

Untitled Drafts on Prophecy (section 7.2a)

Author: Isaac Newton

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<1r>

These things being understood it will not be difficult to describe the Heads of the Dragon. The four first are the four horsmen which the four Beasts -- Dynasties of Emperors. There was one dynasty of the family of Iulius Cæsar which lasted till the death of Nero but we are to consider those Dynasties which followed the writing of this Prophesy. And the first was of Vespasian & his family which lasted till the death of Domitian the last of the twelve Cæsars.

The first Emperors were Italians called the twelve Cæsars. Of these there were two dynasties the first of the family of Iulius Cæsar which lasted till the death of Nero, the next of the family of Vespasian which lasted till the death of Domitian the last of the twelve Cæsars. The Apocalyps was written in the end of the first & therefore we are to begin with the last. Of this Dynasty there were only three Emperors Vespasian & his two sons Titus & Domitian. Vespasian was created Emperor in the East, [in the time of the Iewish war. And there being a rumor of a Prophesy that a great Monarch should arise about that time in Iudæa: the Romans interpreted it of him Romans took him to be the Messiah whom the Iews were then expecting

The second Dynasty was of a family of Spaniards Trajan Hadrian Antoninus Marcus & Commodus

<2r>

Now the Dynasties of the Roman Emperors were these. First Italians from Iulius Cæsar down to Trajan. In this Dynasty reigned first Iulius Cæsar & his family to the writing of the Prophesy & death of Nero & then Vespasian & his family to the death of Domitian.

2 Spaniards, Trajan, Hadrian, Antoninus, Marcus & Commodus. Trajanus homo Hispanus nec Italus erat nec Italicus; ante eum nemo alterius nationis Imperium Romanum obtinuerat (Dion) Natus Italicæ in Hispania (Victor de Cæsar.) Hadriani origo posterior ab Hispaniensibus manat, ejus pater Ælius Hadrianus consobrinus Trajani Imperatoris, mater Gadibus ora (Spartian in Hadriano) Ipse Trajani municeps & nepos (Spartian in Severo) etiam natus Italicæ in Hispani (Victor & Euseb. Chron) ἦν μὲν γὰρ πολίτης αὐτοῦ [Τραιάνου] καὶ ἐτραπεύθη ὑπ' αὐτοῦ, γένους θ' οἱ ἑκοινώνει καὶ ἀδελφίδην αὐτοῦ ἐγεγαμήκει τὸ τε σύμπαν συνῆν αὐτῷ καὶ συνδιτάτο (Dion.) Hispania principum mater est; hæc Trajanum, hæc deinceps Hadrianum misit Imperio (Pacatus Panegyri ad Theodos.) Antoninus Pius paternum genus e Gallia transalpina, naumasense scilicet (Capitolinus) ab Adriano in filium adoptatus cujus gener fuerat (S. Aur. Victor Epitome) ea tamen lege ut is Marcum fratris uxoris suæ filium similiter adoptaret (Capitolin) Marcus Hadriani consanguineus (Dion. in Hadriano) & Antonium gener (Eutrop) filiusque per adoptionem (Dion. Capitolin. Euseb Hist l 4. c 14) Ipse Adrianum vocat avuum suum & Trajanum proavum (apud Spartian in Piscen. Nigro) Ejus amita Galeria Faustina Antonini uxor, proavus paternus Annius Verus ex Succubitano Mancipio ex Hispania factus Senator (Capitolin) Vnde ^{a[1]} Themistius Theodosium ex Hispania Imperatorem alloquens vocat Trajanum et Marcum et Antoninum πολίτας καὶ ἀρχηγέτας αὐτοῦ populares & majores ejus. Commodus Marci filius (Capitolinus alijque) ultimus Trajanidum.

3 Africans & southern Emperors, Severus, Antonius Caracalla, Macrinus, Heliogabalus, Alexander, the three Gordians & Philip. \

Severus oriundus ex Africa, Provincia Tripolitana, oppido Lepti solus omni memoria et ante et post ex Africa Imperator fuit (Eutrop) nativitate scilicet & genere proximo. Ipse cano capite et crispo Afrum quiddam usque ad senectutem sonans (Spartian) Caracalla Severi filius (Spartian) Macrinus natione Maurus e Cæsarea Sitifensi obscuris natus est parentibus; habuit enim, præter cætera, alteram aurem perforatam ut est Maurorum consuetudo (Dion) sub Commodo relatus in Africam ut infamiam damnationis tegeter fertur lectioni operam dedisse, equisse causulas, declamasse, jus postremo dixisse, deinceps advocatum fuisse fisci ex quo officio ad amplissima quæque pervenit (Capitolinus) Heliogabalus Caracalla filius (S. Aur. Victor. Euseb. Chron) et Alexander consobrinus ejus quem ex familia Severi etiam prognatum dicit Zosimus lib. 1. Nempe Iulia Severi conjux sororem habuit Mæsam cui duæ erant filię Soæmis et Mammæa. Hæc Alexandrum illa a Caracalla compressa Heliogabalum edidit. ----- in hac australi serie.

4 A confused race of northern short lived Emperors together with many Tyrants in very troublesome & calamitous times in which the Empire was in great danger of falling, viz' Decius, Gallus with his son Volusian, Valerian with his son Gallienus, Claudius, Aurelian, Probus & Carus with his sons Numerian & Carinus. These reigned till the division of the Empire.

Decius e Pannonia inferiore Bubulæ natus (Aurel. Vitor alijque) --- sed Illyricanis parentibus natus (Oresimus apud Vopiscum.

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< insertion from f 2v >

5 The four Dynasties above mentioned lasted till the division of the Empire & this division was made by Dioclesian & his Collegues who in the beginning of their reign parted the Empire between them by mutual consent & therefore I reckon them the fift Dynasty. By many warrs they restored the falling Empire to its former vigour & lustre & then persecuted the Church.

6 Constantine the great reunited the Empire & him & his family who reigned till the death of Julian the Apostate & left the Empire united I reckon to be the sixt Dynasty. In their day the Empire became Christian.

7 Valentinian divided the Empire between himself & his brother Valens & from that time the Empire continued divided excepting the last three months of the reign of Theodosius which is too short a time to be worth considering. Valentinian & his family & their colleagues reigned till after the division of the Western Empire into ten kingdom & therefore I reckon them the seventh Dynasty. And considering that the Greek & Latine Empires were no more affected by any common symptomes I reckon that the seventh Dynasty lasted as long as those Empires.

In the time of the sixt head the Empire became divided at the death of Constantine the great & reunited by the victory of Constantius over Magnentius & this is exprest by saying that the Beast (or western Empire) was wounded to death in on one of his heads & that he was & is not & shall ascend out of the abyss & go into perdition, & that five kings are fallen & one is & another is not come & when he cometh he must continue a short space & the Beast that was & is not he is the eighth & is of the seven & goeth into perdition. All which is as much as to say that in the time of the sixt king or Dynasty the Beast by the victory of Constantius over Magnentius is wounded to death & ceases to be. but in the time of the seventh by a new division of the Empire he ascends out of the abyss or sea & so is the eighth king or Dynasty & yet of the seven because a collateral part of the seventh, & by ascending his deadly wound is healed, & after this ascent he shall continue a short space as the Dragon also doth who is wrath because he knoweth that he hath but a short time (Apoc. 12.12) & then he shall go into perdition in the lake of fire Apoc. 19.20. If it be objected that five heads were fallen before the days of the Prophet I answer that the Prophesy is not of things past. Nothing is more usual in prophesy then to speak of times future as present in the visions, The phrases five are fallen & one is & the Beast which was & is not have only relation to one another & signify nothing more then that in the time of the sixt head the Beast ceases to be for a time being wounded to death in that head. Iohn in taking a view of the great Whore & her Beast descends to the time next preceding their being in the wilderness, in that time he is carried in the spirit into the Wilderness to see them & with respect to

that time as present in the Vision saith five are fallen & one is, & the Beast was & is not. The seven Dynasties of the Empire described above were seven successive Kings or Heads of the Empire & these heads being found there is no need to looke for others.

< text from f 3r resumes >

THE SEALES OPENED.

By the opening of the seven seales the Roman Empire is distinguished into seven successive Reigns Dynasties or kings the four first of which are represented by – four horsmen, & these are the seven heads, of the Dragon & Beast. At the opening of the first seale the first Beast which was like a Lion & stood eastward called Iohn to come & see, & he saw & behold a white horse & he that sat on him had a bow & a crown was given unto him & he went forth conquering & to conquer. By the crown the horsmen are kings & by the bow this king is a conqueror & by the white horse he is a very good man, & by the situation of the first Beast he was an eastern Emperor. All which is true of Vespasian the first Emperor of the first dynasty of kings who reigned next after the writing of the Prophesy. He was created Emperor in Iudea which was eastward from Rome, & was an excellent Emperor & at that time there was a rumour in all the east occasioned by the prophesy of Daniels' weeks that there should arise a great king in Iudea, & this the heathens reckoned accomplished in Vespasian. He went forth conquering the Iewish nation dissolved their polity & burnt Ierusalem & the Temple: things of that consequence in religion that they deserved to be taken notice of in this prophesy. In destroying Christs enemies the Jews, he may be reckoned the Minister or Deputy of Christ.

At the opening of the second seale, the second Beast which had the face on an Ox the type of slaughter & stood westward from the throne called Iohn to come & look westward & then went forth a red horse & power was given to him that sat thereon to take peace from the earth & that they should kill one another & there was given him a great sword. All which agrees to Trajan the first Emperor of the second Dynasty. This Dynasty was of Spaniards a people westward from Rome & Trajan was the greatest conqueror of all the Roman Emperors since the writing of the prophesy. The Empire was almost dissolved by the seditions & defections in Nero's reign & something repaired by Vespasian & again made to totter by Domitian. Trajan not only settled it but enlarged it by foreign conquests more then ever did any other Emperor; insomuch that Historians reckon the ἀκμή of the Empire to have been in his reign, & the Emperor Iulian in his Cæsars singling out Iulius Cæsar, Octavius, Trajan, Marcus & Constantine as the five gallantest of all the Roman Emperors to compare with Alexander the great, calls Iulius Octavius & Trajan the worst warlike & in conclusion allots Trajan to keep company with Alexander. He was the first that propagated the Empire beyond the Danube & having conquered & almost depopulated Dacia by war he re-peopled it with great numbers from several parts of the empire. He gave a king to the Albani, & received those of Iberia & Colchos & the Cimmeneian Bosphori & Sauromata into the Empire. He seized the regions of the Saracens & Arabians & reduced Arabia into the form of a Province. He recovered Armenia from the Parthians & conquered Mesopotamia & Assyria reducing them into the form of Provinces & was the first that extended the Empire beyond the Euphrates. <3v> He subdued the Cordueni & Mardomedi & Seleucia & Ctesiphon & Babylonia & made the king of Parthia give him hostages & went as far as India & built a navy in the Persian gulph to invade the Indians. In his letters to the senate he gave them account of so many conquered nations that they neither knew them all nor could number them & therefore besides other honours they erected to him a triumphal arch in the market place of Rome & decried that he might triumph of as many nations as he pleased. But when he was upon the sea the conquered nations revolted & slew the garrisons upon which followed great confusion & slaughters on both sides. The Jews also in Libya Cyrene & Egypt & Thebais & Cyprus revolted & slew great multitudes of the Romans & Greeks putting them to various deaths & eating their flesh. Dion reconns 200000 slain about Cyrene & 240000 in Cyprus & the like slaughter in Egypt. Whereupon Trajan sent captains against them who slew vast multitudes of them & because they were very numerous in Mesopotamia he commanded that they should be all slain & rooted out of that Province & accordingly vast numbers of them were slain there. From all which slaughters his horse is represented of a red colour the embleme of bloodshed.

At the opening of the third seal the third Beast which had a humane face & stood southward from the throne called Iohn to come & look southward. And lo a black horse & he that sat on him had a pair of Ballances in his hand & Iohn heard a voice in the midst of the four Beasts say, A Chænix of wheat for a penny & four Chænixes of Barley for a penny & see thou hurt not the oyle & the wine. All which is the exact character of Severus the founder of the southern Dynasty.

A pair of ballances denotes a Iudge, just or unjust accordingly as the ballance is true or false sincere or bruised; & such was Severus. In his childhood he used no other play then of walking with the fasces axes before him & of sitting with the boys about him & acting the Iudge. At the age of 32 years he was designed Prætor by the Emperor Marcus. When he came to be Emperor he heard causes all the morning till noon was severely just & inexorable against criminals, made excellent laws, left his deputy Iudge when war required him to lead the army, & instituted his sons in the law, & from him that study took such encouragement that I know not any other age of the Empire where a greater number of famous Lawyers are recorded then that which followed his reign most of which were the auditors of Papinian his special favorite. The voice in the midst of the four Beasts respects Rome the center of the Empire & there the measure by which the corn in the publick granaries was dispensed for the sustenance of the people was a Chænix The proclamation A Chænix for a penny denotes plenty & Severus was the first who increased the corn in the publick storehouses of Rome & so far as I can find he was the first that gave them oyle, & gave it gratis. When Severus had newly conquered Albinus in writing an angry letter to the Senate he thus commemorates his benefactions & upbraids them for their ingratitude. Ego frumenta reip. detuli; ego multa bella pro rep. gessi, Ego populo Romano tantum olei detuli pquantum rerum natura vix habuit. Ego interfecto P. Nigro vos a malis tyrannis liberavi. Magnam sana mihi reddidistis vicem magnam consulvit ut excedens vita septem annorum Canonem populo Romana relinquerat ita ut quotidiana septuagena quina millia modiorum expendi possent: olei verò tantum ut per quinquennium non solem Vrbs usibus sed et totius Italie, quæ oleo egeret, sufficeret. Whence Casaubon by reckoning eight Chænixes to a bushel collects that there were 600000 persons in the turba frumentaria of that city. Severus gave also a very fertile field to the city which I suppose was for vines. The black colour of his horse is a type of funerals of great men such whose funerals then used & still use to be solemnized in this mourning colour. And for the slaughter of such his reign was so infamous as much to transcend the reigns of the worst tyrants Nero Domitian & Commodus. When he overcame Piscenius Niger in Syria he shewed much cruelty by which & the austerity of his manners (for he was against his enemies very cruel & inexorable) the senate & Citizens of Rome became so disaffected to him as in his war with Albinus to favour his enemy <4r> Whereupon he put to death great multitudes of men & weomen of the best quality in Spain & Gallia where Albinus reigned & was conquered & afterwards in Italy at his return thither & confiscating their estates gave more to the soldiers & left more to his sons then any other Emperor Amongst the rest he slew very many of the Senators the letters which he found with Albinus betraying them. Spartian names 41 Senators whom he put to death without hearing them, & then adds Horum igitur tantorum ac tam illustrium virorum (nam multi in his Consulares, multi prætorij, omnes certe summi viri fuere) interfecto, ab Afris et Deus habetur. – Damnabantur autem plerique cur jocati essent, alij cur tacuissent, alij cur pleraque figuratè dixissent ut quod esset Imperator vere sui nominis verè Pertinax verè Severus. – Multos insuper quasi Chaldaeos aut vates de sua salute consuluisse interemit, præcipuè suspectans unumquemque idoneum imperio – Infinita multorum cæde crudelior habitus. Spartian in Severo. Innumeros Senatores interemit et ab alijs Scyllæ Punici ab alijs Marij nomen accepit. Spartian. in Piscen. Nigro. Omnes senatus Principes & singularum Provinciarum nobilissimos & ditissimos quosque interfecit. Auri enim avidissimus fuit ut fortitudinem vinceret avaritia. Suidas in Severo. Cædibus illustrium virorum adeo infamis ut Punicas clades in toga cæsorum civium Romanorum sanguine rependerit. Egnatius in Severo.

And at the opening of the fourth seal the fourth beast which stood northward from the throne called Iohn to come & looke northward & Iohn looked & behold a pale horse & his name that sat on him was death & the grave followed with him & power was given unto them over the fourth part of the earth to kill with the sword & with hunger & with death & with the Beasts of the earth. This character agrees fully to Decius the first Emperor of the northern Dynasty. He rode on a pale horse & his name was death, & this was thus fulfilled; The Scythians from Tanais invading Thrace, Decius beat them at first, but pursuing them to the banks of Tanais & there endeavouring to attack them through a lake, he stuck fast & perished with his son & his whole army. He was followed by death & the grave who had power over the fourth part of the earth (that is above the Roman Empire which was about a fourth part of the habitable world then known) to kill with the sword & with hunger & with death & with the Beasts of the earth, that is with civil wars with famin with pestilence & with forreign kingdoms or nations invading the Empire.

2 Of the sword.

Vpon the death of Decius & his army the Empire soon fell into very great disorders as well by civil wars as by forreign invasions. so that between Decius & Dioclesian that is within the space of 33 years, of about 21 legitimate Emperors & Cesars (besides seven tyrannical ones who perished all by the sword) there died only Licinian & Claudius by the pestilence & Carus by lightning & three more were slain by the publick enemy & all the rest fell by the sword of one another or of their own soldiers. And besides all these, within the fifteen years reign of Gallienus who was one of the one & twenty, there arose no less then 29 or 30 other Tyrannical Emperors some of which were as powerfull as Gallienus himself & all these also fell by the sword except three or four who had their lives given them by their conquerors. What slaughters followed upon the civil wars between so many Emperors & Tyrants may easily be imagined. I shall content my self with one instance. Vpon conquering Ingenius who was saluted Empe <5r> ror by the Legions of Mæsia Gallienus was so cruel towards both soldiers & inhabitants of Mæsia as to leave many cities void of males. His cruelty may be understood by this his Epistle to Verianus. . Gallienus Veriano: Non mihi satis facies si tantum armatos

occideris quos et fors belli interimere potuissent: perimendus est omnis sexus virilis, si et senes atque impuberes sine reprehensione nostra occidi possint. Occidendus est quicunque male voluit. Occidendus est quicunque male dixit contra me, contra Valeriani filium, contra tot principum patrem & fratrem Ingenuus factus est Imperator. Lacera, occide, concide: animum meum intelligere potes, mea mente irascere qui hæc manu mea scripsi.

3 Of the Famine & Pestilence

In the first year of Gallus the successor of Decius a vehement plague began from Ethiopia & went through all the Roman Provinces exhausting them wonderfully till after the death of Claudius that is for above 15 years together. Vbiq̃ue maximam partem incolentium exhausit, pleraque loca inhabitata reliquit: Lætus. Per omnia Romani regni ab oriente in occidentem spacia cū omne propemodum genus hominum & pecudum neci dedit, tum etiam corripuit lacus & infecit pabula tabo: Oros. l. 7. c. 27. Nec alia unquam major lues mihi lecta spacio temporum sive terrarum: Lipsius de Constant. 2. 23. At the same time with this plague a famin also began which lasted longer then the plague the wars hindering agriculture & wasting the old stores. In Gallus's reign Dionysius Alexandrinus thus mentions it in his Epistle to the brethren. Post hæc (that is after the persecution of Decius) et bellum & famæ secuta sunt quæ una cum ethnicis pertulimus – At ubi cum nos tum ipsi respiraveramus invasit lues ista, res illis quovis terrore terribilior & calamitate quacunq̃ue lamentabilior, nobis verò exercitatio et exploratio nullis reliquis inferior. In Valerians reign Cyprian thus mentions both: Cum dicas plurimos conqueri quod bella crebrius surgant quod Lues quod Fames sæviant, quodque imbres & pluviae serena longa suspendant. In Claudius's reign Zosimus tells us that a body of Barbarians in Macedonia perished by famin with their cattel: & Pollio that a multitude of barbarians in Thrace laboured so much under famin & pestilence that Claudius sleighted them. And in Aurelians reign Zosimus mentions how a body of Scythians in Pannonia were prest with famin.

1 Of the wild Beasts

Vpon the death of Decius & his army, the Barbarous nations began to invade the empire on all sides The Scythians invaded both Europe & Asia, the Goths, Borani, Carpi & Vrugundi invaded Europe, the Persians invaded Mesopotamia & Syria & took Antioch. This was in the two years reign of Gallus the successor of Decius. In Valerians reign the Scythians invaded Greece Illyricum Italy – & Asia, the Marcomans & others invaded other places, the Goths Borani Carpi & Vrugundi overran all Italy & Illyricum & some of them passed into Asia the Germans infested Gallia & were opposed by Gallienus & the Persians overran the east & took Valerian captive. And after all this the state of the Empire grew still worse. Gallieno in omnem lasciviam dissoluto Germani Ravennam usque venerunt Alemanni vastatis Gallijs in Italiam transiere Græcia Macedonia Pontus Asia depopulatæ per Gothos, Quadi et Sarmatæ Pannonias occupaverunt; Germanis Hispanias obtinentibus Tarracon expugnata est. Parthi Mesopotamiam tenentes Syriam incurnaverunt, Eused. Chron. et <5v> Eutrop. l. 9. Francorum gentes direpta Gallia Hispaniam possiderunt, vastato ac pene direpto Tarraconensium oppido; nactisque in tempore navigijs pars in usque Africam permeavit: Victor de Cæsar. Hispania duodecim annis fere sub barbaris laboravit regnante Gallieno: Oros. l. 7. c 41. Claudius Gothos jam per quindecim annos Illyricum Macedoniamque vastantes bello adortus incredibili strage delevit: Iornand. l. 1 de Regn. succes. Delevimus trecenta & viginti millia Gothorum duo millia navium mersimus: Claudius Imp. apud Pollionem. Aurelian in the reign of Claudius slew 30000 Franks at Ments, & in his own reign vanquished the Marcomans & Sueves a terrible enemy in Italy & his successor Probus having beaten the Franks & Allemans in Gallia wrote thus to the Senate – – – – – in the east. The Emperor Probus having beaten the Franks & Alemans wrote thus to the Senate Supplicationes vestro more decernite. Nam et quadringenta millia hostium cæsa sunt et sedecim millia armatorum nobis oblata & septuaginta urbes nobilissimæ captivitate hostium vindicatæ & omnes penitus Galliæ liberatæ. This letter is recorded by Vospicus who adds that Probus after this suppress the Sarmatæ & other nations in Illyricum the Goths Vandas & Gepidæ in Thrace & the Parthians & others in the east. And after this Dioclesian & his Collegues had great & lasting wars with the barbarous nations before they could quiet the Empire.

2 Of the sword

Vpon the death of Decius the Empire fell into disorder as well by civil wars as by barbarian invasions; so that between Decius & Dioclesian – – – – prest with famin

So terrible were these plagues of wars pestilence & famin in that Cyprian who lived in that age concluded from them that the end of the world was at hand, as you may understand by his Tract de Mortalitate & yet he was martyred before the reign of Gallienus when they were at the height.

You have now the interpretation of the four horsmen & as there is nothing in the Prop{he}sy which has not to a tittle been fulfilled so the prophesy has omitted nothing remarkable enough to be a convenient character of the things designed to be characterised. For what was there in Trajans reign very singular besides his victories & the ensuing killing one another? What in Severus's besides his acting the Iudge killing the Senators & great men & augmenting the city provisions? What in Decius's but his perishing with his whole army? And what in the times immediately following him worth being taken notice of in comparison of the four plagues? I say what was there singular? For as for Trajan's humanity, Severus's wars, & the like they were things common to them with divers other Emperors: whereas the Prophesy (as was fit) takes notice of nothing but what was most remarkable in the kind. You may find other conquerors besides Trajan, other killing one another besides that in the Iewish war, other Iudges & killers of great men & heapers up of provisions besides Severus & others perishing fatallly besides Decius, but all the Roman History will not afford others so eminent in the kind as these, nor which are combined with one another after this manner & as for the quaternary of plagues I know nothing like it. So that the Prophesy & history do not only fit but are not otherwise to be fitted.

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– represented by the Woman & her seed. For upon this division of the Empire the woman & Dragon part from one another. She flies from the {D}ragon into the western Empire called a wilderness for its spiritual barrenness & desolation, & in flying separates & departs from the remnant of her seed which keep the commandments of God & have the testimony of Iesus, & leaves this remnant behind her in the Dragons kingdom. And as soon as the woman is escaped the Dragon goes from her to make war upon this remnant. And as the ten horned Beast rises out of the sea to succeed the Dragon in the western Empire so a two horned beast rises out of the earth to succeed the Woman in the eastern Empire. And then the Dragon makes war upon the remnant of the womans seed oppresses them & sets up the religion of the two horned Beast in all his kingdom: for the Dragon & this Beast in matters of religion speak one & the same language.

– But when the Empire becomes divided into two Empires represented by the Dragon & Beast, that each Empire may have its Temple the Woman flies from the first Temple into the wilderness & the ten-horned Beast follows her thither For there Iohn saw the Woman sitting upon this Beast. And now the Dragon & two horned Beasr being left alone in this Temple, it is hence forward to be considere{d} as the Temple of their kingdom, & a new Temple is built for the kingdom of the Beast & Woman.

When the Dragon was cast out of heaven by Michael it is to be conceived that he was cast down from the house of the Temple into the Priests court & from thence into the outward court which was the court of the people called the inhabitants of the earth & sea, & there persecuting the woman made her fly from this Temple thro the wilderness of Arabia to the great city Babylon . It is to be conceived also that the Manchild was caught up to the throne of God above the Ark in this Temple & that the two Beasts rose out of the earth & sea in this Temple [& the first Beast being risen from the dead was deified by the second in this temple & his Image there set up & worshipped.] & that the Dragon returning from pursuing the woman made war upon the remnant of her seed in this temple & there by the dictate of the speaking image killed all that would not worship the Image, & that all in this Temple received the mark or name or number of the Beast except the 144000 who being excommunicated retired from the multitude in the outward court of this temple & sung a new song in the midst of the four Beasts & Elders on mount Sion & by consequence in the inner court of this Temple. And that the ten horned Beast being risen from the dead & deified & his image & worship being set up in this temple he went from hence into the wildernes by a final division of the Empire. And hence forward the 144000 remained in the inward court & the Dragon & two horned Beast in the outward court thereof.

A synopsis of the Synchronisms of the Apolocalyps

The

[Editorial Note 1]

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When therefore the Temple of God was opened in heaven & the Ark was seen in it & after lightnings & voices & thundrings & hail there appeared a woman & other visions in heaven, it is to be conceived that this was the first Temple there being no ark in the second, & that it was opened for Iohn to see the visions in it, & particularly that the Woman & Dragon appeared in it, & that the Manchild was caught up to the throne above the Ark & the Dragon cast down by Michael from the upper Court into the outward court thereof & there persecuted the woman, & that she fled from this Temple into the wilderness & left in it a remnant of her seed with which the Dragon there made war & that the two Beasts rose out of the sea & earth of this Temple & the worship of the first Beast & his Image was set up in the outward court of this Temple & there they received his mark or name except the 144000 who being excommunicated retired from the worshippers of the Beast in the outward court & sang a new song in the midst of the four Beasts & Elders on mount Sion & by consequence in the inner court of this Temple. And that the ten horned Beast being risen from the dead & deified in this Temple, went from it into the wilderness where Iohn found the woman sitting upon his back: And that when the Woman & first Beast were gone from this Temple the Dragon & other Beast remained alone in the outward court & the 144000 on the inner court thereof

And since the second Beast & the woman are two Churches & the Dragon & first Beast are the laity of those Churches, & every Church hath its Temple: you may conceive also that the Woman & first Beast have their Temple in the Wilderness in the outward court of which they worship their fals Gods in the wilderness. For they are the Gentiles to whom the outward court of the Temple with two candlesticks was given.

And because it was improper to split one Tem

For the vision of the great Whore & her Beast in the Wilderness is a commentary on the prophesy of the Angel concerning the temple & two witnesses & Beast who kills them in the street of the great city [& their prophesying & being killed by the Beast Babylon.] And in this prophesy the building of a new Temple is represented by giving a reed to Iohn & bidding him rise & measure the Temple & Altar. For the measuring of a city or building is being a type of building it The new Temple with two C. was built for [the people of God in] professors of Christianity in all the western Empire including the northern nations & so comprehends two of the three parts & therefore has in it two Candlesticks & two Olive-trees to represent the true Churches of those two parts one Church within the bounds of the old Roman western Empire, & the other diffused through the Empire of Germany. But it is not

The synagogues of the Jews.

The first Christian Churches were synagogues of the Christian Jews, & in every synagogue there was a Minister & board of Presbyters called Rulers of the Synagogue, & a muni

The Gospel was first preached in synagogues & the Presbyters & Deacons before the calling of the Gentiles, were officers of Christian Synagogues &

<8r>

Now these Locusts were a lasting plague to all parts of the old Roman Empire conquering some countries as Syria Egypt Libya Mauritania several islands in the Mediterranean & almost all Spain & frequently invading the rest as Armenia Asia Greece Thrace Illyricum Italy Gallia & they continued to plague them not only during the temporal reign of the Califs but afterwards under the several saracen Kings who shared their Empire. For I reckon that the times of this Trumpet began A.C. 609 when the Angel of the bottomless pit fell from heaven like a star & received the Key of the bottomless pit that is when Mahomet set up for a Prophet, & that it lasted all the time of his successors the Califs, that is till the year 1258. Togulbeck having conquered Chorasán & Persia added Bagdad to his Empire A.C. 1055 & made that city the seat thereof. His successor Olub' Arslan (called also Asan, Axan, Olbarsalan Alpasalem & Aspasalem.) began his reign A.C. 1063 & added Mesopotamia to his Empire & took the Greek Emperor Diogenes Romanus prisoner. The third Sultan Melech, Malechsah or Melecla who began his reign A.C. 1071 invaded Syria & Asia minor & took Damascus Aleppo & Cæsarea & winning many battels extended his domain from the utmost borders of the Turks to Ierusalem & Arabia felix. And now this Empire of the Turks being arrived to its ἀκμή, & after the death of Malechseh A.C. 1092, being left to a child who was but six years old brake into several smaller kingdoms or Sultanies of the Turks, the governors of Provinces revolting, one of which continued at Bagdad in the family of Togrulbec till about the year 1160, the Calif of Bagdad recovered the temporal power of this Sultany which he had been deprived of for about 224 years. And this power continued from hence forward in the Calif till the year 1258 & then Haalon or Hulacu the Tartar beseiged & took Bagdad slew the Calif & put a full end to the Califate. Thus ended the reign both spiritual & temporal of the Locusts at Bagdad under the Angel of the bottomless pit & with his reign the times of the fift Trumpet expired.

In these computations I have followed the opinion of the Arabic Historians. For Elmacinus^[2] distinguishes the Empire of the Saracens into three successive Dynasties, the first comprehending its rise & increase during the reign of the line of Ommia at Damascus, the second containing its decrease during the reign of the Abasides at Bagdad untill they subjected themselves to temporal Princes (which two Dynasties together I interpreted to be the twice five months reign of the Locusts under their king the Angel of the bottomless pit) & the third Dynasty he reckons to be the further continuance of this Empire after its distraction & division into several Kingdoms most of which were governed by Saracens & some of them by Turks. And this Dynasty ended in the year 1258. For Abulpharajius who divides his history into so many Dynasties as there had been supreme Empires since the creation, & reckons this Empire of the saracens in the ninth place; extends this Empire from the time of their Prophet Mahomet to the taking of Bagdad by the Tartars, & there concludes it making the shortlived Empire of the Tartars then founded upon the ruins of the Saracens & Turks <9r> by Hulacu to be the 10th Dynasty or supreme Empire & the year 1258 to be their common period.

Now the Empire of the Turks founded in Persia by Togrulbec & propagated into Mesopotamia Syria & Asia minor by his successors Olub-Arslan & Malechsah, at the death of Malechsah became divided into the Sultanies of Mesopotamia Syria, Asia minor & Armenia, all of them seated upon Euphrates besides the sultany of Bagdad which after it had continued a while in the family of Togrulbec returned into the hands of the Saracens.

The Sultany of Mesopotamia was seated at Mosul a city of Mesopotamia upon the western banks of Tygris

< insertion from f 8v >

The sultany of Mesopotamia was seated at Mosul a city on the western banks of Tigris a day or two's journey from Euphrates. After the death of Malechsah it had the 16 following Sultans in continual order: Iagarmish, Zengius, Maudid, Oksenkar or Assangar, Ezzodin, Zenguis or Sanguin, Gaza, Cotbodín, Gazi, Ezzoddin, Nuroddin Ezzodin, Nuroddin, Naseroddin, Badroddin & Saleh, the last of which reigned till the end of this Sultany. See their history in Abul-Pharajius

< text from f 9r resumes >

The sultany of Armenia was seated at Miyapharekin, Magarkin or Martyropolis a city of the greater Armenia a days journey eastward from the lake Thospites through which the rivers Euphrates & Tigris run before they part from one another & two days journey north from Ameda. This Sultany was sometimes united to & sometimes divided from the Sultany of Maredin Mirdin or Marde a city of Mesopotamia six or seven days journey from Euphrates. Its Sultans were ✱, Gazi, Tamartash, ✱, ✱, Saladin, Adel, Mojmoddin, Modhaffer, Ashraph. See their history in Abulpharajius.

The Sultany of Syria seated at Damascus, Its sultans were Tagjuddaulas the son of Olubarslan. He obtained under his brother Malachsah first Damascus A.C. 1079 & then Aleppo with all Syria A.C. 1085 & after his death & after his brothers death A.C. 1092 revolted & (A.C. 1095) Syria became divided between his sons Decac & Roduan, the first at Damascus the other at Aleppo. But Nuroddin A.C. 1154 united it again under himself & after him Saladin King of Egypt obtained it & A.C. 1103 left it divided between his two sons Aphdal , Saphadin or Saphradin who reigned at Damascus & Dhaheer Gazi who reigned at Aleppo. But within three years Adel Sultan of Miyapharekin & brother of Saladin invaded Damascus & Egypt & in his posterity Damascus & Egypt continued sometimes united sometimes divided till the Mamalukes A.C. 1250 expelled them. In the mean time the successors of Dhaher at Aleppo were his son Aziz & grandson Nazer the last of which took Damascus with its territories from the Mamalukes A.C. 1250, & reigned over both Damascus & Aleppo to the end of this Sultany.

The Sultany of Asia was seated at Iconium & was watered by the river Melas a large arm of Euphrates. Its sultans were 1 Seijduddaulas or Cutlumish of the race of Saljuck 2 Solyman, 3 Kelui-Arslan or Tanisman, 4 Masud, 5 Kelij-Arslan or Clisastlan with his brothers, 6 Cai-Chosroes with his brothers 7 Ezoddin, 8 Aladin, 9 Giyathoddin or Iathatim, 10 Ezzoddin with his brothers Rocnoddin & Aladin who reigned till the end of this Sultany.

<10r>

two are a repetition of the two former in another form & contrary order, the prophesy of the seven thunders being a repetition of the prophesy of the seven Trumpets & the prophesy of the measured worshippers a repetition of the prophesy of the sealed servants of God. As the seven Trumpets sound at the sacrifices of the seven days of the feast of Tabernacles celebrated annually in the first Temple: so it is to be conceived that the seven thunders utter their voices at the same sacrifices in the seven days of the same feast of Tabernacles celebrated annually in the second Temple. And as the servants of God are selected numbered & sealed out of all the Tribes of Israel in the first Temple & the rest marked with the mark of the Beast so it is to be conceived that those who worship in the inner court of the second Temple are measured to distinguish them from those in the outward Court who are left unmeasured & are called Gentiles that is such Gentiles as say they are Jews & are not.

Now the two witnesses are called the two Olive Trees & the two Candlesticks standing before the God of the earth that is standing in the second Temple before the throne of God: those Olive trees which Zechary saw at the building of the second Temple & which supplied the Camps with oyle. They are said also to prophesy in sack cloth & that if any man will hurt them fire proceedeth out of their mouth & devoureth their enemies & that they have power to shut heaven that it rain not in the days of their prophesy: & hereby they are compared to the Prophets Elijah & Elisha & the state of the church in these days is likened to the state of Israel in the days of Ahab & Iezabel. They are also said to have power over the waters to turn them to blood & to smite the earth with all plagues as often as they will, that is with the plagues of the seven Trumpets & Vials of wrath. At the sounding of the first Trumpet they consume their enemies by fire, at the sounding of the second they turn the waters into blood & smite the earth with other plagues in the following Trumpets. They prophesy & lye slain in the streets of the great city which spiritually is called Sodom & Egypt, where also our Lord was crucified. Sodom for its uncleanness & destruction & the delivery of the people of God out of it as Lot was delivered out of Sodom. Egypt for its idolatry & oppression & the plagues of the Trumpets & Vials which the two Prophets inflict upon them for delivering the Church as Moses & Aaron delivered the children of Israel by plagueing the Egyptians. And where our Lord was crucified, the scene of this vision being the second Temple & the Beast who kills the witnesses being the Jews in the weomens court as the four Beasts were the Israelites in the four sides of the outward court of the first Temple; such Jews as say they are Jews & are not, but are the synagogue of Satan, such Jews as are again to crucify our Lord by making war upon his mystical Body are therefore called Antichrist, & at length are gathered together against him in the battel of the great day & are destroyed as the Jews were by the Romans for crucifying our Lord.

<11r>

After these visions one of the seven Angels carried Iohn in the spirit into the wilderness to see the woman who fled thither from the Dragon & there he sees her in her place, sitting on [that is reigning over] many waters which are peoples & multitudes & nations & tongues & which are also represented by a scarlet coloured Beast full of names of blasphemy having seven heads & ten horns which horns are ten kings or kingdoms which agree & give their kingdom to the Beast, that is to compose his kingdom by agreement till the words of God are fulfilled, that is till the end of the 1260 days. And the woman was arrayed in purple & scarlet colour & decked with gold & pretious stone & pearles having a golden cup in her hand full of abominations & filthiness of the earth & the kings of the earth committed fornication with her, & by her costliness were made rich all that had ships [that is parishes] in the sea To this honour & dominion & riches the woman was arrived when Iohn saw her: & this preferment was her place where they fed her in the wilderness 1260 days. Now she did not arrive to this preferment or place before the times of the four first Trumpets expired. For by the wars of the second third & fourth Trumpet Italy was gradually deprived of her people her Emperors, her Senate Consuls & magistrates & the city of Rome became an ignoble Dukedome subject to the Greek Exarchs at Ravenna, & in the end of the times of the fourth Trumpet was reduced to the lowest degree of fortune, being most miserably vexed & wasted by the wars of the Ostrogoths Heruli & Lombards all the 70 years of the plague of the 4th Trumpet. And by this fall of the old government & temporal greatness of Rome the way was preared for the rise of a new government & greatness under the Pope the first step to which was the grant of the universal Bishoprick to the Pope by Emperor Phocas A.C. 607. All which & the setting up of Image-worship in Rome A.C. 608 concerning the mystical City of Tyre seems to answer to the prophesy of Isaiah: Howl ye ships of Tarshish for your land is laid wast. And it shall come to pass in that day that Tyre shall be forgotten seventy years according to the days of one king. After the end of seventy years shall Tyre sing as an harlot. Take an harp go about the city thou Harlot that hast been forgotten, make sweet melody sing many songs that thou mayst be remembered. And it shall come to pass after the end of seventy years that the Lord will visit Tyre & she shall return to her hire & shall commit fornication with all the kingdoms of the world upon the face of the earth: And her merchandise & her hire shall be holiness unto the Lord. It shall not be treasured nor laid up: For her merchandise shall be for them that dwell before the Lord to eat sufficiently & for durable cloathing: i.e. it shall be consecrate to God for the maintenance of Priests & Churchmen. These are the Merchants which in the Apocalyps lament the fall of the great merchant city because no man buyeth their merchandise any more. This city began to sing as an Harlot in the beginning of the times of the Wo-Trumpets A.C. 607 & 608 when she obtained a grant of the Vniversal Bishoprick & set up the Images of the Virgin Mary & all the Saints in the Pantheon to be worshipped, but this worship was long opposed & the City of Rome remained still in the hands of the Greek Emperor, who governed it by a Duke subordinate to the Exarch of Ravenna till about the year 726 when the Pope excommunicated the Greek Emperor for opposing the worship of images & called a Councel at Rome for establishing that worship & the people of Rome imprisoned their Duke. And from hence forward the woman increased in temporal greatness & <11v> wealth till she arrived at her place above described.

<12r>

lin. 6. kingdoms. The lower horn which came up first is the kingdom of the Medes. For this Empire rose up before that of Persia & was inferior to it. By the fall of the Empire of the Assyrians & the division thereof between the Medes & Babylonians the two empires of the Medes & Babylonians rose up at once under Cyaxeres & Nebuchadnezzar, & they are represented by the two wings of the Lyon the first of Daniels four beasts. Dan. 7.4. And these continued standing together till the fall of Babylon, & the rise of the Persian Empire. For upon the conquest of Babylon by the Medes, Cyrus & the Persians revolted from the Medes, I think before the end of the year, & beat them in battel the next year. & The king of Medes raised a new army & was again beaten the year following & lost his kingdom to Cyrus who set the Persians above the Medes, Now Daniel continued only till the first year of Cyrus Dan. 1.21. & yet received the prophesy of the scripture of truth in the third year of Cyrus Dan. X.1, the reign of Cyrus being dated in the first case from his conquest of the king of the Medes & in the second from his beginning to reign over the Persians. He conquered Babylon Ann. Nabonass 209 & died anno Nabonass. 218 according to the Canon; & reigned seven years after his conquest of the king of Medes according to Xenophon, & therefore conquered him Anno Nabonass 211. There was no time therefore worth considering in this prophesy for the reign of the Medes after the fall of Babylon, & therefore I consider the Ram as reigning in his first horn before the fall of Babylon, that is in the days of the first of Daniels four Beasts, & in his second horn in the days of the second Beast.

plin. 740. waxed exceeding great. And this little horn reigned in the days of Daniel's fourth Beast. For in the eighth year of Antiochus, the kingdom of Macedon (the principal horn of the four,) was conquered by the Romans. & the conquering people are called Kittim, & thereby manifested to belong to the body of the Goat. For the Romans were descended from the Greeks & thence Italy was called Magna Græcia, & their ships which within a month or two after they had conquered the kingdom of Macedon, they sent against Antiochus Epiphanes then in Egypt, are called the ships of Kittim Dan. 11.20. And Kittim was the son of Iavan whose posterity is represented by the Goat as above. And again in the prophesy of Balaam (if we may regard it as recited by Moses in favour of Israel) the Romans are called Kittim. And ships, saith he, shall come from Kittim & shall afflict Assur & s. a. E.

This little horn waxed exceeding great towards the south by conquering Afric, Libya & Egypt & towards the east by conquering Asia minor Armenia & Syria, & towards the pleasant land by conquering Iudea. It waxed great even to the host of heaven (the people of the Jews,) & it cast down some of the host & of the stars to the grownd & it stamped upon them. Yea he magnified himself even to the Prince of the host, the Prince of Princes (Iesus Christ,) & by him the daily sacrifice was taken away & the place of his sanctuary (the temple) was cast down, viz^t in the war which he made upon the Jews in the reign of Nero & Vespasian. And the host was given over [to him] by the transgression against the daily sacrifice & it cast down the truth to the grownd & it practised & prospered. For in the reign of the Emperor Hadrian the horn built a the Romans built a temple to Iupiter Olympus on mount Sion where the temple of the Jews had stood, & made war against the Jews with very great slaughter, & banished them from Iudea upon pain of death, & placed the carved statue of a hog on one of the gates of the city & they have ever since continued in exile. Then, saith Daniel, I heard one saint speaking & another said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice & the transgression which maketh desolate, to give both the sanctuary & the host to be troden under foot? And he said unto me, Vnto two thousand & three hundred (prophetic) days; then shall the sanctuary be cleansed. – For at the time of the end shall be the vision. – even in the last end of the indignation: that is, at the last end of Gods indignation against the Jews, or at the last end of the long captivity & dispersion of the Jews predicted by Moses & the prophets; which indignation is not yet at an end. Thus the little horn grew mighy, but not by his own power, not by the power of Kittim or Iavan, but by that of the nations of Afric, Armenia, Syria, France, Spain, Helvetia, Dacia & Germany conquered by Kittim. ✠ < insertion from f 13r > ✠ The hebrew – which I here translate after one of them

Dan. 8.9. VIII.9. is usually translated out of one of them, as if one horn grew out of another. & so the Hebrew which is usually translated on his part. Dan XI.31, I had rather translate after him. For Daniel sometimes uses the preposition מן to signify after as in ch. XI.8 where ממר signifies after the king.

< text from f 12r resumes >
<12v>

Some take this little horn &c. ---- put for years Ezek. IV.5, 6.

If the prophesy of Balaam &c. ----- continued 1590 years.

the isles of the Gentiles were divided in their lands; every one after his tongue, after their families, in their nations. Gen. X.4, 5. The isles of the Gentiles are here composed of several nations speaking several languages, & in the style of the scripture they comprehend all Europe. The king of Iavan is usually interpreted to signify the king of Greece & in this sense the Goat in the -- were arrived at the height; after one of them came forth a little horn, -- מִיֵּכ Translators usually render it out of one of them: but as Daniel uses the phrase מִמֶּלֶךְ to signify after the king Dan. XI.8: so here מִיֵּכ may signify after one of them. For when the transgressors were come to the full, the kingdom of Macedon which was the principal horn of the four, did fall, being conquered by the Romans, & at the same, by that conquest, a new horn of the Goat, the kingdom of the Romans rose up so as to begin to be considered in this prophesy. For this kingdom was within the isles of the Gentiles & so was most fitly represented by the a horn of the Goat. Italy was called magna Græcia. And when the Romans had newly conquered Mace{d}on & the same summer sent ambassadors to Egypt against Antiochus Epiphanes, their ships are called the ships of Chittim. Dan. XI.30. And if the prophesy of Balaam so far as is recited by Moses in favour of Israel may be regarded, he also calls the Romans by the name of Chittim. And ships, saith he shall come from the coast of Chittim & they shall afflict Assur & shall afflict Eber. This horn was at first but a little one comparatively to what it became afterwards. It waxed exceeding great towards the south by conquering Afric Libya & Egypt, & towards the east by conquering Asia minor, Armenia & Syria, & towards the pleasant land by conquering Iudea. It waxed great even to the host of heaven (the people of the Jews) & it cast down some of the host & of the stars to the grownd & it stamped upon them. Yea he magnified himself even to the Prince of the host, the Prince of princes. Iesus Christ, whom he put to death. And by him the daily sacrifice was taken away, & the place of his sanctuary was cast down, viz^t in the war which he made upon the Jews in the reign of Nero & Vespasian. And the host was given over to him by the transgression against the daily sacrifice. And it cast down the truth to the grownd, & it practised & it prospered. For in the reign of the Emperor Hadrian this horn built a temple to Iupiter Olympus on mount Sion where the temple of the Jews had stood, & made war against the Jews with very great slaughter, & banished them from Iudea upon pain of death. & placed the carved statue of a hog on one of the gates of the city. Then, saith Daniel, I heard one saint speaking, & another said unto that certain saint that spake, How long shall be the vision concerning the daily sacrifice & the transgression that maketh desolate to give both the sanctuary & the host to be troden under foot. And he said unit me, Vnto two thousand & thre hundred (prophetic) days: Then shall the sanctuary be cleansed -- For at the time of the end shall be the vision -- even at the last end of the indignation: that is at the last end of Gods indignation against the Jews, or at the last end of the long captivity & dispersion of the Jews predicted by Moses & the Prophets. Which indignation hath already <13r> lasted since the days of Hadrian 1590 years, & is not yet at an end. Thus the power of this last horn of the goat became mighty but not by his own power not by the power of Kittim & Iavan but that of the nations of Afric Armenia Syria France Spain Helvetia Dacia & Germany conquered by Kittim as a king but by

Some take the last horn of the Goat to be Antiochus Epiphanes, ---- for years. Ezek. IV.5, 6.

Now in the first chapter of Daniel in describing the life of Daniel, its said that he continued even untill the first year of Cyrus, that is, untill the first year of Cyrus over Persia & Media; & afterwards its said that he received the prophesy of the scripture of truth in the third year of Cyrus that is in his third year over Persia alone dated from the revolt of the Persians. He conquered Babylon Ann. Nabonass. 209 & died Ann. Nabonass. 218 according to the Canon of Ptolemy, & reigned seven years over the Persians & Medes after his conquest of the king of Medes according to Xenophon, & therefore conquered him Ann. Nabonass. 211.

& the ships which the Romans immediately after this conquest sent with an embassy against Antiochus Epiphanes then in Egypt, are called the ships of Kittim Dan. XI.30. which is all one as to tell us that the Romans are descended from Iavan & so belong to the body of the Goat. For Kittim was one of the sons of Iavan. † < insertion from lower down f 13r > † And if we may regard the prophesy of Balam so far as it is recited by Moses in favour of Israel the Romans are there also called Kittim. And ships, saith he, shall come from Kittim & shall afflict Assur & shall afflict Eber. < text from higher up f 13r resumes > Italy was so far peopled from Greece as to be called magna Græcia, & it might be peopled originally from Kittim. But its sufficient to make the Romans a horn of the Goat that they are called Kittim in the prophesies of Daniel.

The hebrew which I have translated after one of them Dan. VIII.9 is usually translated out of one of them as if one horn grew out of another. But Danuel sometimes uses the preposition מן to signify after, as in chap. XI.8 where מִיֵּכ signifies after the king. And so that Hebrew which is usually translated on his part Dan. XI.31, may be more naturally & with better sense translated after him.

¹Some take this little horn to be Antiochus Epiphanes, as if Antiochus was a little horn growing out of another horn & the Goat had five horns standing up at once.. But Daniel by the horns of a Beast understands not single kings but kingdoms. The ten horns of the fourth beast were ten kingdoms, & the four horns of the Goat were four kingdoms & are called kingdoms by Daniel himself Dan. VIII.23. ³ The horn after which the little horn came up was one of the four. And Antiochus & his kingdom were not two horns. ²And the first horn, the great horn in the room of which the four came up were of the same kind with the four. ⁴Each of the four horns had many kings & Antiochus was only king of one of them: [& the little horn was not one of the four but another horn which came up after one of the four.] It was at first a little one & grew mighty towards &c ----- are put for years. Ezek. IV.5, 6.

Antiochus began his reign in the 137th year of the kingdom of the Greeks (1 Maccab. 1.10.) smote Egypt & returned from thence the first time & peopled the temple in the 143 year (1 Maccab. I.20, 21) after two years in returning from Egypt a 2^d time he suprizd & smote Ierusalem & put a garrison therein & interdicted the worship in the temple & commanded that they should leave their children uncircumcised & that all should be of one religion upon pain of death, This was in the 145 year that is in the eighth year of the king & on the fifteenth day of the month Casleu in the same year, [that is in the eighth year of the king,] they set up the abomination of desolation upon the Altar in the temple & built Idol altars throughout the cities of Iuda. & burnt the books of the law & commanded that those who kept them should be put to death. (1 Maccab. I. 29 & 54, 29, 30, 31, 33, 34, 41, 42, 43, 44, 45, 54, 56, 57, 59. Now for pointing out this remarkable period Daniel pursues the description of the affairs of the kings of the north & south very particularly untill he come to it. And then he describes it by telling us that the king of the north at the time appointed shall return & come toward the south a second time, but the latter expedition shall not be as the former. For the ships of Chittim shall come against him Therefore he shall be grieved & return (out of Egypt), & have indignation against the holy covenant: so shall he do, he shall even return (out of Egypt) & have intelligence with them that forsake the holy covenant. <13v> And when he has thus carried on the description of the affairs of the kings of the north & south to the eighth year of Antiochus Epiphanes, he passes from the affairs of the Greeks to those of the Romans, & describes them by much larger steps then he had done those of the Greeks. In the prophesy of the Ram & He Goat its said that after one of the four horns of the Goat (meaning the kingdom of Macedon,) came forth a little horn & waxed exceeding great (meaning the power of the Romans:) & the same transition is here repeated in the following manner.

a b

130,7. 1.

392,1. 3a
1045,6. 8a
914,9. 7a
3007 $\frac{1}{4}$ 23a
23,130 $\frac{1}{4}$
392 $\frac{1}{4}$
2615
3007 $\frac{1}{4}$

& after two full years, that is in the 145th year (1 Maccab. I.29, 54) in returning from Egypt the second time, he surprized & smote Ierusalem & put a garrison therein & interdicted the worship in the temple, & commanded that the Jews should leave their children uncircumcised & that all men should be of one religion upon pain of death. And on the 15th day of the month Casleu in the same year they set up the abomination of desolation (as the historian calls it) upon the altar in the temple & built idol altars throughout the cities of Iuda & burnt the books of the law & commanded that those that kept them should be put to death. All this was done in the eighth year of the king. And for pointing out this remarkable period Daniel pursues the description of the affairs of the kings of the north & south very particularly untill he comes to it & then describes it by telling us that

Pharamund, Clodius, Merovæus, Childeric^I, Clodovæus, Clotharius, Cheribertus, Chilperic II, Clotharius II. Dagobert Clodovæus II. Clotharius III. Childeric, Thoderic I. Clodavæus III. Childerbert II. Dagobert II. Chilperic III. Theoderic II. Childeric IV. Pipin. Carolus Magnus Ludovicus Pius. Carolus Calvus Ludovicus Balbus.

[[Editorial Note 2](#)]

the Persians who subdued it. Babylon was conquered by the Medes Anno Nabonass 209, & the Medes by the Persians within two years after Anno Nabonass 211. But the Persians began to revolt from the Medes presently after the fall of Babylon, I think in the end of the same year so as to leave no time worth considering for the reign of the Empire of the Medes after the fall of Babylon. For in Daniels {life} its said that Daniel continued only till the first year of Cyrus Dan. X.I: the reign of Cyrus being dated in the first case from his conquest of the Medes, & in the second case from his revolting from the Medes & beginning to reign over the Persians. So then the Ram reigned in his first horn all the time of the first Empire & then the second horn rose up & continued the higher horn all the time of the second Empire. And therefore the Ram comprehends the times of the two first of the four Empires

which is not yet at an end, & in respect of which the transgression set up in Iudea during the exile of the Jews is called the transgression of desolation & the abomination which maketh desolate. And this abomination was to be set up after the death of Christ Matt. 24.15.

The Medes were beaten by the Persians in two Battels & in the first battel which was in the yeare of Nabonassar 210, by the fraud of Harpagus lost their army, Darius got up a new army, but was beaten again by the Persians & taken prisoner & lost all the remainder of his kingdom to Cyrus Ann Nabonass. 21. In the life of Daniel its said that

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Now this vision of the first Temple with seven golden Candlesticks continues till the opening of the seventh seal & then there is a twofold representation of the great change of the affairs of the Church: and by allusion to the days of expiation & feast of the seventh month, the other by allusion to the day of the expiation & feast of the seventh month the first Temple continues with the seven golden candlesticks therein till the end of the feast: but if the change be represented by allusion to the Babylonian captivity the first temple is destroyed by the Babylonians & a new Temple built with two candlesticks & two olive trees resembling those in the second temple described in the vision of Zachary. In that vision the seven lamps were joyned to a golden bowle by seven golden pipes through which the oyle ran into them, & the bowle stood upon a golden candlestick & was joyned to two vessels of oyle on either side by two golden pipes through which the oyle ran into it, & the two vessels were supported by two olive trees, not living trees with branches & leaves but shafts, but shafts of olive wood. In the Apocalyps there being two golden candlesticks it is to be supposed that the golden bowle is supported by two golden candlesticks one at either end, the bowle being in an oblong form.

Conceive therefore that when the times of the first six seals are expired, the 144000 are sealed in the first Temple the Lamb standing before the throne untill the vision of the Palm-bearing multitude is at an end, & that when the seventh Trumpet sounds the Lamb changes his shape & appears in the form of the High Priest with a golden censer to offer the prayers of the saints upon the golden Altar in the same first Temple. I say he changes his shape: for he never appears in two shapes at once. And when the first six Angels have sounded their Trumpets in this Temple conceive that the Lamb appears again in the form an Angel coming down from heaven & settis his right foot upon the sea of glass & his left foot upon the earth with the book open in his hand & continues in this posture till the seven thunders have uttered their voices at the sacrifices in this Temple & then Iohn takes the book & eats it in order to prophesy again And the Angel stands up with his right foot on the sea & his left foot on the earth & in allusion to the Babylonian captivity prophesies to Iohn concerning the building of new Temple with two Candlesticks in it. But this Temple was not shewed to Iohn in the visions. All the visions appeared in the first Temple. Now the Lamb in the form of an Angel standing on the earth & sea signifies the Church of Christ diffused through the earth & sea & his two feet signify the distinction of this Church into two Churches the Churches of the earth & sea. And these are the two witnesses. For the Candlesticks are churches & so are Olive trees

. And two Candlesticks supporting all the seven lamps can signify nothing less then the church catholic.

untill the Woman fled from the Temple into the wilderness & ceased to be illuminated any longer by the light of these lamps; & then in allusion to the times of the Babylonian captivity a second Temple is built for the worship of those those that remain in Iudea & in the holy city now troden underfoot by the Babylonian gentiles, & the outward court of this temple is left open & unbuilt & given to those Gentiles.

These two olive trees & this Candlestick (suppose with two branches) are alluded unto in the Apocalyps. [And as the seven branches of the first golden candlestick are in this book called seven candlesticks, so the two branches of the second candlestick are here called two candlesticks] the name of candlestick which in old Testament is given to the stem with all its branches, being in this prophesy given to each of the branches.

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And the same thing is represented by the son of man appearing in the beginning of the Prophecy with two flaming eyes, & two feet burning as it were in a furnace. His mystical body represents the church catholick & his eyes leggs denote the division of this Church into two parts the Churches of the Greeks & Latines the nations of the third & fourth Empires. And when the son of man in the form of an Angel comes down from heaven with feet as pillars of fire & sets his right foot upon the sea & left foot upon the earth, his mystical body still represents the Church catholic diffused through the nations of the earth & sea or Greeks & Latines. He has a little book open in his hand to signify that this last vision relates to the times which follow the opening of all the seales, that is to the times of sounding the seven Trumpets. He stands in this posture all the time that he is prophesying concerning the second Temple & the two witnesses. And therefore the two Witnesses being represented by the two Candlesticks & two Olive trees in this Temple & so being the Churches of Christ which worship in his Temple are the same Churches with those represented by his two leggs, the churches diffused through the nations of the earth & sea, the Churches of the Greeks & Latines.

This Temple with its Candlesticks appears not in the visions When the times of the seventh seale are represented by the day of expiation & feast of theseventh month, John sees in this Temple the sealing of the 144000 in the day of expiation & the celebration of the seven days of the feast with soundings of Trumpets & musick like thunders at the sacrifices. But when the times of this seale are represented by allusions to the Babylon captivity the Angel only tells him the allusions without shewing to him any new vision.

[Editorial Note 3]

are called Gods two Witnesses. They are derived from the Womans two Wings & prophecy against all that worship the Beast. And when they shall be finishing their Testimony the Beast with his worshippers makes war against them & overcomes them & kills them. By the same figure that the Dragon keeps his ten horns & the woman her two wings after they are separated from one another the Witnesses may keep the name of the two witnesses after they are separated both from the Dragon & from the Woman. And thus the Roman Empire at its first division became distinguished into two Empires with their Churches fals & true, the Dragon the two horned Beast & one Witness in the earth, & the Beast the Woman & the other witness in the sea. But yet God hath but one Temple for his worshippers & these two Witnesses are but one Church catholick the true church of God worshipping in this Temple, & as the Beast having once obtained the name of the Beast with ten horns retains it ever after tho the horns do not always remain the same, so the true Church catholick of God having once obtained the name of the two Witnesses, retains that name ever after without regard to any changes which may happen to this Church in point of government or numbers or in relation to the kingdoms or regions throughout which it is at any time dispersed. What ever the true Church of Christ does or suffers in any place or kingdom, the two Witnesses do or suffer in that place. And tho the Beast is properly the Western Empire divided into many kingdoms, yet he may be sometimes taken in a larger sense so as to include his worshippers, that is all the people within the bounds of the Roman Empire whose names are not written in the book of life, & against whom the two Witnesses prophesy.

[Editorial Note 4]

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In the second Temple there was a candlestick with seven lamps whose form is thus described in the visions of Zechary ch. 4. The lamps were joyned to a golden bowle by seven golden pipes through which the oyle ran into them, & the bowle stood upon a golden candlestick & was joyned (suppose with two branches to two vessels of oyle on either side by two golden pipes through which the oyle ran into it, & the two vessels were supported by two Olive trees, not living trees growing upon a root & flourishing with branches & leaves, but shafts of olive wood. These two olive trees are alluded unto in the Apocalyps & instead of one golden candlestick to support the bowle with its seven lamps there are two suppose two branches from a common pedestal.. Now candlesticks signify Churches as above, & so do olive trees Rom 11.17, 24. And since these two Candlesticks support the bowle all the seven lamps & the two Olive branches supply them with oyle for illuminating the whole Temple of God they must represent the whole Church of God distinguished into two Churches. And the same thing is signified by the mystical body of Christ with feet as pillars of fire. He has the book open in his hand to signify the times which follow the opening of the seventh seale. He sets his right foot upon the sea & his left foot upon the earth to signify that he represents the the whole church of God diffused through the earth & sea. He stands in this posture all the time that he is prophesying concerning the second Temple & two witnesses & therefore the two Witnesses represented by the two candlesticks & two Olive trees in this Temple are the true Church catholick of God composed of the Churches of the earth & sea. This Temple with its Candlesticks appear not in the visions, the Angel only prophesies to John concerning them without shew{ing} them to him. John measures the inner courts of the first Temple to signify that they should be rebuilt: And all the visions appear in the first Temple till the sounding of the seventh Trumpet.

The two witnesses prophesy in the times of the open Book by consequence of the seven Trumpets. And if any man will hurt them first proceedeth out of their mouth & devoureth their enemies. These have power [like Elijah & Elisha in the reign of Iezabel] to shut heaven that it rain not in the days of their prophesy: [& therefore they prophesy in a dry & barren season or in the wilderness where the woman reigneth.]. And [like Moses & Aaron on Egypt] they have power to turn the waters into blood & to smite the earth with all plagues as often as they will. For their seven lamps are the seven spirits or Angels which stand before the throne of God. & sound the seven trumpets: & have the seven last plagues or vials of wrath. And the sounding of the first Trumpet/

In allusion to the prophesying of the Prophets Haggain & Zechary at the building of the second Temple the two Witnesses of Christ prophesy in Sackcloth while the Babylonian gentiles tread the holy city underfoot. And if any man will hurt

He was cast out of the Temple above into the peoples court. And he came down to the inhabitants of the earth & sea. These are nations on which the plagues of the two first Trumpets fell, the inhabitants of the regions on which the Son of man in the form of an Angel set his right foot & his left; the nations which are the subject of the prophesy, & over whom the Dragon now reigneth untill the Beast ariseth out of the sea & to whom the two witnesses prophesy in the Temple.

And he persecuted the Woman which brought forth the man child, & to the Woman were given two Wings of a great Eagle She being a type of the Church catholic diffused through the Roman Empire, her two wings are a type of the division of the church Catholick into two Churches the Churches of the earth & sea <15r> & these wings are given her by the division of the Roman Empire into the Empire of the Earth & sea or Greeks & Latines & therefore are called the wings of a great Eagle, &

The great Eagle denotes the Roman Empire & by the division of this empire into the Empires of the earth & sea or) Greeks & Latines, the Woman or Church Catholick diffused through this Empire received two wings of a great Eagle, that is she becomes distinguished into the churches of the earth & sea.

) & here signifies that the inner court of the Temple should be rebuilt

& the visions therein, viz^t those of sealing the saints, sounding the Trumpets & uttering the Thunders alluded unto the Fast & feast of the seventh month. But now upon prophesying out of a new leafe of the book the Angel alludes unto the Babylonian captivity & building of a second Temple after the first had been destroyed. For measuring is a type of building (Zech. 2. Ezek. 40) & it was in the time of the second Temple only that the Gentiles trode the Holy city under foot & that the outward court was left unbuilt & lay open to the gentiles & was called the court of the Gentiles. Yet I do not perceive that the second Temple appeared to John. All the visions appeared in the first Temple & the Angel commanded John to measure the inner courts of this Temple in token that they should be rebuilt & to leave the outward {Court} of this Temple unmeasured in token that it should not be rebuilt. [And the seventh Angel sounded in this Temple & the 24 Elders which sat before God on their seats in this Temple remain there till this Angel sounded.] Measuring is also a type &c.

The visions had hitherto appeared in the first Temple & those of sealing the saints sounding the Trumpets & uttering thunders had alluded unto the fast & feast of the seventh month celebrated in this Temple. The Angel still appears in the same Temple, but in prophesying out of a new leaf of the book alludes unto the Babylonian captivity & the building of a second Temple is not shewed unto John, but the Angel commands him to measure the inner Courts of the first Temple in token that they should be rebuilt for the worship of the people of God & to leave the outward Courts of this temple unmeasured in token that it should not be rebuilt but be given to the Gentiles those Gentiles who captivate the holy city & tread it under foot, that is to the Babylonians the Whore of Babylon & her Beast & those that worship him. For measuring is a type of building [Zech. 2 Ezek. 40] & the outward court of the second Temple was not rebuilt by Zerubbabel but left open to the Babylonians & called the court of the Gentiles. Measuring is also

And when the Dragon has made war with this remnant & the Ten horned Beast is risen out of the sea & has received the Dragons throne in the West & all that dwell upon the earth begin to worship him whose names are not written in the book of life: then the remnant is represented either by the 144000 sealed out of all the twelve Tribes of Israel celebrating the seven days of the feast of the seventh month with great sacrifices & standing upon mount Sion with the Lamb & upon the sea of glass & singing a new song as Gods prophets, or interpreters of his prophesys: or else with allusion to the Babylonian captivity they are represented by two Witnesses or Prophets worshipping in a second Temple whose outward Court is given to the Babylonian Gentiles who worship the beast. These Gentiles are all that dwell upon the earth whose names are not written in the book of life, whether they compose the body of the Beast to whom the Dragon gave his throne in the West, or the body of those that dwell in the earth & by the influence of the two horned Beast are induced to worship him. The outward Court lies open to all the worshippers of the Beast & the inward Court is for the remnant of the Womans seed or as many of them as are sealed with the seale of God, & in relation to the earth & sea throughout which the twelve Tribes were

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The seven Candlesticks & seven horns of the Lamb are the Woman while she continues in heaven & when she flies into the wilderness they are the remnant of her seed which she leaves behind her in the Dragons kingdom, & the two Candlesticks & two witnesses are the saints upon which the Beast makes war & with whose blood the Whore is drunken.

The woman in heaven with a crown of 12 stars upon her head is the 12 Tribes of Israel. When she flies into the wilderness there are 12000 sealed in their foreheads out of every Tribe, in all 144000 (Apoc 7) & these are the remnant of her seed. These stand on mount Sion with the Lamb until the fall of Babylon, having his name & his fathers name written on their foreheads.

These heads are called seven kings & described successive by saying Five are fallen & one is & another is not come & the Beast which was & is not he is the eighth & of the seven. All which is as much as to say that in the time of the sixth head or king the Beast is wounded to death with a sword & then he is the Beast which was & is not but in the time of the seventh king he revives & ascends out of the abyss & so is the eighth king & yet of the seven because a collateral part of the seventh. These seven successive kings are therefore seven successive Reigns or Dynasties of the Empire & these kings commence at the opening of the seven seales. For by the opening of the seales the Empire is distinguished into seven successive kings or dynasties, the four first of which are represented by four horsemen, & is those may be called seven heads of the Dragon or Beast, there is no reason to look for any other. If it be said that five heads were fallen before the days of Iohn I answer that Iohn prophesied not of things past. The words five are fallen & one is & the Beast which was & is not have respect only to one another Whenever it may be said that five are fallen & one is, then it may be said that the Beast was & is not. Iohn looks upon that time as present in the visions & from thence takes a prospect of the Whore & her Beast.

Now the Dynasties of the Roman emperors were these. The first Dynasty was of Iulius Cæsar & his family till the Death of Nero, being Italians In the end of this Dynasty this prophesy was written, And after the writing thereof reigned first Vespasian & his family till Nerva being also Italians. 2 Trajan a Spaniard & his family till Pertinax being Spain. 3 Severus an African & a race of Africans. 4 Decius & a confused race of shortlived Emperors out of the north. in very troublesome times. 5 Diocletian & his colleagues who restored the Empire & persecuted the Church 6 Constantine the great & his family till the death of Iulian.. 7 Valentinian & his family & their colleagues till after the division of the western Empire into ten kingdoms.

[Editorial Note 5]

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received two wings of a great Eagle that she might fly into the wilderness to her place where she is nourished for a time times & an half from the face of the serpent, that is by the division of the Empire she flies from the Dragon or Eastern part of the Empire into the wilderness or western part & at length arrives there to her place or dignity upon the back of the Beast where she is nourished by the Merchants of the Earth & lives deliciously with the kings of the earth or horns of the Beast for three times & an half, reckoning a time for 360 days & a day for a year. And while she thus flies from the Dragon into the west, the two-horned Beast rises out of the Earth in the east in the room of the Woman the Dragon retires from the woman into the east to make war upon the remnant of her seed which keep the commandments of God & have the testimony of Iesus Christ, & the ten horned beast rises out of the sea in the west in the room of the retiring Dragon. & the ten-horned Beast rises out of the sea in the west in the room of the retiring Dragon,

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The HEADS OF THE DRAGON & BEAST.

Before the division of the Empire the nations of the Beast were comprehended in the Dragons body & therefore the Dragon & Beast have common heads & horns, but the heads of the Dragon only & the horns of the Beast only are crowned to signify that the Dragon reigns only in the heads & the Beast only in the horns or that head upon which the horns grow. These heads are called seven kings & described successive by saying that five are fallen & one is & another is not come, & therefore they are seven successive reigns or Dynasties of the whole Empire.

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This marking & sealing alludes to a custom of the heathens of marking servants with the mark or name of their masters, souldiers with the mark or name of their king & the worshippers of any God with the mark or name of the God, as by marking the worshippers of Bacchus with the figure of an ivy leaf or with the name of Bacchus or with the number made up of the numeral letters of his name. And such marks or names or numbers were usually set upon the forehead or neck or breast, or right hand or arm of the person marked & were made sometimes by burning & sometimes by pricking & colouring the flesh. So Lucian tells us that all the worshippers of the Dea Syria were marked, some in the palm of their hand others in their neck & that from thence all the Assyrians appear with marks upon them. . that is all those whom he usually calls Assyrians including the Syrians & Babylonians. And in allusion to this custom the Beast is said to have upon his heads the names of blasphemy. that is the names of his false Gods & to be full of the names of blasphemy & the Whore to have upon her forehead a name written Mystery, Babylon the great

In the solemnity of the Fast of the seventh month – the atonement for the sins of

And [When the times of the Apostacy or first six Trumpets were expiring] I saw an Angel fly in the midst of heaven having the everlasting gospel [the scripture of truth now opened by the event of things] to preach unto them that dwell on the earth even to every nation & kindred & tongue & people, saying with a loud voice Feare God & give glory to him, for the hour of his judgment is come, & [laying aside your worship of the Beast] worship him who made heaven & earth. Conceive that the 144000 by this preaching became an innumerable multitude of all nations. And there followed another Angel saying Babylon is fallen is fallen that great city, because she made all nations drink of the wine of the wrath of her fornication. And a third Angel followed them saying with a loud voice If any man worship the Beast & his image & receive his mark in his forehead or in his hand viz¹ in the great tribulation or final persecution the same shall drink of the wine of the wrath of God &c. Here is the patience of the saints here are they which keep the commandments of God & the faith of Iesus . And I heard a voice from heaven saying unto me write, Blessed are the dead which dye in the Lord from henceforth: Yea saith the spirit, they they may rest from their labours & their works do follow them. In the persecution described at the opening of the fifth seal – –

Conceive that the 7th Tr soundeth to this war & that in token of this victory over the wicked the Victors come out of the great tribulation with Palm branches in their hands crying Salvation to our God, & that God henceforward wipes away all tears from their eyes.

Hitherto John has hitherto prophesied out of the first six leaves & the first page of the seventh leaf of the eaten book in due order of time. & now proceeds to prophesy out of the second page of the seventh leaf.

And I saw another signe in heaven great & marvellous seven Angels having the seven last plagues for in them is filled up the wrath of God. These are the Angels of the seven Trumpets, & their plagues are called the seven last plagues because they are the plagues of the last times succeeding coming after the plagues of the seales & also to signify that they are the plagues last mentioned with which the two witnesses smite the earth as often as they will & the plagues of the seven thunders which were mentioned after the plagues of the first six Trumpets. There they were sealed up & not written here they are written because they were left unwritten before

And I saw as it were a sea of glass mingled with fire & them that get the victory over the Beast & over his Image & over his mark & over the number of his name [that is them that had been sealed with the name of God stand on the sea of glass, having the harps of God. Conceive them standing upon the steps at the eastern gate of the Priests court so that they might appear to Iohn as it were standing on the sea of glass mingled with the fire of the Altar.

And they sing the song of Moses the servant of God & the song of the Lamb saying Great & marvellous — — — — manifest. Conceive that they sing & play upon their Harps at the sacrifices whose drink offerings are here represented by seven vials of wrath. For after the Priests finished the service of the Oblations at the Altar, they took the cup & poured of the blood of the grape at the foot of the Altar a sweet smelling savour unto God & then the Priests sounded the Trumpets & the singers sang praises with their voices & with great unity of sounds made sweet melody till the solemnity was ended Ecclesiastic. c. 50

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The song of the Lamb is the song which the Lamb & the 144000 sang on Mount Sion before the throne & before the four beasts & elders.

After the seven Thunders there is time no longer [but when the seventh Angel sounds that is when the seventh thunder utters its voice the mystery of God is finished] & therefore they are the last plagues

[Editorial Note 6]

they that [had gotten such a spiritual victory as in all the epistles to the seven churches is called overcoming them that in the hour of temptation which came upon all the world to try men were not overcome as as to worship the Beast & his Image & receive his mark & the number of his name but overcame the temptation & were sealed with the name of God in their foreheads, that is the 144000 who stood upon mount Sion with the Lamb & sung a new song, these Victors I saw] stand on the sea of glass having the harps of God. Conceive them — — — — And they sing the song of Moses the servant of God & the song of the Lamb, Saying — — — — manifest. The song of the Lamb is the song which the Lamb & the 144000 sang on mount Sion before the throne & before the four Beasts & Elders where these victors now stand. [These Victors sing the same song in the same place with the 144000 & are the same people] which song being a song of victory the victory must be a spiritual one such as was gained by the Lamb & the 144000. They gained a victory over the Beast & over his Image & over his mark & over the number of his name & so did these. Both victories are the same & both songs are the same & sung by the victors in the same place & therefore the Victors in both cases are the same. // This song is also called the song of Moses, by reason of an allusion to the story of Moses in these prophesies. For the Dragon resembles Egypt & the woman crowned — — — — is spiritually called Egypt. Apoc. 11. And upon account of the same allusions the song which the 144000 sang with the Lamb on mount Sion is called the song of Moses as well as the song of the Lamb. & the temple is called the Temple of the tabernacle of the testimony & in allusion to the dedication of the Tabernacle & the cloud which covered it so that Moses could not enter into it & abode upon it as often as the tabernacle rested during all the stay of Israel in the wilderness, its said that when the temple of the tabernacle in heaven was opened & the seven Angels came out of it & one of the four Beasts gave unto the 7 Angels seven vials full [of the [wine] of the wrath of God, the temple was filled with smoak from the glory of God & from his power, & no man was able to enter into the Temple till the seven plagues of the seven Angels were fulfilled that is during all the stay of the woman in the Wilderness.

The dedication of Solomons temple & the Feast of Tabernacles kept at the same time is also here alluded unto. For when the Priests who brought the ark of the covenant unto his place to the Oracle of the house in the holy place, were come out from the holy place the Levites arrayed in white linnen having cymbals & Psalteries & harps stood at the east-end of the altar & with them an hundred & twenty Priests sounding with Trumpets; & it came to pass as the trumpeters & singers were as one to make one sounds to be heard in praising & thanking the Lord & lift up their voice with the trumpets & cymbals & instruments of music & praised the Lord, saying For he is good, for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord, so that the Priests could not stand for to minister by reason of the cloud: for the glory of the Lord had filled the house of God. 2 Chron. 5.

Conceive therefore that the Victors who stand upon the sea of glass sing first at the Dedication at the victory of Moses over the {Ea} of the Temple & then at the drink offerings of the sacrifices of the seven days of the feast of tabernacles that is at the pouring out of the seven vials of wrath. For these Vials are the drink-offerings of the sacrifices, & it was the custome for the Priests & Levites at the pouring out of the drink offerings to sound the Trumpets & sing & play with instruments till the service was ended. Ecclesiastic. c. 50. And that the seven Vials of wrath are a supplemental repetition of the prophesy of the second page of the seventh leaf may further appear by comparing the prophesies.

And I saw the seven Angels which stood before the throne of God & to them were given seven Trumpets

And there were voices & thundrings

And the seven Angels which had the 7 Trumpets prepared themselves to sound

And the first Angel sounded & there followed hail & fire mingled with blood & they were cast upon the earth & the third part of the earth was burnt up.

And the second Angel sounded — & the third part of the sea became blood, & the third part of the creatures which were in the sea & had life died

And I saw seven Angels having the seven last plagues

And the Victors sing the song of Moses & the Lamb.

And I heard a great voice out of the Temple saying to the seven Angels Go & pour out the Vials of the wrath of God upon the earth.

And the first went & poured out his Vial on the earth & there fell a grievous & noisom sore on the men who had the mark of the Beast & who worshipped his image

And the second Angel poured out his vial upon the sea & it became as the blood of a dead man & every living soul died in the sea.

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1 The Introduction

2 A synopsis of the Prophetic figures

3 The vision of the dayly worship, described

4 The visions upon opening the sealed Book & viewing the inside thereof described

5 The interpretation of the Prophesy in other visions described

6 The Persons which are the subject of the Prophesy.

7 The Prophesy of the first six seals interpreted

8 The Prophecy of the four winds interpreted

[Editorial Note 7]

In the epistles to the 7 Churches Iohn was bid to write things past present & to come but here he is shown only things to come & therefore all interpretations are erroneous which apply any part of the following prophecy to things done before the Prophecy was written. And immediately [by the power of the Angel who was sent to show me these things] I was in the spirit & behold a Throne set in heaven & one sitting thereon, he was in the spirit & sees the Adytum of the Temple & God sitting therein above the Ark between the Cherubims

You may conceive it composed of eight leaves sealed to one another with seven seals between them so that the opening of every seale opens a leafe & that the first seven leaves are written within & the seventh & eighth on the backside.

In a like vision of the ancient of days sitting on a throne

So when Daniel saw the ancient of days sitting & his throne like fiery flames & a fiery stream issuing forth from before him, it may to be conceived that Daniel saw him as it were through the flames of the Altar

Before the Lamb opened the seventh seale & looked on the Prophecy on the inside of the seventh leaf you are to conceive that he viewed the synchronal prophecy on the outside of the same leaf. And upon his viewing it Iohn saith, And after these things [that is after the visions of the sixt seale] I saw — — foreheads. Conceive that upon holding the noisy boisterous winds there was silence in heaven for half an hour & that while the servants of God were sealing the Angel with the golden Censer offered their prayers with incense upon the golden Altar & that so soon as they were sealed the winds hurt the earth at the sounding of the first Trumpet & the sea at the sounding of the second these winds being the wars of the first four Trumpets. † < insertion from f 19v > † For as the first four seals are distinguished from the three last by the appearance of four horsemen towards the four winds of heaven: so the first four trumpets are distinguished from the 3 last by representing their wars by the four winds & giving the name of woes to the three last. In one of Ezeziels visions — — to consume it. These visions have relation to one another & the six first Angels with their Trumpets. men with their slaughter weapons answer to the six first conceive that the servants of God who are sealed in their foreheads keep the feast of Tabernacles & in the end of the sixt day by the preaching of the everlasting Gospel grow into an innumerable multitude of all nations, suffer a great tribulation or persecution represented by the harvest, & at the sounding of the seventh Trumpet & pouring out of the seventh Vial get a great victory over their enemies whereby the mystery of God is finished & the kingdoms of this world become the kingdoms of our Lord & his Christ & the clusters of vine of the earth are gathered & troden in the winepress of Gods wrath & the Beast & fals Prophet are overcome by the armies in heaven & cast into the Lake of fire & the rest are slain with the two edged sword & in token of this victory the Victors come out of the great tribulation with Palm-branches in their hands (the known embleme of victory) & cry Salvation to our God & to the Lamb, that is they celebrate the great Hosannah of the seventh day of the feast of Tabernacles. And they are henceforward before the throne of God & serve him day & night in his Temple & he that sitteth upon the throne shall dwell among them — — from their eyes: & therefore they are the bride the Lambs wife the citizens of the new Ierusalem of whom it is said The tabernacle of God is with men & he will dwell with them & wipe away all tears from their eyes & there shall be no more death neither sorrow nor crying neither shall there be any more pain & God will give unto him that is athirst of the fountain of the water of life freely & on either side of this river is the tree of life which yields her fruit every month. Apoc. 21, & 22. The Tribulation out of which this multitude comes is the same with that spoken of in Matthew immediately after which the sun & moon are darkened & the stars fall from heaven & the son of man comes in the clouds of heaven. Mat. 24. This also the same with the great time of trouble spoken of by Daniel out of which the people of Daniel shall be delivered as many as are written in the book, & then many that sleep in the dust shall awake & Daniel himself shall stand in his lot. Dan. 12.

After six of the Angels had sounded their Trumpets answering to the six men with slaughter weapons; the Lamb changes his shape into the form of a mighty Angel who came down from heaven clothed with a cloud — pillars of fire [the shape in which Christ appeared in the beginning] & he had in his hand a little book open [the book which he had received from God & newly opened & which continued open between the sixt & seventh leaves For Christ alone was worthy to look on this book] & he set his right foot on the sea & his left foot on the earth & cried with a loud voice as when a lyon roareth. Conceive that he continued to looke on the inside of the seventh leaf which he was {waiting} before in the shape of a lamb, & that he thereby repeated the prophesy of that page.. It was the custome for the High Priest on the day of expiation to stand in the peoples court at the eastern gate of the Priests court & read the Law to the people while the Heifer & the Goat which was the Lords {lot} were burning without the Temple. Conceive him standing in such a manner that his right foot might appear to Iohn as it were standing on the sea of glass & his left upon the land or grownd of the House, & that he read out of the book with a voice as of a roaring Lion at that time when the Angel had filled his golden censer with fire of the Altar & cast it to the earth & there were voices & thundrings & lightnings & an earthquake. For both Angels are the same High Priest & both voices signify the same things. And when he had cried seven thunders uttered their voices. Thunders are the voices of a cloud or {nimbus}. cloud wherewith that Angel was clothed, Conceive then to be the voices of the cloud that is of the Levites who stood upon the steps of the eastern gate of the Temple & with harps & other musical instruments sang at the sacrifices of the seven days of the feast of Tabernacles when the seven Trumpets sounded. For the Trumpets sounded & the Levites sang alternatively at every sacrifice & therefore the seven thunders are nothing else then a repetition of the prophesy of the 7 Trumpets. in another form, for that reason Iohn is forbidden to write what they uttered. < text from f 19r resumes > And that the sealed servants of God are they that keep the feast of Tabernacles all the seven days & when the seventh Trumpet is ready to sound grow into a great multitude of all nations suffer a great tribulation or persecution (as is described also by Daniel & Matthew) And come out of the tribulation by a great victory. at the sounding of the 7th Tr. whereby the kingdoms of this world become the kingdoms of God & Christ, & in token of this victory they have palm branches in their hands & cry salvation to our God. that is they celebrate the great Hosannah of the seventh day of the Feast of Tabernacles.

<19v>

According to your Lordships Order signified to us by M^r Lowndes his letter of the 8th instant that we should transmit to your Lordship a certificate of the standard weight & fineness of the gold & silver coyns of this realm & the standard fineness of the plate & the Verdict of the Iury at the last tryal of the Pix: we do hereby certify that the Gold moneys are eleven ounces fine & one ounce of allay in the pound weight & that a pound weight of stand Gold is cut into 44 $\frac{1}{2}$ pieces called twenty shillings pieces & Guineas & that there are o

[Editorial Note 8]

sacrificing of Beasts for slaughtering of kingdoms & friendship between beasts for peace between kingdoms.

<20r>

1 In the end of Nero's reign When the Romans made war upon the Iews in Iudea Iohn retired with many of the Christian Iews into Asia minor, & the Romans looking upon all Iews as enemies of the Empire to prevent seditions secured the hands of them & banished Iohn into Patmos. [3] And there he wrote his Apocalyps a little before the end of Neros reign while the Temple was yet standing. Whence this book is fuller of Hebraisms then his Gospel which was written long after, & the stile of his Gospel by the use of many Apocalyptic expressions is more lofty then that of the other Evangelists. & the scene of his Visions is the Temple, & the Epistle to the Hebrews & those of Peter have many things in them relating to this Prophecy.

[4] The Iewish service began every morning with the sounding of Trumpets, opening of the Temple & killing of the morning sacrifice together, & dressing of the Lamps immediately after. The lamps were drest by the Priests in their lots & on the Fast of the seventh month & seven days before by the High Priest. And in allusion to this Iohn hears a great voice as of a Trumpet & turning to the voice sees one like the son of man in the High Priests habit, among the seven branches of the golden candlestick dressing the lamps so that they appeared like a rod of seven stars in his right hand. And his countenance being seen through the bright flame of the Altar appeared as the Sun shineth in his strength & his eyes like flames of fire & his feet like amber as if they burned in a furnace. The Lamps he dresses successively by declaring † < insertion from f 20v > † seven prophetic exhortations to the seven Angels of the Churches. For the seven Angels are represented by the seven stars & seven lamps & answer to the seven Amarelhim or chief Officers of the Temple. For the seven Amacelim were Priests & Officers of like & equal honour & Authority, & next in dignity to the High Priest & his Deputies, & had joyntly the Keys of the seven Gates of the Temple, & those also of the Treasuries, & the oversight, direction & appointment of all things in the Temple. And the seven Angels were also chief Priests because they came out of the Temple where none but chief Priests

enter & were clothed in pure & white linnen & had their breasts girded with golden girdles which is the Priests habit, & at seven sacrifices poured out seven Vials or drink offerings & sounded seven Trumpets. And as they are Priests, so they are said to be before the Throne or Adytum of the Temple & are considered in the Apocalyps as next in dignity to the great High Priest & as having the oversight of all things, being called the seven eyes of the Lamb & the seven spirits of God sent forth into all the earth, that is the seven messengers of God, & the seven spirits before the throne from whom & the great High Priest & God himself Iohn wishes grace & peace to the Churches. Angels signify messengers & are put in general for the Officers & Ministers of the Temple & by consequence the seven chief Angels for the seven chief Officers.

After this, saith Iohn, that is, after the dressing of the Lamps, I looked &c

< text from f 20r resumes >

After this, saith Iohn I looked & behold a door [the door of the Temple not opening but already] opened in heaven & I heard the first voice as the voice of a Trumpet talking with me & saying Come up hither. This voice being the second sounding of the Trumpet called the Prophet to see the solemnity of the morning sacrifice. For the trumpets sounded every day thrice first at the opening of the Gates of the Temple, then at the morning & lastly at the evening sacrifice. The Prophet therefore being called up to the open door sees a Throne set in heaven & God sitting thereon, that is he sees the Adytum of the Temple & God sitting therein above the Ark between the Cherubims, & round about the throne was a rainbow, which implies that the Sun was then in the East or that it was the time of morning sacrifice. And about the throne were 24 seats & upon them 24 Elders in white raiment with crowns of gold upon their heads. These Elders are the Priests & Levites divided into 24 courses under 24 Princes who had 24 Chambers about the Temple 12 on one side the Priests court & 12 on the other side. Every elder comprehends in his mystical body the Prince Priests & Levites of one course. For every single person in this Prophecy is put for a multitude. And every elder has a Vial of incense as a Priest & a Harp as a Levite for the Music of the Temple And out of the Throne proceeded lightnings & thundrings & voices. Iohn standing at the eastern Gate sees the flames of the Altar & heares the Temple-music like lightnings & thundrings & voices proceeding out of the Throne. And there was the golden candlestick with seven lamps burning before the throne, & the brazen sea of glass or water clear as crystal. And in the midst of the throne & circuit of the throne that is over against the midst of it & on either hand were four Beasts or Seraphims full of eyes before & behind. <21r> & also within or under their wings. These Beasts by their many eyes signify the people of Israel in the four sides of the outward court of the temple called the peoples Court. And the first Beast was like a Lyon, the second like a calf the third had the face of a man & the fourth was like a flying eagle. The people in the Wilderness encamped round the Tabernacle. On the east were three Tribes under the standard of Iudah on the west were three Tribes under the standard of Ephraim, on the south were three Tribes under the standard of Reuben & on the north were three tribes under the standard of Dan. Num. 2. And the standard of Iudah was a Lyon that of Ephraim an Ox, that of Reuben a Man, & that of Dan an Eagle as the Jews affirm. Whence were framed the Hieroglyphics of Cherubims & Seraphims, a Cherubim having one body with the four faces of a Lyon, Ox, man & Eagle looking to the four winds of heaven without turning about, & four seraphims having the same four faces with four bodies, one face to every body. Conceive therefore that the first Beast stands on the east side of the Temple with the head of a Lyon, the second on the west side with the head of a Calf, the third on the south side with the head of a man & the fourth on the north side with the face of an Eagle. And that these four together signify all the twelve tribes of Israel (those tribes out of which the hundred & forty four thousand were sealed Apoc 7.4) standing in the four sides of the outward court of Solomons Temple which was the peoples Court while that Temple stood. And they had each of them six wings, two wings to a Tribe, in all 24 wings or divisions according to the number of the elders. And they rest not day & night [that is morning & evening at the sacrifices] saying Holy, holy, holy Lord God almighty. And when they give glory to him that sitteth upon the throne the four & twenty Elders fall down & worship him. At the morning & evening sacrifices so soon as the sacrifice was laid upon the Altar & the drink offering began to be poured out the trumpets sounded & the Levites sang by course three times & every time when the trumpets sounded the ^{a[5]} people fell down & worshipped. Three times therefore did the people worship to express which number the Beasts cry Holy holy holy, & the song being ended the people prayed standing till the solemnity was ended, & in the mean time the Priests ^{b[6]} went into the Temple & there fell down before him that sat on the Throne & worshipped.

And Iohn saw in the right hand of him that sat upon the throne a book written within & on the back side [or on both sides of every leaf] & sealed with seven seales. This alludes to the book of the Law ^{c[7]} which was laid up in the most holy place at the ^{d[8]} right side or south side of the Ark, & so appeared to Iohn as it were in the right hand of him that sat upon the throne. This book with other propheties relating to it is considered by the old Prophets as a book rolled up & sealed. So Isaiah: ^[9] Bind up the Testimony, seal the Law among my disciples. And again: the vision of all is become as a book that is sealed which men deliver to one that is learned saying Read this I pray thee & he saith, I cannot for it is sealed ^[10] So Daniel whose visions concern the things prefigured in the law is bid to shut up the Vision of the Ram & Goat, & in his last vision where the Angel comes to shew him what is noted in the scripture of truth, he is bid to shut up the words & seale the book & told that the words are sealed till the time of the end & then knowledg shall be increased. This book of the scripture of truth thus sealed up the Lamb now takes & opens

<22r>

The affairs of the Greeks had three main periods of time the first was under their own kings till they were conquered by the Romans, the second was under the Romans till the division of the Roman Empire & the third was under their own kings reigning at Constantinople. And these three periods Daniel defines & distinguishes by saying at every period: The end is yet at [or after] a time appointed. First he describes the affairs of the Greeks under their own kings very particularly by telling the greatness of the first king of Greece, the breaking of his kingdom in four great kingdoms but not to his posterity & by consequence after the ceasing of his posterity, the reduction of these four into two by the king of the norths growing greater then the king of the south, & the succession & particular actions of the kings of the north & south untill the last invasion of Egypt by Antiochus Epiphanes & his indignation against the holy covenant at his return to Syria. And there he puts an end to the first period by saying that the hearts of both the kings shall be to do mischief [viz^t against the holy covenant,] but it shall not prosper: for yet the end shall be at the time appointed. For in the very same year that Antiochus being checkt by the Roman Embassadors returned the last time out of Egypt & sent Appollonius with an army against the Jews & set up the worship of the heathen Gods in the Temple & throughout all Iudea, the Romans conquered Perseus king of Macedon & Gentius king of Illyricum & reduced the kingdoms of Macedon & Illyricum into Provinces. And therefore Daniel prosecutes the history of the kings of the north & south no farther then to that year, but there breaks off & begins to describe the rise of the dominion of the Romans over the Greeks in these words. And after him arms shall stand up. &c, // For these words import that after Antiochus a new dominion shall stand up over the kingdoms of the north & south.. For Daniel every where uses the word Arms for the military power & strength of a kingdom, & as he uses מַמְלָה a rege to signify post regem after the king (Dan XI.) so here he uses מַמְכּו ab illo to signify post illum, after him, that is, after Antiochus. Daniel had mentioned the Romans in this Prophecy twice before upon less occasions & therefore we need not wonder if he mentions them now upon their conquering first the kingdom of Macedon & soon after the rest of the kingdoms of the Greeks. for under the short words: And after him arms shall stand up is comprehended the standing up of the Romans arms over the kingdoms of the north & south of which Daniel had been hitherto speaking, & by consequence over all the kingdoms of the Greeks. So soon as they stood up they were to pollute the sanctuary of strength, & could not do that till they stood up over Phœnicia. They stood up first over Macedon, then over Achaia, then over Asia by the legacy of Attalus, then over Syria & Phœnicia by the victories of Lucullus & Pompey & lastly over Egypt by the victories of Augustus. And the next thing of consequence done by the Romans was to make war upon the Jews, burn their Temple place the heathen Gods in all the cities of Iudea, & disperse the people into all nations All which is exprest by Daniel in these words And they shall pollute the Sanctuary of strength <23r> and take away the daily [sacrifice] & place the abomination which maketh desolate. The attempt of Antiochus did not prosper. In his days the land was not made desolate: but the abomination placed by the Romans was accompanied with a desolation of the land & dispersion of the Jews into all nations as at this day, & therefore was the abomination of desolation spoken of by the Prophet Daniel. as Christ himself has also interpreted in Matt. XXIV. 15,16.

When the Romans made war upon the Jews they looked upon all the Jews as their enemies & upon the Christian gentiles as friends to the Christian Jews & from that time began to afflict & persecute the Christians, & continued to do so from time to time untill the conversion of the Empire to Christianity in the reign of Constantine & his sons, whereby great numbers of heathens out of temporal ends flowed into the Christian Churches making an outward profession of Christianity without mending their lives, as Daniel thus describes. And such as do wickedly against the covenant he shall corrupt by flatteries [causing them to fall away by fair promises] but the people that do know their God shall be strong & act. And they that understand among the people [the Apostles & primitive teachers] shall instruct many: yet they shall fall by the sword & by flame by captivity & by spoile many days. And when they shall fall they shall be holpen with a little help [by the conversion of the Empire to Christianity:] but many [hypocrites] shall cleave to them with flatteries [or dissembling speeches.] And of those of understanding there shall fall to try [& distinguish] them & to purge [& separate them from the multitude of flatterers] & to make them white, even to the time of the end because it is yet for a time appointed. Here daniel places the second period of the affairs of the Greeks. viz^t at that point of time when the Christian Churches were filled full of flatterers & the sincere part of the Christians by opposing the heathen superstitions & wicked practices of the flatterers fell into new troubles which lasted till the time of the end. At

that time therefore the affairs of the Greeks suffered a new great change. And this change was the separation of the Greeks from the Latines & their erecting a new Empire at Constantinople & henceforward reigning there apart. For this was the next great change which happened to the Greeks, & Daniel in the next words thus describes the rise & reign of this Empire.

And a king shall do according to his will [that is a new king or kingdom shall stand up over the Greeks, a kingdom of the flatterers under whom those of understand are to fall He shall not do according to the will of God but according to his own will] & he shall exalt himself & magnify himself above every God, & shall speak marvellous things against the God of Gods, & shall prosper till the indignation [against the holy covenant] be accomplished: for that that is determined shall be done. And he shall not regard the God of his fathers nor the desire of women [in lawful matrimony] nor shall he regard any God, for he shall magnify himself above all. And together with God he shall honour Mahuzzims [or Guardians] in his seat even together with the God whom his fathers knew not shall he honour [them] with gold & silver & with pretious stones & with things of value. And he shall make the holds [or Temples] of the Mahuzzims joyntly with or to a strange God whom he shall acknowledge & increase with honour And he shall cause them to rule over many & distribute the earth [among them] for lucre [making a gain of his religion.] And at the time of the end [when those of understanding are fallen] the king of the south [the Empire of the saracens which reigned over all the dominions of the former king of the south] shall push at him. And the king of the <23v> north [or Empire of the Turks] shall come against him like a whirlwind with chariots & with horsemen & with many ships, & shall enter into the countries [of the Greek empire] & shall overflow [& conquer] & that Empire pass over. He shall enter also into the glorious land [of Judea] & many countries [in those parts as Syria & Arabia] shall be overthrown: but these shall escape out of his hand, Edom & Moab & the chief of the children of Ammon [that is the inhabitants of Arabia Petraea not yet conquered by him.] He shall stretch forth his hand also upon the [remoter] countries & the land of Egypt shall not escape But he shall have power over the treasures of gold & silver & all the pretious things of Egypt, & the Libyans & Ethiopians shall be within his progress. And this is the present state of the Constantinopolitan Empire.

<24r>

Hitherto the Prophecy of the first seven leaves of the Book have been repeated & described in other forms of visions then before, & enlarged & now follows a supplemental repetition of the prophesy of the eighth leaf. There Iohn saw & measured the second Temple & them that worship therein & was told that the outward court was given to the Gentiles who should tread down the holy City 42 months; all which is a plain allusion to the Babylonian captivity, : here Iohn is carried from the Temple into the wilderness of Arabia & saw a woman sitting upon the many waters of Euphrates which woman is called Babylon & the great city & the great whore, the last name being given her for her whoredoms in a litteral sense. This is that woman who fled from the Dragon into the wilderness to her place where she is nourished by the merchants of the earth 1260 days: & now Iohn being carried into the wilderness sees her there in her place which place is to sit upon the back of a scarlet coloured Beast that is to reign over him. The dignity of a Queen reigning over the nations signified by this Beast, is her place: & in this place she is fed 1260 prophetick days which are so many years. Her Beast was & is not & shall ascend out of the abyss [or sea] & go into perdition. & hence he is named the Beast which was & is not. Prophecy is of things future & therefore this prophesy of the eighth leafe begins with his ascent out of the abyss [& lasts untill he goes into perdition.] And since he ascends out of the abyss or sea he is that Beast which kills the two Witnesses in the streets of the great city Babylon which for its uncleanness, idolatry & cruelty to Gods people is called Sodom & Egypt. He ascends out of the abyss or sea with seven heads & ten horns & upon his heads the names of blasphemy, & in one of his heads a mortal wound. For all the world wonder after both these beasts & both of them continue to the end, the first being worshipped till the time of the great harvest & vintage the other being cast alive into the lake of fire] He was before he was wounded to death with a sword. He is not while he lies dead of his wound, & after he revives he ascends out of the abyss or sea & goes into perdition in the lake of fire His heads are called seven kings. Five of them fell before he was slain & ceased to be, one of them was when he lay dead of his wound, & the seventh was not then come & therefore the mortal wound of the Beast was in his sixth head. One side of his head was not chopt off, but the wound was in his head; & therefore he revived before the time of his sixth head expired. He revived before he ascended out of the sea & ascended out of the sea before the Dragon gave him his throne. His ascent out of the sea begins a seventh head & his receiving the throne of the Dragon an eighth For the beast which was & is not he is the eighth & of the seven that is the latter part of the seventh. Conceive the heads to be seven successive reigns beginning at the opening of the seven seales as was said of the heads of the Dragon & that the seventh head begins at the opening of the seventh seale & the eighth when the seven Angels which had the seven Trumpets prepared themselves to sound, or just before the first Angel sounded. For this period is the most remarkable division of the time of the seventh seale into two successive parts. [In the prophesy of the Whore of Babylon sitting on a scarlet coloured Beast the first thing spoken of as future is the ascent of the Beast out of the abyss & the coming of his seventh head & this being at the opening of the seventh seale, this prophesy begins at the opening of that seal. It continues till] At length the ten kings represented by the horns of the Beast hate the Whore & eat her flesh & burn her with fire, & soon after the Word of God comes with his army on white horses & the Beast & kings of the earth & their armies are gathered together to make war against him & his army & in the battel between them the Beast & fals Prophet <24v> are taken & cast alive into the lake of fire & the rest are slain with the two edged sword & the Dragon is shut up in the bottomless pit. This is the battel of the great day of God Almighty & the war to which the seventh Trumpet sounds by which the kingdoms of this world become the kingdoms of our Lord & his Christ.

At the sounding of the fift Trumpet the bottomless pit was opened with a key to let out a false religion. Conceive this pit to be, not the open abyss or sea out of which the Beast arose, but the wide & deep sink of the Temple which had a cover of stone & ran down from the foot of the altar into the heart of the mountain & from thence out of the side of the mountain to the brook Kidron to convey away the blood of the sacrifices & the drink offerings & filth of the temple. Conceive also that this pit was set open at the sounding of the fift Trumpet to let out a smoaky kingdom of darkness & continued open till the sounding of the seventh. And that when the Beast & fals Prophet were cast into the lake of fire an Angel came down from heaven having the key of this pit & bound the Dragon that old serpent which is the Devil & Satan a thousand years & cast him into this pit & shut him up & set a seal upon him that he should deceive the nations no more till the 1000 years should be fulfilled: after which he is loosed, deceives the nations again & after their overthrow in the war of Gog & Magog is cast into the lake of fire where the Beast & fals Prophet were before.

At the sounding of the seventh Trumpet tis said that the kingdoms of this world are become the k. of G. & h. C. & he reigns for ever & ever & that the time of the dead is come that they should be judged & that God should give rewards to his servants the Prophets & to the saints & them that fear his name small & great & should destroy them which destroy the earth In the repetition of that prophesy the fowls of heaven & the beasts of the earth are called to the marriage supper of the Lamb & the Beast & Fals Prophet are destroyed in the lake of fire for destroying the earth & the rest are slain with the two edged sword & all the fowls are filled with their flesh at the supper of the great God & Iohn saw thrones & they sat upon them & judgment was given unto them & the martyrs & they that had not worshipped the Beast nor his Image nor received his mark, rose again from the dead & reigned with Christ till the battel of Gog & after that for ever & ever but the rest of the dead lived not again untill the 1000 years were finished. This is the first resurrection Blessed is he that hath part in the first resurrection, on such the 2^d death hath no power. ‡ < insertion from lower down f 24v > ‡ And After the 1000 years are expired the rest of the dead live again small & great & the books are opened & all the dead are judged according to their works, & whoever was not found written in the book of life was cast into the lake of fire. This is the second death. < text from higher up f 24v resumes > But // As Christ when he rose from the dead conversed not with mortals unless when he thought fit to appear to his disciples for manifesting the truth of his resurrection so when the saints & martyrs rise from the dead it is to be conceived that they converse only with one another & appear not to mortals unless perhaps upon very extraordinary occasions. For the children of the resurrection are as the Angels in heaven. They have power over the nations & rule them with a rod of iron but in a manner invisible to mortals, as the Angels to now

And When God sits in judgment the earth & heaven flee away

[To explain further how at the sounding of the seventh Trumpet the kingdoms of this world become the kingdom of our Lord & his Christ so that from thence forward he reigns not only for a 1000 years but even for ever & ever:] the old Earth & heaven fly away from the face of him that sits upon the throne in judgment & there appears a new heaven & new earth & God makes all things new & a new Jerusalem comes down from God out of heaven . [That is, by the victory of the beloved City over Gog & Magog the old world politique vanishes & a new one is erected wherein dwelleth righteousness & whose imperial city] which for its power & dominion & glory & righteousness is compared to a city of gemms & the nations do bring their glory into & they reign for ages of ages. [Of all which you may see a large description in the six last chapters of Isaiah, & in the 54th chapter of the same Prophet.].

And Thus far proceeds the supplemental repetition of the prophesy of the eighth leafe of the book. The prophesys of the first seven leaves succeed one another in continual order of time, that of the eighth is first an interpretation of the prophesy of the seventh leaf. & then a continuation of that prophesy for a 1000 years longer & after that for ages of ages

And they shall build houses & inhabit them & they shall plant vineyards & eat the fruit of them – For as the new heaven & new earth which I will make shall remain before me saith the Lord so shall your seed & your name remain. Isa. 65.21 & 66.22. Thus saith the Lord which giveth the Sun for a light by day & the ordinances of the moon & of the stars for a light by night. If those ordinances depart from before me saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever Ier 31. 35.

<25r>

When therefore upon the sounding of the seventh Trumpet its said that the kingdoms of this world are become the kingdoms of our Lord & of his Christ & he shall reign for ages of ages, it is to be understood that he reigns first for a 1000 years till the battel of Gog & after that for ages of ages.

The Dragon & Beast have common heads & horns

While The Greeks & Latines remained united in one monarchy under one imperial city – which happened during the reign of the Heathen Emperors, the whole Empire is represented by the Dragon; & the Beast is latent virtually in him : For he is the Flood which upon the division of the Empire, the Dragon cast out of his mouth. And to signify this union the Dragon & Beast have common heads & horns: but the Dragon has seven crowns upon his heads to shew that he reigns in the heads during the union & the Beast has ten crowns upon his horns to shew that he reigns in the horns after the division. For five of the heads were fallen & the sixth was in being before the Beast ascended out of the abyss & before the ten horns received power as kings & the 7th head began his reign before the Beast received the throne of the Dragon, because he is called the eighth. When the Dragon cast down out of his mouth water as a flood, the Empire became divided & when the earth opened. her mouth & swallowed up the flood the empire became reunited & the beast was slain by a wound with a sword & ceased for a time being reunited to the Dragon by the victory of the earth, & at the next divisions of the Empire the deadly wound was healed & the Beast revived & rose out of the sea & received the Dragons throne, & soon after became divided into ten kingdoms which are his ten horns. The foundation of the division of the Roman Empire into the Greek & Latine Empires was the building of Constantinople by Constantine the great. Before the building of this city Rome was the Metropolis of the whole, after the building of it Rome was the Metropolis of the western nations & Constantinople of the eastern. Constane left the Empire divided between his sons Constantine Constantius & Constans. Constantine was soon slain Constantius reigned at Constantinople over the east & Constans & after him Magnentius at Rome over the west. Constantius overcame Magnentius & reunited the Empire, & was succeeded by Iulian & Iovian. After their reign the empire became divided again between the brothers Valentinian & Valens & thus the deadly wound was healed & the Beast revived. After the death of Valens the whole Empire united under Gratian for about five months & then became divided again between Gratian & Theodosius & by this division the Beast rose out of the Sea. Theodosius reigned in the east & three months before his death conquered the western Emperor Eugenius & by his last will & testament A.C. 395 left the Empire divided between his two sons Arcadius & Honorius giving the western empire to his younger son Honorius. This was the last division of the Empire & therefore it was at this time that the Dragon gave the Beast his oldthrone.

And soon after, viz^t A.C. 408, the western Empire became divided at once (as has been explained above into ten kingdoms; of which its said The ten horns are ten kings which have received no kingdom as yet but receive power as kings at one & the same hour or time with the Beast. That is, nine of their kingdoms are rent away from the Beast & the remaining part of the Beast is the tenth These have one mind & shall give their power & strength & kingdom unto the Beast, that is to compose his body As he was divided into these ten & They are parts of his body so they agree & by their unanimity compose a body politique or kingdom which is still called the Beast. And the{o} these kings may have since been more or fewer then ten yet they keep the name of the ten kingdoms from their first number. And so the eastern nations which at the first division of the Empire into the Eastern & Western Empires composed the Eastern or Greek empire signified by the Dragon are still the Dragon notwithstanding that some of then have been since conquered by the Saracens & all of them by the Turks. For as Daniels Beasts had their lives prolonged after their dominions were taken away & are all of them still in being so it is to be understood of Iohns Dragon & Beast. Those nations which composed their bodies at the first division of Roman Empire into the Greek & Latine Empires do still compose their bodies notwithstanding the changes which they have suffered in their dominion.

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[Editorial Note 9]

The true Church before the division of the Empire is represented by the Tabernacle & first Temple & by the seven Candlesticks therein or seven Churches of Asia & by the four beasts & 24 Elders or 12 Tribes of Israel, & by the glorious woman in heaven. But upon the divisions of the Empire, as the Dragon retires into the Eastern Empire & leaves the western to the tenhorned Beast who then rises out of the sea, so the Woman retires into the western Empire & leaves the eastern to the two horned Beast who then rises out of the earth. And this her retiring is represented by her flying into a spiritually barren wilderness & there getting upon the Beast & committing fornication with the ten kings represented by his horns. And when this Beast rises out of the sea the second temple appears & is measured with them that worship therein to represent that part of Gods people who live within his kingdom & in this temple are two Candlesticks to represent the two witnesses whom the Beast makes war upon & kills in the streets of the great city Babylon as the Dragon makes war upon the remnant of the womans seed left in his kingdom & represented by the remnant of the seven Churches of Asia or seven Candlesticks in the first Temple. So then, after the division of the Empire into the Eastern & western empires, the eastern empire is represented by the Dragon, the visible church of that Empire by the two horned Beast & the people of God in that Empire by the remnant of the womans seed & by the seven Churches of Asia or the remnant thereof – in opposition to the seven hilled {city}: & the western Empire is represented by the ten-horned beast & its visible Church by the Whore of Babylon & the people of God in this Empire by them that worship in the second temple, & by the two witnesses in opposition to the two horned beast

It is not to be expected that all the Emperors in a whole Dynasty should be of one & the same sort & character; all of the first Dynasty conquerors & good men, all of the second very great warriors conquerors & all of the third severe Iudges & therefore I have applied the characters of the horsmen only to the first Emperor of every Dynasty, & accordingly have interpreted the fourth horsman of Decius alone. But This horsman was followed by Hades the king of the Dead, who had power – & it remains that we shew further how Hades after the reign of Decius afflicted the empire with these four plagues.

The fift Seal opened.

The four horsmen being the first four heads of the Dragon or Dynasties of the empire, & appearing upon opening the first four seales we may expect that fift head or Dynasty is the subject of the fift leaf of the prophetic book & appears upon opening the fift seal. The first four Dynasties were Monarchical this is several Emperors reigning together & sharing the Empire between them by consent. It began with the reign of Dioclesian & his colleagues & lasted till Constantine by conquering Licinius reduced the Empire back into a monarchical form as was said above. It is also distinguished from the former persecutions by the Æra of the Empire dated from its beginning & called the Æra of Dioclesian & the Æra of the martyrs. For after the Empire by the four plagues of the last Dynasty was almost dissolved & ruined, it was restored & as it were new founded by Dioclesian & his colleagues & brought to a very flourishing state. Its character is a great persecution of the Christians. For when the Lamb has opened – violence ten years over all the east beyond Italy & almost the two first of those years over all the west with like violence in this proportion to the small number of martyrs & confessors which the western nations afforded. This is the Tribulation of ten days which the Church of Smyrna was to suffer. It began in spring / And as the tribulation of ten days came in the end of the reign of the heathen Empire & was followed by a victory of the Christians which put an end to the reign of the heathens so the great Tribulation is to come in the end of the Empire of the great Antichrist & is to be {immediately} followed by the victory of the saints which shall put an end to the reign of Antichrist. And then God will judge & avenge the blood of the Martyrs on them that dwell on the earth. Then to represent the persecution of the Church by Dioclesian & his colleagues & the subsequent overthrow of the heathen Empire by Constantine a woman appears in heaven who being with child cried travelling in birth & pained to be delivered & a great red Dragon appeared also in heaven & his tail drew the third part of the stars of heaven & cast them to the earth & he stood before the woman to devour her child as soon as it was born, & at the same time there was war in heaven between Michael & the Dragon & the Dragon & his Angels were overcome & cast out of heaven to the earth & the manchild was caught up to the throne of God & a voice from heaven said Now is come & they overcame him by the blood of the Lamb & by the word of their testimony & loved not their lives unto death. The Dragon's appearing in heaven signifies that he appeared on high in respect of the greatness of his dominion & power. For Isaiah in prophesying of the king of Babylon uses the phrase in the same sence: How art thou fallen from heaven Lucifer son of the morning – which didst weaken the nations. For thou hast said in thine heart, I will ascend into heaven I will exalt my throne above the stars of God – I will ascend above the heights of the clouds, I will <25r> be like the most high: yet thou shalt be brought down to the lower parts of the earth. Isa: 14. Vpon opening the fourth seal the Empire fell into the greatest disorder & confusion & became the kingdom of Death & Hades reigned over it. Afterwards Dioclesian & his colleagues & their successors & captains raised the Empire from this very low estate & exalted it up to heaven & there Iohn saw the Dragon casting down the stars to the ground & persecuting the woman & making war with Michael & the saints by the victories of Constantine the great the heathens were cast out of heaven to the earth & the Dragon began a new reign among the inhabitants of the earth & sea [which was the

reign of his sixth head & lasted till the two Beasts rose out of the inhabitants of the sea and earth whose rise gave a beginning to a new Dynasty or head the Dragon giving his power & throne to the first Beast] The Dragons reign in heaven was his fifth head, & his reign amongst the inhabitants of the earth & sea was his sixth. For he reigned amongst the inhabitants of the earth & sea until the two Beasts rose out of those inhabitants of the earth & sea, & began a new Dynasty, the Dragon giving his power & throne to the Beast which rose out of the inhabitants of the sea.

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The Prophecy of the Woman in Heaven & the great red Dragon.

And the Temple of God was opened in heaven & there was seen in his Temple the Ark of his Testament. In the beginning of the former Prophecy John saw a door opened in heaven, here he sees the Temple of God opened in heaven: there he saw a throne set in heaven & God sitting upon it, here he sees in the Temple the Ark of the Testament which is Gods throne.

And there were lightnings & voices & thunderings & an earthquake & great hail. that is, great wars made by the four horsemen at the opening of the first four seals.

And there appeared a great wonder in [the Temple of] heaven, a Woman clothed with the Sun &c And she being with child cried, travelling in birth & pained to be delivered. At the opening of the fifth seal the Church of Christ which is this woman was in pain by Diocletians persecution for ten years together.

And there appeared another wonder in [the Temple of] heaven & behold a great red Dragon having seven heads & ten horns & seven crowns upon his heads. The Roman Empire distinguished into seven capital successive reigns or Dynasties by the opening of the seven seals, the four first of which heads are represented by the four horsemen or Kings which appear at the opening of the first four heads of the Beast are called seven Kings & described to be successive by saying five are fallen & one is & the other is not yet come. Apoc. 17. The ten horns are the ten kingdoms into which the western Empire became divided A.C. 408. The Dragon has crowns upon his heads & the Beast upon his horns to signify that the Dragon is here considered in the reign of the heads & the Beast afterwards in the reign of the horns.

And his tail drew the third part of the stars of heaven & did cast them to the earth. As the little horn of Daniels He Goat waxed great to the very host of heaven & cast down the Host & of the stars to the ground & stamped upon them so the tail of the Dragon, which is his army, casts down the saints of the eastern Empire in Diocletians persecution.

And the Dragon stood before the woman which was ready to be delivered for to devour her child so soon as it was born And the woman brought forth a man child who was to rule all nations with a rod of iron & the child was caught up to God & to his Throne, that is, up to the Ark where God was represented sitting between the wings of the Cherubims. In the last year of the persecution Constantine the great was converted to Christianity, overcame Maxentius & became Emperor of the west & contracting affinity with Licinius they wrote to Maximinus to stop the persecution in the east. Thus the woman brought forth a manchild & at his birth her pains ceased. By the man-child understand not a single person but a Christian <27r> kingdom. So Isaiah:^[111] Before her pain came she was delivered of a man-child. Who hath heard such things? shall a nation be born at once? For as soon as Zion travailed she brought forth her children. After seven or eight years Licinius began to renew the persecution in the East, & thereupon Constantine the great made war upon him & overcame him & by this victory the Man-child was caught up to God & to his throne, the throne of the whole Empire & thereby delivered from the Dragon who stood ready to devour him. This was at the opening of the sixth seal.

And the woman fled into the wilderness [a country barren of those who keep the commandments of Jesus: the western Empire whose metropolis Rome is the mystical Babylon] where she hath a place [a dignity & dominion] prepared for her that they [the merchants of the earth] should feed her there [with their merchandise of Gold & silver & Gems & costly apparel & all manner of vessels & spices & odours & ointments & wine & oyle & wheat & beasts & sheep & chariots & bodies & souls of men & that she should live deliciously with the kings of the earth] a thousand two hundred & threescore [prophetic] days.

But before she fled into the wilderness, at the same time that the manchild was caught up to God & to his throne, the Dragon was cast out of heaven. For at the opening of the sixth seal, there was war in heaven; Michael & his Angels fought against the Dragon & the Dragon fought & his Angels, & prevailed not; neither was their place [i.e. their dignity & power] found any more in heaven. And the great Dragon was cast out that old Serpent called the Devil & Satan who deceiveth the whole world he was cast out [from the Temple of heaven or upper Court] into the earth [or outward Court] & his Angels were cast out with him As the Angel told Daniel that Michael assisted him against the Prince or Angel of the kingdom of Persia & that he had assisted Darius & went forth to fight with the king of Persia & that Michael the great Prince standeth for the children of Israel (Dan. 10 & 12) so in the Apocalyps Michael is represented as standing up for Constantine & the Christians against Licinius whose kingdom is the heathen Empire assisted by the Dragon that old serpent called the Devil & Satan who deceiveth the whole world. And by the victory of Michael the man child was caught up to God & to his throne & the Dragon was cast out & his kingdom ruined as is fully expressed at the opening of the sixth seal by the earthquake & smiting of the sun Moon & stars & departing of the heavens Mountains & Islands & all men hiding themselves from the wrath of the Conquerors God & the Lamb, which Lamb is here represented by Michael who gets the victory

And John heard a loud voice saying in heaven, Now is come salvation & strength & the KINGDOM of our God & the power of his Christ, for the accuser [or persecutor] of our brethren is cast out who accused them before our God day & night. And they overcame him by the blood of the Lamb & by the word of their testimony [which they gave in all the heathen persecutions & especially in the last under Diocletian] & they loved not their lives unto the death. Therefore rejoice ye heavens & ye that dwell in them. [ye that worship in the inner court of the temple of heaven & are the true subjects of the kingdom represented by the Man child who was caught up to the throne of God] Wo be to the inhabitants of the earth & sea, [the Christians who worship in the outward Court & have a form of godliness without the power] for the Devil is come down to you having great wrath [the heathens being cast out of the throne flowed in among the Christians pretending to be converted & being imbued with idolatrous opinions made hast to set up the worship of dead men among the Christians.] because he knoweth that he hath but a short time [to reign before he be cast into the bottomless pit. < insertion from f 26v > Wo be to the inhabitants of the earth & sea [the multitude of Christians who worship below in the outward court] for the Devil is come down to you having great wrath [& making great hast to deceive you & to seduce you to idolatry] because he knoweth that he hath but a short time [to reign before he be cast into the bottomless pit. When the heathens were cast down from the throne, they flowed in among the Christians pretending for temporal ends to be converted to the Christian religion. And being inclined to superstition & imbued with idolatrous opinions they made hast to set up the worship of dead men among the Christians < text from f 27r resumes > He came down among them not only by losing his dominion, but also by the heathens flowing into the Churches by an outward profession of Christianity for temporal ends while they retained inwardly a great inclination to the opinions & superstitions of the heathens.

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1 Vespasian an excellent Prince went forth conquering the Jews

2 Trajan a great warrior & conqueror. In the end of his reign the Romans & the Jews & others who revolted killed one another.

3 Severus a Judge . He spent much time in hearing causes, was severely just put many senators & great men to death for which he is in a funeral colour, & laid up stores of corn oyle & wine for the publick

4 Decius was slain with his whole army &c

5 Diocletian & The tenth Persecu

6 Constantine the great & the Empire Christian. After the death of him & his son Constantine the Empire divided. Constantius conquers the west. The doctrine of Tres unum established in the Council of Sardica

7 Valentinian & Valens . The Division of the Empire revived. Monks grow numerous in the east under the Archbishops of Alexandria & Antioch. The western doctrine of the triune number spread in the east by false Apostles. They direct the calling of a Council at Constantinople to confirm it. The Churches taken from them that receive not the Council. False miracles reliques & the worship of saints spread in the east.

1 Arcadius & Honorius. The eastern Empire invaded & harassed all over for 10 years together

2 The western Empire invaded by the northern nations

[Editorial Note 10]

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[Editorial Note 11]

The Introduction	The Prophesy.			The Interpretation.		
Apoc. 1,2, 3	Apoc 4, 5, 6, 7.			Apoc 11 v 19 & 12, 13, 14		
The son of Man in form of an High Priest dictates Epistles to the seven Churches	The scene of the Visions described & the 1 ^s seal opened by the Lamb.			The Temple appears opened in heaven with the Ark or throne of God in it		
	The 2 ^d seal opened. The rider on the red horse takes peace from the earth			Lightnings voices thundrings an earthquake & great hail during the wars of the four horsmen		
	The 3 ^d seal opened. The rider on the black horse					
	The 4 th seal opened. The rider on the pale hors called Death			A woman with child travailing in birth & a great red Dragon ready to devour her child. War between Michael & the Dragon		
	The 5 ^t seal opened. The Church persecuted.			The Dragon cast out of heaven & the Child caught up to the throne		
	The 6 ^t Seal opened. The end of the heathen Empire			The woman receives two wings of an Eagle to fly into the wilderness, & the Beast rises out of the Sea		
	Apoc 8, 9	Apoc 10	Apoc 11 to v. 18	Apoc 15, 16	Apoc. 17, 18, 19 20 v. 16.	Apoc. 20. from v. 11 & Apoc. 21, 22.
	Four Angels hold the 4 winds while an Angel numbers & seales 144000 out of all the tribes of Israel	The 7 th seal opened seven Angels appear with Trumpets. Silence in heaven & the prayers of the saints.	The Lamb appears like a glorious Angel with the book open in his hand.	Iohn measures the Temple & Altar & them that worship therein. The outward court not measured but given to the Gentiles.	The wound of the Beast is healed & The two horned Beast rises out of the earth & causes all men to receive the mark or name of the other Beast, or the number of his name, & those that will not worship the image of the Beast to be killed.	Seven Angels appear with the 7 last plagues. The victors over the Beast & over his image & mark & number stand on the Sea of glass & sing the song of Moses & the Lamb.

	The 7 Angels prepare to sound				The Beast revives & ascends out of Hades called the bottomles pit.
				The Lamb stands on mount Sion with the 144000 having his name & his fathers name on their foreheads. These are the first fruits of the following harvest.	
The 144000 continue	1 Plague on the earth	1 Thunder	The two witnesses smite the earth with the plagues of the Trumpets.	Vial on the earth	
	2 Plague on the Sea	2 Thunder		2 Vial on the Sea	Ten horns receive power as kings.
	3 Plague on the Rivers	3 Thunder		3 Vial on the Rivers	
	4 Plauge on the Sun	4 Thunder		4 Vial on the Sun	
	5 Plague on the men who have not the seale of God in their foreheads being The first wo.	5 Thunder		5 Vial on the seat of the Beast.	
			The Gentiles tread down the holy city 42 months & the two witnesses prophesy 1260 days cloathed in sackcloth	The woman arrives at her place in the wilderness, is fed 1260 days by the merchants of the earth & the Beast acts under her 42 months.	The Whore of Babylon reigns over her Beast. The Kings of the earth commit fornication & live deliciously with her & the Merchants of the earth wax rich through the abundance of her delicacies.
	6 Plauge at or from Euphrates. being The second wo.	6 Thunder		6 Vial on Euphrates	
			The two witnesses are slain revive & ascend up to heaven in a cloud. Babylon whose respect of {illeg} is the 10 th part of the great city falls. The remnant give glory to God. The 3 ^d wo	The Gospel preached to every nation.	
The great tribulation.	Notwithstanding these plagues men repent not of their worshipping idols nor of their murders, sorceries, fornication & thefts.				
				Babylon falls	Babylon falls. The ten horns burn her with fire.
				The patience of the saints in A great persecution in which The worship of the Beast is forbidden & the son of man reaps the harvest of the earth.	Three froggs coming out of the mouths of the Dragon Beast & fals Prophet gather the world to the battel of the great day of God

			Almighty † ^[12]			
An innumerable multitude of all nations come out of it holding Palm branches in their hands & crying Salvation in token of a great victory	7 Thunder. Time no longer The mystery of God declared to the Prophets is finished	7. The seventh Angel sounds. The 3 ^d great wo The nations are angry, & Gods wrath is come ... The dead are judged The saints rewarded, the wicked destroyed, & God & Christ reign for ever & ever	The vintage of the wicked gathered into the great winepress of Gods wrath	7 th Vial of wrath poured out. The great City is divided into three parts, vizt for the lake of fire, the two- edged sword & the bottomless pit. And the cities of the nations fall in the battel of the great day:	Heaven opened & the word of God appears with his army on white horses & a two edged sword coming out of his mouth. The Beast & kings of the earth make war against him. The Beast & Fals Prophet are taken & cast alive into the lake of fire. The Kings are slain with the two edged sword. & their flesh eaten at the marriage supper & the Dragon is cast 1 st into the bottomless pit for a 1000 years & then into the lake of fire.	God sits in judgment on a {illeg} white throne {&} Heaven & earth pass away. The books are opened & the dead are judged. A new heaven & new earth New Ierusalem descends from heaven prepared as Bride adorned for her husband. The sanctity dominion & felici{ty} of this city is re{p}resented

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a building of gold & gemms enlightened by the glory of God & the Lamb & watered by the river of Paradise on the banks of which grows the tree of life. The nations bring their glory into this city & The saints reign for ever & ever.

The Introduction. Christ dictates Epistles to the 7 Churches with reference to the following Prophecy.	A door set open with the key of David	The Beast & fals Prophet are taken & cast alive into the Lake of fire. The kings are slain with the two edged sword & their flesh eaten at the marriage supper. The Dragon is shut up in the bottomless pit. The first resurrection wherin the saints rise & reign with God & Christ a 1000 years before the rest of the dead are raised The King of Kings rules all nations with a rod of iron. After a 1000 years the nations Gog & Magog compas the New Ierusalem & are destroyed & the Dragon is cast into the Lake of fire. Are not these 1000 years the day of judgment.	God sits in judgment on a great white Throne Heaven & earth flee away. The dead small & great stand before God. The books are opened. Death & the grave deliver up their dead. All are judged according to their works & all those not written in the book of life are cast into the lake of fire.	A new heaven & new earth. New Ierusalem comes down from heaven prepared as a Bride adorned for her husband before the marriage supper. God dwells with men, wipes away all tears from their eyes, gives them of the fountain of living waters. He creates all things new, saying It is done. The glory & felicity of the new Ierusalem is represented by a building of gold & Gemms enlightned by the glory of God & the Lamb & watered by the river of Paradise on the banks of which grows the tree of life. Into this City the Kings of the earth do bring their glory & that of the nations, & the saints reign for ever & ever.
Tribulation ten days				
The Church hates the deeds of the Nicolaitans, {tey}s the false Apostles, loseth her first love				
Antipas slain. Balaam teaches Balac to entice Israel to Idolatry by weomen according to the doctrine of the Nicolaitans. Iezebel the Prophetess seduces Israel to fornication & Idolatry. The luke- warm spued out of Christs mouth, their Candlestick removed out of its place				
Iezebel punished				
The hour of Temptation upon all the world				
Christ comes as a thief				
{T}he tree of life in				

the midst of
Paradise. Christ
fights against the
Nicolaitans with the
sword of his mouth
The faithfull receive
power over the
nations New
Ierusalem cometh
down out of heaven.

[Editorial Note 12]

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[Editorial Note 13]

Christ dictates Epistles to the seven Churches with reference to the following Prophesy.	Apoc. 1,2,3.	The Prophesy of opening the sealed Book & sounding the Trumpets.	The Prophesy of opening the sealed Book Apoc. 4,5,6, , 78,9 The Prophesy of opening the sealed Book	The repetition of the Prophesy, of the Book	The interpretation of the Prophesy of opening the sealed Book. Apoc. 11.v.19. & 12,13,14.
			The door of the Temple open in heaven. The throne of God seen in it. The Lamb takes the sealed book & at his opening the first four seales four Warriors appear on horsback with their armies & standards represented by the heads & bodies of the four Beasts on the east west south & north sides of the outward court.		The Temple appears opened in heaven with the Ark or throne of God in it. Lightnings voices thundrings an earthquake & great haile during the wars of the four horsmen.
The Devil or Dragon imprisons the saints that they may be tried & they have tribulation ten days.		The times preceding the great Apostacy.	5 ^t Seal opened. The Church persecuted.		A woman with child travailing in birth & a great red Dragon ready to devour her child. War between Michael & the Dragon
Laodicea increases in goods, grows rich & lukewarm. Ephesus trys the fals Apostles leaves her first love, yet hates the deeds of the Nicolaitans			6 ^t Seal opened. The end of the heathen world.		The Dragon cast out of heaven & the child caught up to the throne. The woman receives two wings of an Eagle to fly into the Wilderness. She flyes thither the first Beast revives, the other Beast rises out of the earth.

Temptation The Lukewarm spued out, their Candlestick removed Antipas slain. Balaam teaches Balac the doctrine of the Nicolaitans for seducing Israel by weomen.	of the great Apostacy	hold the four winds while another Angel numbers & seals 144000 out of all the Tribes of Israel.	opened. Seven Angels appear with Trumpets. Silence in heavven while the High Priest offers incense with the prayers of the Saints on the Fast. Fire cast on the earth. Voices thunderings lightnings & an earthquake. The seven Angels prepare to sound.	Prophecy of the open Book	Lamb in form of a glorious Angel appears with a little book open in his hand, stands on the sea & earth & reads crying as a Lyon roareth	measures the Temple altar & them that worship therein, i.e. the 144000. The outward court not measured but given to the Gentiles.	from f 31r > Two Beasts rise ou{t} {illeg} sea & earth. All men worship the first beast, & they who do not worship his image are killed. All receive his mark or name or number. The 14400{0} sealed with Gods name in their foreh{eads} stand with the Lamb on mount Sion before the thr{one} & Elders in the Temple & sing a new son{g.} These are the first fruits of the following harvest. The first beast rises out of the sea is deified, & they who do not worship his image are killed All receive his mark or name or number. The 144000 with Gods name in their foreheads stand on mount sion before the throne & sing a new song. These are the first fruits of the following harvest. < text from f 30v resumes >	the seven last plagu The Victors over the Beast and his image & number (i.e. the 144000) stand on th of glass & sing the s Moses & the Lamb. Temple of the Taber opened. The seven Angels come out of receive seven Vials wrath.	
		1 The east wind 2 The west wind The south wind The north wind	1. Trump. War on the earth 2 Tr. War on the Sea. 3 Tr. War on the rivers. 4 Tr. War on the Sun.		1 Thunder 2 Thunder 3 Thunder 4 Thunder	The two Witnesses have power to send fire out of their mouth at the first Trüpet, turn waters into blood	The Beast receives the Dragons throne. All the world wonder after him & worship him & the Dragon	The interpretation of the Propshesy of the open Book	1 Vi. pour the e 2 Vi. the s 3 Vi. the Rive 4 Vi. the s

						at the second & smite the earth with all the seven plagues.				
						✠ The Gentiles tread down the holy City 42 months & the two Witnesses prophesy 1260 days in sackcloth, & shut heaven that it rains not, as in the days of Elijah & Elisha when Jezebel reignd & killed the Prophets?		✠ The woman arrives at her place in the wilderness, is fed 1260 days by the merchants of the earth & the Beast acts under her 42 months He makes war upon the saints & overcomes them.		5 Vi. the s the I
✠ Jezebel the false Prophetes teaches and seduces to fornication & idolatry				5 Trumpet. The first Wo The bottomless pit opened. War on the men who have not the seal of God in their foreheads.	5 Thunder					
				6 Trumpet. The second Wo. The third part of men killed by the army from Euphrates . The rest repent not of their worshipping Idols nor of their murders sorceries fornication & theft.	6 Thunder					6 Vi. Eupl
						The two Witnesses are slain revive & ascend up to heaven in a cloud. the tenth part of the great City falls. The – remnant give glory to God. The third Wo at hand.		1. The Gospel preached to all nations. 2. Babylon falls. 3. The worship of the Beast is forbidden in a great persecution in which the saints have patience & the son of Man reaps the harvest of the earth.		Thre frog; com of th mou the Draḡ Beas fals Prop gath worl the t of th grea of G Alm Chri com a thi
Christ comes as a thief.			The great tribulation.							
Christ fights against the Nicolaitans with	The day of Iudgement	An innumerable multitude of		7th thunder. Time no	7th Trumpet. The		The Vintage of the wicked	7th Vial, or Cup of t wine of the fiercene God's wrath given g		

the sword of his mouth. The faithful receive power over the nations & rule them with a rod of iron. New Ierusalem comes down out of heaven. The tree of life in the midst of Paradise.

all nations come out of the Tribulation with Palm branches in their hands & cry Salvation in token of a great victory. They hunger & thirst no more. The Lamb feeds them leads them to living fountains of waters & God wipes away all tears from their eyes

longer. The mystery of God declared to the Prophets is finished. The kingdoms of this world become the kingdoms of God & Christ. The nations were angry, & Gods wrath is come & the time of the dead that they should be judged, the saints rewarded & the wicked destroyed. God & Christ reign for ever & ever.

gathered into the great Winepress of Gods wrath. The Winepress troden without the City. Blood comes out of it up to the horse bridles. The Manchild from heaven rules all nations with a rod of iron. Babylon to drink. A saying, It is done. V thundrings lightning the greatest earthqu: hail that ever was. I great City divided in three parts, videlice: the lake of fire, the 1 edged sword & the bottomles pit. The c of the nations fall. I islands & mountain: away.

Apoc. 1,2,3

Apoc.
4,5,6,7.

Apoc.
11.v.19, &
12,13,14

Christ dictates Epistles to the seven Churches with reference to the following Prophecy	A door set open with the key of David.
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The door of the Temple open in heaven. The throne of God seen in it. The Lamb takes the Book & at his opening the	
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The Interpretation of the Prophecy.	The Temple appears opened in heaven with the Ark or throne of God in it. Lightnings, voices
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The Devil or Dragon imprisons the that they may be tried & they have tribulation ten days.		first four seales four Warriors appear on horsback with their armies & standards represented by the heads & bodies of the four Beasts in the east west south & north sides of the outward Court.					thundrings an earthquake & great hail during the wars of the four horsmen.		
		The 5 ^t seal opened. The Church persecuted.					A woman with child travailing in birth & a great red Dragon ready to devour her child. War between Michael & the Dragon.		
Laodicea increases in goods grows rich & lukewarm.		The 6 seal opened. The end of the heathen world	Apoc. 8,9	Apoc. 10	Apoc 11 to v. 18		The Dragon cast out of heaven & the child caught up to the throne The woman receives two wings of an Eagle to fly into the Wilderness.	Apoc. 15,16	Apoc. 17, 18, 19, & 20 to v. 10
The Church hates the deeds of the Nicolaitans, trys the fals Apostles, loseth her first love. Antipas slain. Balaam teaches Balac the doctrine of the Nicolaitans for seducing Israel. The luke warm spued out, their Candlestick removed.	The Prophecy of the seales and Trumpets.	Four Angels hold the four winds while another Angel numbers & seales 144000 out of all the Tribes of Israel. Do not the rest receive the mark of the Beast & become the Synagogue of Satan which say they are Iews & are not but are Gentiles in the outward Court	The 7 th Seal opened. Seven Angels appear with Trumpets. Silence in heaven while the High Priest offers incense with the prayers of the saints on the Fast.. Fire cast on the earth. Voices, thundrings, lightnings & an earthquake. The seven Angels prepare to sound.	The Lamb in form of a glorious Angel appears with a book open in his hand, stands on the sea & earth & reads crying like a roaring Lyon.	Iohn prophsies again. He measures the Temple & Altar & them that worship therein i.e. the 144000.. The outward court not measured but given to the Gentiles.		The two Beasts rise out of the earth & sea. The Dragon gives him his seat. The twohorned Beast rises out of the earth & causes < insertion from the top of the page > The first Beast rises out of the sea the 2 ^d out of the earth. The Dragon gives the first his seat. {illeg}	Seven Angels appear with the 7 last Plagues. The Victors over the Beast & over his Image Mark & Number (i.e. the 144000) stand on the sea of glass before the throne & sing the song of Moses & the Lamb. The seven Angels come out of the Temple & receive	Iohn goes up to see the judgment of the great whore The Beast which was & is not ascends out of the abyss. < insertion from the right margin > The seventh Head or King which commences {and} continues a short space. The Beast which was & is not ascends out of the

						<p>second causes < text from f 32v resumes > all men to receive the mark or name or number of the first & to worship him. & make his image which speaks & cause those who will not worship it to be killed. The Lamb stands on mount Sion before the throne & elders in the Temple with the 14400{0} having Gods name on their forehead. They sing a new song. These are the firstfruits of the following harvest. < insertion from the top of the page > Two Beasts rise out of the Sea & earth. All men worship the first Beast & they who do not worship his image are killed. All receive his mark & none suffered to buy or sell who who have not his mark or name or number . 144000 sealed with Gods name in their forehead stand on mount Sion before the</p>	<p>seven Vials of wrath</p>	<p>abyss & is the 8th & of the seven. < text from f 32v resumes ></p>
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Iezabel the fals prophetess teaches & seduces to fornication & idolatry.						Throne & Elders in the Temple. & sing a new song. These are the first fruits of the following harvest. < text from f 32v resumes >			
		1 The east wind. 2 The west wind. 3 The south wind. 4 The north wind.	1 Trump. War on the Earth. 2 Tr. War on the Sea 3 Tr. War on the Rivers. 4 Tr. War on the Sun.	1 Thunder 2 Thunder 3 Thunder 4 Thunder	The two Witnesses have power to send fire out of their mouths at the first Trumpet turn the waters into blood at the second & smite the earth with all the 7 plagues.	All the world wonder after the Beast & worship him & the Dragon.	1 Vial poured on the earth 2 Vial on the Sea 3 Vial on the Rivers 4 Vial on the Sun	They that dwell on the earth wonder at the Beast. The ten horns receive power as kings.	
			5 Tr. 1 st Wo. War on the men who have not the seal of God in their foreheads, . The bottomless pit opened	5 Thunder	The Gentiles tread down the holy City 42 months & the two Witnesses prophesy 1260 days in sackcloth & shut heaven that it rains not. Doth not Iezabel rain & kill the Prophets?	The Woman arrives at her place in the Wilderness, is fed 1260 days by the Merchants of the earth & the Beast acts under her 42 months. He makes war upon the saints & overcomes them.	5 Vial on the seat of the Beast.	The Whore of Babylon reigns & is drunk with the blood of Saints. The kings of the earth commit fornication & live deliciously with her. The Merchants of the earth wax rich through the abundance of her delicacies, & The nations are drunk with the wine of her fornication.	
Iezabel punished. The hour of temtation & triall or great tribulation comes on all the world, or Christ comes as a thief.	The great Tribulation.		6 Tr. 2 ^d Wo. War at & from Euphrates. The third part of men killed.	6 Thunder	The two Witnesses are slain revive & ascend up to heaven in a cloud. Babylon whose revenue is the tenth part of the	The Gospel preached to every nation. Babylon falls. The patience of the saints in a great persecution in which the worship	Three Frogs come out of the mouths of the Dragon Beast & Fals Prophet & gather the world to the Battel of the great	Babylon falls. The ten horns eat her flesh. The Lambs Wife hath made her self ready for marriage. Heaven opened &	Apoc 20 from v. 11, & Apoc 21, 22

				great City falls. The remnant give glory to God. The third Wo at hand.		of the Beast is forbidden & the Son of Man reaps the harvest of the earth.	day of God Almighty. Christ comes as a thief.	the Word of God appears with an army on white horses ×× to smite the nations & with the sword of his mouth to tread the winepress of Gods wrath.. The Beast & Kings of the earth make war against him. Whence the name of Antichrist.	
Christ fights against the Nicolaitans with the sword of his mouth. The faithful receive power over the nations & rule them with a rod of iron. New Ierusalem comes down out of heaven The Tree of life in the midst of Paradise.		An innumerable multitude of all nations come out of it holding Palm-branches in their hands & crying Salvation, in token of a great victory. They hunger & thirst no more. The Lamb feeds them & leads them to living fountains of waters & God wipes away all tears from their eyes	7 th Thunder. Time no longer. The mystery of God declared to the Prophets is finished	7 th Trumpet sounds. The kingdoms of this world become the kingdoms of God & Christ. The nations were angry & Gods wrath is come & the time of the dead that they should be judged, the saints rewarded & the wicked destroyed. God & Christ reign for ever & ever.		The Vintage of the wicked gathered into the great Winepress of God's wrath. The Winepress troden without the city. Blood coems out of it up to the horse bridles The manchild from heaven rules all nations with a rod of iron.	7 th Vial or cup of the Wine of the fiercenes of G wrath. < insertion from the top of the page > 7 th Vial, — or cup of the wine of the fierceness of Gods wrath given to great Babylon. < text from f 32v resumes > A voice saying, It is done. Voices, thunderings lightnings & the greatest earthquake & haile that ever was. The great City divided into three parts, viz ^t for the lake of fire, the two edged sword & the bottomless pit. The cities of the nations fall. Great Babylon drinks the cup of the	The Beast & fals Prophet are taken & cast alive into the Lake of fire. The kings are slain with the two edged sword, & their flesh eaten at the marriage supper, & the Dragon is bottomless pit. The saints rise & are rewarded. The King of Kings rules all nations with a rod of iron. After 1000 years the rest † . † The rest of the dead are raised. Gog & Magog compas the beloved city the new Ierusalem. The Dragon is cast into the lake of fire	God sits in judgment on a great white throne. Heaven & Earth pass away. The books are opened & the dead judged. The wicked cast into the Lake of fire A new heaven & new earth. New Ierusalem descends from heaven prepared as a Bride adorned for her husband. God dwells with men & wipes away all tears from their eyes. No more sorrow. The sanctity dominion & felicity of this City is represented by a building of God & Gemms enlightened by the glory of God & the Lamb & watered by the river of Paradise on the banks of which grows the tree of life. Into this City the Kings of the earth do bring their glory & the glory of the nations & the

						wine of the fierceness of Gods wrath. The Islands & Mountains flee away	saints rain for ever & ever. < insertion from the right margin > God sits in judgment on a great white throne Heaven & earth flee away. The dead small & great stand before God. The books are opened Death & the grave & sea deliver up their dead. All are judged according to their works & all those not written in the book of life are cast into the lake of fire. A new heaven & new earth. New Ierusalem comes down from heaven prepared as a Bride adorned for her husband. God dwells with men & wipes away all tears from their eyes. < text from f 32v resumes >
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<34r>

Synchronism of the
Apocalyps

<34v>

[Editorial Note 15]

A Scheme of the <35r> Apocalyps.

The Prophesy

The Interpretation

A door opened in Heaven & the throne of God seen. The scene of the Visions & daily worship described chap 4 &5.

The Temple opened in Heaven & the Ark s

Iohn prophesies in Neros reign vespasian	1	Four Warriors on Horsback cap. 6	
Trajan	2		
Severus	3		
Decius	4		
Dioclesians persecution	5	The martyrs slain under the Altar.	

Six Heads of the Dragon & Beast	1	Lightnings & voices & thundrings & an earthquake & great hail. ch. 11.19	
	2		
	3		
	4		
	5	The woman painied in	

<p>The Empire turns Christian</p> <p>The Apocalyptic daily sacrific. begins to be taken away.</p>	<p>6 A great earthquake. The ☉ ☽ & stars smitten. The Kings of the earth flee from Lamb</p>					<p>travail to bring forth a manchild The Dragon casts the 3^d part of the stars to the earth</p> <p>The manchild caught up to God & to his throne The woman begins her flight into the wilderness.</p> <p>6 The Beast wounded to death with a sword, & is not any longer until he ascend out of the Abyss.</p>	
		<p>Ephesus</p> <p>The 144000 sealed out of the 12 tribes whilst the 4 winds are held By <u>this separation their Candlestick displaced.</u></p>	<p>7 Smyrna</p> <p>The 7th seal opened.</p> <p>The prayers of the Saints offered with incense. Voices thundrings lightnings & an earthquake.</p>	<p>Pergamus</p> <p>The mighty Angel comes down from heaven with an open book & roars like a lyon <u>Balaam teaches Balaam to make Israel sin. Antipas slain where Satan dwelleth.</u></p>	<p>Thyatira</p> <p>The temple & Altar & they that worship therein are measured.</p>	<p>7 Sardis</p> <p>The woman flies into the Wilderness. The two Beasts arise. <u>The Church hath a name that she liveth & is dead.</u> Men make the image & receive the mark of the Beast. The rest mystically slain: {B}ecome the first fruits to God</p>	<p>1 Philade{lphia}</p> <p><u>The door set opene to the</u> The seven Angels come c & the Temple is filled wi smoke.</p>
<p>The{S} wars whereby he who letted is gradually taken out of the way</p> <p>3 The abomination of the wildernes set up.</p>	<p>The 144000 escape the tempest of the four winds.</p>	<p>1 The seven Trumpets</p> <p>1 The four winds at the founding of first four Trumpets destroy the earth, sea, rivers sun moon & stars. that is the whole world politique <u>which letted.</u></p> <p>2</p> <p>3</p> <p>4</p>	<p>The seven thunders</p> <p>1</p> <p>2</p> <p>3</p> <p>4</p>		<p>The seventh head.</p> <p>They appear on mount Sion with the name of God in their foreheads, being the 144000.</p>		<p>The 7 Plagues. The 7 V</p> <p>1 The seven last Plagues</p> <p>2 The plagues of the first four Vials fall on the earth sea rivers sun moon & stars, that is on the world politique <u>to take that out of the way which letts</u></p> <p>3</p> <p>4</p>
<p>1 The man of sin revealed & 2 The little horn begins his reign over the Beast 4 The time of the end begins & the King of the South pushes</p>	<p>They escape the plague of the Locusts .</p>	<p>5 The first wo Trumpet sounds The Locusts hurt those who have not the seal of God. These worshipped Ghosts & Idols of gold</p>	<p>5</p>	<p>5</p> <p>The Gentiles tra{illeg}d on foot the holy City 42 {m}on{th}s & the two Witnesses pri{illeg}sy sackcloth 1200 days <u>Iezabel reigns</u></p>		<p>The woman arrives at her place in the Wilderness where she is fed 1260 days. The Beast makes war with the saints 42 months. The 144000 continue undefiled with weomen.</p>	<p>5</p> <p>The <u>plague</u> of the 5^t vial on the seal of the Beast</p>

at the King who did according to his will		& silver & brass & stone & wood, & murderers sorcerers fornicators & thieves. ch. 9.20					
The King of the north comes against the King of the South.	6	The second wo Trumpet sounds The third part of men slain by the Euphratean horsemen & the rest repent not of their idolatry & other crimes.	6	6	6		The plague of the sixth vial on Euphrates. The way of the Kings from the east prepared to the battle of the great day.
					The death resurrection & ascension of the two Prophets {in}g witnesses	The Gospel is preached to all nations.	
The dominion of the little horn taken away.					The fall of the 10th power {illeg} of the great {C}ity	The fall of Babylon	
The great time of trouble Dan. 12. Mat 24.	The great Tribulation	<u>The tribulation of 10 days under the synagogue of Satan</u>	7	<u>The feet of the mighty Angel like pillars of fire</u>	<u>The eyes of the Son of God like a flame of fire & his feet like {b}{a}{z}{e} as if they burned {illeg} a furnace.</u>	The worship of the Beast prohibited. <u>Christ comes as a thief. Then 144000 follow him</u> His Harvest cut down.	7 <u>Three spirits like Frogs The hour of temptation comes upon all the world</u>
The sun moon & stars dark {en} Mat 24 Joel 3 &c The captivity was of Many awoke out of the dust Daniel stand in his lot.	An innumerable multitude triumph with palms in their hands.	<u>The faithful unto death receive a crown of life & escape being hurt of the second death.</u>	The mystery of God spoken of by the Prophets is finished.	The seventh Trumpet sounds & the kingdoms of this world become the Kingdoms of Christ forever The dead are judged, the saints rewarded & the wicked destroyed.	The fall of the Beast	The vine of the earth cut down & cast into the great winepress of the wrath of God & blood comes out to the horses' bridles.	The battle of the great day God almighty & fall of the nations. They that are the victory over the Beast spiritually called Egypt) & triumphant song of Moses Lamb

<35v>

John Prophecies in the end of Nero reign

- 1 Seal The eastern dynasty of the Roman Empire begins with Vespasian, a very good man who conquered God's enemies the Jews
- 2 Seal The western Dynasty begins with Trajan a conqueror of many nations in his time. the Jews & other nations revolt & kill one another.
- 3 Seal The southern Dynasty begins with Severus a Judg &c
- 4 Seal The Northern Dynasty begins with Decius who perished with all his army: & from that time the Empire became afflicted with civil wars, famine pestilence

- & armies of many barbarians nations invading them.
- 5 Seal The persecution of Dioclesian
- 6 Seal A Christian Empire born in the west prevails over all & dethrones heathenism, A. D 424 but soon apostatises, & through its riches & prosperity becomes corrupt. Great controversies in the Church.
- The empire becomes divided into the Eastern & western Empires.
- The western empire swallowed up by the eastern.
- 7 Seal The empie becomes divided again, & begins to worship ghosts & place divine power in reliques & consecrated things & in the signe of the cross The monks grow very numerous in Egypt & Syria under the Bishops of Alexandria & Antioch, & from thence afterwards overspread the world, & fill it with their superstitions & lying legends legends. The Church through its riches & prosperity grown very corrupt
- The second general Council decrees the worship of the Holy Ghost, & throws out of the Churches all who receive not the worship, excludes them communion & prohibits their worship under great penalties. They flee to the Barbarous nations. The Donatists & other dissenters begin to be persecuted in Afric
- 1 Trump The eastern Empire after the death of Theodosius the great, A. D. 395 vexed for 12 years together by many barbarous nations invading them in all parts.
- 2 Trump The western Empire from the year 407 vexed for divers years all over Europ{e} by many barbarous nations becomes divided into 10 Kingdoms. Rome sack't by the Visigoths.
- 3 Trump The southern parts of the Empire invaded A.C. 427 & vext for many years by {the} Vandals. The western Cæsar falls, His dominion descends to the Heruli & afterwards to the Ostrogoths.
- 4 Trump The northern parts of the Empire (viz^t Lombardy & other parts of Italy) invaded by the Greek Emperor AD 536 & long afflicted by wars between him & the Goths & Lombards. The Kingdom of the Goths together with the Roman Senate, Consuls, Honours & all other remains of the western Empire extinct.
- 5 Trump The Pope A. D. 607 becomes universal Bishop & sets up the worship of the Virgin Mary & all the saints in the Pantheon. Mahomet at the same time composes his Alcoran & so{on} after lays the foundation of the Saracen monarchy, he & his successors {annexe} Syria Ægypt & other parts of the Roman Empire. The Saracens {illeg} a lock of uncut hair like weomen & wore turbants like crowns{.} Th{ir} Empire was first seated at Antioch & then 140 years after at Bagdad. The whole duration of their empire at both seats untill the Turks took {Ba}{illeg} was 300 years that is twice five months of years. The Pope who started {illeg} ruin of the Gothic Kingdom, grows higher by the ruin of the Exarchate & Kingdom of the Lombards ‡ < insertion from the bottom of the page > ‡ And perhaps the conquest of these two Kingdoms as they gave him his territories in Italy so they added two new crowns to that which {CL}ovis King of France had sent him before (A. D 514. Baron.) For as the triple crown is a{n} {em}bleme of the Popes rise by the ruin of three Kingdoms Dan. 7 so the conquest of those K{in}gdms by which he grew up & got his territories is the most probable original of h{illeg} crowns.
- The Churches of the rest of the 10 Kingdoms are the 7 Churches. The Pope assisted by 7 Cardinal Bishops. Baron an. 769. The Greek & Latin Churches unite anno 5 divided ann 687. The controversy about Image worship begins anno 726 & lasts 120 years. The 2^d Council of Nice for Images a. 787.
- The A & Ω the first & the last is the horsman upon a white hors in {the} beginning & end of the Propheesy. < text from f 35v resumes >
- 6 Trump The Turks seated about the several fountains & streams of {Eu}p{h}{r}{at}es in 4 Kingdoms at Mosul, Myæphærekin, Aleppo & were invaded by the Tartars A. D 1260 & their regal cities being sa{cked} & their Kingdoms ruined, thy fled into Asia minor under seve{r}al Captains where they made war upon the Greeks & about {the} year 300 founded the present Empire & at length sackt Constantinople & {illeg}{ain}ed the greek Empire.

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[Editorial Note 16]

A Synopsis of the Synchronisms of the Apocalyps.

Apoc I. II. III Epistles to the Churches of	The Prophecy of the Book by opening the seales thereof.	The Propheesy of the Book by eating and digesting it
Ephesus	<p>Apoc. IV, V, VI. The door of the Temple opened in heaven. The throne of God seen in it. The Lamb takes the sealed book & opens the seals.</p> <p>I The first seal opened. } The second seal opened. } The third seal opened. } The fourth seal opened. }</p> <p>Four warriors appear successively on horsback with their armies & standards, represented by the heads & bodies of four Animals standing on the east west south & north sides of the outward court.</p>	<p>Apoc. XI.19 & XII. The Temple of God opened in heaven. The Ark or throne of God seen in it.</p> <p>I. Lightnings voices thundrings an earthquake & great hail during the wars of the four horsmen. The Church preaching the gospel.</p>
Smyrna	II The fift seal opened. The Church persecuted	II. A Woman with child travailing in birth & a great red Dragon ready to devour her child. War between Michael & the Dragon. The Church persecuted.
Pergamus	III The sixt seal opened. The end of the world Heathen. The Church triumphant.	III. The Dragon cast out of heaven & the Manchild caught up to the throne. The Church triumphant.
Thy{at}yr.	* IV	IV. The Woman receives two wings of an eagle to fly into the

Sardis	* V				Wilderness. The Serpent cast a flood out of his mouth after her. The Church & Empire divided.		
Philadel.	* VI				V. The earth helps the woman & swallows up the flood. The Church & Empire reunited.		
Laodicea.	* VII				VI. The Dragon wroth with the Woman. The Church in affliction.		
					VII. The Dragon goes to make war with the remnant of the Womans seed. The Church that remnant.		
	Apoc. VII. Four Angels hold the four winds while another Angel numbers & seals 144000 out of all the tribes of Israel.	Apoc. VIII, IX. The seventh seal opened. Seven Angels appear with Trumpets. Silence in heaven while the High Priest offers incense with the prayers of the saints on the Fast.	Apoc. X. A mighty Angel appears with a little book open in his hand & stands on the sea & earth.	Apoc. XI. Iohn measures the Temple & Altar & them that worship therein. The outward court not measured but given to the Gentiles.	Apoc. XIII, XIV. The first Beast rises out of the sea, is deified by the other Beast & they who do not worship his Image are killed. All receive his mark or name or number	Apoc. XV, XVI. Seven Angels appear with the seven last plagues.	Apoc. XVII. XVIII, XIX. The Beast which was & is not ascends out of the abyss or sea, & begins to reign in his seventh head. He is to continue a short space & go into perdition in the lake of fire.
	*	Fire cast on the earth. Voices thundrings lightnings & an earthquake. The seven Angels prepare to sound.	He reads crying as a lyon roareth.	*	The 144000 with Gods name on their foreheads stand with the Lamb on mount Sion before the throne & sing a new song. These are the first fruits of the following harvest.	The victors stand on the sea of glass & sing the song of Moses & the Lamb. The seven Angels receive seven vials of wrath.	*
	1 The east wind	1 Trump. War on the earth	1 Thunder	The two Witnesses have power to send fire out of their mouth at the first Trumpet, turn waters into blood at the second & smite the earth with all the seven plagues.	The Dragon gives the Beast his throne. All the world wonder after the Beast & worship him & the Dragon.	1 Vial poured on the earth	
	2 The west wind	2 Tr. War on the sea	2 Thunder			2 Vial on the sea	The King who is the eighth & of the seven, reigns. The ten horns receive power as kings.
	3 The south wind	3 Tr. War on the rivers	3 Thunder			3 Vial on the rivers	
	4 The north wind	4 Tr. War on the sun	4 Thunder			4 Vial on the Sun	
	*	5 Trumpet. The first Wo. The bottomless pit opened. War on the men who have not the seal of God on their foreheads.	5 Thunder	*	*	5 Vial on the seat of the Beast	† < insertion from above the line > † The ten horns agree & give their kingdom to the Whores Beast. She sits upon him. The kings of the earth commit fornication & live deliciously with her. The merchants of the earth feed her in the wilderness & wax rich through the abundance of her delicacies, & the nations are drunk with the wine of her fornication < text from f 36v resumes >
	*	6 ^t Trumpet. The second Wo. The third part of men killed by the army from Euphrates. The rest repent not of their worshipping idols nor of their	6 Thunder	*	*	6 Vial on Euphrates.	*

	murders, sorceries, fornication & theft.					
*	*	*	The two witnesses are slain revive & ascend in a Cloud. The 10 th part of the great city falls	1. The Gospel preached to all nations. 2. Babylon is fallen is fallen. 3. Fals worship forbidden	Three frogs arise. They gather the kings of the whole world to the battel of the great day of God Almighty.	The ten kings eat the flesh of the Whore. Babylon is fallen is fallen. Much people rejoyce at it. Heaven opened & the Word of God appears with an army on white horses to smite the nations & tread the winepress of Gods wrath. The Beast & kings of the earth make war against him
The great tribulation	*	7 Thunder	7 th Trumpet. The third Wo.	The harvest of the martyrs.	7 th Vial into the air. It is done.	
An innumerable multitude of all nations come out of it with palms & hosannas in token of a very great victory. God wipes away all tears from their eyes	Time no longer. The mystery of God declared to the Prophets is finished.		The kingdoms of this world become the kingdoms of God & Christ for ever. Gods wrath is come. The dead are judged the saints rewarded.	The vintage of the wicked. The winepress of Gods wrath troden without the City. Blood comes out of it up to the horse bridles.	The cities of the nations fall. Great Babylon drinks the cup of wine of the fierceness of Gods wrath.	The Beast & fals Prophet are cast into the lake of fire. The rest are slain. The Dragon shut up in the bottomless pit. Iudgement begins at the house of God. The saints rewarded. Gog & Magog. The old serpent cast into the lake of fire. The general judgement.

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[Editorial Note 17]

A Synopsis of the Synchronisms of the Apocalyps.

Apoc. I, II, III Epistles to the Churches of	The Prophecy of the Book by opening the seales thereof.				The Propeshey of the Book by eating and digesting it.		
	Apoc IV, V, VI. The door of the Temple opened in heaven. The throne of God seen in it. The Lamb takes the sealed book & opens the seals				Apoc. XI.19 & XII. The Temple of God opened in heaven. The Ark or throne of God seen in it.		
I Ephesus	I.	The first seal opend The second seal opened The third seal opened. The fourth seal opened	Four warriors appear successively on horsback with their armies & standards represented by the heads & bodies of four animals standing on the east west south & north sides of the outward court.		I Lightnings voices thundrings an earthquake & great hail during the wars of the four horsmen. The Church preaches the gospel.		
II Smyrna	II	The fift seal opened. The Church persecuted.			II A Woman with child travailing in birth & a great red Dragon ready to devour her child. War between Michael & the Dragon. The Church persecuted.		
III Pergamus	III	The sixt seal opened. The end of the world heathen. The Church triumphant.			III. The Dragon cast out of heaven & the Manchild caught up to the throne. The Church triumphant.		
IV Thyatyra	*				IV. The Woman receives two wings of an eagle to fly into the Wilderness. The serpent cast a flood out of his mouth after her. The Empire divided.		
V Sardis	*				V. The earth helps the Woman & swallows up the flood. The Empire reunited.		
VI Philadelphia	*				VI The Dragon wroth with the Woman. The Church in affliction.		
VII Laodicea	*				VII The Dragon goes to make war with the remnant of the Womans seed. The Church that remnant.		
	Apoc. VII. Four Angels hold the four winds while another Angel numbers & seals 144000 out of all the tribes of Israel.	Apoc. VIII, IX. The seventh Seal opened. Seven Angels appear with Trumpets. Silence in heaven while the High Priest offers incense with the	Apoc. X. A mighty Angel appears with a little book open in	Apoc. XI. Iohn measures the Temple & Altar & them that worship therein. The outward court not measured, but	Apoc. XIII, XIV. The first Beast rises out of the sea, is deified by the other Beast, & they who do not worship his Image are killed. All receive his	Apoc. XV, XVI. Seven Angels appear with the seven last plagues	Apoc. XVII, XVIII, XIX. The Beast which was & is not ascends out of the abyss or sea & begins to reign in his seventh head. He is to continue a short space & go into perdition in the lake of fire.

	prayers of the saints on the Fast.	his hand, & stands on the sea & earth	given to the Gentiles	mark or name or number.		
	Fire cast on the earth. Voices, thundrings lightnings & an earthquake. The seven Angels prepare to sound.	He reads crying as a lion roareth.		The 144000 with Gods name on their foreheads, stand with the Lamb on mount Sion before the throne & sing a new song. These are the first fruits of the following harvest.	The Victors stand on the sea of glass & sing the song of Moses & the Lamb. The seven Angels receive seven Vials of wrath.	
1 The east wind	1 Trump. War on the earth	1 Thunder	The two Witnesses have power to send fire out of their mouth at the first Trumpet, turn waters into blood at the second & smite the earth with all the seven plagues.	The Dragon gives the Beast his throne. All the world wonder after the Beast & worship him & the Dragon.	1 Vial poured on the earth.	The king who is the eighth & of the seven, reigns. The ten horns receive power as kings.
2 The west wind	2 Trump. War on the sea	2 Thunder			2 Vial poured on the sea.	
3 The north wind	3 Trump. War on the Rivers	3 Thunder			3 Vial poured on the rivers.	
4 The south wind	4 Trump. War on the Sun	4 Thunder			4 Vial on the Sun.	
*	5 Trump. The first Wo. The bottomless pit opened. War on the men who have not the seal of God on their foreheads	5 Thunder	* The Gentiles tread the holy City under foot & the two Witnesses put on sackcloth.	* The Woman arrives at her place in the Wilderness, where she is fed by the merchants of the earth	5 Vial poured on the seat of the Beast.	* The ten horns agree & give their kingdom to the Whores Beast. She sits upon him. The kings of the earth commit fornication & live deliciously with her. The merchants of the earth feed her in the wilderness & wax rich through the abundance of her delicacies & the nations are drunk with the wine of her fornication.
*	6 ^t Trump. The second Wo. The third part of men killed by the army from Euphrates. The rest repent not of their worshipping idols nor of their murders, sorceries, fornication & theft	6 ^t Thunder			6 ^t Vial poured on Euphrates.	
			The two Witnesses are slain revive & ascend in a cloud. The 10 th part of the great City falls	1. The Gospel preached to all nations. 2. Babylon is fallen is fallen. 3. Fals worship forbidden.	Three frogs arise. They gather the kings of the whole world to the battel of the great day of God Almighty.	The ten kings eat the flesh of the Whore Babylon is fallen, is fallen. Much people rejoyce at it. The mariage of the Lamb is come.
The great tribulation. An		7 th Thunder	7 th Trumpet. The third Wo.	The harvest of the Martyrs &	7 th Vial poured into	Heaven opened & the Word of God

innumerable multitude of all nations come out of it with palms & hosannas in token of a very great victory. God wipes away all tears from their eyes.	Time no longer. The mystery of God declared to the Prophets is finished.	The kingdoms of this world become the kingdoms of God & Christ for ever Gods wrath is come. The dead are judged, the saints rewarded	vintage of the wicked. The winepress of Gods wrath troden without the city. Blood comes out of it up to the horse bridles.	the Air. It is done. The cities of the nations fall. Great Babylon drinks the cup of the wine of the fierceness of Gods wrath	appears with an army on white horses to smite the nations & tread the winepress of Gods wrath. The Beast & Kings of the earth make war against him. The Beast & fals Prophet are cast into the lake of fire. The rest are slain. The Dragon shut up in the bottomless pit. Iudgement begins at the house of God. The saints rewarded Gog & Magog. The old serpent cast into the lake of fire. The general judgement. Heaven & earth fly away. The saints reign under God & the Lamb for ever & ever.
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[Editorial Note 18]

The Prophecy of the Book revealed by opening the seals thereof.				The Prophecy of the Book revealed by eating and digesting it.			
<p>Apoc. 4, 5, 6. The door of the Temple opened in heaven. The throne of God seen in it</p> <p>The Lamb takes the sealed book & opens the seals</p> <div><div><div>The 1st seal opened</div><div>The 2 seal opened</div><div>The 3 seal opened</div><div>The 4 seal opened</div></div><div>Four warriors appear successively on horsback with their armies & standards represented by the heads & bodies of four Animals standing on the east west south & north sides of the outward court</div></div> <p>The 5^t seal opened. The Church persecuted.</p> <p>The 6^t seal opened. The end of the world heathen.</p>				<p>Apoc. 11.19 & 12. The Temple appears opened in heaven with the Ark or throne of God in it</p> <div><div>1</div><div>Lightnings voices thundrings an earthquake & great hail during the wars of the four horsmen. The Church preaching the gospel</div></div> <div><div>3</div><div>A Woman with child travelling in birth, & a great red Dragon ready to devour her child. War between Michael & the Dragon The Church persecuted.</div></div> <div><div>3</div><div>The Dragon cast out of heaven & the Manchild caught up to the throne. The Church triumphant.</div></div> <div><div>4</div><div>The woman receives two wings of an Eagle to fly from the Serpent into the wilderness. The Serpent casts a flood out of his mouth after her. The Church divided.</div></div> <div><div>5</div><div>The earth helps the woman & swallows up the flood. The Church reunited.</div></div> <div><div>6</div><div>The Dragon wroth with the woman. The Church in affliction</div></div> <div><div>7</div><div>The flees from the Dragon & separates from the remnant of her seed. The Church that remnant. The first Beast (represented by the flood) revives.</div></div>			
Apoc. 7. Four Angels hold the four winds while another Angel numbers & seals 144000 out of all the tribes of Israel.	Apoc. 8, 9. The 7 th seal opend. Seven Angels appear with Trumpets. Silence in heaven while the High priest offers incense with the prayers of the saints on the Fast. 2. Fire cast on the earth. Voices thunderings lightningss & an earthquake. The 7 Angels prepare themselves to sound.	Apoc. 10. The Angel appears with a little book open in his hand, stands on the sea & earth. He reads, crying as a Lion roareth.	Apoc. 11. Iohn measures the Temple & Altar & them that worship therein . The outward court not measured but given to the Gentiles.	The Synagogue of Satan & Whore of Babylon prevail	Apoc. 13, 14. The first Beast risen out of the sea, is deified by the other Beast, & they who do not worship his image are killed. All receive his mark or name or number. 2 The 144000 with Gods name on their foreheads stand on mount Sion before the throne & sing a new song. These are the first fruits of the following harvest.	Apoc. 15, 16. Seven Angels appear with the seven last plagues. 2 The victors over the Beast & over his image mark & number (i.e. the 144000) stand on the sea of glass & sing the song of Moses & the Lamb. The seven Angels receive seven vials of wrath.	Apoc. 17, 18, 19, 20, 21. The Beast which was & is not ascends out of the abyss or sea. The seventh head or king commences which continues a short space & then goes into perdition in the lake of fire.
1 The east wind	1 Trump. War on the earth	1 Thunder	The two Witnesses have power to send fire		The Dragon gives the Beast his throne throne. All the world wonder after him &	1 Vial poured on the earth.	The king who is the eighth & of the seven They that dwell on

2 The west wind	2 Tr. War on the sea	2 Thunder	out of their mouth at the first Trumpet, turn waters into blood at the second & smite the earth with all the seven plagues.
3 The north wind	3 Trump. War on the Rivers	3 Thunder	
4 The south wind	4 Tr. War on the Sun	4 Thunder	
The great tribulation	5 Trump. The first Wo. The bottomles pit opened. War on the men who have not the seal of God on their foreheads	5 Thunder	✠ The Gentiles tread the holy City & the two Witnesses put on sackcloth
	6 Trump. The second Wo. The third part of men killed by the army from Euphrates. The rest repent not of their worshipping idols, nor of their murders sorceries fornication & theft.	6 Thunder	The two Witnesses are slain revive & ascend in a cloud.
			The 10 th part of the city falls. The second Wo ends with its fall.
			The nations are angry.
The victory of the persecuted.		7 Thunder.	7 Trumpet. The third Wo. The

worship him & the Dragon.	2 Vial on the sea.	the earth wonder after the Beast
	3 Vial on the rivers.	The ten horns receive power as kings.
	4 Vial on the Sun.	
✠ The woman arrives at her place in the wilderness, where she is fed 1260 days by the merchants of the earth, & the Beast acts under her 42 months.	5 Vial on the seat of the Beast	✠ They agree & give their kingdom to the Whores Beast. She sits upon him The kings of the earth commit fornication & live deliciously with her. The merchants of the earth feed her in the wilderness & wax rich through the abundance of her delicacies, & the nations are drunk with the wine of her fornication.
	6 Vial on Euphrates.	1. The ten kings eat the flesh of the Whore
	Three froggs arise. They gather the kings of the whole world to the battel of the great day of God Almighty	2. Babylon is fallen is fallen & much people rejoyce at her fall.
		3. Heaven opened & the word of God appears with an army on white horses to smite the nations & tread the winepress of God's wrath. The Beast & kings of earth & Gog of the land of Magog) make war against him.
The vintage of the wicked. The winepress of Gods wrath troden	7th Vial into the air. It is done The cities of the nations fall.	The Beast & fals Prophet are taken & cast alive into the

They hunger & thirst no more. The Lamb feeds them & leads them to living fountains of waters. God wipes away all tears from their eyes.	Time no longer. The mystery of God declared to the Prophets is finished.	kingdoms of this world become the kingdoms of God & Christ for ever. Gods wrath is come. The dead are judged The saints rewarded.		without the city. Blood comes out of it up to the horse bridles.		Great Babylon drinks the cup of wine of the fierceness of Gods wrath.	lake of fire. The rest are slain			
An innumerable multitude of all nations come out of it with palms & Hosannas in token of a great victory. God wipes away all tears from their eyes.										The marriage supper
Seven Dynasties of the primitive Church	1	The last Dynasty of the Dragon & his war upon the seed of the woman commences. The first beast rises out of the sea by separation from the Dragon: the second one of the earth by separation from the church. The second deifies the first. All that will not worship his Image are killed. All excommunicated – who receive not his mark or name or number.					The Beast & fals Prophet are taken & cast alive into the lake of fire. The rest are slain. The Dragon shut up in the bottomless pit. Iudgement begins at the house of God. The saints rewarded. Gog & Magog. The old serpent slain The general judgment. The wicked punished. All things made new. Paradise recovered.			
	2									
	3	The 144000 with Gods name on their foreheads stand on mount Sion before the throne & sing a new song. These are the first fruits of the following harvest.								
	4									
	5									
	6									
	7									

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When God first appeared to Ezekiel & sent him with general commission to prophesy, against Israel he gave him this book to eat in token of his commission & therefore it respects the manner the book which Iohn ate must respect all his prophesying to the end of the Apocalyps. The Prophet ate the whole book & therefore is to prophesy again of the whole, & that more openly then before because the book was now opened & nothing had been hitherto prophesied out of it as open but what the Prophet was commanded to seal up. When Ezekiel had eaten the book it was sweet in his mouth as honey, but after the spirit had discoursed with him a while about his prophesying, & then sent him away to the people to prophesy he went away in bitterness & heat of spirit & so Iohn found the little book sweet in his mouth but afterwards bitter in his belly: sweet while the Angel discoursed to him about the things he should prophesy of but bitter when the Angels dismiss him to prophesy. The sweetness being contrary to the mournings lamentations & wo of which the book was full, signifies that the contents of the book did not immediately affect either Ezekiel or Iohn. Some time was to be allowed for the book to be eaten & digested before it began to operate & therefore the Angel does not stay till the prophesy of the Trumpets be ended but for the decorum of the type gives him the book to eat a little before the end of that prophesy so that he may have time to digest it & be ready to prophesy again so soon as the first prophesy shal be ended. So then while the sweetness continues in the prophets mouth & the book is not yet digested, the Angel discourses to him about the contents thereof, the temple & holy. City two witnesses & the great City & Beast, & then the sounding of the seventh trumpet puts an end to the first Prophesy & the Angel leaves the Prophet to prophesy again of thos

So then the things discoursed of by the Angel are the things of which the Prophet was to prophesy again & by consequence of which he had been prophesying already, & therefore this prophesy of the Angel is collateral & contemporary to the prophesies which both precede & follow. And so far as it is a description of the things of which the Prophet was to prophesy by vertue of the eaten book & those things are an interpretation of the first prophesy, this of the Angel may also to be accounted an interpretation of so much of the first prophesy as preceded it & is contemporary to the times of the prophesying Angel that is to the times of the open book & seven thunders. & by consequence to the times which follow the opening of the last seal & fall in with the Trumpets. For it is improper to make the Angel discourse as a prophet concerning things which precede the time of his first appearing to prophesy.

Now because these times began with numbering & sealing the servants of God out of the 12 Tribes & leaving the rest of the Tribes unsealed & with offering incense with the prayers of the saints in the temple – on the day of expiation, the Angel begins his prophetic discourse with measuring the temple & altar & them that worship therein, & leaving the outward court unmeasured for the nations to worship in. For these things have a peculiar relation & interpret one another the measuring the Temple & them that worship therein signifying the same thing with numbering & sealing them whose prayers were offered up with incense on the golden Altar: & the omitting to seale & number the rest of

the tribes the same thing with omitting to measure the outward Court which was given to the Nations. For the twelve tribes are the Christian nations whereof the true & sincere Christians are numbered sealed & measured & the rest with their outward court neglected. So then this prophesy of the Angel begins with the opening of the seventh seal & therefore since it ends with the sounding of the seventh Trumpet it respects all the times of Trumpets.

And that this is so will further appear from the Constitution of the Temple. For the sanctuary with which the Prophecy began was either the Tabernacle or Ark within it & by the four Beasts worshipping in the four sides of the outward court, there being in the second temple no Ark nor worshipping Israelites in the outward court, as you will understand by this following history of the Temple. The Jews at their return from captivity were but few — — —

— — — & remained unbuilt & open to the gentiles: & the Gentiles to whom the outward court is given & who tread under foot the holy City allude to the Babylonians who captivated Ierusalem & kept possession of the outward court after the inward court by the permission of Cyrus was rebuilt for the Jews. So then the Angels prophesy concerning the measured Temple & holy city begins not with the Tabernacle or first Temple as the prophesy of the sealed book did, but with the Babylonian captivity & second Temple; that is, with the desolation & captivity of the holy Church by the great city Babylon (as the nations which tread under foot the holy city are afterwards called,) & with the measuring & building up the elect a spiritual house an holy Priesthood to offer up sacrifices to God by Iesus Christ (as Peter expresses it) while the outward court of the unholy nations lies spiritually unmeasured & unbuilt. And this consideration perfectly fixes the time of this prophesy in respect of the prophesies which both precede & follow.

For in the prophesies which precede, the sealing of the servants of God alludes to Ezekiels vision of sealing or marking the best of the people in their foreheads in the commencing Babylonian captivity to be preserved & continue the remnant of Gods Church in the times of the second Temple & therefore the sealed live in the times of that Temple & of the holy Cities being troden under foot by the Babylonian nations; & their sealing as well as the measuring of the Temple commences with the Babylonian captivity. For seing the Church never ceases but is built up in a new form & state so soon as demolished in an old one, the interval between the fall of the first Temple & building of the second is not here to be considered.

[Editorial Note 19]

The people prophesied of in the Apocalyps are distinguished into thre parts, the inhabitants of the heavens, earth & Sea. Rejoyce o heavens & they that dwell therein: wo be to the inhabitants of the earth & sea Apoc 12 One of these three parts is called the earth, the sea, the rivers, the Sun in the Vials & the third part thereof in the Trumpets & the third part of the stars which the Dragon drew with his tail.

Sect.

The synchronisms of the parts & persons of the Apocalyps

The synchronisms of the four parts of the prophesy of the seals & Trumpets & three parts of their interpretation.

The synchronisms of the Kingdoms & Churches prophesied of in the Apocalyps

Of the times which follow the

Notes on the Apocalyps

The son of man amongst the Candlesticks alludes to the High Priest trimming the Lamps. The Candlesticks are the churches, the lamps or seven starrs the angels of the Churches, & these he trims by telling them of their deeds commending exhorting reproving

The lamps being trimmed there follows the morning sacrifice & worship by the general assembly in the temple chap 4 & 5. Then an allusion in the seals to the High Priests opening & reading the law seven days before feast of Tabernacles chap 6 Then a description of the people who celebrate the feast of Tabernacles viz^t first of those who put on their phylacteries (the seale of God in their foreheads) in the morning of the fast on the 10th day & afterwards of the Palm bearing multitude. Then is the fast day alluded to in silence during the high Priests offering incense on the golden alter with the peoples prayers, then casting fire to the earth that is cleansing the alter to sprinkle it. Then sound the trumpets at the sacrifices of the seven days of the feast. To the same sacrifices allude the 7 vials as being their libamina These are the main allusions to the law. Hence Christians are called Iews & Apostates the synagogue of Satan, that is members of the Dragon.

To the history of the Iews there is this allusion. The Woman Israel Ægypt under the persecuting Dragon bears the manchild Moses with his rod Moses is caught up to Gods throne (dominion over the Iews) Michael & the Dragon contend much in Ægypt & the woman flys into the Wilderness. Before that flight ther{e} is a contest between Michael & the Dragon (Moses & the Magicians) in Ægyp{t} & the Dragon is overcome. Then flyes the woman & the Dragon casts ou{t} waters as a flood (an Army) after her which are swallowed up in the ear{ths} mouth the alveus of the red sea. And now the devil comes down to the Iews in the inhabitants of the earth & red sea & they commit Idolatry in the Calf. Afterwar{ds} arise Balac & Balaam (the tenn horned Beast & fals prophet Apoc 2.14 & 13.14) & seduce the people to idolatry, they by Balaams couns{el} being induced to worship the Idols of Balac the image of the Beast. Whereupo{n} the apostatising church is represented afterwards by a whore sitting on the Beast Balac & committing fornication with the Kings (of Moab & Midian) in the wilderness

Another allusion there is to Babylon. This being a very great & idolatrous city & reigning over many kingdoms, captivated & afflicted the people of God extreamly. Vnder her were the temple & inner court granted to the people of God to worship in but the outward court which before the captivity had been the court of the people was given to the gentiles & thence got the name of the gentiles court. Measuring the Temple & Altar is a type of building & alludes to the building of the inner Temple under Babylon in the 2^d year of Darius: at which time the two Prophets Haggai & Zechary prophesied together Hag. 1.1. Zech 1.1, & the two olive trees appeared in a vision to Zechary Zech 4.3, 12, 14. In allusion also to the Apostacy of Israel under Iezebel, the whore of Babylon is called Iezebel Apoc 2 & the acts of Elijah of devouring their enemies by fire, of shutting up heaven that it rain not, & of ascending up to heaven in a cloud ascribed to the two witnesses. And these are the main allusions to the Iewish church & history.

The plague of the first Trumpet falls on green things as if the Beast were not yet fully in the wilderness with the woman. In the fift green things are not hurt but only the men which have not the mark of God in their foreheads that is on those who have the mark of the Beast & consequently are in the wilderness. As a natural wilderness is naturally barren so a spiritual wilderness is spiritually barren. And to signify this the{y} <44v> there are opposed to green things. Wherefore the woman flying into the wilderness becomes spiritually barren, & consequently a degenerate church & whore of Babylon. The church of the Iews fleing into the wilderness worshipped the calf & by counsel of Balaam committed whoredom with Balac. The same church apostatized in the reign of Iezebel. The outward court is the court of the church or woman & degenerates to gentiles. The name upon her forehead [Mystery] alludes to the Iews phylacteries as also does the name of blasphemy or idolatry on the beasts head & the mark in the hand & forehead of his worshippers. These keep the form of the Church say they are Iews and are not, preside &

worship in the place of the outward court the place of the Church & so are the church in Apostacy the woman degenerate into a whore. They worship the Beast & his image, receive his mark & number of his name as the saints worship God & Christ & are sealed & numbred.

The epistles to the seven Churches of Asia respect those churches before their dissolution by the Apostacy, & are admonitions to stand stedfast against the commencing apostacy & to persevere under persecution. The first third fift & seventh respect the churches only before their fall. The second fourth & sixth strike through to the end & respect the Church at both rising & falling of the Apostacy. Ephesus is commended for trying fals Apostles the ringleaders of the Apostacy & finding them lyars & hating the doctrine of the Nicolaitans (i.e. spiritual fornicators or Idolaters): blamed for having left her first love (the heat of religion through temporal prosperity of the Churches then abating) & threatned that if she return not to her first love her Candlestick shall be removed out of its place that is, out of the Temple into a prophane place, which removal came to pass when the woman fled into the wilderness. Removing from place to place is changing from state to state Apoc 12.9, 12, 14. Isa 14.12, 13. Apoc 6.14. & 15.6 & 16.20. Heb 12.27. Apoc 3.16.

Pergamus dwells where satan's seat is that is in the reign of the Dragon & then was Antipas slain where Satan dwelleth, that is the remnant of the womans seed in the war the Dragon made upon them, as many as would not worship the Image of the beast were by the decree of the Image killed. Then had they among them those nicolaitans (whom Balac by the counsel of Balaam seduced) whom christ threatens at length to fight against with the sword of his mouth. if they repent not but go on to apostatize.

Sardis had a name that she lived & was dead & is admonished to strengthen the things which are ready to dy & therefore is the church in name & outward appearance flourishing but grown spiritually wretched & {dstlyly} decaying, for which reason God gave way to the Apostacy to prevaile.

So Laodicea is neither hot nor cold but luke warm & therefore Christ threatnes to spewe her out of his mouth, which is the same thing with removing the Candlestick of Ephesus out of its place. The Churches are one body & what happens to one happens to all. Laodicea said shee was rich & increased with goods & had need of nothing & knew not that she was wretched & miserable & poor & blind & naked. She was therefore newly grown temporally rich & spiritually poor, & for that reason soon after spewed out of Christs mouth: which was the condition of the church in the latter end of Constantius reign

These four are the churches spiritually decaying through temporal prosperity & for that reason ready to be removed out of their place. The other three (viz the 2^d, 4th, & sixth) are on the contrary temporally poor & afflicted but spiritually rich & glance at the church in the 10th persecution but relate chiefly to that in the end of the world.

To Smyrna writes the first & the last who was dead & is alive (i.e. the type of martyrdome in the first & last persecution) I know thy works & tribulation & poverty but th{ou art} rich (i.e. temporally poor & spiritually rich) & the blasphemy <45r> of them who say they are Jews & are not, but are the synagogue of satan (i.e. Christian Idoaters the persecuters of the saints) Fear none of those things which thou shalt suffer (under them) Behold the devil shall cast of you into prison that ye may be tryed & ye shall have tribulation ten days (ten years in the end of the world as before in Dioclesians persecution. Be thou faithful unto death & I will give thee a crown of life.

To the Angel of the Church in Thyatira saith he who hath eyes like a flame of fire & feet like fine brass (i.e. burning by persecution) I know thy works & charity & service & faith & thy patience & thy works & the last to be more then the first (those in the last times to be more then those in Dioclesians. Yet thou sufferest Iezabel to seduce my servants. I gave her time to repent & she repented not. Behold I will cast her into a bed & all the churches shall know that I am he who searcheth the reins & hearts & I will give unto every one of you according to your works.

And to the Angel of the Church in Philadelphia saith he that hath the key (to the kingdom) of David: which openeth (in the birth of the manchild & battel of the last day & no man shutteth & shutteth (in the rise of the host & no man openeth I know thy works. behold I have set before thee an open door (to the kingdom) For thou hast a little strength & hast not (under persecution) denied my name Behold I will make them of the synagogue of Satan which say they are Jews & are not but do lye (Idolatrous Christians) behold I will make them come & worship before thy feet (by the victory over the beast & fals prophet) & to know that I have loved thee. Because thou hast kept the word of my patience (in the last persecution the) I will keep thee from the hour of temtation which shall (first for a time) come upon all the world to try them that are his. Thou shalt in the end triumph over thine enemies & enter in at the open door to the Kingdom of David.

In the d

In the days of the prophesy of the witnesses it rains not & consequently no spiritu{al} fruits are then brought forth to the people they prophesy to; they prophesy to people in a barren wilderness. Whence their prophesy is synchronall to the beast & that whore Iesabel.

Also they smite the earth with a curse as often as they will & so are the Angel of the vials, & therefore the plagues of the Vials synchronize with their prophesy.

Pray that your flight be not in winter nor on the sabbath day. Mat 24. This is spoken not to the unbelieving Jews who were to be destroyed but to the converted. And if so, there is no more reason to understand it of the Christian Jews at the destruction of Ierusalem then of those at the end of the world. For that which was their true religion at the destruction of Ierusalem will be their true religion at their future conversion. If the observation of the Law was not then abrogated to the circumcised Jews, tis not yet abrogated. If it was the abrogated & only indulged to the weak Jews for faciliating their conversion, it may be indulged to the Jews hereafter for faciliating their conversion. But when I consider that Christ came not to destroy the law but to fulfill it, that the fulfilling does not infer an abrogation of the ceremonies being as fit commemorations of things past as types of things to come, that the whole church strictly kept the law till the conversion of Cornelius, that after the calling of the Gentiles the Iewish Church at Ierusalem continued zealous of the Law & the Apostle Paul himself continued to observe it as far as his convers among the Gentiles would give him leave (rending his cloaths at blasphemy, shaving his head upon a vow, purifying himself with those who h{illeg} a vow striving to keep the feast at Ierusalem, bringing oblations to his nation praying & serving God in the temple & being found purifying <45v> {himself} there) that Paul circumcised Timothy {illeg} born of a Iewish woman, but would not suffer Titus to be circumcised because a Greek, That when the Jews at Ierusalem were informed that Paul taught the Jews abroad to forsake the Law Iames advised how he should convince the people that there was nothing in the report & that he (Paul) walked orderly & kept the law, wherein surely Iames & Paul did not play the Hypocrites That when Iames gives this advice to Paul he adds that as touching the Gentiles which believe, the Apostles had concluded & written that they should observe no such thing, so that Iames here distinguishes between Jews & Gentiles & shews how that they had granted a dispensation from the Law to the Gentiles only. That the Apostleships of circumcision & uncircumcision were distinct: that Paul in his epistles disputing against the law usually includes the law of the 10 Commandments Rom 2, & 6, 1 Tim. 1. & so described no further abrogation of the law to the Jews then in respect of justification thereby, & if any where he express any thing more he writes to Gentiles who by Christs death were freed from the law, or if he write to Jews (as in the Epistle to the Hebrews) he respects only that abrogation of the Law which was speedily to come to pass by the destruction of the Temple. When I consider that Paul Saith he became to them under the law as under the law that he might gain them under the law (not from the Law but to Christ under it) & to them without the law as without the law (not being without the law to God but under the law to Christ) that he might gain them without the law: that is, that notwithstanding his being under the law to Christ he behaved himself among the Gentiles as if he had not been under the law that he might gain them: that the same Apostle saith is any man called being circumcised let him not become uncircumcised: is any called in uncircumcision let him not become circumcised: that he saith the Law is good & circumcision profiteth if a man keep the law, & that every man that is circumcised is a debtor to do the whole law & lastly that Christ himself admonished the beleiving Jews to pray that their flight be not on the sabbath day. When I consider all this it seems to me that the law is no otherwise abrogated to the circumcised Jews then by the abrogation of justification by its works & by the destruction of the Temple. For circumcision is a covenant to keep the Law & the law is in its self good & lawful, being kept by the Apostles & therefore every man circumcised is as much bound thereby to keep it as any man who obliges himself by covenant or oath to do any other lawful thing is bound to do the same For which reason the Apostle Paul saith that every man that is circumcised is a debtor to the do the whole law. It seems therefore The Jews are to be converted not from the law but in the law to Christ But whether they shal circumcise their children & so oblige them also to

keep the Law, Elias will tell them at his coming. It is enough for my purpose they keep the sabbath day upon account of their own circumcision & that there is the same reason for their keeping the sabbath day hereafter as heretofore whether it be through the obligation arising from circumcision (as it seems to me) or only through indulgence for their more easy conversion.

Note that the order of the things in Matt 24 is in Luke perturbed & divided being partly described in chap 17.23 &c partly in chap. 21.7, &c And the desolation of Ierusalem omitted in Matthew is in Luke mixed with those things which relate to the last coming.

<46r>

A woman clothed with the sun, the moon under her feet & a crown of 12 * upon her head. Sun moon & starrs signify a kingdome. Sun the temporal dominion under the king moon the religious under the Pontifex maximus, starrs the most illustrious persons next the sun & moon or king & Pontifex maximus. Stars are here put for the saints as being truly the most illustrious For the stars are such persons as the Dragon cast to the earth. So that the woman was cloathed with the Sun that is diffused through the temporall Empire, had the moon that is the heathen religion under her feet, & a crown of 12 starrs that is the 12 Apostles upon her head. For the woman is the church from the time of the Apostles.

The victory of Michael alludes not to the drowning of the Egyptians but to the victory of Moses (the manchild) over the Magicians. For it preceded the womans flight. Then casts the Dragon Egypt an army as a flood out of his mouth after the flying woman not yet got into the wilderness & the earth the dry alveus of the red sea swallowed up this flood. Wherefore the song of Moses & the Lamb sung by the victors over the Beast standing upon the sea of crystal mixed with fire that alluding to the song which moyses & Israel sang upon the brim of the frozen red sea wherein the war had been waged by the hand of god against the conquered Egyptian army, was sang at the earths swallowing up the waters cast out of the Dragons mouth & consequently those waters were the Beast over whom these who stood on the brim of the sea got the victory & this victory was his mortal wound. Whence also the beast before this wound had his Image & number of his name which being by this victory abolished where after his rise out of the sea made & received anew by the influence of the two horned beast. And as the Beast before & after his wound being the same in specie is considered as one & the same Beast so his image before & after being the same in specie is considered as but one image. But the beast & his Image being at first shortlived & succesles they are neither of them solemnly described till after the succesful rise of the beast out of the sea.

The third part of the earth, sea, rivers, Sun are smitten in the trumpets. The whole kingdome is represented by the two Beasts & woman. The third part is one of the three viz^t the Beast. The wars were not made upon the empire as ecclesiastick but as civil. The third part therefore is the Beast. His earth the eastern Empire, sea the western, rivers the smaller kingdomes of the horns, Sun the western empire descended to the Goths were smitten As the Beast is one of the three, the third part is smitten in the Trumpets: but as he contains the other two in his body the whole Earth sea rivers & sun are smitten in the Vials. The sun is the temporal dominion over Rome & Italy possessed by the Goths with deference to the eastern Emperor. Because the King & Emperor might either of them apart be considered as a sun but not both together, & yet were both equally concerned in the affair of this time & so both to be described they are severally delineated by the sun, the one by the sun darkened, the other by the sun scorching men with fire.

Sealing & measuring is a metaphor taken from dividing possessions by number or measure: as when a promiscuous number of sheep are told out into two companies & branded some for one man some for another or when ground is divided by measure between man & man. God seales & measures what's his & leaves the rest to the Beast.

There are seven candlesticks at the beginning & but two at the end. The seven do n{ot} <46v> all continue to the end because Laodicea is actually spewed out, Ephesus is threatened & threatening is a prediction. Christ comes to Pergamus & fights against the Nicolaitans. Comes on Sardis as a {illeg} Thyatira suffers Iezabel. Only Smyrna & Philadelphia are found upright. When the {num}ber two begins the number seven ceases. The seven have single lamps, the two each {of} them seven Zech. 4.2. Whence the two witnesses have power to smite the earth with {a} curse as oft as they will, that is, they are the seven angels of the plagues. Five o{f} the first Lamps are trimmed (not before the morning sacrifice of the first day for {that} is christs death but) in the in the morning of the Fast before the incense Apoc 8. 3 & are imperfect but then after the incense the prayers of the saints having been then offered, & {the} Nicholaitans with their disciples drawn of from them, the other two are found perfect & are thenceforward made a type of the sealed out of all the seven. Five lamps are therefore trimmed when the Nicolaitans & churches were in union (viz^t in the end of C^s reign) & the other two after separation of the schismaticall scape G{oat}, & then was the other Goat sacrificed (by dissolution of government) & the sanctuary fully cleans{ed}

[Editorial Note 20]

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The Interpretation of Apoc 12 & 13.

The woman in travail (that is in Persecution) brought forth a man child, a body of the same species with her self, but male as she was female & consequently a christian Kingdome. The Persecution being Dioclesians the Kingdome must be Constantines, born in the west just when the Persecution or pains in Travail ceased, which happened in Cosntantines expedition against Maxentius. For Constantine then by a vision from heaven became a Christian & by that victory was confirmed in the Christian faith, founded a Christian Kingdome & put an end to the Womans pains.

The Empire by this birth became distinguished into two, the Manchild & Dragon. The Dragon crowned was the heathen Roman Empire. This for its length is compared to a Dragon whose head the region of the Imperial city was westward & tail eastward. with this tayle he drew a third part of the stars (i.e. persecuted the Christians in the East within the Empire of Galerius Maximianu{s} For the Empire & with it the Church was now distinguished into three parts und{er} the three heathen Augusti, Maximianus in the east Maxentius in Italy & Constantine in Gallia & Britain, & of these three parts two soon after the persecu{tion} began received peace, the third only in the east continued under persecution. At the {en}d of this Persecution the manchild being born in the west, there remain{ed} only the eastern empire to the Dragon.

And this Dragon endeavoured to devour the new born child. For Licin{i}us first by treachery & then by open war attempted Constantine. Whereupon the ma{n} child was caught up from the jaws of the Dragon to God & to his throne {&} the woman fled into the wilderness. The manchilds being caught up{to} God & to his Throne, glances at the exaltation of the new Christian emper{or} by the victory over Licinius, & signifies that all in that exaltation he is caug{ht} up from the earth as it were to Gods throne wherein he is to rule all n{a}tions with a rod of iron, not now whilst a new born child but at the end of ages Apoc 3 . & 19. . A temporal throne he had before he was caug{ht} up & now is caught up to a throne of a nobler kind. ceases to signify any longer this temporal christian kingdom. For after {the man} child is caught up hence to God we find no more mention of it in all the {Prophe}sy. The manchild therefore signified only the first christian empire in the west & when that empire by conjunction of the eastern lost its first form & state it ceased to be considered any longer as the Manchild.

Before the flight of the woman into the wilderness there is war in heaven between Michael & the Dragon. These are the wars of Constantine with Maxentius & Licinius whereby Christian armies cast out the heathen empire. For these wars were waged immediately after the persecution, by Christian armies against heathen with success to the casting out the heathen religion because tis said, The Dragon was cast out who is called Devil & Satan which deceived the whole world & accused the saints day & night before God & they overcame him by the blood of the Lamb & word of their testimony & loved not their lives unto the death. These wars could not without a solecism be said to be waged by the new born child & therefore for the decorum of the type they are said to be done by Michael & his Angel

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No soon{er} is the Dragon cast out, but Christians become divided into two parts those who dwell in heaven & rejoyce & triumph at the victory & the inhabitants of the earth & sea to whome the Devil comes down. For the devil was not amongst these inhabitants before & therefore they are christians. And the Devils coming down to these inhabitants signifies that they become the devils kingdome, that is the Dragon for the future. This Dragon was not slain but only changed his place, that is, was translated from one people to another & from one condition to another. The Devil was cast out from his old heathen empire & came down to the inhabitants of the earth & sea. These therefore are the Dragon for the future. The Dragon does not come down to them to persecute 'em but to deceive 'em. Wo be to the inhabitants of the earth & sea for the Devil is come to you with great wrath knowing he hath but a short time. A wo is never denounced to the saints for persecution. We are on the contrary commanded to rejoyce exceedingly at such sufferings as the greatest blessing Matt 5.10, 11, 12. James 1.2. 1. Pet. 3.14. Acts 3.41. The wo is to the

wicked. To these the devil came down with great wrath to deceive them & in them to persecute the saints knowing he hath but a short time to reign amongst them. The woman whom the Dragon now begins to persecute is the multitude which dwells in heaven & triumphs at Michaels victory obtained of God through the word of their testimony. From this company the inhabitants of the earth & sea are distinguished & therefore they are not the persecuted Woman but a distinct body, an erring sort of Christians deceived at the Devils coming down to them, & being deceived they become the Womans enemy And to signify that they are the Dragon which now begins to persecute her, tis said before the persecution begins, that the Devil is come down to them. For this is all one as to say that the Devil so soon as cast out of his old throne, seats himself amongst the inhabitants of the earth & sea, that is that the name of Dragon descends from the old heathen empire to the kingdom of these inhabitants.

So soon as the Dragon saw he was cast down he persecuted the woman. The woman is the seven churches of Asia. For the epistles respect her now. As the head city of the Apostacy is put for the whole Apostacy so the head of the true church is put for the whole. The inhabitants of the earth & sea having the Devil amongst them persecute those who dwell in heaven & consequently have the temporal power on their side. For persecution is not raised but by those who have temporal dominion over those they persecute. So then at the victory of Michael Christians become divided into two parties those that dwell in heaven & the inhabitants of the earth & sea & the temporal power goes along with these erring inhabitants, & by consequence becomes now the Dragon. The earth & sea are the eastern & western parts of the Empire. The devil comes down to both & therefore both now become the Dragon & this Dragon being able to persecute must be the ruling party in both, that is the Christian Roman empire. So then at the victory of Michael the Devil being cast out of his old throne & coming down to the inhabitants of the earth & sea, the name of Dragon descended then from the Roman heathen Empire to the Roman Christian. So long as the heathen empire stood the christian is called the manchild. But when the heathen was cast out the christian erring exchanges the name of the manchild for that of the Dragon & this is signified by the Man <49r> child being caught up from hence to God, & by {the} Dragons being cast out of heaven to the inhabitants of the earth & sea. The Christian empire by Michels victory became the same with the old Roman heathen Empire in all respects but religion & now erring from the right faith & becoming the Womans enemy as the Heathen Empire was before, to express that error it inherits the name as well as the kingdome of the old Dragon. This is that Dragon who gave the Beast his power & seat & great authority & therefore is that empire wherein the Beast reigned afterwards, that is the Roman Empire.

When the Dragon saw he was cast unto the earth he persecuted the woman & there were given her two wings of a great Eagle that she might fly into the wilderness, unto her place. The persecution therefore began presently after Michael's victory & then by the founding of Constantinople & erecting a Senate there which should rule the east as Rome did the west, the church by partaking of this division of the empire into eastern & western had two wings of the great Roman Eagle or empire given her & as it were on these wings flew first into the wilderness & then in the wilderness unto her place prepared there of God that they should nourish her there a time times & an half. Nor This flying from place to place signifies either a running of the church out of one kingdom into another or a changing of condition. Not the first For the wilderness is the territory of the waters or beast on which the whore sitteth chap 17 & consequently the seat which the Dragon gave the Beast, that is the Roman empire in which the woman was fro{m} the beginning. She fled not therefore out of the empire & by consequence only changed her condition within it. So the Dragons being cast out of heaven to the earth & coming down amongst the inhabitants of the earth & sea signifies not a transition of the Dragons kingdome from place to place but a changing it from condition to condition, from heathen to Christian. The woman therefore fled by changing her condition only & this change was either by dissolving her government, dispersing her & lessening her numbers so that at length she escaped the Dragon by lying hid & invisible amongst the people of the Empire as in a wilderness; or els it was by her degenerating in point of religion & embracing a fals religion to escape the Dragons persecution. Not the first for so the woman would be all one with the remnant of her seed which she left behind her in her flight & ye{t} those were not so few & invisible as after her flight to escape the Dragons making war upon them. It remains therefore that her flight was by changing her condition in point of Religion. Thus when Christ threatens to remove the candlestick of Ephesus out of its place, he means not that he would remove the Church from one country to another. Such a transition would be no great punishment, the advantage in one country countervailing the <49v> detriment in another Nor does he mean that he would dissolve & extinguish the church. That would be to destroy the candlestick or put out its light rather than to remove it out of its place into another place. The meaning is that he would remove the candlestick out of its place in the Temple into a prophane place, that is that he would remove the visible church from its state of holiness to a state of prophaneness. The seven candlesticks being seven churches united in one body, like the seven candlesticks in the Temple which were but seven sockets in one stem, what is said to one of then is said to all, that is to the woman. Vnder the type of a candlestick she is threatened to be removed out of her place in heaven & this removal is performed by her flight thence into the wilderness. The same thing is also expressed by Christs spewing the church of Laodicea out of his mouth.

Now this flight is double: first into the wilderness & then in the wild{er}ness into her place prepared there of God. A natural wilderness signifies a place naturally barren, a spiritual wilderness a place spiritually barren. Hence the men who have not the seale of God in their foreheads that is they who have the mark of the Beast & consequently the inhabitants of the Wilderness where the Beasts kingdome is (Apoc 17) are opposed to grass & green things & trees Apoc 9.4. which is as much as to say that the wilderness in the Apoc. is taken for a place or state wherein there grows nothing spiritually green Also the witnesses in the days of their prophesy cause that it rain not i.e. spiritually for bringing for spiritual fruits. Wherefore by the womans flight into the wilderness is to be understood her flight into a condition of spirituall barrenness, or her ceasing to bring forth fruits of the spirits. The giving her wings to fly from the persecuting Dragon may at first sight seem a blessing, but 'tis only a temporal one. To escape his fury she forsakes the truth & flies into a state void of all fruits of the spirit. By this flight the woman becomes distinguished into two parts the multitude which flies & continues to be represented by the woman, & the remnant of her seed which keep the commandments of God & have the testimony of Jesus whom the Dragon therefore after his anger against the flying Woman goes to persecute. This remnant by their not flying that is by their persevering in their former state & by their keeping the commandments of God & continuing under persecution are plainly the pure part of the Church. The woman by flying from these into the wilderness separates from the pure part of the Church & consequently degenerates. The meaning of the type therefore is that upon the Dragons persecution the main body of the church which still keep the outward form of the Church & so continue to be represented by the woman forsake their station, separate from the true beleviers, by apostacy escape the Dragons wrath, fly into a state of spirituall fruitlessness & leave only a remnant behind them which keep the commandments of God & have the testimony of Jesus & which because they do not fly into the Wilderness the Dragon continues still to persecute

The woman after her flight into the wildernes continues to fly further into her place where they should nourish her a time times & an half or 1260 days. That is she flies on in the wilderness to a certain state of prosperity wherein she should continue 1260 days. Flesh & food signify riches & eating of flesh is getting much riches. Whence the womans being fed & nourished will signify her being increased with riches. <50r> Whence her place in the Wildernes is a state of affluence & prosperity. In this state she continues a time times & an half or 1260 days that is all the time that witnesses prophesy in sackcloth the gentiles tread down the outer court, & the reigning Beast is worshipped by all the world except the saints which he therefore makes war upon. So great is the difference between the woman & the true church. And hence you may understand that this woman becomes that rich Whore in the wilderness fed with all kind of pretious things by the Merchants of the earth Apoc 17 & 18. The Dragon by persecution turns her to his religion that is to be idolatrous & consequently a whore, & becoming at length a rich whore, she differs not from the whore of Babylon. Hence in allusion to the little horn in Daniel she is said to be fed a time times & an half. For that horn is the same with this whore. To lay the greater emphasis upon the place prepared for the woman in the wilderness, tis said that this place is prepared of God for her. This shews it to be some very notable state. This looks like a remarkable blessing & so it is a temporal one. God prepares her a place in the wilderness: but 'tis only that they should feed & nourish her there. And such a place or state of prosperity does God prepare the whore of Babylon in the wilderness. For he puts in the heart of the ten kings to agree & give their kingdome to the Beast over which she reigns.

So soon as the eagles wings are given the woman to fly into the wildernes the Dragon cast out waters as a flood after to cause her to be carried away. & the earth opened her mouth & swallowed up the waters Waters are people & a river or flood is a body politick of men, a dynasty or kingdom. And the eastern & western Empires being distinguished by the names of earth & water, the western is sometimes represented by the sea Apoc 12 sometimes by rivers as being divided into many kingdoms Apoc & here by water as a flood or river. The dragon therefore cast out of his mouth the western Empire, whereby the woman was almost violently carried away as with a flood. But the earth or eastern empire by the victory of Constantius over the west swallowed up the waters. Then the Dragon in the reign of Iulian the Apostate was wroth with the woman newly reskued from the waters & not yet got into the wildernes & she flying from him went to make war with the remnant of her seed in the reign of Theodosius. Tis not said that he made war but that he went to make war, As the womans flight was a change of her condition, so the Dragons going from place to place is a change of his condition before he made that war. And this change was made by the Beasts rising out of the sea

The Dragon therefore going to make war the Beast at the same time rises out of the sea having seven heads & ten horns & one of his heads wounded to death with a sword, & his mortal wound was healed. This Beast is the same with that in the seventeenth chapter which was & is not & shal ascend out of the bottomles pit. It was before it was mortally wounded, with a sword, & by that wound ceased for a time to be & at the healing of the wound rose out of the abyss. The abyss is the sea & therefore the beast rose out of the sea at the healing of his mortal wound. He was that flood which the Dragon cast out of his mouth. He was wounded to death with a

sword & ceased to be when the earth swallowed up the flood, & when he rose out of the sea or Abyss ξζηοξ he revived & his mortal wound was healed. This his rising out of the sea was at the new division of the Empire in the beginning of Valentinians reign.

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The Beast had seven heads & ten horns & upon his horns ten crowns. The Dragons crowns were upon his heads. Both have the same heads & horns & so signify the same empire from beginning to end, but the Dragon reigns in the time of the heads & the Beast in the time of the {horns} & when the Dragon reigns the Beast lies hid in him, & is therefore at length spewed out of his mouth like a flood & is not new born but rises out of the Roman Sea as lying hid therein till his rise. Whence it is that Daniel who in his shorter prophesy distinguishes the reign of the horns but not the reign of the heads, calls this Empire only the Beast. The reign of the heads was successive Apoc 17.10 that of the horns contemporary Apoc 17.12. And therefore so long as the Empire continues monarchical the Dragon reigns, where the monarchical form finally ceases there begins the reign of the Beast And this happened at the death of Theodosius. Between the death of Constantine & Theodosius the Empire was sometimes divided sometimes united & when divided the western Empire is the Beast the eastern the Dragon, thō when orthodox not called the Dragon but the earth. At constantines death the Dragon cast the Beast out of his mouth as a flood. The beast then (according to his nature) was first a compounded kingdome under constantine the younger & Constans & then grew united under Constans & Magnentius & was slain by the sword of Constantius & revived at the new division of the Empire in the beginning of Valentinians reign. Then came the Dragon to him in the end of Theodosius reign by the victory of Theodosius over Eugenius, & by Theodosius last will & Testament making a perpetual division of the empire gave him his power Throne & great authority. This coming of the Dragon to the Beast was rather friendly then hostile For Eugenius the shortlived western Emperor being a heathen was an enemy to the Beasts religion. Theodosius conquered Eugenius Anno 394 & four months after 17 Kal. Feb VIII Id. Sept anno 395 died & left the empire divided. So that considering the short reign of Theodosius over the whole, the Dragon came as it were only to establish the Beast & give him his own throne & authority.

I have sometimes doubted whether after the division of the Empire into Eastern & Western, the Dragon did not signify the Eastern & the Beast the western to the end of the Prophesy. But considering that Daniels Beast was the whole & that the Apocalyptic Beast is the same with Daniels. Also that the Dragon before the rise of the Beast was the whole & that Daniels beast & this Dragon had but ten horns & the Beast has all those horns crowned & consequently reigns in all the ten Kingdomes the whole was to be divided into, I am satisfied that as the Dragon before the rise of the Beast signifies the whole so the Beast after the Dragon gives him his power & throne signifies also the whole. And this universality of the Beast is confirmed by his having power over all kindreds & tongues & nations & being worshipped by all that dwell upon the earth whose names are not written in the book of life. Apoc 13.7, 8. And thō the Dragon be afterward mentioned with the Beast in the battel of the great day Apoc 16.13 & 20.1, 2 yet when I consider that the bottomles pit (not the <51r> abyss the beast rose out of but a narrow-mouthed pit with a cover which remained lockt up till the locusts were let out) was then unlockt & remained open till the Angel cast the Dragon into it & shut it up again, & that the locusts which came out of this pit had tails like scorpions with stings in them & so were of a serpentine kind & that their successors also the Euphratean horsmen had tails like serpents: it seems to me that the casting the Dragon into the bottomles pit & locking him up therein that he should deceive the nations no more is a type of the ceasing of that serpentine religion which came out of the same pit before & continued to deceive the nations till the shutting up of the Dragon For thus in the casting the Beast & fals Prophet into the lake of fire & Dragon into the bottomless pit superadded to the overthrow of paganism in Michaels victory before will the ceasing of all errors be comprehended & doubtles it was the mind of the Prophesy to express the ceasing of all errorrs at that great victory of the saints So then the Dragon being secretly translated to signify that new serpentine generation of men leaves the Beast to signify the whole Roman Empire .

Now the meaning of the heads & horns is described more fully in the 17th chapter. I will tell thee saith the Angel the mystery of the woman & of the Beast that carrieth her which hath the 7 heads & ten horns, that is, I will tell thee the mystery of the beast as to his heads & horns. The Beast which thou sawest was & is not & shall ascend out of the abyss & go into perdition, And they that dwell on the earth shal wonder whose names are not written in the book of life from the foundation of the world) when they behold the beast that was & is not & is at hand. Here is the mind which hath wisdom, (a mystery which requires wisdom to understand aright) The seven heads are seven mountains on which the woman sitteth. Also they are seven kings: five are fallen & one is & the other is not yet come & when he cometh he must continue a short space & the Beast which was & is not he is the eighth & is of the seven & goeth into perdition. And the ten horns which thou sawest are ten kings which have received no kingdome as yet but receive power as kings at the same hour with the Beast. From which words I observe; First that the heads are successive, Five are fallen & one is & another is not yet come & when he cometh he must continue a short space, that is unto the rise of the Beast who is the eighth of the seven that is the latter part of the seventh divided into two. Secondly that the horns are contemporary kings reigning in the eighth head. They receive their kingdome the same hour with the beast or eighth head & (as is said afterward agre & give their kingdome to the beast. There are therefore seven kings or heads reigning before the rise of the beast & the beast begins his reign in the eighth head with the 10 kings. Whence the Dragons heads are crowned & not his horns & the beasts horns are cround & not his heads. Thirdly that the words five are fallen & one is & relate not to the time the Prophet lived in but only to the words the Beast was & is not & shal ascend. And this is that mystery the Prophet tells us of in these words Here saith he is the mind that hath wisdom. First as a foundation of describing the mysteries of the beast he saith The beast was & is not & shall ascend out of the abyss & go into perdition. Then he tells us there is a <51v> mystery in what he is saying. Here is the mind which hath wisdom: And then he adds that the seven heads are seven kings: five are fallen & one is & the other is not yet come & when he cometh he must continue a short space, & the beast which was & is not he is the eighth & is of the seven & goeth into perdition. These last words the beast was & is not he is the eighth & goeth into perdition do plainly relate to the former: The beast was & is not & ascendeth out of the bottomles pit & goeth into perdition & so shew that for understanding the mystery of the heads we must have respect to the words the beast was & is not. Were the words to be understood literally as if the Beast was before the Prophets time, was not in his time & after his time rose out of the abyss & of the seven heads five were before his time the sixt in his time & the seventh to be after his time, there would be no difficulty in the interpretation, no need of the Prophets exclamation, Here is the mind that hath wisdom. We are therefore to understand the saings with a grain of salt, interpreting them not with relation to the Prophets time but only to one another as if the meaning were this nothing more, That at that time when the beast shall cease to be, five of the heads shall be fallen & the sixt shall be in being & after the seventh has continued a short space the beast which ascendeth out of the abyss shall begin his reign & constitute an eighth head which yet is of the seven as being the latter part of the seventh.

And this frees us from the absurdity of looking for five of the heads before the Prophets age & for that end making the Beast to begin with Romulus when the Roman kingdome was inconsiderable & the first of the four Monarchies was not yet begun, & reconning these heads to be not five successive governments but five sorts of government which interfered with one another Kings the first head, Consuls the second, a Dictator the third, still consuls the second Decemviri the 4th of three years continuance only, Consuls the second, Tribuni militum the 5th, Consuls the second, & again Tribuni militum consuls & Dictators several times interfering & next after Consuls the second head come Emperors the sixt. This splitting of the heads & jumbling them together with any order of succession seems to me very harsh & absolutely contrary to the mind of the prophesy where they are described successive. Nor is the Apocalyps a history of things past but a prophesy of things to come. We are therefore to look for the heads within the compas of things prophesied of & there we may easily find them. For the seven seales are divisions of the empire into five successive parts or heads before the rise of the beast. The horsmen in the four first are plainly four kings or heads. For riding signifies reigning & a horsman a king. These begin with Vespasian in the east, Trajan in the west, Severus in the South, Maximinus or rather Decius in the north. Diocles & Maximianus setting up a mixt government begin the fift head signalized by the persecution of the fift seale. Constantine at the conquest of Licinius reducing the Empire againe to a monarchical form begins the sixt head. Then was the Dragon cast out of his old throne & begins a new reign amongst the inhabitants of the earth & sea. Which change is deservedly reckoned a new head. The character of this head or seale is the demolishing heathen Idolatry. This action lasted till the reign of Iulian the Apostate. He altering the scene of things breaks of the cha <52r> racter of this seale & so begins the Dragons seventh head. Thus in the latter {end} of Constantius reign when the beast being mortally wounded in one of his heads (the sixt) had ceased to be, five heads were fallen & one was & another was not come & when he came he continued a short space from Iulian to the death of Theodosius, & then the crowns ceased for ever to be on the Dragons successive monarchical heads & were set upon the Beasts collateral horns. For as the perpetual reign of collateral kings began at Theodosius's death, so within the space of 14 or 15 years after all the ten were in being, receiving power as kings as it were the same hour with the Beast. Now whereas the seventh head or seale is divided into two parts, the seventh head which continued but a short space & the Beast which is the eighth & of the seven, in like manner the seventh seale is distinguished into two parts, the short time before the Trumpets sounded & the time of their sounding. The first is therefore the seventh head & the last the eighth & of the seven, & consequently the trumpets begin to sound at the death of Theodosius, when the beast begins his reign.

The 144000 2 sealed with the seal of God in there forehead are the Church catholick because sealed out of all the twelve tribes of Israel. They are sealed out of the inhabitants of the earth & sea because the Angel who had the seal of God cryed Hurt not the earth & sea till we have sealed the servants of our God in their foreheads. At that time the inhabitants of the earth & sea recieved the mark of the Beast in their right hand or in their forehead & they that would not worship the image of the Beast were killed & then Iohn looked & saw the Lamb on mount Sion & with him For the 144000 having the name of God in the foreheads. These are they that did not worship the Image of the Beast & by consequence were killed These were Gods lot in the day of expiation & Gods lot was sacrificed the same day, They were killed, not litterally but by dissolving their bodies ecclesiastic & by reason of this killing & the following persecutions they are the first fruits unto God & are the martyrs of Iesus henceforward called the two witnesses. One of these witnesses is in the earth the other in the sea. When the Woman fled from the Dragon into the wilderness & left behind her in the Dragons kingdom a remnant of her seed & the Dragon went from the woman to make war upon this remnant, & they kept the commendments of God & had the testimony of Iesus, they were overcome by the Dragon & mystically killed at the instigation of the two horned Beast & became one witness &, This witness was in the earth, the witness in the sea was composed of the saints whom the Beast made war upon & overcame & with whose blood the whore of Babylon was drunken. These two Witnesses are represented by the two leggs of the son of man standing upon the earth & sea as pillars of fire & by the two candlesticks, as I said above . While the Roman Empire continued united the church catholick was represented by one golden candlestick with seven branches, but when the empire became divided into two Empires the two Churches in those Empires composing the Church catholick were represented by two candlesticks of olive wood. And this division began to be complete at the opening of the seventh seale the Beast then rising out of the sea to signify one of those Empires.

The Beast is sometimes taken in a large sense, so as to include all his worshippers as where its said that power was given him over all kindreds & tongues & nations & all that dwell upon the earth shall worship him whose names are not written in the book of life. The Dragon gave him his throne & in doing so became one of his horns. And in this sense he may make war in both the earth & sea.

Dacia being conquered by Trajan became a part of the Roman Empire & the Church of Dacia was subordinate to the Greek Church & sometimes sent her bishop to the Councils of the Greeks. * < insertion from lower down f 54r > * Dacia was also mixed with many of the Greeks carried captive from Thrace & Asia minor in the reign of Gallienus & afterwards: & many fled thither from the Greek Empire in the time of the tenth persecution.

The two wings of a great eagle which were given to the Woman are the Greek & Latin Churches. When the two Beasts rose the one out of the earth the other out of the sea then was the Roman Empire divided into two Empires & then did the Christians called the twelve tribes of Israel & represented by the two wings of the Woman receive the mark of the Beast & worship his Image except the 144000 who were sealed with the seal of God as Gods lot in the earth & sea & mystically killed for not worshipping the Image & thereby became the two martyrs or witnesses of Iesus Christ. < text from higher up f 54r resumes > & sometimes the people of Dacia invaded Thrace & Asia minor & captivated many of their people And from this country came the Goths & Vandals who invaded the western Empire & seating themselves in Pannonia Gallia Spain Italy & Afric made a mixture of the two witnesses in those countries.

Whether the Beast at the end of the 1260 days shall make war upon the witnesses & kill them in both Empires or only in the western time will discover

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Sect III. Of the division of the Empire & Church into two Empires & two Churches.

When the temple was opened in heaven for Iohn to see the Visions in it he saw there the Ark & being forbid to buy & sell, that is being excommunicated, retire from the multitude of the same Temple..

The temple in the beginning had the ark in it & therefore resrepresents the Tabernacle or first temple & they that worshipped in it were the twelve tribes of Israel. For the 144000 were numbered & sealed out of all the twelve tribes of Israel. And twelve tribes being all Israel were the Church catholick & they inhabited the earth & sea because the Angel which had the seale of God cried with a loud voice saying hurt not the earth & sea till we have sealed the servants of our God in their foreheads. The Church catholick therefore at this time received a great alteration, & became divided into two parties The multitude received the mark or name of the beast or number of his name & the 144000 were sealed with the name of God & both parties inhabited the earth & sea, but separated from one another in communion. The multitude staid in the outward court where they used to worship, & the 144000 being excommunicated by the multitude retired into the eastern border of the Priests court, which border was in the times of the second Temple called the court of Israel To worship the Beast & his Image is to deify them, & to receive his mark or name or the number of his name is to be initiated in his worship . And seing they that were initiated were of the twelve tribes of Israel, by this initiation they became the synagogue of Satan who say they are Iews & are not, And in like manner to be sealed with the name of God & Christ in the forehead is to be initiated in the Church of God & Christ. By the apostasy of the twelve tribes to the worship of the Beast & his Image the first Church of Christ was dissolved & by the sealing of the 144000 with the name of God & Christ in their foreheads a new Church was instituted, & this is represented by measuring the second Temple & the Altar & them [the 144000] that worship therein, & by changing the form of the candlesticks Before the marking & sealing of the twelve tribes the Church catholick was represented by one golden candlestick with seven branches called seven golden candlesticks; but upon that marking & sealing, the candlestick is changed & two candlesticks of olive tree are put to represent the 144000. For then the Empire become divided into two Empires represented by the Dragon & Beast & the Church becomes divided accordingly into two Churches seated in the two empires & is thenceforward represented by two candlesticks & called two witnesses or martyrs as above. For when the Image spake as an oracle & caused all that would not worship it to be killed, the 144000 were killed; not litterally, but by dissolving their bodies ecclesiastic: & being killed for not worshipping the Image they became the martyrs or witnesses of Iesus or two witnesses. The two wings of a great Eagle which were given to the Woman are the Greek & Latin Churches & these are the twelve tribes of Israel. When the two Beasts arose one out of the earth the other out of the sea, then did these churches receive the mark of the beast except the 144000 who being the remnant of the two wings are considered as two churches & accordingly represented by two Candlesticks & for their sufferings & testimony against the worshippers of the Beast are called two witnesses: & then did the Empire become divided between the Dragon & the first Beast, & the Church of the Empire or wings of the woman into two true churches called the two witnesses & into fals ones called the two horned Beast & the Whore of Babylon.

The Beast is sometimes time will discover.

& the multitude of the two wings by apostatising & receiving the mark of the Beast become the fals Churches represented by the Whore of Bab. & the two horned Beast, & these are the Churches of the two Empires represented by the first Beast & the Dragon. For when the first Beast rises out of the sea the Empire becomes divided between him & the Dragon, & the Church becomes divided into the Churches of the two Empires, the worshippers of the Beast into two fals Churches & the worshippers of God into two true ones. For all Kingdoms have their churches.

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When the Image of the Beast spake as an Oracle & caused all that would not worship it to be killed & that all both small & great rich & poor free & bond should receive a mark in their right hand or in their foreheads & that no man might buy or sell but he that had the mark or name of the Beast or number of his name: the Lamb stood on mount Sion with him an 144000 having the name of God in their foreheads. The multitude received the mark or name of the Beast & excluded the rest from their society, & those that were excluded received the name of God & the Lamb in their foreheads & kept company with the Lamb on mount Sion, & their number was 144000. These are therefore the 144000 numbered out of all the twelve tribes of Israel & sealed with the seal of God in their foreheads, & at the same time that they were sealed the rest of the twelve tribes received the mark of the Beast . The twelve tribes of Israel before this sealing were the Church catholick, & this Church catholick was diffused throughout the regions of the earth & sea: & therefore the 144000 are sealed out of all the regions of the earth & sea For this is signified by the Angel who had the seal of God & cryed with a loud voice saying hurt not the earth & sea till we have sealed the servants of our God in their foreheads. By this sealing & marking the Church catholick diffused throughout the earth & sea becomes distinguished into two parties: the multitude which received the mark of the Beast & the 144000 which are sealed with the name of God & both these parties are diffused throughout the earth & sea. The multitude of the twelve tribes by receiving the mark of the Beast becomes the synagogue of Satan who say they are Iews & are not; & these prohibit buying & selling to those who have not this mark that is excommunicate them. And the 144000 who are sealed with the name of God & excommunicated by the synagogue of Satan are for the future the true Church catholick of Christ diffused through the earth & sea.

The Temple being the scene of the visions I conceive that it remains the same in all the visions from the beginning to the end, & that in allusion to the times of the tabernacle or first temple or ~ ~ those of the second for representing the various states of the church the things which appear in the temple are only changed. The Ark being the throne of God remains the same except perhaps in the second Temple which was measured The four Beasts also representing the church catholic in all conditions remain the same. In allusion to the times of the Babylonian captivity to signify the like captivity of the Christian Church the form of the candlestick is changed & the eastern border of the Priests court is made the courts of Israel & the Woman flies into the wilderness & becomes the great city Babylon which reigns over the kings of the earth, & the Babylonian gentiles captivate the people of God invade that outward court of the temple place the abomination of desolation & tread under foot the holy city & the people of God being forbidden to buy & sell by those who say they are Jews & are not that is being excommunicated by the synagogue of Satan & expelled their society, retire into the eastern border of the Priests court called the court of Israel & there sing a new song, standing as it were on the sea of glass mingled with fire or the vessel of glass & the water therein that is on the earth & sea. For this was the earth & sea upon which the son of man stood in the form of an Angel, & these victors standing in flames of fire signify one & the same thing with the mystical body of the son of man standing on the earth & sea with his two legs like pillars of fire burning as it were in a furnace, & by standing on the sea of glass or on the earth & sea they denote the two churches called the two witnesses. // Their song on mount Sion is called a new song to denote a new state of the Church. And whereas while they stand on the sea of glass there appear in the temple seven Angels having the seven last plagues & upon their coming out of the temple of the Tabernacle one of the four Beasts gives them seven vials of wrath & the temple is filled with smoke from so that they could not enter upon the glory of God This signifies that there is now a dedication of a new Temple like that of the Tabernacle in the wilderness Exod 40.34. 35., & that the Church of God in this new state inflicts these plagues by the hand of the seven Angels, & so is the same church with the two witnesses who smite the earth with all plagues as often as they will. For the four Beasts jointly & severally represent the Church of God, & the seven Angels or seven spirits of God are the seven stars or lamps, & the two Witnesses are the two candlesticks which support the seven lamps & supply them with oyle to make them continue burning, & what is done by the seven Angels is done by the seven Lamps & by the oyle of the two candlesticks which represent the two Witnesses. When the Witnesses have smitten the earth with six of the plagues, they are killed by the Beast in the streets of the great city Babylon, rise again, ascend up to heaven in a cloud & preach the gospel to all nations, & then comes the harvest of martyrs in respect of which the 144000 or two witnesses are called the first fruits.

The Beast is sometimes.....time will discover.

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The Temple in the beginning of the visions had the Ark in it & so represents the Tabernacle or first Temple, or temple of the tabernacle as it is afterwards called, & they that worshipped in the Tabernacle & first Temple were the twelve tribes of Israel, & the Woman which appears in this Temple had upon her head a crown of twelve stars to represent these Tribes; And out of all these Tribes the 144000 were numbered & sealed; & twelve tribes being all Israel represent the Church catholic; & this Church inhabited the earth & sea because the Angel which had the seal of God cried with a loud voice saying: hurt not the earth & sea till we have sealed the servants of our God in their foreheads. These are the inhabitants of the earth & sea to whom the Dragon came down with great wrath, the earth out of which the two horned beast arose & the sea out of which the ten horned beast arose, the earth & sea upon which the son of man stood in the form of an Angel with a little book in his hand. For this earth & sea with their inhabitants are the subject of this prophesy. The Church catholic therefore by the sealing of 144000 out of the twelve tribes receives a great alteration & becomes divided into two parties.

To signify a new state of the Church they sing a new song at the dedication of a new Temple. For their song on mount Sion is called a new one, & while they stand singing on the sea of glass seven Angels appear in the Temple with the seven last plagues & upon their coming out of the temple one of the four beasts gives them seven vials of wrath & the Temple is filled with smoke from the glory of God so that no man was able to enter into the temple. The four Beasts jointly & severally represent the Church of God, & so do the two Candlesticks & the seven Angels are the Angels of the churches represented by the seven lamps & while the seven Angels have the seven last plagues & one of the four beasts gives them seven vials of wrath, it signifies that the two witnesses have power by the hand of the seven Angels to smite the earth with all plagues as often as they will. For the seven last plagues are the plagues last mentioned & those are the plagues with which the two witnesses had power to smite the earth. // When the witnesses had smitten the earth with six ...

He acts the part of a fals Priest in consecrating & setting up the worship of the first Beast & in pronouncing excommunications with a lighted torch in his hand & swinging it down from above his head, so as to make fire come down from heaven on the earth in the sight of man & in causing men to erect an Image to the Beast & consecrating it so as to give life to it & make it speak, & in causing that no man buy or sell who will not receive the mark of the Beast

[Editorial Note 22]

[that is their courts, the square court of the Temple called the separate place, & the court of the altar called the Priests court, & the eastern margin of this court called the court of Israel] but

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– describes in the second temple That The seven lamps may appear in a right line Zech 4. like a rod of seven stars in the right hand of the son of man, we may conceive the seven Candlesticks to be the seven branches of the candlestick of the Temple standing upon one common foot, one branch being in the middle & three branches being on either side. The two Candlesticks being called olive trees, must be conceived to appear as in the vision of Zechary. There the seven lamps were joyned to a golden bowle of oyle by seven golden pipes through which the oyle flowed into the lamps, & the bowle was joyned to two vessels of oyle on either side by two golden pipes through which the oyle flowed into the bowle, & the two vessels were supported by two olive trees, not living trees flourishing with branches & leaves but shafts of olive wood. There the bowle with its lamps was supported by a proper candlestick : but in the vision of John the two olive trees are called candlesticks, & therefore must be conceived to support the whole frame of the two vessels of oyle with the bowle & the lamps between them. Christ threatened to remove the candlestick of the Church of Ephesus out of its place & to spew the Church of Laodicea out of his mouth: & the seven {9} candlesticks being upon one stem must be conceived either to remain together or to be removed together. Conceive therefore that they remain together in the temple during the opening of the first six seals but upon opening the seventh are removed, & that the seven lamps appear thenceforward supported by two candlesticks of olive-tree in the manner described; . As a Beast with its horns represents a kingdom with the powers or dominions which reign over it, so the golden candlestick with its seven branches & lamps represents the Church catholic with the seven ecclesiasticall powers or dominions which reign over it & illuminate it with the light of the gospel during the times of the first six seals: but upon opening the seventh seale those powers are removed & the Church catholic is thence forward represented by two candlesticks of olive tree. And as the seven candlesticks were interpreted to signify seven churches, so the two candlesticks must signify two churches which preside in the church catholic & these two churches are called two witnesses & two prophets. And if any man will hurt them &c.

– describes in the second temple Zech. 4.

The visions being in the temple, the Candlesticks must be conceived to resemble the candlesticks in the Temple. There was in the Tabernacle one golden candlestick with seven branches & seven lamps upon the branches & in the Temple of Solomon there were ten such candlesticks, but in the Apocalyps there were but seven lamps & therefore but one candlestick with seven branches: which branches are called the seven golden candlesticks. One branch was in the middle & three on either side (Exod. 25.32) the lamps being in a right line so as to appear to John like a rod of seven stars in the right hand of the son of man. The seven candlesticks signify seven churches & all seven are but one sevenfold church, & so are most fitly represented by one sevenfold candlestick. The seven lamps enlighten the temple & the temple represents the Church catholic. These lamps are the seven spirits of God (Apoc. 4.5) & the seven spirits are sent forth into all the earth (Apoc. 5.6. & Zech 4.10) & therefore the lamps are the light of the Church catholic, & the sevenfold candlestick is a symbol of the Church catholic. And as the horns of a beast represent the number of powers or dominions presiding over the people represented by the body of the Beast so the seven branches of the candlestick represent seven powers or dominions which Christ set over the Church catholic to instruct it & illuminate it by their light. For this end he sent seven epistles to the seven Churches & dressed their lamps. John presided there long after the death of the rest of the Apostles & left a race of disciples which made those Churches the light of the Church catholic in the first ages of the Christian religion. And the same thing is <56v> signified by the Lamb with his seven horns & seven eyes. His mystical body is the Church catholic. His eyes are the seven spirits of God & his horns the seven Churches. And this vision of the sevenfold candlesticks & the Lamb with seven horns continues while the Lamb is opening the seven seals: but upon opening the seventh seale the Lamb changes his shape & appears in the form of the high Priest with a golden censer to offer the prayers of the saints upon the golden altar. I say he changes his shape: for he never appears in two shapes at once. And at the same time instead of

the seven candlesticks of God there are two candlesticks of Olive tree. And henceforward the Church catholick is represented by the mystical body of Christ in the form of an High Priest with his leggs burning as it were in a furnace by reason of the persecutions, ; & by two candlesticks called Olive trees in allusion to the vision of Zechary In that vision the seven lamps were joyned to a golden bowle by seven golden pipes through which the oyle ran into them & the bowle stood upon a golden candlestick & was joyned to two vessels of oyle on either side by two godlen pipes through which the oyle ran into it & the two vessels were supported by two Olive trees, not living trees growing upon a root & flourishing with branches & leaves but shafts of olive wood. In the Apocalyps the two olive trees are called two candlesticks, & therefore you are to conceive that in the visions as they appeared to Iohn the whole golden frame of the lamps & bowle & two vessels of oyle are supported by two candlesticks of Olive tree standing under the two vessels of oyle, without the golden candlestick under the bowle, there being no mention of this golden candlestick in the visions of Iohn.

Christ threatned to remove the candlestick of the church of Ephesus out of its place, & to spew the Church of Laodicea out of his mouth. These being two branches of the sevenfold golden candlestick, could not be removed alone. Conceive therefore that at the opening of the seventh seal, when the Lamb with seven horns changes his shape into that of the High Priest or Angel standing at the golden altar & as it were on the earth & sea, the sevenfold golden candlestick is removed, & the two candlesticks of olive wood come into its place; & that the Angel continues standing with his right foot on the earth & left foot on the sea all the time of this vision of the two candlesticks of olive wood supporting the seven lamps: & that the Church catholick which had been hitherto represented by the sevenfold golden candlestick & by the mystical body of Christ in the form of a Lamb with seven horns, is henceforward represented by the two candlesticks of olive wood & by the mystical body of Christ standing with his right foot on the earth & his left foot on the sea, For Candlesticks signify churches, & the two candlesticks which support all the seven lamps can signify nothing less then the Church catholick. As Nebuchadnezzars image by its ten toes represented the division of the fourth monarchy into ten kingdoms & by its two leggs the divison of it into two empires: so Christ by his two leggs standing on the earth & sea represents the Church catholick seated in the two empires of the earth & sea, & these are the two candlesticks & the two witnesses which prophesy in the times of the seventh seal. // And if any man will hurt them & c

[Editorial Note 23]

made a mixture of the two Witnesses in the western Empire.

① While the Roman Empire continued united the Church is represented by a sevenfold Candlestick: when the Empire became divided the Church is represented by two Candlesticks & by the two leggs of the son of man burning as in a furnace. One legg stands on the earth, the other on the sea. And these are the two witnessess.

Sect. VI. Of the seven Churches, & the Epistles written to them.

[Editorial Note 24]

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Sect III Of the two witnesses

Candlesticks signify Churches & the seven lamps are the seven eyes of the Lamb & both are the light of the Church catholick. & therefore The two witnesses in being the two candlesticks which support the seven lamps, are a type of the church catholick. They are the 144000 numbred out of all the twelve tribes of Israel & sealed with the seal of God in their forehead: The mystical body of the son of man who stands in the form of an Angel with his right foot on the earth & his left foot on the sea, the 144000 standing on mount Sion with the Lamb & having the name of god on their forehead & singing a new song, & the victors over the Beast & over his image & over his mark & over the number of his name standing on the sea of glass & singing the song of the Lamb, When the Woman fled from the Dragon into the wilderness & the Dragon went to make war upon the remnant of her seed which keep the commandments of God & have the testimony of Iesus, that remnant in the Dragons kingdom became one witness & the martyrs of Iesus with whose blood the Whore was drunken in the wilderness was the other Witness & they became martyrs or Witnesses when the Image of the beast caused that all that would not worship the image of the Beast should be killed. For it was given to the Beast to make war with the saints & to overcome them & power was given him over all kindreds & tongues & nations & all that dwell upon the earth shall worship him whose names are not written in the book of life. And all that do not worship him & with whom he makes war for testifying the truth all those in all nations & tongues over whom power is given to him, are the two witnesses. They are therefore the Church catholic of Christ diffused throughout the earth & sea, destitute of external power & under the temporal power of others who differ from them in religion, & against whom they testify & by whom they are afflicted & oppressed for their testimony, & in this state they continue scattered & dispersed like the Iews & prophesy in sackcloth 1260 days. When the woman arrives at her place in the wilderness where she is fed by the merchants of the earth 1260 days & the Beast begins his period of acting 42 months & the Gentiles begin their period of treading underfoot the holy city 42 months, then the two Witnesses put on sackcloth. And the Beast who makes war upon them is taken not only for the kingdoms in the western empire but in a large sense for all those in all kindreds tongues & nations who worship the Beast & his image & receive his mark.

② Dacia being conquered by Trajan became a part of the Roman Empire, & the Church of Dacia was subordinate to the Greek church & sometimes sent her bishop to the councils of the Greeks. And from this country came the Goths & Vandals who invaded the western Empire & seating themselves in Pannonia Gallia Spain Italy & Afric

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Before the writing of this prophesy the light of the Gospel came from Ierusalem to all nations. Vpon the Iewish war the Apostle with the Church of Ierusalem fled from that city & Christ by the seven Epistles instructed the seven Churches of Asia that they might instruct others, & dressed their lamps, that they might shine bright & Iohn presiding there long after the death --

[Editorial Note 25]

Sect III.

Sect III. Of the two Witnesses & the divis

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Vpon publishing the Apocalyps the opinion that the saints should reign a thousand years on earth was spread in the Churches as appears by the writings of Papias, Iustin Martyr, Ireneus &c. But Cerinthus & other vitious men interpreting corruptly & applying them to carnal pleasures, Dionysius of Alexandria thought it not enough to tell them that they misunderstood the prophesy but endeavoured also to undermine its authority. It was at that time universally received in the Churches, so that he durst not oppose it openly & therefore he complemented it highly, but pretended that it differed in stile from the Gospel of Iohn being fuller of Hebraisms & therefore it was written by another Iohn. And this objection made many of the Greeks in the fourth Century doubt of its authority, but without any reason. For the hebraisms in the Apocalyps argue only that he wrote this book when he came newly out of Iudea where he had been more used to the Hebrew or Syriac tongue then to the Greek whereas he wrote his Gospel above thirty years after he came into Asia, where he used himself to the Greek tongue. If the words Ο ων καὶ ὁ ἦν καὶ ὁ ἔρχόμενος (which Dionysius might take for a barbarism) be taken for a proper name, the Apocalyps is writ in a clear stile like that of the Gospel & by the stile it may be known that they were both written by the same author. For the Gospel is written in a more lofty stile then any other of the Gospels & hath its loftiness from the Apocalyptic phrases used in it, such as are these In the beginning was the word & the word was with God & the word was God, All things were made by him, In him was life & the life was the light of men, I am the light of the world Iohn came for a witness to bear witness of that light, If I bear record of my self yet my record is true. This is the disciple which testifieth these things. If any man thirst let him come unto me & drink. Out of his belly shall flow rivers of living waters. Behold the Lamb of God which takes away the sins of the world. For in the Apocalyps Christ is called, The beginning of the creation of God, the first & the last, the Word of

God, he who is alive for evermore, whose face is like the sun in his strength, who enlighteneth the earth with his glory the faithful & true witness, the Lamb of God who hath washed away our sins in his blood. Who have record of the word of God & the testimony of Iesus. The word of their testimony. The two witnesses. The river of life. He shall lead them to living fountains of waters. And the like phrases are used in the first Epistle of Iohn.

The Epistle of Paul to the Hebrews being writ after the Apocalyps, has also reference to it, & is thereby rendered very different from his other Epistles & more mystical & majestic. For the discourses concerning the great High Priest in the heavenly tabernacle who is both Priest & King as was Melchisedec upon Christs appearing in the form of the High Priest in the beginning of the Apocalyps & offering up the prayers of the saints with incense in the most Holy in the day of Expiation at the opening of the seventh seal, & upon his being the king of kings & the sacrifice represented by the lamb slain in the Temple. The Apocalyps is also alluded unto in the discourses concerning the Word of God with the sharp two edged sword, the σαββατισμὸς or millennial rest, the earth whose end is to be burned (suppose by the lake of fire) the judgment & fiery indignation (or lake of fire) which shall devour the adversaries, the heavenly city (or new Ierusalem) which hath foundations (twelve in number) whose builder & maker is God, the cloud of witnesses (or witnesses in a cloud,) the throne of God, mount Sion, the city of the living God, the innumerable company of Angels, the general assembly & Church; spirits of just men made of the first born (or sons of the first resurrection) written in heaven, God the judge of all, the perfect (viz^t by the ^{a[13]} resurrection,) & the shaking of heaven & earth & removing them that those things (the new heaven & new earth & new kingdom) which cannot be shaken may remain. For here we have no continuing city, but we seek one to come.

The two Epistles of Peter being also writ after the Apocalyps have many references to it especially the second epistle. In the first are these. ^{a[14]} The Revelation of Iesus Christ twice or thrice repeated, The ^{b[15]} blood of Christ as of a Lamb foreordained before the foundation of the world. The ^{c[16]} spiritual building in heaven (1 Pet 2.5.) An inheritance incorruptible & undefiled & that fadeth not away reserved in heaven for us who are kept unto the salvation ready to be revealed in the last time (1 Pet. 1.4, 5.) The ^{c[17]} holy Priesthood. The royal Priesthood. The ^{e[18]} holy Priesthood. ^{i[19]} The judgment beginning at the house of God. The ^{g[20]} Church at Babylon.

The second Epistle from the 19th verse of the first chapter to the end of the Epistle seems to be a continued commentary upon the Apocalyps For in writing to the Churches of Asia to whom <59r> Iohn was commanded to send this Prophecy; he tells them that ‡ < insertion from f 58v > ‡ the power & coming of Christ is no fable, but the Apostles were eye-witnesses of his majesty in the holy mount when there came a voice from heaven saying, This is my beloved son, & that it is manifested to them (the Churches of Asia) more surely by the word of prophesy [the Revelation of Iesus Christ sent unto them] whereunto they do well to give heed as unto a light shining in a dark place – < text from f 59r resumes > as a light shining in a dark place untill they begin to understand it. For no prophesy, saith he, is of the Prophets own interpretation: the Prophets of old spake not by their own will but as they were moved by the spirit & therefore the churches were not to expect the interpretation from the Prophet Iohn, but to study the Prophecy themselves. This is the sense of what he saith in the first Chapter, & then in the second he goes on to describe out of this sure word of prophesy how there should come fals Prophets or false teachers in the Church [collectively the fals Prophet] who should deny the Lord that bought them [the Character of Antichrist] & ^{a[21]} many shall follow their ^{b[22]} lasciviousness [with the great whore] by reason of whom the way of truth shall be ^{c[23]} blasphemed [for the Beast blasphemes God & them that dwell in heaven & is full of blasphemy] & through covetousness shall they with feigned words ^{d[24]} make merchandise of Christians [being the merchants of Babylon whose merchandise is the goods & bodies & souls of men] whose ^{e[25]} judgment & damnation lingereth not but shall come upon them at the last day suddenly as the flood upon the old world & fire & brimstone upon Sodom & Gomorrah, For the Lord knoweth how to reserve the unjust to the day of judgment to be punished [in the Lake of fire] but chiefly them that ^{f[26]} walk after the flesh in the lust of uncleanness & despise dominion & ^{g[27]} blaspheme glories. These as natural brute Beasts [the ten-horned Beast & two horned Beast] made to be taken & destroyed [in the lake of fire] blaspheme the things they understand not. They take pleasure to riot in the day time, sporting themselves with their own deceivings while they ^{h[28]} feast with Christians, having eyes full of an ^{i[29]} Adulteress [the great Whore, living deliciously with her & being made drunk with the wine of her fornication] & following the way of ^{k[30]} Balaam [who taught Balac to cast a stumbling block before Israel.] These are [not fountains of living water but] wells without water, [not such clouds of saints as the two witnesses ascend in, but] clouds carried with a tempest &c. Thus does the author of this Epistle spend all the second chapter in describing the qualities of the Apocalyptic Beasts & Fals Prophets, & then in the third he goes on to describe their destruction more fully & the future kingdom. He saith that because the coming of Christ should be long deferred, they should scoff saying, Where is the promiss of his coming. Then he describes the sudden coming of the day of the Lord upon them as a thief in the night (for that's the Apocalyptic phrase) & the millennium or thousand years which are with God but as a day & the passing away of the old heaven & earth by a conflagration in the lake of fire, & the promise of a new heaven & new earth wherein dwelleth righteousness.

After the writing of the Apocalyps the Apostle Iohn governed the Churches of Asia above 30 years dying in the second year of Trajan A.C. 99. And about eight years after, Simeon the son of Cleopas & bishop of Ierusalem was martyred being 120 years. Hitherto as Hegesippus testifies the Church was accounted a virgin, all heresies being kept under by the authority of Iohn & Simeon who had conversed with Christ: but after their death the Hereticks began to be more bold & make more disciples & give the Churches more disturbance then before.

[Editorial Note 26]

<60v>

{illeg}

Her Beast was & is not & shall ascend out of the abyss. {illeg} earth shall wonder (whose names are not written in the book of life from the foundation of the world) when they behold the Beast which was & is not & is at hand. Which as much as to say, Her Beast was alive & is now dead & shall ascend out of Hades & go alive into perdition in the lake of fire & after his resurrection they that dwell in the earth whose names are not written in the book of life shall idolize & adore him as a God with great admiration. For this is that Beast which was slain with a sword & revived & ascended out of the sea or abyss & after his death & resurrection from the dead was consecrated & deified by the Fals Prophet who causeth the earth & them that dwell therein to worship & all the world wonder after him And all that dwell upon the earth worshipping him whose names are not written in the book of life of the slain Lamb from the foundation of the world. The two Beasts are perfectly the same. Both are blasphemous have seven heads, ten horns, are slain, rise out of the sea or abyss from the shades below & after their resurrection are deified wondered after & worshipped by all men whose names are not written in the book of life from the foundation of the world, & have upon them the names of blasphemy that is the names of fals Gods. Prophecy is of things future & the first thing spo{ken} of as futur in this prophesy of the eighth leaf of the Book is the ascent of the Beast out of the abyss & therefore the prophesy of this eighth leaf begins with his ascent & contains a description of his reign from the time of his resurrection, & for that reason takes a survey of him from the times next preceding when he lay dead of his wound. He was before he

[1] a Orat 5 ad Theodos.

[Editorial Note 1] Folio 7r is blank. Folio 7v is written upside down.

[2] Elmacin p

[Editorial Note 2] The remainder of the text on this page is written upside down.

[Editorial Note 3] The remainder of the text on this page is written upside down.

[Editorial Note 4] Folios 15v and 15r are written upside down: f. 15v is clearly intended to be read first.

[Editorial Note 5] Folios 16v-17v are all written upside down. Folio 16v appears to follow from f. 17v so they are here presented in the order 17v, 16v, 17r.

[Editorial Note 6] The remainder of the text on this page is written upside down.

[Editorial Note 7] The remainder of the text on this page, and the interpolation from f. 19v, are written upside down.

[Editorial Note 8] The remainder of the text on this page is written upside down.

[3] Arethas c. 18, 19 Euseb. Dem. Evang l. 3. Apocalypseos Versio Syriaca initio.

[4] ALLUSIONS TO THE TEMPLE

[5] a Eccl. 50.17 Maimon. de Cultu divino Tract. 6. cap. 6 sec. 7

[6] b 6 Maimon de cultu div. Tr. 2. c. 5. s. 7 & Tr. 6. c. 6. s 5 & Tr 3. c. 2. s 2.

[7] c. Deut. 31.26

[8] d Targum Jonathan in Deut 31.26.

[9] Isa. 8.16 & 29.10, 11.

[10] Dan. 8 & 12.

[Editorial Note 9] The following text is written upside down and runs backwards from f. 25v to f. 25r.

[11] Isa. 66.7, 8

[Editorial Note 10] The remainder of the text on this page consists of jotted calculations written upside down at the bottom of the page.

[Editorial Note 11] The following table is spread across ff. 28v and 29r.

[12] † Christ comes as a thief.

[Editorial Note 12] Folio 30r is blank.

[Editorial Note 13] The following table is spread across ff. 30v and 31r.

[Editorial Note 14] This was originally deleted, but the deletion cross has been deleted itself.

[Editorial Note 15] The following table is spread across ff. 34v and 35r.

[Editorial Note 16] The following table is spread across ff. 36v and 37r.

[Editorial Note 17] The following table is spread across ff. 38v and 39r.

[Editorial Note 18] The following table is spread across ff. 40v and 41r.

[Editorial Note 19] Folio 43r is blank. Folio 43v is written upside down.

[Editorial Note 20] Folio 47 is blank.

[Editorial Note 21] Folios 52v-53v are blank.

[Editorial Note 22] The remainder of the text on this page is written upside down.

[Editorial Note 23] The remainder of the text on this page is written upside down.

[Editorial Note 24] The text on f. 57r is written upside down.

[Editorial Note 25] The remainder of the text on this page is written upside down.

[13] a Heb. 11.40

[14] a 1 Pet. 1.7, 13. See also 1 Pet. 4.13 & 5. 1

[15] b Apoc. 13.8

[16] c Apoc. 21

[17] d Apoc. 1.6 & 5.10.

[18] e Apoc. 20.6

[19] f Apoc. 20.4, 12

[20] g Apoc. 17.

[21] a Apoc. 13.7, 12

[22] b ἀσελείας juxta codices et plures et melioris notæ.

[23] c Apoc. 13.1, 5, 6.

[24] d Apoc. 18.12, 13.

[25] e Apoc. 19.20

[26] f Apoc. 9.21 & 17.2 & 21.8

[27] g Apoc. 13.6

[28] h Apoc. 18.3, 7, 9

[29] i μοιχαλίδος

[30] k Apoc. 2.14.

[Editorial Note 26] The lower half of f. 60 has been torn off. The recto (or what remains of it) is blank; the text on the verso is written upside down.
