the *Septuagint*, and St. John from them, put into Greek letters thus: **αλληλουια**, *Allelou-ia*, a form of praise which the heathens appear to have borrowed from the Jews, as is evident from their *pæans*, or hymns in honour of Apollo, which began and ended with **ελελευ ιη**, *eleleu ie*; a mere corruption of the Hebrew words. It is worthy of remark that the *Indians of North America* have the same word in their religious worship, and use it in the same sense. "In their places of worship, or *beloved square*, they dance sometimes for a whole night always in a bowing posture, and frequently singing *halleluyah Ye ho wah*; praise ye Yah, Ye ho vah:" probably the true pronunciation of the Hebrew **hwby**, which we call *Jehovah*. See Adair's History of the American Indians.

Salvation] He is the sole author of *deliverance from sin*; the *glory* of this belongs to him, the *honour* should be ascribed to him, and his *power* is that alone by which it is effected.

Verse 2. For true and righteous] His judgments displayed in supporting his followers, and punishing his enemies, are *true*-according to his

predictions; and *righteous*, being all according to infinite *justice* and *equity*.

Verse 3. Her smoke rose up] There was, and shall be, a *continual* evidence of God's judgments executed on this *great whore* or *idolatrous city*; nor shall it ever be restored.

Verse 4. The four and twenty elders] The true Church of the Lord Jesus converted from among the Jews. See ~~4040~~ **Revelation 4:10; 5:14.**

Verse 5. Praise our God, &c.] Let all, whether redeemed from among *Jews* or *Gentiles*, give glory to God.

Verse 6. The voice of a great multitude] This is the catholic or universal Church of God gathered from among the *Gentiles*.

The Lord God Omnipotent reigneth.] εβασιλευσε κυριος ο θεος ο παντοκρατωρ. Many excellent MSS., most of the *versions*, with *Andreas* and *Arethas*, the two most ancient commentators on this book, add ημων, *our*, after ο θεος, and according to this the text reads emphatically thus: *OUR Lord God, the Almighty, reigneth.* What consolation to every genuine Christian that *HIS Lord and God* is the *Almighty*, and that this *Almighty* never trusts the reins of the government of the universe out of his hands! What therefore has his Church to fear?

Verse 7. The marriage of the Lamb is come] The meaning of these figurative expressions appears to be this: After this overthrow of idolatry and superstition, and the discomfiture of antichrist, there will be a more glorious state of Christianity than ever was before.

Verse 8. Arrayed in fine linen] A prediction that the Church should become more *pure* in her *doctrines*, more *pious* in her *experience*, and more *righteous* in her *conduct*, than she had ever been from her formation.

The fine linen here spoken of is not the *righteousness of Christ imputed to believers*, for it is here called *the righteousness of the saints*-that which the grace and Spirit of Christ has wrought in them.

Verse 9. Blessed are they which are called unto the marriage supper] This is an evident allusion to the *marriage of the king's son*, ~~4020~~ **Matthew 22:2**, &c., where the incarnation of our Lord, and the calling of Jews and Gentiles, are particularly pointed out. See the notes there. *Blessed* are all

they who hear the Gospel, and are thus invited to lay hold on everlasting life.

Verse 10. I fell at his feet to worship him.] Great as this angel was, St. John could not mistake him either for Jesus Christ, or for God the Father; nor was his prostration intended as an act of *religious worship*. It was merely an act of that sort of reverence which any *Asiatic* would pay to a *superior*. His mistake was, the considering that he was under obligation to the angel for the information which he had now received. This mistake the angel very properly corrects, showing him that it was from God alone this intelligence came, and that to him alone the praise was due.

I am thy fellow servant] No higher in dignity than thyself; employed by the same God, on the same errand, and with the same testimony; and therefore not entitled to thy prostration: *worship God*-prostrate thyself to him, and to him give thanks.

The testimony of Jesus is the spirit of prophecy.] As this is a *reason* given by the angel why he should not worship him, the meaning must be this: I, who have received this *spirit of prophecy*, am not superior to thee who hast received the *testimony of Christ*, to preach him among the Gentiles; for the *commission* containing such a testimony is equal to the *gift of the spirit of prophecy*. Or, the spirit of prophecy is a general testimony concerning Jesus, for he is the *scope* and *design* of the whole *Scripture*; *to him gave all the prophets witness*. Take Jesus, his grace, Spirit, and religion out of the Bible, and it has neither *scope*, *design*, *object*, nor *end*.

Verse 11. A white horse] This is an exhibition of the triumph of Christ after the destruction of his enemies. The white horse is the emblem of this, and FAITHFUL and TRUE are characters of Christ. See <<<B14> **Revelation 3:14.**

In righteousness he doth judge and make war.] The wars which *he* wages are from no principle of ambition, lust of power, or extension of conquest and dominion; they are *righteous* in their *principle* and in their *object*. And this is perhaps what no earthly potentate could ever say.

Verse 12. His eyes were as a flame of fire] To denote the piercing and all-penetrating nature of his wisdom.

On his head were many crowns] To denote the multitude of his conquests, and the extent of his dominion.

A name written, that no man knew] This is a reference to what the rabbins call the *shem hammephorash*, or *tetragrammaton*, **hwhyh** YHVH; or what we call *Jehovah*. This name the Jews never attempt to pronounce: when they meet with it in the Bible, they read **ynda** *Adonai* for it; but, to a man, they all declare that *no man can pronounce it*; and that the *true pronunciation has been lost*, at least since the Babylonish captivity; and that *God alone knows its true interpretation and pronunciation*. This, therefore, is *the name which no man knew but he himself*.

Verse 13. He was clothed with a vesture dipped in blood] To show that he was just come from recent slaughter. The description is taken from **Isaiah 63:2, 3**, where Judas Maccabæus, or some other conqueror, is described.

The Word of God.] Written in the Targum, and in other Jewish writings, **yjd armym** *meimera daiya*, “the word of Jehovah;” by which they always mean a *person*, and not a *word spoken*. See Clarke’s notes on “**John 1:1**”, &c.

Verse 14. The armies which were in heaven] Angels and saints over whom Jesus Christ is *Captain*,

Clothed in fine linen] All holy, pure, and righteous.

Verse 15. Out of his mouth goeth a sharp sword] See Clarke on “**Revelation 1:16**”. This appears to mean the word of the Gospel, by which his enemies are confounded, and his friends supported and comforted.

With a rod of iron] He shall execute the severest judgment on the opposers of his truth.

He treaded the winepress] As the grapes are trodden to express the juice, so his enemies shall be bruised and beaten, so that their life’s blood shall be poured out.

Verse 16. On his vesture and on his thigh a name written] Dr. Dodd has well observed on this passage, that “it appears to have been an ancient custom among several nations to adorn the images of their deities, princes,

victors at public games, and other eminent persons, with *inscriptions*, expressing either the character of the persons, their names, or some other circumstance which might contribute to their honour; and to that custom the description here given of Christ may possibly have some allusion.

“There are several such images yet extant, with an inscription written either on the *garment*, or on one of the *thighs*, or on that part of the garment which was over the thigh; and probably this is the meaning of the apostle. And as these inscriptions are placed on the *upper garment*, Grotius seems very justly to have explained the words *επι το ιματιον*, by *his imperial robe*, that his power in this victory might be conspicuous to all. But as a farther confirmation of this sense of the passage it may not be improper here to describe briefly several remarkable figures of this sort, which are still extant.” This description I shall give from my own examination.

1. HERODOTUS, Euterpe, lib. ii. p. 127, edit. *Gale*, speaking of the actions of *Sesostris*, and of the images he set up in the countries which he conquered, has the following words: *εισι περι ιωνιην δυο τυποι εν πετρησι εγκεκολαμμενοι τουτου του ανδρος, κ. τ. λ.* “Two images likewise of this man are seen in Ionia, on the way that leads from Ephesus to Phocæa, and from Sardis to Smyrna. The figure is five palms in height; in his right hand he holds a *dart*, in his left a *bow*, armed after the manner of the Egyptians and Ethiopians. On a line drawn across the breast, from one shoulder to the other, are these words, written in Egyptian hieroglyphics: *εγο τηνδε την χωρην ωμοισι τοισι βμοισι εκτησαμην.* ‘I obtained this country by these my shoulders;’ “ i.e., by my own power.

2. In the *Etruria Regalis* of *Dempster*, in the appendix at the end of vol. ii., there is a beautiful female figure of brass, about twelve inches high, the hair gracefully plaited, and the head adorned with a diadem. She has a *tunic* without sleeves, and over that a sort of *pallium*. On the outside of the *right thigh*, close to the tunic, and probably *on it*, in the original, is an *inscription* in Etruscan characters. What these import I cannot say. *Dempster* has given a general explanation of the *image* in the appendix to the above volume, p. 108. The plate itself is the eighty-third of the work.

3. There are two other images found in the same author, vol. i., p. 91, tab. xxiv.; the first is *naked*, with the exception of a short loose jupe, or petticoat, which goes round the loins, and over the left arm. On the *left thigh* of this image there is an *inscription* in Etruscan characters. The second has a similar jupe, but much longer, which extends to the calf of the

leg, and is supported over the bended left arm. Over the *right thigh*, on this vesture, there is an Etruscan *inscription* in two lines.

4. MONTFAUCON, *Antiquite Expliquee*, vol. iii., part 2, p. 268, has introduced an account of two fine images, which are represented tab. CLVII. The first is a warrior entirely naked, except a collar, one bracelet, and boots. On his *left thigh*, extending from the groin to a little below the knee, is an *inscription* in very ancient Etruscan characters, in two lines, but the import is unknown.

The second is a small figure of brass, about six inches long, with a loose tunic, which is suspended from the left shoulder down to the calf of the legs. On this tunic, *over the left thigh*, is an *inscription* (perhaps) in very ancient *Latin* characters, but in the *Etruscan* language, as the learned author conjectures. It is in one line, but what it means is equally unknown.

5. In the same work, p. 269, tab. CLVIII., another Etruscan *warrior* is represented entirely naked; on the *left thigh* is the following words in uncial Greek letters, *καφισοδωρος*, and on the *right thigh*, *αισχλαμιου*, i.e., “Kaphisodorus, the son of Aischlamius.” All these inscriptions are written *longitudinally* on the thigh.

6. GRUTER, vol. iii., p. DCCCCLXXXIX, sub. tit. *Affectus Servorum et Libertinorum inter se, et in suos*, gives us the figure of a naked warrior, with his left hand on an axe, the end of whose helve rests on the ground, with the following *inscription* on the inside of his *left thigh*, longitudinally written, as in all other cases:—

A. POBLICIUS. D. L. ANTIOC.
TI. BARBIUS. Q. P. L. TIBER.

7. The *rabbins* say, that “God gave to the Israelites a *sword*, on which the *ineffable name* *hwby* *Yehovah* was *inscribed*; and as long as they held that sword the angel of death had no power over them.” *Shemoth Rabba*, sec. 51, fol. 143, 2. *Bemidbar Rabba*, sec. 12, fol. 214, 2.

In the latter tract, sec. 16, fol. 232, 3, and in *Rab. Tanchum*, fol. 66, mention is made of the *guardian angels* of the Israelites, who were *clothed with purple vestments*, on which was inscribed *vrwpmh μν* *shem hammephorash*, the ineffable name. See more in *Schoettgen*.

8. But what comes nearer to the point, in reference to the *title* given here to Christ, is what is related of *Sesostris* by DIODORUS *Siculus*, lib. i. c. 55, p. 166, edit. *Bipont*, of whom he says: “Having pushed his conquests as far as Thrace, he erected pillars, on which were the following words in Egyptian hieroglyphics: **τηνδε την χωραν οπλοις κατεστρεψατο τοις εαυτου βασιλευς βασιλεων, και δεσποτης δεσποτων, σεσοωσις.**” *This province, Sesoosis, (Sesostris,) KING OF KINGS AND LORD OF LORDS, conquered by his own arms.* This inscription is conceived almost in the words of St. John. Now the Greek historian did not *borrow* the words from the apostle, as he died in the reign of Augustus, about the time of our Lord’s incarnation. This cannot be the same inscription mentioned above by *Herodotus*, the one being in Ionia, the other in Thrace: but as he erected several of those pillars or images, probably a nearly similar inscription was found on each.

9. This custom seems to have been common among the ancient *Egyptians*. Inscriptions are frequently found on the images of *Isis, Osiris, Anubis, &c.*, at the *feet*, on the *head*, on the *back*, on the *girdle*, &c., &c.

Eight of those ancient images in my own collection abound with these inscriptions.

1. *Osiris*, four inches and a quarter high, standing on a thrones all covered over with *hieroglyphics* exquisitely engraved.
2. *Anubis*, six inches high, with a tiara, on the back of which is cut **ΑΕΓΟΡΝΥΘ**, in uncial Greek characters.
3. The *Cercopithecus*, seven inches long, sitting on a pedestal, and at his feet, in the same characters, **ΧΑΔΕΟ**.
4. An *Isis*, about eight inches high, on her back **ΑΡΥΓΟ**.
5. Ditto, seven inches, beautifully cut, standing, holding a serpent in her left hand, and at her feet **ΕΤΑΙΥΤΙ**.
6. Ditto, five inches and a quarter, round whose girdle is **ΠΙΕΥΧΥΑΙ**; but part of this inscription appears to be hidden under her-arms, which are extended by her side.
7. Ditto, five inches high, hooded, with a loose stola, down the *back* of which are seven lines of Greek uncial characters, but nearly obliterated.

8. Ditto, four inches high, with a *girdle* going round the back immediately under the arms, the front of which is hidden under a sort of a stomacher; on the part that appears are these characters, XENAA. These may be all intended as a kind of *abrasaxas* or tutelary deities; and I give this notice of them, and the inscriptions upon them, partly in illustration of the text, and partly to engage my learned and antiquarian readers in attempts to decipher them. I would have given the *Etruscan* characters on the other images described above, but have no method of imitating them except by an engraving.

As these kinds of inscriptions on the *thigh*, the *garments*, and *different parts of the body*, were in use among different nations, to express character, conduct, qualities, and *conquests*, we may rest assured that to them St. John alludes when he represents our sovereign Lord with an *inscription upon his vesture and upon his thigh*; and had we not found it a custom among other nations, we should have been at a loss to account for its introduction and meaning here.

Verse 17. An angel standing in the sun] Exceedingly luminous; every part of him emitting rays of light. From this representation, Milton has taken his description of *Uriel*, the angel of the sun. *Paradise Lost*, b. iii. l. 648:—

*“The Archangel Uriel, one of the seven
Who, in God’s presence, nearest to his throne
Stands ready at command and are his eyes
That run through all the heavens, or down to the earth
Bears his swift errands over moist and dry,
Over sea and land.”*

All the fowls that fly] The carcasses of God’s enemies shall be food for all the fowls of heaven. This is according to a Jewish tradition, *Synopsis Sohar*, p. 114, n. 25: “In the time when God shall execute vengeance for the people of Israel, he shall feed all the beasts of the earth for twelve months with their flesh and all the fowls for seven years.” It is well known that both beasts and birds of prey are accustomed to frequent fields of battle, and live upon the slain.

Verse 18. That ye may eat the flesh of kings] There shall be a universal destruction; the kings, generals, captains, and all their host, shall be slain.

Verse 19. I saw the beast] See the notes on chapters xii., xiii., and xvii.
 {^{<6120>}**Revelation 12:1-13:18; 17:1-18**}

Verse 20. And the beast was taken, and-the false prophet] See Clarke's notes on "^{<6178>}**Revelation 17:8**", &c.

That worshipped his image.] The *beast* has been represented as the *Latin empire*; the *image of the beast*, the *popes of Rome*; and the *false prophet*, the *papal clergy*.

Were cast alive into a lake of fire] Were discomfited when *alive*-in the zenith of their power, and destroyed with an utter destruction.

Verse 21. With the sword of him that sat upon the horse] He who sat on the white horse is Christ; and his *sword* is his *word*-the unadulterated *Gospel*.

REVELATION

CHAPTER 20.

An angel binds Satan a thousand years, and shuts him up in the bottomless pit, 1-3. They who were beheaded for the testimony of Jesus, who have part in the first resurrection, and shall reign with Christ a thousand years, 4-6. When the thousand years are expired, Satan shall be loosed out of his prison, shall go forth and deceive the nations, and shall gather Gog and Magog from the four corners of the earth, 7, 8. These shall besiege the holy city; but fire shall come down from heaven and consume them, and they and the devil be cast into a lake of fire, 9, 10. The great white throne, and the dead, small and great, standing before God, and all judged according to their works, 11, 12. The sea, death, and hades, give up their dead, and are destroyed; and all not found in the book of life are cast into the lake of fire, 13-15.

NOTES ON CHAP. 20.

Verse 1. An angel came down from heaven] One of the executors of the Divine justice, who receives criminals, and keeps them in prison, and delivers them up only to be tried and executed.

The *key* of the prison and the *chain* show who he is; and as the *chain* was *great*, it shows that the culprit was impeached of no ordinary crimes.

Verse 2. The dragon] See Clarke's notes on "~~66119~~ Revelation 12:9".

That old serpent, which is the Devil, and Satan] He who is called the *old serpent* is the DEVIL-the *calumniator*, and SATAN-the *opposer*. He who supposes that the term *old serpent* here plainly proves that the creature that tempted our first parents was actually a *snake*, must enjoy his opinion; and those who can receive such a saying, why let them receive it. *Selah*.

A thousand years] In what this *binding* of Satan consists, who can tell? How many visions have been seen on this subject both in ancient and modern times! This, and what is said ~~66118~~ **Revelation 20:3-5**, no doubt refers to a time in which the influence of Satan will be greatly restrained, and the true Church of God enjoy great prosperity, which shall endure for a

long time. But it is not likely that the number, a thousand years, is to be taken literally here, and *year* symbolically and figuratively in all the book beside. The doctrine of the *millennium*, or of the saints reigning on earth a thousand years, with Christ for their head, has been illustrated and defended by many Christian writers, both among the ancients and moderns. Were I to give a collection of the conceits of the primitive fathers on this subject, my readers would have little reason to applaud my pains. It has long been the idle expectation of many persons that the millennium, in *their* sense, was at hand; and its commencement has been expected in every century since the Christian era. It has been fixed for several different years, during the short period of my own life! I believed those predictions to be vain, and I have lived to see them such. Yet there is no doubt that the earth is in a state of progressive moral improvement; and that the light of true religion is shining more copiously everywhere, and will shine more and more to the perfect day. But *when* the religion of Christ will be at its meridian of light and heat, we know not. In each believer this may speedily take place; but probably no such time shall ever appear, in which evil shall be wholly banished from the earth, till after the day of judgment, when the earth having been burnt up, a new heaven and a new earth shall be produced out of the ruins of the old, by the mighty power of God: righteousness alone shall dwell in them. The phraseology of the apostle here seems partly taken from the ancient prophets, and partly rabbinical; and it is from the Jewish use of those terms that we are to look for their interpretation.

Verse 3. He should deceive the nations no more] Be unable to blind men with superstition and idolatry as he had formerly done.

Verse 4. I saw thrones] Christianity established in the earth, the kings and governors being all Christians.

Reigned with Christ a thousand years.] I am satisfied that this period should not be taken *literally*. It may signify that there shall be a long and undisturbed state of Christianity; and so universally shall the Gospel spirit prevail, that it will appear as if Christ reigned upon earth; which will in effect be the case, because his Spirit shall rule in the hearts of men; and in this time the martyrs are represented as living again; their testimony being revived, and the truth for which they died, and which was confirmed by their blood, being now everywhere prevalent. As to the term *thousand years*, it is a mystic number among the Jews. *Midrash Tillin*, in ^{<19015>} **Psalm**

90:15, *Make us glad according to the days wherein thou hast afflicted us*, adds, “by Babylon, Greece, and the Romans; and in the days of the Messiah. How many are the days of the Messiah? Rab. *Elieser*, the son of R. Jose, of Galilee, said, The days of the Messiah are a *thousand years*.”

Sanhedrin, fol. 92, 1, cited by the *Aruch*, under the word **qrya** says: “There is a tradition in the house of Elias, that the righteous, whom the holy blessed God shall raise from the dead, shall not return again to the dust; but for the space of a *thousand years*, in which the holy blessed God shall renew the world, they shall have wings like the wings of eagles, and shall fly above the waters.” It appears therefore that this phraseology is purely rabbinical. Both the Greeks and Latins have the same form of speech in speaking on the state of the righteous and wicked after death. There is something like this in the *Republic of Plato*, book x., p. 322, edit. Bip., where, speaking of *Erus, the son of Armenius*, who came to life after having been dead twelve days, and who described the states of departed souls, asserting “that some were obliged to make a long peregrination under the earth before they arose to a state of happiness, **ειναι δε την πορειαν χιλιετη**, for it was a journey of a thousand years,” he adds, “that, as the life of man is rated at a hundred years, those who have been wicked suffer in the other world a *ten-fold* punishment, and therefore their punishment lasts a *thousand years*.”

A similar doctrine prevailed among the Romans; whether they borrowed it from the Greeks, or from the rabbinical Jews, we cannot tell.

Thus *Virgil*, speaking of the punishment of the wicked in the infernal regions, says:—

*Has omnes, ubi MILLE rotam volvere per annos,
Lethæum ad fluvium Deus evocat agmine magno:
Scilicet immemores supera ut convexa revisant,
Rursus et incipiant in corpora velle reverti
ÆN., lib. vi., 748.*

*“But when a thousand rolling years are past,
So long their dreary punishment shall last,
Whole droves of spirits, by the driving god,
Are led to drink the deep Lethæan flood*

*In large, forgetful draughts, to sleep the cares
Of their past labours and their irksome years;
That, unremembering of its former pain,
The soul may clothe itself with flesh again."*

How the apostle applies this general tradition, or in what sense he may use it, who can tell?

Verse 5. The rest of the dead lived not again] It is generally supposed from these passages that all who have been *martyred* for the truth of God shall be raised a thousand years before the other dead, and reign on earth with Christ during that time, after which the dead in general shall be raised; but this also is very doubtful.

Verse 6. Blessed] μακαριος. Happy. *And holy*; he *was* holy, and therefore he suffered for the testimony of Jesus in the time when nothing but *holiness* was called to such a trial.

The first resurrection] Supposed to be that of the *martyrs*, mentioned above.

The second death] Punishment in the eternal world; such is the acceptance of the phrase among the ancient Jews.

Hath no power] ουκ εχει εξουσιαν. *Hath no authority-no dominion* over him. This is also a rabbinical mode of speech. In *Erubin*, fol. 19, 1; *Chagiga*, fol. 27, 1: "Res Lakish said, The *fire of hell* hath *no power* over an Israelite who sins. Rab. Elieser says; The *fire of hell* hath *no power* over the disciples of the wise men."

Verse 7. Satan shall be loosed] How can this bear any kind of *literal* interpretation? Satan is bound a thousand years, and the earth is in peace; righteousness flourishes, and Jesus Christ alone reigns. This state of things may continue for ever if the imprisonment of Satan be *continued*. Satan, however, is loosed at the end of the thousand years, and goes out and deceives the nations, and peace is banished from the face of the earth, and a most dreadful war takes place, &c., &c. These can be only symbolical representations, utterly incapable of the sense generally put upon them.

Verse 8. Gog and Magog] This seems to be almost literally taken from the *Jerusalem Targum*, and that of *Jonathan ben Uzziel*, on ⁴⁰¹²⁶**Numbers 11:26**. I shall give the words at length: "And there were two men left in the camp, the name of the one was Eldad, the name of the other was Medad,

and on them the spirit of prophecy rested. Eldad prophesied and said, 'Behold, Moses the prophet, the scribe of Israel, shall be taken from this world; and Joshua the son of Nun, captain of the host, shall succeed him.' Medad prophesied and said, 'Behold quails shall arise out of the sea, and be a stumbling block to Israel.' Then they both prophesied together, and said, 'In the very end of time Gog and Magog and their army shall come up against Jerusalem, and they shall fall by the hand of the King Messiah; and for seven whole years shall the children of Israel light their fires with the wood of their warlike engines, and they shall not go to the wood nor cut down any tree.'“ In the Targum of *Jonathan ben Uzziel*, on the same place, the same account is given; only the latter part, that is, the conjoint prophecy of Eldad and Medad, is given more *circumstantially*, thus: “And they both prophesied together, and said, 'Behold, a king shall come up from the land of Magog in the last days, and shall gather the kings together, and leaders clothed with armour, and all people shall obey them; and they shall wage war in the land of Israel against the children of the captivity, but the hour of lamentation has been long prepared for them, for they shall be slain by the *flame of fire which shall proceed from under the throne of glory*, and their dead carcasses shall fall on the mountains of the land of Israel; and all the wild beasts of the field, and the wild fowl of heaven, shall come and devour their carcasses; and afterwards *all the dead of Israel shall rise again* to life, and shall enjoy the delights prepared for them from the beginning, and shall receive the reward of their worlds.”“

This account seems most evidently to have been copied by St. John, but how he intended it to be applied is a question too difficult to be solved by the skill of man; yet both the account in the rabbins and in St. John is founded on Ezekiel, ^{<680>}**Ezekiel 38:1-39:29**. The rabbinical writings are full of accounts concerning *Gog and Magog*, of which *Wetstein* has made a pretty large collection in his notes on this place. Under these names the enemies of God's truth are generally intended.

Verse 9. The beloved city] Primarily, Jerusalem, typically, the Christian Church.

Verse 10. And the devil-was cast onto the lake] Before Satan was *bound*, that is, his power was curtailed and restrained; now, he is *cast into the lake of fire*, his power being *totally* taken away.

Verse 11. A great white throne] Refulgent with glorious majesty.

Him that sat on it] The indescribable Jehovah.

From whose face the earth and the heaven fled away] Even the brightness of his countenance dissolved the universe, and annihilated the laws by which it was governed. This is a very majestic figure, and finely expressed.

There was found no place for them.] The glorious majesty of God filling all things, and being all in all.

Verse 12. The dead, small and great] All ranks, degrees, and conditions of men. This description seems to refer to ^{דניאל}**Daniel 7:9, 10.**

And the books were opened] See ^{דניאל}**Daniel 12:1.** “Rab. Jehuda said: All the actions of men, whether good or bad, *are written in a book*, and of all they shall give account.”-*Sohar* Gen., fol. 79, col. 298. “How careful should men be to shun vice, and to act uprightly before the holy blessed God, seeing there are so many which go throughout the earth, see the works of men, testify of them, and *write them in a book!*”-*Ibid.*, fol. 105, col. 417.

“In the first day of the new year the holy blessed God sits that he may judge the world; and all men, without exception, give an account of themselves; and *the books of the living and the dead are opened.*” *Sohar Chadash*, fol. 19, 1.

The books mentioned here were the books of the *living* and the *dead*, or the *book of life* and the *book of death*: that is, the account of the good and evil actions of men; the former leading to *life*, the latter to *death*. St. John evidently alludes here to ^{דניאל}**Daniel 7:10**, on which the rabbinical account of the books appears to be founded. The expressions are *figurative* in both.

According to their works.] And according to their *faith* also, for their works would be the proof whether their *faith* were *true* or *false*; but *faith* exclusively could be no rule in such a procedure.

Verse 13. The sea gave up the dead] Those who had been drowned in it, and those millions slain in naval contests, who had no other grave.

And death] All who died by any kind of *disease*. Death is here *personified*, and represented as a keeper of defunct human beings; probably no more than *earth* or the *grave* is meant, as properly belonging to the empire of death.

And hell] αἴδης, *Hades*, the place of separate spirits. The *sea* and *death* have the *bodies* of all human beings; *hades* has their *spirits*. That they may be judged, and punished or rewarded according to their works, their bodies and souls must be reunited; *hades*, therefore, gives up the *spirits*; and the *sea* and the *earth* give up the *bodies*.

Verse 14. And death and hell were cast into the lake] Death himself is now abolished, and the *place* for separate spirits no longer needful. All dead bodies and separated souls being rejoined, and no more separation of bodies and souls by death to take place, consequently the existence of these things is no farther necessary.

This is the second death.] The *first death* consisted in the separation of the soul from the body for a season; the second death in the separation of body and soul from God for ever. The first death is that from which there may be a resurrection; the second death is that from which there can be no recovery. By the first the *body* is *destroyed* during *time*; by the second, *body* and *soul* are *destroyed* through *eternity*.

Verse 15. Written in the book of life] Only those who had continued faithful unto death were taken to heaven. All whose names were not found in the public registers, who either were not citizens, or whose names had been *erased* from those registers because of crimes against the state, could claim none of those emoluments or privileges which belong to the citizens; so those who either did not belong to the new and spiritual Jerusalem, or who had forfeited their rights and privileges by sin, and had died in that state, *were cast into the lake of fire*.

THIS is the way in which God, at the day of judgment, will proceed with sinners and apostates. Reader, see that thy name be written in the sacred register; and, if written in, see that it never be blotted out.

REVELATION

CHAPTER 21.

The new heaven and the new earth, 1. The new Jerusalem, 2. God dwells with men; the happy state of his followers, 3-7. The wretched state of the ungodly, 8. An angel shows John the holy city, the New Jerusalem, 9, 10. Her light, wall, gates, and foundations, described, 11-21. God and the Lamb are the temple and light of it, 22, 23. The nations and kings of the earth bring their glory and honour to it; the gates shall never be shut, nor shall any defilement enter into it, 24-27.

NOTES ON CHAP. 21.

Verse 1. A new heaven and a new earth] See the notes on ^{<61613>}2 Peter 3:13: The ancient Jews believed that God would renew the heavens and the earth at the end of seven thousand years. The general supposition they founded on ^{<23517>}Isaiah 65:17.

There was no more sea.] The *sea* no more appeared than did the first *heaven* and *earth*. All was made *new*; and probably the new sea occupied a different position and was differently distributed, from that of the old sea.

However, with respect to these subjects as they stand in this most figurative book, I must express myself in the words of Calmet: *Vouloir dire quels seront ce nouveau ciel, et cette nouvelle terre, quels seront leurs ornemens et leur qualite, c'est a mon avis la plus grande de toutes les presomptions. En general, ces manieres de parler marquent de tres grands changemens dans l'univers.* "To pretend to say what is meant by this new heaven and new earth, and what are their ornaments and qualities, is in my opinion the greatest of all presumptions. In general these figures of speech point out great alternations in the universe."

Verse 2. And I John] The writer of this book; whether the evangelist and apostle, or John the Ephesian presbyter, has been long doubted in the Church.

New Jerusalem] See Clarke's notes on ~~<8024>~~ **Galatians 4:24-27**. This doubtless means the Christian Church in a state of great prosperity and purity; but some think eternal blessedness is intended.

Coming down from God] It is a maxim of the ancient Jews that both the tabernacle, and the temple, and Jerusalem itself, came down from heaven. And in *Midrash Hanaalem, Sohar* Gen. fol. 69, col. 271, Rab. Jeremias said, "The holy blessed God shall renew the world, and build Jerusalem, and shall cause it to descend from heaven." Their opinion is, that there is a spiritual temple, a spiritual tabernacle, and a spiritual Jerusalem; and that none of *these* can be destroyed, because they subsist in their spiritual representatives. See *Schoettgen*.

Verse 3. The tabernacle of God is with men] God, in the most especial manner, dwells among his followers, diffusing his light and life everywhere.

Verse 4. There shall be no more death] Because there shall be a general resurrection. And this is the inference which St Paul makes from his doctrine of a general resurrection, ~~<61536>~~ **1 Corinthians 15:26**, where he says, "The last enemy that shall be destroyed is death." But death cannot be *destroyed* by there being simply no farther death; death can only be *destroyed* and *annihilated* by a *general resurrection*; if there be no general resurrection, it is most evident that death will still retain his empire. Therefore, the fact that *there shall be no more death* assures the fact that there shall be a *general resurrection*; and this also is a proof that, after the resurrection, *there shall be no more death*. See the whole of the note on "~~<61527>~~ **1 Corinthians 15:27**".

Verse 5. Behold, I make all things new.] As the creation of the world at the beginning was the work of God alone, so this new creation.

These words are true and faithful.] *Truth* refers to the *promise* of these changes; *faithfulness*, to the *fulfilment* of these promises.

Verse 6. It is done.] All is determined, and shall be fulfilled in due time. The great drama is finished, and what was intended is now completed; referring to the period alluded to by the angel.

I am Alpha and Omega] See Clarke on "~~<60108>~~ **Revelation 1:8**".

The fountain of the water of life] See on ~~<30410>~~ **John 4:10, 14; 7:37**, &c.

The rabbins consider *the fountain of the world to come* as one of the particular blessings of a future state. In *Sanhedrim*, *Aboth R. Nathan*, c. 31, it is said, “He will show them the excellency of the *fountain of the future world*, that they may accurately see and consider, and say, Wo to us! what good have we lost! and our race is cut off from the face of the earth.”

Verse 7. Inherit all things] Here he had no inheritance; there he shall inherit the kingdom of heaven, and be with God and Christ, and have every possible degree of blessedness.

Verse 8. But the fearful] **δειλοις**. Those who, for *fear* of losing *life* or their *property*, either refused to receive the Christian religion, though convinced of its truth and importance; or, having received it, in times of persecution fell away, not being willing to risk their lives.

And unbelieving] Those who resist against full evidence. *And sinners*, **και αμαρτωλοις**, is added here by about thirty excellent MSS., and is found in the *Syrian*, *Arabic*, some of the *Slavonic*, and in *Andreas* and *Arethas*. On this evidence Griesbach has admitted it into the text.

The abominable] **εβδελυγμενοις**. Those who are polluted with unnatural lust.

And murderers] **φονευσι**. Those who take away the life of man for any cause but the murder of another, and those who hate a brother in their heart.

And whoremongers] **πορνοις**. Adulterers, fornicators, whores, prostitutes, and rakes of every description.

Sorcerers] **φαρμακοις**. Persons who, by *drugs*, *philtres*, *fumigations*, &c., pretend to produce supernatural effects, chiefly by spiritual agency.

Idolaters] **ειδωλολατραις**. Those who offer any kind of worship or religious reverence to any thing but God. All *image worshippers* are idolaters in *every sense* of the word.

And all liars] **και πασι τοις ψευδεσι**. Every one who speaks contrary to the truth when he knows the truth, and even he who speaks the truth with the *intention to deceive*; i.e., to persuade a person that a thing is different from what it really is, by telling only a part of the truth, or suppressing some circumstance which would have led the hearer to a different end to the true conclusion. All these shall have their *portion*, **το**

μερος, their *share*, what *belongs to them*, their right, in the lake which burneth with fire and brimstone. This is the second death, from which there is no recovery.

Verse 9. The bride, the Lamb's wife] The pure and holy Christian Church.

Verse 10. To a great and high mountain] That, being *above* this city, he might see every street and lane of it.

The holy Jerusalem] See Clarke on “~~6210~~ Revelation 21:2”.

Verse 11. Having the glory of God] Instead of the sun and moon, it has the splendour of God to enlighten it.

Unto a stone most precious, even like a jasper stone, clear as crystal.]

Among precious stones there are some even of the same species more valuable than others: for their value is in proportion to their being free from *flaws*, and of a *good water*, i.e., a uniform and brilliant transparency. A *crystal* is perfectly *clear*, the oriental *jasper* is a beautiful *sea-green*. The stone that is here described is represented as a perfectly transparent jasper, being as unclouded as the brightest crystal, and consequently the *most precious* of its species. Nothing can be finer than this description: the light of this city is ever intense, equal, and splendid; but it is tinged with this *green hue*, in order to make it agreeable to the sight. Nothing is so friendly to the eye as *blue* or *green*; all other colours fatigue; and, if very intense, injure the eye. These are the colours of the earth and sky, on which the eye of man is to be constantly fixed. To these colours the structure of the eye is adapted; and the general appearance of the earth and the sky is adapted to this structure.

Verse 12. Had a wall great and high] An almighty defense.

Twelve gates] A gate for every tribe of Israel, in the vicinity of which gate that tribe dwelt; so that in coming in and going out they did not mix with each other. This description of the city is partly taken from ~~2683~~ **Ezekiel 48:30-35**.

In *Synopsis Sohar*, p. 115, n. 27, it is said: “In the palace of the world to come there are twelve gates, each of which is inscribed with one of the twelve tribes, as that of Reuben, of Simeon, &c.: he, therefore, who is of

the tribe of Reuben is received into none of the twelve gates but his own; and so of the rest.”

Verse 13. On the east three gates] The city is here represented as standing to the four cardinal points of heaven, and presenting one side to each of these points.

Verse 14. The wall-had twelve foundations] Probably twelve stones, one of which served for a *foundation* or *threshold* to each gate; and on these were inscribed the names of the twelve apostles, to intimate that it was by the *doctrine of the apostles* that souls enter into the Church, and thence into the New Jerusalem.

Verse 15. Had a golden reed] Several excellent MSS. add *μετρον*, a *measure*; he had a *measuring rod made of gold*. This account of measuring the city seems to be copied, with variations, from ^{<540B>} **Ezekiel 40:3**, &c.

Verse 16. The city lieth foursquare] Each side was equal, consequently the length and breadth were equal; and its *height* is here said to be equal to its length. It is hard to say how this should be understood. It cannot mean the height of the *buildings*, nor of the *walls*, for neither houses nor walls could be twelve thousand furlongs in height; some think this means the distance from the plain country to the place where the city stood. But what need is there of attempting to determine such measures in such a visionary representation? The quadrangular form intimates its perfection and stability, for the *square* figure was a figure of perfection among the Greeks; *αντρ τετραγωνος*, the *square* or *cubical man*, was, with them, a man of *unsullied integrity*, perfect in all things.

Verse 17. The wall-a hundred and forty and four cubits] This is *twelve*, the number of the apostles, multiplied by itself: for *twelve times twelve* make *one hundred and forty-four*.

The measure of a man, that is, of the angel.] The *cubit*, so called from *cubitus*, the *elbow*, is the measure from the tip of the elbow to the tip of the middle finger, and is generally reckoned at *one foot and a half*, or eighteen inches; though it appears, from some measurements at the pyramids of Egypt, that the *cubit* was, at least in some cases, twenty-one inches.

By the cubit of a man we may here understand the *ordinary cubit*, and that this was the angel's cubit who appeared in the form of a man. Or suppose

we understand the *height* of the man as being here intended, and that this was the length of the measuring rod. Now allowing this *height* and rod to be *six feet*, and that this was intended to have some kind of symbolical reference to the *twelve tribes*, mentioned ~~6612~~ **Revelation 21:12**, represented by the twelve gates; and to the *twelve apostles*, represented by the twelve thresholds or foundations; then twenty-four, the number of the tribes and apostles, multiplied by *six*, make precisely the number one hundred and forty-four.

Verse 18. The building of the wall of it was of jasper] The oriental jasper is exceedingly hard, and almost indestructible. Pillars made of this stone have lasted some thousands of years, and appear to have suffered scarcely any thing from the tooth of time.

Pure gold, like unto clear glass.] Does not this imply that the walls were made of some beautifully bright yellow stone, very highly polished? This description has been most injudiciously applied to *heaven*; and in some public discourses, for the comfort and edification of the pious, we hear of heaven with its *golden walls*, *golden pavements*, *gates of pearl*, &c., &c., not considering that nothing of this description was ever intended to be literally understood; and that gold and jewels can have no place in the spiritual and eternal world. But do not such descriptions as these tend to keep up a fondness for gold and ornaments? In symbols they are proper; but construed into realities, they are very improper.

The ancient Jews teach that “when Jerusalem and the temple shall be built, they will be all of *precious stones*, and *pearls*, and *sapphire*, and with *every species of jewels*.”—*Sepher Rasiel Haggadol*, fol. 24, 1.

The same authors divide paradise into seven parts or houses; the *third* they describe thus: “The third house is built of gold and pure silver, and all *kinds of jewels and pearls*. It is very spacious, and in it all kinds of the good things, either in heaven or earth, are to be found. All kinds of precious things, perfumes, and spiritual virtues, are there planted. In the midst of it is the tree of life, the height of which is five hundred years; (i.e., it is equal in height to the journey which a man might perform in five hundred years,) and under it dwell Abraham, Isaac, Jacob, the twelve patriarchs, and all that came out of Egypt, and died in the wilderness. Over these Moses and Aaron preside, and teach them the law,” &c.—*Yalcut Rubeni*, fol. 13, 4. In the same tract, fol. 182, 1, we find these words: “Know that we have a tradition, that when the Messiah, with the collected

captivity, shall come to the land of Israel, in that day the dead in Israel shall rise again; and in that day the fiery walls of the city of Jerusalem shall descend from heaven, and in that day the temple shall be builded of *jewels and pearls.*”

Verse 19. The foundations of the wall] Does not this mean the foundations or *thresholds* of the *gates*? The gates represented the twelve tribes, ^{<6212>}**Revelation 21:12**; and these foundations or thresholds, the twelve apostles, ^{<6214>}**Revelation 21:14**. There was no entrance into the city but *through those gates*, and none through the gates but *over these thresholds*. The whole of the Mosaic dispensation was the preparation of the Gospel system: without it the Gospel would have no *original*; without the Gospel, it would have no *reference* nor proper *object*. Every part of the *Gospel* necessarily supposes the *law* and the *prophets*. They are the *gates*, it is the *threshold*; without the Gospel no person could enter through those gates. The doctrine of Christ crucified, preached by the apostles, gives a solid foundation to stand on; and we have an *entrance* into the holiest by the blood of Jesus, ^{<8109>}**Hebrews 10:19**, &c. And in reference to this we are said to be *built on the FOUNDATION of the APOSTLES and prophets, Jesus Christ himself being the chief corner stone*, ^{<4121>}**Ephesians 2:20**.

The first foundation was jasper] A stone very hard, some species of which are of a *sea-green* colour; but it is generally a bright reddish brown.

The second, sapphire] This is a stone of a fine blue colour, next in hardness to the diamond.

The third, a chalcedony] A genus of the semipellucid gems, of which there are four species:-

1. A *bluish white*; this is the most common sort.
2. The *dull milky veined*; this is of little worth.
3. The *brownish black*; the least beautiful of all.
4. The *yellow and red*; the most beautiful, as it is the most valuable of all. Hitherto this has been found only in the East Indies.

The fourth, an emerald] This is of a *bright green* colour without any mixture, and is one of the most beautiful of all the gems, The true oriental emerald as very scarce, and said to be found only in the kingdom of *Cambay*.

Verse 20. The fifth, sardonyx] The onyx is an accidental variety of the agate kind; it is of a dark horny colour, in which is a plate of a bluish white, and sometimes of red. When on one or both sides of the white there happens to lie also a plate of a reddish colour, the jewellers call the stone a *sardonyx*.

The sixth, sardius] The *sardius*, *sardel*, or *sardine stone*, is a precious stone of a *blood-red* colour.

The seventh, chrysolite] The *gold stone*. It is of a *dusky green* with a cast of *yellow*. It is a species of the *topaz*.

The eighth, beryl] This is a pellucid gem of a *bluish green* colour.

The ninth, a topaz] A *pale dead green*, with a mixture of *yellow*. It is considered by the mineralogists as a variety of the *sapphire*.

The tenth, a chrysoprasus] A variety of the *chrysolite*, called by some the *yellowish green and cloudy topaz*. It differs from the *chrysolite* only in having a *bluish* hue.

The eleventh, a jacinth] A precious stone of a *dead red* colour, with a mixture of *yellow*. It is the same as the hyacenet or cinnamon stone.

The twelfth, an amethyst.] A gem generally of a *purple* or *violet* colour, composed of a strong *blue* and deep *red*.

These stones are nearly the same with those on the breastplate of the high priest, ^{<102817>}**Exodus 28:17**, &c., and probably were intended to express the meaning of the Hebrew words there used. See the notes on the above passages, where these gems are particularly explained.

Verse 21. The twelve gates were twelve pearls] This must be merely figurative, for it is out of all the order of nature to produce a *pearl* large enough to make a *gate* to such an immense city. But St. John may refer to some relations of this nature among his countrymen, who talk much of most prodigious pearls. I shall give an example: “When Rabbi Juchanan (John) once taught that God would provide *jewels* and *pearls*, *thirty cubits* every way, ten of which should exceed in height *twenty cubits*, and would place them in the gates of Jerusalem, according to what is said ^{<25412>}**Isaiah 54:12**, *I will make thy windows of agates, and thy gates of carbuncles*, one of his disciples ridiculed him, saying, Where can such be found, since at present there is none so large as a pigeon’s egg? Afterwards, being at sea

in a ship, he saw the ministering angels cutting gems and pearls; and he asked them for what purpose they were preparing those. They answered, to place them in the gates of Jerusalem. On his return he found Rabbi Juchanan teaching as usual; to whom he said, Explain, master, what I have seen. He answered, Thou knave, unless thou hadst *seen*, thou wouldst not have *believed*; wilt thou not receive the saying of the wise men? At that moment he fixed his eyes upon him, and he was reduced into a heap of bones.”-*Bava bathra*, fol. 77, 1, and *Sanhedrim*, fol. 100, 1, page 393. Edit. *Cocceii*. See *Schoettgen*.

Verse 22. I saw no temple] There was no need of a *temple* where God and the Lamb were manifestly present.

Verse 23. No need of the sun] This is also one of the traditions of the ancient Jews, that “in *the world to come* the Israelites shall have no need of the *sun by day*, nor the *moon by night*.”-*Yalcut Rubeni*, fol. 7, 3. God’s light shines in this city, and in the Lamb that light is concentrated, and from him everywhere diffused.

Verse 24. The nations of them which are saved] This is an illusion to the promise that the Gentiles should bring their riches, glory, and excellence, to the temple at Jerusalem, after it should be rebuilt. See ^{<6216>}**Revelation 21:26**.

Verse 25. The gates of it shall not be shut at all] The Christian Church shall ever *stand open* to receive sinners of all sorts, degrees, and nations.

There shall be no night there.] No more idolatry, no intellectual darkness; the Scriptures shall be everywhere read, the pure word everywhere preached, and the Spirit of God shall shine and work in every heart.

Verse 26. The glory and honour of the nations into it.] Still alluding to the declarations of the prophets, (see the passages in the margin, ^{<6214>}**Revelation 21:24**, &c.,) that the Gentiles would be led to contribute to the riches and glory of the temple by their gifts, &c.

Verse 27. There shall in nowise enter into it any thing that defileth] See ^{<2318>}**Isaiah 35:8; 52:1**. Neither an *impure person*-he who turns the grace of God into lasciviousness, *nor a liar*-he that holds and propagates false doctrines.

But they which are written] The acknowledged persevering members of the true Church of Christ shall enter into heaven, and only those who are saved from their sins shall have a place in the Church militant.

ALL Christians are bound by their baptism to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; to keep God's holy word and commandments; and to walk in the same all the days of their life. This is the generation of them that seek thy face, O God of Jacob! Reader, art thou of this number? Or art thou expecting an eternal glory while living in sin? If so, thou wilt be fearfully disappointed. Presuming on the mercy of God is as ruinous as despairing of his grace. Where God gives power both to will and to do, the individual should work out his salvation with fear and trembling.

REVELATION

CHAPTER 22.

The river of the water of life, 1. The tree of life, 2. There is no curse nor darkness in the city of God, 3-5. The angel assures John of the truth of what he has heard, and states that the time of the fulfilment is at hand, 6, 7. He forbids John to worship him, 8, 9. Again he states that the time of the fulfilment of the prophecies of this book is at hand, 10-12. Christ is Alpha and Omega, 13. The blessedness of those who keep his commandments; they enter through the gates into the city, 14. All the unholy are excluded, 15. Christ sent his angel to testify of those things in the Churches, 16. The invitation of the Spirit and the bride, 17. A curse denounced against those who shall either add to or take away from the prophecies of this book, 18, 19. Christ cometh quickly, 20. The apostolical benediction, 21.

NOTES ON CHAP. 22.

Verse 1. Pure river of water of life] This is evidently a reference to the *garden of paradise*, and the river by which it was watered; and there is also a reference to the account, ^{<3570>}**Ezekiel 47:7-12.** *Water of life*, as we have seen before, generally signifies *spring* or *running water*; here it may signify incessant communications of happiness proceeding from God.

Verse 2. In the midst of the street of it] That is, of the city which was described in the preceding chapter.

The tree of life] An allusion to ^{<0103>}**Genesis 2:9.** As this tree of life is stated to be in the *streets* of the city, and *on each side of the river, tree* must here be an *enallage* of the singular for the plural number, *trees of life*, or trees which yielded fruit by which life was preserved. The account in Ezekiel is this: “And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade-it shall bring forth new fruit, according to his months-and the fruit thereof shall be for meat, and the leaf thereof for medicine;” ^{<35712>}**Ezekiel 47:12.**

Twelve manner of fruits] καρπους δωδεκα. *Twelve fruits*; that is, fruit twelve times in the year, as is immediately explained, *yielded her fruit every month*. As this was a great and spacious city, one fountain was not sufficient to provide water for it, therefore a river is mentioned; a great river, by which it was sufficiently watered. Some think that by this *tree of life* the *Gospel* is indicated; the *twelve fruits* are the *twelve apostles*; and the *leaves* are *Gospel doctrines* by which the nations—the *Gentiles*, are healed of the disease of *sin*. But this seems to be a fanciful interpretation.

Verse 3. No more curse] Instead of καταναθεμα, *curse*, the best MSS., versions, &c., read καταθεμα *cursed person*. As there shall be no more sinning against God, so there shall be no more curse of God upon the people; for they shall be all his *servants*, and *serve him*. Our first parents came under the curse by sinning against their Maker in paradise; these shall never apostatize, therefore neither *they* nor the *earth* shall be *cursed*.

Verse 4. See his face] Enjoy what is called the beatific vision; and they shall exhibit the fullest evidence that they belong entirely to him, for *his name* shall be *written on their foreheads*.

Verse 5. There shall be no night there] See the 23d and 25th verses of the preceding chapter. { <2123> **Revelation 21:23, 25** }

Verse 6. These sayings are faithful and true] See the preceding chapter, <2105> **Revelation 21:5**. From this verse to the end of the chapter is reckoned the *epilogue* of this book. 1. The angel affirms the truth of all that had been *spoken*, <2106> **Revelation 22:6-11**. 2. Jesus Christ confirms what has been affirmed, and pledges himself for the fulfilment of all the prophecies contained in it, <2112> **Revelation 22:12-17**. 3. John cautions his readers against adding or diminishing, and concludes with the apostolical blessing, <2118> **Revelation 22:18-21**.

The things which must shortly be done.] There are many sayings in this book which, if taken *literally*, would intimate that the prophecies delivered in the whole of the Apocalypse were to be fulfilled in a *short* time after their delivery to John; and this is a strong support for the scheme of Wetstein, and those who maintain that the prophecies of this book all referred to those times in which the apostle lived, and to the disturbances which then took place, not only among the *Jews*, but in the *Roman* empire. What they all mean, and when and how they are to be fulfilled, God in heaven alone knows.

Verse 8. I fell down to worship] I prostrated myself before him as before a superior being, to express my gratitude, and give him thanks for the communications he had made. See on ^{<66910>}**Revelation 19:10**.

Verse 10. Seal not the sayings] Do not lay them up for future generations; they concern the present times; *they must shortly come to pass, for the time is at hand*. See above, ^{<66216>}**Revelation 22:6**. What concerned the Jews was certainly *at hand*.

Verse 11. He that is unjust, let him be unjust still] The time of fulfilment will come so *suddenly* that there will be but little space for repentance and amendment. What is done must be done instantly; and let him that is holy persevere, and hold fast what he has received.

Verse 12. Behold, I come quickly] I come to establish my cause, comfort and support my followers, and punish the wicked.

Verse 13. I am Alpha and Omega] See Clarke on ^{<66108>}**Revelation 1:8**; ^{<66018>}**Revelation 1:18**".

Verse 14. Blessed are they that do his commandments] They are happy who are obedient.

That they may have right to the tree of life] The original is much more expressive, *ἵνα εἴται ἡ ἐξουσία αὐτὸν ἐπὶ τὸ ξύλον τῆς ζωῆς*. *That they may have authority over the tree of life*; an authority founded on *right*, this *right* founded on *obedience* to the commandments of God, and that *obedience* produced by the *grace* of God working in them. Without *grace* no *obedience*; without *obedience* no *authority* to the tree of life; without *authority* no *right*; without *right* no *enjoyment*: God's *grace* through Christ produces the good, and then rewards it as if all had been *our own*.

Verse 15. Without are dogs] All those who are *uncircumcised* in heart. The Jews call all the uncircumcised *dogs*. "Who is a dog? Ans. He who is not circumcised." *Pirkey Elieser*, chap. 29.

And sorcerers] See Clarke's note on ^{<66218>}**Revelation 21:8**".

Verse 16. I Jesus] The Maker, the Redeemer, and Judge of all men.

Have sent mine angel] An especial messenger from heaven.

I am the root and the offspring of David] Christ is the *root* of David as to his *Divine nature*; for from that all the human race sprang, for *he* is the *Creator of all things*, and *without him was nothing made which is made*. And he is the *offspring* of David as to his *human nature*; for that he took of the stock of David, becoming thereby heir to the Jewish throne, and the only heir which then existed; and it is remarkable that the whole regal family terminated in Christ: and as *HE liveth for ever*, he is the alone true David and everlasting King.

The bright and morning star.] I am splendour and glory to my kingdom; as the *morning star* ushers in the sun, so shall I usher in the unclouded and eternal glories of the everlasting kingdom.

Verse 17. The Spirit and the bride] All the *prophets* and all the *apostles*; the Church of God under the Old Testament, and the Church of Christ under the New.

Say, Come.] Invite men to Jesus, that by him they may be saved and prepared for this kingdom.

Let him that heareth] Let all who are privileged with *reading* and *hearing* the word of God, join in the general invitation to *sinner*s.

Him that is athirst] He who feels his need of salvation, and is longing to drink of the living fountain.

And whosoever will] No soul is excluded: Jesus died for every man; every man may be saved; therefore let him who *wills*, who *wishes* for salvation, come and take the *water of life freely*-without money or price!

Verse 18. If any man shall add] Shall give any other meaning to these prophecies, or any other application of them than God intends, *he*, though not originally intended, shall have the plagues threatened in this book for his portion.

Verse 19. If any man shall take away] If any man shall lessen this meaning, curtail the sense, explain away the spirit and design, of these prophecies, *God shall take away his part out of the book of life*, &c. Thus Jesus Christ warns all those who consider this book to beware of indulging their own conjectures concerning it. I confess that this warning has its own powerful influence upon my mind, and has prevented me from indulging my own conjectures concerning its meaning, or of adopting the conjectures

of others. These visions and threatenings are too delicate and awful a subject to trifle with, or even to treat in the most solemn manner, where the meaning is obscure. I must leave these things to *time* and *event*, the surest interpreters. No jot or tittle of Christ's word shall fall to the ground; all shall have its fulfilment in due time.

This is termed a *revelation*, but it is a revelation of *symbols*; an exhibition of *enigmas*, to which no particular solution is given, and to which God alone can give the solution.

Verse 20. Surely I come quickly] This may be truly said to every person in every age; Jesus the Judge is at the door!

Even so, come, Lord Jesus.] The wish and desire of the suffering Church, and of all the followers of God, who are longing for the coming of his kingdom.

Verse 21. The grace of our Lord Jesus Christ] May the favour and powerful influence of Jesus Christ *be with you all*; you of the seven Churches, and the whole Church of Christ in every part of the earth, and through all the periods of time.

Instead of *παντων υμων*, *you all*, the most excellent MSS. and versions have *παντων των αγιων*, *all the saints*. This reading Griesbach has received into the text as indisputably *genuine*.

Amen.] So be it! and so shall it be for ever and ever. The opinion of Dr. Priestley, concerning the *authenticity* of this book, and the *manner* in which it is written, should not be withheld from either the learned or pious reader. "I think it impossible for any intelligent and candid person to peruse this book without being struck in the most forcible manner with the peculiar dignity and sublimity of its composition, superior to that of any other writing whatever; so as to be convinced that, considering the age in which it appeared, none but a person *divinely inspired* could have written it. These prophecies are also written in such a *manner* as to satisfy us that the events announced to us were really foreseen, being described in such a manner as no person writing without that knowledge could have done. This requires such a mixture of *clearness* and *obscurity* as has never yet been imitated by any forgers of prophecy whatever. Forgeries, written of course after the events, have always been *too plain*. It is only in the Scriptures, and especially in the book of *Daniel*, and this of the *Revelation*,

that we find this happy mixture of clearness and obscurity in the accounts of future events.”-*Notes on Revelation*.

The *Subscriptions* to this book are both few and unimportant:—

The CODEX ALEXANDRINUS has simply-The Revelation of John.

The SYRIAC doubles the *Amen*.

The ÆTHIOPIC.-Here is ended the vision of John, the Apocalypse; Amen: this is, as one might say, the vision which he saw in his life; and it was written by the blessed John, the evangelist of God.

VULGATE and COPTIC nothing.

ANCIENT ARABIC.-By the assistance of our Lord Jesus Christ, the vision of John, the apostle and evangelist, the beloved of the Lord, is finished: this is the Apocalypse which the Lord revealed to him for the service of men. To Him be glory for ever and ever.

HAVING now brought my short notes on this very obscure book to a conclusion, it may be expected that, although I do not adopt any of the theories which have been delivered concerning it, yet I should give the most plausible *scheme* of the ancients or moderns which has come to my knowledge. This I would gladly do if I had any scheme to which I could give a decided preference. However, as I have given in the *preface* the *scheme* of *Professor Wetstein*, it is right that I should, at the *conclusion*, give the scheme of *Mr. Lowman*, which is nearly the same with that of *Bishop Newton*, and which, as far as I can learn, is considered by the most rational divines as being the most consistent and probable.

The scheme of the learned and pious *Bengel* may be found in the late Rev. *John Wesley's* notes on this book; that of *Mr. Lowman*, which now follows, may be found at the end of *Dr. Dodd's* notes.

Among other objections to this and all such schemes, I have this, which to me appears of vital consequence; its dates are too late. I think the book was written *before* the *destruction* of Jerusalem, and not in 95 or 96, the date which I follow in the margin; which date I give, not as my own opinion, but the opinion of others.

See Ancillary Writings for:

**Mr. Lowman's Scheme and Order of The Prophecies of the
Apocalypse.**

See Ancillary Writings for:

**PRINCIPLES WHICH, ON CAREFULLY READING AND
STUDYING THE SACRED WRITINGS, I THINK I FIND
UNEQUIVOCALLY REVEALED THERE.**

Finished correcting for a new edition, Jan. 9, 1832.—A. C.

END OF THE NEW TESTAMENT