

Assorted materials concerning the prophecies of Daniel and the Apocalypse of St. John along with calculations relating to the Mint (section 7.2i)

Author: Isaac Newton

Source: Yahuda Ms. 7.2j, National Library of Israel, Jerusalem, Israel

<1r>

Chap. X. Of the Apocalyps of John.

The Apocalyps of Iohn is written in the same style & language with the prophesies of Daniel & hath the same relation to them which they have to one another so that all of them together make but one complete prophesy; & in like manner it consists of two parts, an introductory Prophesy & an interpretation thereof.

The Prophesy is distinguished into seven successive parts by the opening of the seven seales of the book which Daniel was commanded to seal up, & thence it is called the Apocalyps. And the time of the seventh seale is subdivided into eight successive parts by the silence in heaven for half an hour & the sounding of seven trumpets successively. And the seventh trumpet sounds to the battel of the great day of God Almighty whereby the kingdoms of this world become the kingdoms of God & his Christ & those are destroyed that destroyed the earth.

The Interpretation begins with the words: And the temple of God was opened in heaven & there was seen in his temple the Ark of his testament. And it continues to the end of the prophesy. For the temple is the scene of the visions & the visions in the temple relate to the feast of the seventh month. For the feasts of the Iews were typical of things to come. The Passover related to the first coming of Christ & the feast of the seventh month to his second coming; & his first coming being past before this prophesy was given, the feast of the seventh month is here alluded unto.

Upon the first day of the seventh month in the morning the High Priest dressed the Lamps. And in allusion thereunto, this Prophesy begins with a vision of one like the son of man in the High Priests habit appearing as it were in the midst of the seven golden candlesticks, or over against the midst of them, dressing the lamps, which appeared like a rod of seven stars in his right hand. He dresses them by seven admonitory epistles sent to the Angels or Bishops of the seven churches of Asia which in the primitive times illuminated the Temple or Church catholic.

After the lamps were dressed Iohn is called up to the morning sacrifice & sees the door of the Temple opened, & a throne (the ark of the testament) & one sitting upon it representing God as it were sitting above the Ark between the cherubims & 24 seats about the throne (the chambers of the 24 princes of the Priests in the

priestly court) & out of the throne proceeded lightnings & thundrings & voices (the flashes of the fire upon the altar, & the thundring voices of those that sounded the trumpets & sung at the sacrifices: for these things being done between Iohn & the throne the lightnings & thundrings & voices might seem to him to come out of the throne. And there were seven lamps burning before the throne, which are the seven spirits of God, or Angels of the Churches represented before by the seven stars. And before the throne was a sea of glass like unto Chrystal, the brazen sea full of clear water. And in the midst of the throne & round about the throne that is before & behind as it were in the midst of the throne & on either side of the throne, as it were in the circuit thereof were four beasts full of eyes representing the people in the four sides of the great court. And these Beasts were ones to the east like a lyon one to the west like a calf west, a man southward, & a flying eagle northward these being the four: standards of the tribes of Israel encamped on the four sides of the Tabernacle in the wilderness. See Num. II. & Ezek. I. And they rest not day & night (at the morning & evening sacrifices saying Holy holy holy Lord God almighty which was & is & is to come. And when those beasts give glory & honour & thanks to him that sat on the throne who liveth for ever & ever, the four & twenty elders fall down before him that sat on the throne & worship him that liveth for ever & ever. For so soon as the worship of the people was ended the Princes of the Priests went into the temple & there fell down & worshipped.

And Iohn saw in the right hand of him that sat upon the throne a book written within & on the backside sealed with seven seales (the book which Daniel was commanded to seale up, & which is here represented by the book of the law laid up in the side of the Ark as it were in the right hand of him that sat upon the throne. For the festivals & ceremonies of the law prescribed the people in this book adumbrated the the same prophesy with the book of Daniel) And none was found worthy to open the book till the Lamb of god appeared, the great high priest represented by a lamb slain at the foot of the altar in the morning sacrifice. <1v> And he came & took the book out of the hand of him that sat upon the throne. For the High Priest in the feast of the seventh month went into the most holy place & took the book of the law out of the right side of the Ark to read it to the people. And in order to read it well he studied it seven days, that is, upon the 4th, 5^t, 6^t, 7th 8th, 9th & 10th day in the morning being attended by some of the chief Priests. And these seven days are alluded unto by the Lamb's opening the seven seales successively.

Upon the tenth day of the month two Goats were brought into temple to repret the people, one the elect the other the reprobate. And lots were cast upon them, & Gods lot was sacrificed to him & the other Goat called Azazel or the scape goat was sent into the wilderness loaded with the sins of the people. And as the people went home from the temple they said to one another, God seale you to a good new year. And in allusion to all this the twelve tribes of Israel are now divided into two lots. One the 144000 which are sealed out of all the twelve tribes of Israel with the seale of God in their foreheads: the other the remainder of the twelve tribes. One the remnant of the womans seed which keep the commandments of God & have the testimony of Iesus & remain on mount Sion with the name of God on their foreheads & become the two witnesses & at length put on sackcloth & prophesy 1260 days in sackcloth: & the other the woman who flees from the temple into the wilderness together with those who receive the mark of the beast & worship him image, & arrives at her place of riches honour & dominion upon the back of her beast when the two witness put on sackcloth, & reigns over him all the time that they prophesy in sackcloth. [This beast is Daniels fourth Beast; & the woman is the little horn of that Beast with eyes & a mouth. And the Dragon is Daniels Hee-Goat: that is the whole Roman Empire untill it becomes divided into the Greek & Latine Empires; & from the time of that division he is the Greek Empire alone. And the image of the Beast is a council against the seven churches of Asia.]

Upon the same tenth day of the month a bull was offered for the sins of the people. And the High Priest in his linen garments took a cancer full of burning coales of fire from the golden Altar, & his hands full of sweet incense beaten sin all & went into the most holy place within the vaile & sprinkled the blood of the bullock with his finger upon the mercy seal eastward seven times: & then killed the Goat which fell to Gods lot for the sin offering & brought his blood within the vail & sprinkled it also upon the mercy seat & before the mercy seat. And then he went out to the Altar & sprinkled it also seven times with the blood of the bullock, & as often with the blood of the Goat. And after this, he laid both his hands upon the head of the scape Goat, & confessed over him all the iniquities of the children of Israel, & all their transgressions in all their sins, putting them upon the head of the goat, & sent him into the wilderness. And while the High-priest was doing these things in the most holy place & at the altar, the people continued in silence at their devotion. And to this alludes the silence in heaven for half an hour, which followed upon opening the seventh seal, & the incense offered with the prayers of the saints upon the golden altar. Whence you may understand that this silence & incense is synchronal to the sealing of the 144000.

The the High priest went into the holy place & put off his linnen garments & put on other garments, & came out, & sent the bullock & the Goat of the sin offering to be burnt without the camp. And a censer was filled with fire of the Altar, & carred out with them & cast on the earth to burn them. And to this alludes the Angels filling a censer with fire of the altar & casting it to the earth, whereupon followed voices & thunderings (of the musick of the temple) & lightnings (of the sacred fire) & an earthquake.

Upon the fifteenth day of the month, & the six following days there were very great sacrifices. And in allusion to the sounding of the trumpets & singing with thundering voices, & pouring out drink offerings at those sacrifices, seven Trumpets are sounded & seven thunders utter their voices, & seven Vials of wrath are poured out. And therefore the sounding of the seven trumpets, the voices of the seven thunders, & the pouring out <2r> of the seven vialls of wrath are synchronal & relate to one & the same division of the time of the seventh seal following the silence, into seven successive parts. And at the sounding of the seventh trumpet the kingdoms of this world become the kingdoms of God & Christ & the time of the dead begins that they should be judged. And here ends the inroductoty prophesy of the book.

In the Interpretation of this prophesy the woman which appears cloathed with the Sun & hath a crown of twelve starrs upon her head represents the primitive Church catholic cloathed with the sun of righteousness & crowned with the twelve Apostles, untill she begins to fly from the first temple into the wilderness. Hitherto the first temple is illuminated by the lamps of the seven golden candlesticks, which are the seven Churches of Asia.

<3r>

Sect. {VX}.

Of the relation which the Prophecy of Iohn hath to the Book of the Law of Moses & to the worship of God in the Temple

The Festivals of the Iews prescribed by the Book of the Law were shadows of things to come, & that of the seventh month is much alluded unto the Apocalyps.

On the first day of that month the High Priest dressed the Lamps in the morning. And this is alluded unto in the first Vision where the Son of man in the habit of the High Priest appears in (or over against) the midst of the seven candlesticks with seven starrs in his right hand, which are the seven lamps appearing like a rod of seven starrs as it were in his right hand while he dresses them. And this dressing is performed by sending seven Epistles to the Angels of the seven Churches of Asia represented by the seven starrs, & by those Angels to the seven Churches represented by the seven Candlesicks. These Epistles contein admonitions against the approaching Apostacy, & therefore relate to the times when that Apostacy began to work strongly & before it prevailed. It began to work in the Apostles days, & was to work till the Man of Sin should be revealed: but it was sometime before it began to put the Church in danger. The visions at the opening of the first four seals relate only to the state of the heathen Roman Empire & so long the primitive Church continued in its purity. Her affairs began to be considered at the opening of the fift seal, & then she began to decline & to want admonitions, & the Apostacy prevailed at the opening of the seventh Seal. Whence the admonitions in these ☉ < insertion from f 3v > ☉ seven Epistles relate to teh state of the Church in the times of the fift & sixt seals. The seven Angels to whom those Epistles were sent answer to the seven Amarcelim who were Priests & chief Officers of the Temple & had joynlly the keys of the gates of the Temple & those also of the Treasuries, & the direction appointment & oversight of all things in the Temple. < text from f 3r resumes >

After the Lamps were dressed Iohn saw the door of the Temple opened & by the voice as it were of a Trumpet was called up to the eastern gate of the great Court to see the visions as behold a throne was set, viz^t the Mercy seat upon the Ark of the Testament which the Iews respected as the Throne of God between the Cherubims Exod. 25. 2. Psal. 99. 1. And he that sat on it was to look upon like Iasper & Sardine stone, that is of an olive colour, the people of Iudea being of that colour. And (the Sun being then in the east) a rainbow was about the throne, the embleme of glory. And round about the throne were four & twenty seats: the chambers of the the four & twenty Princes of the Priests, twelve on the south side & twelve on the north side of the Priests Court. And upon the seats were four & twenty elders sitting cloathed in white rainment with crowns on their heads. the Princes of the 24 courses of the Priests cloathed in linnen. And out of the throne

proceeded lightnings & thunderings; the fire of the Altar at the morning sacrifice & the song of the Levites at the eastern gate of the Priests Court appearing to Iohn like lightnings & thunderings proceeding from the throne. And there were seven lamps of fire burning in the temple before the throne, which are the seven spirits of God represented in the beginning of this prophesy by seven starrs.. And before the throne was a sea of glass clear as crystall; the brazen sea between the Porch of the Temple & the Altar filled with water cleer as crystall. And in the midst of the Throne & round about the Throne were four Beasts full of eyes before & behind; that is, one Beast before the throne & one behind it appearing to Iohn as in the midst of the throne, & one on either side of it in {this} {crest} about it, to represent by the multitude of their eyes the people standing in the four sides of the peoples court. And the first Beast was like a Lion, & the second was like a calf, & the third had the face of a man & the fourth was like a flying Eagle. The people of Israel in the wilderness encamped round about the <4r> Tabernacle. On the east side 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 of Reuben, & on the north were three tribes under the standard of of Dan. Num. 2. And the standard of Iudah was a Lion, that of Ephraim an Ox, that of Reuben a man, & that of Dan an Eagle as the Iews affirm. Whence were framed the hieroglyphicks of Cherubims & Seraphims to represent the people of Israel. A Cherubim had one body with four faces, the faces of a Lion, Ox, Man & Eagle looking to the four winds of heaven without turning about, as in Ezeziels Vision. And four Seraphims had the same four faces with four bodies, one face to every body. The four Beasts are therefore four Seraphims standing on the four sides of the peoples court, the first in the eastern side in the form of a Lion, the second in the western side with the head of an Ox, the third in the southern side with the head of a Man & the fourth on the northern side with the head of an Eagle; & all four signify all the twelve tribes of Israel out of which the hundred forty & four thousand were sealed. Apoc. 7. 4. And the four Beasts had each of them six wings two to a tribe, in all twenty & four wings answering to the twenty & four stations of the people. And they were full of eyes within, or under their wings. And they rest not day & night (or at the morning & evening sacrifices) saying Holy, holy, holy Lord God Almighty which was & is & is to come. These animals are therefore the Seraphims which appeared to Isaiah in a Vision like this of the Apocalyps, chap. 6. For there also the Lord sat upon a throne in the Temple, & the Seraphims each with six wings cried Holy, holy, holy Lord of hosts. And when those animals give glory & honour & thanks to him that sitteth upon the throne, who liveth for ever & ever, the four & twenty Elders ^[1] fall down before him that sat on the throne, & worship him that liveth for ever & ever, & cast their crowns before the throne saying Thou art worthy o Lord to receive glory & honour & power: for thou hast created all things, & for thy pleasure they are & were created. 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 people fell down & worshipped. Three times therefore did the people worship, to express which number the Beasts cry Holy, holy, holy. And the song being ended the people prayed standing till the solemnity was ended. And in the mean time the Priests went into the Temple, & there fell down before him that sat upon the throne, & worshipped.

And Iohn saw in the right hand of him that sat upon the throne, a book written within & on the backside, the prophetic book of the Law laid laid up in the right side of the Ark, which by the festival of the seventh month predicted these things. The writing within was seen at the opening of the seals & that on the backside when all the seals were opened & the book unfolded, & the last leaf turned over. And the Book was sealed with seven seals, which none was found worthy to open but the Lamb of God. And lo in the midst of the throne & of the four Beasts & in the midst of the Elders, that is at the foot of the Altar, stood a Lamb as it had been slain [the morning sacrifice] having seven horns [which are the seven Churches] and seven eyes which are the seven spirits of God sent forth into all the earth. And the Lamb came & took the book out of the hand of him that sat upon the throne. And when he had taken the book, the four Beasts & four & twenty Elders fell down <5r> before the Lamb having every one of them Harps & Vials full of odours which are prayers of the Saints. And they sung a new song saying, Thou art worthy to take the book & open the seals thereof: for thou wast slain & hast redeemed us to God by thy blood out of every kindred & tongue & & people & nation, & hast made us unto our God kings & priests & we shall reign on the earth. The Beasts & Elders therefore represent the primitive Christians of all nations, & the worship of these Christians in their Churches is here represented under the form of worshipping God & the Lamb in the Temple: God for his benefaction of creating all things, & the Lamb for his benefaction of redeeming us with his blood; God as sitting upon the throne & living for ever & the Lamb as exalted above all for the merits of his death. And I heard, saith Iohn, the voice of many Angels round about the throne & the Beasts & the Elders, & the numbers of them was ten thousand times ten thousand and thousands of thousands; saying with a loud voice, Worthy is the Lamb that

was slain to receive power, & wisdom, & riches, & strength, & honour & glory & blessing. And every creature which is in heaven & on the earth & under the earth & such as are in the sea & all that are in them heard I saying, Blessing & honour & glory & power be unto him that sitteth upon the throne & unto the Lamb for ever & ever. And the four Beasts said Amen. And the four & twenty Elders fell down & worshipped him that liveth for ever & ever. This was the worship of the primitive Christians.

It was the custome for the High Priest seven days before the Fast of the seventh month to continue constantly in the Temple & study the book of the Law that he might be perfect in it against the day of Expiation, wherein the service which was various & intricate was wholly to be performed by himself; part of which service was reading of the Law to the people. And to promote his studying it, there were certain Priests appointed by the Sanhedrim to be with him those seven days in one of his chambers in the Temple & there to discourse with him about the Law & read it to him & put him in mind of reading & studying it himself. And this his opening & reading the Law those seven days is alluded unto in the Lambs opening the seven seals. Conceive that those seven days begin in the evening before each day, for the Jews began their day in the evening, & that & that the solemnity of the Fast begins in the morning of the seventh day.

The seventh Seal was therefore opened on the day of Expiation & then there was silence in heaven for half an hour, And an Angel (the High Priest) stood at the Altar having a golden censer, & there was given him much incense that he should offer it with the prayers of all Saints upon the golden Altar which was before the throne. The custome was on other days for one of the Priests to take fire from the great Altar in a silver Censer but on this day for the High Priest to take fire from the great Altar in a Golden Censer; and when he was come down from the great Altar, he took incense from one of the Priests that brought it to him, & went with it to the golden Altar: & while he offered the incense the people prayed without in silence, which is the silence in heaven for half an hour. And when the High Priest had laid the incense on the Altar, he carried a Censer of it burning in his hand, into the most holy place before the Ark. And the smoke of the incense with the prayers of the saints ascended up before God out of the Angels hand. On Other days there was a certain measure of incense for the golden Altar: on this day there was a greater quantity for both the Altar & the most Holy, & therefore it is called much incense. After this the <Gr> Angel took the Censer & filled it with fire of the (great) Altar & cast it to the earth, that is, by the hands of the Priests who belong to his mystical body he cast it to the earth without the Temple for burning the Goat which was the Lords Lot. And at this & other concomitant sacrifices untill the evening sacrifice was ended, there were voices & thundrings & lightnings & an earthquake; that is, the voices of the High Priest reading the Law to the people, & other voices & thundrings of the trumpets & temple musick at the sacrifices, & lightnings of the fire of the Altar

The solemnity of the day of Expiation being finished the seven Angels sound their Trumpets at the great sacrifices of the seven days of the feast of the Tabernacles, & at the same sacrifices the seven Thunders utter their voices, which are the Music of the Temple & singing of the Levites intermixed with the sounding of the Trumpets, & the seven Angels pour out their Viols of Wrath, which are the drink-offerings of those sacrifices.

When six of the Seals were opened, Iohn said, And after these things, (that is, after the visions of the sixth Seal) I saw four Angels standing on the four corners of the earth holding the four winds of the Earth that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another Angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four Angels to whom it was given to hurt the earth & the sea, saying Hurt not the earth nor the sea nor the trees till we have sealed the servants of our God in their foreheads. This sealing alludes to a tradition of the Jews that upon the day of Expiation all the people of Israel are sealed up in the books of life & death. For the Jews in their Talmud tell us that in the beginning of every new year, or first ^[2] day of the month Tisri (the seventh month of the sacred year) three books are opened in judgment; the book of life in which the names of those are written who are perfectly just, the book of death in which the names of those are written who are Atheists or very wicked, & a third book of those whose judgment is suspended till the day of expiation, & whose names are not written in the book of life or death before that day. The first ten days of this month they call the penitential days, & all those days they fast & pray very much, & are very devout, that on the tenth day their sins may be remitted & their names may be written in the book of life, which day is therefore called the day of Expiation. And upon this tenth day in returning home from their Synagogues they say one to another, God the creator seal you to a good year. For they conceive that the books are now sealed up, & that the sentence of God remains unchanged henceforward to the end of the year. And the same thing is signified by the two Goats upon whose foreheads the High Priest yearly in the days of Expiation lays the two lots inscribed For God & For Azazel,

Gods lot signifying the people who are sealed with the name of God in their foreheads, & the lot Azazel which was sent into the wilderness, representing those who receive the mark & name of the Beast & go into the wilderness with the great Whore & her Beast.

The servants of God being therefore sealed in the day of Expiation, conceive that this sealing is synchronal to the visions which appear upon opening the seventh seal, & that the Angels which hold the four winds were the first four of the seven Angels which upon opening the seventh seal were seen standing before God; & that upon their holding the blustering noisy 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 & read the Law: & that so soon as they were sealed <7r> the winds hurt the earth at the sounding of the first Trumpet & the Sea at sounding of the second, these winds being the wars to which the first four Trumpets sounded. 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 warrs of the first four Trumpets are distinguished from those of the three last by representing these by four winds & the others by three great Woes.

In one of Ezeziels Visions when the Babylonian captivity was at hand, six men appeared with slaughter weapons, & a seventh who appeared among them cloathed in white linnen & had a writers ink horn by his side, is commanded to go through the midst of Ierusalem & set a mark on the foreheads of the men who sigh & cry for all the abominations done in the midst thereof; & then the six men (like the Angels of the first six Trumpets) are commanded to slay those men who are not marked. Conceive therefore that the hundred & forty four thousand are sealed to preserve them from the plagues of the first six Trumpets; & that at length by the preaching of the everlasting gospel to all nations they grow into a great multitude, & at the sounding of the seventh Trumpet come out of the great tribulation with Palms in their hands: the kingdoms of this world by the war to which that Trumpet sounds becoming the kingdoms of God & Christ. For the solemnity of the great Hosannah was kept by the Iews pon the seventh or last day of the Feast of Tabernacles: the Iews upon that day carrying Palm-branches in their hands, & crying Hosannah.

After six of the Angels (answering to the six men with slaughter weapons) had sounded their Trumpets, the Lamb in the form of a mighty Angel, came down from heaven cloathed with a cloud, & a rainbow upon his head, & his face was as it were the sun & his feet as pillars of fire [the shape in which Christ appeared in the beginning of this Prophecy,] & he had in his hand a little Book open; the Book which he had newly opened. For he received but one Book from him that sitteth upon the throne, & he alone was worthy to open & look on this Book. ☩ < insertion from f 7v > ☩ The book was written within & on the backside, being composed of synchronal Prophecies. < text from f 7r resumes > And he set his right foot on the sea & his left foot on the earth & cryed with a loud voice as when a Lyon roareth. It was the custome for the High-Priest on the day of Expiation to stand in an elevated place 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 Lord's 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 foot on the ground of the House: & that he cried with a loud voice in reading the Law in the day of Expiation. And when he had cried, seven thunders uttered their voices. Thunders are the voice of a cloud, & a cloud signifies a multitude, & this multitude may be the Levites who sang with thundering voices & plaid with musical instruments at the great sacrifices on the seven days of the feast of Tabernacles: at which times the Trumpets also sounded. For the Trumpets sounded & the Levites sang alternately three times at every sacrifice. And therefore the prophesy of the seven thunders is nothing else then a repetition of the prophesy of the seven Trumpets in another form. And the Angel which I saw stand upon the sea & upon the earth, lifted up his hand to heaven & swore by him that liveth for ever & ever that [after the seven thunders] there should be time no longer, but in the days of the voice of the seventh Angel when he should begin to sound, the mystery of God should be finished, as he hath declared to his servants the Prophets. <8r> The voices of the Thunders therefore last to the end of this world & so do those of the Trumpets.

And the voice which I heard from heaven, saith Iohn, spoke to me again & said Go & Take the little book &c And I took the little book out of the Angels hand & ate it up, & it was in my mouth sweet as honey, & as soon as I had eaten it my belly was bitter. And he said unto me, Thou must prophesy again before many peoples & nations & tongues & kings. This is an Introduction to a new prophesy, to a repetition of the prophesy of the whole book, & alludes to Ezeziels eating a a roll or book spread open before him & written within & without & full of lamentations & mourning & wo, but sweet in his mouth. Eating & drinking signify acquiring & possessing, & eating the Book is becoming inspired with the prophesy contained in it. It implies being

inspired in a vigorous & extraordinary manner with the prophesy of the whole book, & therefore signifies a lively repetition of the whole prophesy by way of interpretation, & begins not till the first Prophesy, that of the Seals & Trumpets is ended. It was sweet in Iohn's mouth, & therefore begins not with the bitter prophesy of the Babylonian captivity, & the Gentiles being in the outward court of the Temple & treading the holy city under foot, & the prophesying of the two Witnesses in sackcloth, & their smiting the earth with all plagues & being killed by the Beast: but so soon as the prophesy of the Trumpets is ended, it begins with the sweet prophesy of the glorious Woman in heaven, & the victory of Michael over the Dragon; & after that, it is bitter in Iohn's belly by a large description of the times of the great Apostacy.

And the Angel stood [upon the earth & sea] saying, Rise, and measure the Temple of God & the Altar & them that worship therein, that is, their courts with the buildings thereon, viz^t the square Court of the Temple called the Separate place, & the square Court of the Altar called the Priests Court, & the Court of them that worship in the Temple called the new Court: but the [great] Court which is without the Temple, leave out & measure it not, for it is given to the Gentiles, and the Holy City shall they tread under foot forty & two months. This measuring hath reference to Ezeiels measuring the Temple of Solomon There the whole Temple was measured to signify that it should be rebuilt in the latter days: Here the courts of the Temple & Altar & them that worship therein are only measured to signify the building of a second Temple for those that are sealed out of all the twelve tribes of Israel & worship in the inward Court of sincerity & truth: & Iohn is commanded to leave out the outward Court or outward form of religion & Church Government because it is given to the Babylonian gentiles. For the glorious Woman in heaven, the remnant of whose seed kept the commandments of God & had the testimony of Iesus, continued the same Woman in outward form after her flight into the wilderness whereby she quitted her former sincerity & piety & became the great Whore. she lost her chastity but not her outward form {shave.} And while the Gentiles trode the holy city under foot, & worshipped in the outward Court, the two Witnesses (represented perhaps by the two feet of the Angel standing on the sea & earth) prophesied against them <9r> and had power like Elijah & Moses to consume their enemies with fire proceeding out of their mouth, & to stop heaven that it rain not in the days of their prophesy, & to turn the waters into blood, & to smite the earth with all plagues as often as they will, that is, with the plagues of the seven trumpets & Vialls of wrath; & at length are slain rise again from the dead & ascend up to heaven in a cloud; & then the seventh Trumpet sounds to the day of judgment.

The Prophesy being finished Iohn is inspired anew by the eaten book, & begins the Interpretation thereof with the words, And the Temple of God was opened in heaven & there was seen in his Temple the Ark of the Testament: By the ark you may know that this was the first Temple for the second Temple had no Ark. And there were lightnings & voices & thundrings & an earthquake & great hail. These answer to the wars in the Roman Empire during the reign of the four horsmen who appeared upon opening the first four seals. And there appeared a great wonder in heaven, A Woman cloathed with the Sun In the Prophesy the affairs of the Church begin to be described at the opening of the fift Seal, & in the Interpretation the affairs of the Church being at the same time with the Vision of the Church in the form of a Woman in heaven. There she is persecuted & here she is pained in travel. The Interpretation proceeds down to the day of judgment represented by a harvest & vintage & then returns back to the to the sealing of the servants of God & marking the rest with the mark of the Beast & then it proceeds down to times of opening the seventh seal & interprets the prophesy of the seven Trumpets by the pouring out of seven Vials of wrath. ☉ < insertion from f 9v > ☉ And the Angels which pour them out, come out of the Temple of the Tabernacle; that is, out of the second Temple; for the Tabernacle had no outward Court. < text from f 9r resumes > || Then it returns back again to the times of measuring the Temple & Altar & of the Gentiles worshipping in the outward Court & the Beast killing the Witnesses in the street of the great City, & interprets those things by the vision of a Woman sitting on the Beast drunken with the blood of Saints, & proceeds in the interpretation, downwards to the fall of the great City & the day of judgment. || The whole Prophesy of the book of the Law is therefore repeated & interpreted in the Visions which follow those of sounding the seventh Trumpet, & begin with that of the Temple of God opened in heaven. Only the things which the seven Thunders uttered were not written down, & therefore not interpreted.

It began to work in the disciples of Simon, Menander, Carpocrates, Ceriathus, & such sorts of men as had imbibed the Metaphysical philosophy of the Gentiles & Cabalistical Iews & were thence called Gnosticks. And Iohn calls them Antichrists saying that even in his days there were many Antichrists. But these men being noted by the Apostles & their immediate disciples put the churches in no danger during the opening of the first four seals. And therefore The visions at the opening of these four seals relate only to the civil affairs

of heathen Roman Empire So long the Apostolic tradition prevailed & the Church continued in its purity. As therefore The affairs of the Church do not begin to be considered in this Prophecy before the opening of the fift seale. And the The began them to decline & to want admonitions, & therefore is admonished by those Epistles till the Apostacy prevailed & took place which was at the opening of the seventh seal. Whence the admonitions in these seven Epistles relate to the state of the Church in the the times of the fift & sixt seals.

The seven Angels – – – in the Temple

Irenæus & abudantly testify the universal consent of the Churches in one & the same faith in their days. / At the opening of the fift seal the Church being grown cold is purged by a great persecution. At the opening of the sixt that which letted is taken out of the way namely the heathen Roman Empire. At the opening of the seventh the Man of sin is revealed. And to these times the seven Epistles relate.

<10v>

The prophesy of the Angels crying with a loud voice as a Lyon roareth & of the seven thunders uttering their voices & of Iohns measuring the Temple & relates to the writing on the outside of the Book & is a repetition of what was written within on the last leaf, but in a contrary order by the turning over of that leaf. The seven Thunders are a repetition of the Prophecy of the seven Trumpets, & the Prophecy of measuring the Temple & Altar & them that worship therein is a repetition of the prophy of sealing the 144000 servants of God in their foreheads out of all the twelve tribes of Israel & leaving the rest unsealed. And therefore as the prophesy of the sealed servants of God is contemporary to that of the seven Trumpets so the prophesy of the Temple that is measured is contemporary to that of the seven Thunders; & all four are contemporary to one another.

The sounding of the seventh Trumpet puts an end to the whole prophesy of the sealed book written within & on the backside. And the prophesy being finished Iohn is inspired anew by the eaten book & begins the Interpretation of the prophesy with these words: And the Temple of God &c.

The servants of God being therefore sealed in the days of expiation conceive that this sealing is synchronal to the visions which appear upon opening the seventh seal, & that when the Lamb had opened six of the seals & seen the visions relating to the inside of the sixt leaf he looked on the backside of the seventh leaf & then saw the four angels holding the four winds of heaven, & another Angel ascending from the cast with the seal of God. Conceive also that the Angels which hold the four winds were the first four of the seven Angels. VI. 37/ VI. 55/ VII. 15

<11r>

Sect. X

Of the relation which the Prophecy of Iohn hath to those of Daniel and of the Subject of the Prophecy.

The whole scene of Sacred Prophecy is composed of three principal parts; the regions beyond Euphrates represented by the two first Beasts of Daniel; the Empire of the Greeks on this side of Euphrates represented by the Leopard & by the He Goat, & the Empire of the Latines on this side Greece represented by the Beast with ten horns. And to these three parts the phrases of the thir part of the Earth, Sea, rivers, trees, ships, stars, sun & Moon relate. I place the body of the fourth Beast on this side Greece because the three first of the four Beasts had their lives prolonged after their dominion was taken away & therefore belong not to the body of the fourth. He only stamped them with he feet.

By the Earth the Iews understood the great continent of Asia & Afric to which they had access by land; & by the Isles of the Sea they under the places to which they sailed by sea & particularly all Europe. And hence in this Prophecy the Earth & Sea are put for the nations of the Greek & Latin Empires

The third & fourth Beast of Daniel are the same with with the Dragon & ten horned Beast of Iohn, but with this difference. Iohn puts the Dragon for the whole Roman Empire while it continued entire because it was entire when that Prophecy was given; & the Beast he considers not till the Empire became divided; & then he puts the Dragon for the Empire of the Greeks & the Beast for the Empire of the Latines. And hence it is that the Dragon & Beast have common heads & common horns But the Dragon hath crowns only upon his heads & the Beast only upon his horns, because the Beasts Horns & his reigned not before they were divided from

the Dragon, & when the Dragon gave the Beast his throne, the ten horns received power as kings the same hour with the Beast. The heads are seven successive kings. Four of them were the four horsmen which appeared at the opening of the first four Seals. In the latter end of the sixth head or seale considered as present in the visions, it is said, Five of the seven kings are fallen, & one is & another is not come, & the Beast that was & is not (being wounded to death with a sword) he is the eighth & of the seven. He was therefore a collateral part of the seventh. The horns are the same with those of Daniels fourth Beast described above.

The four horsmen which appear at the opening of the first four seales have been well explained by M^r Mead, excepting that I had rather continue the third to the end of the reign of the three Gordians & Philip the Arabian, those being kings from the south, & begin the fourth with the reign of Decius & continue it till the reign of Dioclesian. For the fourth horsman sat upon a pale horse, & his name was Death & Hell followed with him & power was given them to kill unto the fourth part of the earth, with the sword & with famine & with the plague & with the Beasts of the earth or armies of invaders & rebels: & <12r> such were the times during all this intervall. Hitherto the Roman Empire continued in an undivided Monarchical form except rebellions; & such it is represented by the four horsmen. But Dioclsian divided it between himself & Maximianus, A. C. 285. & it continued it in that divided state till the victory of Constantine the great over Licinius A. C. 323. which put an end to the heathen persecutions set on foot by Dioclesian & Maximianus & described at the opening of the fift seal. But this division of the Empire was imperfect: the whole being still under one & the same Senate. The same victory of Constantine over Licinius (a heathen persecutor,) began the fall of the heathen Empire described at the opening of the Sixt seal. And the Visions of this Seal continue till after the reign of Iulian the Apostate, he being a heathen Emperor & reigning over the whole Roman Empire.

The affairs of the Church being to be considered at the opening of the fift Seal as was said above. And then she is represented by a Woman in the Temple of heaven clothed with the Sun of righteousness & the Moon of Jewish ceremonies under her feet, upon her head & a crown of twelve starrs relating to the twelve tribes of Israel, & to the twelve Apostles. . When she fled from the Temple into the wilderness she left in the Temple a remnant of her seed who kept the commandments of God & had the testimony of Iesus, & therefore before her flight she represented the true primitive Church of God tho afterwards she degenerated like Ahelah & Aholibah. In Dioclesians persecution she cried travelling in birth & pained to be delivered. And in the end of that persecution (by the victory of Constantine over Maxentius A. C. 312) she brought forth a manchild, such a child as was to rule all nations with a rod of iron, a Christian Empire. And her child (by the victory of Constantine the great over Lacinus A. C. 323) was caught up to God & his throne. And the Woman (by the division of the Roman Empire into the Greek & Latine Empires) fled from the Temple into the wilderness of the Latine Empire where she is found afterwards sitting upon the Beast & upon seven mountains & is called the great city which reigneth over the kings of the earth, that is over the ten kings which give their kingdom to her Beast.

But before her flight there was war in heaven between Michael & the Dragon (the Christian & the heathen religions,) & the Dragon that old serpent called the Devil & Satan who deceiveth the whole world (the heathen religion) was cast out to the earth, & his Angels were cast out with him. And Iohn heard a voice in heaven saying, Now is come salvation & strength & the kingdom of our God, & the power of his Christ. For the accuser of our brethren is cast down. And they overcame him by the blood of the Lamb & by the word of their testimony. And they loved not their lives unto the death. Therefore rejoyce ye heavens & ye that dwell in them. Wo be to the inhabitants of the Earth & sea (or people of the Greek & Latine Empires,) fore the Devil is come down amongst you having great wrath because he knoweth that he hath but a short time.

And when the Dragon saw that he was cast down from the Roman throne, & the Man-child caught up thither, he persecuted the Woman which brought forth the Man-child, & to her (by the division of the Roman Empire between the cities of Rome & Constantinople A. C. 330) were given two wings of a great Eagle (the symbol of the Roman Empire) that she might fly from the Temple into the wilderness of Arabia to her place at Babylon mystically so called. And at the same time the Serpent (by the division ☉ < insertion from f 11v > ☉ of the same Empire between the sons of Constantine the great, A. C. 337) < text from f 12r resumes >) cast out out of his mouth waters as a <13r> flood (the Western Empire) after the Woman that he might cause her to be carried away by the flood. – And the Earth (or Greek Empire) helped the Woman & opened her mouth & swallowed up the flood (by the victory of Constantius over Magnetius , A. C. 353) & thus the Beast was wounded to death with a sword. And the Dragon was wroth with the Woman (in the reign of Iulian the

Apostate A. C. 361) & (by a new division of the Empire between Valentinian & Valens A. C. 364)) went from her into the eastern Empire to make war with the remnant of her seed which she left behind her when she fled. And thus the the Beast revived And by the next division of the Empire which was between Gratian & Theodosius, A. C. 369, the Beast with ten horns rose out of the sea, & the Beast with two horns out of the Earth, and by the last division thereof which was between the sons of Theodosius, A. C. 395, the Dragon gave the Beast his power & throne & great authority. And the ten horns received power as kings the same hour with the Beast, or within twice the time that there was silence in heaven.

At length the Woman arrived at her place place of temporal as well as spiritual dominion upon the back of the Beast where she is nourished for a time times & half a time from the face of the Serpent; not in his kingdom but at a distance from him. She is nourished by the Merchants of the earth three times or years & an half, or 42 months, or 1260 days; & in this prophesy days are put for years. During all this time the Beast acted & she sat upon him, that is reigned over him, & over the ten kings who gave their kingdom to him, & she was drunken with the blood of the saints. And by all these circumstances she is the eleventh horn of Daniel's fourth Beast, who reigned with a look more stout then the other ten, & was of a different kind from the rest, & had eyes & a mouth like the Woman, & made war with the saints & prevailed against them & wore them out, & changed times & laws, & had them given into his hands untill a time times & half a time. The characters of the Woman & little horn of the Beast agree perfectly. In respect of her temporal dominion she was a horn of the Beast, in respect of her spiritual dominion she rode upon him in the form of a woman & was his Church & committed fornication with the ten kings.

And the second Beast which rose up out of the earth was the Church of the Greek Empire. For it had two horns like those of the Lamb & therefore was a Church, & it spoke as the Dragon & therefore was of his religion, & it rose up out of the earth & by consequence in his kingdom. It is called also the fals Prophet that wrought miracles before the first Beast (not within in but before him) by which he deceived them that received the mark of the Beast & worshipped his Image. When the Dragon went from the Woman to make war with the remnant of her seed, this Beast arising out of the earth assisted him in that war, & caused the earth & them that dwell therein to worship the authority of the first Beast whose mortal wound was heal'd, & to make an Image to him, that is to assemble a body of men like him in point of religion. And he had power to give life & authority to the Image, so that it could both speak & by dictating cause that all religions bodies of men who would not worship the authority of the Image should <14r> be mystically killed. And he causeth all men to receive a mark in their right hand or in their forehead & that no man might by or sell save he that had the mark or the name of the Beast or the number of his name. all the rest being excommunicated by the Beast with two horns. ♀ < insertion from f 13v > ♀ Thus the Beast after he was wounded to death with a sword & revived, was deified as the heathens were used to deify their kings after death, & had an Image erected to him: & his worshippers were initiated in this new religion by receiving the mark or name of this new God or the number of his name, And by killing all that will not worship him & his Image, the first Temple is demolished, & a new Temple is built for them that will not worship him; & the outward Court of this new Temple (or outward form of a Church) is given to the Gentiles who worship the Beast & his Image, & they that will not worship him are sealed with the name of God in their foreheads & retire into the inner court of this new Temple. And these are the 144000 sealed out of all the twelve tribes of Israel & called the two witnesses as being derived from the two wings of the Woman while she was flying into the wilderness.. These appear to Iohn in the inward Court of the second Temple standing on mount Sion with the Lamb, & as it were on the sea of glass. < text from f 14r resumes > These are the saints of the most High, & & the Host of heaven & the holy people spoken of by Daniel, as worn out & trampled under foot & destroyed in the latter times by the little horses of his fourth Beast & He-Goat.

And while the Gentiles tread the Holy city under foot God gives power to his two Witnesses & they prophesy in sackcloth all the 1260 days. They are called the two Olive Trees with relation to the two Olivetrees which in Zecharys Vision (ch. 4) stand on either side of the golden Candlestick to supply the Lamps with oyle & Olive trees according to the Apostle Paul represent Churches Rom XI. They supply the lamps with oyle by maintaining teachers. They are also called two Candlesticks, & Candlesticks in this Prophecy signify Churches, the seven Churches of Asia being represented by seven Candlesticks. Five of those Churches were found faulty, & threatned if they did not repent; the other two were without fault, & so their Candlesticks were fit to be placed in the second Temple. These were the Churches in Smyrna & Philadelphia. They were in a state of tribulation & persecution & the only two of the seven in such a state; & so their Candlesticks were fit to represent the Churches in affliction in the times of the second Temple, & the only two that were fit. The

two Witnesses are not new Churches. They are the posterity of the primitive Church, the posterity of the two wings of the Woman, & so are fitly represented by two of the primitive Candlesticks. Conceive therefore that when the first Temple was destroyed & a new one built for them that worship in the inner Court, two of the seven Candlesticks were placed in this new Temple

When Eusebius had brought down his Ecclesiastical History to the reign of Dioclesian, he thus describes the state of the Church. Qualem quantamque gloriam simulac libertatem doctrinae verae erga supremum Deum pietatis a Christo primum hominibus annunciata, apud omnes Græcos pariter et barbaros ante persecutionem nostra memoria excitatam consecuta sit, nos certe pro merito explicare non possumus. Argumento esse possit Imperatorum benignitas erga nostros: quibus regendas etiam provincias committebant, omni sacrificandi metu eos liberantes ob singularem quo in religionem nostram affecti erant benevolentiam. And a little after: Iam vero quis innumerabilem hominum quotidie ad fidem Christi confegientium turbam, quis numerum ecclesiarum in singulis urbibus, quis illustres populorum concursus in ædibus sacris, cumulate possit describere? Quo factum est ut priscis ædificijs jam non contenti, in singulis urbibus spatiosas ab ipsis fundamentis extruerent ecclesias. Atque hæc progressu temporis increscentia, et quotidie in majus et melius proficiscentia, neclivor ullus atterere, nec malignitas dæmonis fascinare, nec hominum in sidiæ prohibere unquam potuerunt, quamdiu omnipotentis Dei dextera populum quum, utpote tali dignum præsidio, textit atque custodijt. Sed cum ex nimia libertate in negligentiâ ac desidiam prolapsi essemus; cum alter alteri invidere atque obtrectare cœpisset; cum inter nos quasi bella inestina gereremus, verbis tanquam armis quibusdam hastisque nos mutuo vulnerantes; cum Antistites adversus Antistites populi in populos collisi, jurgia ac tumultus agitent; denique cum fraus et simulatio ad summum in altia culmen adolevisset: tum divina ultio levi brachio ut solet, integro adhuc ecclesiæ statu & fidelium turbis libere convenientibus, sensim ac moderate in nos cœpit animadvertere; orsa primum persecutione ab ys qui militabant. Cum vero sensu omni destituti de placando Dei numine ne cogitaremus quidem; quin potius instar impiorum quorundam res humanas nulla providentia gubernari rati, alio quotidie crimina alys adjiceremus: Cum Pastores nostri spreta religionis regula, mutuis inter se contentionibus decertarent, nihil aliud quam jurgia, minas, æmulationem, odia ac mutuas inimicitias aplicare studentes; principatum quasi tyrannidem quandam contentissime sibi vindicantes: tune demum, juxta dictum Hieremiæ, obscuravit Dominus in ira sua filiam Sion, & dejecit de cœla gloriam Israel, — per Ecclesiarum scilicet subversionem &c. This was the state of Church just before the subversion of the Churches in the beginning of Dioclesians persecution: & to this state of the Church agrees the first of the seven Epistles to the Angels of the seven Churches, that to the church in Ephesus. I have something against, thee saith Christ to the Angel of that Church, because thou hast left thy first love. Remember therefore from whence thou art fallen & repent & do the first works, or else I will come unto thee quickly & will remove thy candlestick out of its place except thou repent. But this thou hast that thou hatest the deeds of the Nicolaitans, which I also hate. The Nicolaitans used weomen in common, & coloured over their practices by pretending the authority of Nicolas one of the seven Deacons of the primitive Church of Ierusalem. But here in this Prophecy they are put figuratively for the disciples of refined Tatian & Monitanus, who the philosophy of the Gnostics, & coloured over their spiritall fornication with a pretence of Christianity, & under that pretence crept silently into the Churches.

The persecution of Dioclesian began in the year of Christ 302, & lasted ten years in the eastern empire & two years in the western. And to this state of the Church the second Epistle, <16r> that to the Church of Smyrna, agrees. I know, saith Christ, thy works & tribulation & poverty (but thou art rich,) & I know the blasphemy of them (the Nicolaitans) who say they are Jews & are not, but are the Synagogue of Satan. Feare none of those things which thou shalt suffer. Behold the Devil shall cast some of you into prison that ye may be tried & ye shall have tribulation ten days. Be thou faithfull unto death & I will give thee a crown of life. The tribulation of ten days can agree to no other persecution then that of Dioclesian, it being the only persecution which lasted ten years. By the blasphemy of them that say they are Jews & are not, but are the synagogue of Satan, I understand the idolatry of the Nicolaitans who falsly said they were Christians.

These Nicolaitans are complained of also in the third Epistle as men that held the doctrine of Balaam who taught Balac [the king] to cast a stumbling block before the children of Israel to eat things sacrificed to Idols & to commit spiritual fornication. For Balaam taught the Moabites & [3] Midianites to tempt & invite Israel by their weomen to commit fornication & to feast with them at the sacrifices of their Gods.

They are also complained of in the fourth Epistle under the name of the woman Iezabel which calleth herself a Prophetess & teacheth & seduceth the servants of Christ to commit fornication & to eat things sacrificed to

Idols. This Woman began now to fly into the wilderness, & in the second & sixth Epistles she is called the Synagogue of Satan.

The reign of Constantine the great from the time of his conquering Licinius, was monarchical over the whole Roman Empire; Then the Empire became divided between the sons of Constantine reigning at Rome & Constantinople; & then it was united under Constantius by his victory over Magnentius. And to the affairs of the Church in these three successive periods of time, the third fourth & fifth epistles, that is, those to the Angels of the Churches in Pergamus, Thyatira & Sardis, seem to relate. And the next Emperor was Julian a heathen.

In the sixth Epistle, that to the Angel of the Church of Philadelphia, Christ saith: Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth. — Him that overcometh will I make a pillar in the Temple of my God, & he shall go no more out, & I will write upon him the name of my God, &c. that is, Because in the reign of the Emperor Julian the Apostate thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which by the Woman's flying into the Wilderness, & the Dragon's making war with the remnant of her seed, & the killing of all that will not worship the Image of the Beast, shall come upon all the world to try them that dwell on the earth, <17r> & to distinguish them by sealing the one with the name of God in their foreheads, & marking the other with the mark of the Beast. And him that overcometh I will make a pillar in the temple of my God & he shall go no more out of it. And I will write upon him the name of my God in his forehead. So then the Christians of the Church of Philadelphia, as many of them as overcome, are sealed with the seal of God & placed in the second Temple, & go no more out. And the same is to be understood of the Church in Smyrna. These two Churches with their posterity are therefore the two pillars & two Candlesticks & the two witnesses in the second Temple.

After the reign of Julian & his successor Jovian who reigned but five months, the Empire became divided again between Valentinian & Valens. And then the Church catholic, in the Epistle to the Angel of the Church of Laodicea is reprehended as luke-warm, & threatned to be spewed out of Christs mouth. She said that she was rich & increased in goods & had need of nothing (being in outward prosperity;) & knew not that she was (inwardly) wretched & miserable & poor & blind & naked. She is therefore spewed out of Christs mouth. at the opening of the seventh seal. And this puts an end to the times of the first Temple.

M^r Mead hath explained the Prophecy of the first six Trumpets not much amiss. If he had observed that the prophesy of pouring out the Vials of wrath is synchronal to that of sounding the Trumpets, his explanation would have been more complete.

The sacrifices on the first four days of the feast of Tabernacles at which the first four Trumpets sound & the first four Vials of wrath are poured out, are slaughters in four great wars & these wars are represented by four winds to the four corners of the earth. The first was an east wind, the second a west wind, the third a south wind & the fourth a north wind with respect to the city of Rome the old metropolis of the Roman Empire. These four plagues fall upon the third part of the earth, sea, rivers, sun moon & stars, that is upon the earth sea rivers sun moon & stars of the third part of the whole scene of these prophecies of Daniel & John. The Romans were much infested by the invasions of barbarous nations in the end of the reign of the Emperor Valens. But those wars were fully stopt in the beginning of the reign of Theodosius A. C. 379 & 380. And thence forward the Empire remained quiet from foreign armies till the death of Theodosius, A. C. 395. So long the four winds were held, & at the death of that Emperor they began to blow.

The plague of the eastern wind at the sounding of the first Trumpet was to fall upon the earth, that is, upon the nations of the Greek empire. And accordingly, after the death of Theodosius the Goths, Sarmatans, Hunns, Isaurians & Astonians invaded & miserably wasted Greece, Thrace, Asia minor, Armenia, Syria, Egypt Libya & Illyricum for ten or twelve years together.

That of the western wind at the sounding of the second Trumpet, was to fall upon the sea or western Empire, by means of a burning mountain cast into it & turning it to blood. And accordingly in the year 407, that Empire began to be invaded by the Visigoths, Vandals, Ailans, <18r> Sueves, Burgundians, Ostrogoths, Heruli, Quades, Gepides, & by these wars was broken into ten kingdoms & miserably wasted, & Rome (the burning mountain was besieged & taken by the Ostrogoths in the beginning of these miseries.

That of the southern wind was to be executed at the sounding of the third Trumpet by a great star burning as it were a lamp & falling from heaven upon the rivers & fountains of waters [the western Empire now divided into many kingdoms] & to turn them into wormwood & blood & make them bitter. And accordingly the king of the Vandals in Spain in the year 427 fell from his dominion in Spain & with his people the Vandals & Alans invaded Afric & by a vexatious war took it from the Romans; & infested also the Sea-coasts of Europe by a pyratrical war, & took Sicily, Sardinia, Cosica, Eabusus, Majorca Minorca & wasted Italy & sackt Rome.

That of the northern wind at the sounding of the fourth Trumpet, was to cause the Sun Moon & Starrs (that is the western Empiror & his great men) to be darkened, & to continue sometime in darkness. And accordingly Odoacer king of the Heruli invaded Italy A. C. 476, & seized the dominions of Augustulus the last of the western Emperors. This plague was continued by the wars which the Ostrogoths made upon the Heruli & which Bellisarius afterwards made upon the Ostrogoths & the Lombards soon after upon the Romans by invading Italy & chiefly Lombardy. And by all these warrs Italy was miserably wasted & almost depopulated & Rome thrice taken.

The fift Trumpet sounded to the warrs which the king of the south (as he is called by Daniel) made in the time of the end, in pushing at the king who had done according to his will. This plauge began with the opening of the bottomless pit, which denotes the letting out of a fals religion, the smoke which came out of the pit signifying the multitude which embraced that religion, & the Locusts which came out of the smoke the armies which came out of that multitude. And this pit was opened to let out smoke & locusts into the regions of the four monarchies. And their king was the Angel of the bottomless pit, or chief governour as well in religious as civil affairs. Swarms of Locusts arise in Arabia foelix & in scripture armies of Arabians are compared to grasshoppers. Iudg. 8. 5 & 7. 12. And the bottomless Ⓢ < insertion from f 17v > Ⓢ pit was opened to let out smoke & Locusts into the Roman Empire when the Saracens began to invade it, A. C. 634. Locusts live but five months. But these Locusts reigned first at Damascus & then at Bagdat, & were to continue five months & five months that is ten months or 300 years at both places. And accordingly they began to reign at Damascus A. C. 637, built Bagdat A. C. 766, lost Afric to Mahadis A. C. 910, Media & Hircania Chorasam & all Persia to the Dailamites between the years 927 & 935. Mesopotamia & Miafarezen to Nasiraddaulas A. C. 930, Syria & Egypt to Achsyd A. C. 935. And now being in great distress the Calif of Bagdat A. C. 936 surrendered all the rest of his temporal power to <18v> Mahomet the son of Rajia king of Wasit in Chaldea & made him Emperor of Emperors. But Mahomet within two years lost Bagdat to the Turks & thenceforward Bagdat was sometimes in the hands of the Turks & sometimes in the hands of the Saracens till Togrulbea (called also Togra, Dogrissa, Tangrolipix & Sadoc) conquered Chorasam & Persia & A. C. 1055 added Bagdad to his Empire making it the seat thereof. His successors Olub-Arslam & Melechsah conquered the regions upon Euphrates, & these conquests upon the death of Melesah broke into the several kingdoms of Armenia, Mesopotamia Syria & Cappadocia < text from f 18r resumes >

The sixt Trumpet sounded to the warrs which Daniel's king of the north made against the same king who did according to his will, In these warrs the king of the north came against the Greeks against him like a whirlwind & in overflowing his kingdom the empire of the Greeks, & in conquering also Iudæa Egypt Libya & Ethiopia. These warrs commenced A. C. 1258 when the four kingdoms of the Turks seated upon Euphrates, that of Armenia major seated at Miyapharekin, Megarkin or Marpropolis that of Mesopotamia seated at Mosul, that of Syria seated at Aleppo & comprehending Damascus, & that of Cappadocia <19r> seated at Iconium, were invaded by the Tartars under Hulacu, & driven into the western parts of Asia minor, where they made war upon the Greeks & erected the present Empire of the Turks, & extended it over all those regions described by Daniel. And Olub-Arslookam began to conquer the nations upon Eufates which split into the four kingdoms. And from the beginning of this reign A. C. 1063 to the taking of Constantinople A. C. 1453, was an hour & a day & a month & a year, or 391 prophetic days, which are years.

The first of these six plagues lasted about 12 years the second about 21 years, the third about 49 years, the fourth about 160 years, the fift about 620 years; & according to the progression the sixt may last seven or eight hundred years or above. It \odot < insertion from lower down f 19r > \odot It lasts till the ten kings hate the Whore & the two Witnesses are slain revive & ascend up to heaven in a cloud with the everlasting gospel to preach to all nations, & it ends with the fall of the tenth part of the great city which is therefore to fall by the hand of the Turks. And soon after follows the great tribulation & the sounding of the seventh Trumpet to the battel of the great day to which the three froggs gather the nations against the word of God & his arms on white horses, & out of which the innumerable multitude of all nations comes with palms in their hands. But

all these revolutions may take up a considerable time. And it is not for us to foreknow – – – breast.. But it is not for us to foreknow the times & seasons which God hath put in his own breast. < text from higher up f 19r resumes > ends with the fall of the tenth part of the great city which therefore is to fall by the hand of the Turks And soon after follows the great Tribulation. But it is not for us to foreknow the times & seasons which God hath put in his own breast.

<20v>

And the shape of the Locusts was like unto horse [horsemen] prepared to the battel, & on their heads were [Turbants] as it were crowns of gold, & their faces were as the faces of men [for they were men] & they had hair as the hair of weomen [the Arabians cutting their hair like a round arch upon their foreheads & wearing it at full length behind like weomen & putting it up under a Quoif or Turbant] & their teeth were as the teeth of lions [large & strong for devouring like Daniels fourth Beast] & they had breastplates as it were breastplates of iron & the sound of their wings was as the sound of Chariots of many horses running to battel [that is they were an army of horsmen] & they had tails [or Battalions of foot] like unto scorpions [thick & strong] & stings [or weapons of warr] in their tails.

NB the key of the bottomless pit is the key of the sink of the Temple.

<21r>

Chap X. Of the relation which the Apocalyps hath to the propheses of Daniel.

The Apocalyps is written in the same style & language with the prophesies of Daniel & hath the same relation to them which they have to one another, so that all of them together make but one complete prophesy. The Dragon signifies the same dominion with the He Goat in the reign of his last horn that is the whole Roman Empire untill the Empire becomes divided; & after the division the Dragon signifies the Eastern part thereof descended from Iavan, & the Beast the wetsern part thereof represented by Daniels fourth Beast. in the reign of his ten horns The Woman riding upon the Beast is represented in Daniel by the last horn of the Beast which had eyes & a mouth & whose look was more stout then his fellows. and before her flight into the wilderness she is represented in Daniel by the host of heaven. # < insertion from f 21v > # When the Woman fled from Mout Sion into the wilderness she left a remnant of her seed who kept the commandments of God & had the testimony of Iesus; And out of whom (in the war which the Dragon made upon them) were sealed the 144000 whom Iohn saw remaining on mount Sion, & in whose mouth was found no lye. These witnesses are in Daniel called the saints of the most High whom the little horn of his fourth Beast shall weare out during a time times & half a time & to whom the kingdom & dominion & greatness of the kingdom under the whole heaven shall afterwards be given < text from f 21r resumes >

The scene of the visions is the Temple. There God is represented sitting upon a throne above the Ark between the Cherubims, & the Princes of the 24 courses of the Priests in their chambers in the Priests court are represented by 24 Elders crowned sitting on thrones, & the people in the four sides of the peoples court by the four Beasts which were the standards of the four squadrons of the people of Israel encamped on the four sides of the Tabernacle in the wilderness. And the book of the law, whose ceremonies & festivals were prophetic, & which was laid up in the right side of the Ark, was reprinted in the right hand of him that sat upon the throne. And the morning sacrifice was represented by a Lamb as it were slain at the foot of the altar. Daniel was commanded to seale up the book of prophesy, & the Lamb of God takes this book out of the hand of him that sits upon the throne & opens the seven seales thereof successively & by doing so distinguishes the times to come into seven successive parts. And the visions which appear upon opening the seales denote the things to be done in the time of every seale. The visions at opening the first four relate only to the temporal affairs of the Roman Empire, & the fift begins with the affairs of the Church. For the Churches founded by the preaching of the Apostles lasted in their fervency during the opening of the first four seales & needed no new admonitions before the opening of the fift.

The morning service of the Iews began with dressing of the Lamps. And in the festival of the seventh month the High Priest dressed them. And in allusion thereunto Iohn saw one like unto the son of man in the High Priests habit, in the midst (or over against the midst) of the seven golden Candlesticks. And he had in his right hand a rod of seven starrs, the seven lamps appearing in a right line like a rod of seven starrs in his right

hand while he dressed them. And the seven Candlesticks are said to be the seven Churches of Asia which were under the care of Iohn the Apostle, & the seven stars the Angels of those Churches, that is the Bishops; & he dressed them by seven admonitory epistles sent to those Angels against the approaching apostacy. And these admonitions relate to the times of the fift & sixt seales.

At the opening of the fift seal followed a signal persecution which was that of Dioclesian: & at the opening of the sixt followed the end of a world polytic which was that of the heathen Roman Empire. This Empire fell in the reign of Constantine the great & his sons, was revived by Iulian the Apostate fell again in the reign of Valentinian & Valens & revived no more. The time which follows the opening of the seventh seal is divided into seven successive parts by the sounding of seven Trumpets successively. And the same division is represented also by the seven thunders & by the pouring out of seven Vials of wrath. This is done with allusion to the great sacrifices on the seven days of the feast of Tabernacles, the seven Trumpets alluding to the sounding of Trumpets by the Priests at the sacrifices of those seven days, the seven thunders to the singing of the Priests at the same sacrifices & the seven Vials of wrath to the drink offerings poured out at the same sacrifices on those seven days. And as all Daniels Prophecies consist of two parts; an introductory Prophecy & an Interpretation: so doth Iohns. The Prophecy ends with the sounding of the seventh Trumpet, & the Interpretation <21v-a> begins with the words: And the Temple of God was opened in heaven, & there was seen in his Temple the arc of his testament.

In the primitive times of Christianity these seven Candlesticks by their Lamps illuminated the temple, that is the Church catholick. And in dressing these lamps five of them are found faulty & admished to repent & threatened to be removed out of their places or spewed out of Christs mouth & punished with death & with the sword of his mouth if they repented not: but two of them which were in affliction (viz the Churches of Smyrna & Philadelphia) were without fault & those remained on Mount Sion to illuminate the second Temple & are called the two Witnesses. & There are the 144000 on Mount Sion who had the testimony of Iesus & in whose mouth was found no lye. And their adversaries who prophesy against them & speak as the Dragon being his Church, are called the fals Prophet & the Prophet Balaam who taught Balac to cast a stumbling block before the children of Israel, & & to eat things sacrificed to idols, & to worship the Beast & his Image

And lotts were cast upon them, & Gods lot was sacrificed. There was also a bullock offered for the sins of the people. And the H. Priest cloathed in linnen garments took a censer of burning coals of fire from the golden Altar & his hands full of sweet incense — — — continued in silence at their devotion. Then the High priest went into the Holy place & put off his linnen garments — — — — — earth to burn them. And as the people went home from the temple they said to one another God seale you to a good new year. And in allusion to all this at the opening of the seventh seale there is silence in heaven for half an hour, & incense is offered with the prayers of the saints upon the golden altar. And the Angel fills a censer with fire of the altar & casts it to the earth. And 144000 are sealed out of all the twelve tribes of Israel for Gods lot & the woman flies into the wilderness with those that receive the mark of the Beast & gets upon his back. And hence the seating of the 144000 is synchonal to the silence in heaven for half an hour & to the incense offered with the prayers of the saints.

<22v>

And on the tenth day, the people was represented by two goats, & lots were cast upon them & the goat which fell to Gods lot was sacrificed to him, & the other goat loaded with the sins of the people was sent into the wilderness. And in allusion thereunto the twelve tribes of Israel, or Church catholic, is now divided into two lots, the woman which now flies from the temple into the wilderness with those that receive the mark of the Beast & worship his image & the other lot the remnant of her seed which keep the commandments of God & have the testimony of Iesus, & remain on mount Sion with the name of God on their foreheads. One lot the twelve tribes of Israel except the 144000 which are sealed are sealed out of them foreheads, the other 144000 sealed in their foreheads with the seale of God. These at length put on sacloth & prophesy 1260 days in sack-cloth, & at the same time the women arrives at her place of riches honour & power upon the back of her beast in the wilderness & reigns over him all the same 1260 days or 42 months or a time times & half a time. This Beast is Daniels fourth Beast. And the Dragon is Daniels He-goat, that is the whole Roman Empire untill it becomes divided into the Greek & Latine Empires; & after that division, he is the Greek Empire alone. And the Image of the Beast is a Council against the seven churches of Asia.

On the tenth day of the month two Goats were brought into the temple to represent the people one the elect & the other the reprobate & lots were cast upon them, & Gods lot was sacrificed to him, & the other Goat called Azazel or the scape-Goat was sent into the wilderness loaded with the sins of the people And in allusion to this — seven churches of Asia

When the Goat for the Lord was slain, together with a bullock, for a sin offering, the High Priest took a censer full of burning coals of fire from the altar & his hands full of sweet incense beaten small & went into the most holy place within the vail & sprinkled the blood of bullock with his finger upon the mercy seat eastward seven times & then killed the goat of the sin offering & brought his blood within the vail & sprinkled it also upon the mercy seat & before the mercy seat. And then he went out to the Altar & sprinkled it seven times with the blood of the bullock & as often with that of the goat. And after this he laid both his hands upon the head of the scape Goat & confessed over him all the iniquities of the children of Israel & all their transgressions in all their sins putting them upon the head of the Goat & sent him into the wilderness. And while the high priest was doing these things in the most holy place & at the Altar, the people continued in silence at their private devotion. And to this alludes the silence in heaven for half an hour which followed upon opening the seventh seale. Then the High priest went into the holy place & put off his linnen garments & put on other cloaths & came out & sent the bullock & the Goat of the sin offering to be burnt without the camp. And a censer was filled with fire of the alter & carried with them & cast on the earth to burn them. And at this sacrifice there were voices & thundrings (of the music of the temple) & lightnings (of the sacred fire) & an earthquake. And as the people departed from the temple they said to one another: God seale you to a good year. And these things are alluded unto in the Apocalyps before the Angels which were to {hurt} the earth & the sea begin to sound their trumpets.

In the interpretation of this prophesy the woman before she flyes into the wilderness, represents the primitive church catholic illuminated with the seven lamps in the seven golden candlesticks which are the seven churches of Asia. And the Dragon signifies the same empire with Daniels He goat in the reign of his last horn, that is, the whole Roman empire untill it become divided into the Greek & Latin empires; & after that division the Greek Empire alone. And the Beast is Daniels fourth Beast, that is the Empire of the latines & is included in the body of the Dragon before the division, & after the division is the Latin Empire alone. And hence the Dragon & Beast have the same heads & horns, but the heads are croned upon the Dragon & the horns upon the Beast. Before the woman fled into the wilderness she being with child (of a Christian Empire) cried travailing (in Dioclesians persecution,) & pained to be delivered & the Dragon (the heathen Empire) stood before her to devour her child as soon as it was born And she brought forth a man child who (at length) was to rule all nations with a rod of <22r> iron. And her child was caught up unto God & to his throne (in the Temple) & the woman fled (from the temple on mount Sion) into the wilderness [of Arabia to Babylon] where she hath a place (of riches honour & dominion upon the back of the Beast) prepared of God, that they should feed her there 1260 days. And there was war in heaven (between the heathen & new Christian Empire) And the Dragon was cast out that old serpent which deceiveth the whole world (the spirits of heathen idolatry) he was (by the victory of Constantine over Maxentius & Maximinus) cast out to the earth. to the earth (the regions of Asia under Licinius. And they overcame him by the blood of the Lamb & by the word of their testimony. And they loved not their lives unto the death. And when the Dragon saw that we was cast down he persecuted the woman which brought forth the man child (& this he did in the reign of Licinius.) And to the woman (by the building of Constantinople & equalling it to Rome) were given two wings of a great eagle that she might fly into the wilderness to her place [upon the back of the Beast) where she is nourished a time times & half a time from the face of the serpent (or Dagon.) And the serpent [upon the death of Constantine the great] cast out waters as a flood [the western Empire under Constantine junior & Constans] after the woman, that he might cause her to be carried away of the flood. And the earth [the nations of Asia now under Constantinople] helped the woman & [by conquering the Western Empire under Magnentius] swallowed up the flood which the Dragon cast out of his mouth. And the Dragon was wroth with the Woman & went to make war with the remnant of her seed which kept the commandments of God & had the testimony of Iesus, & which in that war were sealed out of all the twelve tribes of Israel & remains upon mount Sion in the temple with the lamb being in number 144000 & having his fathers name written on their foreheads.

And when the earth had swallowed up the flood & the Dragon was gone to make war with the remnant of the womans seed, Iohn stood upon the sand of the sea & saw the beast with seven heads & ten horns rise out of the Sea; & the Beast was like unto a Leopard & his feet as the feet of a Bear & his mouth as the mouth of

Lyon. Iohn here names Daniels four Beasts in order beginning with the fourth & going upwards to the first, to signify that this Beast is the same with Daniels fourth beast. And the Dragon gave him his power & his throne & great authority by relinquishing the Western Empire to him. And one of his heads was as it were wounded to death (by the sword of the Earth which swallowed up the waters,) & his deadly wound was healed. It was healed at the division of the Empire between Valentinian & Valens A. C. 364. Iohn saw the Beast rise out of the sea at the division thereof between Gratian & Theodosius A. C. 379. And the Dragon gave the Beast his power & his throne & great authority at the death of Theodosius when he gave the western Empire to his younger son Honorius. After which the two empires were no more united. But the western Empire beame presently divided into ten kingdoms as above, & these kingdoms at length united in religion under the woman & reigned with her forty & two months.

And Iohn beheld another Beast coming out of the earth. When the woman fled from the Dragon into the kingdom of Beast, & became his church, this other Beast rose up out of the earth to represent the church of the Dragon. For he had two horns like the lamb the Bishpricks of Alexandria & Antioch , & he spoke as the Dragon in matters of religion. And he causet the earth or nations of the Dragons kingdom to worship the first beast whose deadly wound was healed, that is, receive his religion. And he doth great wonders so that he maketh fire come down from heaven on the earth in the sight of men, that is, he excommunicated those that differ from him in point of religion. For in pronouncing their excommunications they used to swing down a lighted torch from above. And he said to them that dwell on the earth that they should make an image to the Bestst which had the wound by a sword & did revive, that is, that they should call a Council of men of the religion of this beast. And he had power to give life to the Image {lent} the image should both speak & cause that as many as would not worship the image of the Beast should be killed viz mystically by dissolving their churches. And he causeth all both smal & great, rich & poor, bond & free to receive a mark in their right hands or in their foreheads, that no man might by y or sell save he that had the mark or the name of the beast or the number of his name: all others being excommunicated. And while the twelve tribes that received the mark of the Beast: & the candlesticks of the churches of Asia <21v-b> were removed out of their places, there were 144000 sealed out of all the twelve tribes . And these remain with the Lamb on mount Sion having the name of God on their foreheads. And they sing a new song before the throne which no man else could learn & are not defiled with weomen such as are the whore of Babylon & other idolatrous churches. And these are the two witnesses or prophets, which, after the first temple by the flight of the woman & the war which the Dragon made upon the remnant of her seed, is destroyed, do prophesy at the building of a second temple like the two prophets Haggai & Zechary. And at length when the woman arrives at her place of riches & dominion upon the back of her Beast, they put on sackcloth & prophesy in sackcloth all the time that she reigns over the Beast, that is, 1260 days, or 42 months or a time times & half a time. These are the two Olive branches that supply the lamps with oyle. These are the two candlesticks, that is two of the seven golden candlesticks. For five of the seven churches of Asia (those in prosperity) are found fault with, & exhorted to repent, & threatned to be removed out of their places, & spewed out of Christ's mouth, or punished with the sword of his mouth or otherwise except they repent; & the other two (the Churhces of Smyrna & Philadelphia) which were under persecution remain in a state of persecution to illuminate the second temple. When the primitive Church catholick represented by the Woman in heaven apostatured & became divided into two corrupt Churches represented by the Whore of Babylon & the two horned Beast, the 144000 which were sealed out of all the twelve tribes being diffused into the two empires of the Greeks & Latines, became the two witnesses in opposition to the two fals churches represented by the whore of Babylon & the two horned beast: & the name of two witnesses once imposed remains to the true Church of God in all places & times to the end of this prophesy.

<23r>

Chap. IV. **Of the Kingdoms & Churches which are the subject of sacred Prophecy.**

The Jews & the nations by which they were to be captivated and particularly the nations within the bounds of the four Monarchies are the subject of sacred Prophecy in the old Testament, & the nations through which the Christian religion was to be propagated are the subject of sacred Prophecy in the new & especially of the Apocalyps. ^[4] And so far as the new Testament has relation to the old, the two last of the four monarchies are the principal subject of this Prophecy. For they composed the old Roman Empire & the Christian religion has been propagated into all the Roman Empire on this side Tigris. And from thence it has spread also into all the

nations on the north side of the Empire, Dacia, Germany, Denmark, Sweden, Poland, . Dacia being conquered by Trajan received the Christian religion very early, sent its Patriarch to the Council of Nice, & was generally converted before its inhabitants the Goths & Vandals invaded the Empire Irenæus lets us know that the Christian religion was in a flourishing state in Germany in the middle of the second century. Afterwards Charles the great propagated the Roman religion into all Germany by conquest & from thence it began at the same time to spread into Denmark Suedeland & Poland.

So then the Christian world which is the subject of this Prophecy consists of three parts or Tribes:: the third Monarchy or Greek Empire, the fourth Monarchy or Latine Empire, & the northern nations. And these three parts being pretty nearly equal, you may know by this division that the third part of the earth, sea, rivers, sun, moon & stars is the third part of this Christian world, or the earth, sea, rivers, Sun, Moon & Stars of one of these three parts. And this unfolds to us the mystery of counting the number of the Beast. For the name & number of the Beast is opposed to the name of God & to the number of his servants who stand on mount Sion with his name of their foreheads. And in that respect the number of the Beast 666 is to be counted in such a manner as the number of Gods servants 144000 was counted. This number was counted by multiplying 12000 by its' divisor 12 the number of Tribes of Israel (Apoc. 7) & therefore 666 is to be counted by multiplying some number by a divisor of that number. And there is but one way of counting it in this manner, which is, by multiplying 222 by 3 the number of the Tribes of them that worship the Beast.

The four Monarchies are still in being & the four Beasts representing them are still alive. For the lives of the three first Beasts were prolonged after their dominions were taken away. They continue till a stone cut out of a mountain without hands brake in pieces at once all the four parts of Nebuchadnezzar's Image, the gold, the silver, the brass & the iron. And since all Daniels Beasts were alive in Iohn's days & still continue alive & therefore are synchronal to Iohn's Beasts, & <24r> Iohn's prophesy was given by the same Holy Ghost with Daniels & is very full of Allusions to the Prophecies of the old testament: we may expect to find Daniel's Monarchies in Iohn's prophesy so far as they relate to the Christian religion. And therefore we ought to compare the prophecies of Daniel & Iohn, & agree them together so far as they can be made to agree without straining. For there is no better way of interpreting scripture then by comparing the parts of it, & reconciling all the synchronal & all the analogous parts of prophesy which can be reconciled without force. Tis certain that the same things are described again & again in prophesy. And all the descriptions of one & the same thing must be conjoyned that they may interpret one another; & supply one anothers defects, & joyntly make one complete description which cannot be misapplied. And those interpretations are always to be preferred which reduce the parts of scripture to the greatest consent & harmony. Daniel has described the same monarchies, again & again in four several prophecies, & yet the words of those descriptions were shut up & sealed till the time of the end. Iohn's prophesy is a Revelation of what was shut up & sealed before, & therefore must be compared with Daniel's that all may be understood.

The people of the first & second Monarchies beyond Armenia & the river Tigris were never yet converted to Christianity. The third Monarchy founded by Alexander the great, was propagated through the Roman Empire & after separation from the Latines was seated at Constantinople & is now under the dominion of the Turks. This was the principal seat of the Christian religion in the primitive times & is represented in the Apocalyps by the great red Dragon. The fourth Monarchy being founded by the Latines conquered the Greeks then separated from them & breaking into ten kingdoms has ever since continued in a divided form. This received the Christian religion from the Greeks in the primitive times, & is represented in the Apocalyps by the Beast rising out of the sea with ten horns. When the Greek & Latine Empires are united the Dragon & Beast are united & the whole is both Dragon & Beast; but when they are divided, the Greek Empire is the Dragon & the Latine the Beast. At first the Dragon signifies the whole Roman Empire: but when the Empire become divided the Dragon signifies only the Greek Empire, & the Beast rises out of the Sea to signify the Latine. Before the division the Dragon reigns over the inhabitants of the Earth & sea, & the Beast is latent in him. Upon the division the Beast rises out of the inhabitants of the Sea in a distinct & separate form, & succeeds the Dragon in his marine

<25r>

Chap. IV.
Of the Kingdoms and Churches which are the subject of the Prophecy.

The nations within the bounds of the four Monarchies are the subject of sacred Prophecy, & consist of three equal parts: the nations of the western Roman Empire or Empire of the Latines, the nations of the eastern Roman Empire or Empire of the Greeks & the nations of the Persian Empire including Chaldea & Assyria. And wherever this Prophecy mentions a third part of any thing, as a third part of the earth, sea, rivers, Sun, Moon or stars, it relates to one of these three parts.

This prophesy being given by Christ, is a Revelation of such things as principally concern the Christian religion, & therefore relates chiefly to those kingdoms in which the Christian religion flourished most & which were converted to Christianity, that is to the Roman Empire. This Empire was at first united under one Monarch & afterwards became divided into the Greek & Latin Empires. The Latin Empire is the fourth Beast of Daniel or fourth Monarchy strictly so called which was to stand till the judgment should sit & the Son of man should come in the clouds to the ancient of days & the saints should take the kingdom. The Greek Empire is the third Monarchy or third Beast whose life is still prolonged tho its dominion hath been taken away. This Monarchy comprehending the nations of Greece, Asia Minor, Syria & Egypt was represented at first by the four heads & four wings of the Leopard & by the four horns of the He-goat, & afterward by the little horn of the He-goat or kingdom of Pergamus, which by the last will & testament of Attalus descending to the Romans grew mighty but not in its own power & then separating from them became the Greek Empire reigning at Constantinople till the Turks subdued it. The Persian Empire comprehends the remainder of the four Monarchies & is still in being but hath little to do with the Christian religion.

In this prophesy the scene of the visions is the Temple & the worship of Christians is described in the Temple under the form of the Jewish worship, as we shewed above. And hence the Christian Churches are represented in this Prophecy by the twelve tribes of Israel, & when some are numbered out of the twelve tribes & sealed with the seale of God, the rest of the tribes who are not sealed become the synagogue of Satan who say they are Jews & are not, that is, who profess themselves Christians but are the Church of Satan. For all men whose names are not written in the book of life, that is, all who are not sealed with the seale of God, wonder after the Beast & worship him & his Image & receive his mark. When the saints are numbered & sealed out of the twelve tribes the rest of the <26r> tribes receive the mark of the Beast & become the Synagogue of Satan, & therefore they that have the mark of the Beast & worship him & his Image are Christians in outward profession.

And as the tribes of Israel & Judah are in the old Testament represented by weomen, so the Church of Christ signified by those Tribes is here represented by the Lamb's wife & by the glorious Woman in heaven. For this woman has a crown of twelve stars which are the twelve Apostles & her seed keep the commandments of God & have the testimony of Jesus & therefore she is the Church. This woman flies into a spiritually barren wilderness & commits spiritual fornication when the main body of the twelve Tribes receive the mark of the Beast & become the synagogue of Satan; the remnant of her seed who keep the commandments of God being at the same time sealed with the seale of God in their foreheads. And therefore after her flight into the Wilderness when she commits fornication with the kings of the earth & makes all nations drink of the wine of her fornication & is drunken with the blood of Saints, she signifies an apostate idolatrous persecuting Christian Church Catholic.

And since the Woman is the visible Church first in a state of purity & afterwards in a state of apostacy; the great red Dragon who persecutes her & stands before her to devour her child & the Beast upon whom she afterward sits, that is over whom she reigns, must be the Roman Empire through which she is diffused & which is the subject of the prophesy. For the Dragon & this Beast have several heads & horns like Daniel's Beasts which signify kingdoms, & to confirm that they are kingdoms the Dragon has crowns upon his heads & the Beast has crowns upon his horns & the heads & horns of the Beast are called kings, & the Dragon gives his throne & power & authority to the Beast & therefore they are successive kingdoms in one & the same throne.

In the armies of the Roman Empire both before & after the Empire became Christian a flying Eagle was the standard of a Legion & a Dragon the standard of a Company & in every Legion there were ten companies & by consequence ten Dragons. These Dragons were of a purple colour & so fastened to the top of a long pike as like weathercocks to turn their tayles from the wind & to hiss by means of the wind blowing into their

open jaws. The bearers of these two sorts of standards were called Aquiliferi & Draconarij. And from these badges of the Roman Empire this Empire is represented in the second book of Esdras by an Eagle & in this prophesy by a great Eagle whose two wings were given to the woman that she might fly into the wilderness, & by a great red Dragon who persecutes her. And to represent the idolatrous religion & large extent of the Empire this Dragon is called the Devil & Satan who deceives the whole world.

<27r>

The first Beast by the number of his horns & other characters is manifested to be the same with Daniels fourth Beast. For both had ten horns & Daniel's had an eleventh horn which answers to the Woman on the back of Iohn's Beast. For this horn was an Animal distinct from the Beast, having eyes like the eyes of a man & a mouth speaking great things against the most High, & so was a Seer & a Prophet or Prophetess exercising a jurisdiction in matters of religion & having power to change time & laws & the woman (Iezabel) calleth her self a Prophetess & deceives all nations with her sorceries & inebriates them with the wine of her fornication. The horn made war upon the saints & prevailed against them & the Woman was drunken with the blood of saints & of the martyrs of Iesus & in her was found the blood of Prophets & Saints & of all that were slain upon the face of the earth. The horn had a look more stout then his fellows & the woman reigns over the ten horns, for she sits upon the Beast & is called the great city which reigneth over the kings of the earth. The Horn reigned with power to change times & laws a time times & half a time & the woman was fed in her place in the Wilderness a time times & half a time. And further, Iohn's Beast is like a Leopard & hath feet as the feet of a Bear & a mouth as the mouth of a Lion Apoc. 13. 2: which is the description of Daniels fourth Beast. For that Beast was dreadful & terrible as a Leopard is & fought & stamped with his feet as a Bear doth & had great iron teeth wherewith he devoured & broke in pieces like a Lion. Daniel's three first Beasts are here named backwards & Iohn's is named in the room of the fourth to signify that he is the fourth, & is described also of lke shape. And as Daniel's Beast reigned in the little horn a time times & half a time, or three years & an half so Iohn's reigned 42 months' which is also three years & an half. And lastly as Daniel's fourth Beast has Rome for its metropolis so has Iohn's; for the heads of Iohn's Beast are called seven hills where the Woman sitteth, which is as much as to say that the head city or metropolis of the Beast is the seven-hilled city over which the Woman reigneth. She sits on the Beast, that is, reigns over him, & therefore is his Metropolis. She is also called the great city which reigneth over the kings of the earth & Babylon the great city: which name imports that she is that great city which should beseige Ierusalem, burn the Temple & captivate the Iews as Babylon had done before. And therefore Peter writing from Rome in the time of that siege & alluding in many things to the Apocalyps, calls Rome by the name of Babylon. For all antiquity agree that Peter wrote his epistles from Rome & by Babylon understood that city.

When the ten horned Beast rose out of the sea, the Dragon gave him his power & his throne & great authority, Apoc 13. 2: And therefore the Dragon reigned first in the Roman Empire. He reigned <28r> alone over the whole Empire while the Empire continued in one Monarchy, & when it became divided into the eastern & western Empires, the Beast rose out of the sea by that division & the Dragon gave his old throne the city Rome with its dominion, that is, his western power & throne, to the Beast, & retained only his eastern power to himself. For the Dragon did not cease at the rise of the Beast. After the Beast was risen they worshipped the Dragon & Beast together (Apoc. 13. 4) & at length three unclean spirits like froggs came out of the mouths of the Dragon & Beast & fals Prophet (Apoc 17. 13) & in the end, when the Beast is cast into the Lake of fire, the Dragon is cast into the bottomless pit (Apoc. 20. 2) The Dragon & Beast therefore after the division of the Roman Empire continue in being together & by consequence signify the eastern & western or Greek & Latine Empires. This Dragon is the Devil & Satan (Apoc. 12. 9) that Satan who had his seat in Pergamus (Apoc. 2. 13) that is, the Kingdom of Pergamus represented by the last horn of Daniel's He-Goat, whose dominion by the last Will & testament of Attalus descended to the Romans & who grew mighty in their power & at length separating from them became the Greek Empire reigning over the nations of Greece, Asia minor, Syria & Egypt; which made up the proper body of Daniel's He-Goat, & of his Leopard or third Beast. The little horn of the He Goat waxed great even to the host of heaven, & it cast down of the host & of the stars to the ground & stamped upon them & the Dragon's tail drew the third part of the stars of heaven, & cast them to the earth. These actions are the same signification: for the horn of the Goat & tail of the Dragon are their fighting members & signify their military powers or armies commanded by their kings By the agreement of their actions you may know that they are one & the same kingdom.

The Greeks called themselves Romans & gave the name of Romania to the Region about Constantinople, & distinguished themselves from those of the Western Empire by the names of Greeks & Latines. Whence the word ΔΑΤΕΙΝΟΣ is the proper name of the western Empire. This is the name of a man (an ancient king from whence the Latines had their name) & the number of this name is 666 & this is the number of the name of the Beast.

The nations of the Roman Empires are also distinguished into two parts by the names of earth & sea: as where the first plague falls on the earth, the second on the sea, & where the Devil comes down to the inhabitants of the earth & sea & where the ten-horned Beast rises out of the sea & the two horned Beast out of the earth. And this distinction seems occasioned by the language of the Jews who called these countries the earth to which they travelled by land & those the Isles of the sea & Isles of the Gentiles to which they went by sea. And according to this language, the Sea in Iohn's days was Europe & the Earth was Asia & Afric, & the Mountains & Islands are the reigning cities of the earth & sea with their territories. And because the eastern Empire was seated chiefly in this earth & the western chiefly in this sea: by the earth & sea we may sometimes understand these Empires. And since the <29r> ten horned Beast rises out of the sea you may know also by that character that he reigns in Europe & is the Western Empire.

Every kingdom has its Church & the national visible Churches of the Greek & Latine Empires are the two horned Beast & Whore of Babylon. For the Whore is the seven hilled city the western Babylon, & sits upon the ten horned Beast or Latine Empire. & in Daniels Prophecies is one of his horns & therefore is the Church catholic of the Latines: & the other Beast rises out of the earth or nations of the eastern Empire & hath two horns like the Lamb that is two churches like the seven churches of Asia signified by the seven horns out of the Lamb, & speaks as the Dragon or eastern Empire & therefore is of the Dragon's idolatrous religion them that dwell on the earth & for doing so is called the fals Prophet & therefore is of an ecclesiastical kind, & this fals Prophet survives the Whore beign cast alive into the Lake of fire after the ten kings have eaten the flesh of the Whore & burnt her with fire, & therefore this Prophet differs from the whore & signifies another idolatrous Church & by consequence the Church of the Greek Empire. Conceive therefore that while the Roman Empire continues entire the whole is signified by the Dragon & the church in the whole by the glorious woman in heaven: but when the Empire becomes divided, the woman degenerates & flies from the Dragon into the western empire called a wilderness for its spiritual barrenness, & leaves a remnant of her seed in the eastern empire which keep the commandments of God & have the testimony of Iesus; & that the Dragon at the same time goes from the woman into the eastern empire to make war with the remnant of her seed, & a ten-horned Beast rises out of the sea or western nations to succeed the Dragon in the western empire, & a two-horned Beast rises out of the Earth or Eastern nations to succeed the woman in the eastern empire, & a new Temple is measured in order to be built with two Candlesticks in it to represent the saints within the empire of the Beast of whom it is said that power was given unto him to make war with the Saints & to overcome them. For Candlesticks are Churches & the two Candlesticks are two Churches called the two Witnesses & the Beast makes war against these Witnesses & overcomes them & kills them in the streets or provinces of the great City Babylon which in the form of a woman reigns over him, & therefore they are those saints. And by analogy, the seven candlesticks in the first Temple are Gods people in the empire of the Dragon, a finite number being put for an indefinite. For these Candlesticks are the churches of Asia & by consequence within the Dragons kingdom. Conceive therefore that when the Dragon is the whole Roman empire the seven Candlesticks signify the Churches of the whole Empire: but when the Empire becomes divided & <30r> & the Dragon retires into the east, the Candlesticks become the remnant of the womans seed with whom the Dragon makes war, & are succeeded in the Western Empire by two Candlesticks placed in a new Temple to signify the saints with whom the Beast makes war. For the seven Candlesticks do not cease at the division of the Empire but continue in the first Temple to the end of the prophesy; the seven Angels which sound the Trumpets & pour out the Vials bring their lamps, & the Church of Pergamus lasting till Christ comes & fights against the Nicolaitans with the sword of his mouth & that of Sardis till Christ comes as a thief, & the Church of Thyatira being to hold fast what they have till Christ comes. So then the Greek & Latine Empires with their Churches false & true are represented by the Dragon & first Beast, the fals Prophet & Whore, the seven Candlesticks in the first temple & the two Candlesticks in the second. For it was fit that all these things should be represented distinctly. They have also their joynt representation. For the twelve Tribes of Israel represent all Christians good & bad in both Empires; & the 144000 servants of God represent all the good, they being numbered & sealed out of the nations of the earth & sea which were to be hurt by the four winds as soon as the sealing was finished; & they that worship the Beast & receive his mark represent all the bad, he being worshipped as well by the Dragons subjects as by his own.

We shewed above that the first six heads of the Beast fell before he ascended out of the abyss. For before he ascended he was latent in the Dragon's body, being the water which the Dragon cast out of his mouth as a flood after the woman to cause her to be carried away of the flood. For waters are peoples & nations & multitudes & tongues & aggregate of waters as a river or flood or sea is a body politique or kingdom, & the western Empire has a particular relation to the watry element, the Beast afterwards rising out of the sea & the Woman sitting upon many waters. As the woman was flying westward he cast this flood after her & therefore the flood is a western kingdom. She fled into the wilderness by a division of the Empire & the Dragon cast out of his mouth this flood after her to cause her to be carried away by it, & therefore the casting of this flood out of his mouth signifies that division & while the water was in the Dragon's belly the Beast was latent in him & for that reason has all the Dragons heads. This Beast was Daniel's fourth Beast & that Beast was the Roman Empire from the time that the Romans subdued the Greeks & in that respect the whole Roman Empire is the Beast as well as the Dragon before the division thereof. And thence it is that the Dragon & Beast have common heads & common horns; but with this difference that the Dragon has crowns upon his heads & not upon his horns to signify that he reigns in all the heads & not in the horns, & the Beast which is the eighth & of the seven has crowns upon his horns & <31r> not upon his heads to signify that he is not considered in this prophesy as reigning before he rises out of the sea by the division of the Empire & the Dragon gives him his throne & his horns receive power as kings by a new division of the western Empire into ten kingdoms.

The occasion of the division of the Empire into the eastern & western Empires was the building of Constantinople by Constantine the great A. C. 330, & endowing it with a senate & privileges like those of Rome & making it the Metropolis of all the eastern part of the Empire as Rome had hitherto been of all the Empires & was hence forward of all the western part thereof. By this division of the Empire between two imperial cities, the woman received two wings of a great Eagle that she might fly into the wilderness, & at the death of Constantine the great A. C. 337, the Dragon cast out of his mouth water as a flood after the woman to cause her to be carried away of the flood. For the Empire at that time became divided between the sons of Constantine, his second son Constantius reigning over the East & his other two sons reigning in the West & the survivor of them reigning over all the west and being succeeded by Magnentius in the end of whose reign A. C. 353 the earth or eastern empire opened her mouth & swallowed up the flood by a victory over the western Empire whereby the Beast was wounded to death with a sword & ceased to be for a time, both Empires becoming unitd under Constantius & his successors till the reign of Valentinian & Valens between whom the Empire became again divided A. C. 364 & by this division the deadly wound was healed & the Beast revived. Then by the death of Valens the Empire became united again under Gratian the successor of Valentinian for about five months & by the next division which was between Gratian & Theodosius A. C. 378 the Beast rose out of the sea. Gratian reigned with his brother Valentinian in the west. Maximus compassed the death of Gratian & made Valentinian fly into the east. Theodosius A. C. 388 conquered Maximus & restored Valentinian. Eugenius A. C. 392 compassed the death of Valentinian & invaded the western Empire but Theodosius made his younger son Honorius emperor of the west in the room of Valentinian, conquered Eugenius A. C. 394 died three months after & by his last Will & testament left the Empire divided between his two sons Arcadius & Honorius. After which the two empires were united no more. By conquering the west & resigning the conquests to Valentinian & Honorius, the Dragon gave the Beast his <32r> power & throne. The Beast revived before he could ascend out of the sea & ascended before the Dragon who stood upon the land could give him his power & throne. These were three distinct successive acts & imply three successive divisions of the empire & can agree to no other then the three last divisions, those three to which we have applied them. And now the Beast being revived & risen out of the sea & having received the Dragon's ancient power & throne became at once divided into ten kingdoms A. C. 408 409 & 410 which kingdoms are the Beast in his last reign which is called the eighth.

Before the woman received two wings of a great Eagle there was war in heaven Michael & his Angels fought against the Dragon & the Dragon fought & his Angels & prevailed not neither was their place found any more in heaven. And the great Dragon was cast out, that old Serpent called the Devil & Satan which deceiveth the whole world, he was cast out into the earth & his Angels were cast out with him. And I 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 of our brethren is cast down who accused them before our God day & night. And they overcame him by the blood of the Lamb & by the word of their testimony; & they loved not their lives unto the death. This is a very plain description of a great conflict between the Roman heathen empire & the army of Christ. For Michael & his angels are Christ & his army such an army as was accused by the Dragon

day & night & loved not their lives unto the death, & as overcame the Dragon by the blood of the Lamb & by the word of their testimony; that is, an army of martyrs & confessors. And therefore this war between Michael & the Dragon was managed on the Dragon's part by accusing & persecuting the Christians & putting them to death for their religion & on the Christians part by confessing & testifying the truth of their religion & persisting in their confession & testimony without fearing to lose their lives for the same. And by this conflict the Dragon that old serpent called the Devil & Satan, that is, the heathen Roman empire in respect of its religion was overcome & cast out of heaven to the earth & was succeeded in the throne by a new kingdom called the kingdom of our God. For the conflict ended with a voice from heaven saying, Now is come salvation & strength & the KINGDOM of our GOD for the accuser of our brethren is cast down. And all this can agree to nothing else then the last of the heathen Persecutions which began in the reign of Dioclesian & lasted <33r> almost two years over all the Roman Empire & ten years together with great violence over all the east, & was greater then all the former heathen persecutions taken together; & which ended in the ruin of the heathen Roman Empire & the setting up a Christian Empire in its room under Constantine the great.

The same revolution is predicted also by the vision of the woman who being great with child cried travailling in birth pained to be delivered, & by the Dragon's drawing the third part of the stars of heaven with his tail & casting them to the earth and standing before the woman ready to be delivered for to devour her child so soon as it was born, & by her bringing forth a Man-child who was to rule all nations with a rod iron & was caught up unto God & his throne from the jaws of the Dragon, & her flying into the wilderness. For since this parable ends with the flight of the woman into the wilderness, & that of the war between Michael & the Dragon ends also with the same flight, both these parables ending at the same time must be synchronal & concern the same revolution of the Empire. For describing & pointing out this grand revolution more clearly & fully the description is repeated. The woman travailling in birth & pained to be delivered signifies the Church in affliction by a great persecution which ended in the birth of a Christian kingdom & therefore was Dioclesian's persecution: & the same persecution is signified by the Dragon's drawing the third part of the stars of heaven & casting them to the earth. This act shews that the Dragon is the persecutor & the other of the woman's being pained in childbirth that she is the person persecuted. The third part of the stars of heaven, or starrs of the third part, are the Martyrs & Confessors of the provinces of the Greek Empire where the persecution was very vehement & lasted ten years together being carried on by Dioclesian, Galenius & Maximinus successively, besides what the Christians of that part of the Empire suffered afterwards under Licinius. For in the Western part of the Empire where Herculus, Constantius & Constantine reigned successively the persecution lasted scarce two full years being stopt by Constantius & the Martyrs & confessors were so few & made so small an appearance that before the end of the two years there were pillars set up by the heathens in several parts of Spain with inscriptions signifying that the superstition of Christ & name of Christians were everywhere extinguished. The Man-child which the woman brought forth is not a single person but a kingdom as Isaias ^[6] interprets the type. For the woman is a body polytick & the child must be a body of the same kind with the mother. And this kingdom was Christian because it was the son of the woman & was to rule all nations with a rod of iron which in this prophesy is the scepter of Christ's kingdom. The persecution <34r> began by an Edict for demolishing the Churches & burning the sacred books throughout the Empire A. C. 302, & the Man-child was born in the western part of the Empire by the victory of Constantine the great over Maxentius in the end of the persecution A. C. 312, Constantine being encouraged by a vision of a cross in the heavens with this inscription In hoc signo vinces. And six years after by the victory of Constantine over Licinius a heathen persecuting Emperor who reigned in the east the Man-child was caught up to the throne of the whole Empire A. C. 318. And soon after by the building of Constantinople A. C. 330 the Woman received two wings of a great eagle that she might fly into the wilderness. Conceive that when the Man-child was caught up to God, he soon vanished out of sight being hereafter to return from heaven & rule all nations with a rod of iron. But before he vanished there was a voice from heaven saying, Now is come salvation & strength & the KINGDOM of our GOD — — — Therefore rejoyce ye heavens & ye [saints] that dwell in them. Wo to the [vulgar Christian] inhabitants of the earth & sea [] for the Devil is come down amongst you having great wrath. When the Dragon was newly cast down & the Man-child caught up to the throne; the Empire in several respects was both the Manchild & the Dragon: the Man-child in respect of the genuine christians who governed & the Dragon in respect of the inferior multitude who were heathens. And this multitude out of temporal ends making hast to profess the Christian religion corrupted it with their vicious lives & superstitious & idolatrous principles & practices, & the Man-child at the same time vanished out of sight & left the Dragon that old serpent reigning amongst the inhabitants of the earth & sea. And the Dragon soon after gave his ancient western throne & authority to the Beast & reigned only in the east untill the Man-child returned from heaven to rule all nations with a rod of

iron For Michael & his angels who in the persecution of Dioclesian fought for the Church against the Dragon, returne in the end of ages under the name of the King of kings with his army on white horses, to fight for the Church against the Beast & the kings of the earth & their armies. Michael I say the great Prince when standeth for the people of Daniel, shall stand up in the great tribulation as he did before in Dioclesians persecution (Dan. XII. 1) & the Beast & fals Prophet being taken & cast into the lake of fire, & the Dragon into the bottomless pit, the Manchild takes the kingdom & governs all nations with a rod of iron. For he that overcometh & keepeth my works unto the end, to him, saith Christ, will I give power over the nations & he shall rule them with a rod of iron (Apoc. 2. 26) & therefore all they that overcome & have this power are such a mystical body as is represented by the man-child.

How the Empire after it became Christian grew exceeding vicious would require a large discourse to describe fully: & you may satisfy yourself about this matter by reading only the book of Salvian de gubernatione Dei written about the year 440 to convince the

<35r>

<36r> reigned in the east the Man-child was caught up to the throne of the whole Empire A. C. 318. And soon after by the building of Constantinople A. C. 330 the woman received two wings of a great Eagle that she might fly into the wilderness. Conceive that when the Manchild was caught up to God he soon vanished out of sight being hereafter to return from heaven & rule all nations with a rod of iron But before he vanished there was a voice from heaven, saying, Now is come salvation & strength & the KINGDOM of our GOD – – – Therefore rejoyce ye heavens & ye [saints] that dwell in them. Wo to the inhabitants of the earth & sea [who are Christians in outward profession only] for the Devil is come down amongst you having a great wrath. When the Dragon was newly cast down & the manchild caught up to the throne the Empire in several respects was the Manchild & the Dragon, the Man-child in respect of the sincere christians who governed & the Dragon in respect of the multitude below who were heathens. And this multitude out of temporal ends making hast to profess the Christian religion corrupted it with their vicious lives & superstitious & idolatrous principles & practices & the Man-child at the same time vanished out of sight, & left the Dragon reigning amongst the vulgar christians the inhabitants of the earth & sea, ☉ < insertion from f 35v > ☉ the Romans that they were more vicious in all respects then the northern heathen nations who invaded them & that therefore God was just in making the heathens Lords over them. The author was Bishop of Marseils & an old man & wrote with , great modesty in a sober historicall manner without oratoricall flourishes describing the state of his own times from before the beginning of the fift century. And what he writes is confirmed by several passages in some other authors who wrote before him, & by the book of Gildas. Let this therefore remain a truth that after the Empire became Christian as it increased in the number of people & in wealth & power & outward glory so it decreased in virtue ‡ < insertion from lower down f 35v > ‡ before the end of the 4th century the Christian Empire became as vicious as the heathen empire had been before And I may add that it has ever since continued as vicious. < text from higher up f 35v resumes > What he writes is confirmed by several passages in Gregory Nazianzen Ierome & Austin who wrote before him. How the Empire after it became Christian became in a short time superstitious & idolatrous would also require a large discourse to describe fully & I shall content my self with the following short account . It may suffice for the present purpose to give the following account of the beginning of Idolatry. Gregory of Nyssen tells us – – – vinò placatis et dapibus. < text from f 36r resumes >

These things being understood it will not be difficult to describe the seven heads of the Dragon. The four first are the four horsmen which the four Beasts standing towards the four winds of heaven call Iohn to come & see & which therefore stood in the regions of the Beasts, the first horsman to the east, the second to the west the third to the south & the fourth to the north. Riding signifies reigning & the four Beasts with their faces of a Lion Ox Man & Eagle allude to the armies of Israel encamped about the tabernacle in the wilderness in four bodies under their banners; the tribes of Iudah Issacher & Zebubulum being on the east side under the standard of a Lion, those of Reuben Simeon & Gad on the south side under the standard of a Man, those of Ephraim Manasseh & Benjamin on the west side under the standard of an Ox & those of Dan Asher & Naphtali on the north side under the standard of an Eagle. The encampment is described in the book of Numbers & the Jews keep a tradition of the standards. Every [7] Hors-man therefore with the horse he rides upon & the Beast which appears in the same region with him, is a fit emblem of an Emperor or race of Emperors with his Empire & his army under its standard. And thus the four hors-men with their Beasts very fitly represent four reigns or dynasties of Emperors.

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 the family of Vespasian which lasted till the death of Domitian the last of the twelve Cæsars. The <37r> Apocalyps was written in the end of the first & is of things future & therefore we are to be with the next. 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 then a rumor in all the east of a prophesy that a great Monarch should arise about that time in Iudea the Romans interpreted it of him. Peverebuerat Oriente toto vetus & constans opinio, esse in fatis ut eo tempore Iudæa profecti rerum potirentur. Id de Imperatore Romano, quantum eventu postea patuit, prædictum Iudæi ad se trahentes rebellarunt. Suetonius in Vespasiano. Pluribus persuasio in erat antiquis sacerdotum literis contineri eo ipso tempore fore ut valesceret Oriens profectique Iudæa rerum potirentur. Quæ ambages Vespasianum et Titum prædixerunt. Tacitus Hist. l. 5. Quod Iudæos ad bellum maxime excitaverat responsum erat ambiguum itidem in sacris libris inventum, quod eo tempore quidam esset ex eorum finibus orbis terræ habiturus Imperium. Id enim illi quidem quasi proprium acciperunt, multique sapientes interpretatione decepti sunt. Hoc autem plane responso Vespasiani designabatur Imperium qui apud Iudæam creatus est Imperator. Ioseph. de bello Iud. l. 7. c. 12.

The second Dynasty was a Western family of 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 orta (Spartian in Hadriano) Ipse Trajani municeps & Nepos (Spartian in Severo) natus Italicæ in Hispania (Victor et Euseb. Chron) Ἦν μὲν γὰρ πολίτης αὐτοῦ, καὶ ἐτραπέυθη ὑπ' αὐτοῦ, γένους θ' οἱ ἐκοινώνει, καὶ ἀδελφιδῆν αὐτοῦ ἡγηγᾷ, τὸ τῇ σύμπαν συνῆν αὐτῷ καὶ συνδιητᾷτο (Dion.) Hispania Principum mater est; hæc Trajanum hæc deinceps Hadrianum misit Imperio (Pacatus Paneg. ad Theodos.) Antonius Pius, cui paternum genus e Gallia transalpina, Naummasense scilicet (Capitolinus) ab Adriano in filium adoptatus cujus gener fuerat (S. Aur. Victor. Epitome) ea tamen lege ut is Marcum fratris uxoris suo filium similiter adoptaret (Capitolin.) Marcus Hadriani consan guineus (Dion in Hadriano) & Antonini gener (Eutrop.) filiusque per adoptionem (Dion. Capitolin. Euseb. Hist. l. 4. c. 14.) Ipse Adrianum vocat avum suum & Trajanum proavum (Spartian. in Piscen. nigro.) Ejus amita Galeria Faustina Antonini uxor, Proavus paternus Annius Verus ex Luccubitano Mancipio ex Hispania factus Senator (Capitolin.) Unde Themistius Theodosium ex Hispania [8] Imperatorem alloquens vocat Trajanum & Marcum et Antoninum πολίτας καὶ ἀρχηγέτας αὐτοῦ populares & majores ejus. Commodus Marci filius (Capitolinus alijque) ultimus Trajanidum.

The third Dynasty was a southern family of Africans Severus, Antonius Caracalla, Macrinus, Heliogabalus & Alexander: to which may be added the three Gordians & Philip. Severus oriundus ex Africa, Provincia Tripolitana, oppido Lepti. solus omni memoria & ante & post ex Africa Imperator fuit (Entrop.) nativita te scilicet et genere proximo. Ipse cano capite et crispo Afrum quiddam usque ad senectutem sonans (Spartian.) Caracalla Severi filius (Spartian.) Macrinus natione Maurus e Cæsarea Stifensi obscuris <38r> natus est parentibus. Habuit enim præter cætera, alteram aurem perforatam ut est Maurorum consuetudo (Dion.) Sub Commodus relegatus in Africam, ubi ut in famiam damnationis tegeret fertur lectioni operam dedisse, egisse causulas, declamasse, jus postremo dixisse; deinceps advocatum fuisse fisci ex quo officio ad amplissima quæque pervenit (Capitolin.) Heliogabalus Caracallæ filius (S. Aur. Victor. & Euseb. Chron.) et Alexander consobrinus ejus & filius adoptivus ex familia Severi etiam prognatus (Lamprid. Zosim. l. 1) Iulia utique Severi conjux sororem habuit Mæsum cui duæ erant filiæ Soænis et Mammæa. Hæc Alexandrum, illa a Caracalla compressa Heliogabalum edidit. Maximinus Thracia oriundus, in Gallia sabutatus Imperator, ex corpore militari primus ad imperium accessit sola militum voluntate cum nulla Senatus interessisset autoritas nec ipse Senator esset (Eutrop. Capitolin. Euseb. Oros.) Contra eum Gordianus pater Proconsul Africæ una cum filio Gordiano in Africa salutati Imperatores & a Senatu confirmati damnato Maximino ut hoste reipublicæ. Iamque Gordianum Africanum appellarunt (Capitolin. Herodian. Zosimus) Hic post annum et dimidium in Africa transactum Carthagini periit una cum filio, & mox tertius Gordianus, sive ex filio sive ex filia Gordiani senioris natus, in imperium a senatu sufficitur, & Maximinus deinde post triennium in vasæ tyrannid is occiditur (Capitolin.) Gordiano tertio successit Philippus Arabs Vostri Arabiæ urbe obscuris parentibus natus (Pompon. Læt.) In this race of southern Emperors the family of Severus lasted till the death of Alexander. Amongst them reigned Macrinus of another southern family, & to Macrinus I add the three Gordians & Philip, as Emperors of the same kind & neglect Maximinus as contemporary to the Gordians.

The fourth Dynasty was of many northern short lived Emperors Decius, Gallus with his son Volusian, Valerian with his son Gallienus, Claudius, Aurelian, Tacitus, Probus, & Carus with his sons Numerian & Carinus. Decius e Pannonia inferiore Bubulæ natus (Aurel. Victor alijque) in Pannonia etiam imperator factus (Zosimus.) Gallus juxta Tanaim fluvium Imperator factus (Zosim.) Valerianus natus Romæ, sed in Rhætia et Norico agens factus est imperator (Euseb. Eutrop. Iornand.) Claudius Dalmatia oriundus (Treb. Pollio) Aurelianus ortus Sirmij in Pannonia inferiore parentibus obscuris: ut nonnulli Dacia Ripensi (Vopisc.) Tacitus Italus imperavit menses tantum sec. Carus aut Naronæ in Illyrico (Aurel: Victor. et Cerilianus apud Vopiscum) aut Romæ sed Illyricis natus est parentibus (Onesimus apud Vopiscum)

The fift Dynasty was of several Emperors reigning together & sharing the Empire amongst them by common consent. This Dynasty began with the reign of Dioclesian & Maximianus & ended with the dethroning of the Dragon by the victory of Constantine the great over Licinius. sometimes four or five Emperors reigned at the same time in several parts of the Empire. This Dynasty the Romans distinguished from the reigns of the former Emperors by dating from the beginning of it an Æra called the Æra of Dioclesian & the Æra of the Martyrs. For this Æra commenced with the reign of Dioclesian A. C. 284 Aug. 29, & was in use till the Æra of Dionysius prevailed, that is, about 250 years. Scaliget saith it is still in use among the Christians of Afric & Ethiopia. This Æra I consider as a <39r> sufficient argument of the beginning of a new Dynasty, the Romans looking upon Dioclesian as the restorer of their Empire. For in the fourth Dynasty it was in great danger of falling, but was restored by Dioclesian & his Colleagues to its former greatness & tranquility & enlarged by the addition of Assyria & the five Provinces beyond Tigris

The sixt Dynasty began with the victory of Michael over the Dragon, the the manchild being caught up to God & to his throne & the coming down of the Dragon from his throne in heaven to reign in a new throne among the inhabitants of the earth & sea, that is, it began with the dethroning of heathenism by the victory of Constantine over Licinius whereby the Empire was reduced to a monarchical form. It continued in the family of Constantine till the death of Iulian the Apostate. After Iulian reigned Iovian seven months & then the Beast which had been slain with a sword revived by a division of the Empire between Valentinian & Valens & rose out of the sea by another division of it between Gratian & Theodosius & at the death of Theodosius received the Dragons Throne, by which acts a new Dynasty commenced gradually.

The seventh Dynasty was therefore of the Empire divided into the Greek & Latine empires or of the Dragon & Beast reigning together. And after this division of the Empire there being no more changes common to both Empires to make a new Dynasty of the whole the Dragon & Beast have no more common heads then seven. But soo after this division the Latin Empire became further divided into ten kingdoms which made a new Dynasty of that Empire called the eighth & of the seven. & this was the last Dynasty of the Latin Empire there being no more changes common to those kingdoms to make a new Dynasty of them all. So then in the whole Roman Empire after the writing of this Prophecy there were seven successive Dynasties & no more, & in the Latin Empire there was an eighth & no more: all which Dynasties answer perfectly to the seven common heads of the Dragon & Beast & to the Beast which is the eighth & of the seven & received power as a king at the same time with the ten horns, being a composition of them all

The subject of the Prophecy being described, let us now go over the whole Prophecy in due order of time & see how it agrees with history.

<40r>

Chap. Of the Kingdoms & Churches which are the subject of the Prophecy.

The nations within the bounds of the four Monarchies are the subject of sacred Prophecy, & consist of three equal parts: the nations of the Western Roman Empire or Empire of the Latines, the nations of the eastern Roman Empire or Empire of the Greeks, & the nations of the Persian Empire including Chaldea. And wherever this Prophecy mentions a third part of any thing, as a third part of the earth, sea rivers, sun or stars, it relates to one of these three parts.

This Prophecy being given by Christ is a Revelation of such things as principally concern the Christian Religion & therefore flourished most & which were converted to Christianity, that is to the Roman Empire which was at first united under one monarch & afterwards

became divided into the Greek & Latine Empires. The Latine Empire is the fourth Beast of Daniel or fourth Monarchy strictly so called, which was to stand till the judgment should sit & the son of man should come into the clouds to the ancient of days & the saints should take the kingdom. The Greek Empire is the third Monarchy or third Beast whose life is still prolonged tho its dominion hath been taken away. This monarchy comprehending the nations of Greece, Asia minor, Syria & Egypt was represented at first by the four heads & four wings of the Leopard & by the four horns of the He-Goat & afterwards by the little horn of the He Goat or kingdom of Pergamus which by the last will & Testament of Attalus descending to the Romans grew mighty but not in its one power & then separating from them became the Greek Empire reigning at Constantinople till the Turks subdued it. The Persian Empire comprehends the remainder of the four Monarchies, & is still in being. The scene of the visions is the Temple, & the worship of Christians is, in this prophesy described in the Temple under the form of the Iewish worship as we shewed above. And hence the Christian Churches are represented in this prophesy by the twelve tribes of Israel & after a separation of the tribes into two parties the sincere party is represented by those who are numbered out of the 12 tribes & sealed with the seal of God & the synagogue of Satan the Synagogue of Satan who say they are Iews & are not, is put for the Church of Satan the remainder of the twelve tribes who profess themselves Christians but have the mark of the Beast.

And as the Tribes of Israel & Iudah are in the old Testament represented by weomen, so the church of Christ signified by those Tribes is here represented by the Lambs wife & by the glorious woman in heaven. For this Woman has a crown of twelve stars which are the twelve Apostles & her seed keep the commandments of God & have the testimony of Iesus & therefore she is the Church. This woman flyes into a spiritually barren wilderness when the main body of the twelve tribes receive the mark of the Beast & become the synagogue of Satan, the remnant of her seed who keep the commandments of God being at the same time sealed with the seale of God in their foreheads. And therefore after her flight into the Wilderness when she commits fornication with the kings of the earth & makes all nations drink the wine of her fornication, & is drunken with the blood of saints she signifies an apostate idolatrous persecuting Christian Church catholick

& when some are numbred out of the 12 tribes & sealed with the seale of God the rest of the tribes who are not sealed are called the synagogue of Satan who say they are Iews & are not, that is who profess themselves Christians but are the Church of Satan. For all men whose names are not written in the book of life that is all who are not sealed with the seale of God, wonder after the Beast & worship him & his image & receive his mark. When the saints are numbered & sealed out of the twelve tribes the rest of the Tribes receive the mark of the Beast & become the synagogue of Satan & therefore they that have the mark of the Beast & worship him & his Image are Christians in outward profession.

<40v>

And as Daniels reigned in the little horn a time times & half a time or three years & an half so Iohns reigned 42 months which is also three years & an half. And lastly as Daniels Beast was the Roman Empire whose Metropolis was Rome so Iohn's has Rome for its Metropolis: for the heads of this Beast are called seven hills where the woman sitteth [& the Woman is called the great city sits on the Beast that is reigns over him & which reigneth over the kings of the earth that is over the ten kings. She is therefore his Metropolis & this Metropolis is the seven hilled city. Upon her forehead was a name written Babylon the Great which name imports that she is that great city which should take Ierusalem burn the Temple & captivate the Iews as the Babylonians had done before, And therefore when the Romans were beseiging Ierusalem Peter being then at Rome with Paul & Silvanus the companion of Paul & writing to the converted Iews of his flock who upon the approaching of the Iewish war had fled from Iudea into Pontus Galatia Cappadocia Asia & Bithynia, & in his Epistles alluding in many things to the Apocalyps which was then newly written; he calls Rome by the name of Babylon, implying by that name that Rome was then treating the Iews as Babylon had done before & should in like manner destroy their city & Temple & captivate their nation as Christ had predicted before his death.] Which is as much as to say that his head City or metropolis is the seven hilled city over which the woman reigneth. She sits on the Beast, that is reigns over him & therefore is his Metropolis. She is also called the great city which reigns over the Kings of the earth & therefore is their Metropolis. Upon her forehead was a name written Babylon the great which name imports that she is that great city which should take Ierusalem burn the Temple & captivate the Iews as Babylon had done before. And therefore when the Apostles & churches of the circumcision in Iudea upon the approaching of the Iewish war fled from Iudea & dispersed themselves into all nations & Iohn went into Asia & there wrote the Apocalyps & Peter & Mare

went to Rome where Mare wrote his Gospel & Peter wrote his Epistles to the strangers dispersed throughout Pontus Galatia Cappadocia Asia & Bithynia that is to the christian Iews who & were his flock lately fled with him from Iudæa, sending his first epistle to them by Silvanus the companion of Paul & mentioning in his second Epistle how Paul had also written to them meaning in the epistle to the Hebrews: Peter in these his Epistles alluding in many things to the Apocalyps calls Rome by the name of Babylon, intimating by that name that Rome which was then besieging Ierusalem should like old Babylon take & destroy the city & temple & captivate the nation of the Iews, as Christ had predicted before his death, & therefore was the great City Babylon so often mentioned in the Apocalyps. For all antiquity agree that Peter wrote his Epistles from Rome & by Babylon understood that city. And therefore Peter writing from Rome in the time of that siege & alluding in many things to the Apocalyps calls Rome by the name of Babylon. For all antiquity agree that Peter wrote his epistles from Rome & by Babylon understands that city.

The seven candlesticks & twelve Tribes & glorious woman in heaven of them are each put for the true visible church of Christ throughout the whole Empire before it becomes divided into the eastern & western empires; & when it becomes divided & the woman flies into the west & is succeeded in the east by the two horned Beast & the Dragon goes from her into the east & is succeeded in the west by the ten horned Beast, ‡ < insertion from lower down f 40v > ‡ ‡the woman leave a remnant of her seed in the east which are the 144000 numbered & sealed out of the 12 tribes & the residue of the seven Churches, or the major part of them < text from higher up f 40v resumes > the few sincere christians remaining in the western Empire being scarce considered in this reckoning. For the western Empire is at this time compared to a spiritually barren wilderness. yet his Empire not being wholly destitute of good Christians the inner courts of the Temple & Altar & them that worship therein are at this time measured rebuilt to signify that they should be into a new spiritual Temple & two candlesticks are placed in this second Temple to signify two churches or witnesses which in the days of this Temple should prophesy in sackcloth. And thus the Eastern & Western Empires with their churches false & true are signified by the Dragon & first Beast, the false Prophet & Whore, the seven Candlesticks in the first Temple & two candlesticks in the second. For it was fit that these two Empires with their churches false & true should have their distinct & proper representations in this Prophecy.

— glorious woman in heaven & also by 12 tribes & seven candlesticks: but when — — — & conceive further that the remnant of the woman's seed which the Dragon makes war upon is the / & makes w

— And that the saints whom the Beast which rose out of the sea makes war with & overcomes are the true churches of the western empire otherwise represented by the two Witnesses. For the two Witnesses are two Candlesticks that is Churches & the Beast which ascends out of the abyss makes war against them & overcomes them & kills in the streets of the great city & therefore they prophesy in the kingdom of the Beast & in the streets or provinces of the <41r> great city Babylon which in the form of a Woman reigns over him.

— & that the Candlesticks in the first Temple are moved out of their place & hence forward signify the remnant of the woman's seed whom the Dragon makes war with in the eastern empire & that a new temple is measured in order to be built with two Candlesticks in it to represent the saints whom the Beast makes war with & overcomes in the western Empire. For the two Candlesticks are churches & the two Candlesticks signify two churches called the two witnesses whom the Beast makes war against & overcomes & kills in the streets or provinces of the great City Babylon which in the form of a woman reigns over him. And the seven Candlesticks are the seven churches of Asia & the churches of Asia are seated within the kingdom of the Dragon & by their lamps illuminate his empire But the twelve Tribes of Israel signify all the Christians both good & bad in the whole empire from the beginning to the end, & the 144000 all the true christians in the whole.

— And a new Temple is measured in order to be built with two Candlesticks in it to represent the saints whom the Beast makes war with & overcomes in his kingdom For Candlesticks are Churches & the two Candlesticks are two Churches called the two Witnesses & the Beast makes war against these witnesses & overcomes & kills them in the streets or provinces of the great city Babylon which in the form of a woman reigns over him, & therefore they are those saints And by analogy The seven Candlesticks in the first Temple, are God's people And by analogy in the empire of the Dragon. ‡ < insertion from the bottom of the page > ‡ a finite number being put for an indefinite. For these candlesticks are the Churches of Asia & by consequence within the Dragon's kingdom Thus the eastern & western Empires with their churches false & true are represented by the Dragon & first Beast, the false Prophet & Whore, the seven Candlesticks in the

first Temple & two Candlesticks in the second. For it was fit that all these things should be distinctly represented They have also their joyal representation. For the twelve tribes of Israel represent all Christians good & bad in both Empires & the 144000 servants of God represent all the good they are sealed out of the Earth & the sea which were to be heard by the 4 winds, & they that worshipping the Beast & have his mark represent all the bad, he being worshipped as well by the Dragons subjects as by his own. < text from f 41r resumes > Conceive therefor that when the Dragon is the whole Empire the seven candlesticks signify the Churches of the whole empire, but when the Empire becomes divided & the Dragon retires into the east the Candlesticks are moved out of their place & become the remnant of the womans seed with whom the Dragon makes war & are succeeded in the western Empire by two Candlesticks which are placed in a new temple & signify the saints with whom. For the seven Candlesticks do not cease at the division of the Empire but continue in the first Temple to the end of the Prophecy, the seven Angels which sound the trumpets & pour out the vials of wrath being their lamps; & the church of Pergamus lasting till Christ comes & fights against the Nicolaitans with the sword of his mouth & that of Sardis till Christ comes as a thief.

† &

The wars of the first four are represented in general words by the lightnings & voices & thundrings & earthquakes & great hail in the beginning of this vision as was said above. The fift reign or Dynasty began with the first appearance of the woman travelling in birth & of the Dragon in heaven standing before her to devour her child as soon as it was born. This reign ended with the casting of the Dragon out of heaven to the earth & a sixt reign began with his coming down to reign amongst the inhabitants of the earth & sea. And this reign ended & a seventh began when the Beast rose out of the sea & the Dragon gave him his power & throne, &

X Maximus slew Gratian & expelled the younger Valentinian out of the western Empire, but was conquered by Theodosius A. C. 388 & the whole Empire became united under Thedodus reigned three years in the west making the younger Valentinian partaker of his Empire & then going back into the east left Valentinian the west who within a few months after was slain in Italy by the contrivance of Eugenius & thereupon Theodosius made his younger son Honorius Emperor of the west having made his elder son Assadius Emperor of the east before & after two years conquering Eugenius he three months over the whole Empire & then by his last will & testament left the Empire divided between his two sons. / Theodosius by his victores over Maximus & Eugenius reunited it & by his last will & testament ment left it divided between his sons.] And the western Empire being invaded by the Tyrants Maximinus & Eugenius Theodosius conquered them & gave tho

Gratian reigned with his brother Valentinian in the West. Maximus slew Gratian & made Valentinian fly to Thessalonica. Theodosius A. C. 388 conquered Maximus & restored Valentinian. Eugenius A.C> 392 contrived the death of Valentinian & invaded the western Empire but Theodosius made his younger son Honorius Emperor of the west in the room of Valentinian, & conquered in October A. C. 394 & died three months after & by his last will & testament left the Empire divided between his two sons Arcadius & Honorius. After which the two Empires were united no more. [By this last division the Dragon gave his throne to the Beast. This Beast revived] By conquering the West & resigning it to Vale{n}tinian & Honorius the Dragon gave the Beast his power & throne

<41v>

In this prophesy of the eighth leaf of the sealed Book, which began with the reign of the seventh head, Iohn took a prospect of the Beast which from the times next proceeding that prophesy that is from the time of the sixt head, the head in which the Beast was slain with a sword & lay dead of his wounds, & in respect of that time says of the heads five are fallen & one is & another is not come & when he comes he must continue a short space, & the Beast which was & is not he is the eighth & of the seven & the ten horns have received no kingdom as yet but receive power as kings at the same time with the Beast that Beast which is the eighth & therefore the eight reign or king begins with the division of the western Empire into ten kingdoms being a composition of all those kingdoms.

This act shews that the Dragon is the persecutor, the other of the Womans being pained in childbirth that she is the person persecuted. The third part of the stars stars are the martyrs & confesors of the Greek Empire

where the persecution lasted ten years together with great violence besides the following persecutions of Licinius. For in the western Empire the persecution lasted scarce two full years & the Martyrs & confessors were so few & made so small an appearance that before the end of the two years there were pillars set up by the heathens in several parts of Spain with inscriptions signifying that the superstition of Christ & name of Christians were every where extinguished. And from this coldness in religion & scarcity of sincere Christians the western nations are compared to a spiritually barren wilderness. The Manchild

The fourth Dynasty is of many northern short lived Emperors in very troublesome times Decius, Gallus with his son Valusian, Valerian with his son Gallienus, Claudius, Aurelian, Tacitus Probus & Carus with his sons Numerian & Carinus.

Ioshua & the elders	53	or 60						
Cusham-rishathaim	8							
Othniel rested	40							
Eglon	18							
Ehud rested	8							
Shamgar	20							
Iabin								
Debora rested	40							
Midian	7							
Gideon rest	40							
Abimelech	3							
Tola	23	To Iephtas death	352	Moses	40	Moses	40	
Iair	22			Ioshua	6			
Philistims	18			Iudges	300			Iudges to Sampson
Iephthah	6							
	306	or 313	Philistims			40	+	
Ibian	7	Samuel & Saul	20	Philistims	40	David	40	
Elon	10	David	40	Samuel & S	20	Solomon	3	
Abdon	8	Solomon	3	David & S	43		480	
Philistims	40		480		480			

		Moses	40	Moses	40
Eli {/}	40	In conquering Canaan	6	Ioshua's warrs	06
Samuel	40	Iudges before Iept	300	Iudges before Iephtah	300
David	40	Iephtah Ibzon Elon Abdon	31	Iephtah Ibzon Elon	} 51
Solomon	3	Philistims 40, viz ^t 20 with	} 40	Abdon	
	494	Eli & Sampson & 20 with Sam		Sampson	
Moses	40	Sam & Saul	20	Samuel & Saul	40
	534	David	40	David	40
		Solomon	3	Solomon	03
			480		480

Eli was high Priest 40 years in the days of Ibzon Elon Abdon & Sampson & the Philistins reigned over Israel 40 years, viz^t 20 years with Sampson & Eli & twenty years more with Samuel.

that is Sodom Egypt & Babylon. Sodom for whoredom & uncleanness, Ægypt for persecution & Babylon {for} captivating & reiging over Iudea &

And when they shall be finishing their testimony, the Beast which ascends out of the abyss or Sea, shall make war against them & shall overcome them & kill them or dissolves their bodies ecclesiastically nobly. And their dead bodies shal lye in the street [or province] of the great city which is spiritually called Sodom & Egypt & [Babylon] where (or in whose street) our Lord was crucified, Sodom for its spiritual whoredome Ægypt for its persecution & Babylon for it captivating & treading under foot the holy city & setting up an Image to be worshipped by all nations upon paid of death. Afterwards these Witnesses rise again, defright their enemies & ascend up to heaven in a cloud [or multitude] & a tenth part of the great city fell & [whether a 10th part of old Rome or

About the same time that the woman fled into the wilderness there arose up two Beasts † such power as he had not before his death — one out of the sea the other out of the earth. The first Beast had seven heads & a mortal wound in one of them & his wound was healed & he revived before he arose & in allusion to the custome of the heathens of deifying & worshipping their kings after death & erecting Images & oracles to them & marking the part of a nest & maketh all the power of the first Beast that is he deifys this man of sin & causeth the earth & them that dwell therein to worship this & attributes to him divine powers † first Beast whose deadly wound was healed, & says to them that dwell on the earth that they should make an image to this Beast which had the wound by a sword & revived, & he gave breath to the image

And all that are not marked are by the Image interdicted buying & selling that is they are excommunicated the two horned Beast by seven

One of the 10 Kings, or the tith, time will discover] a 10th part of the great city falls which puts an end to the second wo & the third wo comes quickly not immediately but in in such a little time as in this prophesy is in considerable

Chap.
Of the Kingdoms & Churches which are the subject of the Prophecy.

This prophecy is a revelation of such things as were to come to pass in the Churches & in the kingdoms or nations through which the churches are diffused, that is, in the nations of the Roman Empire, & the subject of it are The four Beasts of Daniel representing the four monarchies are all of them still alive & so are his Ram & He Goat & Iohn's Prophecy is a revelation of what was concealed or obscurely predicted in Daniels, & therefore concerns the nations signified by those beasts & chiefly by those who reign last that is by the ten horned beast & the he-Goat in the reign of his last horn, both which are the Roman Empire, & comprehend the churches which are the main subject of this prophesy.

These Churches are represented in this prophesy by the twelve tribes of Israel. For the scene of the visions is the Temple & the worship of Christians is here described under the form of the Jewish worship in the temple as we shewed above. And hence the synagogue of Satan who say they are Jews & are not, is put for the Church of Satan who who profess themselves Christians but are fallen away to idolatry.

And as the Tribes of Israel & Iudah are in the old Testament frequently represented by a weomen so the Church of Christ signified by those Tribes is here represented by the Lambs wife & by a glorious woman in heaven. For this woman has a crown of 12 stars which are the 12 Apostles & her seed keep the Commandments of God & have the testimony of Iesus, & therefore she is the Church.

And since the woman is the Church in a state of purity & afterwards in a state of Idolatry, the great red Dragon who persecutes her & stand stands before her to devoure her child & the Beast upon whose she sits, that is, over whom she reigns, must be the Roman Empire through which she is diffused & which is the subject of the prophesy. For the Dragon & first Beast has several heads & horns like Daniels Beasts which signify kingdoms & to confirm this signification he has crowns upon his heads & the Beast has crowns upon his horns & the heads & horns of the Beast are called kings, & the Dragon gives his throne & power & authority to the Beast & therefore they are successive kingdoms in one & the same throne.

In the armies of the Roman Empire, both before & after the <42v> Empire became Christian, a flying Eagle was on the standart of a every Company Legion & a Dragon on the standarts of a Company, & in a Legion there were ten companies & by consequence ten Dragons. These Dragons were of a purple colour & so fastened to the top of a long pike, as, like weathercocks, to turn their tayle from the wind & to hiss by means of the wind blowing into their open jaws. The bearers of these two sorts of standards were called Aquiliferi & Draconarij. And from these badges of the Roman Empire, this Empire is represented in the second book of Edras by an Eagle & in this prophesy by a great eagle upon whose two wings the woman flyes into the wilderness & by a great red Dragon who persecutes her.

The first Beast by the number of his horns & other characters is manifested to be the same with Daniel's fourth Beast. Both had — — — — Isles of the sea.

Every kingdom has its Church, & the national visible Churches of the Greek & Latine Empires are the fals Prophet & Whore of Babylon. For the Whore sits upon the ten horned Beast or Latin Empire & reigns over the kings of the earth represented by his horns & is at length hated & made desolate by them & therefore is the church of this Empire & the other Beast: [& the fals Prophet survives the woman & therefore differs from her, being the other Beast which] arises out of the earth or nations of the east & hath two horns like the Lamb that is two churches like the seven churches of Asia signified by the seven horns of the Lamb & , speaks as the Dragon or eastern Empire & therefore is the church of the eastern Empire. This Beast by false miracles deceiveth them that dwell on the earth & for his fals miracles & idolatrous doctrine is called the fals Prophet & therefore is of an ecclesiastical kind, & this fals Prophet survives the Whore, being cast alive into the Lake of fire after the ten kings have eaten the flesh of the Whore & burnt her with fire, & therefore this Prophet differs from the Whore & signifies another idolatrous church & by consequence the Church of the Greek Empire. Conceive. therefore that while the Roman Empire continues entire, the whole is signified by the Dragon & the Church of the whole by the glorious woman in heaven but when the Empire becomes divided, the Woman degenerates & flyes from the Dragon into the western Empire called a wilderness for its spiritual barrenness & leaves a remnant of her seed in the eastern empire which keep the commandments of God &

have the testimony of Iesus & that the Dragon at the same time goes from the Woman into the eastern Empire to make war with that remnant of her seed: and a ten-horned beast arises out of the sea or western nations to succeed the Dragon in the western Empire & a two horned beast rises out of the earth or eastern nations to succeed the woman in the eastern Empire. And further, to represent the true Christians or Churches of Christ in both kingdoms, conceive that in opposition to the seven hilled City or Woman, the tabernacle & first Temple have in them seven Candlesticks which are put for the true Church of Christ throughout the Empire represented by the Dragon, & in opposition to the two horned Beast there is a second Temple measured in order to be built with two Candlesticks in it which are put for the true Church of Christ throughout the Empire represented by the Beast. For the seven Candlesticks are the seven Churches of Asia & the Churches of Asia are seated within the kingdom of the Dragon & by their lamps illuminate his Empire & the two Candlesticks are the two Churches called the two witnesses & two Prophets whom the Beast which ascends out of the abyss makes war upon & kills in the streets of the great city & therefore they prophesy in the kingdom of the Beast & in the streets or provinces of the great city Babylon which in the form of a woman reigns over him.

<43r>

We shewed above that the first six heads of the beast fell before he ascended out of the abyss. For before he ascended he was latent in the Dragons body, being the water which the Dragon cast out of his mouth as a flood after the woman to cause her to be carried away of the flood. For Waters are peoples & nations & multitudes & tongues, & an aggregate of waters as a river or flood or sea is a body politique of kingdom & the western Empire has a particular relation to the watery element the Beast rising out of the sea, & the woman sitting upon many waters.. As the woman was flying westward he cast this flood after her & therefore the flood is a western kingdom. She fled into the wilderness by a division of the Empire & the Dragon cast out of his mouth this flood after her to cause her to be carried away by it, & therefore the casting of this flood out of his mouth signifies that division, & while the water was in the Dragons belly the Beast or Western Empire was latent in him & for that reason has all the Dragons heads.. This Beast was Daniels fourth Beast & that Beast was the Roman Empire from the time that the Romans subdued the Greeks & in that respect the whole Roman Empire is the Beast as well as the Dragon before the division thereof & thence it is that the Dragon & Beast have common heads & common horns, But with this difference that the Dragon has crowns upon his heads & not upon his horns to signify that he reigns in all the heads & not in the horns, & the Beast has crowns upon his horns & not upon his heads to signify that he is not considered in the Apocalyps as reigning before he rises out of the sea by a division of the Empire & receives the Dragons ancient throne & power & his horns by a new division of the western Empire into ten kingdoms receive power as kings.

The occasion of the division of the Roman Empire into the eastern & western Empires was the building of Constantinople by Constantine the great A. C. 330 & endowing it with a senate & privileges like those of Rome & making it the Metropolis of all the eastern part of the Empire as Rome had hitherto been of all the Empire & was hence forward of all the western part thereof. By this division of the Empire between two imperial Cities the Woman received two wings of a great Eagle that she might fly into the wilderness, & at the death of Constantine the great the Dragon cast out of his mouth waters as a flood after the woman to cause her to be carried away of the flood. For the Empire at that time became divided between the sons of Constantine, his second son Constantius reigning at Constantinople over the east & his other two sons reigning in the west & the survivor of them reigning over all the west & being succeeded by Magnentius in whose reign the earth or eastern Empire opened her mouth & swallowed up the flood by a victory over the western Empire whereby the Beast was wounded to death by a sword & ceased to be for a time, both Empires becoming united under Constantius & his successors till the reign of Valentinian & Valens between whom the Empire became again divided & by this division the deadly wound was healed & the Beast revived: Then by the death of Valens the Empire became united again under Gratian the successor of Valentinian for about five months & by the next division which was between Gratian & Theodosius the Beast rose out of the sea ‡ < insertion from the right margin of f 43r > ‡ After which the two Empires became fully united no more. Theodosius indeed in the last three months of his reign united them under himself by conquering Eugemius out at the same time they continued divided between his two sons his elder son Arcadius being created Emperor of the East & his younger son Honorius Emperor of the west before this union, & Theodosius in his life time leaving Arcadius in the east & sending for Honorius to reign in the west & at his death confirming this division by his last will & testament. And from thence forward the Dragon relinquished his ancient western Throne entirely to the Beast the two Empires being united no more. < text from f 43r resumes >

<43v> sea & ascended before the Dragon who stood upon the land could give him his power & Throne. These were three distinct successive acts & imply three successive divisions of the Empire & can agree to no other then the three last divisions, those three to which we have applied them. And now the Beast being revived & risen out of the sea & having received the Dragons ancient power & throne becomes at once divided into ten kingdoms [nine of which are rent from him & [the tenth is the remainder of his former body.] This came to pass in the year 408 or within three or four years after as we explained above. Before the Beast ascended out of the Abyss they had received no kingdom but by this division received power as kings at the same time with the Beast, that Beast who is called the eighth & of the seven & therefore the reign of his eighth he The seventh head or dynasty of the Beast commenced at his rising out of the sea. This dynasty continued in a monarchical form till the division of this empire into ten kingdoms & then began a new dynasty or head which is called the eighth & of the seven, it being the latter part of the seventh, & this eighth head is the Beast which was & is not & which receives power as a king at the same time with the ten horns, being a kingdom composed of all the ten. This eighth head being peculiar to the Beast I apply it rather to this division into ten kingdoms then to any other chance which was common to him & the Dragon.

A. C. 408, 409 & 410 by which act the ten horns receive power as kings at the same time with the Beast which [was & is not &] is the eighth & of the seven or latter part of the seventh head. In the prophesy of the eighth leaf of the Book which began with the reign of the seventh head/ which kingdoms are the Beast in his last reign which is called the eighth.

A little before the Woman received two wings of a great Eagle there was war in heaven Michael & his Angels fought against the Dragon & the Dragon fought & his Angels; & prevailed not & they loved not their lives unto the death. This is a very plain description of a great conflict between the Roman heathen Empire & Army of of Christ. For Michael & his Angels are Christ & his army wuch as army as was accused by the Dragon day & night & loved loved not their lives unto the death & as overcame the Dragon by the blood of the Lamb, & by the word of their testimony that is an army of martyrs & confessors. And therefore this war between Michael & the Dragon was managed on the Dragons part by accusing & persecuting the Christians & putting them to death for their religion & on the Christians part by confessing & testifying the truth of their religion & persisting in their confession & testimony without fearing to lose their lives for the same And by this conflict the Dragon that old serpent called the Devil & Satan, that is the heathen Roman Empire in respect of its religion, was overcome & cast out of heaven to the earth, & was succeeded in the throne by a new kingdom called the kingdom of our God. For the conflict ended with a voice from heaven saying Now is come salvation & strength & the KINGDOM of our GOD, for the accuser of our brethren is cast down. And all this can agree to nothing else then the last of the heathen persecutions that under Dioclesian which lasted almost two years over all the Roman Empire & ten years together over all the east, & was greater then all the former heathen persecutions taken together & which ended in the ruin of the heathen Roman Empire & the setting up a Christian Empire in its roome under Constantine the Great. A. C. 312.

The same revolution is predicted also by the woman's being with child who cryed travelling in birth & pained to be delivered & by the Dragon's drawing the third part of the stars of heaven with his tail & casting them to the earth & by his standing before the woman ready to be delivered that he might devour her child as soon as it was born & by her bringing

<44r>

The whole scene of sacred Prophecy is considered in the Apocalyps as composed of three principal parts: the regions beyond Euphrates represented by the two first Beasts of Daniel; the Empire of the Greeks on this side Euphrates represented by the Leopard & his heads & by the He Goat in the reign of his last horn; & the Empire of the Latines represented by Daniels fourth Beast. To these three parts the phrases of the third part of the Sun, Moon, Stars, Earth, Seas, Rivers, Trees, & Ships relate The two last of these three parts are sometimes called the earth & sea. For by the earth the Jews understood the great continent of Asia & Afric to which they had access by land, & those places to which they had access by sea they called the isles of the sea.

The He Goat in the reign of his last horn when he was mighty but not by his own power is in the Apocalyps represented by a great red Dragon the old Serpent called the Devil & Satan. For this Satan is there said to have his throne in Pergamus. He continued mighty by the power of the Romans will their Empire became divided into the Greek & Latine Empires. And then he remained alone in the Greek Empire & gave his Latin

throne to the Beast which then rose out of the sea with ten horns. Before that division of the Empire the Dragon included the nations of the Latines in his mystical body, they being the waters which he cast out of his mouth as a flood after the woman at the division of the Empire between the sons of Constantine the great. Then the Earth opened her mouth & swallowed up the waters by a reunion of the two Empires at the conquest of Magnentius by Constantius. By that conquest the Beast was wounded to death by a sword. He revived by a new division at the death of Iovian, & rose out of the sea at the division of the Empire between Gratian & Theodosius, & the Dragon gave him his western throne & power & great authority at the death of Theodosius by a division of the Empire between his sons. And then by a further division of the western Empire into ten kingdoms the ten horns received power as kings the same hour with the Beast. Before this division of the Empire the horns were on the Dragons head, but without crowns. After this division they received power as kings & therefore are crowned only on the head of the Beast. The seven heads are successive as may be gathered from the saying: Five are fallen & one is & another is not yet come, & when he cometh he must continue a short space; And the Beast which was & is not (being wounded to death with sword in his sixth head) he is the eighth & is of the seven. I take these seven heads to be seven successive reigns of the Roman Empire commencing <45r> at the opening of the seven seales. They are all crowned on the Dragon but not on the Beast because six of them reigned before the division of the Roman Empire into the Greek & Latin Empires; & the Greek Empire was the seventh, & the Latin Empire was the eighth & of the seven because contemporary to the seventh as a collateral part thereof.

The Woman who appeared in heaven cloathed with the sun & crowned with twelve stars whose seed keep the commandments of God & have the testimony of Iesus, represents the primitive Church of Christ within the whole Roman Empire untill it became divided into the Greek & Latin Empires. Then she fled from the Dragon into the Latin Empire & sat upon the ten-horned Beast, & left the Greek Empire to the other Beast which then rose out of the earth with two horns like the Lamb that is ecclesiasticall ones, & is called the fals Prophet & in matters of religion it spoke as the Dragon & therefore was his church. And since it rose out of the earth its two horns at its first rise were the Churches of Alexandria & Antioch. And when the woman fled from the Dragon he went to make war with the remnant of her seed which kept the commandments of God & had the testimony of Iesus. And from them proceeded the two Witnesses.

In this Prophecy allusion is had to the worship of God in the Temple of Ierusalem in the feast of the seventh month. The first Temple is alluded unto in describing the times of the primitive Church: the second is alluded unto in describing the times which followed the captivity of that church by the Babylonians who worshipped Mahuzzims. The first Temple had an Ark & an outward court, the second had none. The first in the prophesy had seven golden candlesticks, the second had only two. The first Temple stands till the opening of the seventh seale, the building of the building of the second is represented by Iohn's measuring the Temple & Altar & them that worship therein (that is, their Courts) & leaving the Court without the Temple unmeasured. And this Temple is afterwards called the Temple of the Tabernacle because the Tabernacle had no outward Court.

In the beginning of the Prophecy in allusion to the High Priest's dressing the lamps in the morning of a festival Christ walked in the habit of the High Priest {close} behind the seven gold candles with his right hand behind their lamps, so that they appeared to Iohn as if he walked in in the midst of the candlesticks & held a rod of seven stars in his right hand, & Iohn is there told that the seven stars are the Angels of the seven Churches of Asia, that is their Bishops, & that the seven Candlesticks are the seven Churches. And these Lamps he dresses by directing Iohn to send seven admonitory Epistles to the seven Angels of the seven Churches. And since these Candlesticks with their Lamps were in the first Temple, it signifies that the primitive Church was represented & illuminated by the seven Churches of Asia during all the times of the first Temple.

After the Lamps were dressed the celebration of the morning sacrifice is alluded unto in the following manner. Iohn saw a <46r> door opened in heaven, the door of the Temple on mount Sion & was called up thither, that is to the eastern gate of the great court to see all things from thence. And a throne was set in heaven, the throne of God upon the Ark between the Cherubims. And one sat on the throne in a glorious appearance with a rainbow about him. And about the Throne appeared twenty four seats, the chambers of the twenty four Princes of the Priests, & upon the seats twenty four Elders sitting in white raiment with crowns of gold on their heads. And by reason of the sacrifices on the altar & the Levites singing at the eastern gate of the Priests court, there seemed to Iohn to proceed out of the throne, lightnings & thunderings & voices. And

there were seven lamps of fire burning before the throne, the lamps newly dressed, which are the seven spirits of God. And before the throne was a sea of glass like unto crystal, the great baten sea polished like a lookingglasses & filled with water clear as crystal. And in the midst of the throne that is before & behind as it were in the midst of it, & in the circuit of the throne that is on either side, were four Beasts full of eyes before & behind. By the multitudes of their eyes they represent multitudes of people, the multitudes of the people of Israel in the four sides of the great Court or Court of the people. And the first Beast was like a Lion & the second Beast like a Calf & the third Beast had the face of a man, & the fourth Beast was like a flying Eagle. For in these shapes were the four standards of the four squadrons of the children of Israel encamped on the four sides of the Tabernacle in the wilderness. And each of them had six wings, in allusion to the Seraphims about the throne in Isaiah's vision. ch. 6. 2. And these wings represent the 24 courses of the stationary men chosen out of all Israel. And they rest not day & night, or at the morning & evening sacrifices, saying Holy, holy, holy, Lord God Almighty, which was & is & is to come. And when those Beasts, (that is the people of Israel represented by them) give glory & honour & thanks to him that sat on the throne, who liveth for ever & ever; the four & twenty Elders (going into the holy place) fall down before him that sat on the throne & worship him that liveth for ever & ever, & cast their crowns before the throne saying Thou art worthy, ô Lord to receive glory & honour & power: for thou hast created all things & for thy pleasure they are & were created. And this is the worship which the primitive Christians gave to God the father while they continued to worship in the first Temple.

And Iohn saw in the right hand of him that sat on the throne a book written within & on the backside sealed with seven seales : the Book of the law laid up in the right side of the Ark, as it were in the right hand of him that sitteth on the throne; the book of Prophecy which Daniel was commanded to seale up; the Book of the revelation of Iesus Christ which God gave unto him. And none was found worthy to open & read the book or look thereon till the Lamb appeared before the midst of the throne & in the midst of the four Beasts & of the elders, as it had been slain at the foot of the Altar, having seven horns & seven eyes which are the seven spirits of God sent forth into all the earth, & signify the same thing with the seven lamps & seven stars, & the seven horns signify the same thing with the seven Candlesticks. And the Lamb came <47r> & took the book out of the right hand of him that sitteth upon the throne And when he had taken the book the four Beasts & four & twenty Elders fell down before the Lamb having every one of them harps & golden vials full of odours which are the prayers of the saints And they sung a new song saying Thou art worthy to take the Book & to open the seals thereof: for thou wast slain & hast redeemed us to god by thy blood out of every kindred & tongue & people & nation; & hast made us unto our God kings & priests & we shall reign on the earth. And Iohn heard the voice of many Angels round about the throne & the Beasts & the Elders, & the number of them was ten thousand times ten thousand & thousands & thousands, saying with a loud voice: worthy is the Lamb that was slain to receive power & riches & wisdom & strength & honour & glory & blessing. And every creature which is in heaven & on the earth & under the earth & such as are in the sea & all that are in them Iohn heard saying, Blessing & honour & glory & power, be unto him that sitteth upon the throne & unto the Lamb for ever & ever; unto the one because he sitteth upon the throne & hath created all things, & unto the other because he is the Lamb of God which was slain & hath redeemed us with his blood. And the four Beasts said Amen. And the four & twenty Elders fell down (in the Holy place) & worshipped him that (cannot be slain but) liveth for ever and ever. And this was the worship of God & Christ practised in the primitive Church

In this Prophecy the festivalls of the seventh month are alluded unto. † < insertion from f 46v > † And the first day of this month was the feast of Trumpets, & in allusion thereunto Iohn was called up to the Temple by the sound of a Trumpet. < text from f 47r resumes > Upon the tenth day of this month usually called the great fast & the day of expiation the High Priest read the law of Moses to the people & for this end he studied it seven days together viz^t upon the third, fourth, fift, sixth, seventh, eighth, & ninth days: & in allusion to this practice the Lamb opens the seven seals of the book successively. And when he had opened the seventh seal there was silence in the Temple of heaven for half an hour, the people praying silently without in the time of incense Luke 1. 10. And an Angel representing the High Priest, came & stood at a great Altar having a golden Censer to take fire from thence. And there was given him much Incense that he should offer it with the prayers of all saints upon the golden Altar which was before the throne. And the smoke of the Incense with the prayers of the saints ascended up also before God out of the Angels hand, that is, when he went into the most holy place & put incense on the censer. And after this the Angel took the censer & filled it with fire of the Altar & cast it upon the earth without the sanctuary for burning the Bullock & Goat for the sin offering

Levit. 16. 12, 13, 27. And there were voices & thundrings & lightnings & an earthquake the voices & thundrings alluding to the singing of the Levites at the sacrifices, & the lightnings to the flaming of the fire.

The day of Expiation was followed by the feast of the seventh month, which began on the fifteenth day of the month & was kept seven days together with great sacrifices, at which the Priests sounded their Trumpets & the Levites sang with loud voices & played upon musical instruments. And in allusion to this, seven Angels sound their trumpets & seven Thunders utter their voices at seven great wars considered as sacrifices

But it is to be observed that the times between the opening of the seventh seal & the sounding of the seventh Trumpet are described four times. First by the sealing 144000 of of all the Tribes of Israel & by the Palmbearing multitude. Secondly by the incense & the sounding of six of the Trumpets. Thirdly by the seven <48r> Thunders uttering their voices & by a declaration that when the seventh Trumpet should begin to sound the mystery of God should be finished. And fourthly by measuring the Temple & Altar & them that dwell therein.

The first begins with the words: And after these things, (that is after the visions of the first six seals,) I saw four Angels stand on the four corners of the earth, holding the four winds that they should not blow on the earth nor on the sea nor on any tree. And they were commanded that they should not hurt the earth & the sea & the trees till the servants of God were sealed in their foreheads. They were therefore the Angels of the first four Trumpets which preceded the Wo-trumpets. And this sealing was performed when the Angels of the Trumpets upon opening of the seventh seal appeared with their Trumpets & stood ready to sound so soon as the servants of God should be sealed

The sealing of the 144000 out of the twelve Tribes of Israel & leaving all the rest unsealed signifies the same thing with measuring the Temple & Altar & them that worship therein & leaving out the Court which is without the Temple. And therefore these two visions are synchronal & commence at the same time with the opening of the seventh Seal. The Trumpets & Thunders are synchronal because they accompany the same sacrifices.

The measuring of the Temple & Altar & them that worship therein (that is the Court of the Temple & Court of the Altar & Court of them that worship therein called the women's Court) & leaving the outward Court unmeasured signifies the building of a new Temple without an outward Court. And therefore the times of the second Temple begin with the opening of the seventh seal. In this Temple were only two Candlesticks standing before the God of the earth, & these were supplied with oyle by two olive trees & are called the two witnesses. In the first Temple were seven golden Candlesticks representing the seven churches of Asia. Five of these in the Epistles to the seven Churches were found fault with & exhorted to repent. These were laid aside when the times of the first Temple expired, & only the other two which were blameless & in a state of affliction persecution & poverty were propagated down into the second Temple. For the Church which worshipped in the second Temple was not a new Church but was propagated down from the Church which worshipped in the first Temple.

After these things the seventh Angel sounded, & the time of the dead came that they should be judged. And thus ended the prophesy of the Seales & Trumpets. But as in Daniel every Vision is followed with an Interpretation: so here in Iohn this vision of the seals & Trumpets is followed with an Interpretation & the Interpretation begins with these words.

And the Temple of God was opened in heaven, & there was seen in his Temple the Ark of his Testament. By the Ark you may know that this was the first Temple. In this Temple the actions between the primitive Church represented by a Woman & the heathen Roman Empire represented by a Dragon are described untill the Empire becomes divided, & a ten horned Beast rises out of the Sea to <49r> represent the western Empire & a two horned Beast out of the earth to represent the Eastern Church, & all men are killed who will not worship the image of the Beast. This mystical killing puts an end to the times of the first Temple & begins the times of the second. Then all men receive the mark or name of the Beast except the 144000, who are sealed at the same time with the name of God in their foreheads, & then stand (in the Temple) on mount Sion with the Lamb. Then follows the preaching of the Gospel to all nations by the Palm-bearing multitude, & the double fall of Babylon, & the harvest & vintage or first & second resurrection successively.

Then the Prophet returns back to the time of opening the seventh Seal, & sees those that get the victory over the Beast & his Image & mark standing on the sea of glass, that is, the 144000 who stood on mount Sion with the Lamb & who were sealed out of all the twelve tribes of Israel. ☉ < insertion from f 48v > ☉ These standing in the Court of the weomen & at the eastern gate of the Priests Court appear to Iohn as if they stood on the sea of glass. < text from f 49r resumes > These are they who worshipped in the second Temple & were measured therein & called the two Candlesticks & the two witnesses. And while these stand on the sea of glass, seven Angels pour out seven Vials of wrath, which are the seven drink offerings to the seven sacrifices at which the seven Trumpets sounded & seven thunders uttered their voices. And this was in the Temple of the Tabernacle, or Temple which wanted an outward Court.

Then the Prophet returns back to the time of the sixt seal when five of the heads of the Beast were fallen & the sixt was, & describes the reign of the Woman upon her Beast untill the double fall of Babylon; & then goes on to the resurrection of the just called the first resurrection & represented before by the harvest, & farther unto the general resurrection represented before by the vintage, & unto the reign of the saints in the New Ierusalem.

<50r>

Chap. 1. Of the kingdoms & Churches represented in the Apocalyps.

1. The whole scene of Sacred Prophecy is considered in the Apocalyps as composed of three principal parts; the regions beyond Euphrates represented by the two first Beasts of Daniel; the Empire of the Greeks on this side of Euphrates represented by the Leopard, & by the He Goat in the reign of his last horn; & the Empire of the Latines represented by the Beast with ten horns. To these three parts the phrases of the third part of the sun, Moon, stars, earth, seas, rivers, trees & ships relate. The second & third are in this Prophecy represented by the Earth & Sea. For by the Earth the Iews understood the great continent of Asia & Afric to which they had access by land & called those places to which they had access by sea & particularly Europe the isles of the sea.

< insertion from f 50v > 2 By the earth the Iews understood the great continent of Asia & Afric to which they had access by land, & by the Isles of the sea they understood the places to which they sailed by sea & particularly all Europe. And hence in this prophesy the Earth & Sea are put for the nations of the Greek & Latine Empires. < text from f 50r resumes >

3. The Dragon reigned alone untill the Roman Empire became divided into the Greek & Latine Empires. Before that division the Dragon included the nations of the Latines in his mystical body, they being the waters which he cast out of his mouth as a flood after the woman. Then the earth opened her mouth & swallowed up the waters by a reunion of the two Empires at the conquest of Magnentius by Constantius. By that conquest the Beast was wounded to death by a sword. He revived by a new division at the death of Iovian & rose out of the sea at the division of the Empire between Gratian & Theodosius & the Dragon gave him his western throne & power & great authority at the death of Theodosius by the division of the empire between his sons. And then by a further division of the western empire into ten kingdoms the ten horns received power as kings the same hour with the Beast. Before this division of the Empire the horns were on the Dragons head but without crowns. Presently after the division they received power as kings & therefore are crowned only on the last head of the Beast. The seven heads are successive as may ‡ < insertion from f 50v > ‡ may be gathered from the saying: Five are fallen & one is & another is not yet come & when he cometh he must continue a short space & the Beast which was & is not [being wounded to death with a sword in his sixt head] he is the eighth & is of the seven. I take these seven heads to be seven successive reigns of the Roman Empire commencing at the opening of the seven seals. They are all crowned on the Dragon but not on the Beast because six of them reigned before the division of the Roman Empire into the Greek & Latin Empires, & the the Greek Empire was the seventh & the Latin Empire was the eighth, & of the seven because contemporary to the seventh as a collateral part thereof. 4 When the Temple of God was opened in heaven & there was seen in his Temple the Ark of his testament, this is to be understood of the first Temple, for the second Temple had no Ark. < text from f 50r resumes >

4 The Woman which appeared in the Temple in heaven cloathed with the sun & crowned with twelve starrs whose seed keep the commandments of God & have the testimony of Iesus represents the primitive Church

of Christ during the times of the first Temple. When she had brought forth a man-child or Christian Empire, she fled from this Temple into the wilderness, & the heathen Dragon was cast out into the earth by the army of Michael & came down fro' the throne to the inhabitants of the earth & sea or common people of both Empires & persecuted the Woman & by the division of the Roman Empire two wings of a great Eagle were given to her that she might fly into the wilderness unto her place. For as upon the destruction of the first Temple the captivated Jews went through the wilderness of Arabia to Babylon. The great city seated upon the many waters of Euphrates: so the women fled from the first Temple of Christ into the spiritually barren wilderness to her place in the great city seated upon many waters, where she is nourished a time times & half a time from the face of the serpent. And the waters where the woman sitteth are peoples & multitudes & nations & tongues, the inhabitants of the sea over which the city reigneth. And the Dragon cast out of his mouth the western Empire as a flood after her to cause her to be carried away by the flood into the west. And the earth or Greek Empire opened <51r> her mouth & swallows up the flood by conquest. And the Dragon went from the woman to make war with the remnant of her seed. And gave his western throne to the Beast which then rose out of the sea with ten horns. And the woman sat upon the Beast & reigned ove him with an inscription on her forehead: Babylon the great the mother of harlots & abominations of the earth. For she is the great city seated upon the seven hills the city which reigned over the kings of the earth. || And when the woman fled into the west, she was succeeded in the east by the Beast which rose out of the earth & had two horns like those of the Lamb in form of government & spoke as the Dragon in matters of religion being his Church. The seven horns of the Lamb answer to the seven Churches of Asia, & the two horns of this Beast to the Churches of Alexandria & Antioch, Constantinople not being made a Patriarchal seat till after this Beast rose up. || And the remnant of the woman's seed who kept the commandments of God & had the testimony of Iesus became the two witnesses & at length put on sackcloth while the Woman was arrayed in purple & scarlet & adorned with gemms. She reigned in purple over the ten kings, they mourned in poor apparel among the common people. In allusion to the two Olive trees which in the visions of Zechary supplied the Lamps in the second Temple with oyle these are called the two Olive trees. They are those that dwell in the second Temple & were measured therein. They are the 144000 who were sealed with the seale of God on their foreheads they are the 144000 who stood on mount Sion with the name of God in their foreheads they are those who get the victory over the Beast & over his Image & over his mark & stand on the sea of glass having the harps of God, & they sing the song of Moses for their escape out of the great city which spiritually is called Sodom & Egypt, & the song which the Lamb sang with the 144000 on mount Zion.

<51v>

3 As in the Prophecies of Daniel, to every vision is added an interpretation, so to the vision of the seales & Trumpets is added an Interpretation. The Vision ends with the sounding of the seventh Trumpet & the time of the dead that they should be judged, & the Interpretation begins with the words And the Temple of God was opened in heaven & there was seen in his Temple the Ark of his Testament, & continues to the end of the Prophecy.

4. The whole time of the prophecy is distinguished into two parts, the first part is of the primitive Church in the first Temple during the opening of the seales, the second part is of the remnant of her seed in the second Temple during the sounding of the Trumpets. The two Temples are distinguished from one another by the Ark & by the outward Court. For the second Temple had no Ark nor outward Court. In the Vision When Iohn saw a door opened in heaven & being called up saw through the door a throne set in heaven & one sitting thereon & seven lamps & a sea of o: this throne is the Ark & therefore the door was in first Temple. And when he was commanded to measure the Temple & Altar & them that worship therein (that is, their courts.) & to leave out the Court which is without the Temple or outward Court of the first Temple this relates to the times of the second Temple after the first is thrown down. And in the Interpretation when the Temple of God was opened in heaven & there was seen in his Temple the ARK of his testament: this was the first Temple because the second had no Ark. & when the Temple of the Tabernacle of the Testimony in heaven was opened, this was the second Temple because the Tabernacle had no outward court.

5 When the door of the first Temple or Temple of the primitive Church was first opened, the worship of that Church is thus described. Behold a throne was set in heaven, & one sat thereon with a rainbow about him, & round the throne — — — same in both cases.

6 And I saw saith Iohn in the right hand — — — & redeemed us with his blood.

2 Before the Prophesy of the seales & Trumpets commences, when that part of the primitive Church which was governed by Iohn & represented by the seven Churches of Asia left their first love & began to decay in piety & grow cold, Christ admonishes them by seven Epistles sent to their Angels or Bishops with respect to seven successive states or conditions which they went through untill for want of repentance he spewed them out of his mouth. For every Epistle is an admonition to all the seven Churches of Asia as may be understood by the words at the end of it: He that hath an ear let him hear what the spirit saith unto the Churches. The first Epistle relates to the time when — — — spewed them out of his mouth.

1 The whole scene — — — Europe the Isles of the sea.

7 Upon the tenth day — — — reading of the law.

8 Upon the fifteenth day — contemporary to one another.

9 The Dragon reigned alone — — as a collateral part thereof.

10 The woman which upon opening the first Temple appeared in heaven cloathed with the sun & crowned with 12 starrs whose seed keep the commandments of God & have the testimony of Iesus, represents the primitive Church of Christ within the whole Roman Empire represented by the Dragon untill she flyes from the face of the Dragon & he goes from her to make war with the remnant of her seed. At that time by the division of the Roman Empire into the Greek & Latin Empires, the Woman flys from him into the Latin Empire & the Dragon goes from her into the Empire of the Greeks & gives his western throne to the Beast which then rises out of the sea or isles of the sea. And at the same time another Beast rises out of the earth or nations of the Greek Empire with two horns like the horns of the Lamb or two original Churches like the seven Churches of Asia in outward appearance or form of government. These I take to be the churches of Alexandria & Antioch, that of Constantinople not being made a Patriarchal till after the rise of this Beast. And this Beast spoke as the Dragon, that is in matters of religion & so was his Church while the Woman sat upon the ten-horned Beast as his Church. For the two horned Beast is called a fals Prophet & so was of an Ecclesiastical kind. And thus the Roman Empire became divided into two Empires represented by the Dragon & the Beast with ten horns, each with his own Church represented by the two horned Beast & woman. And while the Dragon made war with the remnant of her seed which kept the commandments of God, the two horned Beast causeth <51r> them that dwell on the earth or nations of the Greek Empire to worship the first Beast, that is to receive his religion, & that they should erect an Image or Council to set it up, & all both small & great rich & poor free & bond should receive a mark in their right hand or in their forehead. And that no man might buy or sell save he that had the mark or name of the Beast or the number of his name, all the rest being excommunicated. And while this is doing the rest to the number of 144000 receive the name of God in their foreheads & then stand on mount Sion with the Lamb. Thus the first Temple is thrown down by excommunicating the worshippers & a second Temple is built for the worship of the 144000.

These that in this conflict get the victory over the Beast & over his Image & over his mark & over the number of his name, stand on the sea of glass having the harps of God & they sing the song of Moses for their deliverance from the bondage of the great city which spiritually is called Sodom & Egypt & the song of Lamb with the 144000 on mount Sion. And this is done just before the pouring out of the seven Vials of wrath, & by consequence just before the sounding of the seven Trumpets. And therefore these Victors are the very same with the 144000 sealed in their foreheads after the opening of the sixt seal & before the hurting of the earth & sea & trees at the sounding of the Trumpets. This sealing & numbring signifyes the same thing with the measuring of the Temple & Altar & them that worship therein, that is, their Courts. And this measuring signifies the building of a second Temple. And they that worship therein are the two Witnesses, for in allusion to Zacharys vision of a Candlestick with seven lamps in the second Temple & two olive trees supplying it with oyle: these Witnesses are called <50v> = two Candlesticks that is Churches (Apoc. 1. 20) & two Olive trees, (that is also Churches Rom. 11. 17, 24) The two Witnesses are therefore the Churches which worship in the second temple, the 144000 who were sealed out of the twelve Tribes of Israel, & stand on mount Zion with the Lamb & on the sea of glass in the second Temple built on mount Zion: There are those that were sealed out of the remnant of the womans seed when the Dragon made war upon them & the two-horned Beast

caused all to be killed who would not worship the ten horned Beast & his image & thereby put an end to the first Temple.

In the first Temple there were seven lamps of fire burning before the throne

<52r>

An Account of the Empires & Churches represented by Iohn, & of the Scene & synchronizing parts of his Prophecy

Nº. 56.

<53r>

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 of the Testament & the child-bearing woman & the Dragon standing by her, & how her child was caught up to the throne of God above the Ark, & the Dragon was cast out of this Temple of heaven by Michael into the outward court or court of the people, which people are here called the inhabitants of the earth & sea, & how the Woman fled from this Temple through the wilderness of Arabia to serve other Gods wood & stone, & became seated in the great city Babylon which reigneth over the kings of the earth, & left a remnant of her seed with the Dragon in the outward court of the Temple. There he saw the two Beasts rise out of the sea & earth & the second Beast deify the first & cause me to erect an Image to him & to worship the Image. There the Dragon by the dictates of the speaking Image (before he gave his throne to the Beast) made war upon the remnant of the Womans seed & mystically killed at that would not worship the Image: & there all men received the mark or name of the Beast or number of his name except the 144000 who were sealed with the name of God & being forbid to buy & sell & by consequence interdicted society by excommunication, retire from the multitude in the outward court of the Temple, & stand on mount Sion with the Lamb singing a new song before the throne & the four beasts & the Elders & by consequence in the inner Court at the eastern border therefore called the court of Israel. For there the singing used to be performed. And when the Dragon had expelled those that would not worship the Image of the Beast in the outward Court he there gave the Beast his power & his throne & great authority. And all the world wondred after the Beast, & power was given him over all kindreds & tongues & nations & all that dwell upon the earth worship him [& his image] whose names are not written in the book of life

In the beginning of the visions in the Temple which was opened in heaven the Ark was seen in it & therefore it was the Tabernacle or first Temple or temple of the tabernacle as it is afterwards called. Now they that worshipped in the tabernacle & first temple were the twelve tribes of Israel, & the Woman which appeared in this temple had upon her head a crown of twelve stars to represent these tribes, & out of all these tribes the 144000 were numbered & sealed, & twelve tribes being all Israel represent the Church catholick, & this Church inhabited the earth & sea because the Angel which 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. These tribes are the inhabitors of the earth & sea to whom the Dragon came down from his heathen throne with great wrath; the earth & sea upon which the son of man stood with the little book open in his hand, the earth out of which the two-horned Beast arose & the sea out of which the ten-horned Beast arose, the first with horns like the Lamb, the second subject to the woman. For then earth & sea with their inhabitants are <54r> the subject of this prophesy. / The Church catholick therefore by the sealing of the 144000 out of the twelve tribes suffers a great alteration & becomes divided into two parties. The multitude receive the mark or name of the Beast or number of his name & continue in the outward court of the Temple where they used to worship, & there worship the Beast & his image & receive his mark; & the 144000 are sealed with the name of God & being excommunicated by the multitude retire into the court of Israel in the eastern border of the Priests court. The Beast was slain with a sword & revived before he rose out of the sea with the wound healed in one of his heads. And To worship the Beast & his Image is to deify him after his death & resurrection, & to receive his mark or name or the number of his name is to be initiated in this his worship as the heathens were initiated in the worship of their God by being marked in the arm or ne{ct} with the mark or name or number of the name of those Gods. And because those that are initiated were of the twelve tribes of Israel, by this initiation they fall away from the worship of God & depart from the communion of his worshippers & are initiated in the

worship of the B. & his Im. &c. the synagogue of Satan who say they are Jews & are not & in the worship of the Beast & his image. And in like manner to be sealed with the name of God & Christ in their forehead is to be initiated or at least confirmed in the Church of God & Christ in a state of separation from those that receive the mark of the Beast.. By the apostasy of the twelve Tribes to the worship of the Beast & his Image & the killing all those that would not worship the Image, the mysticall body of the primitive Church of Christ was dissolved & by the sealing of the 144000 with the name of God & Christ in their foreheads a new Church or a church in a new form 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, & by the Lamb's changing his shape into that of the High Priest & coming down from heaven with the book open in his hand & standing upon the earth & sea, & by the dedication of a new temple signified by the smoke with which the temple of the Tabernacle was filled from the glory of God, & by the Womans flying from the Temple into the Wilderness & being succeeded in the Temple by the two Witnesses, & in S^t Pauls Epistles by the revelation of the Man of Sin. Before the sealing of the twelve Tribes the Church catholick including the Woman was represented by one golden candlestick with seven branches called the seven golden candlesticks, but upon that sealing the Candlestick ceases to represent the Woman & is therefore changed & two candlesticks of olive tree are put to represent the 144000 along. For then the Empire becomes 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 spoke as an Oracle & caused all that would not worship it to be killed, then the 144000 were killed; not literally, but by dissolving their bodies ecclesiastick, abrogating their outward form of government taking away their daily worship, & expelling them the outward court of the temple: & being killed for not worshipping the Image, they became in a particular manner the two martyrs or Witnesses of Jesus. The two wings of a great Eagle which were given to the Woman are the Greek & Latin churches, & these Churches are the twelve tribes of Israel. When the two Beasts arose, one out of the sea, the other out of the earth, then did these churches receive the mark of the Beast, except the 144000, who being the remnant of the two wings of the woman are still considered as two churches & accordingly represented by two candlesticks & for their sufferings & testimony against the Dragon & the worshippers of the Beast are called the two witnesses & the multitude of those signified by the two wings, by apostatizing & committing fornication with the Whore & receiving the mark of the Beast become two fals churches represented by the whore of Babylon & 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.

The Temple being the scene of the visions, I conceive that it remains the <55r> same 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 unless perhaps in representing the second Temple which wanted it. The four Beasts representing the Church catholick in all conditions, remains the same. In allusion to the Babylonian captivity, to signify the like captivity of the Christian Church the form of the Candlesticks is changed & the eastern border of the Priests court is made the court of Israel, & the Woman flies into the wilderness & becomes seated in the great city Babylon which reigns over the kings of the earth, & the Babylonian gentiles captivate the people of God invade the outward court of the Temple, place the abomination of desolation & tread under foot the holy city & sanctuary; & 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 court of Israel in the eastern border of the Priests court & there sing a new song standing as it were on the sea of glass, or on the vessel made of looking-glasses & on 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 with the book open in his hand, & they that stand thereon as it were in flames of fire are the mystical body of the Son of man who stands thereon with his leggs like pillars of fire burning as it were in a furnace, & his leggs by standing on this earth & sea denote the two churches called the two Witnesses. 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. Singing is prophesying & therefore they are Prophets.. And 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 for the drink offerings of the sacrifices, & the Temple is filled with smoke from the glory of God so that no man was able to enter into

the Temple as at the dedication of the Tabernacle & Temple of Solomon. The four Beasts joyntly & severally represent the Church of God, & so do the two Candlesticks; & the seven Angels are the Angels of the seven Churches & are represented by the seven lamps. And 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 in the prophesy & those are the plagues with which the two Witnesses had power to smite the earth.

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. Dacia was also mixed with many Greeks carried captive from Thrace & Asia minor in the reign of Gallienus & afterwards & many fled thither from the Greek Empire in time of the tenth persecution, & from this country came the Goths & Vandals who invaded the western Empire, & with their associates seating themselves in both Illyricum's, Noricum, Gallia, Spain, Italy & Afric, made a mixture of the two witnesses in those countries.

Whether the Beast with his worshippers at the end of the 1260 days, shall make war upon the Witnesses & kill them in both Empires or only in the Western Empire time will discover.

<56r>

Sect. IV. A further account of the division of the Roman Empire.

Iohn tells us that before the Beast ascended out of the abyss five of the kings represented by his heads, were fallen & the sixt was then in being. For before he ascended he was latent in the Dragons mystical body & therefore partakes of all his heads. For he was the water which the Dragon cast out of his mouth as a flood after the Woman to cause her to be carried away of the flood. For waters are peoples & nations & multitudes & tongues, & an aggregate of waters as a stream a river a flood or a sea, is an aggregate of men, a body politick or ecclesiastick, a kingdom or a church. The waters which Christ spewed out of his mouth signify a body ecclesiastick (the Church of Laodicea) first united to Christs mystical body as a part thereof & afterwards in a state of separation or schism: & in like manner the waters which the Dragon casts out of his mouth must signify a body politick first united to the Dragons body as a part thereof & afterwards divided from it. And the western Empire hath a particular relation to the watry element. For the Beast rises out of the sea & the Woman sitts upon many waters: which waters signify the peoples nations multitudes & tongues over whom the Woman reigneth & which compose the horns & body of the Beast on whom she sitteth. Her floating upon the flood & sitting upon many waters & upon the Beast are types of one & the same signification & represent her reigning over the flood in her way into the wilderness & over the many waters & the Beast in the wilderness. She fled from the Dragon westward to reign at Rome the great city Babylon the city upon seven hills, & therefore the flood which the Dragon cast out of his mouth after her is a western kingdom.

And as the flowing of the flood out of the Dragons mouth signifies a division of the Empire into two Empires one of which during the division is represented by the Dragon & the other by the flood so the flying of the Woman from the remnant of her seed signifies the division of the Church into two Churches one of which is the Woman the other the remnant of her seed. When she received two wings of a great Eagle she became distinguished into two Churches in communion with one another. Upon these wings she fled into a spiritually barren kingdom represented by the Wilderness. When she began to fly, the Dragon cast out water as a flood after her that he might cause her to be carried away of the flood, that is, that by the division of the Empire he might promote the division of the Church & cause the Woman to separate from the remnant of her seed. The earth helps her & prevents the separation for a time by swallowing up the flood, but at length she separates & escapes into the barren wilderness, & the Dragon goes to make war with the remnant of her seed who keeps the commandments of God. And henceforward none are permitted to buy & sell, that is to be in communion with her & the Dragon & two Beasts but those that are initiated in their religion by receiving the mark or name of the Beast or the number of his name. The Dragon

<57r>

[9]same from the beginning to the end; & that in allusion to the times of 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, unless perhaps in representing the second Temple which wanted it. The four Beasts representing the Church catholick in all conditions remain the same. In allusion to 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 court 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 the outward court of the Temple place the abomination of desolation & tread under foot the holy city & sanctuary; & 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 court of Israel in the eastern border of the Priests court & there sing a new song, standing as it were on the sea of glass or on 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 with the book open in his hand, & they that stand thereon as it were in flames of fire are the mystical body of the son of man who stands thereon with his leggs like pillars of fire burning as it were in a furnace, & his leggs by standing on this earth & sea denote the two churches called the two witnesses. 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 for the drink offerings of the sacrifices, & 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 joyntly & severally represent the Church of God, & so do the two candlesticks, & the seven Angels are the Angells of the churches, & are represented by the seven lamps. And 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 in they prophesy, & those are the plagues with which the two Witnesses had power to smite the earth.

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. Dacia was also mixed with many <58r> Greeks carried captive from Thrace & Asia minor in the reign of Gallianus & afterwards, & many fled thither from the Greek Empire in the time of the tenth persecution. And from the country came the Goths and 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.

<57v>

& called the two witnesses. These Witnesses were in being before being included in the womans two wings & began not to be represented apart before the multitude separated from them. While they are in communion with the multitude the whole is represented by the seven golden Candlesticks & by the Woman in heaven & by the mystical body of the Lamb with seven horns. But when Lamb has opened all the seals & the Woman flies into the Wilderness & the Church of Laodicea is spewed out of Christs mouth & the Candlesticks are removed out of their places: the Church in this new state is represented in a new manner & the Lamb changes his shape into that of the Son of Man with two flaming eyes & two burning leggs standing on the earth & sea with the book open in his hand. And in allusion to the Babylonian captivity the destruction of the first Temple the measuring of the Temple by {Ezra} the building of the second Temple the Woman flies to Babylon the Temple is measured & the two Candlesticks of olive trees succeed the seven as in the second Temple Zech 5. [And in allusion to the dedication of the Tabernacle of Moses & Temple of Solomon the Temple of the Tabernacle is dedicated with great sacrifices & filled with smoke from the glory of God. By these allusions a new state of the Church is represented & this state commences with the opening of the last seal, &

Sect. IV.

A further account of the division of the Roman Empire.

John tells us that before the Beast ascended out of the abyss, five of the kings represented by his heads were fallen & the sixth was then in being. For before he ascended he was latent in the Dragons mystical body & therefore partakes of all his heads. For he was the water which the Dragon cast out of his mouth as a flood after the Woman to cause her to be carried away of the flood. For waters are peoples & nations & multitudes & tongues, & an aggregate of waters, as a stream a river, a flood, or a sea, is \neq an aggregate of men < insertion from f 57v > \neq is an aggregate of men a body politick or ecclesiastick a kingdom or a church. The waters which Christ spewed out of his mouth signify a body ecclesiastick (the Church of Laodicea) first united to Christs mystical body as a part thereof & afterwards in a state of separation or schism: & in like manner the waters which the Dragon casts out of his mouth must signify a body politick first united to the Dragons body as a part thereof & afterwards divided from it. And the western Empire hath a particular relation to the watry element; For the beast rises out of the sea & the woman sits upon many waters, which waters signify the peoples nations multitudes & tongues over whom the woman reigneth, & which compose the body & horns of the Beast on which she sitteth. Her floating upon the flood & sitting upon many waters & upon the Beast are types of one & the same signification & represent her reigning over the flood in her way into the wilderness & over the many waters & the Beast in the wilderness. She fled from the Dragon westward to reign at Rome the seven hilled city the great city Babylon & therefore the flood which the Dragon cast out of his mouth after her is a western kingdom & the remaining body of the Dragon is an eastern. And as the flowing of the flood out of the Dragons mouth signifies a division of the Empire into two Empires one of which during the division is represented by the Dragon & the other by the flood, so the flying of the woman from the remnant of her seed signifies the division of the Church into two Churches one of which is the Woman the other the remnant of her seed. When she receives two wings of a great Eagle she becomes distinguished into two churches in communion with one another. Upon these wings she flies into a spiritually barren kingdom represented by the wilderness. When she begins to fly the Dragon casts out water as a flood after her that he might cause her to be carried away of the flood, that is, that by the division of the Empire he might promote the division of the Church & cause the Woman to separate from the remnant of her seed. The Earth helps her & prevents the separation for a time by swallowing up the waters: but at length she separates & escapes into the wilderness her by breach of communion. <58v> These keep the commandments of God & have the testimony of Iesus under the persecuting Dragon while she flies into a state of spiritual barrenness & becomes the Whore of Babylon, & makes her seat drunken with the blood of the martyrs of Iesus, & therefore in flying she separates from the communion of the remnant of her seed & by separation is spewed out of Christs mouth. For those of her communion worship the Beast & his Image & are drunken with the wine of her fornication & are initiated in her religion by receiving the mark of the Beast. And the Dragon in making war upon the remnant of her seed causeth all to be mystically killed that will not worship the Image of the Beast, & the other Beast with two horns causeth all to receive a mark & that no man may buy or sell save he that hath the mark or name of the Beast or the number of his name: that is, he excommunicates all those who will not forsake the communion of the remnant of the womans seed, & by a new initiation enter into the communion of those who worship the Beast & his Image. And at the end of this persecution there stand an hundred & forty four thousand with the Lamb on mount Sion sealed with the seal of God out of all the twelve tribes of Israel, the rest having received the mark of the Beast. These are Gods true Witnesses: for they have the testimony of Iesus & in their mouth there was found no lye. The Dragon persecutes first the Woman & then the remnant of her seed, & they that persevere in these persecutions are said to keep the commandments of God & have the testimony of Iesus & to receive the name of God in their foreheads, & in relation to their testimony & veracity & to the two Wings of the Woman whose offspring they are they are henceforward called the two witnesses of Iesus Christ. < text from f 57v resumes > a body politick or ecclesiastick, a kingdom or a Church,

The occasion of this division was the building of Constantinople by Constantine the great A. C. 330, & endowing it with a Senate & privileges like those at Rome, & making it the Metropolis of all the eastern part of the Empire, as Rome had hitherto been of all the Empire, & was henceforward of all the western part thereof. By this division of the Empire between two imperial cities, the Woman received two wings of a great Eagle that she might fly into the wilderness, & at the death of Constantine the great A. C. 337 the Dragon cast out of his mouth water as a flood after the Woman to cause her to be carried away of the flood. For the Empire at that time became divided between the sons of Constantine, his second son Constantius reigning over the <59r> east, & his other two sons Constantine & Constans reigning in the west. But Constantine was quickly slain & then his Brother Constans reigned over all the west, making Rome his imperial seat as Constantinople was the imperial seat of Constantius. And this division of the Empire tended to make the like division of the Church. For the Bishop of Rome began now to claim the universal Bishopric & his claim was

submitted unto by the western Churches & supported by the western Empire against the eastern Churches & almost made a schism between them. For in the year 341 this Bishop began to receive appeals from the Councils of the Greek church & proudly summoned the bishops of that Church to appear before him in a Council at Rome but was stoutly opposed & reprimanded by those bishops for his ambition. Then by the favour of the western Emperor Constans he prevailed to have a Council summoned by Imperial authority out of both Empires to meet at Serdica in the year 347. About eighty eastern Bishops came to Serdica but finding that matters were prejudged by the western Bishops in favour of the pretended authority of the Bishop of Rome they went back & the remaining part of the Council decreed appeals from all the Churches to the Bishop of Rome, & thereby gave him the supremacy over all the west. For the western churches submitted to that decree. And these proceedings almost made a schism between the Churches of the two Empires the people of the western Churches beginning now to avoid the communion of the eastern but those of the eastern not yet avoiding the communion of the western. And this tendency to a schism is represented by the endeavour of the flood to carry away the Woman, & her new dominion in the west is represented by her floating upon the waters. This did the Woman soon after she had received two wings of a great Eagle begin to fly into the wilderness. For the western churches headed by the Church of Rome are the woman reigning in the wilderness.

But the force of the flood to carry away the woman was but of short continuance. For Magnentius slew Constans and succeeded him in the west A. C. 350 & within a year or two was conquered by Constantius. And by that victory of the eastern Empire over the western the earth or eastern Empire helped the Woman & opened her mouth & swallowed up the flood & thereby retarded her flight for a time. For by the union of the two Empires a stop was put to the impending schism, & the Woman with her two eagles-wings continued to represent the undivided Church of the whole Empire for some time longer, & the new dominion of the Bishop of Rome was suspended during that time, the western Bishops being forced to allow the authority of the Eastern Churches over their own members in matters judicial without appeal to the Bishop of Rome.

By the same victory of Constantius over Magnentius the Beast was wounded to death with a sword & ceased to be for a time both Empires becoming united under Constantius & his successors Iulian & Iovian till the reign of Valentinian & Valens. Between them the Empire became again divided A. C. 364, & by this division the deadly wound was healed & the Beast revived & soon after rose out of the sea, & the Woman by a new schism commencing continued her flight into the wilderness. Then by the death of Valens the Empire became united again under Gratian the successor of <60r> Valentinian for about five months, & by the next division which was between Gratian & Theodosius A. C. 378 the Dragon went from the flying Woman to make war with the remnant of her seed & the ten horned Beast rose out of the sea to succeed him in the west ; & the two horned Beast rose out of the earth to succeed her in the east. And at the same time the Bishop of Rome recovered the universal Bishopric over all the west & began to govern the Churches of the Western Empire by Vicars & to write decretal Epistles: & by this dominion she began to sit upon the Beast & to change times & laws. And in those days the invocation of Saints overspread all the churches & thereby she became the Whore of Babylon.

Theodosius reigned in the east & Gratian with his young brother Valentinian in the west. Maximus compassed the death of Gratian & made Valentinian fly into the east & succeeded them. Theodosius A. C. 388 conquered Maximus & restored Valentinian & reigned with him three years in the west & returned into the east A. C. 391. Eugenius A. C. 392 compassed the death of Valentinian & succeeded him in the western Empire, but Theodosius made his younger son Honorius Emperor of the West in the room of Valentinian, conquered Eugenius A. C. 394, died three or four months after; & by his last will & testament left the Empire divided between his two sons Arcadius and Honorius. After which the two Empires were united no more. By conquering the west & resigning the conquest to Honorius the Dragon gave the Beast his power & throne. The Beast revived before he could ascend out of the Sea, & ascended before the Dragon who stood upon the land could give him his power & throne. These were three distinct successive acts & imply three successive divisions of the Empire, & can agree to no other then the three last divisions, those three to which we have applied them. Theodosius by conquering Maximus reigned over both Empires, over the east with Arcadius & over the west with Valentinian & Honorius. Thus the Empire was united under him in the last seven years of his reign, & yet at the same time divided between Arcadius who was Emperor of the east & Valentinian & Honorius who were successive Emperors of the west. The Dragon therefore in some respect reigned over the whole Empire even after the Beast was risen & this reign is to be referred to his seventh head. And when Theodosius by his last will & testament left the Empire divided between his sons & was succeeded in the

eastern Empire by his eldest son Arcadius, the Dragon gave the Beast his western throne & power. And this reign of the Beast is the eighth & of the seven. And now, the Beast being revived & risen out of the abyss & having received the Dragons ancient throne, we are to expect the reigns of the ten horns. For they were to receive power as kings at the same time with the Beast, that is, at that time when the Dragon gave the Beast his power & throne & great authority. And accordingly the Western Empire became divided into ten kingdoms in the reign of the Emperors Arcadius & Honorius as we shewed above.

Before the Woman received two wings of a great Eagle there <61r> was war in heaven, Michael & his Angels fought against the Dragon, & the Dragon fought & his Angels & prevailed not, neither was their place found any more in heaven. And the great Dragon was cast out, that old Serpent called the Devil & Satan which deceiveth the whole world, he was cast out into the earth & his Angels were cast out with him. And Iohn 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 of our brethren is cast down who accused them before our God day & night. And they overcame him by the blood of the Lamb & by the word of their testimony, & they loved not their lives unto the death. This is a very plain description of a great conflict between the Roman heathen Empire & the army of Christ. For Michael & his Angels are Christ & his army, such an army as was accused by the Dragon day & night & loved not their lives unto the death, such an army as overcame the Dragon by the blood of the Lamb & by the word of their testimony, that is, an army of martyrs & confessors. And this war between Michael & the Dragon was managed on the Dragon's part by accusing & persecuting the Christians & putting them to death for their religion & on the Christians part by confessing & testifying the truth of their religion & persisting in their confession & testimony without fearing to lose their lives for the same. And by this conflict the Dragon that old Serpent called the Devil & Satan, that is, the heathen Roman Empire in respect of its religion, was overcome & cast out of heaven to the earth & was succeeded in the throne by a new kingdom called the kingdom of God. For the conflict ended with a voice from heaven saying: Now is come salvation & strength & the KINGDOM of our GOD, for the accuser of our brethren is cast down. And all this can agree to nothing else then the last of the heathen persecutions which began in the reign of Dioclesian A. C. 302 & lasted almost two years over all the Roman Empire, & ten years together with great violence over all the east, & was greater then all the former persecutions taken together, & which ended in the ruin of the heathen Roman Empire & the setting up of a Christian Empire in its room under Constantine the great.

The same revolution is predicted also by the vision of the Woman who being great with child cried travelling in birth & pained to be delivered, & by the Dragons drawing the third part of the stars of heaven with his tail & casting them to the earth, & standing before the Woman ready to

<62r>

of the heathen Roman Empire & the setting up a Christian Empire in its room under Constantine the great.

The same revolution is predicted also by the vision of the Woman who being great with child cried travailing in birth & pained to be delivered, & by the Dragon's drawing the third part of the stars of heaven with his tail & casting them to the earth and standing before the woman ready to be delivered for to devour her child so soon as it was born, & by her bringing forth a Man-child who was to rule all nations with a rod of iron & was caught up unto God & his throne from the jaws of the Dragon. For since this Parable ends with the flight of the Woman into the wilderness, & that of the war between Michael & the Dragon ends also with the same flight, both the Parables ending at the same time must be synchronal & concern the same revolution of the Empire. For describing & pointing out this grand revolution more clearly & fully the description is repeated. The woman travailing in birth & pained to be delivered signifies the Church in affliction by a great persecution which ended in the birth of a Christian kingdom & therefore was Dioclesian's persecution. And the same persecution is signified by the Dragon's drawing the third part of the stars of heaven & casting them to the earth. This act shews that the Dragon is the persecutor & the other of the Woman's being pained in childbirth, that she is the person persecuted. The third part of the stars of heaven or stars of the third part of the Christian world are the martyrs & Confessors of the Provinces of the Greek Empire where the persecution was very vehement & lasted ten years together being carried on by Dioclesian Galerius & Maximinius successively, besides what the Christians of that part of the Empire suffered afterwards under Licinius. For in the western part of the Empire where Herculus, Constantius & Constantine reigned successively the persecution lasted scarce two full years being stopt by Constantius; & the Martyrs & Confessors were so few,

& made so small an appearance, that before the end of two years there were pillars set up by the heathens in several parts of Spain, with inscriptions signifying that the superstition of Christ & name of Christians were every where extinguished. In Dalia & such other Provinces as had newly revolted from the old Roman Empire & make another third part there was no persecution at all. The Man-child which the Woman brought forth is not a single person, but <63r> a kingdom as Isaías interprets the type. For the Woman is ^[10] a body politick & the child must be a body of the same kind with the mother. And this kingdom was Christian because it was the son of the Woman & was to rule all nations with a rod of iron, which in this Prophecy is the scepter of Christs kingdom. The persecution began by an Edict for demolishing the Churches & burning the sacred books throughout the Empire A. C. 302, & the Man-child was born in the western part of the Empire by the victory of Constantine the great over Maxentius in the end of the persecution A. C. 312. . And six years after by the victory of Constantine over Licinius a heathen persecuting Emperor who reigned in the east, the Man-child was caught up to the throne of the whole Empire viz^t A. C. 318. And the Dragon at the same time being cast out of heaven by Michael, began to come down among the inhabitants of the earth & sea with great wrath knowing that he hath but a short time, that is, the heathens being cast out of their old throne flowed into the Christian Churches of the earth & Sea, making an outward shew & profession of the Christian religion for temporal ends but retaining their vicious lives & heathen principles & inclinations to superstition, & thereby they soon corrupted the Christian religion & filled it full of the vices & superstitions of the heathens, making hast to do this because the Dragon had but a short time to reign among the Christians before he should be cast into the bottomless pit. When therefore the Dragon that old serpent the spirit of error saw that he was cast down he troubled persecuted the Woman & by the building of Constantinople A. C. 330 she received two wings of a great Eagle that she might fly into the wilderness where she is nourished from the face of the serpent, & after he had put her to flight & oppressed the remnant of her seed he reigned a short time.

⌘ The heathens < insertion from f 58v > ⌘ The heathens supposed the souls of dead men to be either parts or powers of the supreme God & under that pretense worshipped them by various names as divine persons & called those persons Gods. The Dragon in respect of this spirit of error & idolatry of the heathens is called that old serpent the Devill & Satan who deceiveth the whole world. When that old Serpent saw that he was cast out of the heathen Roman throne he came down among the Christian inhabitants of the earth & sea. For at that time the doctrine that the son was λόγος ἐνδιάθετος the inherent reasong wisdom & understanding of the father without which the father would be ἄσοφος & ἄλογος void of wisdom & understanding spread much in the Churches This was the doctrine of Basilides Valentinus & the Gnosticks, or Tatian & the Encratites, of Tertullian, Proculus Æchines & the Montanists, of Praxeas, Artemas, Paul of Samosat, Hermogenes, Sabellius & the Patripassians; & Constantine the great with some bishops about him lapsed into this opinion. And the waters which the Dragon cast out of his mouth after the Woman were much infected with it. For the Council of Serdica were of this opinion as appears by their Epistle as it is recited entire by Theodoret. But God Witnesses prophesied against it and the earth also helped the woman: for when Constantius came against Magnentius he called a Council at Sirmium which condemned this doctrine in Photinus & put a stop to its growth. For the decrees of this Council were universally approved & received by the Churches of the whole Empire both then & afterwards & the language of one hypostasis of the father son & holy Ghost which was then in fashion soon changed into that of three hypostases. Afterwards the inhabitants of the earth & sea represented by the two wings of the Woman were interdicted buying & selling untill they received the mark or name of the Beast or number of his name & as many of them as kept the commandments of God & persisted in the testimony of Iesus were sealed with the name of God in their foreheads & by reason of their testimony are called the two witnesses, & continue in affliction & dispersion while the old serpent called the Devil & Satan reigns amongst the inhabitants of the earth & sea with great wrath knowing that he hath but a short time, & all men whose names are not written in the book of life worship the Beast & wonder when they behold him. < text from f 63r resumes > ^[11] <64r>

Sect. V. Of the seven heads & ten horns of the Dragon and Beast

The Dragon & Beast being the subject of the Prophecy & signifying the Roman Empire sometimes united & sometimes divided & the relation which they have to one another & to the Empire with is parts being understood being understood, it will not be difficult to describe <65r> their heads. The four first are the four horsmen which the four Beasts standing towards the four winds of heaven call Iohn to come & see & which

therefore stood in the regions of the Beasts, the first horsman to the east the second to the west the third to the south & the fourth to the north. Riding signifies reigning & the four Beasts with their faces of a Lion, Ox, Man & Eagle allude to the armies of Israel encamped about the tabernacle in the wilderness in four bodies under their banners; the tribes of Judah Issachar & Zebulon being on the east side under the standard of a Lion, those of Reuben Simeon & Gad on the south side under the standard of a Man, those of Ephraim Manasseh & Benjamin on the west side under the standard of an Ox, & those of Dan Asher & Naphtali on the north side under the standard of an Eagle. The encampment is described in the book of numbers & the Jews keep a tradition of the standards. Every Horsman therefore with the horse he rides upon & the Beast which appears in the same region with him is a fit emblem of an Emperor with his Empire & his army under its standard. And thus the four hors-men with their Beasts very fitly represent four reigns or dynasties of Emperors.

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 & is of things future, & therefore we are to begin with the next. 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 Jewish war. And there being then a rumor in all the east of a prophesy that a great Monarch should arise about that time in Iudea, the Romans interpreted it of him. Percrebuerat Oriente toto vetus & constans opinio, esse in fatis ut eo tempore Iudæa profecti rerum potirentur. Id de Imperatore Romano quantum eventu postea patuit, prædictum Iudæi ad se trahentes rebellarunt. Suetonius in Vespasiano. Pluribus persuasio inerat antiquis sacerdotum literis contineri eo ipso tempore fore ut valesceret Oriens, profectique Iudæa rerum potirentur. Quæ ambages Vespasianum et Titum prædixerunt. Tacitus Hist. l. 5. Quod Iudæos ad bellum maxime

<66r>

But thou o Daniel shut up the words & seale the book even to the time of the end Here the book of the scripture of truth is shut up & sealed. And this is that book which is sealed with seven seales & opened in the Apocalyps. It is sealed even to the time of the end, & therefore the time of the end commences so soon as all the seals are open, & not before. But the time times & half a time do not take up all the time of the end. The time of the end begins before that period & After that period is ended there remains a further time till God shall have accomplished to scatter the power of the holy people & have brought them back out of all nations into their own land. And this shall be at the end of 1290 days counted from the time that the daily worship of Gods people shall be taken away so as to set up the great abomination that maketh desolate. Blessed is he that waiteth to the [end of] 1335 days. But go thy way. [Daniel] till the end be: for thou shall rest [in the dust] & stand in thy lot at the end of the days.

This prophesy therefore of the scripture of truth takes in the time times & half a time which is the reign of the last horn of Daniels fourth Beast. It takes in also all the time of the Jewish captivity untill that captivity be at an end & the sanctuary be cleansed that is all the 2300 days of the He Goat from the time of his taking away the daily worship & casting down the sanctuary. And thence it seems to me that the Dragon & ten-horned Beast in Iohn, are the same with the He-Goat & fourth Beast in Daniel. . The Beast hath ten horns in both cases. Iohns Beast carries a Woman upon his back & Daniels hath an eleventh horn with eyes & a mouth which make it a different animal. The Goat represents the Greek Empire alone till the rise of its last horn, & then it includes the Roman Empire till the Greeks & Latines separate & upon that separation the Empire of the Latines becomes represented by the Beast which rises out of the Sea & that of the Greeks remains represented by the Dragon. And the Dragon, like the three first of Daniels beasts, hath his life prolonged after his dominion is taken away. The Dragon & Beast have each of them seven heads & ten horns: but the heads of the Dragon & horns of the Beast are only crowned because the heads reign upon the Dragon before the Beast separe from him & the horns reign upon the Beast after that separation. The separation of the Beast from the Dragon is represented by his rising out of the sea or isles of the sea, & by the Dragons giving him his power & throne & great authority, & yet continuing to be worshipped himself. And they worshipped the Dragon which gave power unto the Beast & they worshipped the Beast saying Who is like unto the Beast? who is able to make war with him? Apoc XIII. 1, 2, 4. And this Beast & Daniels three first beasts the Leopard, the Bear & the Lion are named together in continual order, & assimilated to one another in same respect or other, to shew that he is the fourth Apoc. XIII. 2.

and took away the revenues of the sacrifices & salaries & authority of the Priests. And Theodosius followed his example. And Heathenism afterward recovered it self no more, but decreased so fast that Prudentius about ten years after the death of Theodosius called the heathens vix pauca ingenia & pars hominum rarissima: Prudent. l. 1 adv. Symmach.

The things predicted in the first six seales are again predicted in the Prophecy of the woman & Dragon, which as we told you, is a repetition of the prophesy of opening the seales. First there are lightnings & voices & thunderings & an earthquake & great hail, & these express in general the wars made by the four horsmen at the opening of the first four seales. Then to represent the persecution of the Church by Dioclesian & his Collegues & 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 was overcome with his angels & cast out of heaven to the earth & the Manchild was caught up to God & to his throne, & there was a voice from heaven saying, Now is come salvation & the kingdom of our God & the power of his Christ. For the accuser of our brethren is cast down – & they overcame him by the blood of the Lamb & by the word of their testimony & loved not their lives unto the death. The Dragon appears in heaven to represent the height of his power & dominion at his first appearance. For Isaiah in prophesying of the king of Babylon uses the phrase in the same sense: How art thou fallen from heaven O 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 be like the most high: yet thou shalt be brought down to Hell, to the sides of the pit. Isa. 14. Upon the opening of the fourth seal the Empire fell into the greatest disorder & confusion & became the kingdom of Death & Hades. Upon opening the fifth seal the Empire was raised from this very low estate by Dioclesian & his Collegues & exalted up to heaven, & there John saw the Dragon casting down the stars to the ground & standing before the woman in travel & making war with Michael & the saints by a great persecution of the Church.. Upon opening the sixth seal the Dragon was cast out of heaven to the earth by the victories of Constantine the great over the Heathens & the Manchild which the Woman brought forth was caught up to the throne of heaven & a Wo is denounced to the inhabitants of the earth & sea because the Devil is come down unto them having great wrath because he knoweth that he <68r> hath but a short time. We have shewed how upon opening the sixth Seal the Dragon was cast out of heaven to the earth it remains now that we shew how at the same time he came down among the inhabitants of the earth & sea with great wrath.

Gregory of Nyssen tells us that after the persecution of Decius, Gregory Bishop of Neocæsarea in Pontus instituted among all people, as an addition & corollary of devotion towards God, that festival days & assemblies should be celebrated to them who had contended for the faith, that is, to the Martyrs. And he adds this reason for the institution. When he observed that the simple & unskilful multitude by reason of corporeal delights remained in the error of Idols; that the principal thing might be corrected among them, namely that instead of their vain worship & superstition they might turn their eyes upon God: he permitted that at the memories of the holy Martyrs they might make merry & delight themselves & be resolved into joy. The heathens were delighted with the festivals of their Gods & unwilling to part with those delights & therefore Gregory to facilitate their conversion instituted annually festivals to the Christian saints & Martyrs. And hence it came to pass that the principal festivals of the Christians succeeded in the room of the principal festivals of the Heathens. as keeping of Christmas in the room of the Saturnalia, the celebrating of May day with flowers in the room of the floralia, & the keeping of festivals to the Virgin Mary, John the Baptist & most of the Apostles at the entrance of the Sun into the signes of the Zodiac in the old Iulian Calendar. In the same persecution of Decius Cyprian ordered the passions of the Martyrs in Afric to be registered in order to celebrate their memories annually with oblations & sacrifices. And Felix Bishop of Rome a little after, as Platina relates, Martyrum gloriæ consulens constituit ut quotannis sacrificia eorum nomine celebrarentur, consulting the glory of the Martyrs ordeined that sacrifices should be celebrated annually in their name. By the pleasure of these festivals the Christians increased much in number & decreased as much in vertue untill they were purged & made white by the Persecution of Dioclesian. And this was the first step made in the Christian religion towards the veneration of the martyrs. And tho it did not yet amount to an unlawfull

worship yet it disposed the Christians towards such a further veneration of the dead as in a short time ended in the invocation of Saints

The next step was the affecting to pray at the sepulchres of the Martyrs & the bringing their bodies as holy things into the Oratories or Churches of the Christians, which practice began at the end of Dioclesians persecution. The Council of Eliberis in Spain celebrated in the third year of Dioclesians persecution A. C. 305 has these Canons Can: 34, Cereos per diem placuit in Cæmeterio nom incendi. Inquietandi enim spiritus sanctorum non sunt. Qui hæ non observarint arceantur ab Ecclesiæ commumone. Can: 35, Placuit prohiberi ne fæminæ in Cæmeterio pervigilent, eò quod sæpe sub obtentu orationis latentur scelera commitant. <69r> Presently after that persecution suppose about the year 314, the Council of Lodicea in Phrygia which then met for restoring the lapsed discipline of the church has the following Canons. Can: 9, Those of the Church are not allowed to go into the Cæmeteries or Martyries (as they are called) of hereticks for the sake of prayer or recovery of health: but such as go, if they be of the faithfull shall be excommunicated for a time. Can: 34, A Christian must not leave the martyrs of Christ & go to fals Martyrs, that is, to the martyrs of the hereticks. For these are alien from God. And therefore let those be anathema who go to them. Can: 51, The birth days of the martyrs shall not be celebrated in Lent, but their commemoration shall be made on the sabbath days & Lords days. The Council of Gangra in Paphlagonia celebrated in the year 324 made this Canon: If any man being arrogant, abominates the congregations of the Martyrs or the Liturgies performed therein or the memories of the Martyrs let him be anathema. By all which it's manifest that the Christians in the time of Dioclesians persecution used to pray in the Cæmeteries or burying places of the dead for avoyding the danger of the persecution, & after the persecution was over continued that practise in honour to the Martyrs & affected it as advantageous to devotion & for recovering the health of those that were sick; and that in these burying places they commemorated the Martyrs yearly & accounted all these practises pious & religious & anathematized those men as arrogant who opposed them or who prayed in the Martyries of hereticks. And hence came the custome of translating the bodies of the saints & martyrs into such Churches as were new built after the persecution & of dedicating the new churches to the saints buried in them. And in Egypt they did not only bury them in their Churches but kept them unburied upon beds in their private houses ‡ < insertion from higher up the right margin of f 69r > ‡ & told stories of their souls appearing after death & ascending up to heaven. < text from lower down f 69r resumes > as Athanasius relates in the life of Antony. All which gave occasion to the Emperor Iulian (as Cyril relates) to accuse the Christians in this manner. Your adding to that ancient dead man [viz^t Iesus] many new dead man who can sufficiently abominate? You have filled all places with sepulchres & monuments although you are no where bidden to prostrate your selves to sepulchres & to respect them officiously. And a little after: since Iesus said that sepulchres are full of filthiness how do you invoke God unto them. And in another place <70r> he saith that if Christians had adhered to the precepts of the Hebrews they would have worshipped one god instead of many & not a man or rather not many unhappy men, & that they adored the wood of the cross, making its images on their foreheads & before their houses.

< insertion from f 69v > A superstition of the same kind with the worship of saints & their reliques is the adoration of the wood of the cross as a relique of Christ & ascribing to it & to the signe of the cross a supernatural power. Christians – Christians at first signed themselves with the signe of the cross only to [13] signify that they were Christians, & this custome was very ancient in the west & grew there into superstition very early.. For Tertullian tells us: Ad omnem progressum atque promotum ad omnem aditum & exitum, ad vestitum et {caluatum}, a lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quacunque nos conversatio exercet, frontem crucis signaculo terimus. Harum et atiarum huj usmodi disciplinarum, si legem expostules scripturarum, nullam invenies: traditio tibi prætenditur auctrix, consuetudo confirmatrix, & fides observatrix. Lactantius writes that by the signe of the cross the [14] gods of the heathens are put to flight & their sacrifices disturbed so as not to give the usual signes to the Aurspices & that this was the cause of Dioclesian's persecution. Athanasius in his first Oration against the Gentiles written before the Arian controversy began suppose about the year 320, tells us that by the signe of the cross all apparitory of Devils disappear. And in his second Oration written at the same time on the same subject he saith that Christ gives victory against death & weakens death in all those who have his faith & carry the signe of the cross. And again: By the signe of the Cross all magic ceases – < text from f 70r resumes > < insertion from f 69v > < text from f 70r resumes > By the signe of the cross all magic ceases, all enchantments are dissolved, all Idols are deserted all base pleasure vanishes. And again By using only the signe of the cross all apparitions of Devills are driven away. — Whoever desires to try what we have said, let him come & upon the appearing of Devils & the delusions

of Oracles & the miracles of sorcery let him use the derided signe of the Cross naming only the name of Christ & he shall see how thereby the Devils are put to flight, the Oracles cease & all Magick & sorcery is dissolved. The same Athanasius in the life of Antony the founder of the sect of the Monks tells how Antony in the reign of Dioclesian taught those that came to him to fortify themselves with the signe of the cross against the apparitions of Devils & how in the 10th persecution & afterwards he signed himself with the cross for that purpose. And Eusebius tells us

<69v>

The same Athanasius in the life of Antony the common father of all Moncks, tells how this Antony in the reign of Dioclesian taught those that came to him to fortify themselves with the signe of the cross against the apparitions of Devils & how in the tenth persecution & afterwards he signed himself with the cross for that purpose. And Eusebius tells us how Constantine the great declared that his soldiers who warred under this signe in their standards were protected in battel while others at a distance from it lost their lives. And if the Christians began so early to attribute a miraculous power to the signe of the cross, much more would they afterwards idolize the wood of the cross which was found at Ierusalem by Hellena the mother of Constantine A. C. 326 & distinguished from the crosses of the two thieves by curing a sick woman (as was pretended) & dispersed by little pieces into all the Empire insomuch that Cyril who was bishop of Ierusalem in the reign of Constantius Valens & Theodosius wrote that the whole world was filled with the cross by pieces carried from that city. And the devotion which Christians paid to these miracle-working pieces of the cross made the Emperor Iulian say that they adored the wood of the cross making its images in their foreheads & before their houses.

After Christians began thus to ascribe miracles to the signe of the Cross & to disperse pieces of the wood as venerable & wonder-working reliques of Christ, the next step was to ascribe the like miracles to the reliques of the Saints & Martyrs. And such miracles began to make a noise in the reign of the Emperor Iulian, being set on foot by some Christians in opposition to his proceedings against the Christian religion. For when he opened the heathen temples & consulted the Oracle of Apollo Daphneus in the suburbs of Antioch & pressed by many sacrifices for an answer the Oracle, at length told him that <70v> the bones of the Martyr Babylas which were buried there hindered him from speaking. This was in the year 362 & Hibiary in his book against Constantius written in the fift year of his banishment which I think was the same year, makes this mention of what was then done in the east Sane martyrio persequeris - - - - fidei. And Gregory Nazianzen - - - - - aspernaris. These things made the Heathens in the reign of the same Emperor demolish the sepulchres of some of the old Prophets in Phœnicia & burn their bones, & some Christians mixing themselves with the heathens gathered up some of the bones & carried them to Athanasius in Ægypt who hid them in a wall of a church as things which might be profitable to a future generation.

The cry of these miracles being once set on foot continued for many years & increased & grew more general. For Chrisostom in his second Oration on S^t Babylas twenty years after the silencing of the Oracle of Apollo Daphnæus as above, saith of the miracles done by the Saints & their reliques: Nulla est nostri hujus orbis - - - - was about the year 384. ‡ Chrystom in his Oration - - - & the Moncks were they that laboured most in propagating these superstitions. ‡ Ambrose < insertion from the left margin of f 70v > ‡ Ambrose was at first free from these superstitions but A.C. 387 in dedicating a Church without Martyrs was admonished by the people how he should dedicate & thereupon dreamt of two martyrs Gervasius & Protasus whose bodies being dug up were translated into the church & did many miracles & part of them were distributed to other churches. Of the miracles Ambrose makes this mention Cognovistis inò vidisti upsi multos a dæmonijs purgatos, plurimos etiam ubi vestem sanctorum manibus contigerunt his quibus laborabant debili tactibus absolutos. Reparata vetusti temporis miracula. The whole story you have described by Panlinus of Nola in the life of Ambrose; by Austin of Hippo in several parts of his works & by Ambrose himself in his 85th Epistle & 91st Sermon. (The distributing of reliques occasioned many under the habit of Moncks to carry the members of martyrs or pretended martyrs up & down the Empire to sell: which occasioned the Emperor Theodosius A. C. 386 to put out this Edict. < text from f 70v resumes >

Now by these miracles the invocation of Saints was presently set on foot. Superstitious Christians in the reign of Constantius began to tell stories of the souls of the dead saints appearing to them & ascending up to heaven in a visible form as may be seen in the life of Antony. And as this doctrine of Dæmons was the

foundation of the heathen Idolatry so it made way for the like practices among the Christians. For the miracles done by the reliques of the dead being ascribed to the powers of their separate souls & their souls being therefore looked upon as Divi which had a knowledge of humane affiars & could pray for us & do us good or hurt & dayly exerted this power, it was natural to desire them to pray for us & do us good. And that they did begin presently to invoke them for that end is very evident . Basil, Gregory Nazianzen, Gregory Nyssen Ephrem Syrus &c set this practice on foot in the east in the reign of Valens, & Pope Damasus, did the like in the west as may be seen in their writings. I shall content my self with a few instances. Basil who died in the year 378 in his oration on the martyr Manas, saith: Be ye mindfull of the Martyr as many of you as have enjoyed him in your dreams, as many of you as in this place have been assisted by him in prayer, as many of you as upon invoking & calling him by name have had him present in your works, as many as he has reduced into the way from wandering, as many as he has restored to health, as many as have had their dead children restored by him to life, as many as have had their lives prolonged by him. And in his Oration on the 40 Martyrs These are they, saith he, who obtaining our country, like certain Towers afford us safety against the incursions of our enemies. Neither are they shut up in one place only, but being distributed are sent into many regions & adorn many countries. — You have often endeavoured you have often laboured to find one who might pray for you: these are forty emitting one voice of prayer. — He that is in affliction flies to these, he that rejoyces has recourse to these the first that he may be freed from the evil, the last that he may continue in happiness. Here a woman praying for her children is heard: she obtains a safe return for her husband from abroad, & health for him in his sickness. — — — O common keepers of mankind the best companions of our cares, suffrages & coadjutors of prayer, most powerful ambassadors to God, &c.

<71r>

Trumpets are sounded, & seven thunders utter their voices, & seven Vials of wrath are poured out. And therefore the sounding of the seven Trumpets, the voices of the seven thunders, & the pouring out of seven Vials of wrath are synchronal, & relate to one & the same division of the time of the seventh seale following the silence, into seven successive parts. The seven days of this feast were called the feast of Tabernacles. And during those seven days, the children of Israel dwelt in booths & rejoyced with palm-branches in their hands. And to this alludes the multitude with palms in their hands which appeared after the sealing of the 144000, & came out of the great tribulation with triumph at the battel of the great day to which the seventh trumpet sounds. The visions therefore of the 144000 & of the palmbearing multitude extend to the sounding of the seventh trumpet & therefore are synchronal to the times of the seventh seale.

☉ When the 144000 - - < insertion from f 71v > ☉ When the 144000 are sealed out of all the twelve tribes of Israel & the rest receive the mark of the Beast, & thereby the first temple is destroyed: Iohn is bidden to measure the temple & altar, that is their courts, & them that worship therein, that is the 144000 standing on mount Sion & on the sea of glass: but the court that is — — — — — remains to the true church of God in all times & places to the end of the prophesy. In the interpretation of this prophesy — — — — — or sell save he that had the mark † † †, or the name of the Beast ΔΑΤΕΙΝΟΣ, or the number of his name χξς, 666: all others being excommunicated. When the seven Angels had poured out the seven Vialls of wrath, & Iohn had — — — — — Beast was wounded. And the ten horns which thou sawest are ten kings — — — over the kings of the earth. < text from f 71r resumes > In the interpretation of this prophesy the woman in heaven cloathed with the sun, before she flies into the wilderness, represents the primitive church catholic illuminated with the seven lamps in the seven golden candlesticks which are the seven churches of Asia. And the Dragon signifies the same empire with Daniels He goat in the reign of his last horn, that is, the whole Roman Empire untill it become divided into the Greek & Latin Empires; & all the time of that division it signifies the Greek Empire alone. And the Beast is Daniels fourth Beast, that is the empire of the Latines. And the Beast is Daniels fourth Beast, that is the empire of the Latines. Before the division of the Roman empire into the Greek & Latine empires, the Beast is included in the body of the Dragon; & from the time of the division it is the Latine empire alone. And hence the Dragon & Beast have the same heads & horns, but the heads are crowned upon the Dragon & the horns upon the Beast. The horns are ten kingdoms into which the Beast becomes divided presently after his separation from the Dragon, as hath been described above. The heads are seven successive Dynasties or parts into which the Roman empire becomes divided by the opening of the seven seales. Before the woman fled into the wilderness she being with child of a christian empire, cried travailing (viz^t in the ten years persecution of Dioclesian) & pained to be delivered. And the Dragon (the heathen Empire) stood before her to devour her child as soon as it was born. And she brought forth a man child who (at length) was to rule all nations with a rod of iron. And her child was caught up to God & to his

throne (in the temple, by the victory of Constantine the great over Maxentius) & the woman fled (from the temple) into the wilderness (of Arabia to Babylon where she hath a place of riches & honour & dominion upon the back of the Beast, prepared of God that they should feed her there 1260 days. And there was war in heaven (between the heathens under Maximinius & the new Christian Empire,) & the Dragon was cast out that old serpent which deceiveth the whole world, the spirit of heathen idolatry, he was cast out of the throne to the earth. And they overcame him by the blood of the Lamb, & by the word of their testimony. And they loved not their lives unto the death.

And when the Dragon saw that he was cast down, he persecuted the woman which brought forth the man child, stirring up a new persecution against her in the reign of Licinius. And to the woman, by the building of Constantinople & equalling it to Rome, were given two wings of a great Eagle, that she might fly into the wilderness to her place upon the back of her beast, where she is nourished a time times & half a time from the face of the serpent. And the serpent, upon the death of Constantine the great, cast out waters as a flood (viz^t the western empires under Constantine junior & Constans) after the Woman, that he might cause her to be carried away of the flood. And the earth (the nations of Asia now under Constantinople) helped the woman &, by conquering the western Empire now under Magnentius, swallowed up the flood which the Dragon cast out of his mouth. And the Dragon was wroth with the woman, & went to make war with the remnant of her seed which kept the commandments of God & had the testimony of Jesus, & which in that war were sealed out of all the twelve tribes of Israel, & remained upon mount Sion with the Lamb being in number 144000 & having his fathers name written in their foreheads.

And when the earth had swallowed up the flood, & the Dragon was <72> gone to make war with the remnant of the Womans seed, Iohn stood upon the sand of the sea, & saw the Beast with seven heads & ten horns rise out of the sea. And the Beast was like unto a leopard, & his feet as the feet of a Bear, & his mouth as the mouth of a lion. Iohn here names Daniels four Beasts in order, putting his Beast in the room of Daniels fourth Beast to shew that they are the same. And the Dragon gave this Beast his throne & power & great authority by relinquishing the western Empire to him. And one of his heads (the sixth) was as it were wounded to death, viz^t by the sword of the earth which swallowed up the waters cast out of the mouth of the Dragon, & his deadly wound was healed. It was healed by a new division of the empire between Valentinian & Valens AN. Chr. 364. Iohn saw the Beast rise out of the sea at the division thereof between Gratian & Theodosius A. C. 379. And the Dragon gave the Beast his power & his throne & great authority at the death of Theodosius when he gave the western empire to his son Honorius. After which the two Empires were no more united. But the western Empire became presently divided into ten kingdoms as above; & these kingdoms at length united in religion under the woman, & reign with her forty & two months.

And I behold, saith Iohn, another Beast coming out of the earth. When the Woman fled from the Dragon into the kingdome of the Beast & became his church, this other Beast rose up out of the earth to represent the church of of the Dragon. For he had two horns like the Lamb, (such as were the bishopricks & Alexandria & Antioch) & he spake as the Dragon in matters of religion. And he causeth the earth, or nations of the Dragons kingdom, to worship the first Beast whose deadly wound was healed, that is to be of his religion. And he doth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men; that is, he excommunicates those that differ from him in point of religion. For in pronouncing their excommunications, they used to swing down a lighted torch from above. And he said to them that dwell on the earth that they should make an image to the Beast which had the wound by a sword & did live, that is, they should call a Council of men of the religion of this Beast. And he had power to give life to the image, that the image should both speake, & cause that as many as would not worship the image of the Beast should be killed, viz^t mystically by dissolving their churches. And he causeth all both small & great, rich & poor, bond & free, to receive a mark in their right hands or in their foreheads, that no man might buy or sell save he that had the mark, †, or the name of the Beast ΔΑΤΕΙΝΟΣ, or the number of his name χξς, 666: all others being excommunicated.

[When by the flight of the woman & the warr which the Dragon went to make upon the remnant of her seed, the 144000 are sealed out of all the twelve tribes of Israel, & the rest receive the mark of the Beast & thereby the first temple is destroyed: Iohn is bidden to measure the temple & altar, that is, their courts, & them that worship therein, that is the 144000 standing on mount Sion & on the sea of glass: but the court that is without the temple, that is, the peoples court, to leave out & measure it not because it is given to the gentiles (those

that receive the mark of the Beast) & the holy city they shall tread under foot forty & two months, that is, all the time the Beast acts under the woman Babylon. And the two witnesses prophesy 1260 dyas, that is, all the same time cloathed in sackcloth. These have power, like Elijah, to shut heaven that it rain not at the sounding of the first trumpet, & like Moses to turn the waters into blood at the sounding of the second, & to smite the earth with all plagues (those of the Trumpets) as often as they will. These prophesied at the building of the second temple like Haggai & Zachary. These are the two Olive trees, or churches, which supplied the lamps with oyle Zech. IV. These are the two Candlesicks, or churches standing before the God of the earth. Five of the seven churches of Asia (those in prosperity) are found fault with & exhorted to repent, & threatned to be removed out of their places or spewed out of Christs mouth or punished with the sword of his mouth, or otherwise except they repent: the other two (the churches of Smyrna & Philadelphia) which were under persecution, remain in a state of persecution to illuminate the second temple. When the primitive Church catholick represented by the woman in heaven, apostatized & became divided into two corrupt churches represented by the Whore of Babylon & the two horned <73r> Beast, the 144000 which were sealed out of all the twelve tribes, became the two witnesses in opposition to those two fals churches. And the name of two witnesses once imposed, remains to the true Church of God in all times & places to the end of the prophesy.

When the seven Angels had poured out the seven Vials of wrath, & Iohn had described them all in the present time, he is called up from the time of the seventh Viall to the time of the sixt seal to take a view of the woman & her Beast who were to reign in the times of the seventh seale. And in respect of the later part of the time of the sixt seale then considered as present, the Angel tells Iohn: The Beast that thou sawest was & is not & shall ascend out of the abyss or sea & go into perdition. That is to say, he was before Constantius conquered Magnentius & reunited the western Empire to the eastern. He is not during the reunion; & shall ascend out of the sea at a following division of the Empire. The Angel tells him further: Here is the mind which hath wisdom: The seven heads are seven mountains on which the Woman sitteth, Rome being built upon seven hills & thence called the seven hilled city. Also they are seven kings: five are fallen & one is & another is not yet come, & when he cometh he must continue a short space; & the beast that was & is not even he is the eighth & is of the seven & goeth into perdition. Five are fallen, the times of the first five seales being past; & one is, the time of the sixt seale being considered as present; & another is not yet come, & when he cometh, which will be at the opening of the seventh seale, he must continue a short space: and the Beast that was & is not he is the eighth (viz^t by means of the division of the Roman Empire into two collateral Empires) & is of the seven (being one half of the seventh,) & shall go into perdition. The words, Five are fallen, & one is, & another is not yet come are usually referred to the time of Iohn the Apostle when this prophesy was given. But it is to be considered that in this prophesy many things are spoken of as present which were not present when the prophesy was given, but which were present with respect to some future time considered as present in the visions. So where its said upon pouring out the seventh Vial of wrath, that great Babylon received the cup of the wine of the fierceness of Gods wrath: this relates not to the time of Iohn the Apostle, but to the time of pouring out the seventh Vial of wrath. And so where its said Babylon is fallen is fallen; & thrust in thy siccle & reap for the time is come for thee to reap; and the time of the dead is come that they should be judged; and I saw the dead small & great stand before God: these sayings relate not to the days of Iohn the Apostle, but to later times considered as present in the visions. And so the words, five are fallen & one is & another is not yet come, & the Beast that was & is not he is the eighth, are not to be referred to the age of Iohn the Apostle, but relate to the time when the Beast was wounded to death with a sword, & shew that this wound was given him in his sixt head. And without this reference we are not told in what head the Beast was wounded. And the ten horns which thou sawest are ten kings which have received no kingdom as yet, but receive power as kings the same hour with the Beast. These have one mind, being of the Whore's religion, & shall give their power & strength unto the beast. These shall make war with the Lamb & the Lamb shall overcome them: for he is Lord of lords & King of kings and they that are with him are called & chosen & faithfull. And he saith unto me, The waters which thou sawest where the whore sitteth, are peoples & multitudes & nations & tongues: composing the ten horns And the ten horns which thou sawest upon the Beast, these shall hate the whore & shall make her desolate & naked, & shall eat her flesh & burn her with fire as the end of the 1260 days.. For God shall put in their hearts to fulfill his will, & to agree & give their kingdom unto the Beast untill the words of God shall be fulfilled. And the woman which thou sawest is that great city which reigneth over the kings of the earth, that is the great city of the Latines which reigneth over the ten kings.

Beast, the 144000 which were sealed out of all the twelve tribes, became the two witnesses in opposition to those two false churches. And the name of the two witnesses once imposed, remains to the true Church of God in all times & places to the end of the prophesy.

When the seven Angels had poured out the seven Vials of wrath & Iohn had described them all as successively present in the visions untill great Babylon received the cup of the wine of the fierceness of God's wrath: he is called up from the time of the seventh Vial to the time of the sixth seal to take a view of the Woman & her Beast who were to reign in the times of the seventh seal & in & in respect of the time then considered as present, (suppose in the reign of Iulian the Apostate or Iovian,) the Angel tells Iohn: The Beast that thou sawest, was & is not & shall ascend out of the abyss or sea & go into perdition. That is to say, he was before Constantius conquered Magnentius & reunited the western Empire to the eastern. He is not during the reunion, & shall ascend out of the sea at a following division of the Empire. The Angel tells him further: Here is the mind which hath wisdom. The seven heads are seven mountains on which the Woman sitteth, Rome being built upon seven hills & thence called the seven hilled city. Also they are seven kings: five are fallen & one is & another is not yet come, & when he cometh he must continue a short space. And the Beast that was & is not he is the eighth, & is of the seven, & goeth into perdition. Five are fallen, the times of the first five seals being past; & one is, the time of the sixth seal being considered as present; & another is not yet come, & when he cometh which will be at the opening of the seventh seal, he must continue a short space; And the Beast that was & is not he is the eighth (by means of the division of the R. Empire into two collateral Empires) & is of the seven, & shall go into perdition. The words: five are fallen & one is & another is not yet come are usually referred by interpreters to the time Iohn the Apostle when this prophesy was given: but it is to be considered that in this prophesy many things are spoken as present which were not present when the prophesy was given but which were present with respect to some future time considered as present in the visions. So where its said upon pouring out the seventh vial of wrath, that great Babylon received the cup of the wine of the fierceness of Gods wrath this relates not to the time of Iohn the Apostle but to the time of pouring out the seventh vial of wrath. And so where its said, Babylon is fallen is fallen, & Thrust in thy sicke & reap, for the time is come for thee to reap, & the time of the dead is come that they should be judged & I saw the dead small & great stand before God, these saying relate not to the days of Iohn the Apostle but to later times considered at present in the visions. And so the words five are fallen & one is & another is not yet come or the Beast that was & is not he is the eighth, are not to be referred to the days of Iohn the Apostle but to the time when the Beast was wounded to death with a sword, & shew that this wound was given him in his sixth head: And

<75r>

Chap. VIII

An Account of the Empire of the Romans according to the description given of it by Iohn.

The great red Dragon & the ten horned Beast in the Apocalyps signify the same thing with the third & fourth Beast in Daniel. The Dragon is the third Beast or Leopard, Leopard that is He Goat reigning in his last horn not his own power but in that of the Romans. While the Latines reigned over the Greeks the whole is the Dragon, but with relation chiefly to the Greeks: but after the division of the Empire into the Empires of the Greeks & Latines, the Dragon represents the Empire of the Greeks, & the ten horned Beast the Empire of the Latines. They both have ten horns because they were united for a time but the Dragons horns are without crowns because they did not arise within the nations comprehended in the body of Daniels third Beast. The Dragon is called the Devil & Satan, & Satan is said to have his throne (or royal seat) in Pergamus: & the He Goat in the reign of his last horn is the kingdom of Pergamus. The Beast was wounded to death with a sword by the victory of Constantius over Magnentius, his deadly wound was healed by the new division of the Empire between Valentinian & Valens he arose out of the sea at the new division thereof between Gratian & Theodosius, & he gave the Beast his power & throne by retiring into the east at the division of the Empire between the sons of Theodosius. And the Woman upon his back signifies the same thing with the little horn of Daniels fourth Beast. In allusion to the Babylonian captivity in which the Iews were carried captive through the wilderness of Arabia deserta to Babylon she is called Babylon & said to fly from the temple through the wilderness unto her place upon the back of the Beast where she is fed & nourished, that is, unto her state of riches & honour at which she arrived in the reign of Charles the great or not long after. At the division of the Empire she became the Church of the Beast The book in the right hand of him that sitteth upon the Throne is the scripture of truth said by Daniel to be sealed untill the time of the end. The Lamb

opens the seals thereof successively untill the Beast rises out of the sea. The seven Epistles sent to the seven churches of Asia refer to seven successive states of the true Church before she flies into the wilderness; the opening of the seven seals refers to seven successive states of the Empire during the same time, that is untill the Beast rises out of the sea: & the sounding of the seven Trumpets <76r> denotes seven successive great wars the first of which begins with the death of the Emperor Theodosius the great, & the last is that by which Christ with his two edged sword smites the nations & the stone cut out without hands fall upon the feet of the Image & puts an end to the four monarchies. The seven thunders are the seven wars to which the Trumpets sound. And the seven vials of wrath are poured out at the sounding of those Trumpets. These things allude to the feast of Tabernacles kept in the Temple seven days together by great sacrifices at which the Trumpets sounded, the Levites sang loud with Thundering voices, & the Priests poured out Vials of drink offerings. Thus the six intervalls between the first & last Trumpet, Thunder, & Vial, answer to the number of the Beast 666. In sounding the first four Trumpets, the scene of sacred prophesy comprehending all the nations of the four Monarchies is considered as divided into three parts, which are the fourth Beast or nations of the Latine Empire, the third Beast or nations of the Greek Empire & the two first Beasts or nations beyond Euphrates under the king of Persia. The first Viol was poured upon the Earth, that is, upon the nations of which the two horned Beast arose & this Beast is called a false Prophet to signify that he was of an ecclesiastical kind, & spake as the Dragon, that is, in point of religion, & so was his Church. When the Empire became divided into the Greek & Latine Empires, the Church of the whole Empire became divided into the Churches of the Greek & Latine Empires; & this is represented by the Woman flying from her first station headed by the seven Churches of Asia, to her new station in the west under the Bishop of Rome to whom the Emperor Gratian now granted appeals from all the western Churches, & thereby made her the Church of the western Empire; & by the rise of the two horned Beast representing a new Church in the East headed by the Bishops of Antioch & Alexandria. And when the Woman fled she left a remnant of her seed which kept the commandments of God & had the testimony Iesus Christ & in opposition to the two horned Beast are called the two witnesses.

In allusion to the Temple of Solomon & to Gods sitting therein upon a throne above the Ark between the Cherubims, & to the chambers of the 24 Princes of the Priests (1 Chron. 24) & to the golden Candlestick & brazen sea & to the people in the four sides of the great court: Iohn sees a throne & him that sat thereon & round about the throne 24 Elders sitting on thrones with Crowns on their heads, & before the throne seven lamps & a sea of glass & round the throne four Beasts full of eyes to represent multitudes. And in allusion to the book of the Law in the side of the Ark & to the morning sacrifice Iohn saw a book sealed with seven seals in the right hand of him that sat upon the throne, & a Lamb at the altar as it were slain. And when the four Beasts give glory & honour & thanks to him that sitteth upon the throne, the Elders also worship him saying, Thou art worthy O Lord to receive glory & honour & power because thou hast created all things & for thy pleasure they are & were created. And the Beast & Elders worship also the Lamb saying Thou art worthy to take the book & open the seals thereof: for thou wast slain & hast redeemed us to God by thy blood out of every kindred & tongue & people & nation & hast made us unto our God kings & Priests & we shall reign on the earth. And the Angels about the throne & the Beasts & Elders said with a loud voice: Worthy is the Lamb that was slain to receive power & riches & wisdom & strength & honour & glory & blessing. And every creature said Blessing & honour & glory & power be unto him that sit upon the throne & unto the Lamb for ever & ever. And the four Beasts said, Amen. And the 24 Elders fell down & worshipped him that liveth for ever. This is the form of worship here prescribed to Gods people.

<77r>

And after his death his successor Abubecr in the first year of his reign prosecuted the war & enlarged the kingdom, in Arabia in the second year he sent an army to invade Chaldea, in the third he began to invade Persia & sent another force to invade Syria & they took Bosra the metropolis of the Idumeans at the entrance of Syria that summer but before he died they took it at Media in August A. C. 634. The next year his successor Omar sent fresh forces into Syria which put the Romans to flight & after half a years siege took Damascus, & the year following they won several battels & besieged Ierusalem.

Hitherto the Califs reigned at Medina but the next year A. C. 637 they translated the seat of their kingdom from Arabia into Syria. For Omar made his son Governour of Medina & went himself into Syria & took Ierusalem & all Phoenicia & sent a great army to invade Egypt. And the same year they took also the royal city of the king of Persia with his Treasures & Crown & conquered a considerable part of Persia putting the

Persians to flight. Which successes may be reckoned the beginning of their Empire. Before this year they were only kings of Arabia but now they began to be emperors of the East having conquered Phœnicia, Syria Damascena, Chaldea, part of Persia & some part of Egypt & beginning to reign at Damascus & Omar being the first Calif to whom they gave the title of Imperator fidelium. He was also the first who used the years of the Hegyra & dated letters from that æra, & who assembled men yearly under one prince in the month Ramadan.

The next year A. C. 638 he took Antioch with all Syria. The year following his army became masters of Gran Cairo in Egypt & besieged Alexandria & after 14 months siege they took Alexandria A. C. 641 & in a year or two more carried on their conquests into Libya as far as Barca. And while these things were doing westward his armies extended their conquests eastward over Mesopotamia Assyria & Persia as far as Bactria, All this was done in the ten years reign of Omar. And his successors conquered to the western bounds of Afric & then invaded Spain France Italy Greece Asia minor & all the sea coasts of Europe vexing all Europe with frequent incursions & besieging Constantinople several times.

Omar made Damascus the seat of the Empire: But Almansor A. C. 762 gave command^t for the building of Bagdat

While he reigned at Damascus the Monarchy rose up to its full growth & flourished in its vigour At length Almansor A. C. 762 gave command^t for the building of Bagdat, & after this city was built it became the seat of the Empire & Damascus remained only the metropolis of the upper Syria, its walls being pulled down before Bagdat was founded at a time agreed on by Astronomers; in what year I know not; nor in what year it was finished: nor whether Almansor reigned there. He died near Meccha A. C. 775 & his son was then made Calif as Bagdat & reigned there & Monarchy flourished under that Metropolis till about the year 870 & then began to be shaken with some intensive broiles but overcame then & continued almost entire till about the year 900. The governour of

And this reign of the Turks puts a fuller period to the Empire of the Locusts under the in king the Angel of the bottomless pit.

Now from the year of Christ A. C. 637 in which the Calif trans

Now since the Califs reigned at Medina as kings of Arabia or some part thereof till the year 637 & in that year translated the seat of their kingdom into Syria & began to enlarge it into a great Empire Ierusalem & all Palestine & part of Persia & Egypt: if we date their Empire from that year (for naming their king a destroyer in the languages of the Hebrews & Greeks is implied that he should receive his name from destroying their counties) & if we extend the reign of this monarchy under the Angel of the bottomless pit from that year inclusively to the end of the year 936 in which the Calif lost all his temporal power & ceased to torment the Romans. the whole duration of this great Monarchy will be just 300 years, or ten prophetick months, putting days for years & reckoning 30 days to a month But because there were two successive Dynasties of this Monarchy the one at Damascus in Syria the other at Bagdad in Chaldea, & because the Monarchy is represented by Locusts & the nature of Locusts is to live but five months: they being hatched annually about a month after the vernal Equinox & laying their eggs & dying about the autumnal Equinox: the Prophet for the

Elmacinus distinguished – – common period. The first of these Dynasties began some years before the reign of the line of Omnia & I measure it rather by the reign of all the Califs at Damascus, extending that reign to the building of a new Metropolis And this was the first five months. The second I measure with Elmacinus by the reign of the Abasides at Bagdad untill they subjected themselves to <77v> temporal Princes, that is until the middle of November A.C 936. & this was the second five months & the third Dynasty lasted from that time to the invasion of the Tartars A. C. 1258. of the Tartars A. C. 1258. For For the Empire of the Saracens continued all this time divided into many kingdoms & the Calif of Bagdad continued the first two hundred years of this time without any temporal dominion & then recovered the the Province of Bagdat & reigned there as a temporal Prince till the year 1258

How much the Romans [Catholicks both Greeks & Latines] were plagued & tormented by the the Saracens during all these three Dynasties, is sufficiently related in the histories of those times. And this plague fell

upon the Latins as well as upon the Greeks was predicted. For the fifth Angel poured out his Vial upon the seal of the Beast. The Men who had not the mark of God in their foreheads that is those who by the influence of the two horned Beast received the mark of the ther Beast are still most properly the Greeks & the Beast himself is the Latines & both together comprehend the people of the whole Roman Empire. This plague fell upon the whole Empire. And they gnawed their tongues for pain & blasphemed the God of heaven because of their pains & sores & repented not their deeds. This plague was inflicted upon them for their idolatry & yet the more they were plagued the more they worshipped their Idols & false Gods which in this prophesy is called blaspheming God. For after the use of Images was defended by Gregory the Great & by the authority of the P. & Gr. Emp. the images of the Virgin Mary & the Martyrs were set up in the Pantheon at Rome the images of the saints were set up by degrees in all churches being consecrated & called Holy imgaes & the catholicks grew more & more superstitious towards them till many of the people worshipped them with such a worship as others took for idolatry whereupon the Greek Emperor Leo Isaurus A. C. 725 ordered all Images to be demolished & forbad the invocation of Saints & was excommunicated for it by the Pope. And after a long & sharp controversy between the Pope & Greek Emperor (in which controversy some of Latine Churches sided with the Greeks) the Pope at length got the victory & Images have ever since been worshipped by the Roman Catholicks. This victory for images was gained in the ninth century & in the same century the Canonizing of Saints & the doctrine of transubstantiation began. And before the times of this Trumpet expired, the idolatry of the Roman Catholicks arrived to the height. Afterwards Togrulbec had severall wars for establishing himself in his kingdom & conquering Iraca & then died A. C. 1063 & was succeeded by his brothers son Olub Arslan (called also Asan Axan Olbarsatan

While this Empire continued divided into many kingdom the Turks under the conduct of Togulbec otherwise called Togra Tangrolipix Dogrissa & Sadoc conquered Chorasana & Persia & A. C. 1055 added Bagdad to their Empire & made that city the seat thereof, the Calif sending for Togrulbec & crowning him there & A. C. 1058 Afterward Togrulbec conquered the king of Iraca A. C. 1058 & successor Olub' Arslan (who was his brothers son & was called also Asan Axan Olbarsalan Alpasalem Aspasalem & Muhammed Adaduddaulas) who began his reign A. C. 1063 & added Mesopotamia to his Empire & A. C. 1070 besieged & took Aleppo but left it in the hands of the former king as viceroy & the next year took the Greek Emperor Diogenes Romanus prisoner & was slain A.C> 1071 & succeeded by his son Melech Malechsah Melicosah or. The third Sultan Melech Malechsah Malicjah or Melecla the third sultan of this new Empire Malechsah, invaded Syria & Asia minor & took Damascus Aleppo Cæsaria & winning many batells extended his dominion from the utmost borders of the Turks to Ierusalem & the bounds of Arabia fælix. He took Damascus A. C. 107980 by the conduct of his brother Tagjuddaulas, & the same year he took Aleppo by the conduct of Sjarfuddaulas governor of Masul. And the next year by the conduct of Sedjuddaulas he took Cæsarea & soon after Iconium from the Romans. And now this Empire of the Turks during the reign of these three Sultans being arrived to its ακμη & upon the death of Melechseh A. C. 1093 being left to his son Mahmed a child six years old brake into several smaller kingdoms or Sultanies of the Turks, the governours of Provinces revolting & making themselves absolute. One of these Sultanies continued at Bagdat in the line of Togrulbec till about the year 1160 & then came into the hands of the Calif & his Saracens. And four others of these Sultanies were seated upon the great river Euphrates. These were the Sultans of Mesopotamia, the Sultany of Armenia, the <78r> sultany of Syria & the Sultany of Cappadocia.

And the law invaded

— dissolved & an end put to Empire of the sarracens. For the Calif had for the last hundred years reigned over Bagdad & its dominions with a power both temporal & spiritual, but after this conquest all the east was in the hands of the Turks & Tartars, Ægypt in the hands of the Mamaluks & Mauritania in the hands of the Moors, & little or nothing remand any longer in the hands of the Sarracens. And therefore this is the period of time to with we are to apply the saying: One Wo is past & behold there come two Woes more hereafter

Sect II The second Woe.

<78v>

conquering al & his successors Abubecre & Omar reigned there five years more carrying on their conquests the first year in Arabia, & then sedning captains to invade Chaldea & Syria. In the second year or 12 year of

this kingdom Abubecre sent an army to invaded Chaldea, & in the 13th A. C. he 634 invaded he sent another army at Medina in August the same year Syria & died the same year in August & before the end of the year his forces took Bosra a city of the Edomites at the entrance into Syria. The 14th year Omar sent more forces into Syria which put the Romans to flight & after half a years siege took Damascus. The 15th year they won several battells & beseiged Ierusalem the 15th year A. C. 637 Omar came in person from Medina into Syria leaving his son Governour of Medina & his forces took Ierusalem with all Palestine & invaded Ægypt with a great army & the same year they put the persians to flight & conquered part of Persia & took the royal City of the king of Persia with his treasures & Crown. In the 17th year they took Antioch with all Syria In the 18th year they became masters of Gran Cairo in Ægypt & beseiged Alexandria. In the 20th year he took Alexandria after 14th months siege & in this & the two following years he carried on his conquests into Libya as far as Bacra. And while these things were doing westward they extended their conquests eastward over Mesopotamia Assyria & Persia as far as Bactria All this was in the ten years reign of Omar. And his successors carried on the conquest throughout all Afric & Spain And infested all the sea coasts of Europe with frequent invasions.

After the Califs left Medina they reigned first at Damascus & then at Bagdat. In the year 762 The Calif Almansor gave commandment for the building of Bagdad. It was founded at a time agreed upon by Astronomers, the year I know not, & after it was built it became the seat of the Califs & Damascus remained only the metropolis of the upper Syria, its walls being pulled down before Bagdad was built. Almansor died near Mecha A. C. 775 & his son was made Calif at Bagdad & reigned there, After the monarchy was translated to Bagdat it was sometimes shaken by intestine divisions for a while but continued almost entire till about the year 900 & then began to fall in pieces began to fall in pieces. The governour of Egypt revolted A. C. 882 but was reduced A. C. 905. The Fatamides under Mahadis revolted A. C. 910 & rent away Afric & Sicily, & Mahad was succeeded there by his son Caijmus. The Caramites revolted A. C. 899 & rent away Arabia Felix & Petræa. In the year 927 the Dailamites revolted & A. C. 931 extended their kingdom over a great part of Media & Hyrcamia & in three or four years more under the conduct of Mardawigus & Amaduddaulas took from the Calif Chorasana & all Persia. The Calif A. C. 930 granted Mesopotamia & Miagarekin to Nasiruddaulas the grandson of Hamedan for an annual tribute, & A. C. 933 he made Abubecre Achsijd Prefect of Egypt & then deposed him making Ahmed Prefect in his room. But Achsijd having obtained Syria invaded Egypt in August A. C. 935 & set up a new dominion over both regions which lasted many years. And now the Empire of the Saracens being broken into many kingdoms & divided among temporal Princes & the remaining dominion of the Calif at Bagdat being disturbed & small & & in danger of falling, the Calif sent for Mahumet the son of Rajic from Wasitus a city of Chaldea where he reigned, & He came to Bagdat in November A. C. 936 & the Calif made him Emperor of Emperors & surrendered to him the army & treasury & all the temporal power of the Califate, as is related by the Arabic historians. For Abul-Phragius relates the matter thus

And Ehneasius relates the story more at large as follows.

Eutocius upon the first four Books of Apollonius's Conicks.

<79r>

And when the Dragon saw that he was cast unto the earth he persecuted the woman which brought forth the Man-child. This he did by raising & fomenting vexations disputes among the Christian Churches. And to the woman were given two wings of a great eagle that she might fly into the wilderness into her place [of honour] where she is nourished [by the merchants of the earth] for a time & times & half a time from the face of the serpent. An Eagle was the symbol of the Roman Empire & two wings of this Eagle were given the woman at the founding of Constantinople whereby the Empire became divided into two governments under two imperial Cities the western under Rome & the eastern under Constantinople, which governments are

henceforward the wings of the great Eagle. Hitherto the woman represented the Church of the whole Empire typified also by the seven Churches of Asia, but after the division of the Empire she ceases to comprehend the Church of the Eastern Empire & signifies only the Church of the Western, & this quitting her first Ecclesiastical seat among the seven Churches in Asia minor to seat her self on the seven hills at Rome is represented by her flying into the wilderness.

And the Serpent cast out of his mouth water as a flood after the woman that he might cause her to be carried away of the flood. A flood is the type of a kingdom & this kingdom is the western empire. And because the Dragon came down among the inhabitants of the earth & sea the name of Dragon is again in some respect given to the Roman empire. This Serpent by a new division of the Empire at the death of Constantine the great cast out of his mouth the western Empire as a flood that by this division he might cause the Woman to be carried away from being a type of the Church of the whole Empire to be a type of the Church of the Western Empire only.

And the Earth [or Eastern Empire] helped the woman & [to prevent her being thus carried away of the flood] the earth opened her mouth & [by the victory of the Eastern Emperor Constantius over the western Tyrant Magnentius reunited the Empire & thereby] swallowed up the flood which the Dragon cast out of his mouth.

And the Dragon was wroth with the Woman [in the reign of Julian the Apostate, & by a new division of the Empire which began with the reign of Valentinian & Valens, the woman went into the wilderness & the Dragon retired from her into the Eastern Empire] & went to make war [there] with the remnant of her seed which keep the command^{ts} of God & have the testimony of Jesus Christ. Whence its certain that the Woman is the Church of Christ

And he [the Dragon] stood upon the sand of the Sea that is upon the Earth or in the Eastern Empire. For. In all this Prophecy where land or water are name together, the land is put for the eastern Empire & the water for the western; as where the Dragon comes down to the inhabitants of the earth & sea, & where the earth opens her mouth & swallows up the flood & where the 4 winds hurt the Earth & the Sea. And John saw a Beast rise up out of the sea [or nations of the western Empire] having seven heads & ten horns & upon his horns ten crowns & upon his heads the names of blasphemy. At the next division of the Empire which was between Gratian & Theodosius The Dragon stood upon the land & the Beast rose out of the sea. And because the Empire was sometimes united & in the time of union the whole Empire is both Dragon & Beast; therefore the Beast <80r> has the same heads & horns with the Dragon, but the Dragons heads are crowned to signify that he reigns in the heads & the Beasts horns are crowned to signify that he reigns in the horns. These horns are the ten kingdoms into which the western Empire became divided at the sounding of the second Trumpet A. C. 408.

And upon his heads were the names of blasphemy. Blasphemy is put for idolatry as above & the names of Blasphemy for the names of fals Gods.

And the Beast which John saw was like unto a Leopard & his feet were as the feet of a Bear & his mouth as the mouth of a Lyon Here Daniels four Beasts are named in a contrary order & John's Beast is put in the room of Daniels fourth to shew that they are the same.. He was like the Leopard, that is fierce & terrible, his feet were as the feet of a Bear that is fit for fighting & stamping things, & his mouth was as the mouth of a Lyon that is with great teeth for devouring & he had ten horns: All which is a description of Daniels fourth Beast.

And [after the Beast was risen out of the sea] the Dragon gave him his [Imperial] power & his throne [or old imperial city the city of Rome with its dominions] & great authority. For the Emperor Theodosius by his last Will & Testament left the Empire divided between his two sons & gave the Western Empire to his younger son Honorius.

And John saw one of his heads as it were wounded to death, & his deadly wound was healed. To express in what head the Beast was wounded to death its said of the Beast that he was & is not & shall ascend out of the abyss or sea & of his heads that five are fallen & one is & the other is not yet come & the Beast that was & is not he is the eighth. It was therefore in the time of the sixt head that the Beast ceased to be, or that he lay dead of his mortal wound. In the reign of this head he appeared in the form of a flood cast out of the Dragon's mouth, & then was conquered & slain by the sword of the Eastern Empire A. C. 353, & by a new division of

the Empire between Valentinian & Valens A. C. 364 his deadly wound was healed & he revived; & being now alive, the next thing he did was to ascend out of the Sea, which he did at the opening of the seventh seal A. C. 378, 379 & 380 by a third division of the Empire. For at the death of Valens the whole Empire came into the hands of Gratian who after five months created Theodosius Emperor of the East A. C. 378 And Theodosius falling sick at Thessalonica A. C. 380 Gratian again took care of the Eastern Empire sending forces thither against the Barbarians & going himself to Thessalonica. But after the recovery of Theodosius Gratian left the eastern Empire to his care. And Now the Beast being risen out of the Sea the Dragon in the next place gives him his old Throne. For For Theodosius preparing to make war upon Eugenius Emperor of the west, created his younger son Honorius Emperor designing the western Empire for him & the eastern for his eldest son Arcadius whom he had made Emperor before. And when he had conquered Eugenius, which

<81r>

The fift Seal opened.

When the Lamb had opened the fift seal Iohn saw under the Altar the souls of them that were slain for the word of God & for the testimony which they held. And they cryed with a loud voice saying How long a Lord holy & true dost thou not judge & avenge our blood on them that dwell on the earth. And white robes were given unto every one of them & it was said unto them that they should rest yet for a little season untill their fellow servants also & their brethren that should be killed as they were should be fulfilled. This is a very plane description of a very great persecution of the Church as was said,, & answers to Dioclesians Persecution which was notably sharp & great above all the former persecutions. & seems to have exceeded them all put together, & to have been the only persecution which was universal so that in respect of this the former deserve but little to be considered Amongst the former that of Decius is accounted the greatest being much more sharp & general then the rest & yet that was not universal nor lasted above one year & three months, whereas this continued with unexpressible violence almost two years over all the Empire & eight years more over all the east beyond Italy. It began in Spring anno 303 & was so vehement that in about 30 days were slain 170000. And yet It was sharper in the second year then in the first & after it ceased in the west it grew notably sharper under Maximinius in the east & did not begin to mitigate before the end of the seventh year. In Egypt alone were slain (saith Ignatius of Antioch) 144000 & seventy thousand banished: [Whence the Æra of Dioclesian was called the æra of martyrs]. And if you peruse the description which Eusebius gives of it you will scarce find it milder in other Provinces. From this Persecution the Æra of Dioclesian was called the Æra of Martyrs. These martyrs are represented as sacrifices lying under the Altar that is at the foot of it where the sacrifices used to be slain & they are told that they must rest for a little season untill the sufferings of their brethren who should be killed as they were should be accomplished, that is untill the end of the great tribulation, or untill the times of the seventh seale be expired. For The little season is the reign of the seventh head or king called a short space Apoc 17. 10 & a short time Apoc 12. 12.

The sixt Seale opened.

And when he had opened the sixt seal there was a great earthquake (or shaking of the kingdom so as to remove it Heb. 12. 26, 17, 28.) & the Sun)the Emperor which became black as sackcloth of hair & the whole Moon (the Empire the Emperors wife) became as blood (that is they were totally eclipsed & the glory of the king & his people put out) & the stars of heaven fell unto the earth as a fig-tree casteth her green figgs when she is shaken of a mighty wind & the heaven departed as a scrol when it is rolled together that is the host of the kingdome fell down by {ceasures} & the throne & dominion thereof {fled} away (Isa. 34. 4. Nahum 3.12) & every mountain & Island were moved out of their places that is the cities of the earth & sea changed their dominions Dan 9. 16, 20. Ier 51. 24, 25) . And the Kings of the earth & the great men & the mighty men & every bond man & every free man, hid themselves in the dens & in the rocks fo the mountains (or buildings of the cities) & said to the mountains & rocks Fall on us & hide us (in rubbish) from the face of him that sitteth on the throne from the wrath of the Lamb for the great day of his wrath is come & who shall be able to stand. <81v>

What this means may be understood by comparing it with the following places. Enter into the rock & hide thee in the dust for the fear of the Lord & for the glory of his majesty – For the day of the Lord of hosts shall be upon every one that is proud — & upon all the high mountains — & the Idols he shall utterly abolish, & they shall go into the holes of the rocks & into the caves of the earth for fear of the Lord & for the glory of

his majesty when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver & his idols of Gold which they made each one for himself to worship, to the moles & to the bats to go into the tops of the ragged rocks for fear of the Lord & for the glory of his Majesty when he ariseth to shake terribly the earth. Isa. 2. 10, 12, 14, 18, 19, 20, 21. The High places of Aven the sin of Israel shall be destroyed: the thorn & the thistle shall come upon their altar & they shall say to the mountains Cover us & to the hills fall on us. Hosea 10. 8. Men are here put for idols, as in divers other places of scripture Thou hast played the harlot with many lovers yet return to me saith the Lord – She committed adultery with stones & with stocks. Jer. 3. 1, 9. So Baalim are called the lovers of Israel Hosea 2. 12, 13 & the Idols of Egypt, Assyria & Babylonia are called Egyptians Assyrians & Babylonians wherewith Israel & Iudah commit fornication. Ezek 16 & 23. The men therefore who hid themselves in dens & rocks of the mountains & said to the rocks fall on us & hide us, are idols of all sorts which were now laid aside in private places of the cities untill the buildings fell on them & covered them in rubbish.

So then at the opening of the Sixt Seal is predicted the shaking eclipsing, falling, departing & vanishing of the whole heathen Roman world & the abolishing of their idols. And this came to pass in the reign of Constantine the great & his successors, & can be applied to no other period of time. Constantine & his sons shut up the heathen TEmplesthrown down ✠ < insertion from f 81v > ✠ Constantine & his sons shut up the heathen Temples, threw down the Idols & interdicted the worship, Iulian restored it, Iovian resigned but seven months, Valentinian tolerated all religions permitting all men both heathens & Christians to worship their own Gods, & his brother Valens tollerated the Heathen It was the custome for the heathen Priests so soon as any man was made chief Emperor to offer him the title & habit of the Pontifex maximus: & all the Emperors had hitherto accepted this dignity. But Gratian & Theodosius the successors of Valentinian & Valens refused it, interdicted the heathen worship & took away the revenues of the sacrifices & the slaries & authority of the Priests, & made it a capital crime to worship the heathen Gods & heathenism after this recovered no more. The times of the sixt seal therefore lasted at least from the victory of Constantine over Licinius till the commor reign of till the reign of Gratian & Theodosius. < text from f 81v resumes >

These things predicted in the first six seals are again predicted in the prophesy of the Woman & Dragon which is an interpretation of the prophesy of the seven seales. First there are lightnings & voices & thundrings & an earthquake & great hail, & these express in general the wars made by the four horsmen at the opening of first four seales. Then there appears a glorious Woman in heaven who being with child cried travailing in birth & pained to be delivered: & a great red Dragon whose tail drew the third part of the stars of heaven & cast them to the earth stood before the woman to devour her child so soon as it was born. The woman is the Church of Christ: for her seed keep the commandments of God & have the testimony of Iesus Christ Apoc 12. 17. She was in pains of childbirth in Dioclesians persecution & at that time the Dragon threw down the third part of the stars or saints of heaven with his tail or army that is he persecuted & threw down the saints of the Greek Empire.. For For this Empire was one third part of all the nations comprehended within the compass of the four monarchies which are the subject of sacred Prophecy, another third part is the western Empire & another third part is the Empire of Persia including Babylon 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. <82r> By the manchild understand not a single person but a christian kingdom. So Isaiah: Before her pain came she was delivered of a [17] 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 8 years Licinius began to renew the persecution in the East, whereupon Constantine the great made war upon him & overcame him & by this victory the child was caught up to God & to his throne the throne of the whole Empire. This war between Constantine & Licinius is represented by war in heaven between Michael & the Dragon. 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 Dragon assisted by the Devil. This war is in heaven that is in the throne of the Empire And the great Dragon was cast out that old serpent [heathenism] called the Devil & Satan he was cast out of heaven into the earth & his angels were cast out with him. And Iohn heard a loud voice saing 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 sho accused them before our God day & night. And they overcame him by the blood of the Lamb & by the word of their testimony & they loved not their lives unto the death Therefore rejoyce the

heavens & ye that dwell in them. Apoc 12. 9. These words are so very plane an interpretation of the Prophecy as to leave no room for doubting.

Wo be to the inhabitors of the earth & sea: for the Devil is come down unto you having great wrath because he knoweth that he hath but a short time. From the very time that idolatry was dethroned the devil or spirit of delusion came down among the common people to seduce them anew, having great wrath, (that is making hast to seduce them) because he knoweth that he hath but a short time before he shall be cast into the bottomless pit & shut up so that he can decive the nations no more for a a 1000 years. This Devil is therefore the spirit of the great Antichrist that mystery of iniquity which began to work in S^t Pauls days, but was not to be revealed till the Roman heathen Empire which then letted should be taken out of the way, & then that wicked one the man of sin the son of perdition should be revealed whose coming is after the working of Satan with all power & signes & lying wonders & with all deceivableness & unrighteousness & whom the Lord shall consume with the breath of his mouth [signified by the two edged sword] & shall destroy with the brightness of his coming 2 Thess. 2. While the heathen Empire stood the Church was preserved from corruption by persecutions & afflictions which purged her from hypocrites & bad men, so that the sincere part of the Christians were always the most numerous & prevailed over the mystery of iniquity: but after the Empire became christian the heathens flowed into the Church in great numbers making an outward profession of Christianity for temporal ends without recieving the love of the truth, & in these the mystery of iniquity worked <82v> till by their numbers it prevailed against the truth. For at or about the time of opening the seventh seale then brought into the Church the invocation of dead men & the ascribing of supernatural powers & miraculous operations to their soules & reliques & shrines & & also to certain ceremonies such as were signing with a cross, sprinkling with holy water & annointing with consecrated oyle. And by daily inventing & crying up such miracles & writing Legends of them to be read in Churches they deceived the people & reestablished these heathen practices under the name of Christianity & at length set up pictures & images in their Churches & worshipped them as the heathens had done before, & at length pretending the bread in the Eucharist to be transubstantiated into the body of Christ they worshipped that as the supreme God.

In the reign of Constantine & his sons the Christians by an unwary zeale began to use the signe of the Cross with too much superstition & to to pray at the tombs of the martyrs in honour to the Martyrs and to translate the bodies of the martyrs into their Churches turning the Christian Churches into sepulchres as the heathen Temples were before. And in the reign of Constantius they began to tell stories of their seeing the souls of dead men. And in the reign of Iulian the Apostate before there began to be a rumour of miracles done by the reliques of the martyrs & in the reign of Valentinian & Valens those miracles were every where preached up & reliques were sent into all the Empire from Egypt & Syria where the mischief began & the invocation of Saints was at the same time set on foot by Oratorical flourishes between jeast & earnest & by stories of the good effects of such devotion until the doctrine that the saints did hear & help was brought into the Churches & the Oratorical flourishes ended in direct & positive prayers: so that in the reign of Theodosius this heathen doctrine that the saints did hear & help us & the idolatrous practice of praying to them overspread as well the western as the eastern Churches & before his death or at the furthest in the reign of his sons was generally received & fully established in all the Roman Empire, the whole world ringing with the noise of the miracles said to be done every where at the shrines of the Saints. And in setting up these new religion the ringleaders were the Monks who feigning miracles & pretending by extraordinary dreams & revelations to discover where the bodies of the saints & martyrs were buried, eug up the bones of the dead & carried them up & down the empire & did it so very much that some recconed this to be the first resurrection spoken of in the Apocalyps & that the Emperors at length forbad these practises by publick Edicts. They set up altars also over the graves of such pretended saints in the fields as on the High ways for the devotion of travellors. And Thus did the Devil come down amongst the Inhabiters of the earth & sea having great wrath & making hast to set up the Abomination of desolation because he knew that he had but a short time.

To prosecute this matter fully would require a large discourse. I shall content my self with noting the beginning of these mischiefs. Hilary in his book book against Constantius written in the 5^t year of his banishment A. C. 361, makes this mention of what was then done in the East. Sine martyrio persequeris. Plus crudelitati vestræ Nero Deci Maximiane debemus Dabolum enim per vos vicimus. Sanctus ubique beatorum martyrum sanguis exceptus est: Dum in his Dæmones mugiunt dum ægritudines depelluntur

For the better understanding of all this you are to remember that the scene of the visions is the first Temple. This Temple was opened in heaven for John to see the visions in it & there he saw the ark of the Testament & the Child bearing Woman & the Dragon standing by her, & how her child was caught up to the throne of God above the Ark & the Dragon was cast out of this Temple of heaven by Michael through the Priests Court, into the outward court or court of the people which people are here called the inhabitants of the earth & sea, & the Woman fled from this Temple through the Wilderness of Arabia to the great city Babylon & left a remnant of her seed with the Dragon in this Temple. There the two Beasts arose out of the sea & earth & the second Beast deified the first & caused men to erect an Image to him & to worship the image, There the Dragon by the dictates of the speaking Image made war upon the remnant of the womans seed & mystically killed all that would not worship the Image & all there received the mark or name or number of the Beast except the 144000, who being excommunicated retire from the multitude in the outward court & standing upon mount Sion with the Lamb sing a new song in the midsts of the four Beasts & the elders & by consequence in the inner court of this Temple. Thus the Primitive Church Catholic represented by the glorious woman in heaven, was by degrees diminished & reduced to the small number of 144000,. And now the ten-horned Beast [upon the final division of the Empire] going from this temple into the wilderness where John saw him & with the woman upon his back, the Dragon & two-horned Beast remain alone in the outward court of this Temple & the 144000 worship in the inward court thereof.

Now since this Temple had in it the Ark of the Testament it was the first Temple, or as it is afterwards called, the Temple of the Tabernacle that is, a Temple framed & furnished after the manner of the Tabernacle & by consequence with a candlestick of seven branches called in this prophesy the seven candlesticks. For in such a Temple all the visions appeared <84r> untill John was carried from this Temple into the Wilderness to see the Woman & her Beast who were gone thither. And the seven Angels which sounded the Trumpets & coming out of this Temple poured out the Vials of wrath are the seven spirits of God & the Angels of the seven Churches, which Churches are the seven Candlesticks in this Temple which Angels or spirits are the seven lamps burning before the throne & appearing like a rod of seven stars in the right hand of the son of Man who walketh in the midst of the seven Candlesticks. Apoc 1. 20 & 2. 1 & 3. 1 & 4. 5

When John had seen in this Temple all the visions from the opening of the first seal to the pouring out of the last vial, one of the seven Angels carried him away from this Temple into the wilderness to see the great Whore that sitteth upon many waters, that is, to see the great city Babylon seated upon the many waters of Euphrates, which waters are said to be peoples & multitudes & nations & tongues. And there he saw the Woman sitting upon the ten horned Beast, that is, reigning over the body politics composed of those peoples & multitudes & nations & tongues. For the ten horns of the Beast are ten kingdoms over which the Woman reigneth & kingdoms are peoples & multitudes & nations & tongues. Now this woman being a church separated departed & fled from the first Temple & the Beast being the laity of this Church, & every Church having a place of worship, a second Temple is built whose outward court is given to these Babylonia gentiles & inward Court to the people of God whom these gentiles carried away captive to Babylon. For when a measuring reed was given to John & the Angel said to him Rise measure the Temple & altar & them that worship therein (that is the Courts of the Temple & Altar & the little court of the people called the Weomens Court) but the court which is without the Temple leave out & measure it it not for it is given to the Gentiles & the Holy city shall they tread under foot 42 months: this is a plain allusion to the Babylonian captivity & to the building of the second Temple in the time of that captivity, & signifies the building of a new Temple The measuring of a city or building being a type of building it. For when Zechary saw an Angel with a measuring reed go to measure Ierusalem — — — — — & was called the Gentiles court. And as Haggai & Zechary prophesied at the building of Zerubbabels Temple so in allusion to those two prophets there are two Prophets or Witnesses which prophesy in the second Temple of the Apocalyps & these two Prophets are represented by two Candlesticks standing in this Temple before the God of the earth (Apoc 11. 4) & they prophesy in the kingdom of the Beast & Woman because they are slain by him & lye dead in the streets of the great city Babylon. < insertion from higher up f 83v > which city is spiritually called Sodom because of its whoredom & Egypt where also our L^d was crucified because of its cruelty & it treading the holy city under foot & worshipping in the outward court of the second Temple.

So then the Dragon the Woman & the first Temple with seven candlesticks continue from the beginning to the end of the Prophecy & relate each of them to the whole while the Empire continues intire Empire: but but when the Empire becomes divided into the Greek & Latin Empires, that each Empire with its churches true & false may be distinctly represented, there arise two new Beasts & a new Temple is built with two

candlesticks in it; & the Dragon & two-horned Beast worship in the outward court of the first Temple to & represent the Empire & Church of the Greeks the woman & ten-horned Beast worship in the outward court of the new Temple & represent the Church & kingdoms of the Latines including Germany The Apostates worship in the outward courts of the two Temples to represent that they have an outward form of religion & are Christians in name & appearance. And in the inward Courts of the same two Temples are the Saints or true Churches of God diffused through both Empires & represented in the Temple of the Latines by the two Candlesticks & two Witnesses & in the Temple of the Greeks by the seven Candlesticks & by them that have the name of God on their foreheads & sing on the Sea of glass, For the seven candlesticks do not cease at the division of the Empire. The Churches of Pergamus Sardis Thyatira & Philadelphia are four of the seven, & . . . till Christ comes. < text from f 84r resumes >

Now.... < insertion from f 83v > # Now for understanding what is meant by the two Candlesticks - - - - all their dominions.

So then upon the division of the Roman Empire into & < text from f 84r resumes > So then upon the division of the Roman Empire into the Greek & Latine Empires, each Empire has its Temple. The Greek Empire has a Temple with seven Candlesticks which are the seven Churches of Asia & in the inner court of this Temple are the 14400 servants of God standing upon the sea of Glass on mount Sion with the name of God in their foreheads in the outward court are the Dragon & two horned Beast or nations of the Greek empire which under an outward form of a Christian Church worship the Image of the tenhorned Beast & have his mark. The Latine & German Empire has a Temple with two Candlesticks < insertion from f 83v > – which are the true Churches of God within the nations of the Latin Empire & the German Empire. And in the inward court of this Temple are the worshippers of God < text from f 84r resumes > & in its outward Court the Gentiles represented by the Whore & her Beast. The inner courts of both Temples are given to the Saints & the outward courts to the apostates. And its to be conceived that the saints in the inner Courts of both Temples are exactly of the same religion & worship God in the same manner & keep the same festivals & offer the same sacrifices at those festivals. For the two Witnesses consume their enemies with fire at the sounding of the first Trumpet & turn the waters to blood at the sounding of the second & smite the earth with all plagues as often as they will that is with all the seven plagues & therefore we are to conceive that the plagues of the seven Trumpets & Vials of wrath are inflicted by the joynt power of the saints in both Temples. For this is represented by the mighty Angel cloathed with a cloud & standing with his right foot on the sea & left foot on the earth, while the seven Thunders utter their voices from that cloud. For the sea & earth comprehend both Empires.

<85r>

After the 7 Thunders there is time no longer but the mystery of God is finished & the kingdoms of this world become the kingdoms of our Lord & his Christ & therefore they are the plagues of the seven thunders. These plagues were mentioned after those of the first six seales & first six Trumpets & therefor they are called the last. They were left unwritten before & therefore they are written now

For And thereby is insinuated an allusion to the victory of Moses over the Egyptians. For in the Prophecy of the Woman & Dragon, – & host of Egypt./ Conceive therefore that by reason of this allusion to the history of Moses the new song which the 144000 sang with the Lamb upon Mount Sion & now sing upon the sea of glass is called the song of Moses. Conceive that they that the 144000 Victors sing this song at the end of the half hours silence when the Angel with the golden Censer cast fire on the earth & Iohn heard voices & thundrings & that these voices & thunderings are the song it self . For they sing it. for the victory which they had just gotten by their prayers offered up to God with much incense by the Angel at the golden A. in the time of that silence; be sealed with the name of God in their foreheads while the rest of the 12 tribes were overcome by the temptation & which victory was to overcome the temptation of that time & prevail to be carried away with the multitude to worship the beast & his image & receive his mark. For a victory over the mark of the Beast & over the n. of his name can be nothing else then a victory whereby they escaped the receiving that mark & number & prevailed to receive the seal of God. And so By the victory over the Beast & over his Image is to be understand a victory over their worship or whereby the Victors escaped worshipping them & persevered in the worship of God.

So then the 7 Trumpets & seven Thunders are but several names of the one & the same temple-music & are synchronal to the seven seven Vials of wrath, as may also appear by the their being the prophesy of one of the same page of the sealed book & also by the following comparison.

which leaf contains an interpretation of the prophets of the 7th leaf & continuation of that prophesy for a 1000 years longer & above

There Iohn was told that the the Beast which ascends out of the abyss or sea shall make war against the two witnesses & kill them & their dead bodies shall lye in the street of the great city which spiritually is called Sodom & Egypt, where also our Lord was crucified, that is in the street or territory of the great city or spiritually called Babylon within which was the place where our Lord was crucified: here he sees this Beast with the great city in the form of a woman sitting upon him drunken with the blood of saints. This is that blasphemous Beast with seaven heads & ten horns whom Iohn saw rising out of the sea with a mortal wound in one of his heads & that woman who fled from the Dragon into the wilderness to her place which place is to sit upon the back of the Beast, that is to reign over him. Her place is her state & dignity & her dignity is to sit a Queen & live deliciously with the kings of the earth. For she is the great city which reigneth over the kings of the earth. In this place she is fed & nourished by the merchants of the earth 1260 prophetic days which are so many years. Her Beast was & is not.

<85v>

	lw ^t	oz	dw ^t	
First bag of dust	15.	10.	0 +	6.
2 ^d bag of dust	15.	10.	0 +	5
3 ^d bag of dust	15.	7.	5 +	6
4 th bag of Barrs	11.	5.	2 +	5
5 ^t bag of money	6.	11.	16 +	3
	65.	8	3 +	25.

10 Portugal pieces of 27^s value per pence weighed 3^{oz}
9dwt = 69dwt

One piece of 27^s value = 4000 res weighs 6^{dwt} 21 $\frac{6}{10}$ gr.

After the 1st melting 63lw^t. 6oz. 15dw^t.

1 Ingot B 1 ^{car} —	14.	9.	4.	12
2 Ingot B 1 ^{car} $\frac{1}{4}$ legr —	14.	8.	5.	9 cwt
3 Ingot B iij ^{gr} —	15.	4.	17.	12 cwt
4 Ingot B 1 ^{car} —	11.	4.	16.	15
5 Ingot B 0 ^{car} . 1 ^{gr} —	6.	11.	14.	6
Total	63.	2.	18.	6 cwt
Grains —	0.	1.	14.	0
Total	63.	4.	12.	6
Wast	2.	4.	15.	18

Sta.	65.	8.	19.	2
		1.	14.	0

<86r>

man cloathed in linnen (a seventh) scatters over the city coats of fire to consume it.

The scene of the Prophecy of the second Book.

After the six Angels had sounded their Trumpets Iohn saw a mighty Angel come down from heaven cloathed with a cloud & a rainbow upon his head, & his face as it were the Sun & his feet as Pillars of fire & he had in his hand a little Book open. This Angel by his form & the Book in his hand is Son of Man, for he alone was worthy to take the book & to look thereon. He had opened it before & now he appears with it open in his hand. Til a little book because it contains only a part of the former prophesy, that part which followed after all the seals were open. Tis a short repetition of the Prophecy of the seventh seal in another form. There Iesus appeared in the form of a Lamb with a sealed book in his hand to be opened: Here he appears in his first form the form of the High Priest with a little book open in his hand. And he set his right foot on the sea & his left foot on the earth. Conceive him standing in the day of Expiation in an elevated place without the eastern gate of inner Court of the Temple with the book of the Law in his hand in such manner that his right foot might appear as it were standing upon the sea of Glass & his left upon the land. And he cried with a loud voice as when a lyon roareth. that is he read out of the book to the people with a very loud voice as was the custome on the day of expiation while the Heifer & the Goat which was the Lords lot were burning without the Temple as was the practise. And when he had cried, seven thunders uttered their voices. Thunders are put for thundering voices & signify the loud vocal music of the Temple. And seven thunders are the Temple music at the sacrifices of the seven days of the feast of Tabernacles. At each sacrifice the Trumpets sounded & the Levites sung alternately. In the prophesy of the first Book the Trumpets sounded to these sacrifices; in that of this second Book the thunders utter their voices to the same sacrifices: yet with this difference that the scene of the visions in the prophesy of the first book is the first Temple & in that of the second book it is the second Temple, For the outward court of this Temple is given to the Gentiles, as was that of the second Temple.

The scene of the visions for interpreting the prophesy of the first Book.

As Daniel's two Visions of Beasts & Nebucadnezzars of the Tree & the Image have interpretations annexed to them so have Iohn's prophesies of the two books. These prophesies end with the sounding & prophesy of the seventh trumpet. Their interpretation begins with the words: And the Temple of God was opened in heaven & there was seen in his Temple the Ark of his Testament In the second Temple there was no Ark & therefore this is the first Temple. Conceive therefore that the woman & Dragon appear in this Temple & that the 144000 are seen in it with the Lamb on Mount Sion & sing at the sacrifices before the throne & before the four Beasts & the elders, & that the Woman flies from this Temple into the deserts of Arabia to her place at Babylon upon the many waters of Euphrates where she worships other Gods, wood & stone, & is nourished. By the Ark & the Lamb & the four Beasts & the 144000 sealed in their foreheads, you may know that these visions relate to the prophesy of the first book & have their scene in the same Temple with that Prophecy. What is wanting in that Prophecy is here supplied, namely a description of the subject of the prophesy under the forms of a Woman & Dragon & two Beasts, & the marking the worshippers of the east in opposition to the sealing of the servants of God. In the solemnity of the great fast <86v> the Attonement for the sins of the people was made by two Goats — — — — harps. All which is a description of the musick & singing in the Temple. Conceive this singing to be at the sacrifices of the seven days of the feast of Tabernacles, the seven Angels sounding their Trumpets & the 144000 singing alternately at the sacrifices each day.

In the end of this scene of Visions when two Angels come out the one from the Temple with a sharp sickle the other from the Altar having power over the fire; by these Angels you are to understand the two great Officers who had the charge of the Temple & the Altar. It was the custome for the Priests who were to perform any part of the service of the Temple not to do it till the Officer who had the direction of the service called to them to do it. And in allusion to this custom, an Angel coming out of the Temple calls to the son of man the great High Priest to thrust in his sickle & reap, & an Angel coming out from the Altar who had power over the fire that is an Officer who had the direction of the sacrifices calls to the sacrificer represented by the Angel with a sharp sickle to thrust in his sickle & gather the clusters of the vine of the earth. The harvest is of the martyrs in the great tribulation, the vintage is of the wicked in the battel of the great day when the Word of God smites the nations with his two edged sword & treadeth the winepress of the fierceness of Gods wrath. And blood came out of the winepress by the space of 1600 furlongs. This was reputed the length of Iudea & therefore you are to conceive that Iohn saw Iudea overlowed with the blood.

The scene of the visions for interpreting the Prophecy of the second Book.

The next scene of visions begins with these words. And I saw another signe in heaven [that is in the temple of heaven]. great & marvellous seven Angels having the seven last plagues that is the plagues of the last times & the plagues last mentioned those in the prophesy of the second Book wherewith the two Witnesses smite the Earth & which were declared to Iohn by the voices of the seven Thunders, tho not written. And I saw as it were a sea of glass mingled with fire [the great brazen laver appearing as it were mingled with the fire of the Altar] & them that get (or had gotten) the victory over the Beast & over his image & over his mark & over the number of his name] &c [that is, a spiritual victory over them whereby they escaped the mark of the beast & were sealed with the seal of God in their foreheads . them I saw] stand on the sea of glass having the harps of God & they sing the song of Moses & of the Lamb. Iohn saw them standing at the eastern gate of the Priests court Temple the song of Moses & the Lamb for their victory over the great city which spiritually is called Sodom & Egypt & where our Lord was crucified. And after that I looked & behold the temple of the tabernacle of the testimony in heaven was opened & the seven Angels came out of the temple having the seven plagues. By its being called the temple of the Tabernacle you may know that it was the second temple. For the Tabernacle was destitute of an outward court & so was Zerubbabels Temple. And one of the four Beasts gave unto the seven Angels seven golden Vials full of wrath of God. Conceive these Vials to be the drink offerings at the sacrifices of the seven days of the feast of Tabernacles at which the seven Trumpets sound & seven thunders utter their voices & that the Beast who gave these Vials to the Angels is the people in the weomens court of this Temple. For they are those that worship in this Temple & smite the earth with all plagues as often as they will. This Temple continues in the scene of the visions till all the Vials of wrath are poured out: For it was filled with smoke from the glory of God & from his power & seven Angels were fulfilled.

After the Vials were poured out, one of the seven Angels <87r> who had the seven Vials of wrath called Iohn up & carried him in the spirit into the wilderness to see the woman who was fled thither. Conceive that she fled through the wilderness of Arabia to Babylon in the time of the Babylonian captivity & that he see her there sitting upon the many waters of Euphrates in the time of the second Temple. For this vision is an interpretation of that of measuring the Temple & Altar & them that worship therein & giving the outward court to the Gentiles untill the two witnesses be killed by the Beast upon which the woman sitteth.

[Editorial Note 2]o. Lord holy & true dost thou not judge & avenge our blood on them that dwell on earth & it was not said unto them that they should rest yet for a little season untill their fellow servants also & their brethren should be killed as they were, should be fulfilled. A little season & a short space are in this prophesy phrases for the duration of the great apostacy: as where tis said that the Dragon hath great wrath knowing that he hath but a short time & that the 7th head of the Beast must continue a short space. The martyrs were to rest till during this little season in the end of which there was to be another great persecution which Daniel calls a time of trouble such as there never was since there was a nation & Christ in Matthews gospel a great tribulation such as was not since the beginning of the world & in the Apocalyps it is called the great tribulation out of which the palm bearing multitude come In this tribulation their brethren were to be killed as they were in Dioclesians persecution &, & so soon as this harvest is reaped Christ revenges the blood of the martyrs on their persecutors by treading the vine of the earth in the winepress of Gods wrath so that blood came out of the winepress even to the horse bridles by the space of 1600 furlongs. Conceive therefore that Iohn saw all Iudea overflowed with blood for 1600 furlongs was reported the length of Iudea.

SYNCHRONISMS

For understanding this prophesy it is further necessary to know in what order of time the several parts of this Prophesy are to be read. For things that are contemporary illustrate one another, but untill it is known that they are contemporary they render the Prophesy intricate & confused. By what has been said it is evident that the Prophesy consists of these principal parts. 1 The Introduction containing Epistles to the seven Churches. 2^{dly} The prophesy of opening the sealed book proceeding in a continual series of time from the Apostles days to the end of the world by opening seven seales & sounding seven Trumpets in order; excepting that the times of the seventh seale are twice described; first by the visions of sealing the servants of God in the Fast & of the Palmbearing multitude appearing in the great Hosannah, & again by opening the seventh seal in the fast & sounding the seven trumpets in the feast of Tabernacles which ends with the great Hosannah. The holding of the winds while the saints are sealing causes the silence in heaven for half an hour so soon as they are sealed

the winds are let loos to hurt the earth in the first Trumpet & sea in the second. 3^{dly} 3^{dly} As the Prophecy of the 144000 & the palm-bearing multitude is inserted between the sixt & seventh seale & is contemporary to the seventh, so the prophesy of the little open book is inserted between the sixt & seventh Trumpet) after the manner of a parenthesis) & is also contemporary to the seventh seal. For the Angel who holds this book in hand & the lamb who took the first book out of Gods hand & opened the seales thereof are one & the same person in a different form & the Books are also the same. There he took the book & opened it here he appears with it open in his hands & therefore it conteins here a repetition of the prophesy from the time that it is open; that is all the time of the seventh seal. And as the prophesy of the first book in the time of the seventh seal consists of two contemporary parts, first the visions of the four Angels holding the four winds while the 144000 are sealed & of the 144000 when they sealed & the winds are let loos to hurt the earth & the sea & of the Palmbearing multitude; & then the visions of opening the seventh seal & sounding the Trumpets in order: so the prophesy of the little open book being a repetition of the prophesy of the first book during the time of its being open consists of two contemporary parts answering to the two contemporary parts of the prophesy of the first book of which they are a supplemental repetition in a contrary order. The first part is the prophesy of the book in the Angels hand, the second part is the prophesy of the same book in Iohns belly. The first part consists in the Angel's crying with a loud voice as a lyon roareth & in seven thunders uttering their voices which Iohn is bid to seal up. By the scene of the visions explained above, the Angel's crying in the High Priest's reading out of the Book in the day of Expiation. & the seven thunders are the singing & musick of the Temple which was intermixt with the sounding of Trumpets at the great sacrifices of the seven days of the feast of Tabernacles, & therefore <87v> the 7 Thunders & the 7 Trumpets are but various modes of expressing the same thing. When these Thunders have uttered their voices its added that there shall be time no longer but in the voice of the seventh Angel when he shall begin to sound the mystery of God shall be finished: which is as much as to say that the thunders end with the sounding of the seventh Trumpet.

[Editorial Note 3]

As Nebuchadnezzars vision of the the Image & of the Tree & Daniels of the 4 B & of the Ram & Goat have interpretations annexed to them so hath Iohn's prophesy of the seals & Trumpets & this interpretation is the prophesy of the little book with which Iohn was inspired anew by eating it, & which new inspiration is a repetition of the prophesy of the whole book in the same order as before & in a manner more full & more open & intelligible as is signified by Iohn's eating & digesting the whole book & thereby becoming inspired with the whole prophesy more fully & perfectly then when he only saw it at a distance. [After Iohn had eaten it a short time was allowed him for digesting it before he began a new prophesy out it & in this short time the Angel prophesied to him till the 7th Trumpet had sounded] It begins thus.

And the Temple of God was opened in heaven & there was seen in his temple the Ark of his testament. This was therefore the first temple, for the second temple had no ark As the former prophesy began with a door opened in heaven so doth this.

And there were lightnings & voices & thundrings & an earthquake & great hail a short representation of the wars of the four horsmen which appeared at opening the first four seales.

And there appeared a great wonder in [the temple of] heaven, a woman cloathed with the Sun & the moon under her feet she appearing through the flames of the Altar with her feet upon the burning coals as the Altar as upon an half moon & upon her head a crown of twelve stars representing the 12 Apostles & therefor she is the Church from the days of the 12 Apostles. For her seed keep the commandments of God & have the testimony of Iesus. And she being with child cried travelling in birth & pained to be delivered: which came to pass at the opening of the fift seal by the great persecution there described

The Dragon called the Devil & Satan has his seat in Pergamus < insertion from the right margin of f 86v > This Dragon called the Devil & Satan has his seat in Pergamus & so is Daniels He Goat in the reign of his last horn which was mighty but not in his own power but in the power of the Romans. His his heads being crowned are seven kings or Dynasties of kings or successive reigns of the kings such as commence to {verify} that he of the king at the opening of the seven seales. For the first four of these reigns are represented by four horsmen with armies & standards & a crown is given the first horsman & it is to be conceived that all the 7 are of a kind. The reign of the Dragon therefore so far as it considered in this prophesy begins with the opening of the first seal. < text from f 87v resumes >

And the great red Dragon was cast out of heaven that old serpent called the Devil & satan who deceiveth the whole world, he was cast out of the earth & his angels were cast out with him as is signified by the smiting of the sun moon & stars, & the passing away of heaven at the opening of the sixth seal.

And the woman fled into the wilderness & left a remnant of her seed who keep the commandments of God & have the testimony of Iesus Christ. Conceive that this division was made at the opening of the seventh seal when 144000 were numbered & sealed out all the twelve tribes. And that Iohn sees the woman flying from the Temple through the Wilderness or desert of Arabia to the city Babylon or the ‡ < insertion from the left margin of f 87v > ‡ many waters of Euphrates where she committs spiritual fornication with the great men of Babylon, in worshipping Dæmons or dead mens & souls images of gold & silver & {ivory} & wood & stone which can neither hear nor s{ee} nor walk < text from f 87v resumes >

About the same time rose up two Beasts one out of the sea the other out of the earth & all men received the mark of the first beast & then the Lamb stood on mount sion with the 144000p having his name & his fathers name on their foreheads. Conceive that between the opening of the seventh seal & sounding of the first trumpet the twelve tribes became divided into two parties one of which is numbered & sealed with the seale of God the other was marked with the mark of the Beast & that so soon as this sealing & marking was finished, that is, at the sounding of the first Trumpet, the Lamb stood on mount Sion with the 144000 who were newly sealed. N3. The two Goats

And I heard a voice from [the temple of] heaven as the voice of many waters [or much people] & as the voice of a great thunder: & I heard the voice of harpers harping with their harps: & they sung as were a new song before the throne & before the four Beasts & the elders, & by consequence in the midst of the tabernacle or first temple which had the four Beasts about it. Conceive this harping & singing with a thunding voice to be the Temple musick performed at the eastern gate of the Priests court during the sacrifices of the six first days of the feast of tabernacles & to be intermixt with the sounding of the six first Trumpets. And that while these things are doing or some very considerable part of that time the Gentiles tread down the holy city 42 months, the two witnesses prophesy in sacklth 1260 days, the woman is fed in the wilderness 1260 days & a time & times & half a time & the Beast speaks great things & blasphemies 42 months. For all these times are of a length & agree in the nature of the things & therefore are coincident to one another & make but one period of time.

After these things follow the preaching of the everlasting gospel to all nations which began at the resurrection of the witnesses or perhaps a little before their death; the fall of Babylon the great City otherwise called the tenth part of the great city & the harvest of Martyrs in the great tributats on as the vintage of the wicked by a great victory of the saints in token of which the innumerable multitude of all nations come out of the great tribulation with Palm branches in their hands crying Salvation to our God. In the pesecution described at the opening of the fift seal. the martyrs who lay slain at the foot of the Altar cried with a loud voice saying How long

<88r>

Sect. VII

Of the Devil's coming down amongst the inhabitants of the earth & sea in respect of superstition & idolatry.

The Devil that old Serpent who deceived the whole world & was thrown down by the victories of Constantine the great was not only spirit of immorality but more especially the spirit of superstition & idolatry. For idolatry was the religion of all the world & in scripture is called the worship of Devils. It consisted in in giving honour & worship to dead men, & to such things as were dedicated to them & named from them & as the ghosts or the souls of the dead were feigned to reside in, as to the Sun Moon Stars Elements Birds, Beasts, Fishes , gravestones Vegetables or altars & at length pictures & statues with which sepulchres were adorned. Families Cities & kingdoms out of love for flattery built monuments & altars to their dead ancestors & & kings kings, (at first more rudely at length more sumptuously) & appointed annual menstrual or daily solemnities with incence & sacrifices & various ceremonies & initiations & Priests to perform them, & built Temples over the sepulchres of kings & great men for people to meet in. Whence it came to pass that every kingdom, & every city, had its proper Gods & every family their {Dij} penates. They agreed in religion & differed only in their particular Gods & in some ceremonies of their worship & therefore

upon being conquered by one another they easily received the Gods of the conquerers. And , when the heathens were conquered by the Christians, as many of them as thought it their interest to make a profession of of the Christian religion, & were prone to the worship of dead men soon found out plausible pretenses to worship [set up such Gods among the Christians as they had been used to worship] & began to worship the Apostles & Martyrs & such other dead men as the Christians had most in honour, & by their great numbers they prevailed to set up this worship in all the Empire turning the Christian Temples into the sepulchres of the saints. And the hypocritical part of the Christians being inclined to superstition & & many of them having been educated in the heathen religion & retaining from their ancestors the heathen doctrines about the souls of dead men & being fond of many of them of paying honour to the Apostles & Martyrs, & desirous to increase the number of their party, they readily complied with the humour & inclination of the new converts. And thus under the colour of converting the heathens to the Christian religion, the Christian Churches were in a little time converted to the religion of the heathens, & Christ & his Apostles & Martyrs became the Gods of the Heathens, as Iehova or Iove, & Noah & his sons & the other fathers & great men of the nations had been before, or as Christ would have been before had he been received into the Canon of the Roman Gods by the Senate at the Request of the Emperor Tiberius, & baptism been made the ceremony of initiating his worshippers, & eating a sacrifice of bread & wine the mystery of his worship. By such a worship the whole Empire might have become Christian without ceasing to be heathen. And they might afterwards have exchanged the worship of Saturn & Iupiter & the other heathen Gods for that for that of Peter & Paul & the other Christian Divi without being less heathens then before. For all worship of dead men is heathenism. [The Idolatry of the heathens consisted in the worshipping of ghosts which {were} mere phantasms, vanities, nothings, fals Gods, Gods which were no Gods, mere nothings. And this is called worshipping of Dæmons or Devils]

<89r>

The four Beasts of Daniel being all of them still alive, the two last of them within whose countries the Christian religion was propagated, are the subject of Iohn's Prophecy, & are in that Prophecy represented by the Dragon & ten-horned Beast.

For Iohn's Beast by the number of his horns & other characters is known to be the same with Daniel's fourth Beast. Both had ten horns. Daniels had an eleventh horn which was an animal with eyes like the eyes of a man & a mouth speaking great things against the most High & so was a Seer & a Prophet or Prophetess exercising a jurisdiction in matters of religion & it made war upon the saints & prevailed against them & changed times & laws, & had a look more stout then the other horns & therefore was the chief & most powerful city of the Beast & in lieu of this ecclesiastical blasphemy persecuting Animal Iohn's Beast has a woman on his back the mother of Harlots & abominations of the earth who deceives all nations with her sorceries & commits fornication with the kings of the earth & makes all nations drunk with the wine of her fornications & who is drunken with the blood of saints & the martyrs of Iesus, & in whom was found the blood of Prophets & Saints & of all that were slain upon the face of the earth & who sitteth on seven mountains & is the great city which reigneth over the kings of the Earth that is the city Rome which was the metropolis of the 4th monarchy & was famous for being seated on seven hills. And further, Iohn's Beast is said to be like a Leopard & to have feet as the feet of a Bear & a mouth as the mouth of a Lyon (Apoc 13. 2) which is the description of Daniel's fourth Beast. For that was dreadfull & terrible exceedingly as a Leopard is, & fought & stamped with his feet as a Bear doth & had great iron teeth wherewith he devoured & brake in pieces like a Lyon. Daniel's three first Beasts are here named backwards & Iohn's is named in room of the fourth to signify that it is the fourth. And as the little horn of Daniels Beast reigned & prevailed untill a time & times & half a time that is three times or years & an half so the woman on Iohns Beast was nourished a time & times & an half in the wildernes & the seven mountains on which the woman sitteth are called the seven heads of the Beast & therefore the city Rome which was the metropolis of the 4th monarchy & was famous for being seated on seven hills he is that Empire whose Metropolis was the seven hilled city. Iohn's Beast continued forty & two months which is also three years & an half. † < insertion from the right margin of f 89r > < text from f 89r resumes > When the ten horned Beast rose out of thea, the Dragon gave him his power & his throne & great authority (Apoc. 13. 2) & therefore the Dragon reigned first in the Roman Empire. He reigned alone over the whole Empire while this Empire continued monarchical & when it became divided † < insertion from the right margin of f 89r > † into the eastern & western Empires, the < text from f 89r resumes > the Beast rose out of the sea by that division & the Dragon gave his old throne the city Rome with its dominion that is his western power & throne to the Beast & retained only his eastern power to

himself. For the Dragon did not cease at the rise of the Beast but still continued in being. For after the Beast was risen they worshipped the Dragon & Beast together, (Apoc 13. 4) & at length three unclean spirits like frogs came out of the three mouths of the Dragon Beast & false Prophet (Apoc 17. 13) & in the end when the Beast is cast into the lake of fire the Dragon is cast into the bottomless pit (Apoc 20. 2) The Dragon & Beast therefore after the division of the Roman Empire <90r> signify the eastern & western or Greek & Latin Empires. This Dragon is the Devil & Satan (Apoc 12. 9) that Satan who had his seat in Pergamus (Apoc. 2. 13) that is the kingdom of Pergamus represented by the last horn of Daniels He-Goat whose dominion by the last will & testament of Attalus descended to the Romans & who grew mighty in their power & at length separating from them became the Greek Empire reigning over the nations of Greece, Asia minor, Syria & Egypt which made up the proper body of Daniels Hee Goat & of his Leopard or third Beast. † < insertion from f 89v > † The little horn of the He Goat waxed great even to (or against) the Host of heaven & it cast down some of the host & of the stars to the grownd, & stamped upon them & the Dragon's tail drew the third part of the stars of heaven & cast them to the earth. These actions are of the same signification for the horn of the he Goat & the tail of the Dragon are their fighting members, & signify their military powers or armies commanded by their kings By the agreement of their actions you may know that they are one & the same kingdom. The Greeks called themselves Romans & gave the name of Romanic to the Region about Constantinople, & distinguished themselves from those of the western Empire by the names of Greeks & Latines. Whence the word ΛΑΤΕΙΝΟΣ is the proper name of the Western Empire. This name is the name of a man & the number of this name is 666 which is the number of the name of Beast. 301 3005 105070200 is the
Λ Α Τ Ε Ι Ν Ο Σ

proper name of the Latine Empire & the number of this name 666 is the number of the name of the Beast. The nations of these two Empires are distinguished by the names of earth & Sea, as when the first plague falls on the earth, the second on the sea & where the Devil comes {illeg} down to the inhabitants of the earth & Sea & where the ten horned Beast rises out of the Sea & the two horned out of the earth. And in this respect the cities of the Eastern Empire are called mountains & those of the western Islands. This distinction seems occasioned by the language of the Jews who called the eastern countries earth & the western the Isles of the Sea. And since the ten-horned Beast rises out of the Sea you may know also by that character that he is the western Empire. Every kingdom has its church & the false church of the ten-horned Beast – < text from f 90r resumes > These two Empires being distinguished from one another by the names of Greeks & Latines, the word

The false church of the ten-horned Beast is represented by the whore of Babylon. For she sits upon him & reigns over the kings of the earth represented by his horns & is at length hated & made desolate by them.

The false Church of the Dragon is represented by the other Beast which arose out of the Earth & hath two horns like the Lamb & spake as the Dragon & by false miracles deceiveth them that dwell on the Earth & causeth them to worship the ten horned Beast & his image & for his false miracles & idolatrous doctrine is called the false Prophet.

< insertion from f 89v > #The true Church within the kingdom of the Dragon is represented by the tabernacle & first Temple, & by the four Beasts & 24 Elders & the seven Candlesticks therein or Candlestick with seven branches, & by the seven horns of the Lamb & by the seven churches of Asia in opposition to the seven hilled city, & also by the glorious woman in heaven before she fled into the wilderness & afterwards by the remnant of her seed who keep the commandments of God. The true Church within the kingdom of the ten horned Beast is represented by the second Temple & them that worship therein & by the two Candlesticks therein & two Olive trees & the two Witnesses in opposition to the two horned Beast. For the Beast makes war upon these witnesses & kills them in the streets of the great city represented by the woman on his back. The twelve tribes of Israel represent the true Church of the whole Empire during the opening of the first six seales. At the opening of the seventh there is a division made & out of the 12 tribes are sealed 144000 to represent the true Church of the whole Empire & the rest are the fals church of the whole Empire marked with the mark of the Beast & called the synagogue of Satan which say they are Jews & are not. < text from f 90r resumes >

In opposition to the seven hilled City the true Church within the dominion of the Dragon is represented by the seven Churches of Asia & by their types the seven Candlesticks or Candlestick with seven branches & the seven horns of the Lamb & by the seven Candlesticks This Church is represented also by the Woman in heaven before she fled into the Wilderness from the Dragon which persecuted her.

And in opposition to the Beast with two horns, the true Church within the dominion of the Ten-horned Beast is represented by the two burning leggs of the son of man & by the two witnesses which are called the two Candlesticks & two Olive branches & upon which the Beast makes war & who being slain by the Beast lye dead in the streets of the great City signified by the Whore of Babylon.

While the whole Roman Empire as descended from the kingdom of Pergamus is signified by the great red Dragon, the Church diffused through this Empire is represented by the woman in heaven cloathed with the Sun. This woman during Dioclesians persecution was pained in travel & at length brought forth a manchild or Christian Empire which was to rule all nations with a rod of iron, & then by the building of Constantinople & making it the metropolis of the East as Rome was of the West, received

<90v>

In the armies of the Roman Empire both before & after the Empire became Christian a flying Eagle was on the standart of every Legion & a Dragon on the standart of every Company & in every Legion there were ten companies & by consequence ten dragons. These Dragons were of a purple colour & so fastened to the top of a long pike, as, like weathercocks, to turn their tails from the wind & to hiss by means of the wind blowing into their open jaws. The bearers of these two sorts of standarts were called Auilifers & Draconarij. And from these badges of the Roman Empire, this Empire is represented in this Prophecy by a great Eagle upon whose two wings the woman flies into the wilderness & by a great red Dragon in heaven

<91r>

Spicilegia Variantium Lectionum in Apocalypsi ex Mss. Sin Cov. 2.

Cap. 1. v. 5. d. ἐκ deest Sin. v6. μ καὶ deest Sin. v. δ. κ. Αλφα Sin. ib. γ ἄρχη καὶ τέλος deest Sin. v. 9. b. καὶ deest Sin. ib. c κοινωνὸς Cov. 2. v. 11. c. Pro Ἐγὼ εἰμι το Α καὶ το Ω, πρῶτος Cov. 2. habet Ἐγὼ Α καὶ το Ω, πρῶτος. v. 11. h in var. lect. dele Cov. 2. v. 12. m. Ἐλάλ{ει} Sin. v. 20. e ἃς εἶδες deest Sin.

Cap. 2. v. 1. f ἐν Ἐφέσιν Sin. v. 7. d ἐν τῷ παραδείσιν τοῦ Θεοῦ μου, Cov. 2. ib. e in var. Lect. dele Cov. 2. v. 14. z. In var. lect. dele Ἐδίδασμε τὸν Βαλὰκ Cov. 2. dele etiam Εδίδαξεν ἐν τῷ Βαλὰκ Sin. et scribe ἐδίδαξε τὸν Βαλὰκ Sin. Cov. 2. v. 17. c οἶδεν Cov. 2. 19. l καὶ deest Sin. v. 21. s in var. lect. scribe μετανοήσῃ, καὶ οὐ θέλει (ἡθέλησεν A lex.) μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς A lex. &c. v. 22. t ἐγὼ deest Sin. 24 k Βαθέα Cov. 2. v. 26. και ante νικῶν deest Cov.2.

Cap 3. v. 1. τὰ ἐπτά Sin. v. 2. n στρήζων Cov. 2. ib. p. ἔμελλες Sin. ib. q. αποβάλλειν Sin. v. 3. z. in var. lect. dele Cov: 2, et eundem scribe post Barb. 1. v. 8. f. pro καὶ legit ἦν Sin. v. 11. v. Ἰδοὺ deest Sin. Cov. 2. ib. s. in var. lect. lege μὴ λάβῃ τις τακὺ Cov: 2. v. 12. y. ἡ καταβαίνει Sin. v. 17. d οτι deest Sin. v. 18. Pro αἰσχύνῃ scribe ἀκημοσύνη Cov. 2. ib. h. in var. lect. pro. Steph. ε Scribe Steph. ιε. et post Hunt ι dele Sin. et inter Alex et Cov. 2. dele Κολλύριον εγχρίσαι. v. 19 post ζήλωσον deest οὖν Cov. 2. ib. n. Καὶ præfigit Sin.

Cap. 4. v. 3. y. ἦν deest Sin. v. 4. f. in var. lect. dele κύκλω Cov. 2. v. 4. c. θρόνους τοὺς ἑικοσι τεσσαρας πρεσβυτέρους Cov. 2. Sin. ib. in. var. lect. dele Sin. v. 5. Pro εκπορθυονται Cov. 2. habet ἐξεπορθύοντο. ib. i. Αὐτοῦ Sin. v. 10. i – προσκυνήσουσι Sin. Ib. k. Βαλουσι Sin.

Cap. 5. v. 6. f τα αποστελλόμενα Sin. v. 10. g. in var. lect. dele Sin et – scribe sin. post βασιλευουσιν. v. 11. 2. ὡς præfigit Sin. Ib. n. præfigit καὶ ἐν ὃ ἄριθμὸς αὐτῶν μυριάδες μυριάδων Sin. v. 13. u. αὐτοῖς πάντας ἤκουσα. Cov. 2. v. 14. b. ἔλεγον τὸ Ἀμὴν Cov. 2.

Cap. 6. v. 1. k. Pro φωνὴ in var. lect. scribe φωνὴ vel φωνῇ. v. 2. m. Καὶ ἔιδον omittit Sin. v. 4. l. τῆς γῆς ἵνα Cov. 2. v. 5. n. in var. lect. dele Sin. et scribe Sin. post Καὶ ἴδε. Ib. o. in var. lect. dele Cov. 2. v. 7. y. φωνὴν omittit Sin. v. 8. b. Καὶ ἔιδον omittit Sin. Ib. f. in var. lect. dele Cov. 2. et scribe ηκολούθη μετ' αὐτοῦ Cov. 2. v. 11. d οὗ deest Sin. v. 12. k. ὅλη addit Sin.

Cap. 7. v. 5. g.... {μείνουν} Cov. 2. v. 9. t. αὐτὸν omittit Cov. 2 v. 10. τοῦ Θεοῦ ἡμῶν deest Cov. 2. v. 14. e στὰς αὐτῶν omittit Cov. 2. v. 16. οὐδ' οὐ μὴ Cov. 2.

Cap. 8. v. 3. b. δωσι Sin. v. 5. h. τον Sin. v. 5. l. αὐτὸν Sin. v. 7. b. ἔν præfigit Sin v. 11. Pro λέγεται Cov. 2. habet ἔλέγετο. ib. l. ἐγένετο Sin. Ib. m. τῶν ὑδάτων Sin.

Cap. 9. v. w. v. Κέντρα ἐν ταῖς ὀυραῖς αὐτῶν τοῦ ἀδικῆσαι Cov. 2. v. 11. x. in var. lect. post ἔκουσιν deleatur et post ἔκουσαι scribatur Cov. 2. Ib. v. 12. in textu dele literam g post ἔτι et scribe eandem ante ἔτι. v. 18. εκπορευομένον deest Cov. 2. v. 21. x. in var. lect. dele Cov. 2.

Cap. 10. v. 3. pro φωνῇ μεγάλῃ scribe φονήν μεγάλην Sin. v. g. i. βιβλιδάριον Sin.

Cap. 11. v. 5. y. θέλει αὐτοὺς Cov. 2. v. 6. f ἐν πάσῃ Sin Cov. 2. v. 14. a. ἰδοὺ – ponitur post τρίτῃ Sin. Pro ἰδοὺ legitur καὶ Cov. 2. v. 19. h. καὶ σεισμος deest Sin.

Cap. 12. v. 3. v. ἑπτὰ διαδήματα Sin. Cov. 2. Ib. dele Cov. 2. in lect. var. v. 7. i. in var. lectl post τοῦ πολεμῆσαι deleatur et post πολεμῆσαι deleatur Cov. 2. Ib. k. μετα Sin. v. 12. Ante ὀυρανοὶ deest ὅι Sin Cov. 2. v. 14. η ἅι δύο Cov : 2.

Cap. 13. v. 3. l. ἐκ τῶν Sin. v. 4. t. δυνατὸς Sin Cov. 2. v. 7. in var. lect ante καὶ λαὸν scribe ε . v. 10. a. ἔκει ἀικμαλωσίαν ὑπάγει Sin. v. 11. e. τῷ ἄρνίῳ Cov. 2. v. 12 f. in var. lect. dele Sin. v. 16. f. τὸ μέτοπον Sin.

Cap. 14. v. 3. h. ὥς omittit sin. v. 7. i. αὐτῷ τῷ ποιήσαντι Cov. 2. Ib. k. in var. lect. dele Cov. 2. v. 8. e. τὰ ἔθμη Sin. v. 12. u. Articulum ἡ præfigit Sin. v. 16. o. τῇ – νεφέλῃ Cov. 2. v. 19. i. τὸ μέγαν Sin. v. 20. m. αχ Sin.

<91v>

Cap. 15. v. 2. τὰς ante κιθαρὰς legunt Sin Cov. 2. v. 6. b ὅι ἦσαν præfigit Sin.

Cap. 16. v. 2. x. εἰς Sin Cov. 2. v. 3. ὥς ante ἄιμα habet Cov. 2. v. 5. Post κύριε deest εἶ Cov. 2. v. 9. b. οἱ ἄνθρωποι Cov. 2. v. 14. p. δαιμονίων Cov. 2. ib. q. ἃ εκπορευονται Cov. 2. ib in var. lect. post ἃ εκπορευεται dele Cov. 2. v. 18. h. in var. lect. dele Cov. 2. et scribe C 2. post ασταπαι καὶ βρονταὶ καὶ φωναὶ.

Cap. 17. v. 2. Pro ἐμεθύθησαν habet ἐμέθυσαν Cov. 2. v. 5. a. πόρνον Cov. 2 ib. v. 8. Pro τὸ θηρίον ὃ, τι ἦν lege ὅτι ἦν τὸ θηριον Cov. 2. v. 16. 9. in var. lect. Post επεσαν ὃ dele Cov. 2. Ib. ἔπεσον ὃ Cov. 2. v. 16. Post γυμνὴν adde ποιήσουσιν αὐτήν Cov. 2. Sin. v. 17. m. In var. lect. dele Sin. Ib. τελεσθῶ.. ὅι λόγοι Sin.

Cap. 18. v. 1. a. Καὶ deest Sin. v. 2. g. Ἔπεσεν deest Sin. v. 3. m. τοῦ ὄινου deest Sin. Ib. o. πεπτώκασιν Sin. Cov. 2. v. 6. d. τὰ Sin v. 12. l. βυσσίνου καὶ πορφύρας Cov. 2. v. 16. p. deest ἐν Sin. v. 19. h. καὶ præfigit Cov. 2.

Cap. 19. v. 1. i. ὥς præfigit Sin. v. 3. d εἴρηκεν Sin Cov. 2. v. 14. i. τῷ θρόνῳ Cov. 2. v. 12. s. ὥς deest Sin. v. 14. Pro λευκὸν ἥς καθαρὸν legit καθαρὸν λευκον Cov. 2. v. 15. l.πατάξῃ Cov. 2. v. 16. o. deest Cov. 2.

Cap. 20. v. 4. x. ὁυδὲ Cov. 2. Ib a. τὰ præfigunt Sin Cov. 2. – v. 11. m. αὐτὸν Cov. 2. v. 12. s. in var. lect dele – Cpn 2. v. 13. u. τοὺς νεκροὺς τοὺς 'ἐν αὐτῇ Sin. v. 14. a. ὁ θάνατος ὁ δευτερος Sin. Cov. 2.

Cap. 21. v. 6. s. καὶ ἡ ἀρχὴ καὶ τὸ τέλος Sin. Cov. v. 7. e. ὃ deest Sin. v 12. f τὰ ὀνόματα addit Sin. v. 13. l. in var. lect. dele deest Cov. 2. v. 14. Deest καὶ ἐν αὐτοῖς Cov. 2. errante scriba. v. 23. e in var. lect. quære utrum scribendum sit – αὐτῇ γαρ vel αὐτῇ γαρ.

Cap. 22. v. 2. b. ἦνα deest Sin. Ib. c. ἀποδιδούς ἕκαστον Cov. 2. v. 6. b. Δέγει Sin. v. 13. h. εἰμι deest Sin.

<93r>

<93v>

<94r>

<94v>

v. 8. . ib. z ὁ Θεὸς Areth.

v. 9. b καὶ Deest in Comp. Areth. Arab. ib c pro συνκοινωνὸς lege κοινω{illeg}

Cov. 2 ib d

v. 11. c " deest Steph ιε ? g. Omittunt Compl.

h θυάτειραν, Lat. Syr. Æth. Arab.

17 n μοι deest Areth

20 e ἄς εἶδες Omittit Cypr adv. Iudæos l. 2. c. 26.

Cap.
2. v. 2. i σου " omittit Syr.

Cypr ad Quir l. 3. sect 16.

v. 7. d εν τῷ παραδείσῳ τοῦ Θεοῦ μου –

v. 13. q. ἐν αἷς sic legit Comp et non αἷς. Igitur in var. lect ubi habetur Steph α ιε, dele α.

v. 15,
16. d. ὁμοίως. Μετανόησον οὖν" Steph ιε.

v. 17. c. ὀιδεν" Compl.

v. 20. m ὀλίγα Omittit Tertull. de pudicit.

v. 20. καὶ διδάσκει καὶ πλανᾷ τοὺς ἑμοὺς Syr. Æthiop. Arab. Tertul. de pudicit. post medium.

v. 22 deest^t ἐγὼ" Compl.

Ch. 3. v. 4. a Ἀλλὰ præfigunt Syr. Æth. Arab.

4. b Omittunt Comp. Arab.

=& 5. i. ο' μολογήσω Areth. ? ὁμολογήσω Alex. Comp. Sin. Steph ιε, 15 Cov. 2.

11. v Omittunt Arethas . Syr

12. y. ἡ καταβαίνει Arethas.

14. c τῆς ἐν Λαοδικείᾳ ἐκκλησίας Arethas.

16. c οὐ ζηστὸς οὐ τε ψυχρὸς Compl. Sin. Cov. 2. Areth. Syr. Arab.

Chap
4. v. 3. x. Totum καὶ ὁ καθήμενος omittunt Steph α. ιε. Sin. Areth. Arab. Forte et Æthiop. et alij MSS.

v 5. g. καὶ φωνᾷ καὶ βρονταὶ Areth. Syr.

5 i. αὐτοῦ addunt Areth.

6. m ὡς θάλασσα Tertul.

7. q ὡς ἄνθρωπον Vulg. quasi humanam Iren. l. 3. c. 11.
et

		<i>r</i>	
	8	<i>b</i>	λέγοντες 3 Barb.
	10	<i>k</i>	Vtrum βάλλουσι vel βαλοῦσι in Alex. quære.
Ch. 5.	v.	2.	<i>g</i> . Deest Comp.
		4.	<i>v</i> .
	7	<i>g</i>	τὸ βιβλίον hic deest et post τοῦ θρόνου additur Comp. Alex? Lat. Areth. Hunt. 1? Baroc? Pet. 2,3? M? Deest utrobique Sin. Æth.
	10	<i>d</i> .	αὐτοὺς Syr. Arab.
	10	<i>g</i> .	βασιλεύσουσιν Barb. 3. Beda.
	13	<i>u</i> .	
Ch. 6.	v	1	<i>k</i> φωνῇ Arab.
		1	<i>l</i> Deest Comp.
		4	<i>l</i> Deest ἀπὸ Alex
		9	<i>l</i> τῶν ἀνθρώπων addit Æthiop.
		9	<i>o</i> τοῦ ἄρνιου addunt Syr. Arab. ut in ch 1. v 2, 9 & ch 12. 17 & ch. 20. 4.
		11	<i>c</i> omittunt Barb. 4. Æth.
		11	<i>e</i> πληρώσωσι Barb. 4
		12.	<i>i</i> . omittunt Syr. Æth.
		12.	<i>k</i> . Ὅλη addit Sin
{Cap}. 7	v	9.	<i>t</i> Omittit Arethas.
		10	<i>b</i> κράζουσι Beda. Arab.
		10	<i>t</i> τοῦ θεοῦ ἡμῶν deest (idque recte) <u>Cov. 2. Alex</u> Steph α, (ιε) Hunt 1 ? Areth. Vulg. Syr. Æth. Arab. Cyprian.
		11	<i>h</i> τὰ πρόσωπα <u>Syr. Æth. Arab.</u>
		14	<i>a</i> ἔειπον Arethas.
		14	<i>e</i> αὐτὰς <u>Alex.</u>
		16	<i>l</i> οὐδ' οὐ μὴ Arethas
		17	<i>o</i> ζωῆς Arab
Ch. 8.	v.	7.	<i>d</i> τῆς γῆς κατηκάνη καὶ τὸ τρίτον Areth.
		11.	<i>m</i> τῶν ὑδάτων addunt Syr Æth.
		13.	<i>r</i> ἀετοῦ Barb 3. <u>Aquila</u> , inquit Grotius, <u>amat cadavera</u> (Mat 24. 28) <u>ideoque apta prædicendis stragibus</u> Exek. 17. 3.

Ch. 9.	v.	2.	<i>e</i>	καιομένης Victorin.
		16	<i>b</i>	ἱππικοῦ δισπυριάδες Tichonius apud Primasium.
Ch. 10.	v.	1	<i>c</i>	τῆς κεφαλῆς αὐτοῦ Comp.
		4	<i>c</i>	αι non deest Cov. 2. (et in v. 3. deest. Cov. 2)
			<i>k</i>	αὐτὰ Areth. Origenes apud Euseb. Hist. Eccl. l. 6. c. 25. μετὰ ταῦτα γράφεις Compl.
Ch. 11.	v.	6.	<i>f</i> .	ἐν πάσῃ Arethas
	v.	8.	<i>q</i> .	αὐτῶν Comp.
		13	<i>a</i> .	Ponunt post τρίτη Comp. Sin
Ch. 12.	v.	7.	^② <i>k</i>	μετὰ Steph ιε. Syr.
		7	^① <i>i</i>	τοῦ πολεμῆσαι Syr.
		8	<i>n</i>	αὐτῷ Æthiop.
		14	<i>p</i> .	In var. lect Dele Syr.
Ca. 13.	v.	4	<i>s</i>	καὶ τίς Steph α, ιε, 15. . Syr.
		5	<i>v</i> .	βλασφημίαν Dionys. Alexandr. apud Euseb. Eccl. Hist. l. 7. c. 10.
		5	<i>x</i>	πόλεμον ποιῆσαι Steph ιε, 15.
		14.	<i>n</i> .	.
		14.	<i>t</i> .	ἔιχε Syr.
		15	<i>t</i>	ἐὰν μὴ pro ἄν μὴ Alex. Sin Cov. 2. Areth Codd alij.
		17	<i>h</i> .	pro ἡ τὸ ὄνομα habent τοῦ ὀνόματος Syr. Æth. Beda. Primas. Iren. l. 5. c. 28.
Ca. 14.	v.	1	<i>a</i>	τὸ præfigunt Syr Arab. Æth
		2.	<i>g</i>	Ἡ φωνὴ ἣν ἤκουσα ὡς καθαρώδων Beda
		3.	<i>h</i>	Omittunt Comp. Areth. Syr. Arab. Æth. Primas.
		6	<i>b</i>	καθημένους Vulg. Alex Areth.
		6	<i>c</i>	ἐπὶ πάν Vulg.
		13	<i>e</i>	γὰρ Syr
Ca. 15.	v.	1.	<i>p</i> .	Deest Steph α, ιε. {A}t Stephanus in loco conumatis erravit. Nam in Comp. non deest.
			<i>q</i>	Deest — — — Item Steph. ιε si modo notæ terminos lectionis variantis designantes in

illum restituantur locum quem editionis Complutensis citatio ibidem habita requirit. 3
x τοῦ præfigi Comp. Syr.

3 a ἔθνῶν Primas. Vide et Apoc 15. 4. et Ier. 10. 7.

6 e Omittunt Syr. Arab. Beda. Zegerus.

Ca. 16. v 4 e Deest Comp.

7 n. In Comp deest tantum ἄλλου.

14. r Deest Vulg Syr. Æth.

18 h Αστραπὰι καὶ βροντὰι καὶ φοναί Syr. Arab

Ca. 17. v. 4. r. ἦν Cypr.

4 s πορφύροῦν καὶ κόκκινον Cypr. Test. l. 3. c 36 & de habitu virg

8 l. τὸ θηρίον hic addunt & post βλέποντες omittunt Steph. ιε, 15. Cov. 2.

10. q. καὶ deest Vulg. Syr Arab.

16 post γυμνὴν addunt ποιήσουσιν αὐτὴν Cov. 2. Sin. Comp. Areth. Æth.

17 m. τελεσθῶσιν Barb. 2

Ca 18. 2. i δαιμονίων Lat.

Pro ἀκαθάρτου Cov. 2. habet δαιμονίου & omittit sequentia usque ad ἀκαθάρ του καὶ μεμισμένου ὅτι. Quæ sequentia ab Aretha etiam omittuntur et sunt in hæc verba. καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισμένου καὶ φυλακὴ παντὸς θηρίου Alex. Comp. Sin. Vulg Syr. Arab. Æth. Primas. præterquam quod Comp. Sin. Vulg. Arab. omittunt verba ἀκαθάρτου καὶ μεμισμένου καὶ φυλακὴ παντὸς θηρίου, quoque Alex. omittit verba καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισμένου. At plenissima Babylonis desolatio hic describitur ut fit in Isa. 13.21, 22 & Ier 50 39 ad quæ Apocalypses spectat.

9. a Pro αὐτῇ Comp et Steph ιε habet αὐτὴν.

10. c μιᾷ ἰόρῃ Comp.

11. e Dele Steph α. Nam Compl. habet κλάιουσιν καὶ πεντοῦσιν.

12. l βύσσου καὶ πορφυροῦ Comp.

17. r Vulg. ε variantibus lectionibus impressis deleatur.

18. b βλέποντες Comp.

Ch. 19. v 1 h. Deest Syr. Arab.

l. λεγόντων Syr.

14 i. καὶ ante καθάρων deest Comp. Alex. Sin. Cov. 2. Syr. Arab. Æth. Arethas. Iren l 4 c 37. CYpr adv Iudæos l 2 c 30. Primas edit. Paris

15. *k.* δίστομος addunt Tertul. adv. Marc.. l. 3. p. 489. Anselm.
l. παπάξη Comp.
o. Deest Areth. Æth. Iren l 4 c 37 Cypr. adv Iud. l. 2. c. ult.
- 17 *a.* δεῦτε συνάχθητε Comp.
- 20 *m.* pro μετὰ τούτου ὁ legunt ὁ μετ' αὐτοῦ Cov. 2. Sin. Areth. Pelz Baroc. Hunt 1. Arab.
μετ' αὐτοῦ ὁ Comp. ὁ μετ' αὐτοῦ ὁ Steph ιε. ὁι μετ' αὐτοῦ ὁ Alex

Ca.
20.

- v. 3. *o.* ἔπ τὰ ἔθνη Syr.
4. *y.* Omittit Cypr. de exhort martyr.
10. *h.* καὶ τὸ Syr
11. *l.* μέγαν λευκὸν Comp. Syr. Cypr. ad Novatian.
11. *m.* αὐτον Cov. 2
- 12 *p* τοὺς μεγάλους καὶ τοὺς μικροὺς Iren. l 5 c 35. Cypr ad Novatian
- 12 *q* θρόνου Cypr ad Novatian. Erasm in margine.
- 13 *u* τοὺς νεκροὺς τοὺς ἐν αὐτῇ Vulg. Syr Æth.
- 13 *y* τοὺς νεκροὺς τοὺς ἐν αὐτοῖς Syr. Iren. l. 5. c. 35.

Ca.
21.

- v. 2. *f.* Omittunt Beda Primas.
3. *a.* Θρόνου Iren l 5 c. 35. Ibi dele Iren l. 3. c. 55.
3. *b.* Λαὸς Iren. l. 5. c. 35
4. *f.* Deest Alex? Iren. l. 5. c. 35.
6. *r* Γέγονα. Ἐγὼ εἰμι τὸ Alex. Vulg. Syr. Arab. Cypr. Test l. 2. c. 1. Sed in Syr deest γέγονα
- 7 *a* ταῦτα. Ista Tertul. De Pudicit. post. med. ea et eorum hæreditatem Cypr. Test. l. 3. c. 100
- 8 *g* Καὶ ἁμαρταλοῖς addit Æth.
- 9 *r et s.* Lectiones ibi positas adde Cypr. adv. Iud. l. 2. c. 19.
- 10 *v.* Deest Cypr. adv. Iud. l. 2. c. 19.
- 11 *a* Deest Alex.
- 12 *f* τὰ ὀνόματα addunt Syr. Arab.
15. *p.* ἔιχε μέτρον Syr
16. *y* Deest. Syr. Areth.
- C. 22. 1. *t.* Deest Vulg.
2. *b.* In impressis Millij var Lect. deleatur Areth.

3 *f* κατάθεμα Syr. Erasm in marg.

3 *g* ἐκεῖ Areth.

5 *n* οὐκ {ἐ}ξουσι χρεῖαν φωτὸς λύχνου καὶ φωστ (l. φωτὸς) Alex . Lat. Syr. Arab Æth. Primas.

11. *b*. δικαιοσύνην ποιησάτο Vulg. in MSS aliquib. . Primas. Anselm. Cypr Test l 3. c 23 et de bono patientiæ 9.

13. *k*. πρῶτος καὶ ἔσχατος ἡ ἀρχὴ καὶ τὸ τέλος Cypr l. 2. Test. c. 22.

c 13. *v*. 4. τις δυνατὸς α, ιε, 15. deest καὶ

c 15. *v*. 2. *q*. ἐκ τοῦ χαράγματος αὐτοῦ deest compl. steph. ιε

[Editorial Note 4] ch. 9. *v*. 12. ουαι μετα ταυτα καὶ – Sin.

<95r>

E. Macclesfield —

old

p. 20, P. 1, 2. [utpote ad caput tui corporis] in Capitals.

p. 34. l. 3. after [Gratian]

it is p. 27 Gratian & Valentinian

P 29. [discernimus] [decernimus]

P. 27 [æteræ] [æternæ]

P. 44. l. 7 [Antigonus all Asia]

q^{illeg} [Antigonus all Asia the lesse]

For Seleucus is immediately said to have severall Provinces, in Asia, & had all beyond Euphrates before. Quære {lilennsi} 3 lines before of Cassander commanding the forces of Europe which imports all; & yet Lysimachus was to govern Thrace; was he to be commanded by Cassander?

l. 41. for [became one of the 4 Kingdoms]

read [became King or Head of one

of the 4 Kingdoms] or [formed | ^{erected} one of the 4 Kingdomes.

p. 50 A passage about the Romans after Antiochus, the same verbatim with one p. 41

m=III is most perfect

e E is more explained & has some fine passages, particularly that of the Iews expectations of a 2^d captivity & 2^d restoration preservd in {T-bnd}

The Cronolog. observ. belong to it {one} on the same paper. fit to accompany it same arguments not in chronol

I=1 pa. 3. ☉. an addition worthy notice.

<95v>

3 Proposals of the Order of Printing

From

new pa 1 to pa. 24. new [ch. I	new 1–32	ch. I	new	1– 3	ch. I	}
II		II		3– 4	II	
III		III		5– 6	III	
IV		IV		7–10	IV	
V		V		11–18	V	
VI		VI		19–23	VI	

old

pa. 27–35 old [Ch. VII		old		27–35	Sect. IV	}
				37–42	S.V	
new 25–32 [Ch. VII		VII	new	25–27	Ch VII	Ch. VIII
VIII		VIII	s ^h _{li} ^d	27–29		
q{illeg} old 35–52 part S IV	IX	IX				
S. V						
VI			old	43–51	S. VI	}
old 53–66 [Sect. VII	old 53–66	S. VII		53–66	S. VII	
VIII		VIII			VIII	

Here is inserted
ⲓⲑ

{&} add old 67–74 S. IX				67–end	S. IX
Old 75–the end	3. X	old 75–86	Sect. X		X

Appendix

Appendix

	old 27–35	Sect. IV	New	all or part	Ch. VII
Titles in ⲑ 3 ^d Proposall	Ch. XIII		ⲓ Part II		
Observations on ⲑ Propheys of Daniel{illeg} & ⲑ Apoc.	Of the Mahuzzims di		Of the Apocalypse of S ^t Iohn		

of S ^t Iohn by Sir Isaac Newton		
Part 1	Part II	Chap 1
Of the Prophecyes of Daniel	Of the Apocalyps of S ^t Iohn	
chap. I	ch. I	Introduction concerning the time when the Apocalypse was writ θ
Introduction concerning the Authors of {the} books of the old Testament.	Introduction concerning the time when Apocalypse was writ	
Ch. II	Ch. II.	
Of the Prophetick language.		
Ch. III	Of the Relation which the Prophecy of Iohn hath to the book of the Law of Moses & to the worship of God in the Temple.	
Of the Vision of the Image composed of 4 metals		
Ch IV		
Of the Vision of the 4 Beasts		
Ch. V	Ch. III	
Of the Kingdoms represented by the feet of the Image composed of Iron & clay.		
Ch. VI	Of the Relation which the Prophecy of Iohn hath to the Book of Daniel & of the Subject of the Prophecyy.	
{O}f the 10 kingdoms reprepresented by the 10 horns of the 4 th beast		
Ch. VII		
Of the 11 th horn of Daniells 4 th beast	N. p 33. l. 1–20 instead of O. p. 67. l. 1–3	
Ch. VIII		
Of the power of the 11 th horn of Daniells 4 th beas{t} [to change times & laws]		
Ch. IX		
Of the Prophecy of the Ram & the goat		
Ch. X		
Of the Prophecy of the 70		

we{ak}s	
Ch. XI	
Of the Prophecy of the Scripture of truth	
Ch. XII	
Of the King who did according to his will &c	
{illeg}	

Titles in the Old

An account of the Empires of the Babylonians, Medes Persians & Romans according to the descriptions given of them by Daniel.	
Sect. I. Of the Prophetick Language	pa?
Sect. II. Of the Kingdoms represented in Daniel by the 4 Beasts, & of the ten horns Beas{t}	
<96r>	

Titles in the Old		Titles in the New
An account of the Empires of the Babylonians Medes Persians, Greeks & Romans according to the descriptions given of them by Daniel.		
Sect. I. Of the Prophetick Language.	pa. 1	Ch. I. Of the Prophetick Language pa. 1
		Ch. II. Of the vision of the Image composed of four metals. } p. 3
		Ch. III. Of the vision of the Four Beasts 5
Sect. II. Of the Kingdoms represented in Daniel by the four Beasts, & of the ten horns of the fourth Beast	5	Ch. IV Of the ten Kingdoms represented by the Feet of the Image composed of Iron & Clay } 7
		Ch. V. Of the ten Kingdoms represented by the 10 horns of the fourth Bear } 11
Sect. III. Of the eleventh horn of Daniel's fourth Beast	21	Ch. VI. Of the eleventh horn of Daniels fourth Beas{t} } 19
Sect. IV. Of the Power of the eleventh horn of Daniel's fourth Beast to change times & Laws	27	
Sect. V. Of the Kingdoms represented in Daniel by the	37	Ch. VII. Of the Prophecy of 25

Ram & the Hegoat.	}		the Ram & the He-goat	}	
			Ch. VIII. Of the Prophecy of the 70 weeks		27
Sect. VI. Of the Prophecy of the Scripture of Truth.	}	43	Ch. IX of the Prophecy of the Scripture of Truth	}	29
Sect. VII Of the King who did according to his will, & magnified himself above every God, & honoured Mahuzzimms, & regarded not the desire of women	}	53			
Sect. VIII. Of Mahuzzims honoured by the King who doth according to his will	}	57			
{S} IX Of the Relation which the Prophecy of Iohn hath to the Law of Moses & to the worship of God in the Temple	}	67	Ch. X. Of the Apocalypse of Iohn		33
{S}{.} X. Of the Relation which the Prophecy of Iohn hath to those of Daniel & of the Subject of the Prophecy	}	75	Ch. XI. Of the opening the Seals of the book which Daniel was commanded to seal-up	}	39

<96v>

N. p. 5. l. 3 [Beasts] adde out of the old
 ↳ arising successively out of the great Sea in 4 great winds, that is, according to the Prophetick language 4
 Kingdoms arising successively in 4 great wars.]

l. 18. for [reigned] out of the old [arose]

l. 43 [An. Nab 500] old [580]

□ {X} < insertion from the bottom of the page > □ p. 5, l 6. is omitted the observation of the resemblance
 between the beast in the Apocalypse & this 4th beas{t} {X} < text from f 96v resumes >

p. 6. l. 10 [lybia] is omitted

⊕ □ < insertion from the bottom of the page > ⊕ p. 11. l. 23. [AC. 407. Godegisilus] it was 406. & is so in
 the old. & 2 lines after in this it said that Godegesilus led them into Gallia AC so was probably the King then.

This is the 1st of the 10; q^{illeg} if the alteration were not {with} an intention to have fixd the {y}{illeg}
 407 for all.

N. 2. is alter'd from 406 to 407, perhaps, a firmer King struck out

N. 5, & 6. 407 But yet

N. 3. 400 stands for the Year of Alan's

n. 4. 407 is alter'd to 406

n. 7. is 407 or 408

n. 8. stands 406

n. 9. is yet earlier, 389. then the then King of the Lombards reigne{d} 33 years [that is to 422]

n. 10. he places the translation of the Imperiall Seal from Rome to Ravenna. 40{illeg}

Quere therefore □ < text from f 96v resumes >

p. 15. l. 1 for [receive] read from the old [recover]

{X} △ < insertion from from the end of the line > {X} p. 15. l. 3, & 4.

The 1st expression seems to speak of the Roman force in Brittain being weak not the second, vires Britannorum. {q}{l}

quære △ < text from f 96v resumes >

l. 16 for [Vadall] [Vandall]

l 50. [407] in the old [406]

⊙ {X} < insertion from from the end of the line > ⊙ p. 18. l. 15

new [a Kingdom of the Alemans] the old [a Kingdom of the Alemans & Suevians] {X} < text from f 96v resumes >

p. 19. l. 31. in margine put [vide Actor. Erudit. suppl. Tom 2. Sect. 1. pa. 37, 38]

See that pages are right

p. 20. l 18 for [State] read [Senate]

The Authority just after, seems to be Authority of the Senate. And he adds a little below that the authority of the Senate in civil affairs was henceforwards absolute.

p. 23. l. 7, 8 for [In a small book printed at Paris 1689 & entituled An Historicall Dissertation] say [In the above mentioned Historicall Dissertation]

for it is mentioned above p. 19 & the place where printed; & the Marginall reference to it in pa. 23, is above directed to be put in the Margine of p. 19.

p. 25 l. 4. for [predicted] from the old [represented]

for the 1st Monarchy, was then in being & not therefore then foretold. & 5 Empires are represented thô 2 of them., the 2 first began together & so from the beginning of the first to the end of the last is but the duration of 4

p. 33. l. 17. for [Prophecy] read [Book]

For he is there speaking of the Interpretation as distinguished from the Prophecy, & shewing how far it reaches, having before shewn how far the Prophecy reached: & that the Interpretation begins where the Prophecy ends & both together make up this prophetick book, to the end whereof the Interpretation reaches.

p. 74. l. 11 for [The whole Prophecy of the Book of the Law] read [The whole Prophe{cy} of the Book represented by the Book of the Law] or The whole Prophecy of the Bo{ok} which here answers to the Book of the Law in the Ark]

<97r>

The second Trumpet.

And the second Angel sounded & as it were a great mountain burning with fire was cast into the sea & the third part of the sea became blood & the third of the creatures which were in the sea & had life died & the third part of the ships were destroyed. A great mountain burning with fire signifies a great city consuming by war. It was cast into the sea, that is thrown down from its dominion & dignity & its people levelled with the waters waters or common people of the Empire here signified by the sea, & scattered among them. And the third part of the sea became blood & the third part of the creatures which were in the sea & had life died, that is the body politique of the people signified by the third parts of the sea & by the creatures therein was slain politically & dissolved. And the third part of the ships were destroyed that is the habitable places or towns of the third part were taken. The Sea is the great sea out of which the four Monarchies arose comprehending the Western & Eastern Roman Empires & the kingdom of Persia which are the whole subject of sacred prophesy & the third part of the sea is one of the three, namely the western Empire or sea out of which the ten horned Beast arose. At the sounding of this Trumpet the great city Room was beseiged thrown down & destroyed & the western Empire was invaded politically Slain, dissolved & broken into ten kingdoms & its towns were taken & plundered & reduced into servitude under new Lords. For in the end of the year 407 a great body of barbarous nations namely Goths Vandals Alans Burgundians, Suevians, Alemans, Chatti &c being invited from their seats by then Spain with great violence & the Fracks on this side the Rhene revolted & called in other Franks from beyond the Rhene & the Visigoths under Alaric leaving their seats in Pannonia to the Hunns came into Noricum A. C. 408 & there hearing of the death of Stilico who for conspiring with them was slain the same year 10 Kal. Sept. they went into Italy & & beseiged Rome & took it twice [first in the year 409 after a siege of some continuance & then again in the year 410] in two years & by famin sword & captivity emptied it of inhabitants & harassed Italy & thence invaded Gallia & Spain. And the Picts & Scots invaded Britain. And they barbarous nations overpowering the Empire, kept what they conquered & formed new kingdoms in their conquests.

Alaric first beseiged Rome in the end of the year 408 or beg & took the Gate in which the stores of the city were laid up continued the siege till many perished by famin & by eating one another & by the pest thence arising from the steams of dead carcasses & & A. C. 409 he took the city by force & suffered the remainder of the citizens to purchase their lives, & by their consent saluted Attalus Emperor & with Attalus beseiged Honorius at Ravenna but being there repulsed & affronted by the Romans he returned the next year to Rome in anger & beseiged it again & after a new famin & pestilence wherein many perished took the city a second time, A. C. 410 put the citizens to the sword except such as fled to the churches permitted his army to plunder the houses, burnt part of the city, & captivated & disperst the miserable citizens who had escaped the famin pestilence & Sword, so that the city continued three or four years without inhabitants, & was afterwards repeopled by degrees. Fame perit antequam gladio et vix pauci qui caperentur inventi sunt <98r> Ad nefandos cibus erupit esurientium rabies & sua invicem membra laniant: dum mater non parcat lactanti in fanti & suo recipit utero quem paulo ante effaderat. Hieron. Epist. 16. Hence is became a proverb: Pone pretium humanis carnibus as Zosimus relates who also adds: Famen (ceu consentaneum erat) pestis comitabatur, omniaque plena cadaveribus erant. Cumque non possent extra urbem sepeliri cadavera quod omnem exitum hostes observarent, urbs ipsa mortuorum sepulchrum erat: adeò quidem ut alioqui etiam solitudo in urbe foret: Siqua nulla fuisset alimentorum penuria, vel exhalans e cadaveribus odor ad interficienda corrum pendaque corpora suffecisset: Zosim l. 5. Proh nefas Orbis terrarum ruit in nobis peccata non ruunt. Urbs incluta et Romani imperij caput uno hausta est incendio. Nulla est regio qua non exules Romanos habeat: Hieron. ad Gaudentium Epist 12. Quis crederet ut totius Orbis extructa victorij Roma corrueret, ut ipsa suis populis et meater fieret et sepulchrum, ut tota Orientis Ægypti Africæ littora ohim dominatricis urbis servorum et ancillarum nuncero complerentur, ut quotidie sancta Bethlehem nobiles quondam utriusque sexus atque omnibus divitijs affluentes, susciperent meadicantes? Quibus quomiam opem ferre non possumus condolemus et lachrymas lachrymis jungimus: Hieron. Proæm in Ezek. 3. Occiden talium fuga & sactorum lacorum constipatio nuditate atque vulne ribus indigentium, rabiem præferat barbarorem, quos absque lachrymis et gemitu videre non possumus: Hieron Proæm in Ezek. 7. Barbari qui cum Alaricho erant quicquid obviam fuit igni ferroque vastantes ad extremum Roman quoque ipsam occuparunt, maximamque partem admirandorum illic operum incendio consumpserunt: Socr. l. 7. c. 10 Alarico Roman ingresso cum intra et extra urbem cædes agerent, omnibus indultum est qui ad sanctorum limina confugerunt: Idatius. Iratus ob hæc Alaricus, anno post primam irruptionem in portum urbus Romæ tanquam hostis infestis signis Roman versus contendit. Exinde vero tantæ gloriæ magnitudinem ac potentiae famam externus ignis, & hostilis gladius et barbarica captivitas quasi sortito inter se diviserunt. Dum ubs Roman in ruderibus esset Alaricus Campaniam deprædatus est, atque illic morbo correptus occubuit. Uxoris autem ejus frater Adaulphus ei successit qui Placidiam Honorij sororem quam Alaricus captivam ab urbe Roma secum

abduxerat, sponsam accepit – nec multo post – a quopiam domestico suo interficitur. Exinde Barbari foxdus cum Honorio percusserunt & Phacidian sororem reddiderunt, — cum prius partem Galliæ ad agros exco endos acceperant Post hæc autem [i.e. post annum 416 quo Adaulphus cæsus est & Placidia Imperatori tradita] Roma a gravissimis madis paulalum respirans, incolis frequentari cœpit. Et Imperator cum eo advenisset, manu simul et lingua ædificationem urbis comprobavit. Philostorg l. 12. c. 334, 5. Thus at the sounding of the second Trumpet a great Mountain the Metropolis of Roman Empire was set on flames by war & thrown down from the height of its dominion & dignity & cast down with violence into the Roman sea whose waters are peoples & multitudes & nations & tongues (Apoc. 17, 15) the inhabitants who survived the siege being thrown out dispersed & scattered into all the Empire & sinking in the Roman waters into the lowest degree of poverty dishonour & misery. And tho the city was afterwards peopled again yet it was but thinly peopled & recovered its temporal greatness no more but was made subject to Ravenna which hence forward became the Metropolis of this Empire.

The sacking of old Babylon by the Medes —

<98v>

[[Editorial Note 5](#)]

For In the year 427 Boniface the governer of Afric having beaten an army which Ætius sent against him to strengthen himself against the attempts of Ætius sailed into Spain married a Vandal & invited the Vandals out of Spain into Afric promising them a part of the country & for two or three years he favoured them in conquering the same, & at the same time he suffered also & perhaps invited a body of southern barbarians to invade another part thereof: both which invasions Austin in an Epistle to Boniface makes this mention. Navigasti uixeremque duxisti — et hæresis eorum qui verum filium Dei negant tantum prævaluit in domo tua ut ab ipsis filia tua baptizarentur. — Quando ergo poteris tot hominum armatorum (Vandalorum scil.) quorum fovenda erat cupiditas, timenda atrocitas: quando, inquam poteris eorum con cupiscentia qui diligunt mundum, non dico satian quod fieri nullo modo potest sed aliqua ex parte pascere ne universa plebs pereat, nisi tu facias quæ Deus prohibet et faci entibus comminatur? Propter quod vides tam multa contrita ut jam vile aliquid quod vapiatur vix einveniatur. Quid autem dicam de vastatione —

After this & other applications made to him by the Empress Boniface repented of what he had done began to opposeth the Vandals but was beaten by them in Mauritania. After with they invaded Numidia & beseiged Boniface in Hippo & after fourteen months seige burnt the city. & new forces being sent against them from Rome & also from Constantinople under Aspar they beat those also. After which — — — — upon the death of Austin above mentioned who died in Hippo in the 3^d month of the siege of that City.

For^a upon a discord between Æti{w}us & Boniface governour of Afric - - - invited them into Afric, promising them a part of the country. Whereupon they passed into Afric the same years & invaded Mauritania; & at the same time Boniface suffered also & perhaps invited a body of southern barbarians to invade another part thereof: both which invasions & A. C. 409 for a great quantity of Gold Silver & other valuable things raised the siege & afterwards treated also with the Emperor Honorius about peace but the Emperor & those about him having sworn to have no peace with him refused his proposals tho adjudged very reason{able} & thereupon he returned to Rome & demanded the assitance of the Romans against the Emperor. They at first refused & he beseiged the city again & took the gate where their provisions were laid up & when they were prest with famin the Senate the Senate consented & made Attalus (who was then Prefect of the City) their Emperor, & Attalus made Alaric captain of his forces & went with him against Honorius, but upon some new disgust Alaric laid Attalus aside & beseiged Rome a third time & after a new famin & pestilence wherein great multitudes perished took the city in the night Aug. 23. A. C. 410, put some to the sword sparing those who fled to Churches, permitted his army to plunder the houses.

<99r>

The third Trumpet

And the third Angel sounded, & there fell a great star from heaven burning as it were a lamp [the Emperor of the west consuming by war] & it fell upon the third part of the rivers [the kingdoms of the western Empire

which is a third part of the whole subject of sacred prophesy & upon the fountains of waters [the head cities of those kingdoms.] And the name of the star is called Wormwood [bitterness of affliction] & the third part of the waters became wormwood & many men died of the waters because they were made bitter [the nations of the third part by the fall of the star were embittered with affliction & the men of the western Empire dyed a death politique by the dissolution of that Empire.]

The figure of a great star burning as it were a lamp & falling from heaven into the waters is of the same kind with that of the mountain burning & falling into the sea, with this only difference that the mountain signifies a reigning city & the star a king each with their dominion. This figure is taken from Isaiah's prophesy against the king of Babylon, where he thus compares that king to the morning star falling from heaven. How art thou [18] fallen from heaven o Lucifer son of the morning! How art thou cut down to the grownd who 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 sit upon the mount of the congregation in the sides of the north, I will ascend above the heights of the clouds, I will be like the most High: yet thou shall be brought down to Hell, to the sides of the pit. As the old Prophets represent the fall of old Babylon by the fall of a burning mountain & the fall of its king by the falling of the bring morning star: so Iohn represents the fall of new Babylon & that of its king by the fall of a great burning mountain & by that of a great star burning like a lamp. Certainly this star cannot be applied to any thing more properly then to the western Emperor. For the several kingdoms were now rent from him yet he retained still a great dominion reigning over all Italy, Afric, Rhœtia, Noricum, Istria, Dalmatia, & some part of Gallia & Spain & claimed a right to the whole.: And even Afric alone was as big or almost as big as all Gallia & Spain together. For Baronius computes (out of Austin) that there were 625 Episcopal seats [19] in Afric, A. C. 411 besides 120 more recconed by the Donatists.. But upon the sounding of this Trupet the Vandals A. C. 427 invaded Afric & by a tedious & violent war rent most of it from him & then invaded the islands of the Mediterranean & † < insertion from f 99v > † Genseric now king of the Vandals had lately married his son Honoric to the daughter of Theodoric king of the Visigoths, & upon suspicion of her preparing poison for him cut off her nose & sent her back to her father, & to prevent revenge sent to Attila king of the Hunns & incited him by many gifts to invade & ruin Theodoric. Whereupon Attila with an army of five hundred thousand Hunns, Ostrogoths, Gepides, Herules, & other barbarians A. C. 451 passed the Rhene entered Gallia & wasted many cities but was beaten by the united force of the Western Emperor & barbarous kings of Gallia, & forced to retire into Scythia with the remainder of his army. And the next year A. C. 452 having got up a bigger army then before he passed over the frozen Danube into Pannonia in winter & marched thence in spring to Italy to revenge himself on the western Emperor for assisting the Visigoths, & besieged Aquileia. The city held out till his army began to grow weary but at length was taken & Attila marched thence towards Millain & Pavia plundering all the cities as he went & the next winter passed the Po & directed his course twards Rome but was opposed by Ætius with a very great army of Romans & Barbarians, made peace with the Romans & went back with many captives into Pannonia , & died A. C. 454, And in the end of the year Ætius was slain, a man who had long commanded the army with courage conduct & success & was the support of the Empire & in his room Ricimer a Vandal or as some say a Sueve was made commander of the army, which very much promoted the ruin of the Empire. For Ricimer acted like [with great arrogance & infidelity pulling down Emperors at pleasure & being] another Stico but with better success. [setting up & so that the Empire hence forward became much disturbed The next year A. C. 455 Genseric with a fleet of three hundred thousand Vandals & Moors invaded Italy, took & plundered Rome & many other cities, slew the Emperor Maximus, & carried hence the flower & wealth of Italy into Afric & the next year ♦ < insertion from higher up f 99v > ♦ next year invaded & conquered the rest of Afric & expelled the Romans, & the next year invaded & plundered Italy again & particularly Campania & henceforward continued to infest Europe with yearly invasions till the western Empire fell. < text from lower down f 99v resumes > And henceforward they invaded the coasts of Europe yearly. They beat &c < text from f 99r resumes > sea coasts of Eurpoe & A. C. 455 Rome & many other cities there & with a fleet of three hundred thousand Vandals & Moors invaded Italy & took Rome & slew the Emperor Maximus & carried thence the wealth & flower of Italy into Afric & the next year invaded the <100r> rest of Afric & ejected the Romans They beat a fleet of 1113 ships with an army of an hundred thousand men which the Greek Emperor Leo sent against them They invited the Ostrogoths to invade both Empires, & that part of the Ostrogoths who invaded Italy being bought off by the Western Emperor retired into Gallia & there joyning with the Visigoths Geiseric solicited the Visigoths with gifts & they took from the Emperor what remained to him in Gallia & Spain. And while these things were doing Ricimer fell out with the Emperor Anthemius beseiged him in Rome & after the city had by a long siege laboured with famin & pestilence took it by force

gave his soldiers the plunder, & slew the Emperor And after these things Odoacer king of the Heruli Turcilingi Sciri & Rugi nations of interior Germany who had assisted Attia hearing how the Empire was diminished & disturbed & remained without riches or strength into Italy & raised an army & in spring came over the Danube into Noricum & marched thence by Trene & Verona into Italy beseiged Orestes with the army of the Empire in Pavia & took them prisoners. Marched thence aga^{in}_{t} the Emperor Augustulus , took Ravenna & Rome & in one year conquered & put an end to the Empire. Thus did this great star fall by degrees & in falling flamed continually with war & burnt like a lamp untill it sunk & vanished in the many waters of the Empire, the Vandals making war upon this Empire almost fifty years together till they brought it to ruin.

<99v>

Max

— but with better success so that the affairs of the Empire were henceforward very much perplexed & the lives of the Emperors very short & their power contemptible
The death of Ætius was contrived by Maximus a Senator & Patrician who soon after procured also the death of the Emperor Valentinian & invaded the throne. Whereupon the Empress Eudoxia the widdow of Valentinian invited Geiseric king of the Vandals to come to her assistance against Maximus. And Geiseric the next year A. C. 455 with a fleet of three hundred thousand Vandals & Moors invaded Italy & plundered Rome & many other cities & carried thence the flower & wreath of Italy into Afric, & the next year invaded & conquered the rest of Afric & expelled the Romans rent all Afric from the western Empire.

<100v>

& the kings of the Ostrogoths Gepids & other nations under them

Maximus a Senator & Patrician contrived the death of Ætius & soon after of revolted from his sons: the Emperor Valentinian also & invaded the throne & thereupon the Empress Eudoxia the widdow of Valentinian invited Geiseric king of the Vandals to come to her assistance against Maximus. And Geiseric the next year A. C. 455,

Before the end of this year Maximus a Senator & Patrician contrived the death first of Ætius & then of the Emperor Valentinian, & invaded the throne. A the Empress Eudoxia the widdow of Valen

The next year A. C. 456 they invaded & conquered the rest of Afric & expelling the Romans rent all Afric from the Empire & [& then they invaded & subdued Sicily Sardinia Majorca Minorca & many Isles of the Mediterraneas & infested the seacoasts of Italy & all Europe with yearly incursions & depredations till the western Empire fell.

But upon the sounding of the third trumpet this Empire was involved in new wars & whereby it wasted for almost fifty years together & then ceased.

For in the year 427 the Vandals invaded Afric & there made war upon this Empire with great destruction & by degrees carried on their conquests till they took Hippo A. C. 430 & Carthage A. C. 439 & thence they invaded Sicily & the Islands of the Mediterranean & frequently infested the sea-coasts of Europe.

During the peace between the Emperor & the Vandals Genseric then king molested the Catholic clergy removing & banishing many of their upon pretences of their reflecting upon him in their sermons, & some of the Vandals A. C. 437 infested the mediterranean with PyracY & the next year wasted many Islands & chiefly Sicily then & Geiseric the year following invaded the Romans by land in Afric & took Carthage the richest & most populous & potent city of all Afric, captivated many of the senators seized the wealth of the city & subdued the province & the next year A. C. 440 invaded Sicily wasting all places there as they had done in Afric ☉ < insertion from lower down f 100v > ☉ Ætio 2 et Sigisvulto Coss. A. C. 433 Piraticam Barbari Fœderatorum desertores exercuerunt Theod 17 & Fausto Coss (A. C. 438) Iide piratæ multas in sullas sed præcipue Siciliam vastavere: Marcellinus in Chron. Bella, vastatis urbibus mari clausis, atque eversis Sardinia et Sicilia, id est fiscalibus horreis, atque abscissis vitalibus venis, African ipsam id est quasi amiman captivarêre rei publicæ. In the year 441 the Greek Emperor sent against the Vandals a fleet of 60 ships which

sailed to Sicily & Afric but returned without doing any thing, & the year following the Vandals made peace with both the Emperors, Of what consequence these last years were to the Empire Salvian has thus exprest. < text from higher up f 100v resumes >

In the mean time Genseric married his Son Huneric to the daughter of Theoderic king of the Visigoths & upon suspicion of her preparing poison for him cut off her nose & sent her back to her father & to prevent revenge sent to Attila king of the Hunns & solicited incited him by many gifts to invade & destroy Theoderic. Whereupon Attila with an army of five hundred thousand Hunns, Ostrogoths, Gepids

Theodosio 18 et Festo Coss (A. C. 439 Carthage a Vandalis capta. Valentiniano v et Anatolio Coss (A. C. 440) Geisenas Siciliam graviter affligit. Cyro v Cos (A. C. 441) Theodosius Imperator bellum contra Vandalos movet ducibus cum magna classe directis. Dioscuro et Eudoxio Coss (A. C. 442) Cum Geiserico ab Augusto Valentiniano pax confirmata et cærtis spatijs Africa inter utrumque divisa. Prosper in Chron.

<101r>

The fourth Trumpet.

Odoacer reigned about 14 years in Italy, & in the meantime Zeno the Greek Emperor contracted friendship with Theoderic king of the Ostrogoths in Thrace & Pannonia, adopted him to be his son, & made him Patricius & Consul of Constantinople. & to divert him from invading the Eastern Empire gave him kingdom of the west recommending to him the Roman people & senate. So Procopius: Zeno experiri & Theoderic thereupon led his nation into Italy So Procopius: Zeno Italiam petit. conquered Odoacer & Theoderic soon conquered Odoacer & extended his dominion over Italy, Sicily, Rhetia, Noricum, Dalmatia, Liburnia, Istria, & part of Suavia, Pannonia & Gallia. Whence Ennodius in a Panegyric to Theoderic said, ad limitem suum Romana regna remeasse. Theoderic reigned with great prudence moderation & felicity & treated the Romans with singular benevolence governing them by their own laws, & abstaining only from the name of Emperor For Procopius tells us: Theodoricus ita sibi prentibus præfuit ut shubditis relinquens. [Procop de Bello Got. l. 1] And Cassiodorus superantur. In this manner. Cassiodorus tells us: Rex Theodoricus Romam cunctorum votis expetitus advenit, & Senatum suum mira affabilitate tractans, Romanæ plebi donavit annonas, atque Urbis admirandis mœnibus, deputa per annos singulos maxima pecuniæ quantitate, subvenit: sub cujus fælici imperio plurimæ renovantur ubes, munitissima castella condutur, consurgunt admiranda palatia, magnisque ejus operibus antiqua miracula superantur. And Procopius: Theodoricus Ita sibi parentibus præfuit ut subditis relinquens Erat Theodosius fama quidem [20] Tyrannus, re tamen præ se veri specimen Imperatoris ferebat, ut qui vel eorum qui a principio ea in dignitate probatiores fuissent, nemini inferior fuerit: et Gothos item ac Italos pari quadam ac summa benevolentia, suapte humanitate prosequabatur, ita ut omnes (quod utique difficillimum est) ejus Imperium oblectaret. In this manner Theodoricus & his successor Athalaricus governed the west forty & two years, so that Evagrius the historian calls them administrators of the Western Empire, & others write that the Western Empire was translated to them, & Procopius who warred in Italy under Bellisarius introduces the Goths thus contending with Bellisarius: Non vi Romanis per injuriam invaditis. Nos Italiæ suscepto Imperio leges simul et Rempublicam salvas non minus reddidimus quam superiorum alius quisquam Imperatorum. Romanorum sacravia eo in honore sunt apud nos habita ut a nullo nostratium hominum sit, qui ad ea confugerit, violatus. Omnibus præterea urbanis antehac magistratibus Romani perfungebantur; Gothus viv nemo eorum particeps factus. Vel procedat in medium qui profari nos ista non vere existimet. Addat et Consulare quispiam dignitatem qua Gothi etsi ab Orientis Imperatore donati, Romanis tamen perfungi libere permiserunt.

<101v>

Now the four winds signifying four great & durable wars between the Romans & Barbarians & the fourth being a northern wind in respect in respect of Rome; & there being no such war after the fall of the western Cæsars during all the reign of Odoacer Theodomir & Athalaric; we may recon that the fourth wind or war to which the fourth trumpet sounded began when Iustinian sent an army under Belisarius & other captains against the Ostrogoths. & put an end to the peaceable & happy {times under the} that flourishing kingdom in Italy. For this war began A. C. 535 which was the year after Iustinian had conquered the Vandals in Afric, was waged almost wholly in Dalmatia Siburnia Venetia Lumbardy & put an end to their kingdom. It was

Tuscia & the other parts of the Empire of the Goths which lay northward from Rome. It was very lasting; For it continued continuing about seventy years, twenty years between the Romans & Ostrogoths & fifty years more between the Romans & other barbarous nations. And it was very violent & destructive. Procopius reckons that more men perished in the war with the Ostrogoths then in that with the Vandals. In taking Millain alone the Goths slew all the males amounting (as Propius reckons) to 300000, & sent the weomen captives in Gallia to their allies the Burgundians; besides what were slain by both parties in other sieges & in Battels & or perished by famin & pestilence the consequence of great wars. And Rome it self was taken & retaken several times & suffered by famin & pestilence & dispersing her people [She was [So far dispeopled by the wars of Alaric & those of the Vandals as in this war of the Goths to have great quantities of grownd unihabited within her walls which yeilded grass & vegetables sufficient for nourishing a competent number of men & horses in time of a siege: but by] & by these wars & calamities

And thus did the Sun, that is the kings of the Barbarous nations, scorch men with great heat, as is exprest at the pouring out of the fourth Vial, that is with great heat of war. And men were scorched with great heat & blasphemed the name of God who had power over these plagues, & they repented not to give him glory. Blasphemy is in all this prophesy put for idolatry & the names of blasphemy for the names of Idols. Men blasphemed the name of God because of the heat & repented not. that is, scorched: And instead of repenting of their old idolatry they grew more idolatrous then before: [The more they were punished the more they blasphemed:] They invoked & worshipped dead men before & now they worshipped the pictures & Images of dead

Before the Empire became Christian I meet with nothing] in the christian religion relating to Images or pictures. Houses Gardens Fountains & Bridges might be adorned by architects & painters 7amp; the Communion cup by Artificers who made it, but without paying any veneration or honour to the ornaments. After the Empire became Christian the statues of Christian Emperors were set up in stead of those of the heathen & a civil respect might be paid to them as the statues of Roman Emperors: but I do not find that <102> religion was concerned in the matter before the reign of Iulian the Apostate. The Council of Eliberis in Spain ordered that there should be no pictures in churches. There was at Paneas in Syria a statue erected by the heathens in memory of Christs curing a woman of a brass a bloody flux as Eusebius relates, Iulian ordered this statue to be thrown down & his own to be placed in the room of it & the Christians [gathered up the pieces of this statue, & putting them together] placed the statue of Christ in a Christian Church I suppose for preserving it.. And this is the first instance that I meet with of any statue placed in a christian Church, About this time the passions of the Martyrs began to be painted in their Basilicas or Temples erected over their graves. Such was the Basilica of Theodorus the Martyr as Gregory Nyssen describes & the Church at Anablatha in Iudea where Epiphanius tore the painted veil, & the Basilica of Cassian mentioned by Prudentius & that of Hippolytus the Martyr at Rome mentioned by the same Prudentius & those of Felix which Paulinus Bishop of Nola caused to be painted. And tho they were painted only for instructing the people in the histories of the passions of the Martyrs yet the painting soon begat in many of the common people a respect & veneration towards the very pictures. For Austin bishop of Hippo tells us: *Noli consectori turbas imperitorum qui vel in ipsa vera religione superstitiosi sunt vel ita libidinibus dediti ut oblitio sint quicquid promiserint Deo. Novi multos esse sepulchrorum et PICTVRARVM adoratores; novi multos esse qui luxuriosissime super mortuos bibant & epulas cadaveribus exhibentes super sepultos seipsos sepeliant, & voracitates ebrietatesque suas deputant religion.* This Austin wrote of in the year 388 when he was at Rome being newly converted [there] to the christian faith & not yet returned into Afric & therefore it relates to the people of Rome & Italy. And how superstitious they. were appears further by what Theodoret tells us of them in the life of Simeon the pullar-Monck : Aiunt Romæ, quæ est longe maxima Symeonem fuisse adeo omnium ore celebratum ut in officinarum omnibus vestibulis & porticibus ei parras posuerint imagines hinc sibi præsidium et tutelam parantes. This shews that the Romans began now to place much the same vertue & power in the Images as in the reliques of saints. And it deserves the more to be taken notice of because this was written in the lifetime of Simeon & when Rome was in its greatness being not yet taken by Alaric. For this was written in the 28th year of Symeon began to fast yearly 40 days together, which he did before he was visited by Meletius Bishop of Antioch who died A. C. 381. And so it shews that the Romans even before the taking of Rome by Alaric, when their city was in its greatness, began to place much the same vertue & power in Images as in the reliques of Saints. And lest it should seem incredible that they should place so great vertue in the Images of a man who was not yet dead: historians tell you that the Emperor Theodosius himself in his war against Maximus A. C. 388, placed as great vertue in the walking staff & hood of the liviving Monck Senuphius, sent him by the Bishop of Alexandria. The old heathen custome of offering inferiæ (infernal

sacrifices) to the dead was performed by Christians not only at the tombs of the Martyrs in their annual festivals but also at the Statue of Constantine the great erected at his Tomb.. For Theodoret mentioning the great honour which was paid to the dead body of Constantine the great at his funeral, adds: Quod signis istis non vult credere is ea intuens quæ nunc ad ejus loculum et statuam geruntur credat ijs quæ scripta sunt, et Domino qui ducit: Glorificantes me glorificabo & qui me spernunt ipsi spernentur. And what honours the Christians paid to Constantine at his tomb & statue Philostorgius has recorded: Imaginem Constantini in Prophyretica columna stantem sacrificijs placent et lucernis accensis ac suffitibus honorant, vota etiam faciunt ut Deo, & supplicationes ad depellendas calas mihi tates peragunt. And now this honour began to be paid to the statues <102v> of men the Pope brought them into Churches. For Pope Hadrian in a letter to Charles the great writes that Pope Sixtus [about the year 436] built a Church to the Virgin Mary & adorned it with holy Images of gold in various histories. & that the Emperor Valentinian the third at the request of Pope Sixtus fecit Imaginem auream cum duodecim portis et Salvatore gemmis pretiosis ornatam quam voti gratia supra confessionem beati Petri Apostoli posuit & a tunc usque hactenus apud nos ab omnibus fidelibus venerantur. In the twelve Neeches were the statues of the 12 Apostles in gold as Anastasius & Platina mention who tell the same story. The same Sixtus placed also in the Church of S^t Laurence a Silver Statue of S^t Lawrence weighing 200 pounds. And after the Pope & the Emperor had set these examples we may presume that it came into fashion to set up Images in Churches.

She played the Harlot before she was forgotten, worshipping dead men & beginning to set up their images. & her Bishop being called Oecumenical by the Council of Chalcedon or fourth general Council & head of all the Churches by the Emperor Iustinian, two years before the wars of the fourth trumpet began. By the wars of this Trumpet & the great & ruin of the City Rome the Pope was quickly humbled & his honour forgotten so that the Bishop of Constantinople claimed the universall Bishopric till the Emperor Phocas by a fresh grant restored it to the Bishop of Rome. Thus she lay wast & was forgotten seventy years that is during all the wars of the fourth Trumpet which began in Italy A. C. 536 & ended A. C. 605 or (if you please) from the siege of Rome A. C. 507 to the grant of the universal Bisopric by Phocas.

By all this it should seem that painting of Maryres & Churches began in Rome being there set on foot by the Popes Silvester Marcus & Iulius [& Damasus.] For I meet with no other instances of such paintings in their days. Damasus was very superstitious seeking out the bodies of Martyrs & adorning their Monuments with new structures & painting & inscriptions for invoking them About the time of his death or not above 5 or 10 years before the painting of Martyries & Basilicas began to spread into other countries. For Paulinus B^p of Nola in Italy painted some Churches or Basilicas & Prudentius & G. Nyssen mention with applause some others which were painted, & Epiphanius

† before the reign of Valentinian & Valens. But in their reign when the miracles done by the reliques of Martyrs began to be cryed up & men began to busy themselves in seeking out the dead bodys of the martyrs, & building their sepulchres splendidly they beatetified their monuments & Oratories by painting them with histories of the the passions of the Martyrs for instructing the people & after this custome began to obtain in the Martyries, the next step was to paint the Churches where any of the martyrs were buried, And all this came into fashion in the reign of Theodosius & his sons.

If the Popes Silvester Marcus & Iulius painted their churches (which may be doubted) it must be allowed that this practise began in Rome & that the Popes were the authors of it. For I meet with no other instances of painting churches so early . But after the reign of Iulian the Apostate when Miracles done by the reliques of martyrs began to be cryed up. The first autor the

Whether the Popes Silvester, Marcus & Iulius painted their churches may be doubted no authors of the 4th 5th 6th or 7th Centuries mentioning it. If they did, it must be allowed that this practice began in Rome & was set on foot by the Popes: For I meet with no other instances of painting churches so early. No writer of the first seven centuries, so far as I can find, mentions the painting of any Churches Oratories or Martyries before the reign of Iulian the Apostate: but soon after his reign it is mentioned by several writers of that time. Basil in his Oration on the Martyr Barlaam mentions it with approbation & so far as I can observe is the first writer who mentions. He mentions it by calling upon the painters of the passions of the Martyrs to paint the passion of Barlaam, & in the same Table to paint Christ the Iudge of their conflicts. Gregory Nyssen in his Oration S^t Theod mentions with applause the painting of the passion in his Martyry & speaks as if there were other

Martyries painted in the same manner. Epiphanius tore a veil on which a martyr was painted in a Church in Palestine Paluinus bishop of Nola in Campania in Italy caused Churches to be painted & adorned these painting with inscriptions a he himself mentions. He mentions also a painted veil in the Church of S. Felix frequented by people from all parts Prudentius mentions the passions of Cassian & Hippolytus painted in their martyries. And Euodius mentions a Veil painted with the effigies of S^t Stephen recommended (as he thought) by an Angel, hung up in the Church of S^t Stephen in Afric, admired & applauded by the people & endowed with a power of working Miracles

<103r>

beginning of these mischiefs. Hilary in his book against Constantius written in the 5^t year of his banishment A. C. 361 makes this mention of what was then done in the East. Sine martyrio persequeris. Plus crudelitati vestræ Nero, Deci, Maximiane, debemus; Diabolum enim per vos vicimus. Sanctus ubique beatorum martyrum sanguis exceptus est. Dum in his Dæmones mugiunt, dum ægritudines depelluntur, dum admirationum opera cernuntur, elevari sine laqueis corpora & dispansis pede fæminis vestes non defluere in faciem, uri sine ignibus spiritus, confiteri sine interrogantis incremento fidei. Gregory Nazianzen in his first Oration against the Emperor Iulian then reigning writes thus. Martyres non extimui [21] quibus præclari honores et festa constituta; a quibus Dæmones propelluntur & morbi curantur, quorum sunt apparitiones & prædictiones; quorem vel sola corpora idem possunt quod animæ sanctæ, sive manibus contrectentur sive honorentur: quorum vel solæ sanguinis guttæ atque exiguæ passionis signa [i.e. signa crucis] idem possunt quod corpora: Hæc non colis sed contemnis et aspernaris. Sozomen & Ruffin tell us that the Emperor Iulian applying himself to Apollo Daphnæus in the suburbs of Antioch & pressing by many sacrifices for an answer, the Oracle at length told him that the bones of the Martyr Babylas hindered him from speaking. And Chrysostom in his second Oration on S^t Babylas made at Antioch [22] twenty years after viz^t A. C. 382 saith of the miracles done by the saints & their reliques: Nulla est nostri hujus orbis seu regio seu gens seu urbs ubi nova atque inopinata miracula hæc non decantentur: quæ quidem si figmenta fuissent prorsus in tantam hominum admirationem non venissent. And a little after: Abunde Orationi nostræ fidem faciunt quæ quotidiana a martyribus miracula eduntur, magna affatim ad illa hominum multitudine affluente. And in his 66th Homily describing how the devils were tormented & cast out by the bones of the Martyrs, he adds: Ob eam causam multi plerumque Reges peregre profecti sunt ut hoc spectaculo fruerentur. Siquidem sanctorum martyrum Temple futuri judicij vestigia et signa exhibent, dum nimirum Dæmones flagris cœduntur hominesque torquentur & liberantur. Vide quæ Sanctorum vita functorum vis sit? And Ierome in his Epitaph on Paula thus mentions the same things. Paula [23] vidit Samariam: ibi siti sunt Eligæus & Abdias Prophetæ & Ioannes Baptista, ubi multis intremuit consternata miraculis. Nam cernebat varijs dæmones rugire cruciatibus & ante sepulchra sanctorum ululare — homines more luporum vocibus latrare canum, fremere Leonum, sibilare serpentum, <104r> mugire taurorum alios rotare caput & post tergum terram vertice tangere suspensisque pede fæminis vestes non defluere in faciem. This was about the year 382. Eunapius a heathen but yet a fit witness of what was done in his own times, relating how the soldiers delivered the heathen temples of Egypt into the hands of the Monks (which was done in the year 389) rails thus at the Martyrs as succeed in the room of the old Gods of Egypt. Illi ipsi [milites] Monachos Canobi quoque collocarunt ut pro Dijs qui animo cernuntur, servos et quidem flagitiosos divinis honoribus percolerent, hominum mentibus ad cultum ceremoniasque obligatis. Ii namque condita et salita eorum capita qui ob scelerum multitudinem a Iudicibus extremo supplicio fuerant affecti pro Divis ostentabant, ijs genua submittebant eos in Deorum numerum receptabant, ad illorum sepulchra pulvere sordibusque conspurcati. Martyres igitur vocabantur et Ministri quidam et Legati Arbitrique precum apud Deos, cùm fuerint servitia infida & flagris pessime subacta quæ cicatrices scelerum ac nequitiae vestigia corporibus circumferrent: Ejusmodi tamen Deos fert tellus. Thus you see the heathens looked up the Martyrs as the Gods of these new Christians but vilified them as the Christians did the Gods of the heathens. In the year 388 Palladius went into Egypt to visit [24] the Monasteries, & telling how he visited the sepulcher of Apollonius & other Martyrs of Thebais who had suffered under Maximinus, saith: Iis omnibus Christiani fecerunt ædem unam ubi nune multæ virtutes peraguntur. Tanta autem fuit viri gratia ut de ijs quæ esset precatus statim exaudiretur, eum sic honorante Servatore. Quem etiam nos in Martyrio precati, vidimus, cum ijs qui cum ipso fuerunt martyrio affecti; & Deum adorantes eorum corpora salutavimus. By these passages it should seem that the invocation of Saints was now established in Egypt & therefore the miracles were as early established there as in other places. For Athanasius who died in the year 371 or 372 in his book de Incarnatione salutari Domini et salutari ejus

adventu, ascribes the like miracles to the signe of the cross, saying: signo crucis omnia magica compescuntur. — Veniat qui istorum dictorum experimentur capere velit, et in ipsis præstigijs dæmonum et imposturis vaticiniorum et in miraculis Magiæ utatur signo crucis ab ipsis deriso, nomenque Christi invocet; et videbit quomodo ejus rei metu Dæmones fugiant, vaticinia conquiescant, magiæ et veneficia jaceant. And to the same purpose there are several passages in the life of Antony writ by Athanasius & now extant in his works <105r> in Greek & Latin. And Chrysostom in his Oration on the Egyptian ^[25]Martyrs seems to make Egypt the ringleader in these matters, saying: Benedictus Deus quandoquidem ex Ægypto prodeunt Martyres, ex Ægypto illa cum Deo pugnante ac in sanissima: et une impia ora, unde linguæ blasphemæ, ex Ægypto Martyres habentur; non in Ægypto tantum, nec in finitima vicinaque regione sed VBIQUE TERRARUM. Et quemadmodum in annonæ summa ubertate cum viderunt urbium incolæ majorem quam usus habitatorum postulet esse proventum ad peregrinas etiam urbes transmittunt: cum et suam comitatem ac liberalitatem ostendant, tum ut præter horum abundantiam cum facilitate res quibus indigent rursus ab illis sibi comparent: sic et Ægyptij, quod attinet ad religionis athletas, fecerunt. Cum apud se multam eorum Dei benignitate copiam cernerent, nequaquam ingens Dei munus sua civitate concluserunt, sed in OMNES TERRÆ PARTES bonorum thesauros effuderunt: cum ut suam in fratres amorem ostenderent tum ut communem omnium dominum honore afficerent ac civitati suæ gloriam apud omnes compararent, totiusque terrarum ORBIS ESSE METROPOLIN declararent. — Sanctorum enim illorum corpora quovis adâmantino et in expugnabili muro tutius nobis urbem communiunt et tanquam excelsi quidam scopuli undique prominentes non horum qui sub sensus cadunt et oculis cernuntur hostium impetus propulsant tantum, sed etiam invisibilium dæmonum insidias omnesque diaboli fraudes subvertunt ac dissipant. — Neque vero tantum adversus hominum insidias, aut adversus fallacias Dæmonum utilis nobis est hæc possessio, sed si nobis communis Dominus ob peccatorum multitudinem irascatur, his objectis corporibus continuò poterimus eum propitium reddere civitali. This Oration was written at Antioch while Alexandria was yet the Metropolis of the east, that is before the year 381. And it was a work of some years for the Egyptians to have distributed the miracle-working reliques of their Martyrs over all the world as they did before this time. Ægypt abounded most with reliques of saints keeping them embalmed upon beds even in their private houses & Alexandria was eminent above all other cities for dispersing them so as on that account to acquire glory with all men & manifest her self to be the Metropolis of the world. And Antioch followed the example of Alexandria in dispersing the reliques of the forty martyrs. And the example of Egypt & Syria was soon followed by the rest of the world. Monkery began in Egypt & Syria under the Archbishopricks of Alexandria & Antioch, & the Moncks were they that laboured most in propagating these superstitions,

Now as Ezekiel in the sixt year of Iehojakin's captivity, that is just before the destruction of Ierusalem by Nebuchadnezzar was shewn in a vision the idolatry which the Priests & house of Iudah committed in the Temple & then saw six men come with slaughter weapons in their hands, & one who <106r> had a writers inkhorn by his side was bid to go through Ierusalem & set a mark upon the foreheads of the men that sigh & cry for all the abominations done in the midst thereof & then the six were commanded to go after him through the city & smite all who were not marked & to begin at the Sanctuary: so here appear four Angels who are to hurt the inhabitants of the earth & Sea but are stayed till the servants of God are numbered & sealed in their foreheads & by consequence till the rest are marked with the mark of the Beast. For this numbering sealing & marking denotes a distinction of the Empire into two parties one of which falls away to the worship of fals Gods & the other is preserved from the Apostacy. These last are numbered to express that they were but a few, & these are they whom Christ promised to keep from the hower of temptation which should come upon all the world to try them that dwelt upon the earth. And since they are numbered & sealed out of the twelve Tribes of Israel, those who receive the mark of the Beast must be the rest of the twelve Tribes & by consequence Christians. And because they worship the Beast & his Image they are also Idolaters, a Synagogue of Satan who say they are Iews & are not.

The visions of the fift & sixt seales & of sealing the saints relate to religion, which being explained let us now return to the civil & military affairs of the Empire.

The holding of the four winds.

At the opening of the fourth seal the Empire was invaded on all hands by barbarous nations so as to be in great danger of falling, but Dioclesian & his colleagues repulsed the invaders & restored the Empire to a flourishing & formidable state & in this glory it continued during the reign of Constantine the great & his sons. Some wars Constantius had with the Persians & Alemans but not great & rather with advantage & glory

then danger to the Empire insomuch that his Empire rather exceeded then came short of his father's: as you may learn out of Gregory Nazianzen's first Oration against Iulian written immediately after Iulian's death where he thus expostulates with Constantius for making Iulian Emperor. Quodnam hoc consilium suscepisti qui omnes non tuæ solum sed etiam superioris memoriæ Imperatores animi solertia & acumine longe antecellebas? Qui barbaras nationes per gyrum repurgabas tyrannosque intestinos ditioni tuæ partim sermonibus partim armis subiciebas et quidem utrumque ita dextrè et egregiè, quasi ab altero nihil molestiæ tibi exhiberetur: cujus cum magna et eximia trophœa armis et prælio quæsita, tum majora et illustriora sine ulla cruoris profusione parta: ad quem legationes et supplicationes undecunque confluebant: cui nationes omnes partim jam dicto audientes erant, partim jamjam futuræ eranti; ut in eadem causa essent omnes ij quorum expugnatio in spe posita erat, ac si jam domiti atque in potestatem redacti essenti &c. This was the flourishing state of the Empire till the Persians beat & slew Iulian the successor of Constantius: after which shock the Empire was quickly invaded on all sides. Hoc tempore, saith Ammianus, velut per universum orbem Romanum bellicum canentibus buccinis, excitæ gentes sævissimæ limites sibi proximos persultabant: Gallias Rhætiasque simul Alemanni populabantur, Sarmatæ Pannonias & Quadi: Picti Saxones & Scoti et Attacotti Britannos ærumnis vesavere continuis: Austoriani, Mauricæque aliæ gentes Africam solito acrius incursabant: Thracias diripiebant prædatorij globi Gotthorum: Persarum Rex manus

<111r>

Ezek 8 & 9. Now as Ezekiel in the sixt year of Iehojakins captivity that is just before the siege & destruction of Ierusalem by Nebuchadn was shewn in a vision the Idolatry which the Priests & the house of Iudah comitted in the Temple, & then saw six men come with slaughter weapons in their hands, & one who had a writers inkhorn by his was bid to go through Ierusalem & set a mark upon the foreheads of the men that sigh & cry for all the abominations done in the midst thereof & then the six were commanded to go after him through the city & smite all who were not marked & to begin at the sanctuary: so here appear four Angels who were to hurt the earth & the sea for the abominations of the inhabitants but are stayed till the servants of God who do not commit those abominations are numbered & sealed in their foreheads, & by consequence till the rest are marked with the mark of the Beast, For this marking & sealing denotes a destruction of the Empire into two parties one of which falls away to the worship of fals Gods & the other is preserved from the Apostacy. There last were numbered to express that they were but a few & these are they whom Christ promised to keep from the hour of temptation which should come upon all the world to try them that dwelt upon the earth. And since they are numbered & sealed out of the 12 tribes of Israel those who receive the mark of the Beast & worship the Beast & his image must be the rest of the 12 tribes & by consequence Christians they worship the Beast & his Image they are Idolaters a Synagogue of Satan who say they are Iews & are not.

The holding of the four winds.

Contemporary to the sealing of the saints is the holding of the four winds or wars which were to hurt the Earth & Sea The wars of the horsmen in the first four seals ended with the reign of Dioclesian & his Colleagues. And after they had had expelled all the barbarians & reduced the Empire to a very splendid & formidable state it continued in this glory during the reign of Constantine the great & his sons. Some wars Constantius had with the Persians & Alemans but not great & rather with advantage & glory then danger to the Empire insomuch that his Empires rather exceeded then came short of his fathers. [But his successor Iulian was vanquished & slain by the Persians].

The opening of the fift & sixt seales & the sealing of the Saints relates to religion. which being explained Let us now return to severe the civil affairs of the Empire & see how the four winds or wars are held untill the Saints are sealed.

The holding of the four winds

The wars of the four horsmen which appeared at the opening of the first four seals, ended with the reign of Dioclesian & his Colleagues. And after they had repulsed all the barbarous nations which then invaded the Empire & had reduced the Empire to a flourishing & formidable state

At the opening of the fourth seale the Empire was invaded on all hands by barbarous nations so as to be in great danger of falling, but Dioclesian & his colleagues repulsed the invaders & restored the Empire to a

flourishing & formidable state, & in this glory it continued till the end of the reign of Constantius. Then the Persians beat & slew his successor Julian & after this shock the Empire was invaded on all sides. Hoc tempore saith Ammianus – insectabat. And whilst the Emperors Valentinian & Valens were busy in repulsing these enemies the Goths mixed with some Hunns Alans passed the Rhene in two bodies, overcame & slew Valens & made so great a slaughter of the Roman army that Ammianus saith nec ulla Annalibus præter Cannensem ita ad internecionem res legitur gesta. † < insertion from the bottom of the page > † And this was reckoned the beginning of the calamities & ruin of the Empire. Quæ pugna initium nali Romano Imperio tunc et deinceps fuit Ruffin in calce Euseb. l. 11. c. 13. Hæc clades Romani Imperij ac totius Italiæ exitium fuit. Platina in vita Syricij. < text from f 111r resumes > This was in the year 378 & now the Goths freely depopulated all Thrace & the neighbouring Provinces from the walls of Constantinople to the Alps. And at the same time Gratian laboured under a difficult war with the Alemans in the west so that the Empire was in danger of falling. But the next year Gratian made Theodosius Emperor of the East & in this & the year following A. C. 388 the two Emperors & their Captains by several great victories checked the barbarians & quieted the Empire, [from their hostilities till the death of Theodosius for about 14 years together & & then the same Barbarians invaded it again & ruined the Western Empire.]

— — — quieted the Empire. ☉ ☉ Ille felicitatis publicæ auspex sices qui te [Theodosi] primus inauguravit And because they worship the Beast & his Image they are Idolaters a Synagogue imperio. Iacebat innumerabilibus malis ægra vel potius dixerion examinata Respublica barbaris nationibus Romano nomim velut quodam diluvio superfusus. Pacotus in Panegy. ad Theodos. Ausonio et Olybrio Coss (A. C. 379) Theodosius fit Augustus 14 Kal. Feb. ipsoque anno multa bella Romani cum Gothis commiscuerunt. Deinde victoriæ nunciatae adversus Gothos Alanos atque Hunnos 15 Kal. Decemb. Proximo anno (A. C. 380) Gratiano 5 et Theodosius Aug Coss victoriæ nunciatae sunt Amborum Augustorum. Et ipso Anno [post bellum confectum] ingressus est Theodosius Constantinopolim 18 Kal. Decemb. Hæc Idacius. Cum Gratianum afflictum se pene collapsum reipublicæ statum videret, – Theodosium Orientis præfecit imperio, qui Alanos Hunno et Gothos incunctanter aggressus magnis multisque prælijs vicit; verbum Constantinopolim victor intravit. Orosius l 7. c. 34. Hinc igitur militibus animorum fiducia redire, paululunque videri de rebus adversis superiorum veneporum respirare Princeps et agricolis exercendarum operarum suarum jumentis ac pecoribus libiri pastus copia fieri; ac Theodosius quidem Imperator in hunc modum acceptis detrimentis mederi visus est. Zosimus l. 4. To the same purpose speak Ierome, Prosper, <111v> Marcelline Victor Gregory Nazianzen, Socrates, Sozonen, Claudian. And how the wars which the Scots in Britain, the Moors & Austrians in Afric & Cyrenaica, with the Isauri in Asia & with the Sarmatæ & Quadi in Pannonia were ended before the year 380 you may see in Ammianus. & also how 80000 Burgundians came to the Rhene & were stopt by Gratian Iornandes mentions also an incursion of the Vandals into Gallia suppress by Gratian when Theodosius lay sick at Thessalomica that is in the year 380. For all the winds which blew upon the Empire were held before the end of the year 380, & continued quiet till the death of Theodosius & then brake loose again to hurt the earth & sea. By the wind I understand invasions not civil wars. The invaders where checkt for a time but seating themselves upon the borders of the Empire & some of them having seats granted within the Empire they lay ready till lay ready till the death of Theodosius for at a real for an opportunity to invade the Empire anew

The seventh Seal opened

We shewed above that the Prophecy of the sixt Seal extended to the death of Valens & the next thing is the holding of the four winds. They began to be held in the year 379 & were fully checkt & ceased in the year 380 & then commenced the silence in heaven which lasted for half an hour & with which the seventh seal begins. For noise denotes war & silence peace. During this silence an Angel offers the prayers of the saints with much incence that is the prayers of the servants of God in the time of their sealing, & then casts fire that is war to the earth & there are voices & thundrings & lightnings & an earthquake which is to be understood of the civil wars between Theodosius & the Tyrants Maximus & Eugenius. And then the seven Angels prepare themselves to sound their Trumpets to seven wars: the four first of which are the four winds which blow from the four corners of the earth & were to hurt the Earth & the Sea & the trees. These winds respect the same order that the four Beasts appeared the first being an eastern the second a western the third a southern & the 4th a northern wind & they hurt the earth the sea the trees the ships the Mountains the rivers & the Sun moon & stars that is the whole frame of the Roman Empire. [The first wind hurt the Earth, or eastern Empire, the second hurt the sea or western the third hurt the Rivers & fountains of Water & the fourth hurt the Sun Moon & Stars & put an end &c] & extinguishing the old dominion of Rome made way for a new

dominion of that City. The jst Trumpet § The first wind hurt the Earth for when the first Angel sounded there followed hail & fire mingled with blood [that is a bloody war] & they were cast upon the Earth & the third part of the Earth was burnt up & the third part of the trees was burnt up & all green gras was burnt up; that is consumed by war. And this is called a noisome & grievous sore which at the pouring out of the first Vial of wrath fell pon the men which had the mark of the Beast & worshipped his Image. For Theodosius who had checkt the barbarous nations died in January A. C. 395 & left the Empire divided between his two sons Arcadius & Honorius who were children & from that time for 10 or 12 years together all the Eastern Empire was invaded & most greivoursly afflicted by barbarous nations besides what it suffered by pestilence & famin & other disasters For so soon as Theodosius was dead, Ruffin to whom Theodosius left the tuition of the Eastern Emperor Arcadius. thinking to get the Empire to himself called in the nations of the north. And first – – – prest with famin, yeilded themselves captive. It would be too tedious to copy what several authors have writ of these things I shall content my self with the general account which Photius has given us of these times out of Philostorgius an eye witness. Ait Philostorgius Hunnos - - - - - irruperit [26] Thus far Photius & a little before: Ait [Philostorgius] quod sua tempestate tanta hominum mortalitas incesserit - - - - - supra humaniam vim fuerit. Quæ omnia, saith Gothofredus, vera sunt et apud alioscriptores passim occurrunt.

The second Trumpet.

And the second Angel sounded & as it were a great mountain burning with fire was cast out into the Sea [the city Rome consuming by war was cast down] & the third part of the sea became blood & the third part of the creatures which were in the Sea & had life died [that is by a dissolution of their body politique]; & the third part of the ships were destroyed [That is the towns were taken.] The western & Eastern Empires & Kingdom of Persia are the whole subject of sacred prophesy & the third part is one of the three. In the former Trumpet it was the Eastern in this the western Empire. While the former plague fell upon all the Empire eastward of Rome the countries westward were quiet: but in the end of the year 407 a great body of bar <112r> barous nations namely Goths Vandas Alans Burgundians Suevians Alemans Chatti &c passed the Rhene & invaded Gallia & Spain with great violence & the Franks on this side the Rhene revolted & called in other Franks from beyond the Rhene. And the Ostrogoths rising from their seats in Pannonia invaded Italy & after two years siege took the City Rome in its glory A. C. 410, & then invaded Gallia & Spain. And by these wars the Western Empire became divided into ten kingdoms & the Wetsern Emperors henceforward quitted the city Rome & made Ravenna the imperial seat of the western Empire. Thus was this great mountain set on fire by war & cast down into the Sea being subjected to the city Ravenna.

The third Trumpet

The next wind was in the south. For In the year 427 the Vandals quitted Spain & crossing the straits invaded Afric with great violence & conquered it, & seating themselves at Carthage made a pyratival war upon the sea coasts of Italy, France & Spain for many years together, making inroads into the country & plundering the towns & particularly in the year 455 they plundered the City Rome it self. Hitherto the Western Emperor had enjoyed Afric, but now being stript of almost all his dominions he grew so weak that in the year 476 the race of the western Emperors ended in Augustulus. And thus at the sounding of the third Trumpet there fell a great star from heaven burning as it were a lamp, & it fell upon the third part of the rivers & upon the fountains of water [that is upon the Kingdoms & nations into which the western Empire was now divided] & the name of the star is called wormwood, [that is bitterness of affliction.] And the third part of the waters became wormwood & many men died of the waters [by a dissolution of their body politick] because the waters were made better. Thus ended the western Empire.

The fourth Trumpet

The Western Emperors were succeeded first by the Heruli & then by the Ostrogoths under Theodosius. And the Ostrogoths reigned over Italy Sicily, Rhetia, Noricum, Dalmatia Liburnia, Istria, & part of Suevia Pannonia & Gallia. Whence Ennodius in a Panegyria to Theodoricus said, ad limitem suum Romana regna remeasse. Theodoricus reigned with great prudence moderation & felicity for 37 years together, & treated the Romans with singular benevolence. Cossiadorus tells us: Theodoricus Senatam - - - superantur. And Procopius: Erat Theodoricus fama quidem Tyrannus oblectaret. In this manner Theodoricus & his successor Athalaricus governed the west for 42 years, so that Evarius the historian calls them Administrators of the Western Empire & other write that the western Empire was translated to them & Procopius an Eye

witness <112v> introduces the Goths thus contending with Bellisarius. Nos Italiæ suscepto Imperio — — — — — permiserunt. This was the happy state of Rome & Italy under the Goths till the death of Athalaric & hitherto there had been no lasting wars on the northern coasts of Rome: but now brake forth a northern war which was very violent & destructive & lasted for about 70 years together: 20 years between the Romans & Ostrogoths & 50 years more between the Romans & Lombards other barbarous nations. For the Greek Emperor Iustinian the next year after he had conquered the Vandals in Afric A. C. 535 sent Bellisarius with an army against the Ostrogoths in Italy, & this last war was waged almost wholly in Dalmatia, Liburnia, Venetia, Lombardy, Tuscia & the other parts of the Empire of the Goths which lay northward from Rome, & therefore may be accounted the northern wind. Procopius reckons that there perished 1500000 people in the war between Bellisarius & the Vandals & much above thrice that number in the war with the Ostrogoths. In taking Millain the Goths slew 300000 men & sent the weomen as captives to their allies the Burgundians. Roma was taken besieged & retaken several times & thereby her old government by a Senate & Consuls ceased, her nobles were ruined, & all her glory extinct & after 10 years war the kingdom of the Ostrogoths fell whose Kings had been her husband & her Sun illustrating as their ☾ Sun. Thus at the sounding of the fourth Angel the third part of the Sun was smitten & the third part of the Moon & the third part of the Stars so as the third part of them was darkened & the day shone not for a third part of it & the night likewise, that is the Sun Moon stars day & night of the third part were darkened.

After the ruin of the Gothic Empire, which fell in the year 552 the remainder of the Goths & an army of Germans which they had called it to their assistance continued the war for three or four years longer & then ensued the war of the Heruli who, as Anastasius tells us, peremibant cunctam Italiam. And after that the war of the Lombards the fiercest of all the barbarians continued from the year 568 for 38 years together, facta tali clade, saith Anastasius, qualem a sæculo nullus meminit. It ended in the Papacy of Sabinian A. C. 605 by a lasting peace then made with the Lombards. Two or three years before it ended, Gregory the great then Bishop of Rome thus mentions it: Qualiter enim et quotidianis — — — — — valemus. The same Gregory tells us that a little before this invasion of the Lombards there was a Revelation made to one Redemtus a Bishop in these words Finis venit universa carnis. Finis venit universæ carnis. Finis venit universæ carnis. This Revelation Gregory understood of the end of the world, & expounds it after this manner. Post illam Prophetiam mox terribilia — — ostendit. On these words of Gregory Baronius makes this Comment. At nequis - - - conflagratio immineret. To all which I might add several other passages out of the same Gregory, but shall content my self with that which follows. In one of his sermons to the people he has those words: Destructæ urbes - - - - sæculum vel extinctum. § And thus did the Sun, that is the Kings of the Barbarous nations scorch men with great heat as is exprest at the pouring out of the fourth Vial. For after the Ostrogoths had treated the Italians with the greatest humanity some of the Italians sided with the Greek Emperor against the Goths: which ingratitude turned the spirit of the Goths against them & the Lombards treated the Italians more cruelly then the Goths had done. § And men were scorched with great heat & blasphemed the name of God who had power over these plagues. And they repented not to give him glory. Blasphemy is in all this Prophecy put for Idolatry & the names of blasphemy for the names of fals Gods. So Isa. 65. 7 Your fathers have burnt incense upon the mountains & blasphemed me upon the hills. Ezek 20. 27. your fathers have blasphemed me, in that they have committed a trespass against me. For when I brought them into this land, then they saw every high hill & all the thick trees & they offered there their sacrifices - - - wherefore saw unto the house of Israel, Are ye polluted after the manner of your fathers? & commit ye whoredom after the manner of their abominations? - ye pollute your selves with all your Idols. The Romans were so far from repenting of their Saint-worship & giving God the Glory that so soon as this plague was over they set up the Images of the Saints to worship them. For in the year 607⁸ between the years 607 & 611 the Greek Emperor Phocas gave the Pantheon to the Pope, & there the Romans set up the Images of all the Roman Saints in the room of the Images of all the heathen Gods. And Hence foward the <107r> worship of Images overspread the whole Empire by degrees, being much promoted by the title of Universal Bishop which the Emperor Phocas at the same time granted to the Pope.[‡] The invocation of Saints is a breach of the first commandment, the making of Images of Saints & worshipping them is a breach of the second And as the wickedness of the saintworshippers increased so God increased their punishment. For now an Angel (or according to some cries with a loud voice Wo, Wo, Wo to the inhabitants of the earth by reason of the other voices of the Trumpet of the three Angels which are yet to sound.

The fift Trumpet

And the fift Angel sounded & I saw a star fall from heaven unto the earth [the Prophet Mahomet] & to him was given the key of the bottomless pit & he opened the bottomless pit [by false prophesy] & there arose a smoke out of the bottomless pit as the smoak of a great furnace [a very thick & black cloud of disciples] & the Sun & the air were darkened by reason of the smoak of the pit. As the casting the Dragon in the bottomless pit & locking him up that he should deceive the nations no more for a 1000 years & then letting him out to deceive the nations, signifies the putting an end to a false religion whereby the Devil had deceived the nations & the rise of a new false religion whereby he should deceive them again: so here the opening of the bottomless pit & letting out a thick black smoak which darkened world signifies the rise of a new false religion, a kingdom of darkness & spirit of error for deceiving the nations

And there came out of the smoak Locusts upon the earth [a numerous armed multitude of Arabians, for Locusts are a numerous Southern insect & abound chiefly in Arabia & the Arabians are a numerous people & unto them was given power as the Scorpions of the earth have power [to torment men by war as with the stings of Scorpions.] And it was commanded them that they should not hurt the grass of the earth neither any green thing neither any tree [as real Locusts do] but only those men who have not the seal of God in their foreheads, that is those who have the mark of the Beast. For the fift vial was poured out upon the seat of the beast That Vial respects chiefly the Beast or Western Empire, this Trumpet his worshippers in the Eastern Empire, both together comprehend the whole. And to them it was given that they should not kill them [by dissolving their bodies politique & subverting their kingdoms] but that they should be tormented [by inroads, invasions & various wars] five months. And their torment was [sharp] as the torment of a Scorpion when he striketh a man. And the shape of the Locusts were like unto horses [or horsmen] prepared to the battel & on their heads were [Turbants] Diadems Quoifs or as it were crowns of gold & their faces were as the faces of men [for they were men] & they had [long] hair as the hair of women For The Arabians cut their hair round like an arch upon the forehead & where it at full length behind like weomen & put it up under a Quoif or Turbant] & their teeth were as the teeth of Lions [with which they devoured like Daniels fourth Beast] & they had breast plates as it were breastplates of iron & the sound of their wings was as the sound of chariots of many horses running to battel: [that is they were an army of horsmen], & they had tails [or Battalions of foot] like unto Scorpions, & stings in their tails [their foot being armed with bows & arrows & striking men with their arrows as with the stings of scorpions]. And their power was to hurt men five months. And they had a King over them which is the Angel of the bottomless pit whose name in the Hebrew tongue Abaddon but in the Greek tongue his name is Apollyon, that is the Prophet Mahomet who opened the Pit & his successors the Califs were their King as well as their Prophet, & & by his wars & victories his name was made known to both Hebrews & Greeks To the Greeks he was Apollyon a destroyer & to those of Palestine over whom he reigned he was Abaddon, the king of the Nabatean Arabians which signifies also a destroyer & seems to allude to which extended along the eastern side of the red sea from Petra to Albus Pagus & so comprehended the regions of Mecca & Medina where where the Mahometan religion had its rise. For this region was called Oboda & all the kings thereof were called Obodas from Obodas the first King who was buried their & deified by the natives that is from Nabaioth by softening or omitting the first letter of his name. In allusion to this King Oboda Mahomet & his successors the Califs seem by a slight mutation to be called Abaddon the destroyer. And under this King the Locusts were to torment men five months.

Mahomet pretended to be called to the Office of a Prophet in the 40th year of his age A. C. 609 & began then to make disciples privately & in the 44th year of his age he began to manifest his vocation at Mecha <108r> & set open the bottomless pit & in the 14th year of his vocation A. C. 622 he fled from Mecha to Medina & began to arm his followers, that is to bring Locusts out of the smoak. He reigned 10 years at Medina & after his death the Saracens entered Syria & began to make war upon the Romans A. C. 634 & the next year in September took Damascus & made it the seat of their Empire. They had two races of Califs the first of which were of the family of Ommia & reigned at Damascus, the second were of the family of the Abasids & A. C. 762 gave commandment for the building of Bagdad & reigned there at least from the death of Almanser A. C. 775 till the year 935, when being stript of Egypt & all his dominions but Bagdat he surrendered his temporal government to Mahomet a temporal Prince & retained only the spiritual dignity of Calif, or Patriarch. This I learn out of Elmacinus & Abul-Pharajius two Arabic Historians Elmacinus writes thus. Anno Hegiræ 324 (qui cæpit Nov. 30. A. C. 935) ad se venire jussit Califa Arradis Billa Imperatorem Muhammedem - - - imperiales omnes faciebant.

Within less then two years after this change, Bagdad, (as the same Elmacinus writes) was taken from Muhammed by one Iahcamus a Turk, & from that time often taken & retaken being in the hands sometimes of the Turks & sometimes of the Saracens untill at length Togulbec took it & established it to the Turks. A

So then the Kingdom of the Saracens under the Califs at Damascus & Bagdad lasted only from the year 635 to the year 936 that is 301 years This is the whole time that the Angel of the bottomless pit was their king after the taking of Damascus the seat of their Empire. & if the last year be omitted in which the Calif had lost Egypt Syria & Syria & whatever belonged to the Roman Empire & ceased to torment the Romans the whole duration will be 300 years. or ten prophetic months reckoning 30 days to a month & putting a year for a day. But because its the Nature of Locusts to live but about 5 months, the Prophet for the decorum of the type & because there were two successive Dynasties of this Empire two successive imperial seats divides the whole time into five months & five months, saying twice that the Locusts tormented men five months; that is in all 10 months. For the repetition is not without a meaning. In this Prophecy there is nothing superfluous. They reigned something less then five months at Damascus & sometimes more at Bagdat: five months at each place more or less; in both places together ten months exactly.

<109r>

The sixt Trumpet

And the sixt Angel sounded & Iohn heard a voice from the four horns of the Golden Altar saying to the sixt Angel which had the Trumpet, Loose the four Angels which are bound in the great River Euphrates. These Angels are the Sultans or Kings of the four Turkish Kingdoms of Mesopotamia, Armenia, Syria & Asia minor, which stood in a Quadrangle represented by the four horns of the golden Altar, & were to be loosed in the beginning of the times of this Trumpet. And as a Beast with its horns represents a kingdom first united & then divided, so may the Altar with its horns, represent the kingdom of the Turks upon Euphrates first united under Olub Arslan & Malechsah & then divided into these four Sultanies And the four Angels were loosed which were prepared for an hour & a day & a month & a year for to slay the third part of men. This loosing was thus performed In the year 1203 Iingiz Chan founded the Empire of the Tattars or Tartars, a name not heard of before & the fourth Emperor Mangaca Chan being converted to Christianity by means of Aiton an Armenian King, sent his brother Hulacu or Halaon with a great army to invade the Turks & root out their religion. And Hulocu first invaded & subverted the Califate of the Saracens at Bagdat A. C. 258 & thereby put an end to the times of the 5^l seal as was said above, & then sent a part of his army to besiege Miyafarekin the same year & in the year 1260 he invaded Syria with an army of 400000 & took Damascus, Aleppo & other towns of that Kingdom & slew Naser the last Sultan thereof & in the mean time the forces he sent against Miyafarekin tooke the town by famishing the besieged & slew the Inhabitants & brought Ashraf the last sultan of that Sultany to Hulacu who slew him. And the next year A. C. 1261 the Tartars invaded the Sultanies of Mesopotamia & Asia minor & took Mosul & Iconium & slew Saleh the last Sultan of Mosul & made Azoddin or Azatines the last sultan of Iconium with his brother fly to the Greek Emperor Michael Palæologas. But the Sultan of Maredin submitting himself to Hulacu was treated honourably by him & restored to his dominions.

Thus were the four Sultanies of the Turks in Mesopotamia Syria Asia & Armenia in the years 1260 & 1261 as it were at a watch word given dissolved at once – – – to the year 1276. Hence forward several Princes of the Turks conquered several parts of Asia minor & Ottoman who was one of them growing more potent then the rest took upon him the dignity & title of Sultan A. C. 1300 or a year of two before & by degrees became the universal Monarch of the Turks the rest of their Princes uniting under him: whereby being rendred more powerful they prevailed still more upon the Greeks, invaded Europe, & A. C. 1453 took Constantinople & overthrew the Greek Empire. Thus they slew the third part of men, being prepared thereunto from the time that their four kingdoms were founded upon Euphrates. Togrulbec reigned only over Persia & & Chaldea regions without the bounds of the Roman Empire.. His two sucessors Olubarslan & Malechsah conquered the nations upon Euphrates & laid the foundation of the four kingdoms. Olubarslan began his reign A. C. 1063 <110r> & from thence to the taking of Constantinople inclusively are 391 years that is a day & a month & a year, whereof about a month was spent in conquering & reigning over the nations upon Euphrates before the Conquest brake into the four Kingdoms.

The sixt Angel poured out his vial of wrath upon the great river Euphrates, & the water thereof was dried up that the way of the kings of the east might be prepared. And therefore the plague of this Vial fell upon the nations seated on Euphrates & the sixt trumpet sounded to the war of the Tartars upon the kingdoms of the Turks seated on that river by which war the people of those kingdoms here typified by the water of that river was dried up & the way of the Turks from the east in several bodies under several Commanders was prepared that they might invade & destroy the Empire of the Greeks, which in this prophesy is called the third part of men.

The army – < insertion from f 109v > # The army of these kings is described very numerous & to consist much in horse & for representing the foot or tail of the army the tails of the horses are said to be like serpents, that is, fit for fighting, & to have heads. And as it were out of the mouths of the horses issued fire & smoak & brimstone, by which three the third part of men were killed. And the rest &c < text from f 110r resumes >

And the rest of the men which were not killed by these plagues [the western nations whose kingdoms were not dissolved] yes repented not of the works of their hands that they should not worship Ghosts & idols of gold & silver & brass & stone & wood which neither can see nor hear nor walk. What was called blasphemy in the 4th & 5th Vial is here plainly called Idolatry There they grew more & more idolatrous, here they continue impertinent They took no warning by these plagues but continued to worship dead men & Images till the third Wo came upon them. Neither repented they of their murders [in killing men who will not worship their fals Gods] nor of their sorceries [in pretending to convert a wafer into the body of the Supreme God, to scare away the Devil by the signe of the cross & exorcisms & reliques & to do many other miracles by which they deceive the people as the heathen Sorcerers did] nor of their fornication, [even in a littel sence] nor of their thefts [amongst which may be reckoned their defrauding families by indulgencies pardons, dispensations, masses for the dead, feigned reliques, pennances & such like artifices. For stealing is defrauding & all defrauding is against the eighth Commandment: the manner of the fact whether it be by clandestine conveyance or by any other deceitful artifice making no material difference in the nature of the crime

I have now gone through the Chronological part of the Prophesy in continual order of time distinguished into successive periods by the opening of the seven seals & sounding of the first six Trumpets. The historical part of the Prophesy which is a commentary upon the Chronological remains now to be interpreted.

<110v>

† The Sixt trumpet

<113r>

forth a manchild which was to rule all nations with a rod of iron & the child being caught up to God & to his throne from the jaws of the Dragon, & her flying from the Dragon into the wilderness. For since this parable ends with the flight of the woman into the wilderness & that of the war between Michael & the Dragon ends also with the same flight, both these parables ending at the same time must be synchronal & concern the same revolution of the Empire. [As Pharaohs dream was doubled for the certainty of the thing so is the prediction of this revolution of the Empire] The woman travelling in birth & pained to be delivered signifies the Church in affliction by a great persecution which ended in the birth of a Christian kingdom & therefore was Dioclesians persecution; that is, the Stars of the Greek Empire where the Persecution lasted ten years with great violence & the same thing is signified by the Dragons drawing the third part of the Stars of heaven & casting them to the Earth. The Manchild which the woman brought forth is not a single person but a kingdom as Isaias interprets the type. For the woman is a body politique & the child must be a body of the same kind with the mother. And this kingdom was Christian because it was the son of the Church & was to rule all nations with a rod of iron which in this prophesy is the scepter of Christ [27] & his kingdom. The persecution began A. C. 402 & This manchild was born in the western part of the Empire by the victory of Constantine the great over Maxentius, A. C. 412 Constantine being encouraged in that war [28] by a vision of a cross in the heavens with this inscription, In hoc signo vinces as historians relate. And a few years after by the victory of Constantine over Licinius a heathen persecuting Emperor who [29] reigned in the east [& continued sometimes to afflict the Christians,] the Manchild was caught up to the throne of the whole

Empire A. C. 323. And soon after by the building of Constantinople 330, the woman received two ^[30] wings of a great eagle that she might fly into the wilderness. Conceive that when the manchild was caught up to God he soon vanished out of sight being to return from heaven & rule all nations with a rod of iron hereafter. But but before he vanished there was a voice from heaven saying Now is come salvation & strong

The heads of the Dragon & Beast being successive reigns or Dynasties of the Roman Empire, its very plain that one of those heads must begin with the dethroning of the Dragon & catching up of the manchild to the throne & another with the Beasts rising out of the sea & receiving the authority & throne of the Dragon: for these changes are the beginning of new Dynasties, & so is the first appearance of the Dragon & woman in travail. And these three Dynasties with those of the four horsmen which appeared at the opening of the first four seales make up <113v> the seven dynasties of the Empire which are represented by the heads of the Dragon. For at the opening of the fift seal there is a plain description of a very gret persecution of the Church & & at the opening of the sixt there is a plain description of the overthrow of a great kingdome or Empire by a Christian power & of the kings of the earth & great men hiding themselves from the wrath of the Lamb, because the great day of his wrath was come. And these two things together answer fully to Dioclesians persecution & the following overthrow of the heathen Empire & can answer to nothing else. The fift Dynasty therefore I begin with the reign of Dioclesian A. C. 284 & the sixt with the victory of Constantine over Licinius A. C. 373. For Dioclesian & his colleagues parted the Empire between them & by consent reigned each in his own share & this distribution of the Empire made a form of government which was different from the preceding reigns & lasted till the victory of Constantine over Licinius. We are therefore to seek for the four first Dynasties in the times between the writings of the Prophecy in Patmus & the reign of Dioclesian & his Colleagues. And these are the four Horsmen which the four Beasts standing towards the four winds of heaven call Iohn to come & see & which therefore stood in the regions of the Beasts, the first horsman to the east the second to the west the third to the south & the fourth to the north. Riding signifies reigning & the four Beasts with their faces of a Lyon Ox Man & Eagle allude to the armies of Israel encamped under their banners in four bodies about the tabernacle in the wilderness, & in that respect a horman with his Beast may fitly represent an Emperor with his army, & thus the four horsmen with their Beasts are a very fit type of four Dynasties of Emperors.

Now the Dynasties of the Roman Emperors after the family of Iulius Cæsar which preceded the writing of the Apocalyps & ended in Nero were these. First Vespasian & his family to the death of Domitian. Vespasian was created Emperor in the East.

2^{dly} A family of Spandiards, Trajan, Hadrian, Antonius, Marcus & Commodus. Trajanus homo Hispanus &c

3 Africans & soutnern Emperors. &c

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^t Decius &c

Dioclesian with his colleagues sharing the empire among them, by many wars restored it to its former vigour & lustre & then persecuted the church. This was the fift Dynasty, & then reigned Constantine the great & his family till the death of Iulian the Apostate which made the sixt. After which the Empire became divided into the eastern & western Empires which made the seventh & last dynasty there being no more changes common to both Empires to make a new dynasty of the whole. And soon after this division the division of the western Empire into ten kingdom made the eighth & last dynasty of that Empire, there being no more changes common to all those kingdoms to make a new dynasty of that Empire. So then in <114r> the whole after the writing of this prophesy there were seven successive dynasties, & no more & in the whole western Empire there was an eighth & no more which makes good the prophesy

If it be said that the words Five are fallen relate to Iohns time & therefore we are to look for five of the heads before the writing of the prophesy: I answer that many things are spoken of as past or present in the visions which were to come when Iohn wrote the Prophecy; as where its said that the woman brought forth a manchild that she fled into the wilderness that there was war in heaven, that the Dragon gave the beast his throne, that the deadly wound of the Beast was healed that all the world wondered after the Beast that the woman was drunken with the blood of Saints & the like. The words; five are fallen & one is & the Beast was & is not & yet is do not relate to the time of writing the Apocalyps; For the Prophecy is not of things which

were past before it was written. Those words relate only to one another & to the mortal wound of the Beast & signify nothing more than that the Beast should cease to be for a time, being slain with a sword & that his heads were successive dynasties or kings five of which should reign & fall before he should cease to be & that he was & was not at one & the same time in some part of the reign of the sixth head in several respects. His life was then taken away out his body remained & was ready to revive. Let it be considered that the whole Prophecy is of things which were to come to pass after the writing thereof & the interpretation of which we have given will appear easy & natural. For the little of the prophecy is The Revelation of Iesus Christ which God gave unto him to shew unto his servants things which must shortly come to pass. And in the introduction to the Prophecy of the scales & trumpets Iohn heard a voice which said. Come up hither & I will shew thee things which must be hereafter And in the introduction to the prophecy of the eaten book the Angel said unto Iohn Thou must prophesy again before many peoples & nations & tongues & kings. And in the end of the Prophecy, The Lord God of the holy Prophets sent his Angel to shew unto his servants the things which must shortly be done. The Epistles to the seven Churches were admonitory as well as prophetic & therefore in the introduction to these Epistles Christ says to Iohn Write the things which thou hast seen & the things which are & the things which shall be hereafter. This relates only these Epistles & may signify nothing more than that Iohn should write what he had seen in the vision & what is the present state of the churches in respect of their religion & decay of their Zeal & piety & what should befall them hereafter if they did not repent. All the rest of the Apocalyps is purely prophetick, & therefore the words five are fallen must be understood of five heads which fell after the writing of the prophecy. Otherwise the words These are they which came out of the great tribulation & I saw them which had gotten the victory over the Beast & over his Image stand on the sea of glass would imply that the tribulation & the victory were past before the writing of the prophecy & the Words. The Beast which was & is not would imply that the Beast was during the reign of five of his heads before the writing of the Prophecy & was not when Iohn wrote it: an interpretation which has puzzled interpreters. The Vision of the Beast with the Woman sitting upon him commences not before his ascent out of the abyss & Iohn takes a prospect of him not from his own time but from the times next preceding his ascent when he lay dead of his wound & was to ascend & to signify that he takes such a prospect of him he saith that the Beast the Beast was & is not & shall ascend out of the abyss, & names him the Beast which was & is not: a phrase of the very same signifcation with that of the Beasts being slain with a sword & reviving & ascending out of the Sea. For he was before he was slain & <114v> was not when he lay dead of his wound & ascended after his wound was healed. § The comparing of the several parts of scripture together which resemble one another & adjusting those things together which without straining may be adjusted is the main Rule of interpretation. And by vertue of this Rule I take it for granted till I see any good arguments to the contrary that the Beast which slew the Witnesses, the Beast which was slain with a sword & the Beast which was & is not & Daniels fourth Beast are one & same Beast; that the Woman Iezabel the Woman which fled into the Wilderness & the Woman sitting upon many waters in the Wilderness are one & the same Woman; that the prophet Balaam & the Fals Prophet & the two horned Beast are the same; that the seven Trumpets seven Thunders & seven Vials of wrath are the same; that the 144000 sealed in their foreheads, the 144000 on mount Sion & they that had gotten the victory over the mark of the Beast & stood on the sea of glass are the same; that the Synagogue of Satan, those of the twelve tribes who were not sealed in their foreheads, & the men who received the mark of the Beast are the same, & that Satan who had his throne in Pergamus & the Dragon that old Serpent called the Devil & Satan are the same. that the great time of trouble in Daniel & the great tribulation the harvest in Matthew & in the Apocalyps are the same & that the time of trouble in Daniel, & the great tribulation & the harvest in Matthew & in the Apocalyps are the same, that the Beast & Dragon who are worshipped the man of sin who sits in the temple of God opposeth & exalteth himself above all that is called God or worshipped & shewing himself that he is a God & the king in Daniel who exalts himself & magnifies himself above every god, are the same. And in general that the Apocalyps & the many places in the old Prophets which are hinted at & alluded unto in the Apocalyps treat of the same things For by comparing the several parts of Prophecy which harmonize & agree the parts compared interpret one another, & the body of prophecy is reduced to a greater degree of simplicity & the interpretation rendered more concise & distinct & more cleare & certain. And certainly those interpretations are to be preferred which have these characters & those are to be rejected as tending to uncertainty distraction & confusion which separate what may without straining be adjusted. For the parts of Prophecy are like the separated parts of a Watch . They appear confused & must be compared & put together before they can be usefull, & those parts are certainly to be put together which fit without straining. This we have hitherto been doing & now let us try how this Prophecy set together as above & applied to the Roman hemisphere will answer to history in continual order of time.

Chap The Prophecy of the six first Seales interpreted

<113v>

[[Editorial Note 6](#)]

The Encampment described is the book of Numbers & the Jews keep a tradition of their standards. Every Horsman therefore with the hors he rides upon & the Beast in the same region are a fit emblem of an Emperor with his Empire & his army under its standart. And thus the four horsmen with their Beasts very fitly represent four reigns or dynasties of Emperors.

The fift Dynasty was of several Emperors reigning together & sharing the Empire amonst them by common consent. This Dynasty here with the reign of Dioclesian & Maximianus & ended with the dethroning of the Dragon by the Victory of Constantine the great over Licinius, the Dragons coming down amongst the inhabitants of the Earth & sea beginning a new dynasty Sometimes four or five Emperors reigned together. This Dynasty the Romans distinguished from the reigns of former Emperors by dating from the beginning of it an Æra called the Æra of Dioclesian & the Æra of the martyrs. For this Æra commenced with the reign of Dioclesian A. C. 284. Aug. 29, & was in use till the Æra of Dionysius prevailed that is for about 250 years. Scalrier saith it is still in use among the Christians of Afric & Ethiopia. This æra I consider as an argument of the beginning of a new Dynasty, o the Romans looking upon Dioclesian as the victory of this Empire. this fift Dynasty sometimes 4 or 5 Emperors reigned together. The sixt Dynasty began with the victory of Constantine over Licinius whereby the Empire was reduced to a monarchical form. It continued in the family of Constantine till the death of Iulian the Apostate. After Iulain reigned Iovian seven months & then the Beast which had been slain with a sword reigned by a division of the Empire made between Valentinian & Valens & rose out of the sea by another division of it between Gratian & Theodosius & at the death of Theodosius received the Dragons throne <114r> by which acts a seventh Dynasty commenced gradually, which Dynasty was of the Empire divided into the Greek & Latine Empires or of the Dragon & Beast reigning together. And after this division of the Empire there being no more changes common to both Empires to make a new Dynasty of the whole, the Dragon & Beast have no more common heads then seven. But Soon after this division the Latine Empire became further divided into ten kingdoms which made a new Dynasty of that Empire called the eight & of the seven & this was the last dynasty of the western Empire there being no more changes common to all those kingdoms to make a new dynasty. So then in the whole Roman Empire after the writing of this Prophecy there were seven successive Dynasties & no more & in the whole Western Empire there was an Eighth & no more, which events make good the description of the Dragon & Beast.

but was restored by D & his Colleagues to its former greatness & tranquility & enlarged by the addition of Assyria & the five Provinces beyond Tigris, & Dioclesian

The sixt Dynasty began [with the dethroning of the old Dragon & his coming down among the inhabitants of the Earth & Sea, that is, as was said, with the victory of Constantine the great over Licinius whereby

<115r>

For Iohn beheld & lo in the midst of the throne [that is at the foot of the Altar over against the midst of the throne] & in the midsts of the four Beasts & of the Elders stood a Lamb as it had been slain [that i at the morning sacrifice] And he came & took the book out of the right hand of him that sat upon the throne & opened the seales in order. It was the custome for the High Priest seven days before the Fast of the seventh month to continue constantly in the Temple & study the Book of the Law that he might be perfect in it against the day of Expiation wherein the service which was various & intricate was wholly to be performed by himself, of which service one part was reading the law to the people. And to promote his studying it there were certain of the Priests appointed by the Sanhedrin to be with him those seven days in one of his chambers in the Temple, & there to discourse with him about the Law & read it to him & put him in mind of reading & studying it himself. And this his opening & reading the Law those seven days is alluded unto in the Lamb's opening the seven seals. Conceive the book to be rolled up & so sealed that by the opening of ever seal ^[31] some part of the book was opened.

The seventh seale was opened on the day of Expiation & then there was silence in heaven for half an hour & an Angel (the High Priest) stood at the Altar having a golden Censer & there was given him much incense that he should offer it with the prayers of all saints upon the Goldan Altar which was before the throne. The custome was on other days for one of the Priests to take fire from the great Altar in a Silver Censer, but on this day for the High Priest to take fire from the great Altar in a Golden Censer & when he was come down from the Altar he took incense from one of the Priests that brought it to him & went with it to the golden Altar & while he offered the incense the people prayed without in silence which is the silence in heaven for half an hour, & And when the High Priest had laid the incense on the Altar he carried a Censer of it burning in his hand into the most Holy place before the Ark. And the smoke of the incense with the prayers of the saints ascended up before God out of the Angels hand. On other days there was a certain measure of incense, for the golden Altar, on this day there was a greter quantity for both the Altar & the most Holy & therefore it is called much incense. After this the Angel took the Censer & filled it with fire of the (great) Altar & cast it to the Earth, that is by the hands of the Priests who belong to his mystical body he cast it to the earth without the Temple for burning the Goat which was the Lords lot. And at this & other concomitant sacrifices until the evening sacrifice was ended there were voices & thunderings & lightnings & an earthquake that is the voice of the High Priest reading the Law to the people & other voices thundrings & the Trumpets & temple – musick at the sacrifices & lightnings of the fire of the altar.

The solemnity of the day of Expiation being finished the seven Angels sound their Trumpets at the great sacrifices of the seven days of the feast of Tabernacles & at the same sacrifices the seven thunders utter thier voices which are the Musick of the Temple intermixt with the soundings of the Trumpets, & the seven Angels pour out their Viols of wrath which are the drink offerings of those sacrifices.

Contemporary to these things are the sealing of the <116r> 144000 & the appearing of a great multitude with Palms in their hands & crying Hosa{iah}. The first were sealed in the day of Expiation & the last appeared in the Feast of Tabernacles, the last day of which was the great Hosannah. After the first six seals were opened & their visions past Iohn saw four Angels standing on the four corners of the Earth holding the four winds of the earth [that is the wars of the four first Trumpets] that the wind should not blow on the Earth nor on the sea nor on any tree. And he saw another Angel ascending from the East having the seal of the living God & he cryed with a loud voice to the four Angels to whom it was given to hurt the Earth & the Sea [that is to the Angels of the first four trumpets] saying hurt not the earth neither the Sea nor the trees till we have sealed the servants of our God in their foreheads. This sealing therefore was when an Angel of the Trumpets appeared & were ready to sound that is after the opening of the seventh seal & before the sounding of the first Trumpet & by consequence on the day of the fast or Expiation. On that day the twelve Tribes of Israel became divided into two parties, one of which was sealed with the seal of the living God, the other received the mark of the Beast & so soon as this was done the plague of the first Trumpet or viol of wrath fell on them which had the mark of the Beast Apoc 16. 2. This is one of Ezekiels visions ^[32] a man cloathed in linnen with a writers inkhorn by his side is commanded to go through the midst of Ierusalem & set a mark upon the foreheads of the men who sigh & cry for all the abominations done in the midst thereof, & then other six men (like the Angels of the first six Trumpets) are commanded to slay those who are not marked & after them the man cloathed in linnen (a seventh) scatters over the city coals of fire to consume it. § In the solemnity of the great Fast, the attonement for the sins of the people was made by two Goats the one Gods lot the other Azazels that is the Devil's.. Which of the two Goats should be God's was determined by lot. The lots were of gold one with the inscription For God, the other with the inscription For Azazel. Whence they named the scape Goat Azazel. These lots were put into a box & shaken & the High Priest, one of the Goats being set at his right hand & the other at his left, put both his hands together into the box took out the lots & laid the right hand lot on the head of the right hand Goat & the left hand lot on the head of the left hand Goat. And then Gods lot was sacrificed as a sin offering to cleanse the sanctuary from the Sins of the people & the other Goat Azazel had the sins of the people confest over him & so loaden with their sins was let go into the wilderness. Thus by these two Goats was signified a separation of the people into two parties, with the names of God & Azazel upon their foreheads & in allusion to this ceremony there are numbered & sealed with the name of God 144000 out of the 12 Tribes of Israel & the rest are at the same time marked with the mark or name of the Beast. And the glorious woman in heaven who signifies the Church of God or twelve Tribes of Israel flys into the wilderness loaden with sins having a name on her forehead Mystery, Babylon the great &c are sealed with the name of God on their forehed & are killed or sacrifice for not worshipping the image of the Beast the remnant of her seed who keep the commandments of God & have the testimony of Iesus, this remnant being the 144000 who stand with the Lamb on Mount Sion & having the name of God on their foreheads & are

called the first fruits unto God, being commanded by the Image of the Beast to be mystically killed or sacrificed for not worshipping that image, & the woman & her beast in the wilderness being marked on their foreheads with the names of Mystery, abomination & blasphemy.

When the 144000 appear with the Lamb on Mount Sion you are to conceive them standing in the Temple at the eastern gate of the Priests court which was

<117r>

The plague of the eastern wind at the sounding of the first Trumpet was to fall upon the earth, that is upon the nations of the Greek Empire, And accordingly after the death of Theodosius A. C. 345, the Goths Sarmatans, Hunns Isaurians, & Austurians invaded & miserably wasted Greece, Illyricum, Thrace Asia Minor, Armenia, Syria Egypt & Lybia for ten or twelve years together.

That of the western wind at the sounding of the second Trumpet was to fall upon the sea or Western Empire by means of a burning mountain cast into the. And accordingly in the year 507 that Empire was invaded by the Visigoths, Vandals, Alans, Sueves, Ostrogoths Burgundians Heruli, Quandes & Gepides & miserably wasted & broken into ten kingdoms, & Rome was besieged & taken in the beginning of these miseries.

That of the southern wind at the sounding of the third Trumpet was to be performed by a great star burning as it were a lamp & falls upon rivers & fountains of waters (the western Empire now divided into many Kings & to turn them into blood & make them bitter. And accordingly the king of the Vandals in Spain in the year 427 fell from his dominion in Spain & with his people the Vandals & Alans & invaded Afric & by a vexatious warr took it from the Romans, & infested also the sea coasts of Europe with a pyratilical war & sack Rome & wasted Italy.

That of the northern wind at the sounding of the fourth Trumpet was to cause the Sun Moon & Stars (that is the western Emperor & his great men) to be darkened, & to continue some time in darkness. And accordingly Odoacer king of the Heruli invaded Italy A. C. 476 & seized the dominions of Augustulus the last of the western Emperors. This plague was continued by the wars which the Ostrogoths made upon the Heruli & which Belligarius afterwards made upon the Ostrogoths in Italy, & which the Lombards afterwards made upon the Romans by invading Lombardy erecting a kingdom there & keeping Lombardy in And by all these wars Italy was miserably wasted & Rome thrice taken. ☉ < insertion from f 117v > ☉ These plagues fell upon the third part of the earth, sea, rivers, sun moon & starrs that is I understand upon the earth, sea, rivers, sun, moon & starrs of the third part of the whole scene of these prophesies of Daniel & Iohn < text from f 117r resumes > These four plagues are said in the prophesy of the Trumpets to fall upon the the third part of the earth, sea, rivers, sun moon & stars & in that of the Vials of Wrath upon the earth, sea, rivers, sun, moon & starrs, that is upon those of the third part of the whole scene of the Prophesies of Daniel referred unto by Iohn. The phrases signify the same thing in different respects.

The fift Trumpet sounded to the warrs which the king of the south (as he is called by the Devil) made in the time of the end, in pushing at the king who had done according to his will. ³ And the sixt Trumpet sounded to the warrs which Daniels king of the north made against the same king who had done according to his will, in coming against him like a whirlwind & in overflowing his kingdome & in conquering also Iudæa Egypt Libya & Ethiopia. ²This plague began with the opening of the bottomles pit, which denotes the letting out of a fals religion, the smoke which came out of the pit signifying the multitude which embraced that religion, & the Locusts which came out of the smoke the armies which came out of that multitude[‡] < insertion from lower down f 117r > ‡ And their king was the Angel of the bottomless pit represented by the star which fell from heaven to the Earth. This star did not suffer but inflict the plage of this Trumpet. And the like may be understood of the star which fell from heaven at the sounding of the third Trumpet. < text from higher up f 117r resumes > ⁴ These wars commenced A. C. 1258 when the four kingdoms of the Turks seated upon Euphrates, that of Mesopotamia seated that of Armenia majoras at Mosul, Myepherekkin, that of Syria seated at Aleppo, & that of Cappadocia seated at Iconium were invaded by the Tartars under Hulacic & driven into Asia minor where they made war upon the Greeks & erected the present Empire of the Turks.

<117v>

The Empire was much infested by barbarians in the wo end of the reign of the Emperor Valens. But these warrs were fully stopt by the Emperors Gratian & Theodosius in the beginning of the reign of Theodosius A. C. 379 & 380, & thenceforward the Empire remained quiet from invasions & forreign armies till the death of Theodosius. And then the four winds began to blow.

The first of these six plagues lasted about 12 years, the second about 21 years, the third about 49 years, the fourth about 146 years 158 158 years the fift about 624 634 years & according to this progression the sixt may continue seven or eight hundred years or above. But it is not for us to foreknow the times & seasons which God hath put in his own breast.

That of the southern wind at the sounding of the third Trumpet was to cause a great star burning as it were a lamp to fall from heaven upon the rivers & fountains of waters [the western Empire now divided in many kingdoms] & to turn them to Wormood & blood & make them bitter. And accordingly Geseric the king of the Vandals & Alans in Spain A. C. 427 invaded Afric with an army of 80000 men & by a vexatious war lasting fefty years together almost without intermissions took it from the Romans & infested also the sea coasts of Europe by a pyratival war & A. C. 455 with a fleet of three hundred thousand Vandals & Moors invaded Italy, took & plundered Rome Naples Capua & many other cities & carried thence the wealth of the cities & flower of the people into Afric. Then they invaded & took the Hands of the Mediterranean Sicily Sardinia Corsica, Ebusus Majorca & Minorca &c. The Risimer besieged the Emperor Athenius in Rome, took the city & gave his soldiers the plunder A. C. 473 & the Visigoths about the same time ejected the Romans out of all Spain. And none of the Western Emperor the great star which fell from heaven burning as it were a lamp, having by all these wars gradually lost almost all his dominions was invaded & conquered in one year by Odoacer king of the Heruli, After this the V A. C. 476. And at length Bellisarius invaded Afric & conquered the Vandals by a bloody warr.. And by all these warrs Afric was so very much depopulated that

⊙ & made war upon the Romans, in Afric & on the sea coasts of Europe 50 years together almost without intermission. In this war he took Afric from them by degrees [& besieging & burning Hippo A. C. 439, & taking Carthage the capital of Afric A. C. 439. & infesting the sea-coasts of Europe & islands of the meediterranean by a pyratival war.. He invited also Attila king of the Hunns to invade the remains of the western Empire & A. C. 455 with a fleet of 300000 Vandals & Moors he invaded Italy

In pouring out the third Vial it is said, Thou art righteous o Lord because thou hast judged thus, For they have shed the blood of Saints & Prophets & thou hast given them blood to drink for they are worthy. And how they shed the blood of Saints & Prophets may be understood by the following Edict of the Emperor Honorius procured by a Council of African Bishops.

Impp, Honor & Theod AA. Heracliano Com. Afric Oraculo – – Coss [A. C. 410.] And again by this

Impp.

Sciant cuncti - - - Cons. A. C. 415. And who are meant by Hæreticks

476

158

634

1258

624

<118r>

VI. D. / VII.40. VIII. 20.

Emperors defined by this Edict.

And what was to be understood in these Eidcts by heresy & heretical superstition, the

These Edicts being directed to the governour of Afric extended only to the Churches of Afric. Before these There were many evere ones against the Donalists but they did not extend to blood. These were the first that made their meetings & the meetings of all dissenters capital. For by hereticks they meant all dissenters; as may be understood by this Edict against Eurasius a Luciferan Bishop.

Empp. Arcad. Et Honor. AA. Aureliano Proc. Africae.

Hæreticorum vocabulo continentur, & latis adversus eos santonibus debent succumbere, Qui vel levi argumento a iudicio Catholicæ religionis & tramite detecti fuerint deviare; ideoque experientia tua Euresium hæreticum esse cognoscat. Dat. III Non. Sept. Constantinop. Olybrio Probrino Coss [A. C. 395.]

The Greek Emperor Zeno adopted Theoderic king of the Ostrogoths to be his son, made him Master of the horse & Patricius & Consul of Constantinople, & recommending to him the Roman people & Senate gave him the western Empire & sent him into Italy against Odoacer king of the Heruli. Theoderic thereupon led his nation into Italy, conquered Odoacer & reigned over Italy, Sicily Rhætia Noricum Dalmatia, Liburnia, Istria, & part of Suavia, Pannonia & Gallia. Whence Ennodius in a Panegyric to Theoderic said: — servavit intactas. Whence I do not reckon the reign of this king amongst the plagues of the four Winds

The plagues of the northern wind at the sounding of the fourth Trumpet was to cause the Sun Moon & Stars (that is the king & kingdom & Princes of the Western Empire) to be darked & to continue sometime in darkness. And accordingly Bellisarius having conquered the Vandals invaded Italy A. C. 535 & made war upon the Ostrogoths in Dalmatia Liburnia Venetia Lombardy, Tuscia & other regions northward from Rome twenty years together. In taking Millain from the Romans slew all the males young & old amounting (as Procopius reckons) to three hundred thousand, & sent the weomen captives to their allies in the Burgundians. Rome her self was taken & retaken several times & thereby her people were thinned, her old government by a Senate & Consuls ceased, her nobles were ruined & all her glory was extinct, & A. C. 552 after a war of seventeen years the kingdom of the Ostrogoths fell whose kings had been her husband & her Sun. Yet the remainder of the Goths & an army of Germans which they had called in to their assistance continued the war three or four years longer: And then ensued a war of the Heruli who as Anastasius tells us *perimebant cunetam Italiam*, slew all Italy. And after that the war of the Lombards, the fiercest of all the barbarians continued from the year 568 for 38 years together, *facta tali clade*, saith Anastasius, *qualem a sæculo nullus meminit*. It ended in the Papacy of Sabinian A. C. 605 by a lasting peace then made with the Lombards. And three years before it ended, Gregory the great mentions it thus. *Qualiter enim - valemus*. And in one of his sermons to the people he thus expresses the great consumption of the Romans by these wars: *Ex illa - affligunt*. And in another he thus describes the desolations. *Destructæ -- oppressa est &c*. All this was spoken by Gregory to the people of Rome who were witnesses of the truth. And thus by the plagues of the four winds the Empire of the Latines fell & Rome remained nothing more then the capital of a poor dukedom subordinat to the Exarchate of Ravenna.

In these wars the king of the north, according to Daniel, conquered the Empire of the Greeks & Iudæa & Egypt & Libya & Ethiopia, & by these conquests he set up the Empire of the Turks as you may know by the extent thereof. These warrs

<118v>

Locusts live but five months

The whole time that the Califs of the Saracens reigned with a temporal dominion at Damascus & Bagdad together was 300 years viz^t from the year 637 to the year 937. But Locusts live but five months & therefore for the decorum of the type, these Locusts are said to hurt men five months & five months, that is about five months at Damascus & five months at Bagdad, in all ten months or 300 prophetic days which are years. Upon the sounding of the sixt Trumpet Iohn heard a voice from the four horns of the golden Altar which is before God, saying - third part of man. The four horns of the golden Altar allude to the situation of the head cities of the said four kingdoms Myapharekin Mosul Aleppo & Iconium which were in a quadrangle. They slew the third part of men when they conquered the Greek Empire & took Constantinople A. C. 1453. And They began to be prepared for this purpose when Olub-Arslan began to conquer the nations upon Euphrates A. C.

1063. And the interval is called a day & a month & a year or 391 prophetic days which are years. In the first thirty years Olub-Arslan & Melecsa conquered the nations upon Eufates & reigned over the whole. Melecsah died A. C. 1092 & was succeeded by a little child, & then this kingdom broke into the four kingdoms above mentioned.

After the Emperor Julian had opened the Temples & restored the worship Valentinian & Valens tolerated it all their reigns, And therefore — — — ~ & pars hominum rarissima

And one half of the Empire were turned Christians before the reign of the Emperor Julian. After he had opened the Temples & restored the worship of the heathens, the Emperors Valentinian & Valens tolerated it all their reign & therefore — — — & pars hominum rarissima. So the reign of Gratian & Theodosius put an end to the affair of the sixth seal. The four

At the opening of the seventh Seal there was silence in heaven for half an hour, & that is peace in the Roman Empire, & this peace was procured by four Angels standing on the four corners of the Earth and holding the four winds of the earth that the wind should not blow on the earth [at the sounding of the first Trumpet] nor on the sea [at the sounding of the second] These winds blew hard in the reign of Valentinian & Valens the Romans being then much infested by the wars of barbarous & were stopt in the beginning And thenceforward of the reign of Gratian & Theodosius A. C. 379 & 380. And therefore we may place the beginning of the silence in the year 380. & the opening of the seventh either in that year or the year before when Gratian divided the Empire between himself & Theodosius, & they two began to stop the wars represented by the winds which were to hurt the earth & Sea.

The sacrifices at the first four — — — Roman Empire. These four plagues — — — of Daniel & John. At the op

M^r Nede — complete. whence the affair of the sixth Seal ended with the reign of Valens, or rather with the beginning of the reign of Theodosius when he rejected the dignity of Pontifex maximus. The name of Woes are given to the wars of the three last Trumpets to distinguish them from the four first [which are represented by four winds] And the sacrifices — — — of Daniel & John.

The Romans were much infested by the invasions of foreign nations in the reign of Valentinian & Valens. & Valens perished in them A. C. 378 But those — — — they began to blow. Whence the opening of the 7th Seal may be placed upon the year 380 when the silence in heaven began, or perhaps upon the year before when Gratian divided the Empire between himself & Theodosius & they two began to hold the four winds.

The plague of the eastern wind

So long the four winds were held, & the seventh Seal was opened when this silence in heaven began

<119r>

Chap.

Sect 1

The seven Churches of Asia

The Prophecy of the Apocalyps neare the beginning thereof relates chiefly to the first ages of Christianity & neare the end to the last. The first six chapters treat very largely of the times preceding the great Apostacy & the five next treat largely of the reign of that Apostacy & rise chiefly of its fall. Then follows a repetition of the whole & the 12th chapter treats briefly of the steps by which the great Apostacy arose, the next five Chapters treat largely of its reign, the next two treat very largely of its fall & the last three treat as largely of the times after its fall. So then according to this method of the Prophecy the Epistles to the seven Churches being introductory to this Prophecy are sermons preached by Christ to the churches of the first ages

These Churches are literally the particular Churches of Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia & Laodicea, & the Epistles written to them as particular Churches are to be taken in a literal

sence concerning such things as happened in them during the first ages. Particularly the false Apostles in Ephesus are Cerinthus & such others as taught false doctrines there the Nicolaitans are the disciples of Nicolas one of the seven deacons who in the Age of the Apostles taught fornication in a literal sense, the woman Iezebel may be one of the women of Montanus who pretended to the spirit of prophesy & spread his doctrine in Thyatira till they overthrow the true church in that city. The Martyr Antipas may be some eminent christian who was slain in Pergamus before Iohn received this prophesy. But in a mystical sense the seven churches of these cities are jointly & severally types of the church catholick & signify the same thing with the seven Candlesticks & seven horns of the Lamb: & in this respect the seven Epistles are each of them directed to the Church Catholick & to every member thereof, & are to be interpreted in a mystical sense. And as the seven heads of the Beast relate to seven successive periods of the Roman Empire so the seven Churches of Asia may relate to seven successive periods of that Church Catholick. For the

For the Church Catholick is in this Prophesy represented by the Woman in heaven cloathed with the Sun & the Moon under her feet & a crown of twelve stars upon her head And the seven Churches are her first Metropolis & continue to be her Metropolis till she flies into the wilderness & becomes the whore of Babylon. And the seven Epistles relate to seven successive states which she underwent before she changed her Metropolis While she continues the Church of Christ he preaches to her & admonishes her by the seven Epistles : but when she flies into the spiritually barren wilderness & separates from the remnant of her seed who keep the commandments of God & have the testimony of Iesus & becomes the great Whore of Babylon; he preaches to her no more. And before she separates & becomes a whore she is in seven successive states to which the seven Epistles agree She was in her first state under the heathen Emperors during the lightnings voices & thundring (Apoc. 11. 19) untill she appeared in travel: in her second state during her travel: in her third state between the birth of the Manchild & her receiving two wings of a great Eagle; in her fourth state when she floated in the water which the Dragon cast out of his mouth after her; in her fifth state when the Earth had swallowed up the water; in the sixth when the Dragon was wroth with her & in the seventh when the Dragon ceased to persecute her & went to make with the remnant of her seed The first period was during the when the Earth swallowed up the waters & the people of the earth & waters became united, the six was when the Dragon was wroth with the woman, & the seventh when the woman was separating from the remnant of her seed in order to escape into the Wilderness, & the Dragon was going from her to make war with that remnant.

<119v>

During these seven periods of time The Church had a great struggle with the mystery of iniquity. For this mystery began to work in the Apostles days & was to continue working till the man of Sin appeared, being the mystery of of spiritual fornication or Idolatry written on the forehead of the great Whore. And because this mystery was to overcome the Church therefore Christ admonishes the Church in these Epistles to contend against the professors of this mystery calling them Nicolaitans of Spiritual fornications Balaam & Iezebel the fals Prophet & fals prophetess who teach & seduce to eat things sacrificed to Idols & the Synagogue of Satan which say they are Iews & are not; that is, the idolatrous Church of the Devil or Dragon which say they are Christians & are not. These are the Antichrist which Iohn tells us should come & whose forerunners began to appear in his days, & from whose appeareance he concludes that it was the last time. His meaning is that the time of the end spoken of by Daniel in which the great Antichrist should rise & reign was in some respect commenced because his forerunners began to appear, & once appearing were were not to cease before his coming. These Antichrists denied the father & the Son & by consequence worshipping strange Gods in their roome were idolaters & in their Eucharist ate things sacrif. to idols & so are in this prophesy fitly called Nicolaitans & the Synagogue of Satan. These false teachers & their followers being therefore of such dangerous consequence the Epistles to the Churches are chiefly directed against them, encouraging the Churches to contend against them.

The first Epistle directed to the Church in Ephesus relates to the times before the woman was in travel that is to the state of the Church under the heathen Emperors untill the 10th Persecution. For in this Epistle Christ saith

Heaven is here put for the Temple of heaven, that Temple which was opened in heaven that the vision of the ark the Woman the Dragon & Michael might be seen in it. And the third part of the stars of heaven which the Dragon draws with his tail or stars of the third part of heaven are the seven lamps of the Temple called the

seven Stars. For this Temple is the same with that in the 4th chapter in which there are seven lamps which are the seven spirits of God. And these lamps are the same with those mentioned in the beginnings of the Apocalyps which are also called the seven spirits of God & the seven Angels of the seven Churches. So then as the seven Candlesticks by their lamps illuminated the Temple of God in heaven so the seven Churches of Asia by their teachers illuminated the Church Catholick of God in the first ages of this Prophecy. For the Candlesticks are those Churches, their lamps are those teachers & the Temple in heaven is that Church of God. The seven Churches of Asia therefore taken collectively as one Church governed by Iohn, are in this Prophecy put for the Metropolis of the Church catholick of God from whence the light of the Gospel went forth into all nations in the first ages. These Churches were instructed continually by all the 12 Apostles 31 years together before they fled into Asia minor. In Asia Iohn himself for above 30 years together after the death of Peter & Paul continued the great light of the Church catholick. & instructed the Bishops & teachers of the seven Churches by immediate personal conversation. From them the light went out more strongly to the Churches of Greece who were nearer & spake the same language more weakly to the Churches of the Latines who were remoter & spake a different language. And after his death the seven Churches being more illuminated then the rest continued the light of the seven Churches. The Gentiles were instructed but sometimes by the preaching of Paul. He staid longer in Ephesus (the first of the seven Churches) then in any other city before he came to Rome. At Rome he staid only four or five years in bonds & Peter only one or two, & the rest of the western Churches were never instructed by any of the Apostles so far appears in history: but the Churches of Asia were continually instructed partly by the twelve Apostles, partly by Iohn, 64 years together; And therby they became not only more knowing in the Gospel but also more zealous & fervent in the love of God & their neighbour, which is the live & vigour

<120r>

In the first Epistle Christ saith that the Church of Ephesus cannot bear them which are evil & hath tried them which say they are Apostles & are not, & hath found them liars: both which characters (her purity in that she annot them which are evil & her trying fals Apostles agree best with the primitive times. The fals Apostles the fals teachers & Antichrists of the first ages, such as were Simon Magus, Menander, Cervinthus, Basilides, Carpocrates, Valentinus Marcion, Montanus Tatian, Sabellius Paul of Samosat &c which being forerunners of the great Antichrist Christ commends the Church of Ephesus for trying & discovering them. These are also the Nicolaitans whose deeds the Church of Ephesus hated. For their deeds as the Apostle Iohn explained in the Epistles) amounted to a denial of God & Christ [& setting up strange Gods in their room, the worship of which was] & committing spiritual fornication with fals Gods. A further charater of this Church was that she had left her first love the love she had in the Apostles days. For after the death of the Apostles the Church grew colder especially a little before the 10th persecution as Eusebius describes. Remember therefore saith Christ from whence thou art fallen & repent & do the first works or else I will come unto thee quickly & will remove thy candlestick out of its place. Which came to pass by throwing down the Churches & interdicting the worship of the Christians throughout all the Empire in Dioclesians persecution

The second Epistle relates manifestly to that persecution as may appear by these words. And unto the Angel of the Church of Smyrna write, These things saith -- he which was dead & is alive; I know thy works & tribulation & poverty (but thou art [spiritually] rich) & I know the blasphemy of them which say they are Jews & are not but are the Synagogue of Satan [i.e. I know the idolatry of the disciples of the fals Apostles which now begin to be numerous & which which say they are Christians & are not but are the Church of Satan,] fear none of those things which thou shalt suffer. Behold the Devil [the great red Dragon] shall cast some of you into prisons that ye may be tried & ye shall have tribulation ten days [that is, persecution ten years.] Be thou faithfull unto death & I will give thee a crown of life. -- He that overcometh shall not be hurt of the second death. By the length of the persecution you may certainly know that it was Dioclesians persecution.

The third Epistle relates to the times next after the tenth persecution as is manifest by the words. To the Angel of the Church in Pergamus write -- I know thy works & where thou dwellest even [in Pergamus] where Satan's throne is [that is in the Greek Empire descended from the kingdom of Pergamus & represented in this prophesy by the great red Dragon that old Serpent called the Devil & Satan] & thou holdest fast any name [during the present reign of the persecuting Greek Emperor Licinius] & hast not denied my faith even in those days wherein Antipas was my faithful martyr, who was slain amongst you where Satan dwelleth [that is in the days of the tenth persecution wherein my faithful martyrs represented by Antipas were slain in the

Greek Empire where the Dragon reigneth & where the persecution was sharpest & lasted ten years.] But I have a <121> few things against them because thou hast there [in the Greek Empire] them that hold the doctrine of Balaam [the fals Prophet aggregate of fals teachers] who taught Balac [the king] to cast a stumbling block before the children of Israel [to cause them] to eat things sacrificed to Idols & to commit fornication: so hast thou also them that hold the doctrine of the Nicolaitans which thing I hate. Repent or else I will come unto thee quickly & will fight against them with the sword of my mouth. The Nicolaitans were therefore such as taught the doctrine of Balaam for seducing the people of God to idolatry, a generation of fals teachers with their churches lasting from the days of the Apostles to the time that Christ comes with with the sword of his mouth against his enemies; the whole body of Antichrist in all ages.

The fourth Epistle relates to the division of the Empire & Church between Rome & Constantinople & between the sons of Constantine & to the Woman growing corrupt proud, ambitious & potent & claiming appeals from all the world which is the universal bishopric & attempting to separating from them that opposed her & thereby beginning to fly into the wilderness & set up popery. The words run thus: And to the Church in Thyatira write These things saith the son of God who hath eyes like unto a flame of fire & his feet like amber [burning] brass [the types of the eastern & western Churches or two wings of the great Eagle] I know thy works & charity &c.. Notwithstanding I have a few things against thee because thou sufferest that woman Jezebel which calleth her self a prophetess [& is tainted with the doctrine of the Nicolaitans] to teach & to seduce my servants to commit [spiritual] fornication & to eat things sacrificed to idols. And I have given her space to repent of her fornication & she will not repent. Behold I will cast her into a bed [of torment] & them that commit fornication with her into great tribulation, [in the lake of fire] except they repent.

< insertion from f 120v > The fift Epistle respects the Church reunited under Constantius, which flourished with temporal prosperity & grandeur & pe & with multitudes of people & made an outward profession of the truth against the innovations of Arius & the Pope & others, but abounded with dissemblers & was very much decayed in piety & vertue & had but few good Christians. For the Epistle runs thus. And unto < text from p 121 resumes > And unto the Angel of the Church in Sardis write; These things saith he that hath the seven spirits of God & the seven stars [the type of the Angels of the whole united Church] I know thy works that thou hast a name that thou livest & art dead. Be watchful & strengthen the things that are ready to dy: for I have not found thy works perfect before God — Thou hast a few names even in Sardis which have not defiled their garments & they shall walk with me in white for they are worthy.

The sixt Epistle respects the church in affliction during the reign of Iulian the Apostate a heathen Emperor. And to the Angel of the Church in Philadelphia write; These things saith he that is holy he that is true, he that hath the key of David [the key of the Temple which Isaiah calls ^[33] the key of the house of David] he that openeth [to the throne] & no man shutteth & shutteth [from the throne] & no man openeth: I know thy works: Behold I have set before thee an open door [to the throne from whence thou art at present excluded] & no man can shut it [to hinder thee from entring in again] For thou hast a little strength & [in this time of persecution] hast not denied my name. Behold I will make them of the Synagogue of Satan which say they are Jews [the Nicolaitans which say they are Christians] & are not, but do lye; behold I will make them to come & worship before thy feet & to know that I have loved thee. Because [in the reign of the Emperor Iulian] thou hast kept the word of my patience, I also will keep thee from the hour of temptation which [by fals miracles] shall come upon all the world [to set up the invocation of Saints & worship of dead men & thereby] to try them that dwell upon the earth.

<121v>

The seventh Epistle relates to the Church in the reign of Valentinian & Valens, when by recovering the throne she grew great & splendid & abounded in wealth but abated in vertue & piety & grew lukewarm till Christ spewed her out of his mouth. I know thy works, saith he, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art luke warm & neither cold nor hot, I will spue the out of my mouth: because thou sayest I am rich & increased with goods; & knowest not that thou art wretched & miserable & poor & blind & naked. At the opening of the seventh seal this Church was spewed out of Christ's mouth. For then the twelve tribes of Israel which are the primitive Church Catholick represented by the Woman were rejected & received the mark of the Beast except the 144000 thousand which were sealed with the seal of God in their forehead & except the two witnesses. Then the Woman which had hitherto represented the Church of God separated from the remnant of her seed which keep the commandments of God & have the

testimony of Iesus: & flying into the spiritually dry & barren wilderness ceased to be any longer the Church of Christ & became the great Whore of Babylon. & after she ceased to hearken to the Angel of the seven Churches Christ ceased to.

All the twelve tribes of Israel who received not the mark or name of the Beast or the number of his name were prohibited buying & selling, that is, the 144000 who received the name of God in their foreheads were excommunicated.

And at the same time all Christians who would not worship the Image of the Beast were mystically killed, that is all their bodies ecclesiastical were dissolved. And from this killing they are called the two martyrs or Witnesses, being the remnant of the womans seed whom the Dragon went to make war upon & who in that war keep the commandments of God & have the testimony of Iesus, & being called two with respect to the two Empires whose churches they were & in which they are killed.

The same Christians diffused throughout the whole Empire are the 144000 & the two witnesses & the seven Churches in different respects. For Christ by his mystical body represents the 12 tribes, by his two leggs the two witnesses & by the seven stars in his right hand the seven churches.

<122r>

These Churches

But yet this church notwithstanding these her good qualities, had left her first love. She was much perfecter in the beginning & had been decaying ever since the Apostles days, & therefore Christ admonishes her to remember from whence she was fallen & repent & do the first works; otherwise he would come & remove her Candlestick out of its place. How much this Church a little before the 10th persecution had left her first love & was grown full of dissensions animosities æmulations writing long dissemulations Eusebius in the beginning of the 8th book of his Ecclesiastical History describes at large, & how instead of repenting she grew wors & worse till the Persecution overtook her: For When she repented not Christ Christ brought on this Pers. to purge her from evil men & in the beginning thereof removed her Candlestick out of its place by causing her churches to be thrown down throughout all the Empire & her assemblies to be interdicted, as Eusebius describes.

– included more & more to æmulation dessimulation conteption wangling & backbiting Eusebius

Yet after she had left her first love she is commended for hating the deeds of the Nicolaitans & therefore she still continued right in the faith.

<122v>

of the Christian religion

Now the Woman in the Temple of heaven signifying the Church catholick or people of God who worship him in his Temple, it is to be conceived that Christ in the beginning of the Apocalyps appearing in the form of the High Priest dresses the Lamps (as was explained above) & sends Epistles to the Angels of the seven Churches that those lamps or Angels may shine more bright for illuminating the Temple where the Woman worship God; & by consequence that the seven Epistles are directed to the Church catholic represented by that Woman. They are directed by Iohn immediately to the Angels or Bishops of the seven Churches to be communicated to their mystical body of Bishops & other teachers in the Churches of the whole world, & by the Bishops & other teachers to all the people. While this Woman continues in the temple of heaven illuminated by the seven lamps Christ preaches to her & admonishes her by the seven Epistles but after she separates from the remnant of her seed who keep the commandments of God & have the testimony of Iesus & flyes from the Temple of heaven into a spiritually barren wilderness & there becomes the great whore of Babylon, he preaches to her no more. These Epistles respect her state in seven successive periods of time preceding her separation & flight & suit with her condition in those periods. &c

While she hearkened to the Angels of the seven Churches Christ admonished her by seven Epistles directed to those Angels, [but after she has changed her Metropolis & seated her self at Babylon he] And these

Epistles respect seven successive states which she underwent before she changed her Metropolis. She was in her first state

The pr. of the 144000 & two Witnesses explained.

When the two Beasts rose out of the sea & earth & the first Beast who had been slain with a sword upon his reviving & rising out of the sea was deified by the second Beast, & all men were caused to worship him & his image & receive his mark & all who would not worship his Image were killed those who would not receive his mark or name or the number of his name were interdicted buying & selling, it is to be understood that the temporal power by which the second Beast did this execution was the power of the Dragon. whose church he was. He spake as the Dragon & by excommunication made fire come down from heaven upon earth in the sight of men, & this fire is war in a literal sense is a lighted torch thrown down in excommunications, but in a figuration one it is war the war with the Dragon made upon the remnant of the Womans seed who keep the commandments of God & in that war have the testimony of Iesus. By the influence of this B. & the dictates of the Oracle which he caused to be erected to the first Beast, the Dragon made that war. & therein killed all that would not worship the Image that is, dissolved their bodies ecclesiastical, & interdicted buying & selling to all who would not receive the mark or name of the beast or number of his name that is put their excommunication in execution. And so soon as this excommunication is executed, all those who received not the mark or name of the Beast or number of his name stand on mount Sion with the Lamb having that name of God in their foreheads & being numbered with his number 144000, & they are not defiled with weomen that is they are separated from the Whore, & in their mouth was found no lye that is they are true witnesses. In respect of their not receiving the mark or name or number of the Beast they are the 144000 having the name of God in their foreheads, & in respect of their being the remnant of the Womans seed who have the testimony of Iesus & in the war which the Dragon made upon them are killed for that testimony, they are the martyrs or witnesses of Iesus who are not defiled with weomen & in whose mouth is found no lye. & in respect of their singing a new Song on Mount Sion they are the Prophets of God. For singing is prophesying, 1 Chron. 25. 1, 2, 3, 1 Sam. 10. 5, & prophesying is testifying or witnessing 2 Chron 24. 19. The two horned Beast is called the fals Prophet & the Woman Iezabel calleth her self a Prophetess, & in opposition to these two fals Prophets God has his two true Prophets & true Witnesses the one in the earth or regions of Syria Egypt & Afric in opposition to the Beast which rose out of the E. the other in the Sea or regions which the Jews called the Isles of the sea in opposition to the woman on the back of the other Beast which rose out of the Sea. For these two witnesses are the two leggs of the Son of Man in form of an Angel standing upon the Sea & earth & the new song which they sing with the Lamb on Mount Sion & of the sea of glass is the voices of the seven thunders of the cloud with which the son of man is cloathed, which voices are the song of the Temple at the sacrifices of the seven Trumpets & seven Vials of wrath, as was explained above. The Image by which the four Monarchies & represented in Daniel being <122r> the Image of a man is almost in the shape of the Monarchies, the leggs lying westward with the mediterranean sea between them. Syria represents the belly, Ægypt & Libya with Asia minor & Greece the thighs, Afric one leg & Europe westward of Greece the other Legg. These leggs belong to the fourth Monarchy & lye in the earth & Sea & their true Churches relate to the two witnesses

<123r>

The Church of God in respect of her faith & doctrine & inward sincerity & religion is but one Church throughout the whole Roman Empire during the opening of all the seales & sounding of all the Trumpets: but in respect of her outward form & temporal state & with relation to the Roman Empire in which she resided, she became divided at the same time with the Empire. And this division is represented by the dedication of a new Temple or Tabernacle with seven Candlesticks [& four Beasts] for the saints in the Greek Empire & by the building of a new Temple with two Candlesticks for the saints in the Latin Empire.

The dedication of a new Temple or Tabernacle with seven Candlesticks in it, is described in the Vision of the Seven vials of wrath. For there in allusion to the victory of Israel over Pharaoh the many headed Dragon & to the song of Moses on the banks of the red sea, Iohn saw them that had gotten the Victory over the Beast & over his Image (the Ox Spius & his Image whom the Dragon caused all men to worship in Egypt) stand on the sea of glass & sing the song of Moses. And then Iohn looked again & in allusion to the erecting & dedicating the Tabernacle Moses & Temple of Solomon & to the smoke with which it was filled at the dedication so that Moses & the Priests were not able to enter he saw the Temple of the Tabernacle of the

testimony in heaven opened & the seven Angels (the Priests who had newly carried in the Ark of the testimony) came out of it being cloathed in pure white linnen & having their breasts girded with golden girdles which was the Priests habit. And. the Temple was filled with smoke from the glory of God, & from his power & no man was able to enter into it till the sacrifices of the seven days of the dedication were ended & the seven Vials or drunk offering of those sacrifices were poured out. Now This Temple of the Tabernacle has seven Candlesticks in it like the Tabernacle in the wilderness: for the seven angels which come out of it are the the seven spirits of God which are the seven lamps of fire burning before the throne, (Apoc 4. 5) They are the Angels of the seven Churches, or lamps of the seven Candlesticks, called also the seven spirits of God & the seven stars in the right hand of him who walketh in the midst of the seven golden Candlesticks (Apoc. 1. 20 & 2. 1 & 3. 1) This temple or Tabernacle hath also four Beasts about it like the Tabernacle in the Wilderness: for one of the four Beasts gave unto the seven Angels seven golden Vials full of the wrath of God

The building of a new Temple with two Candlesticks is represented by Johns measuring the Temple & Altar & them that worship therein (that, is the courts of the temple & altar & the court of the people called the weomens court) & leaving out the court without the TEMple & not measuring it because it is given to the Gentiles. Measuring a city or a building is a type of building it. For when Zechary saw an Angel with a measuring reed go to measure Ierusalem & to see what was the breadth & what the length thereof, another Angel gives the interpretation, saying, Ierusalem shall be inhabited as towns without walls for the multitude of men & cattel therein And when the Babylonians had destroyed Solomon's Temple & Ezekiel was commanded to measure this Temple in a vision, the measuring signified that a new Temple should be built, as is plain by many passages in that prophesy. And in allusion to this vision of Ezekiel, & to the building of of Zerubbabel's Temple & too the prop soon after, Iohn is bid to measure the temple & altar & them that worship therein & to leave out the court without the Temple & not to measure it because it is given to the Gentiles. For Zerubbabel built only the courts of the Temple & altar & the weomens court & the outward court which in Solomon's Temple had been built for the people of Israel, he left unbuilt & open to the Gentiles & it continues unbuilt about 200 years & tho it was afterwards built by Simeon Iustus & Herod yet it continued open to the Gentiles & was called the Gentiles court. So then the measuring of the Temple in the Apocalyps signifies that the first Temple was newly destroyed by the Babylonians & that a second temple should be built in its room, whose outward court should be given to the same Babylonian gentiles who having captivated the people of God as Babylon had done of old, should tread down the holy City 42 months. And in this second temple there were to be two Candlesticks <124r> standing before the God of the Earth Apoc. 11. 4.

Now two contemporary Temples the one with seven Candlesticks the other with two Candlesticks, both built at once must signify the Churches of two contemporary kingdoms, & so answer well to the true Churches of God within the Greek & Latine Empires: the Temple with seven Candlesticks signifying the Church of God within the Greek Empire because the seven Churches of Asia represented by those Candlesticks were seated within that Empire; & the Temple with two Candlesticks signifying the true Church of God within the Latin Empire because it was the second Temple whose outward court was given to the Babylonians & because the Beast makes war upon the two witnesses represented by the two Candlesticks & overcomes them & kills them in the street of the great city Babylon which in the form of a woman reigns over him, & they of the peoples & kindreds & tongues & nations see their dead bodies lye in the street of this great city, that is, in the provinces of the dominion of the Church of Rome. < insertion from f 123v > & also because the victory of those who stand upon the sea of glass was got in the war which the Dragon by the instigation of his Church the twohorned Beast made upon the remnant of the womans seed when she fled from him into the wilderness, & left that remnant on his kingdom < text from f 124r resumes >

Now for understanding what is meant by the two Candlesticks, you are to remember that the nations in which the whole Church of Christ was seated consisted of three parts, the eastern Empire the western Empire & the northern nations of Europe. The new Temple with seven Candlesticks comprehends the true Christians in all the Greek Empire including Dacia. The new Temple with two Candlesticks was built for the saints both of the western Empire & of the northern nations who had received the gospel from them & so comprehending all the saints in two two of the three parts it has in it two Candlesticks & two Olive-trees to represent the two Churches of those two parts one Church within the Empire & the other among the northern nations. For Candlesticks - - - - - all their dominions

& of the martyrs of Iesus, which martyrs or Witnesses are those called the two witnesses & represented by the two candlesticks of that other Temple.

Conceive therefore that w

<125r>

The History of the seven Churches of Asia.

The History of the seven Churches of Asia.

Christ was born according to Irenæus & Tertullian in the 41th year of the reign of Augustus, (I think) in autum, that is, two years & a quarter before the vulgar Æra. And this history of his life is set down in the four Gospels & that of the primitive Church in the Acts of the Apostles till the burning of Rome by Nero in Iuly in the tenth year of his reign, A. C. 64, two or three years after the arrival of the Aposle Paul at Rome.

Towards the latter end of this year Florus was made governour of Palestine, a cruel man & the next year but one in May in the 12th year of Nero the Iewish war began to break out whereupon the Aposles with the Churches of the circumcision fled from Iudea into other regions round about & Peter came with Iohn in Asia & being looked upon by the Romans as the head of a party of Iews with whose brethren in Iudea they were at war, was banished into Patmos & there wrote his Apocalyps, alluding therein to the Temple as yet standing. For in his commentary upon the Apocalyps affirmed that it was written in the day of Nero: &

Soon after copies of this book began to be dispersed, the Apostle Paul wrote his Epistle to the Hebrews not to those in Iudea but to those who were retired into Asia where the Churches were acquainted with Timothy Heb. 13. 23. And in this Epistle there are some allusions to the Apocalyps: as where he saith that as God rested on the seventh day from all his works so there remaineth a Σαβατισμος to the people of God, & that the Word of God is quick & powerfull & sharper then a two edged sword, that we have a cloud of Witnesses, that we look for a city which hath foundations, the city of the living God, the heavenly Ierusalem & that whom the Lord loveth he chastneth.

After the arrival of Peter at Rome he wrote his first Epistle to the strangers of the circumcision scattered throughout Pontus, Galatia, Cappdokia, Asia, & Bithymia who by their new dispersion were then in heaviness through manifold temptations which he calls the fiery triall which was to try them And because the war of the Romans from which they fled was to end in the captivity & desolation of Iudea as that of the Babylonians had done before, he dates his Letter from babylon, finding that name given in the Apocalyps to the great city upon seven hills which reigned over the kings of the earth.

And not long after he wrote his second Epistle to the same Christians of the circumcision, & therein said with relation to the Apocalyps: We have also a more sure word of Prophecy to which ye shall do well that ye take heed, as to a light that shineth in a dark place untill the day dawn & the day-star arise in your hearts: knowing this chiefly that no prophesy is of the Prophets own interpretation, [You must not expect that the interpretation <125v> from Iohn, but study it yourselves;) for the Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the holy Ghost. But there were fals Prophets among the people, even as there shall be fals teachers among you who privily shall bring in damnable heresies even denying the Lord that bought them [the character of Antichrist] & bring upon themselves swift destruction. And many shall follow their pernicious ways by reason of whom the truth shall be blasphemed, [for all that dwell upon the earth whose names are not written in the book of life shall worship the Beast & he shall open his mouth against God to blaspheme his name & his Tabernacle & those that dwell in heaven] And through covetousness shall they [the Merchants of the Earth] make merchandise of the saints. — But these as natural bruit Beasts [the tenhorned Beast & the two horned Beast] made to be taken [in the battel with the army on white horses] & destroyed [in the lake of fire] speak evil of the things that they understood not — having eyes full of an adulteress [the Whore of Babylon] — following the way of [the fals Prophet] Balaam. And a little after, he adds that There shall come in the last days scoffers walking after their own lusts, & saying; Where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation. — But beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years & a thousand years as one day. The Lord is not slack concerning his promise as some men count slackness, but is long suffering to us ward — But the day of the Lord [tho it may be deffered

some thousands of years which with the Lord is no more than so many days, yet it] will come as a thief in the night, in which the heavens shall pass away — Nevertheless we according to his promise look for new heavens & a new earth wherein dwelleth righteousness. After this the Apostle Peter mentions the Epistle of Paul to the Hebrews in these words: even as our brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his Epistle speaking of these things.

John continued After Peter had stayed a year & some months at Rome he and Paul were to govern the Churches of Asia martyr there thirty & four years longer & towards the latter end of his government wrote his Gospel. & having now conversed long with the Greeks he wrote it freer from Hebrisms then the Apocalyps which was written upon his first coming from Syria, but he filled it with figurative expressions taken from the Apocalyps, which makes the style more lofty then that of any of the other Gospels.

While John governed the Churches of Asia the Bishops of Rome had no authority over them. He was not universal Bishop in those days. The Churches of Asia being long under the government of John & his disciples & having the scriptures in their own tongue were the best instructed of any of the Churches. Among these disciples were Papias & Polycarp the first of which believed that the saints should rise from the dead & reign with Christ a thousand years before the general Judgment as also did Iustin Martyr & Irenæus & therefore the Apocalyps was received in the Churches in their days; the other was one of the most celebrated fathers of the primitive Church next after the Apostles, & was martyred about 66 years after the death of John & so was Iustin the next year.. And hitherto the primitive Church continued in its purity, insomuch that Hegesippus about eight years before the death of Polycarp coming from Syria to Rome & conversing with the Churches in his way, found them all agree in faith.

<126r>

And yet the mystery of iniquity began to work in the Apostles days & was to work untill that which hindered the rise of his dominion (the heathen Roman Empire) should be taken out of the way & then he was to be revealed. This mystery began to work in Simon Magus who laid the foundation of Sabellianism by teaching that he was the supreme God & appeared in the person of the father among the Samaritans in that of the Son among the Jews & in that of the Holy Ghost among other nations. He taught also that there were emissions of his {mind} & that that his conceiving Hellena was the first conception of his mind called Ennæa & that shee God & was the mother of war Archangels & Angels & that the world was created by Angels & that they were to be adored as mediators between God & Man & that there would be no resurrection of the body, but the soul was immortal, & passed from body to body & that weomen might be common. This mystery worked also in those who distinguished between Iesus & Christ, making Iesus a mere man born of the Virgin Mary, & Christ the son of God the saviour of the world an immortal spirit who descended upon Iesus in his baptism dwelt in him & did the miracles, but upon his being apprehended & brought before Pilate forsook him, which made him cry out on the cross my God, my God why hast thou forsaken me. In relation to his opinion John saith Little children it is the last time: & as ye have heard that Antichrist shall come, even now there are many Antichrists; whereby we know that it is the last time — Who is a liar but he that denieth that Iesus is the Christ. He is Antichrist that denieth the father & the son. Whosoever denieth the son the same hath not the father. — — Every spirit that confesseth not that Iesus Christ is come in the flesh is not of God. And this is that spirit of Antichrist whereof ye have heard that is should come, & even now already it is in the world. 1 John 2. 13, 22 & 4. 3.

And yet the mystery of iniquity began to work in the Apostles day & was to work untill that which hindered the rise of its dominion (the heathen Roman Empire) should be taken out of the way, & then he was to rise up with power & be revealed. This mystery began to work in Simon Magus. He laid the foundation of Sabellianism by teaching that the supreme God appeared in the person of the father among the Samaritans, in that of the son among the Jews & in that of the Holy Ghost among other nations. He said that he himself was that God & emitted other powers, & that his Concubine Helena was the first conception of his mind called Ennoia & that she was the mother of Archangels & Angels & powers & came down from heaven & passed into the bodies of various weomen amongst whom were Helena the Greek & Helena his concubine, & that the world was created by Angels & that they were to be adored as mediators between God & Man, & that there would be no resurrection of the body, but the soul was immortal & passed from body to body, & that men might live as they pleased, being saved not by their works, but by his favour, & that weomen might be common. And that his Concubine Helena was the lost sheep, & he came down from heaven to save her in the

first place & deliver her from the tyranny of the Angels who kept her here below in bonds. For the Egyptians & Greeks who taught the transmigration of souls feigned that they were emitted from the supreme Being, came down from above, passed into the bodys of men & weomen & other creatures & at length after a long circulation through various bodies & states, returned up into the supreme being & were received into the state in which they were in him before their emission from him. And this was the foundation of the idolatry of the old Egyptians who worshiped their dead kings & Heros in the shape of various animals & feigned that their souls passed into those animals & might be worshipped as Gods because they came originally from the substance of the supreme God. This Philosophy the residing in Egypt borrowed from the Egyptians & brought into their Cababa, feigning many chief emissions from the supreme God whom they called sephiroths & many others from things the last of which were the souls of men. And if the same kind was <126v> the Philosophy of Simon, who made Ennoia to be the first emission from himself. And Irenæus tells us that from Simon & his disciples Menander Saturninus Basilides &c all hereses had their rise (& that they all affirmed one God but changed him variously. These were they that pretended to science & were thence called Gnosticks. And In opposition to these men the Apostle bids us to beware of Philosophy & vain receipt after the Φ < insertion from below the line > Φ tradition of men & the < text from f 126v resumes > rudiments of the world, not to fables & endles genealogies which minister questions, {&} profane & old wives fables, profane & vain babblings & oppositions of science falsly so called (Colos. 2. 8 1 Tim 1. 4 & 4. 7 & 6. 20) profane & vain babblings, foolish & unlearned questions which gender strifes (2 Tim. 2. 16, 23) Iewish fables & commandments of men which turn from the truth, foolish questions & genealogies which are unprofitable & vain (Titus. 1. 14 & 3. 9.) This sort of Heresy was propagated by Basilides, Carpocrates, Valentinus, Cerion Marcion, Marcus, Colarbasus, : but without prevailing upon the true Church or contaminating her before the death of the disciples of Iohn.

Cerinthus & his disciples distinguished between Iesus & Christ making Iesus a mere man the son of Ioseph & Mary & Christ an immortal spirit who descended upon Iesus at his baptism & dwelt in him & did the miracles & at his passion forsook him, which made him cry out my God my God why hast thou forsaken me & long before Cerinthus the Nicolaitans were of the common as Irenæus l. 3. c. 11. informs us who there tells us that the Nicolaitans were a branch of the Gnosticks. This opinion being propagated by Cerinthus. This opinion being propagated by Cerinthus & others in Asia, the Apostle Iohn wrote thus against it. Little children it is the last time. And as ye have heard that Antichrist should come & even now there are many Antichrists whereby we know that it is the last time. — Who is a liar but he that denieth that Iesus is the Christ. He is Antichrist that denieth the father & the son. Whosoever denieth the son the same hath not the father. — Every spirit that confesseth not that Iesus Christ is come in the flesh is not of God. And this is that spirit of Antichrist whereof ye have heard that it should come & even now already it is in the world. 1 Iohn 2. 18, 22 & 4. 3. Some of the Gnosticks made Christ descend upon Iesus at his baptism, others at his incarnation. For Irenæus speaking of the Angels which appeared to the shepherds at the birth of Christ, saith: Hoc agelos falsarij Gnostici dicunt ab Ogdoade venisse & descensionem superioris Christi manifestasse. Sed corrunt interum dicentes eum qui sursum sit Christum & Salvatorem non natum esse, sed post baptismum ejus qui sit ex dispositione Iesu, ipsum sient columbam in eum descendisse Iren. l. 3. c. 11. And this Christ & the Saviour who descended from above they sometimes called the Word. Whence Irenæus saith: Etenim Verbum et Christum nec advenisse in hunc mundum volunt: Salvatorem vero non incarnatum neque passum; descendisse autem quasi columbam in eum Iesum qui factus est ex dispositione, & cum annunciasset in cognitum Patrem iterum ascendisse in Pleroma. And a little after: Secundum autem nullam sententiam hæreticorum, Verbum Dei caro faitum est. Si enim quis Regulas ipsorum omnium perscrutetur, inveniet quoniam sine carne et impassibilis ab omnibus illis inducitur Dei Verbum, et qui est in superioribus Christus. Alij enim putant manifestatum eum quemadmodum hominem transfiguvatem; neque autem natum, neque incarnatum dicunt illum: alij vero neque figuram eum assumpsisse hominis; sed quemadmodum columbam descendisse in eum Iesum, qui natus est ex Maria. Omnes igitur illos falsos testes ostendens discipulus Domini, ait: Et Verbum caro factum est.

<127r>

people in the wilderness encamped round the Tabernacles. On the east side were the 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 Lion, that of Ephraim an Ox, that of Reuben a man & that of Dan an Eagle as the Iews affirm. Whence were framed the Hieroglyphicks of Cherubims & Seraphims to represent the people of Israel, A

cherubim had one body with the four faces of a lion, Ox, Man & Eagle looking to the four winds of heaven without turning about (as in Ezekiel's vision), & four Seraphims had the same four faces with four bodies, one face to every body. The four beasts are therefore four Seraphims standing in the four sides of the people's court the first in the eastern side with the head of a Lion, the second on the western side with the head of an Ox, the third on the southern side with the head of a man, & the fourth on the northern side with the head of an eagle, & all four signify all the twelve tribes of Israel out of which the 144000 were sealed Apoc. 7. 4. And the four Beasts had each of them six wings as in Isaiah's Vision, two to a tribe, in all 24 wings answering to 24 stations of the people. And they rest not day & night (or at the morning & evening sacrifices) saying Holy, holy, holy Lord God Almighty which was & is & is to come. These animals are therefore the Seraphims which appeared to Isaiah in a vision like this of the Apocalyp. For there also the Lord sat upon a throne in the Temple, & the Seraphims each with six wings cried, Holy, holy, holy Lord of hosts. And when those Animals give glory & honour & thanks to him that sitteth upon the throne who liveth for ever & ever the four & twenty elders fall down before him that sat on the throne & worship him that liveth for ever & ever, & cast their crowns before the throne saying Thou art worthy o Lord to receive glory & honour & power: for thou hast created all things & for thy pleasure they are & were created. 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 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. And in the mean time the Priests went into the Temple & there fell down before him that sat upon the throne & worshipped.

And John saw in the right hand of him that sat on the throne, a Book written within & on the backside, the prophetic book of the law laid up in the right side of the Ark, which by the festival of the seventh month predicted these things. It was written within with a Prophecy & on the backside with an interpretation of the Prophecy. As Daniel's Visions consisted of two parts a Prophecy & an Interpretation thereof, so doth John's. And the book was sealed with seven seals which none was found worthy to open but the Lamb of God. And lo in the midst of the throne & of the four Beasts & in the midst of the Elders (that is at the foot of the Altar which was in the Center of the whole) stood a Lamb as it had been slain (the morning sacrifice), having seven horns (which are the seven churches) & seven eyes which are the seven spirits of God sent forth into all the earth. And the Lamb came & took the book out of the hand of him that sat upon the throne. And when he had taken the Book the four Beasts & four & twenty Elders fell down before the Lamb having every one of them Harps & Vials full of odours which are the prayers of the saints. And they sung - - - reign on the earth. By their falling down before the Lamb in the Temple with this song [& with the prayers of the saints] they worship him with religious worship, as he was a mortal man raised from the dead the Lamb of God who was <127v> slain for us & redeemed us with his blood. Because he humbled himself to death even the death of the cross therefore God the father exalted him & gave him a name above every name that at the name of Jesus every knee should bow, that is that all men should worship him with religious worship as he was a man who was slain & had redeemed us with his blood. And I heard, saith John, the voice of many Angels -- unto the Lamb for ever & ever. Unto God & the king the God of Israel who created all things & whom Israel worshipped as sitting upon his throne between the Cherubims & unto the Lamb of God who was sacrificed at the Altar to the God of Israel, the king who was slain for us & redeemed us with his blood, & made us kings & Priests under him. And this was the true worship of God & Christ in the times of the primitive Church.

It was the custom for the High Priest seven days before the Fast - - - & lightnings of the fire of the Altar.

The solemnity of the day of Expiation - - - drink offerings of those sacrifices.

After six of the seals were opened John saith, And after these things, (that is, after the visions of the sixth seal) I saw four Angels standing on the four corners - - - - [& the seventh man with the writer's inkhorn to the Angel which ascended from the east with the seal of the living God.] by three great woes. This sealing therefore relates to the times next after the visions of the sixth seal & before the sounding of the first Trumpet, & so is synchronal to the visions which appear upon opening of the seventh seal until the sounding of the first Trumpet.

In one of Ezekiel's visions when the Babylonian captivity was at hand six men appeared with slaughter weapons, & a seventh who appeared among them clothed in white linen & had a writer's inkhorn by his

side, is commanded to go through the midst of Ierusalem & set a mark on the foreheads of — — — — & the seventh man with a writers inkhorn to the Angel who ascended from the east with the seal of the living God.

Conceive therefore that the 144000 are sealed to distinguish the them preserve from the plagues of the first six Trumpets which fell upon them that had the mark of the Beast: & that at length by the preaching of the everlasting gospel to all nations they grow into a great multitude & at the sounding of the seventh Trumpet to the war in the end of which the kingdoms of this world become the kingdom of God & his Christ, come out of the great tribulation with palms in their hands. For the solemnity of the great Hosannah was kept by the Jews upon the seventh or last day of the feast of Tabernacles, the Jews upon that day carrying palm branches in their hands & crying Hosannah.

< insertion from f 2v in Yahuda 7.3j > < text from f 127v resumes > [Editorial Note 7] After six of the Angels (answering to the six men with slaughter weapons,) had sounded their Trumpets - - - - to open & look on the book And he set his right foot on the sea & his left foot - - - - - the ground of the house; & that he cried with a loud voice in reading the law in the day of Expiation. And when he had cried, seven thunders uttered their voices. Thunders are the voice of a cloud & a cloud signifies a multitude & this multitude may be the Levites who sant with thundering voices & plaid with musical Instruments at the great sacrifices on the seven days of the feast of Tabernacles, at which times the Trumpets also sounded. For the Trumpets sounded & the Levites sang alternately three times at every sacrifice & therefore the seven thunders are nothing else then a repetition of the Prophecy of the seven Trumpets in another form. - - - - - should be finished as he hath declared to his servants the Prophets. And therefore the voices of the seven thunders end at the sounding of the seventh Trumpet.

And the voice which I heard from heaven — — — — large description of the times of the great Apostacy

And the Angel stood [upon the earth & sea] syaing, Rise measure - - - forty & two months. This measuring signifies the building of a second Temple for those that are sealed out all the twelve tribes of Israel & worship in the inward court of sincerity & truth: & leaving out the outward court or outward form of religion & church government because it is given to the Babylonian gentiles. For the the glorious woman in heaven the remnant of whose seed kept the commandments of God & had the testimony of Iesus, continued the same Woman in outward form after her flight into the wilderness, whereby she quitted her former sincerity & piety & became the great whore. And while the Gentiles trode the holy city under <128r> foot & worshipped in the outward courts the two Witnesses (represented by the two feet of him that had the open book in his hand & stood upon the earth & sea) prophesied against them, & had power like Elijah & Moses to consume their enemies with fire proceeding out of their mouths & to stop heaven that it rain not on the earth in the days of their prophesy, & to turn the waters into blood & to smite the earth with all plagues of often as they will, that is with the plagues of the seven Trumpets & Vials of wrath; & at length are slain rise again from the dead & ascend up to heaven in a cloud, & then the seventh Trumpet sounds to the day of judgment.

The Prophecy being finished Iohn is inspired anew by eating the book & begins the interpretation thereof with the words, And the Temple of God was opened in heaven, & there was seen in his Temple the Ark of the testament In the Prophecy the affairs of the Church begin to be described at the opening of the fift seale where the Church hath Tribulation ten days: & there the Interpretation begins by the vision of a Woman in travel which is the primitive Church in persecution. Being seen through fire of the Altar she appeared cloathed with the Sun. And the burning coals of the Altar convene above & flat below appeared like the Moon under her feet, under her feet, & upon her head was a crown of twelve starrs which are the twelve Apostles. And she being with child cried travelling in birth & pained to be delivered, viz^t in Dioclesians persecution which lasted ten years in the end of which she was delivered of Christian Empire. This Interpretation proceeds down first to the times of marking all men with the mark of the mark of the Beast except the 144000 who stand on mount selaed with the seal of God, & then to the day of Iudgment represented by the harvest & vintage. Then it returns back to the times of opening the seventh Seale & sounding the seven Trumpets & explains that prophesy by the Vision of those that in the times of sealing get the victory over the Beast & his Image & by that of of seven Angels pouring out seven Vials of wrath till the day of judgment. Then it returns back again to describe the times of the second Temple & Gentiles which worshipped in the outward Court from the time that the Beast & his ten honrs received power as kings & describes them by the vision of the Great Whore of Babylon which sitteth upon many waters & upon the Beast whose horns are those waters & who kills the two witnesses. And thence forward these Visions

continue down to the fall of Babylon, the battel of the great day, & the resurrection & judgment first of the saints & then of the rest of the dead.

Sect. X.
Of the relation which the Prophecy of Iohn hath
to the Prophecies of Daniel.

Daniels three first Beasts had their lives prolonged to the end of the world after their dominions were taken away. And the third & fourth Beast of Daniel are the same with the Dragon & ten horned Beast of Iohn; but with this difference, that Iohn puts the Dragon for the whole Roman Empire while it continued entire, & considers not the Beast till the Empire became divided: & then he puts the Dragon for the Empire of the Greeks & the Beast for the Empire of the Latines. And hence it is that the Dragon & Beast have common heads & common horns but the Dragon hath crowns upon heads & not upon his horns because the horns received not power as kings before they & the Beast were separated from the Dragon & the Beast had crowns upon his horns & not upon his heads because he reigned not before the rise of the seventh head, & then he reigned in his horns. The heads are seven successive kings. Four of them were the four horsmen which appeared at the opening of the first four seals. In the latter end of the sixth head or seale considered as present in the visions its said that five of the seven kings were fallen, & one was, & another was not come, & the Beast that was & is not (being wounded to death with a sword) he is the eighth & of the seven. He was therefore a collateral part of the seventh. The horns are the same with those of the fourth Beast of Daniel described above.

<128v>

The woman in heaven cloathed with the Sun of righteousness & the Moon of Iewish ceremonies under her feet, & a crown of twelve starrs upon her head, (the twelve Apostles,) represents the primitive church catholick. For when she fled into the wilderness she left a remnant of her seed which kept the commandments of God & had the testimony of Iesus. In Dioclesians persecution she cried travelling in birth & pained to be delivered. And in the end of that persecution she brought forth a man child, such a child as in the end of the world was to rule all nations with a rod of iron, that is a christian Empire. And her child (by the victory of Constantine the great over Licinius) was caught up to God & to his throne. And the Woman, (by the division of the Roman Empire into the Greek & Latine Empires) fled from the Dragon into the Wilderness where she is afterwards found sitting upon the ten-horned Beast & is called the great City seated on seven hills. In the mean time there was war in heaven between the Michael & the Dragon (the christian & the heathen religion); & the Dragon that old Serpent called the Devil & Satan which deceiveth the whole world (the heathen religion) was cast out to the earth, & his Angels were cast out with him. And Iohn heard a voice in heaven saying, now is come salvation & strength & the kingdom of our God & the power of his Christ. For the accuser of our brethren is cast down. And they overcame him by the blood of the Lamb & by the word of their testimony. And they loved not their lives unto the death. Therefore rejoyce ye heavens & ye that dwell in them. Wo be to the inhabitors of the earth & sea (the people of the Gr. & Lat. Empire for the Devil is come down among you having great wrath because he knoweth that he hath but a short time By the inhabitors of the Earth & Sea I understand the common people of the Greek & Latine empires. For by the Earth the Iews understood the great continent of Egypt-Syria & all Asia, & by the isles of the sea they understood Europe.

And when the Dragon saw that he was cast down from the Roman throne he persecuted the Woman which brought forth the Man-child, & to her (by the founding of Constantinople with a Senate {in} Rome & the division of the Roman Empire between the sons of Constantine the great) were given two wings of a great Eagle, that she might fly into the wilderness to her place And at the same time the Serpent (by the same division) cast out waters as a flood (the Western Empire after the woman that he might cause her to be carried away of the flood And the Earth (or Greek Empire) helped the Woman & opened her mouth & swallowed up o the flood (by the victory of Constantius over Magnentius.) And the Dragon was wroth with the woman (in the reign of Iulian the Apostate & (by a new division of the Empire between Valentinian & Valens went from her into the east to make war with the remnant of her seed (which she left behind her in the Greek Empire) And (by the next division of the Empire which was between Gratian & Theosius) the Beast rose out of the sea, & (by the last division thereof which was between the sons of Theodosius) the Dragon gave the Beast his power & throne & great authority. And then the ten horns received power as kings the same hour with the Beast.

When the first Beast (that Beast which had been wounded to death with a sword & revived) rose out of the Sea, the second Beast rose out of the Earth This Beast had two horns like the Lamb & therefore was a church & in point of religion it spake as the Dragon & therefore was his Church. By the division of the Empire into the Greek & Latine Empires, the Church became divided into the Greek & Latine Churches. And this division is represented by the Womans flying upon two wings of a great Eagle into the Western Empire compared to a spiritually barren wilderness & leaving a remnant of her seed behind her in the east, & by the Dragons going from the Woman to persecute that remnant, & the Beast with ten horns arising out of the sea to represent the western Empire & a Beast with two horns arising out of

<129r>

**Chap.
The Prophecy of opening the
seventh Seal explained.**

We shewed above that the prophecy of the sixt seal extended to the death of Valens, & the next thing is the holding of the four winds. They began to be held in the year 379 & were fully checkt & ceased in the year 380: & at the same time all noise ceased & there was silence in heaven about the space of half an hour. This silence was made by the ceasing of the winds: for noise denotes war & silence peace. With the holding of the winds & ceasing of all noise the seventh seal began. During this silence there were an hundred & forty four thousand servants of God sealed out of all the twelve tribes of Israel & the rest received the mark of the Beast & became the Synagogue of Satan: & while the servants of God are sealing, an Angel offered their prayers with much incense upon the golden Altar, & then cast fire, that is, war, to the earth, & there were voices & thundrings & lightnings & an earthquake, which is to be understood not of the lasting & pernicious war of forreign wars invaders rpresented by the winds but of the civil wars between Theodosius & the Tyrants Maximus & Eugenius which consisted only in battels & the overthrow of the Tyrants without harrasing & wasting the Empire. After which the seven Angels prepared themselves to sound their trumpets to seven great wars, the four first of which are the four winds which blow from the four corners of the earth & were to hurt the earth & the sea & the trees. These winds respect the City Rome as in the center & blow in the same order that the four Beasts appeared, the first being chiefly an eastern the second chiefly a western, the third chiefly a southern & the fourth chiefly a northern wind, & they hurt the earth the sea the trees the ships the mountains the rivesr & the Sun Moon & stars, that is the whole frame of the Roman Empire; & extinguishing the old dominion of Rome make way for a new dominion of that City. These winds being the wars of the forreign invaders which were checkt & restrained for a time by Gratian & Theodosius must be understood to break out a {freth} & to begin to hurt the earth & Sea & & the trees when those forreigners begin again to invade & harrase the Empire with great & lasting violence, which was presently after the death of Theodosius, & division of the Empire between his sons.

The first Trumpet

The first Trumpet

a great army of Huns under Uldin from beyond the Danube wasted Thrace

They hurt the earth & the sea & the trees trees intermixedly & therefore

<129v>

Here Ierome by dating the vastation of / dating the invasion of Europe from the irruption of the Goths, Sarmatans, Alans, Huns & other northern barbarians in the reign of Valens.

They began their incursions in the reign of Valens were quieted during the reign of Theodosius & in the end year 404 invaded the Empire afresh & continued their incursions till the year 408 or longer.

And therefore the wars which raged after the death of Theodosius are by several authors; as Ierom, Claudian & Prudentius, dated from this invasion of the Empire by the Goths Huns & Alans in the reign of Valens & the defect of Valens by those Barbarians, notwithstanding that Theodosius & Gratian curbed them & queted the empire for a time, is recconed by Prosper & others (as you heard above to be the beginning of the mischief

which befell the Empire afterward, that is the beginning of the desolation of the eastern Empire & ruin of the western soon after the death of Theodosius. And therefore the checking of these wars by Gratian & Theodosius for a time is very fitly represented by the holding of the winds that they should not hurt the earth & sea till after a certain time.

For before the end of the year 380 the Empire was quieted in all places & remained quiet from invasions till the death of Theodosius, this Emperor continues all his reign to check the barbarous nations & kept them out by force as Pacatus in his Panegyric above which he spake to the Emperor Theodosius himself a little after his victory over the Tyrant Maximus A. C. 388 thus describes Miremur — — quasi amica si serviat. Thus for Pacatus. Theodosius composita tranquillataque republica apud Mediolanum constit diem obiit Oros. l 5 c 35. Omnibus inimicis Theodosius superatis in pace rebus humanis Mediolanum excessit: Iornandes de reg. success. Theodosius folijs imperium nullis seditionibus turbatum [ἁστασίαστον βασιλείαν] transmisit. Philostory. l. 11. c. 2. In pace rebus humanis, annum agens quinquagesimum apud Mediolanum excessit; utranque rempublicam utrique id est Arcadio et Honorio quietam relinquens: S. Aurel. Victor. But this great warrior being succeeded by children again For Theodon & leaving his elder son Arcadius Emperor of the east under the tuition of Ruffin & his younger son Honorius Emperor of the West under the tuition of Stilico; these Tutors turned traytors & conspired with the Barabrians thinking by their assistance to get the Empires to themselves. And first Ruffin called into the eastern Empire the neighbouring barbarous nations who harrassed all that Empire for about 12 years together & shook it with incredible violence & then Stilico called into the western Empire the rest of the barbarous nations who ruined that Empire breaking it into ten kingdoms. And these wars the Romans looked upon as the effect of the former war wherein Valens perished & somtimes dated them from the beginning of that with the Goths as if Theodosius had not put a full end to that war but only checkt it during his warlike reign, the barabrous nations lying ready to pursue their hostilities so soon as the restraint should be taken off. as if Which I note because it is the charater of the winds. They were focibly held that they should not hurt the earth & Sea (or Eastern & Western Empires) till after a certain time, & continued ready to blow upon them so soon as the restrain should be taken off. By these winds I understand not civil wars but foreigen invasions such winds as were held at the four corners of the earth or borders of the empire & blew upon it from thence.

<130r>

Chap. VIII Of the scene & order of the visions in the Apocalypse.

The scene of the visions in the Apocalyps is the Temple; the first Temple with seven golden candlesticks & seven lamps during the primitive times of the Christian religion, & the second Temple with two of the seven Candlesticks & two of the seven lamps during the times of the great captivity, the other five being removed out of their places for not repenting.

In the beginning of the vision Iohn saw seven golden Candlestics & a mighty one like the son of man in the habit of the High Priest, dressing the lamps which appeared like a rod of seven stars in his right hand, & was told that the seven stars represent the Angels of the seven Churches of Asia (called also the seven spirits of G. before the throne burning like seven lamps of fire) & that seven Candlesticks represent the seven Churches, called the churches of Ephesus, Smyrna, Pergamus, Thyatira, Sardes, Philadelphia & Laodicea. The Bishops of these Churches by labouring in the gospel, illuminated the Church catholick in the primitive times of the Christian religion while the first Temple stood.

In the beginning of the Vision Iohn saw seven golden Candlesticks & amidst them one like the son of man in the habit of the High Priest, dressing the lamps which appeared like a rod of seven stars in his right hand, & was told that the seven Candlesticks represent seven Churches of Asia called the churches of Ephesus, Smyrna, Pergamus, Thyatira, Sardes, Philadelphia, & Laodicea, & that the seven stars represent the Angels of the seven Churches

<130v>

And there may be a few more if Cypselus & Periander lived a little later. Suppose that the reign of Cypselus began an 2. Olymp. 37 & that Periander died an 4 Olymp 54 & reccon the six generations at 34 years a piece & the eleven reigned at 20 years a piece one with another: & this recconing will place the return of the Heraclides 50 years before the first Olympiad & allow 60 years for the annual Prytames. But

The Epistle to the Angels of the seven Churches of Asia (that is to their Bishops) are seven admonitions to the Churches from the time that they left their first love & began to decay & grow cold untill the time that Christ spewed them out of his mouth. For at the end of every Epistle is added He hath an ear let him heare what the spirit saith unto the Churches, & therefore every Epistle hath reference to all the Churches. The first relates to the time when they began to leave their first love, which was in the third Century & especially after the persecution of Decius, as Eusebius describes in his Ecclesiastical History l. 8 c. 1. The second relates to the time when they had tribulation ten days that is in the Persecution of Decius which lasted ten years. The third relates to the time when the doctrine of the Nicolaitans began to creep into the Churches & the Prophets of the Nicolaitans taught Balac to cast a stumbling block before the children of Israel. The fourth relates to the time when the woman Iezabel began to call her self a Prophetess that is to usurp divine authority over the Churches & to teach the people to eat things sacrificed to the idols of the Nicolaitans. The fift relates to the times when the Church flourished outwardly having a name that she lived, but being dead. The sixt relates to the times when the Church was in trouble, & kept the word of Christ's patience & denyed not his name which was in the reign of Iulian the Apostate, & had an open door set before her, a door which Christ opened with the key of David. The seventh relates to the times when the Churches of Asia were grown lukewarm & notwithstanding these seven admonitions continued luke-warm till Christ spewed them out of his mouth.

After this Introduction to the Prophecy Iohn saw a door opened in the Temple on Mount Sion & was called up thither & a throne appeared is the most holy above the Ark, & one sat upon the throne with a rainbow about him & round about the throne were four & twenty seats (the chambers of the four & twenty Princes of the Priests) & upon the seats were four & twenty elders in white raiment with crowns of gold on their heads. And by reason of the sacrifices burning on the great altar & the musick of the Temple at those sacrifices there seemed to proceed out of the throne lightnings & thundrings & voices. And there were seven lamps of fire burning in the holy place before the throne, which represent the seven spirits of God. And before the throne was a brazen sea made of the looking-glasses of the weomen & filled with water clear as crystal. And while Iohn stood in the eastern gate of the great court of the Temple there appeared in the four sides of the great court before & behind throne as it were in the midst thereof & on either side of the throne four Beasts full of eyes to represent the multitudes of people in the four sides of that court. And the first Beast was like a Lion & the second Beast like a calf & the third Beast had a face as a man & the fourth Beast was like a flying eagle, in allusion to the four standards of the people of Israel encamped in the wilderness in four squadrons on the four sides of the Tabernacle: which standards, as the Iews tell us, were in these shapes. And the <133r> four Beasts had each of them six wings, & they were full of eyes under the wings. And (like the Seraphins in Isaiah's vision chap. vi) they rest not day & night (or at morning & evening sacrifice, saying Holy holy holy Lord God Almighty which was & is & is to come. And when those Beasts give glory & honour & thanks to him that sat on the throne to him that liveth for ever & ever, the four & twenty elders [go into the holy place &] fall down before him that sat on the throne & worship him that liveth for ever & ever & cast their crowns before the Throne saying, Thou art worthy ô Lord to receive glory & honour & power: for thou hast created all things & for thy pleasure they are & were created. And this is the Christian worship of God the father delineated under the form of his worship in the Temple among the Iews. For his worship is the same in both cases.

And I saw, saith Iohn in the right hand of him who sat upon the Throne a Book written within & on the back side & sealed with seven seales, alluding to the book of the Law laid up in the right side of the Ark & to the Book which Daniel had sealed & conteining the revelation of Iesus Christ which God gave unto him. And none was foundworthy in heaven or earth to open the book & read thereon till the Lamb appeared as it had been slain at the foot of the great altar having seven horns & seven eyes which are the seven spirits of God sent forth into all the earth. And he came & took the book out of the right hand of him that sat upon the throne. And when he had taken the book the four Beasts & four & twenty Elders, fell down before the Lamb having every one of them harps & golden vialls full of odours which are the prayers of the saints. And they sung a new son saying Thou art worthy to take the book & to open the seals thereof for thou wast slain & hast redeemed us to God by they blood out of every kindred & tongue & people & nation: And hast made us unto our God Kings & Priests & we shall reign on the earth. And Iohn heard the voice of many Angels round about the throne & the Beasts & the Elders & the number of them was ten thousand times ten thousand &

thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power & riches & wisdom & strength & honour & glory & blessing. And every creature which is in heaven & on the earth & under the earth & such as are in the sea, & all that are in them heard I saying: Blessing & honour & glory & power be unto him that sitteth upon the throne & unto the Lamb & unto the Lamb for ever & ever: to God because he created all things & to the Lamb because he redeemed us with his blood. And the four Beasts said Amen, & the four & twenty Elders fell down [in the most Holy place, & worshipped him that liveth for ever & ever. And this is the worship which {Christians are authorised to give} | the primitive church gave to Iesus Christ the man who was slain for us & redeemed us with his blood.

Upon the tenth day of the seventh month the High Priest read the Law of Moses to the people & for this end he studied the book seven days together that is upon the fourth, fifth sixth seventh eighth ninth days of the seventh month & in allusion to this custome to the Lamb opens the seven seals of the book successively. And when he opened the seventh seal there was silence in heaven for half an hour, viz^t during the reading of the Law.

Upon the fifteenth day of the seventh month began the feast of Tabernacles & this feast was kept seven days together with great sacrifices. And at the <133v> sacrifices the Priests sounded the Trumpets & poured out the drink offerings & the Levites sang loud & played upon instruments of musick. And in allusion to this the opening of the seventh seal is followed with the sounding of seven Trumpets to seven wars in which the slaughtering of men are considered as sacrifices, & at these sacrifices seven thunders utter their voices, (the voices of the Levites singing) & seven Vials of wrath are poured out as drink offerings. The seven Trumpets the seven thunders & the seven vials are therefore contemporary to one another.

At the time of opening the seventh seal when there was silence in heaven for half an hour, the Angels of the first four Trumpets held the four winds of the earth that they should not hurt the earth & the sea & the trees (as was done at the sounding of the two first Trumpets) until the servants of God were sealed in their foreheads. And there were 144000 sealed out of all twelve tribes of Israel. And when these were sealed with the seal of God, it is to be understood that the rest were marked with the mark or name of the Beast: the two horned Beast at that time causing all both small & great rich & poor free & bond to receive the marks of the Beast in their right hand or in their foreheads. For as soon as this was done the 144000 appeared on Mount Sion with the name of God in their foreheads. And the same thing is represented by measuring the Temple & Altar & them that dwell therein, that is court of the Temple & the court of the Altar & the new court or womens & leaving out the great court for the gentiles. And therefore all this marking & sealing & numbering & measuring was done between the opening of the seventh seal & the sounding of the first Trumpet. These 144000 sealed ones are the two Witnesses, & stand on the sea of glass before the seven Angels begin to pour out the vials of wrath. The rest have the mark of the Beast.

The prophesy of the seals & trumpets ends with the sounding of the seventh Trumpet & then is repeated, & the repetition begins with the words And the temple of God was opened in heaven, & ends with the Book.

<132v>

In allusion to the High Priest dressing the Lamps in the morning of the great day of expiation: Christ appears in the Habit of the High Priest walking amidst the seven golden Candlesticks with his right hand behind the seven Lamps so that they appeared like a rod of seven stars in his hand. And these candlesticks represent the seven Churches of Asia & were in the first Temple with their lamps. For when the Temple was opened to the morning sacrifice & Iohn saw therein a Throne & one sitting thereon, he saw also seven lamps of fire burning before the throne which were the seven spirits of God; the same spirits with those represented by the seven stars; There were therefore seven lamps with their Candlesticks in the first Temple but in the second Temple there remained only two Candlesticks The seven Candlesticks are the seven Churches of Asia & their lamps illuminated the the primitive Church worshipping in the first temple. The two Candlesticks are the two witnesses & their lamps burn by means of the oyle supplied from the two olive trees & illuminate the Church worshipping in the second Temple. Five of the seven Churches of Asia were found found fault with & exhorted to repent & threatened if they did not repent. These were the Churches of Ephesus Pergamus Thyatira Sardis & Laodicea. These were removed & spewed out of Christs mouth for not repenting. Two of them were spotless & through afflictions & tribulation the Churches of Smyrna & Philadelphia. These had done nothing for which they deserved to be removed & therefore they are continued down into the second

Temple in their state of affliction & poverty & tribulation & there are called the two candlesticks & the two Olive trees & the two witnesses. For the Church of God did not cease at the fall of the first Temple but was propagated down into the second temple without interruption, & this was done by representing Churches by Candlesticks & continuing some of the Candlesticks down into the second Temple.

<134r>

Ten Apocalyptic Visions are represented as appearing in the Temple, & allude to the worship of the Jews in the Temple on the feast of Tabernacles. First the high Priest in the morning dresses the seven lamps which appeare like a rod of seven starrs in his right hand while he dresses them. And this dressing is performed by seven admonitory Epistles dictated by the High Priest to Iohn to be sent to the Angels of the seven Churches of Asia to make them shine the brighter [till the glorious woman in heaven should fly from the Temple through the wilderness to Babylon & leave only a remnant of her seed in the Temple which keep the Commandments of God & have the testimony of Iesus. For the High Priest is the son of man in the habit of the High Priest the seven Candlesticks represent the seven Churches of Asia & the seven lamps represent the Angels or Presidents of those Churches, & the woman in heaven is the primitive Church catholick, till the saints are sealed with the seale of God & become the two witnesses, & the rest receive the mark of the Beast & worship his Image & fly in to a state of spiritual barrenness represented by the wildernes of Arabia desert & with relation to their form of Church government are united into one body or Church represented by a woman living deliciously at Babylon, while the two witnesses prophesy in sackcloth in the streets of that great city. The two witnesses are called the two Candlesticks to signify that they are rpresented by two of the seven Candlesticks or Churches, the Churches of Smyrna & Philadelphia who were under persecution & were faultless & the other five &c] Whence it follows that the lamps of the seven Churches of Asia were the great light wherewith the primitive church Catholick was illuminated.

After the lamps are dressed Iohn is saw the eastern door of the Temple opened, & was called up to the morning sacrifice, & there saw a throne & one sitting upon it representing God sitting the Ark, & he looked in colour like a jasper & sardine stone the colour of the people of the Jews, & round the throne were 24 seats with 24 Elders upon them crowned, viz^t the chambers of the Prices of the 24 houses orders of the Priests on either side of the Priests court. And out of the throne proceeded lightnings & thundrings & voyces; the flashes of the fire on the Altar & the musick & singing before the Altar appearing to Iohn at the eastern gate of the Temple as coming from the Throne. And there appeared the seven lamps which had been newly dressed & represent the seven spirits of God & Angels of the seven churches. And before throne was a sea of glass, the great brazen sea of water clear as glass. And over against the midst of the throne before & behind & in the circit on either side the throne were four Beasts full of eyes before & behind to represent four bodies of men on the four sides of the Throne, that is, the people of Israel in the four sides of the great court. And the Beasts were like a Lyon, or Calf, a Man & a flying Eagle, these being the standards of the four squadrons of the people of Israel on the four sides of the Tabernacle in the wilderness. And the four Beasts & 24 Elders day & night or at the morning & evening sacrifices) worhsip God without ceasing. And in the right hand of him that sat on the throne was a [book (the book of the law in the side & written within (with a sevenfold Prophecy) & on the backside (with an interpretation thereof) & sealed with seven] (the Book of the law in the side of the Ark appearing as it were in his right hand) written within & on the back side (of every leaf) & sealed with seven seals And none was found worthy to open the book till the Lamb of God appeared as it were slain in the midst of the Elders & Beasts that is at the foot of the altar, in the morning sacrifice. And then the Beasts & Elders wor <134v> ship God & the Lamb who was slain.

These visions allude to the feast of the seventh month, & upon the tenth day of the month the High Priest read the Law to the people & in order thereunto studied the book of the Law seven days together beginning upon the fourth day of the month. And in allusion to this the Lamb opens the seven seals in order: & upon the tenth day of the month which was the great fast of the Jews he opens the seventh seale wherewith the great Apostacy begins.

The times of the seventh seal are thrice described. 1st By the holding of the four winds of heaven that they should not hurt the earth & the sea & the trees untill 144000 be sealed out of all the twelve tribes of Israel with the seale of God in their foreheads, & the rest receive the mark of the Beast, & by the Palm-bearing multitude. 2^{dly} By the silence in heaven for half an hour & the offering of incence & scattering the fire of the Altar upon the earth to burn the red cow & the sounding of six of the seven Trumpets to the wars which were

to hurt the earth & sea & the trees &c. 3^{dly} By an Angel coming down from heaven with the little book in his hand now opened & standing with his right foot on the sea & his left foot on the earth while the 7 Thunders uttered their voices, † < insertion from f 135r > † that is, while the Priests sung at the seven sacrifices which the seven Trumpets sounded: the voices of singing seven times being compared to seven – Thunders. 4^{thly} By the Angels commanding Iohn to rise & measure the < text from f 134v resumes > commanding him to measure the temple & altar & term that worship therein, that is the court of the Temple & the court of the Altar or Priests court, & the court of the 144000 that worship God called the weomens court, & leaving out the great court because it is given to the Gentiles who tread down the holy city while the two Witnesses prophesy in sackcloth. The two witnesses are called two Candlesticks to signify that they are two of the seven Candlesticks. Five of them were found faulty & admonished to repent, & removed out of their places & spewed out of Christs mouth for not repenting: The other two (viz^t the Churches of Smirna & Philadelphia) were in affliction & nor fault was found with them, & these two are continued in the second temple to represent the people of God who were sealed with the seal of God in their foreheads & worship in the measured Court. They are not new churches but a remnant of the primitive Church. These Witnesses prophesy in sackcloth 1260 days, & the Gentiles tread under foot the holy city 42 months, [& the Beast continued 42 months, & the woman was nourished deliciously in her place in the wilderness a time two times & an half, or three years & an half, or 1260 days from the face of the serpent. The periods are one & the same & this period did not begin before the woman had fully escaped from the face of the Dragon, that is from under his dominion. And at the end] The periods are the same. And at the end of this period the Witnesses are slain by the Beast, rise up from the dead, & ascend up to heaven in a cloud, & then the 7th Trumpet sounds to the day of Iudgment. This is the writing of the book within, & now follows the writing on the backside, which is a repetition of the whole. For when the seven thunders had uttered their voices Iohn was commanded to eat the little book, & when he had done so he was told that he must prophesy again.

<136r>

All Daniels four Beasts are still in being & their lives are still prolonged: but the dominions of the three first were long since taken away. The Ram reigned in the Medes & Persians from the days of Cyasceres to those of Alexander the great that is, all the time of the two first Monarchies, & the He Goat reigned all the time of the two last he reigned first in his great horn & then in his four horns during all the times of the third Beast & when their dominion was taken away, he reigned in his little horn in the time of the fourth Beast & grew mighty but not by his own power The nations which composed the body of the third Beast do still compose it, & the He Goat still represents all those nations on this side of Euphrates. [He reigned in his four horns (or some of them) till the fourth Beast by conquering Macedon Asia minor Syria & Egypt took away their dominion. And in the latter time of their kingdom the little horn rose up] And the great red Dragon in the Apocalyps represents the same nations & signifies the same thing with the He Goat reigning in his last horn & therefore is said to have his throne in Pergamus, a city of the Greek Empire. And the ten horned Beast in the Apocalyps signifies the same thing with the fourth Beast. The Beast which I saw, saith Iohn, was like unto a Leopard, & his feet were as the feet of a Bear, & his mouth as the mouth of a Lyon. Iohn here names all the four beasts backwards & puts the ten-horned beast in the first place to signify that he was the fourth. And then he adds: And the Dragon gave the Beast his power & his Throne & great authority, that is his western power & his western Throne & great authority in the west. For the Beast reigned in the west, & therefore the Dragon at this time by a division of the Roman Empire between himself & the Beast relinquished the Western Empire to the Beast & reserved only the eastern Empire or kingdom of Pergamus to himself. While both Empires continued united they were both the Dragon & both the Beast, & therefore they have common head & common horns But the Dragon has crowns upon his heads & the Beast upon his horn to signify that the Beast with his horns were latent in the Dragon during the reign of the common heads & that he reigned in his horns after their separation. So then before the division of the Empire the whole was both Dragon & Beast, but upon the division they separated & the Dragon continued to reign in the Greek Empire reserving to himself his throne in Pergamus, & gave the Beast his power & throne in the west, at the same time the ten horns received power as kings.

The Woman in heaven (the primitive Church catholick) crowned with a crown of twelve stars (the twelve Apostles) brought forth a man child (a christian empire) which was to rule all nations with a rod of iron. And her child (by the victory of Constantine over Maxentius Maximinus & Licinus) was caught up to God & to his throne (the throne of the whole Empire.) And the great red Dragon that old serpent called the Devil &

Satan which deceived the whole world (the spirit of error or heathen religion) was cast out of heaven (the throne of the Roman Empire) <136v> by Michael to the earth (or lower sort of the people) & came down among the inhabitants of the earth & sea with great wrath, that is among the nations called anciently by the people of Israel the earth & the Isles of the sea, or among the eastern nations of the old Roman Empire called the earth, & the western called the Isles of the sea. And when the Dragon (or spirit of error saw that he was cast out, he persecuted the Woman (with new errors) & to her by a division of the Roman Empire between Rome & Constantinople were give two wings of a great Eagle that she might fly into the spiritually barren wilderness unto her place in the great city Babylon seated on seven hills & there at length reign over her Beast & be nourished deliciously a time times & half a time at a distance from the face of the Serpent. And the Serpent (by the same division of the Empires) cast out waters as a flood after the Woman to cause her to be carried away of the flood into the wilderness in the western Empire where she was to be nourished. And the Earth or eastern Empire opened her mouth & swallowed up the flood. And the Dragon (in the reign of Iulian) was wroth with the Woman & (by a new division of the Empire) went (from her) to make war with the remnant of her seed who keep the commandments of God & have the testimony of Iesus, that is, with the 144000 who in this war are sealed with the seale of God in their foreheads & worship in the second Temple & by reason of their testimony are called the two witnesses & stand on the sea of glass in the second Temple upon Mount Sion with the Lamb, (who appeared slain at the foot of the Altar) & sing the song of Moses (who had power to turn the waters into blood & smite the earth with all plagues in the street of the great city spiritually called Egypt,) & the song of the Lamb with the 144000 upon Mount Sion. And when the Dragon (by a division of the Empire) went from the Woman, Iohn saw a Beast rising up out of the sea (by the same division) having seven heads & ten horns & crowns upon his horns (the fourth Beast of Daniel) & the Dragon (by the final division of the Empire) gave him his (western) power & throne & great authority. And Iohn saw one of heads (the sixth) as it were wounded to death by a sword (the sword of Constantius) & his deadly wound was healed) by the next division of the Empire) And another Beast came up out of th earth or Grek Empire & he had two horns like those of the Lamb (the churches of Alexandria & Antioch) & he spoke as the Dragon (being his Church & of the same idolatrous religion) & causeth the earth (or eastern Empire) & them that dwell therein to worship the first Beast whose deadly wound was healed

<137v>

This kingdom came out

<138r>

Thesis III

The prophesy of the Seales & Trumpets relates to the times from the days of the Apostles to the day of judgment, distinguishing into successive periods by the opening of the Seals & sounding of the Trumpets successively.

It began with the Apostles days because Iohn was commanded to write the things which are & the things which shall be here after, & a door being opened in heaven, he heard the voice of a Trumpet saying come up hither & I will shew thee things which must be hereafter.

It lasted to the day of judgment because the prophetic Angel said to Iohn after the seven thunders that there should be time no longer, but in the voice of the seventh Angel when he should begin to sound the mystery of God should be finished. And when that Trumpet sounded it is said, The kingdoms of this world are become the kingdoms of our Lord & of his Christ, & he shall reign for ever & ever, & the time of the dead is come that they should be judged & that God should give rewards unto his servants the prophets & to his saints, & them that feared his name small & great.

Thesis. IV.

The things here prophesied of were adumbrated by Moses in the Feast of the seventh month of the Iews & therefore in the prophesy of the Seals & Trumpets that Feast is alluded unto.

For the High Priest was to read the Law to the people upon the tenth day of the seventh month: & for that end to study it that morning & six days before (as the Iews tell us). & this is alluded unto by the Lamb of God

(our great High Priest) his taking the Book out of the right hand of him that sat upon the Throne or Ark between the Cherubims, & opening the seven seales thereof successively: some part of the book being opened at the opening of every seale till the whole was opened. On the tenth day of the month was the great Fast. And therein were two Goats chosen by lot one for God the other for Azazel. That for God was sacrificed as an attonement for the sins of the people, that for Azazel was sent away into the wilderness with the sins of the rest of people And as the people returned from the Temple they used to say to one another, God seale you to a good new year. And in allusion to this so soon as the seventh seal is opened An Angel appears with the seal of God & seals 144000 out of all the twelve Tribes of Israel & the rest receive the mark of the Beast as is afterwards exprest.

On the fifteenth day of the month began the feast of Trumpets which lasted seven days with great sacrifices every day at which the Preists sounded the Trumpets. And to this alludes the sounding of the seven Trumpets.

Thesis I

The scene of the Visions in the Apocalyps is the Temple of Ierusalem

The door which Iohn saw opened in heaven was the door of the Temple. And when he was called up he saw a Throne set in heaven & one sitting on the throne. For so the Iews considered God as sitting on a throne between the Cheriums above the Ark. And round about the throne were four & twenty seats; the chambers of the Princes of the 24 courses of the Priests built on either side of the Priests Court. And upon the thrones were four & twenty Elders cloathed in white, the Princes of the said 24 courses & they had crowns on their heads to signify that they were Princes. And out of the throne proceeded lightnings & thunders & voices, the flashings of the Altar & song at the sacrifices appearing to Iohn as proceeding from the throne. For he stood at the eastern Gate <138v> of the outward Court with the fire of the Altar between him & the throne. And they that sang stood at the eastern gate of the Priests court. And there were seven Lamps of fire burning before the throne viz^t in the seven golden candlesticks within the holy place. And before the throne there was a sea of glass like unto crystall the great brazen sea full of clear water. And in the midst of throne & round about the throne, that is, over against the midst of the throne before & behind & on either side in the circle about the throne, were four Beasts full of eyes before & behind: to represent the people of Israel in the four sides of the great Court or peoples court. By the multitude of their eyes you may know that they represent multitudes of people. The Israelites in the wilderness encamped about the Tabernacle in four squadrons: On the east encamped the tribes of Iudah Issachar & Zebulun under the standard of Iudah which was a Lion. On the south side encamped the tribes of Reuben Simeon & Gad under the standard of Reuben which was a flying Eagle. Num. 2. Gen 49. 6. 9 Ezek. 1. 10. This vision is like that of Isaiah when he saw the Lord sitting on a throne in the Temple & about the throne four Seraphims each with six wings crying Holy holy holy is the Lord of hosts. Isa. vi. And each of the Beasts had six wings, & they were full of eyes within. And they rest not day & night (or at the morning & evening sacrifices) saying Holy holy holy Lord God Almighty which was & & is & is to come

<139v>

[Editorial Note 8]

Thesis 1.

The scene of the Visions in the Apocalyps is the Temple of Ierusalem.

Thesis II

The visions of opening the sealed book & sounding the seven Trumpets contain a prophesy of all ages from the days of the Apostles to the coming of X^t to judgment. And this prophesy was adumbrated in the festival of the seventh month instituted by Moses.

Thesis. III

This prophesy is repeated in the visions of the Woman & Dragon & Beast with ten horns. And the repetition begins with the words: And the Temple of God was opened in heaven, & there was seen in his Temple the

Ark of his Testament

Thesis IV

The prophetesies of the seven Trumpets, seven Vials of Wrath & seven Thunders are synchronal to one another.

Thesis V

The prophetesies of the 144000 sealed out of all the twelve tribes of Israel & of the rest marked with the mark of the Beast & of the Woman sitting on her Beast in the Wilderness, & of the second Temple & the Gentiles in the outward courts & the two Witnesses prophetesying against them are synchronal to one another.

Thesis VI.

The Dragon & the horned Beast are the Roman Empire first united & then divided into the Greek & Latin Empires: the Dragon becoming the Greek Empire when he went from the Woman to make war with the remnant of her seed.

Thesis VII

The Woman in heaven is the Christian Church of the whole Empire till it became divided, & then she fled into the spiritually barren wilderness & became the Church of the Latine Empire & the two horned Beast which at the same time rose out of the earth became the Church of the Greek Empire

Thesis VIII.

The two Witnesses are the 144000 sealed out of all the 12 tribes of Israel, & represented by two of the seven golden Candlesticks.

Thesis IX.

The ten horns of the Beast are the same with the ten horns of Daniel's fourth Beast, & arose in the reign of the Emperor Honorius.

Thesis X

The Dragon gave the Beast his power & throne at the last division of the Roman Empire into the Greek & Latine Empires: which was at the death of Theodosius the great. Apoc XVII. 12. [For the 10 King arose the same hour

The Beast was the flood which the Dragon cast out after the Woman, was slain by the sword of Constantius, revived at the death of Iovian, rose out of Sea at the next division of the Empire

Thesis XI

The woman being with child cried travailling in birth & pained to be delivered in the persecution of Dioclesian, & brought forth a manchild when Constantine the great became Christian & conquered Maxentius, & the child was caught up to God & his throne & the Dragon cast down when Constantine conquered Licinius. And the Woman received two wings of a great Eagle when Constantinople was built & endowed with Senate & other like privileges with Rome, & the Empire became divided between those two imperial cities.

<139r>

Thesis XII.

The four horsmen which appear at the opening of the first four seales denote four families of Emperors which reigned successively while the Empire continued in a monarchical form, that is, untill the division thereof

between Dioclesian & Maximianus.

Thesis XIII.

[1] [go into the Temple & there]

[2] Buxtort in Synagoga Iudaica, c. 18, 21.

[3] Num. XXV. 1, 2, 18. & XXXI. 16.

[4] For this Prophecy being given by Christ is a Revelation of such things as principally concern the Christian religion & therefore relates chiefly to those kingdoms in which the Christian religion flourished most

[5] This is a Duplicate v. Revelations

[6] Isa. 66. 7, 8.

[7] Num. 2.

[8] Themist. Orat. 5 ad Theodos.

[Editorial Note 1] There follow a number of different additions of reigns.

[9] this a follows the sheet inclosed in 37

[10] Isa. LXVI. 7, 8

[11] See the backside of the page that is marked, a,

[12] Sect

[13] Tertul. de corona mil. c. 3. 4.

[14] Lact. Istitut. l. 4. c. 17. & de mort. Persec. sect. 10.

[15] b Ruffin. Socr. Sozon. Theodovet,

[16] c Cyril. Hierosol. cateh. 4, 10, 14.

[17] Isa 66. 7, 8.

[Editorial Note 2] The following paragraph is written in the margin.

[Editorial Note 3] The remainder of this page appears upside-down.

[Editorial Note 4] This line is found at the bottom of the page, upside down.

[Editorial Note 5] The text on this page appears upside down.

[18] Isa. 14. 12

[19] Baron. ad Ann. 411 sect. 6.

[20] Procop. de Bello Got. l. 1.

[21] Vide etiam Greg. Naz. Carm. Iamb. 18.

[22] Vide et Hon 47 in S. Iulian.

[23] Epist 27 ad Eustochium.

[24] Hist. Laus. c. 67.

[25] Edit. Frontonis Ducæi Tom. 1.

[26] l. 11. c. 8.

[27] Apoc. 2. 27 & 19. 15.

[28] A. C. 312

[29] A. C. 323

[30] A. C. 330

[Editorial Note 6] The following sections are written sideways in the margins of the opening ff. 113v-114r, but do not appear to form part of the main text on those pages.

[31] Ezek. 2.

[32] Ezek. 9. & 10.

[33] Isa. 22. 22

[Editorial Note 7] The passage added here is from Yahuda 7.3j.

[34] Sigon. de Occid. Imperio.

[Editorial Note 8] The text on f. 139r and v is upside down, with the recto the continuation of the verso; f. 139v is therefore transcribed first, followed by f. 139r.
