

THE RULE,
BASED ON THE WORD OF GOD,
FOR THE CALCULATION OF TIME IN THE PROPHECIES
OF THE
OLD AND NEW TESTAMENT;
WITH AN
APPLICATION OF THE SAME, AS A FIRST EXAMPLE,
TO THE
THREE TIMES AND AN HALF
OF THE APOCALYPSE,
WHEREON DEPENDS
THE NUMBERING OF THE BEAST
WHICH HAD TWO HORNS LIKE A LAMB,
AND SPAKE AS A DRAGON.
BY
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The Reader is requested to make the following alterations, and also to correct one or two other trifling errors, which passed unobserved until it was too late to alter them.

Page 1, line 5—dele “ from another given time”

4, 1—after sun insert a ; and dele “ , namely, of symbolic days ;”

2—insert *greater* after “ any”

„ 3—dele “ consists” and insert *is figuratively made up*

„ 7—after type insert a . and dele “ ; and these” to “ symbols.”

CHAPTER I.

ON PROPHETIC TIME.

IN all those prophecies which concern some imminent and private event, it ought to be remarked, that not only is the language simple and precise, but the time also of its accomplishment from another given time is set down in terms of days and years, the true value of which is clear and intelligible ;—whilst, on the other hand, the prophecies, that have reference to the universal church, at any remote period, are not only invested in dark sayings and figurative language, but the extent of any climacter is invariably set down, on a scale equally figurative and emblematic. As this distinction prevails so universally, in both the Old and New Testaments, we may safely consider it to have been the intention of God, that the exact time, as well as the exact bearings of these greater prophecies, might not be discovered till their fulfilment.

From a neglect of the foregoing distinction ; and a forgetfulness that the time is as much a riddle and ambiguity unto men, as the circum-

stances of the prophecy, it has been the fashion of all the commentators hitherto, to take any collective number of days that are set down in these universal prophecies, either in their literal import, or else as the representatives of the like collective number of years. The former opinion I pass over, as unworthy of remark ; to prove that the latter is equally erroneous, I need only refer to the many and elaborate discussions upon the seventy weeks of Daniel, (as they are called,) which are unquestionably emblematic weeks. I allude to these more especially, because no one, as yet, has written with such a degree of obstinacy and assurance upon other parts of Scripture where the same figurative date-scale is employed. In this example the substitution of years, of whatever kind, for the days into which those weeks resolve, will not give the true and known measure of the predicted interval ; and the only simple inference being overlooked, namely, that the mere substitution of years for those days is erroneous, we find all the ingenuity and classic learning in the world exerted, to wrest and torture the most perspicuous intention of the prophecy, in order to make such a substitution available.

In controverting the general opinion of expositors, to wit, that the collective number of days, which are set down in the universal prophecies,

is not the like collective number of years, an opinion, which is not only improbable from the very end and design of prophecy, but is capable of practical refutation by a post eventum reckoning; it may appear, at the first blush, that I am arguing against Scripture evidence, and disallowing a collective number of days to be the representatives of the like collective number of years. But not so;—for upon this foundation alone, it is, that every system for the computation of prophetic time must be erected.

The point, which I contend for, is, that the duration of any interval predicted in the universal prophecies, is not figuratively measured, as all the commentators vainly imagine, by the number of days, weeks, and months therein set down; but by TIMES, and the DIVIDING of TIMES, either expressed or understood; and that nothing can be more extravagant, or wide of reason, than to suppose, because we find 12 months, 48 weeks, and 360 days, in juxtaposition with a Time, (I am taking the example out of the Apocalypse), that therefore each of these three classes is respectively equal to a Time. A moment's reflection will be sufficient on this head. The duration of any lesser interval in the private prophecies is figuratively made up of the spaces, described by the *diurnal* revo-

lutions of the sun, namely, of symbolic days; the duration of any interval in the universal prophecies, consists of the spaces, described by the *annual* revolutions of the sun, namely, of years, or Times;—a Time, so called for the sake of distinction, being that year, of which the day is the type; and these and their divisions, of course, being employed as symbols. They are obviously constant, and therefore, independent of every style;—the false years, that are collaterally introduced, are only approximate measures, nor was there a year, so to speak, of any style, that was an absolute measure of any one of those determinate spaces. The nature of the office of the days, weeks, and months will shortly appear; it is sufficient that they regulate and restrain the symbols, and afford a clue whereby we may discover the length of any duration proposed, which, without their assistance, we should vainly endeavour after; and, remembering the design of prophecy, we could not reasonably expect a more explicit enunciation.

That we may understand the “time-scale,” we must begin with an examination of the inferior “day-scale,” upon which it is immediately established;—and for this purpose, we must investigate the conditions or formulæ set

down, for our guidance, in the following passage of Scripture, which we quote at length:—"And
 " your children shall wander in the wilderness
 " forty years, and bear your whoredoms, until
 " your carcases be wasted in the wilderness.
 " After the number of the days in which ye
 " searched the land, even forty days, **EACH**
 " **DAY FOR A YEAR**, shall ye bear your
 " iniquities, **EVEN FORTY YEARS**, and ye
 " shall know my breach of promise." Numb.
 xiv. v. 33, 34. The first condition requires to
 be rigidly fulfilled, and this fulfilled, the second
 will be simultaneously satisfied.

In the first condition, then, **EACH DAY FOR A YEAR**, we remark that the day is the sign or type of the year; and a type, we know, comprehends in its figure, the representation of something else; it is the pattern of its principal, *in totality*, and, so far as the analogy will hold, in mode and feature.

Now, at the time of the creation, the sun, and the moon, and the stars, were all of them ordained for signs or symbols, and we are led to remark, from hence, that there are two kinds of day, the sidereal, and the astronomical. The former is a complete revolution of the heavens, and is of an uniform figure, being measured

by 360° ; the latter embraces the whole interval, which passes during a complete revolution of the sun, and is greater than the other by reason if the sun cross the meridian at the same instant with a star, he will come to the meridian, the day following, somewhat later than the star, in consequence of his motion eastward. It is this latter day which determines the extent of the year; and as it is that interval, which it takes the sun to return to the same meridian, so must the year, of which it is the *perpetual figure*, be that interval which it takes the sun to return to the same equinox. A Time, therefore, is the astronomical year, and consists of 365.242222 days; nor will it be extravagant to observe, with respect to the mode of the type; that the excess of the astronomical day over the sidereal, is the reflected excess of the whole Time over that portion of it, which contains the collective number of integral days, and which, in short, is the common year of both the Julian and the Gregorian calendar.

As soon, then, as we have satisfied the first condition in the symbolic day-scale, **EACH DAY FOR A YEAR**, the second condition is simultaneously satisfied, to wit, a collective number of days is the same collective number of astronomical years.

Before we proceed, let us make a few cursory observations on the advantages that primarily resulted from the introduction of the symbolic day-scale. We must remember, that, in the early ages, owing to the little knowledge of astronomy that prevailed, there was the most complete confusion and want of correspondence between the years, so called, of different styles, and the constant spaces marked out by the annual revolutions of the sun. The styles were regulated in various ways, according to the civil institutions of respective nations, and were therefore arbitrary and conventional. The individual year of every one of them was defective; and though a series of such imperfect years might have been, and by some nations was so corrected, by the insertion of embolismal days, as to be made equal to a corresponding series of constant or solar years; yet it was unquestionably a frequent custom with many nations to number up in a collective reckoning a series of incomplete years without inserting any intercalary days at all. Cf. Herod. lib. 1. 32.

(Such being the diversity of styles, and the indefinite extent of a year, it is not wonderful that God should devise a means to prevent the confusion into which the children of Israel would have fallen, predestined, as they were, to be

scattered amongst the nations. Accordingly, in his unbounded wisdom, he proposed to the understanding the extent and magnitude of the real year, as we have already seen, under the simple type of a day. In connection with the present subject, I may be pardoned for hazarding an opinion on the significance of an expression, which frequently occurs in the Old Testament, namely, "days of years." As a phrase, indeed, it is well suited to the genius of the Hebrew poetry; in the addition of *the day*, however, there is not redundancy; but, it will be found to be a qualification of the utmost import, as it invariably determines the length of the year to which it is annexed.

Turning, now, to canvass the several discussions on Daniel's weeks, we are at once arrested by the misconception of the type, in the discrepancy of opinion that prevails amongst commentators with respect to the length of the year which is symbolized by the day, whether it consist of 360 or 354 days. How, I would ask, could such an incomplete and defective year be represented by a complete diurnal revolution? In what sense or meaning could *one day* be said to be the symbol of *one* such year? The integral day is either a symbol, in which case common sense and reason suggest, that the year it

represents, is constant, and therefore independent of any false year of a style ; or it is not a symbol, in which case, the days, for they are not literal, are synonymous with arbitrary years, a supposition which involves us in mystery as to the universal interchange, and misapplication of common words. True, the commentators consent to intercalate ; but they forget that the first rule is absolute, *each* day for a year, which, enforcing, as it does, the totality of each single year, precludes the idea of arbitrary and conventional intercalations.

* * * *

We now ascend from the day-scale, to the superior time-scale ; where the Time is regarded as the symbol. But little remains to be said on this scale, which borrows its conditions from the one we have just investigated, except to anticipate an objection, which may probably arise, with respect to the fractional part of the day, which is the excess of the natural Time, over the number of its constituent integer days. When the Time is regarded as a symbol ; that is, when the number of the whole days, therein contained, is the like number of astronomical years, the excess above can be subject to no change whatever ; for, each Time being included within

its own limits, and standing independent of the succeeding Time, the .242222 of a day is not the .242222 of any day, which can have any pretensions to be a type, either in mode or totality.

As soon, then, as we have discovered in the universal prophecies, any number of Times, and the known division of a Time, by regarding them as symbols, we immediately and without difficulty ascertain the length of any climacter predicted, to the exactness of a moment. But it sometimes happens, as in the case of Daniel's weeks, that these are only implied; and, moreover, a Time-division may be an unknown quantity; for the determination of which, we require certain data and conditions. Now these, as we proceed to show, are amply furnished, by the introduction of some arbitrary year; so great is the condescension of God, in adapting his communications to the weakness of our capacities; nor are we ever at a loss, from the clue which the Prophets give us, to discover the style which they respectively employed.

We observe in the first place, that there are always set down in juxtaposition with a Time, so many days, as, in the style adopted, represented but did not consummate the solar year. In the Apocalypse, we find that there are set

along-side a Time, 360 days, to wit, the identical number, of which the Greek year consisted,—the Greek style being employed by St. John. We have already discovered the true value of a Time, and have seen, that to suppose these 360 days to be equal to it, is to defy the very conditions which God has laid down for our guidance. As an unanswerable proof of the constancy of a Time, I may mention that the three Times and an half, which we meet with in Daniel, refer to the same climacter, as the three Times and an half, in the example before us—and no one, I think, will be daring enough to affirm, that Daniel used the Greek year!

We have already remarked, that all the Biblical Chronologists admit a Time to be the anti-type of the day, but that, deceived by the juxtaposition of a false style, they reckon it equal, and only equal to the number of days contained in the year of that style. They confess, therefore, in the example before us, that a Time, when used as a symbol, is 360 natural Times, (each of which consists of 360 days) and at the same moment is 360 solar years. To reconcile this monstrous absurdity, they are fain to intercalate between the natural Times. But what authority have they to intercalate between the Times, (in their sense of the term) which are the constituent

parts of the Time-symbol; and to omit the intercalations between the Times, that are the symbols? They are inconsistent with themselves.

But to return to the example; we find that not only are 360 days compared with a Time; but, in the same way, are 180 days compared with an half Time, and so on. And hence we conclude, that the divisions of a false year, the extent of which is known by the number of days therein contained, furnish us with a proportion, whereby we may discover the unknown divisions of a Time.

Thus any number of days, and the style of year, being given, it will readily occur, how we may arrive at the exact number of Times, and the magnitude of a Time-division, whether expressed or understood; and by which every duration in the universal prophecies, is invariably measured. The Rule will stand as follows:—

RULE. Separate the collective number of days given, into families, consisting each of so many, as represented the year in the adopted style; and substitute for each of these complete families, a Time, (the true value of which we know independently of such style). If there be a surplusage of odd days over a complete family,

then will there be a Time-division, bearing the same proportion to a whole Time, as the surplusage of the days to a complete family. When the Times and Time-divisions are thus discovered and arranged, regard them as symbols, in the way explained above, and we arrive at the period predicted to the very moment.

As a first example, we shall apply the rule to the 1260 days of the Apocalypse. (Style, Greek.)

$$1260 \text{ days} = (360 + 360 + 360 + 180) \text{ days.}$$

Substituting

$$(3 + \frac{1}{2}) \text{ Times} =$$

$$\left\{ (360 + 5.242222) + (360 + 5.242222) + (360 + 5.242222) + \frac{1}{2}(360 + 5.242222) \right\} \text{ days.}$$

Regarding the Times, as symbols,

$$(3 + \frac{1}{2}) \text{ Times. Symb.} =$$

$$\begin{aligned} & (3 + \frac{1}{2}) (365 \text{ solar yrs.} + 5 \text{ h.} + 48 \text{ m.} + 47 \text{ s.}) \\ & = (1095 \text{ solar yrs.} + 17 \text{ h.} + 26 \text{ m.} + 21 \text{ s.}) \\ & + (182\frac{1}{2} \text{ solar yrs.} + 2 \text{ h.} + 54 \text{ m.} + 23\frac{1}{2} \text{ s.}) \\ & = (1095 \text{ solar yrs.} + 17 \text{ h.} + 26 \text{ m.} + 21 \text{ s.}) \\ & + (182 \text{ solar yrs.} + 182 \text{ dys.} + 14 \text{ h.} + 54 \text{ m.} + 23\frac{1}{2} \text{ s.}) \\ & + (2 \text{ h.} + 54 \text{ m.} + 23\frac{1}{2} \text{ s.}) \\ & = 1277 \text{ solar yrs.} + 183 \text{ dys.} + 11 \text{ h.} + 15 \text{ m.} + 8 \text{ s.} \end{aligned}$$

CHAPTER II.

Before we proceed to a general exposition of the Apocalypse, it may not be improper to make a few preliminary observations on the hieroglyphics, that are employed, and on the place of their representation.

Without dwelling upon the nature of a type; for, whether simple or complex, it is a mode of communication, the most concise and intelligible; I wish to observe, once for all, that the figures and types, which were ordained under the law, are always employed in the vision, whenever and wherever they are applicable. Indeed they must be introduced, of necessity, into every vision which has any reference to the gospel dispensation. The tabernacle—the temple—the ark—the altar—the priest—the levite—the sacrifice—all the ceremonies, customs, usages, and rites whatever of the Jewish nation, were types and patterns of the “good things” which came with Christ. In Him, they were all finished, it is true; yet allusion may and must be borrowed from them, in order to illustrate the hea-

venly things, that now are ; for seeing they were the patterns, in time past, so must they continue to be the patterns, to the end of the world ; and as, in no other way, can we speak of the offices of Christ, and the operations of a spiritual being, without employing the language of the law and the prophets, so also, we cannot conceive them without a retrospect towards the external observances and the material types, that were enjoined under the law.

We remark, farther, that all the types employed in the vision, that are not fundamental types of the law and the prophets, have a private interpretation, either in the 17th chapter, or somewhere in the Bible. Never, in one single instance, are we left to vague conjecture, nor are we ever required " to be wise beyond what is written."

We shall now, briefly, advert to the place of exhibition, the mighty theatre, in which these hieroglyphics are brought forward. The achievements of the Son of God, and his glorious conquests, at the head of his people, over Satan and his angels ;—a spectacle of such universal moment, that as it calls into action, and presents to the eye, the greatest and most conspicuous signs, so does it demand illimitable space for its unfolding, to wit, the earth, the sea, and the spacious

concave, which is visible to the human eye, the heaven. To each of these three grand mundane divisions is symbolically attached a spiritual importance, to be estimated from its natural qualities, and relative natural position. Thus, with the bright expanse, and immeasurable height of heaven, is readily associated the idea of exaltation, and of close proximity to the throne of God; whilst the idea of debasement and apostacy is with no less force and propriety conveyed to the mind, in the comparative lowliness of the earth and the sea; which signify moreover, by their respective qualities, this division, a furious rage, instability, and commotion, and that, a stubbornness and hardness of heart.

As therefore we enter upon the phases of the vision, we shall find the position and arrangement of the types, in relation to one another, frequently as unnatural and adventitious, as the appearance of the complex type. Thus, we shall discover thrones and seats, interspersed with stars, a dragon in the sky, a woman clothed with the sun, &c. But I need not comment upon such arrangement, corresponding, as it does, with the combination and association of our ideas; and whether those ideas be excited by oratorical tropes, or, through the sense of seeing, by an allegorical apparition, it matters not; in either

case, the same images are impressed upon the mind, and the result of the communication must needs be the same.

After premising these few introductory remarks, I shall commence with giving the interpretation of "The Revelation of Jesus Christ," beginning at the 12th chapter:—

Ver. 1. *"And there appeared a great sign*
"in heaven; a woman clothed with the
"sun, and the moon under her feet, and
"upon her head a crown of twelve stars:
2. "And she being with child cried, tra-
"vailing in birth, and pained to be deli-
"vered."*

"And there appeared a great Sign in Heaven,
"a Woman." A woman is one of the funda-
mental signs or types of the law. In the first
prophecy, she was established the type of a cove-
nant of God with man, even as the Serpent was
established the fundamental type of the lie.

From that time, therefore, through the early
dispensations, the two covenants are invariably
typified by women:—"Tell me," says St. Paul,
"ye that desire to be under the law, do ye not

* Marginal Reading.

“ hear the law ? For it is written that Abraham
 “ had two sons, the one by a bond-maid, the
 “ other by a free-woman. But he who was of
 “ the bond-woman was born after the flesh ;
 “ but he of the free-woman was by promise,
 “ which things are an allegory ; for these are *the*
 “ *two covenants* ; the one from mount Sinai,
 “ which gendereth to bondage, which is Agar.
 “ For this Agar is mount Sinai, and answereth
 “ to Jerusalem, which now is, and is in bondage
 “ with her children. But Jerusalem, which is
 “ above, is free, which is the mother of us all.
 “ For it is written, Rejoice thou barren, that
 “ bearest not ; break forth and cry, thou that
 “ travailest not, for the desolate hath many more
 “ children than she which hath an husband.”

Now the woman-mother which St. John sees in
 his vision—inasmuch as she is a sign or type—
 must perforce be the type of a covenant, and as
 we judge from her hieroglyphic investiture, and
 other prevailing circumstance, of the covenant
 that gendereth unto liberty.

We observe, with respect to the women, who
 were types of this covenant, that each of them,
 was the best-beloved of her husband—was bar-
 ren—conceived against the course of nature—
 and bare a Male-child, the child of promise. To

select a few examples out of the many that offer.

¶ There were Jacob's two wives, Rachael and Leah: Leah was tender-eyed, but Rachael was beautiful, and well-favoured, and Jacob loved Rachael. Gen. xxix.—But Rachael was barren, and when Rachael saw that she bare Jacob no children, Rachael envied her sister, and said unto Jacob, Give me children, or else I die. And God remembered Rachael, and God hearkened to her, and opened her womb, and she conceived and bare a Son. ¶ There was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren and bare not. Judg. xiii. And the angel of the Lord appeared unto the woman, and said unto her, Behold now thou art barren, and bearest not; but thou shalt conceive, and bear a Son, and the woman bare a Son. ¶ Elkanah loved Hannah the best of his two wives, but the Lord had shut up her womb, and she was in bitterness of soul, and prayed unto the Lord, and wept sore; and her prayer was heard, and she bare a Son. 1 Sam. i.

¶ Again, there was a certain priest, named Zacharias, and his wife Elizabeth; and they had no child, because that Elizabeth was barren; and they were both now well stricken in years; and an angel of the Lord said unto him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a Son. Luke i.

Now, the woman, in the vision, corresponds to all these typical women. As we enumerate the modes and qualities of the type, we shall briefly point out, in what way they are the most strikingly accommodated to the Gospel covenant. Her being clothed with the sun, with apparel inconceivably glorious, as it denotes the grace and superior love of her husband, testifies the superior love of God for the covenant of mercy. She has been barren—but, by the promise of God, she has conceived. “Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.” Is. lxii. The moon under her feet denotes the superiority of the covenant of mercy to the covenant of Sinai; and that it is established and explained by the law. The crown upon her head is the token of power and glory; and denotes, that she is the free-woman, the crown of glory in the hand of the Lord, and that her children are the children of liberty. The twelve stars, which are the emblems of the twelve tribes of Israel, and therefore, according to the true principles of hieroglyphics, of the Universal Church, are set round her diadem, as glittering stones of memorials:—And “thus saith the Lord, which giveth the sun for a light by day, and

“the ordinances of the moon and of the stars
 “for a light by night, which divideth the sea,
 “when the waves thereof roar; the Lord of
 “Hosts is his name: if those ordinances depart
 “from before me, saith the Lord, then shall the
 “seed of Israel also cease from being a nation
 “before me for ever.” Jer. xxxi. 35, 36.

“And she being with child cried, travailing in
 “birth, and pained to be delivered.”—

Here the allegory begins to open in all its richness and beauty. No object in nature, could be borrowed more forcibly or appropriately descriptive of the phenomena, that attended the spiritual parturition of the covenant of grace; to wit, the ushering-in of the kingdom of God. The birth of Jesus—the song of Simeon—the voice of weeping in Ramah—these and such like circumstances were only so many different stages of the emblematic woman’s labour, which, as noticed and described by the law and the prophets, began to indicate the completing term of her gestation. She is crying and pained to be delivered. Many there were, who had not formed any vain expectations of the coming kingdom; and had identified themselves with the promised seed. Under the influence of the Spirit, they felt the necessity of becoming new creatures, of being transformed

by the renewing of their minds; of putting off the old man, which is corrupt, and of putting on the new man, which, after God, is created in righteousness and true holiness. They lamented the transgressions and rebellion of all Israel, “and set their face unto the Lord God, to seek “by prayer and supplications, with fasting, and “sackcloth and ashes.” The anxiety—the suspense—the longing expectation—the cry for speedy deliverance—the bounding of hope, the shrinking of despair, as experienced by the faithful people of God at that eventful time—the struggles, the spiritual efforts of the promised seed to be born again, and to burst into the glorious light of Gospel liberty—these were the painful leapings in the woman’s womb, this was the cause of her cry.

Ver. 3. “*And there appeared another sign
“in heaven; and behold a great red dragon,
“gon, having seven heads and ten horns,
“and seven crowns upon his heads;*

4. “*And his tail drew the third part of the
“stars of heaven, and did cast them to
“the earth: and the dragon stood before
“the woman which was ready to be delivered,
“for to devour her child, as soon
“as it was born.”*

And there appeared another sign or type in heaven; and behold a great red dragon.—A serpent, as we before observed, is the fundamental type of the lie. “Because thou hast done this,” spake the Word to the serpent, in which the lie was embodied, “Because thou has done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the WOMAN, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” Gen. iii. 14, 15.

Now, as the woman is set in the firmament of heaven; so also is the serpent (v. 15)—that *old* serpent (v. 9)—set over against her, in the firmament of heaven, to denote the everlasting opposition and enmity of the devil to the purposes of Almighty God. And as she is a *great* and *glorious* type, so also is the type of the father of lies, of this murderer from the beginning, improved, by way of comparison, into a *great, red* dragon.

“And the dragon had seven heads and ten horns, and seven crowns upon his heads.”

The simple type, the serpent, is embellished, in the vision, with heads and horns, which, under

different modifications, represent, as we are advertised by the Spirit of God, "The seed of the serpent," to wit, those human agents, that he was addressing for the opposition "to the promised seed," both, in their order of succession and in their seat. We shall confine ourselves to this latter, at present, whilst giving the explication of the prophecy, so far as it relates to the time, antecedent to the opening of the Gospel ministry. "The seven heads are seven mountains," chap. xvii. The seat or capital of the empire, then, where the human agent of "the lie" subsisted, is Rome. It was called by the Grecians, *επταλοφος*—by Varro, *septiceps*,—and by others, *septi-collis*. Innumerable instances might be gathered from the antient poets and historians to the same purpose; but it is universally admitted that Rome is the marked city; nor can any one question the intention of these heads or mountains, whilst the everlasting monument of the Bible endures.

"*And his tail*"—here we discover the facility with which the lie deceived mankind "in the times of this ignorance, which God winked at," in the times, that is, before the establishment of Christianity, before the birth of the promised seed, who was predestined to bruise his head.—"*drew the third part of the stars of*

heaven, and did cast them to the earth." He debased and brutalized the best and the wisest of the Heathen world; he led them to form the most ridiculous and profane notions of the Divine Being—and engaged them in the most unnatural and corrupt services and idolatries, in the worship of the creature more than of the Creator. Romans, chap. i.

"And the dragon stood before the woman, that was ready to be delivered, for to devour her child, as soon as it was born." The lie had concentrated himself, and assumed the best attitude to resist the children of the truth.

The Roman empire, in this age of its ascendancy, was called "all the world." Luke ii. All the independent nations had bent, one after another, to its overwhelming power, and were governed either by Roman officers invested with temporary commissions, or, by their own governors and laws, in subordination to the empire. In the subjugation of the tribes, was necessarily involved the complete or partial overthrow of all their narrow nationalities: in the destruction of political independence, the barriers of local and exclusive superstitions were shaken; and the subject provinces embraced the religion of their conquerors altogether, or admitted into their

forms of worship, by far the greater number, at least, of its abominable rites and ceremonies.

There was but one power now, which seemed self-dependent ;—divine worship was paid to the Emperor ; images were erected to his honour ; his statues afforded sanctuary ; he was acknowledged throughout the world as a god, from whom all good things emanated.

Such was the aspect of affairs, at the opening of the Gospel ministry. In this attitude did the dragon watch the travailing woman. His seat was the seven-hilled city—this head of his opposition was the Cæsar.

It was now the object of the evil one, to misrepresent the nature of that kingdom, which was predestined to overthrow his own ;—hereupon, he industriously and successfully kindled the falsest hopes in the hearts of the Jewish people, with respect to the promised Messiah, whom they were now anxiously awaiting. Deceived by him, they did not look for a meek and lowly Saviour, who should distinguish between the things that are God's and the things that are Cæsar's, and who should declare, that his kingdom was not of this world ;—they had contrived for their expected king all the pomp and circumstance of a powerful leader, to be sent from God, to raise

their country once more to its former fame in war, and to dash their Roman conquerors in pieces.

The Jews, we know, continued to worship the God of Israel, with a constancy, that nothing could waver; at this time, indeed, they were more than ever averse to the polytheism of the Heathens. The Romans, on the other hand, professing principles of the most unlimited toleration, in regard to religious matters, did not interfere with their mode of worship. They had ever regarded them as an infatuated and credulous people; and they heard of their prophecies, and their towering expectations, with the utmost security and disdain. At the same time, they were not likely to overlook any thing, which might make for their realization. We see how, at the birth of our Saviour, Herod, that contemner of all laws human and divine, the then governor of Judæa, made an indiscriminate massacre of the infants, with the hope of cutting off an apprehended rival in the bud; and in the same manner did the lie continue to practise upon Roman jealousies, in order that those who were attached to the empire, might take alarm at the first preaching of the Gospel, and crush the forerunner of Christ, and his followers, at once, as being dangerous to the commonwealth, and enemies to Cæsar.

Ver. 5. “ *And she brought forth a man-
 “ child, who was to rule all nations with
 “ a rod of iron ; and her child was
 “ caught up unto God, and to his
 “ throne.*”

“ *And the woman brought forth.*” — God hearkened unto the woman, and helped her, when the time of her delivery was at hand. “ Shall I bring to the birth, and not cause to
 “ bring forth ? saith the Lord. Shall I cause to
 “ bring forth, and shut the womb ? saith thy
 “ God.” The birth-day ode was sung in the wilderness, “ Prepare ye the way of the Lord ;
 “ make his paths straight. Every valley shall be
 “ filled, and every mountain and hill shall be
 “ brought low ; and the crooked shall be made
 “ straight, and the rough ways shall be made
 “ smooth ; and all flesh shall see the salvation of
 “ God.”

This was the delivery of the emblematic woman ; and like to all the women, who are types of the New Covenant, she brought forth a Son, a male-child.

Under this SINGULAR type, we discover the ONE-NESS of all the children of God by faith in Christ Jesus. In *the sex* of the typical child, we

are advertised of their privileges, by reason of the great rights and privileges which the males enjoyed under the law ; which same were denied to the females. In the *infancy* of the child, we learn the amount of faith, obedience, and innocence, required of those who profess Christ, namely, the faith, obedience, and innocence of a little child, for a child, though conceived in sin, and shapen in iniquity, and therefore guilty before God, yet, not having its reasoning faculties matured, and unable to distinguish between the good and the evil, is innocent of the great sin of presumption. “ Be men in wisdom, but children in malice,” says St. Paul ; and our Saviour himself says, “ Except ye be as little children, ye cannot enter into the kingdom of God.”

And this male-child was to rule all nations with a rod of iron.

And most wonderfully has this portion of the prophecy been accomplished. The Christians met with bitter and violent enemies from the first moment that the Gospel was preached. In the following chapters, we are about to consider who these enemies were. They were powerful, indeed, but “ by little and little,” were they overcome. The Gospel of Christ has prevailed over the lie ; and those whom God hath begotten through the Gospel, enjoy the promise.

And the male-child was caught up unto God, and to his throne.

In connection with this part of the vision, we must not fail to remember, that the region of heaven, which is the present scene of events, is already furnished, for the occasion, with types and figures, which are enumerated in the 4th chapter of the prophecy. In this instance, (for it would be long to enter upon the explication of them all) we shall just glance at what will serve our immediate purpose ;— *Behold a throne was set in heaven.* St. John beholds the appearance of a throne set in the firmament of heaven ; and we find the same symbol seen by Ezekiel, occupying a similar position ; “ Then I looked, and behold, in the firmament “ that was above the head of the cherubims, “ there appeared over them, as it were, a sap- “ phire stone, as the appearance of the likeness “ of a throne.” Ez. x. 1. And, to proceed, *one sat on the throne*, who was designed to convey an idea of the Triune Jehovah. And unto this throne, (a throne being the well-known emblem of power and judgment) and unto God, was the male-child caught, before the prophet’s eyes, to denote that the true body of Christians, was immediately brought under the care and protection of a merciful God, and of a powerful and just avenger of all their enemies.

CHAPTER III.

In that portion of the prophecy, investigated in the last chapter, we are brought down to the first preaching of the Gospel, when the idolatries of all the world were reduced to a system, which presented the boldest front to the establishment of Christianity. As the events, therein set forth, had already occurred when the Apocalypse was written, and must be regarded only as an introduction to what follows, they are represented, in the vision, under one form. But as we enter upon the exposition of the prophecy, which relates to the interval expressed by *three times and an half*, which is dated from the opening ministry of John the Baptist, we shall see that the vision has a double and treble phasis. And we may observe, that, in prophecy, the same events are, for the most part, represented under two or more allegories, in order that the unity of hieroglyphic design may be uninterrupted, and the prediction be free from all obscurity. See Genesis, chap. xli. and the Prophets, *passim*.

Ver. 6. “ *And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.*”

We have remarked above, that the Gospel covenant is typified by a woman, in the first prophecy, ever delivered ; and, that by the circumstances and conditions of women, under the early dispensations, it is more fully explained, in its promise of long standing, in its superiority to the covenant of Sinai, and its power. In the vision of St. John, the allegory is continued and improved ;—the woman, as soon as she gives birth to the male-child, is assailed, and flies into the wilderness, as if to make her escape from a dark, malignant, subtle, and revengeful enemy. Under the continuation of the allegory, is discovered the opposition which the Gospel met with, at its first publication ; for as soon as John the Baptist began to preach, and to unfold the appointed method of salvation, that glorious plan which the wisdom and inconceivable love of God had instituted for the recovery of fallen man, it was presumptuously mocked and resisted ; it was dashed and adulterated with the lie.

Farther, this opposition continues from the

same quarter; the Gospel is perverted and banished, and spiritual wickedness is in the high places for 1260 days. But God reserves to himself a people who are patient and faithful in all these persecutions and tribulations; a people who forsake not the covenant, but keep the commandments of God, and the testimony of Jesus Christ.

I may mention, in passing, that no answer could be given to the Papist, more appropriate or confounding, if he would receive it, when he displays the scroll of his apostolic tree, and so bravely questions the Protestant, as to the whereabouts of the true faith, before the days of the reformation, than *that the woman was in the wilderness*; and there, indeed, was she hidden from the face of the *seven-headed dragon*, from the very body of men of whose sincerity and faithfulness he boasts. The question of the Papist is a sufficient confutation, at least, of his own false claims; for before the brightness of the Lord's coming, at the end of the three Times and an half, the unsullied Gospel of Jesus was in a dark hiding-place—and none may tell where the remnant of the woman's seed was hid, all whom God had retained in the churches to keep his pure words from the generation of devouring lies for ever.

Ver. 7. *“ And there was war in HEAVEN;
 “ Michael and his angels fought against
 “ the dragon; and the dragon fought
 “ and his angels,*

8. *“ And prevailed not; neither was their
 “ place found any more in HEAVEN.*

9. *“ And the great dragon was cast out, that
 “ old serpent, called the Devil, and Satan,
 “ which deceiveth the whole world; he
 “ was cast out into the EARTH, and his
 “ angels were cast out with him.*

10. *“ And I heard a loud voice saying in
 “ HEAVEN, Now is come salvation
 “ and strength, and the kingdom of our
 “ God, and the power of HIS Christ;
 “ for the accuser of our brethren is cast
 “ down, which accused them before our
 “ God day and night.*

11. *“ And they overcame him by the blood
 “ of the Lamb, and by the word of their
 “ testimony; and they loved not their
 “ lives unto the death.*

12. *“ Therefore rejoice, ye HEAVENS,
 “ and ye that dwell in them.” - - -*

No one, who has studied the rules, which have been laid down by eminent critics, of whatever age or country, in respect to the plan—unity—and character of a great poem, can fail to see

how this prophecy conforms to them in all particulars. Every art and science is an handmaid to the religion of Christ Jesus.

We are told, under the allegory of a woman flying into the wilderness, and lying hid for an appointed time, how the truth, as it is in Jesus, was banished by the lie. The allegory is not only perspicuous, but at the same time, the most affecting the fancy, and engaging the sympathy of human feelings. For what design were better qualified to stir up the emotions of a righteous indignation, to fire the soul with a resolution to do and die, in defence of the Gospel of our Lord Jesus Christ, than the eloquent distress of a woman, of a persecuted and unprotected mother?

The scene changes—There is war in heaven; a war, synchronical with the woman's concealment in the wilderness.—

In the former allegory, the chosen people of God, are spoken of, as those who nourish the woman; in the present one, they are represented as angels, under the conduct of Michael, fighting with the dragon and his seed; as angels strong in the Lord, and in the power of his might, and clothed with the whole armour of God,

fighting against the rulers of the darkness of this world.

The vast array of the warring hosts—the eminent position they occupy—the final overthrow of the dragon and his angels, at the close of the 1260 days of spiritual darkness—their precipitation from the high places of heaven to the lowliness of earth,—the whole exhibition, transports and elevates us to a true estimation of the grandeur and sublimity of the subject ; and at the same time is subsidiary to the exposition of the prophecy, in the developement of its minute actions and events, through the history of the visible agents, who resist the Spirit and persecute Christ, during this judgment at the house of God.

We are now to investigate the prophecy in detail, which is epitomized in the two foregoing allegories.

Agreeable to the principles, laid down above, for the calculation of prophetic dates, I have discovered to the last second, the extent of duration expressed by Three Times and an half ; and I now propose to shew, that the prediction relating to this climacter, which begins with the first preaching of the Gospel, and ends in the 1278

year of the same era, did receive a clear and satisfactory accomplishment, in regard to time, actions, and events, as we may gather the same from the monuments of the Bible, and from the records of faithful, unbiassed and concurrent historians.

PART I.

The dragon has seven heads and ten horns, and at the time he is addressing his angels for the combat, **SEVEN CROWNS UPON HIS HEADS.** Chap. xii. 3.

According to the Word of God, (c. xvii. 10.) *these seven heads*, upon which are *seven crowns*, are *seven kings*, or seven particular classes of rulers; for, in the language of prophecy, there is always an application of single nouns to aggregates; as, by way of example, the seven ears of corn in Pharaoh's dream, are seven harvests; and the male-child, above, is the whole body of true Christians, &c.

Five are fallen; five of these classes had already subsisted at Rome, (which is primarily typified, as we have already seen, by the seven heads,) since the building of the city, namely, Kings, Consuls, Dictators, Decemvirs, and Mili-

tary Tribunes with Consular Authority ;* *and one is*, namely, the succession of Emperors ; and *the other is not yet come*, namely, the Dukes, a name to which the city was a stranger, till she became tributary to the Exarchate of Ravenna.

“ Now in the fifteenth year of the reign of Tiberius Cæsar,” (Luke iii. 1.) that is, during the reign of *the sixth king*, John, the son of Zacharias, began to preach the Gospel of Jesus Christ.

From this period, the light was in the world, but the gross darkness comprehended it not ; the worship of the Cæsar continued to be common to the whole world, and all the idolatries clung round it, as to a common prop. From this period, commences the spiritual war *in high*

* Quæ ab condita urbe Roma ad captam eandem urbem Romani sub *regibus* primum, *consulibus* deinde ac *dictatoribus*, *decemvirisque* ac *tribunis consularibus* gessere.—Livii, l. 6. c. 1.

Urbem Romam a principio *reges* habuere. Libertatem et *consulatum* L. Brutus instituit. *Dictaturæ* ad tempus sumebantur : neque *Decemviralis potestas* ultra biennium, neque *tribunorum militum consulare jus* diu valuit. Non Cinnæ, non Sullæ longa dominatio : et Pompeii Crassique potentia, cito in Cæsarem ; Lepidi atque Antonii arma, in Augustum cessere : qui cuncta discordiis civilibus fessa, nomine *principis* sub *imperium* accepit.—Tacit. Annal. c. 1.

Quoted by Bp. Newton, on Rev. ch. xvii.

places; at the very article of time that the messenger of Christ exclaims, “ *Oh generation of vipers*, who hath warned you to flee from the wrath to come ?”

The Gospel was preached—the Jews were disappointed in the nature of the promised kingdom: they were ashamed of their former hopes; they believed not the report; the heart of this people was waxed gross, that they would not understand with their heart, nor be converted. They opposed, they resisted and condemned the Gospel, with all the evil ardour of malecontents; and, Judæa being a Roman province, the pretext for this opposition was always Roman.

We turn over the records of the Evangelists; we find them, at one time, attempting to draw Jesus, (as in the case of the adulterous woman,) into an exercise of judicial authority, that they might have to accuse him before the Roman governor, of usurping and intermeddling with the civil government; at another time, (as in the case of the tribute-money,) to betray him into some unguarded expression, that they might hammer into treason against Cæsar. It was before the Roman governor, that Jesus stood his last trial; it was the Roman governor, that delivered him up to crucifixion, (for the Jews had

said, it was not lawful for them to put any man to death); it was the Roman soldier, that pierced his side.

In the course of a few years, Christianity acquired some considerable extent. The open attacks which its teachers had steadily and uniformly made upon the absurdities of polytheism, rendered them at length obnoxious to the Roman people; they were characterized as haters of mankind, as an odious and superstitious sect, that by attacking the religious constitution of the empire, deserved the severest animadversions of the civil magistrate. The most horrid tales of their abominations, the grossest falsehoods and calumnies were every-where circulated; imperial edicts were issued against the despised sect, throughout most of the provinces of the empire; and from the time of Nero, till the commencement of the *fourth* century, they were unceasingly persecuted with every species of cruelty, which human ingenuity could devise.

We rapidly pass over these persecutions, so well known, which the Christians suffered from the Pagans, with undiminished constancy, and unwearied zeal for the truth; still keeping “the word of their testimony, and loving not their lives unto the death”; and turn to the investi-

gation of the prophecy, which relates to the grander effort of Satan against Christianity.

PART II.

Chap. xiii. 1. “ *And I stood upon the sand
“ of the sea, and saw a beast rise up out
“ of the sea, having seven heads and ten
“ horns, **AND UPON HIS HORNS**
“ **TEN CROWNS**, and upon his heads
“ the name of blasphemy.”*

St. John, we remember, had been caught up to the firmament of heaven, at an earlier part of the vision; he is now posted upon the sand of the sea, in order, as we find, that being on the spot, he may have a closer view of the next persecuting power, and learn the time and manner of its revelation. As he is looking on the sea, he beholds it, under the type of a wild beast, rise up out of the sea, to wit, out of that division of the universal theatre, which is typical of wars and revolutions—of the fluctuations and inconstancy of the multitude, carried to and fro with every wind of doctrine, unstable as water.

Now, this is the rise of the papal tyranny. From the time, that Constantine made his professions, “ the mystery of iniquity,” which was

at work from the beginning of the Gospel, was more developed, and the spirit of anticrist more exceedingly abounded at ROME. We see the bishops of the church, which was planted there, becoming more and more ambitious and usurping, in every succeeding year; gradually adding to their power, and encroaching upon the liberties of the people.

The Roman empire is in its decline. Italy is the theatre of wars and revolutions. But these, so far from weakening the power of the Roman bishops, are the means of exalting it still higher; they make themselves terrible by their excommunications; and, superstition being the ruling principle of those barbarous and ignorant ages, all over the world, they keep the several conquerors of Italy in awe.

At length, A. D. 553, the Goths are subdued; and the superior fortune of the eastern emperor again prevails. Longinus is entrusted with the government of the provinces by Justinian, A. D. 568; he takes up his residence at Ravenna; and, being invested with absolute authority, he constitutes a duke of Rome, whence we date the commencement of "the seventh king."

During this seventh form of government, the

Church of Rome becomes stouter, and more corrupt. New rites and ceremonies, in imitation of the Pagans, are added to her religion, in order to make it ostentatious, and attract the stupid admiration of the world.

By the interposition of that bloody monster, Phocas, who had usurped the throne of Mauritius, the bishops succeed in establishing their spiritual supremacy, A. D. 607. Presuming on their authority, they begin to dictate to the kings and princes of Europe; and, in the midst of so much barbarism, they find not a few nations at command, to favour their pretensions, and support their quarrels. But not content with such precarious resources, they struggle towards the attainment of an independent sovereignty, in order to assert and maintain their own dignity.

The ambitious views of the Pontiffs, are, at length promoted. Childeric III. is king of France. He is a weak and silly man; and Pepin, mayor of the palace, who, in the exercise of his office, is possessed of the real power, aspires to the title and honours of his master.

Zachary, the reigning Pope, is invited to countenance the execution of this project. Being in considerable jeopardy from the Lombards, and

hoping to find a future ally, he favours the usurper with his blessing, who thereupon strips the unhappy Childeric of his crown, and invests himself with the royalty of his dethroned sovereign.

Shortly afterwards, the king of the Lombards reduces Ravenna, and forms the ambitious project of bringing all Italy under his subjugation. Pope Stephen II., Zachary's successor, is alarmed, and applies to Pepin for assistance, in return for the ghostly assistance he had received from the holy see. The French monarch acknowledges his obligations, and comes into Italy with a powerful force; he defeats Aistulphus the Lombard, and obliges him to give up the Exarchate of Ravenna, with all its cities, castles, and territories, to the Pope of Rome. A. D. 754.

Some date the accession of the Popes to the temporal power two years later. The exact time, however, is of no consequence whatever; it is sufficient to know, that the eighth form of government, which is coincident with the wild beast, being of the seventh, (ch. xvii. 11.) there can be no inter-regnum.

And the wild beast has seven heads and ten horns, and UPON HIS HORNS TEN

CROWNS. *The seven heads* denote, as before, the seven-hilled city, ROME ; the removal of the crowns from the seven heads, indicates the consummation of the seven forms of temporal government, which hitherto withheld the revelation of the ecclesiastic tyranny. *The ten horns*, which, at the opening of the Gospel ministry, stood unconditioned, and therefore represented kingdoms in embryo, now that they are encircled with crowns, are the ten kingdoms, into which the Roman empire is broken up, and which “ give their power and strength unto the “ beast.” (Ch. xvii. 12, 13.) We shall enumerate and distinguish them at another period of the prophecy.

And upon his heads there is the name of blasphemy. The name of blasphemy is engraven on the heads of the papal church, who are the Popes ; by the same figure, as “ the head of “ Syria is Damascus, and the head of Damascus “ is Rezin ; as the head of Ephraim is Samaria, “ and the head of Samaria is Remaliah’s son.” Is. vii. 8, 9.

Here, of course, is introduced a type, which was ordained under the law. In the 28th chapter of Exodus, where the cloths of service, and the holy garments of the priests are described, it

is written, " Thou shalt make a plate of pure
 " gold, and grave upon it, like the engravings of
 " a signet, HOLINESS TO THE LORD. And
 " thou shalt put it on a blue lace, that it may be
 " upon the mitre; upon the forepart of the
 " mitre it shall be; and it shall be upon Aaron's
 " forehead, that Aaron may bear the iniquity of
 " the holy things, which the children of Israel
 " shall hallow in all their holy gifts, and it shall
 " be always upon his forehead, that they may be
 " accepted before the Lord." This engraving,
 together with the holy garments, which were
 made for " glory and for beauty," typified the
 glorious and beautiful holiness of Christ, our
 great High Priest, which is communicated
 through him, to all the royal priesthood of
 his true disciples.

But this engraving is upon the heads alone of
 the papal tyranny, which, according to the synec-
 dochic style of hieroglyphics, is put for the fore-
 head of the heads; signifying that the Popes
 had established their spiritual supremacy, and
 had imposed the belief, that they possessed the
 same standing under the Christian dispensation,
 as Aaron, the high priest, possessed under the
 Mosaic; and had assumed to themselves the
 claims of universal bishop, infallible judge of all
 controversies, sovereign of kings, disposer of

kingdoms, vicar of Christ, and even the title of Holiness itself.

Ver. 2. *“ And the beast which I saw was
 “ like unto a leopard, and his feet were
 “ as the feet of a bear, and his mouth
 “ as the mouth of a lion.”*

The whole body of the Romanists—as existing and organized in the nations, which acknowledged and supported the Popes—agreed in every limb and feature to the fictitious wild beast, which the prophet saw. Sleek as the leopard, and—“ can the leopard change his spots, or the *Æthiopian* his skin ?”—grasping with the feet of a bear, at monies and lands, and hugging every thing within reach ; devouring with the mouth of a greedy lion, and making heaven rebellow with the roar of his thunders.

*“ And the dragon gave him his power, and
 “ his seat, and great authority.”*

The Popes were helped to their temporal power, as we have seen, by an usurper ; they established their spiritual supremacy by the interposition of a murderer ; and, in short, the whole of the papal establishment was sustained by the ten kingdoms, who were deluded by the

lie. The clause, however, is important, on this account, more especially, that it makes the beast coincident with the angels of the dragon, who were the last in the firmament of heaven.

I may, here, remark, that in the exhibition of the war, which is an epitome of what is more fully related afterwards, the dragon is unembellished with heads and horns; for they could not be so qualified, as to express, *at once*, the complete body of his angels. For had they both stood unconditioned, the type had been unmeaning; had they both been crowned, there had been an error in regard to the time of the subsistence of the typified kingdoms. Again, the ten horns appear simultaneously with the seven crowned heads; for the reason, that the kingdoms, which they are about to represent, follow, in point of time, and depend upon the determination of the seven forms of temporal government. The heads, when stripped of their crowns, are no longer kings; a remark, which, however simple it may appear, has been overlooked by every commentator, as yet, who has ventured an exposition of the first and the third verses of this chapter.

Ver. 3. “ *And I saw one of his heads, as it were, wounded to death.*”

St. John saw the heads of the papal tyranny—each of them, sitting in the high places, opposing and exalting himself above all that is called God, or that is worshipped—sitting in the temple of God, and shewing himself that he is God. (2 Thes. ii. 4.)

As these heads passed in review before him, he saw one of them, as it were, wounded to death.

It was at the latter end of the thirteenth century, that the blasphemy of these false christs was fast ascending to the mountain-top of abomination. Boniface VIII. was the Pope, who, of all others, pushed the papal pretensions, both temporal and spiritual, to the most extravagant limits. He renewed the secular games of Pagan Rome; and, drawing thousands of pilgrims, to the city, by the artful finesse of a plenary indulgence, he amassed enormous wealth. He was the first that introduced the use of the double crown, whereas all his predecessors, from Silvester downwards, had been contented with a single one. Nor was he satisfied with the mere show of power; for there was no quarter of Europe, where he did not exercise his arrogant claims, under the pretext of being the vicar of Christ. He refused, at first, to acknowledge Albert of Austria, as king of the Romans; and placing the crown on his

own head, and seizing a sword, he cried out, "It is I who am Cæsar; it is I who am Emperor." He gave the kingdom of Sardinia and Corsica in fief to James of Arragon; he laid claim to the kingdom of Scotland; he affected the absolute disposal of the crown of Hungary; and bestowed it on a grandson of Charles le Boiteux; and when some of the nobles ventured to support a rival prince, he addressed them, through his legate, as follows:—"The Roman Pontiff, established by God over kings and their kingdoms, sovereign chief of the hierarchy, in the church militant, and holding the first rank above all mortals, sitteth in tranquillity in the throne of judgment, and scattereth away all evil with his eyes. (Prov. xx. 8.) You have yet to learn that St. Stephen, the first Christian king of Hungary, offered and gave that kingdom to the Roman church, not willing to assume the crown on his own authority, but to receive it from the vicar of Jesus Christ; since he knew, that no man taketh this honour on himself, but he that is called of God." (Heb. v. 4.)

We come now to that series of disputes, which were kindled between this falsest of the false christs, and Philip, king of France; and which gave the mortal blow to the papacy. The Pope

issued a bull, pronouncing sentence of excommunication against any, whether duke, prince, king, or emperor, who should exact any toll or contribution from ecclesiastics, without the consent of the holy see. Philip, for it was in a measure levelled against him, was offended, and, in turn, opposed the interests of the Pope.

From this time, the proud and audacious Boniface spared no opportunities of advertising the king, that Jesus Christ had given power unto the church—his spouse—over all the body of the faithful, and every individual member of it. All these cautions and remonstrances, however, were lost upon Philip; who made no hesitation to seize, at his own risk, and imprison, one of the Pope's creatures, Bernard de Saisset, bishop of Ramier, on the charge of treason.

Boniface was confounded with the king's presumption; commanded him to liberate the bishop freely and unconditionally; protesting that laymen had received no power whatever over the clergy. In the bull, which he addressed to the king at that time, he urges, that God had set him over the nations and over the kingdoms, to root up and to pull down, and to destroy and to throw down, to build and to plant, in his name and by his doctrine; that

every king therefore was dependent on the holy see, no less in matters temporal than spiritual. He concluded by informing him, that he had summoned the superior clergy of France to a synod at Rome, to deliberate on the violations of their privileges.

Philip, equally proud, jealous, and encroaching with the Pope, was now bent upon open opposition. He convoked an assembly of the nobles and clergy of his realms; and in his address to them, he disclaimed all temporal allegiance to the see of Rome. The barons and laymen, jealous of the honour of the crown, took part with the king; cried down, with general contempt and indignation, such of the clergy, as attempted to explain and justify the intentions of the Pope; and, with one voice, refused them permission to obey his summons.

Boniface, on the other hand, enforced on the wavering prelates the paramount duty they owed to him, as their spiritual sovereign. Some few of them, accordingly repaired to Rome; and now it was, that he published the famous decretal, commonly known by the name of the bull *unam sanctam*; in which he asserted that Jesus Christ, had subjected all kings and princes under the power and authority of the Popes, whilst they

themselves were subject to no other judgment and authority, than that of God. He moreover, pronounced, that " whoever dared to disbelieve it, were to be deemed heretics, and stood excluded from eternal salvation."

Philip, however, was nothing daunted by these proceedings ; he summoned the Gallican prelates to a convocation at Paris ; charged the occupant of St. Peter's chair, with simony, heresies, and other crimes ; represented him as the father of lies ; and demanded his immediate arrest and imprisonment, till he could receive sentence from an œcumenical council, to remove him from the pontificate.

Forthwith, Boniface, signified that Philip was included under a former general excommunication ; and cited him to appear, by proxy, at the court of Rome, within three months. Now the great change was drawing near. The monarch was infuriated, and was resolved, at all hazards, to bring down the pride and despotism of the Popes.

He immediately dispatched some of his people into Italy, headed by one Nogaret, a prompt and crafty man, with instructions to seize Boniface, and to convey him to Lyons. The Pope was

passing the summer in security at Anagni, some forty or fifty miles from Rome ; at which place, he had composed another bull, in which he *directly* excommunicated Philip, and in which he maintained, that as vicar of Jesus Christ, he had power to govern kings with a rod of iron, and to dash them in pieces like a potter's vessel. The iniquity of the Popes was now full—and whilst the dainty morsel of his lust was yet in the mouth of this blasphemer, the wrath of God fell upon him, and, on the day preceding the intended publication of these “ great things,” Nogaret, with Sciarra Colonna, rushed into the town, at the head of three hundred horsemen, and a numerous body of partisans, on foot, with shouts of “ Long live the king of France ! Death to Pope Boniface ! ”

The person of the Pope, after a slight resistance, was secured ; and, at the time of his capture, as if to make his blasphemy the more conspicuous, he was holding out a crucifix in one hand, and the keys in the other ; and, invested with the mantle of St. Peter, and, the diadem of Constantine on his brow, he was seated on the pontifical throne.

Most of the eminent historians, and amongst them, we find Mosheim and Gibbon, record, that

Nogaret treated his captive with the most barbarous cruelty ; and carried his resentment so far, as to wound him, on the head, by a blow with his iron gauntlet. Other respectable historians are inclined to discredit this account: but to judge from the nature of the conspiracy, and the characters of the men engaged, it bears upon the face of it, to say the least, a great degree of probability. All, however, are agreed in the sequel of the history ; that the Pope was allowed to escape with his life, and to set forward to Rome ; that his captivity, and ill treatment so preyed upon his spirits, that he suddenly became confused and disordered in his mind ; and that he passed the short remainder of his days, without nourishment and without repose. When he became sensible of his approaching end, he dismissed all his attendants, that no one might witness his last moments. After a short interval, when they re-entered his chamber, they found him dead. The staff, in his hand, was indented with his teeth, and covered with foam ; his hoary head was stained with blood ; and there was every appearance to believe, that he had anticipated his impending death, by the violence of his own hands.

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Ver. 4. “ *And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?*”

In this episode St. John describes the devotedness, the unconditioned, willing servitude of the papal world.

Who is like unto the wild beast? they said. What church is like unto the Roman church—the catholic—the apostolic—the spouse of the Lord Jesus Christ? Where is the boasted supremacy of her eastern rival, decaying, feeble, unable to maintain her ground before Islamism, or to keep possession of her territories? *Who is able to make war with him?* What church, what kingdom or empire is like unto the papal church, “the holy church, and the republic of God?” Who is able to oppose the Popes, to resist their bulls, or to withstand the thunders of their excommunications? They dethrone sovereigns; they dispose of kingdoms; and receive, as the vicegerents of the Almighty, the temporal allegiance of all emperors, kings, and princes.

Thus *did they worship the wild beast*, boasting, of the infallibility—of the spiritual and

temporal supremacy of the Popes, and, therefore, they worshipped the dragon, who gave the papal dynasty the power of exercising such authority, and stamping a lie upon the nations.

Ver. 5. “ *And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue (ποιησαι, to accomplish) forty and two months.*”

The principal design of the foregoing episode, was to transport us back to that glorious and sublime exhibition of the war in heaven; and to identify the wild beast with those angels of Satan, who were warring in the high places with Michael and his angels.

Having thus prepared our imagination, and convinced us, moreover, of what we advanced before, and which will shortly be of the utmost importance to be noted, namely, that *that* war is synchronous with the woman's concealment in the wilderness, the prophet foreshows, *that power was given unto him*, (namely, unto the wild beast, who had the transmitted and delegated power, seat and authority, of the great red dragon, and whose heads, St. John saw blasphemously presuming to be supreme and infalli-

ble judges in things temporal as well as spiritual, till the time that one of them was wounded, as it were, to death,) to endure to the end of those forty and two months, during which the Gospel should be hid ; the powers of darkness be triumphant in the high places—and the little church of Christ be overcome.

Now, the Three Times and an half, as we have computed above, according to the rule, established on Scripture authority, are 1277 solar years, 183 days, 11 hours, 15 minutes, and 8 seconds; and these are exactly commensurate to the character, that commences with the first preaching of the Gospel, and closes with the pontificate of the wounded head. For the death of this cruel, licentious, arrogant and usurping man, Boniface, took place, with the unanimous consent of all the historians, on the 10th of October, A. D. 1303, the thirty-fifth day after his capture ; and if, from his death, we reckon backwards the Three Times and an half, we arrive at the commencement of the year A. D. 26, which agrees, we know, with the 15th year of the reign of Tiberius Cæsar, from the time of his being admitted to a share in the imperial government, as the colleague of Augustus.

It were intricate and tedious, in this place, to

attempt a verification of the exact commencement of the Gospel æra, which no one, as yet, has ascertained; or professed to ascertain: but, when we have the opportunity of applying the principles, laid down in Scripture, to the calculation of Daniel's Seventy Weeks, we will enter into a more copious investigation of the subject, and endeavour, by a comparison of well-known chronological events, to confirm the exact day of the Baptist's ministry; being fully confident that God has given man the means, and pointed out the way, whereby he may discover and test the truth of every date in prophecy.

From the time, then, of the revelation of the Man of Sin, all the Popes continued to exercise power and authority unchecked, over all the world, giving out that they were supreme and infallible, in all things, (being the false christs, of whom our Lord spake, that they should arise, and deceive, if it were possible, the very elect;) till the consummation of the forty and two months, which was brought about (and so is it implied in the collocation of the text) by the "mouth speaking great things and blasphemies;" when, in the sublime language of Daniel, relating to the same event, the Antient of Days came, and the judgment was set. (Dan. vii.)

The judgment was set—the staff in the hands of God, as we have seen, was the indignation of France, wherewith he smote the wild beast on the head, “because of the voice of the great words which the horn spake;” and they took away his dominion, “to consume and to destroy it unto the end.”

All the historians date the declension of the papacy from this period ;—but blind to the mysterious workings of God, we can measure the signal effects of that catastrophe to the papal church, only by the immense height, from which the devil and his angels were precipitated at the close of the war in heaven ; nor can we express the glorious and happy consequences, which resulted to the true church, from the overthrow of these false christs, save in the words of the loud voice, that the prophet heard in heaven, saying, “ *Now* is come salvation, and strength, and the kingdom of our God, and the power of HIS CHRIST ; for the accuser of our brethren is cast down, which accused them before our God day and night.”

CHAPTER IV.

There is now inserted and incorporated into the action, what we may, with reason, assimilate to the chorus of the antient drama. The chorus, we may mention, was one or more persons, present on the stage, who delivered such sentiments and remarks as suitably bore on the subject, in the course of the representation; suggesting those feelings, which the accidents, that befell the actors, ought to produce, or, rather, reflecting those feelings, which the accidents, had produced in the bosom of the audience; preparing the spectators for the change of fortune, and the events, which were about to succeed, and distinguishing the interval between the acts.

The prophet, here discharging a function of this ancillary nature, recites in the spirit of prophecy;—

Ver. 6. “ *And he (the wild beast) opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in HEAVEN.*”

Ver. 7. “ *And it was given unto him to make
 “ war with the saints, and to overcome
 “ them; and power was given him over
 “ all kindreds, and tongues, and nations.*”

After this recital, which of course, regards the allegorical representations, that the prophet saw, when the scene of action was the firmament of heaven, he industriously prepares us for a change of scene, at the end of the Three Times and an half;—

Ver. 8. “ *And all that dwell upon the
 “ EARTH, shall worship him, whose
 “ names are not written in the book
 “ of life of the Lamb slain from the
 “ foundation of the world.*”

And now with that thrilling and solemn prelude, in a form of words, which our Lord so often used, when he would raise the expectations and compose the particular attention of his hearers, to what he was about to say,

Ver. 9. “ *If any man have an ear, let him
 “ hear;”*

the prophet brings us to reflect upon the catastrophe, which closed the period of the great

judgment at the house of God, and points out the over-ruling agency of Christ Jesus, in the progress of events, which involved the welfare of his people. He brings us back to the history of pope Boniface, the last and principal character in the scene of heaven. He sets before us his unlimited pretensions, his pride, his cruelties, and blood-guiltiness. He calls us to remember, how he seized upon his predecessor, pope Celestine, after encouraging him to abdicate his office, and condemned the unfortunate man, to drag out a miserable existence in strict confinement; how he blasphemed the name of God, in boasting of his temporal supremacy, as the vicegerent of God, and of his power to set up and throw down, and to dash his enemies in pieces like a potter's vessel; and then adds,

Ver. 10. *“ He that leadeth into captivity
 “ shall go into captivity; he that killeth
 “ with the sword must be killed with the
 “ sword.”*

He invites us to mark the fate of this blasphemer; to behold the captor, himself a captive, surprised in his own palace, and forsaken of all his friends; to behold the proud and blood-guilty boaster, misused by his enemies, and wounded, as it were, to death, by a nobleman who had been

one of his intended victims;* and to acknowledge, in all this, the retributive dealings of that Almighty Being, who has said, Vengeance is mine; I will repay.

" Here is the patience and the faith of the saints." Here, says the prophet, at this very time—in this very event, are manifested the effectual workings, and the triumphs of the faith and the patience of those who, as we have seen, forsook not the covenant, and who, under the conduct of Michael, warred in the high places, with the powers of darkness, and spiritual wickedness. *" They overcame them by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."*

* Sciarra Colonna, the chief conspirator, belonged to a family, which is one of the most famous, in Italy, even at this day. In making his escape from Boniface, he fell into the hands of pirates, who condemned him to the oar, as a galley-slave: he was ransomed by Philip, as a man, the most fitting to head this conspiracy. Platina in Vit. Bon.

CHAPTER V.

The 1260 days are ended. Satan and his angels have fallen to the EARTH. The ode of triumph, which is running through the vaulted sky, bidding the HEAVENS rejoice, and them that dwell therein, has flashed into the sympathetic strain of lament, *Woe, woe to the inhabitants of the EARTH and the SEA, for the devil is come down to you, having great wrath.*

The prophet, now, enters upon this change of scene—

Ver. 11. “ *And I beheld (he continues)
“ another beast, coming up out of the
“ EARTH.”*

This beast of the earth, is the representative of the papal church, from the time of the great catastrophe, when her claims to temporal supremacy were disputed and overthrown; he is the *same*, therefore, with the preceding wild beast, whose head was wounded, as it were, to death; but *another*, in respect he has not *seven* heads,

(for the seat of the papal empire has not always been the seven mountains;) nor has he the power of ascending into heaven, for *their place was found no more in heaven.*

Before we investigate the hieroglyphic conditions of this beast, we must anticipate his name; to which, as we see below, there is a prospective direction. In order to this, we remark, that, in the language of Scripture, an individual person bestows the distinguishing name upon a collective body or nation of which he is the first head or founder, on the same principle, as a male-child illustrates and distinguishes the whole body of true Christians—an ear of corn is put for a harvest—a king, not only for an individual, but for an immediate succession of rulers, and all the subordinate powers of their realm. Thus, when Jacob is foretelling the destinies of the twelve tribes of Israel, he speaks of them under the respective names of the twelve patriarchs; as for instance, “Dan shall judge his people, as one of the tribes of Israel.” (Gen. xlix. 16.) Again, in the same book, “These are the generations of Jacob, Joseph.” We must look, therefore, for the name of the beast of the earth, in that of the head, which first occupies the papal chair, after the one whose death was expressly foretold, and took place at the moment of time predicted; in

confirmation of which, we have the express declaration of the word of God, that the name of the beast is the *name of a man*, (v. 18;) now this head is Benedictus.

We are farther advertised by the spirit of God, that the number of his name shall amount to "six hundred threescore and six." For those, who may be unacquainted with this antient practice of reckoning names, it may not be improper to observe, that the Greeks, the Jews, and many other nations, continued to ascribe to every letter in the alphabet, its original numerical value (the figures we employ being only contracted forms of letters); and it was a common, if not a fashionable employment amongst them, to count a man's name, as they called it; that is, to set down against each of the constituent letters, its corresponding numerical value; and arranging all the figures, so obtained in their proper order, to find the sum total, by the method of common addition. It is evident, that before we can count the name Benedictus, we must write it in Greek characters, for the Greek style of year, as we have seen, is employed by St. John, and the original MS. of the Apocalypse, is in the Greek text. Some may object, that it ought to be reckoned in Latin; but the Romans never exercised this method of reckoning; all their numeral letters,

which we for the most part have adopted, being the initials of numeral nouns ; to wit, C, instead of its denoting 3, from its position in the alphabet, is the significant mark for 100, on account of its being the initial letter of *centum*, which is the Latin noun for 100 ; M, for a similar reason, represents 1000 ; D, as being the half of M, when written in the old Roman character, represents 500, and so forth.

Operating then upon *Βενεδικτος*, according to the method explained above we shall have,

<i>B</i>	=	2
<i>ε</i>	=	5
<i>ν</i>	=	50
<i>ε</i>	=	5
<i>δ</i>	=	4
<i>ι</i>	=	10
<i>κ</i>	=	20
<i>τ</i>	=	300
<i>ο</i>	=	70
<i>ς</i>	=	200
		<hr/>
		666
		<hr/>

Having fully satisfied ourselves of the identity of this beast of the earth, we may boldly advance

onwards, in the farther explication of these most wonderful Revelations, and shew how they have been accomplished, and are, at this day, being accomplished, all over Europe, in that abominable and adulterous church, which we shall now designate, on scripture authority, the **BENEDICT**.

“ And he had two horns like a lamb, and he spake as a dragon.”

Philip had dealt the deadly blow, to the astonishment of the world ; nor did he leave his victim unfinished. Haughty, ambitious, enterprising, elated with success, stung with insult, and inflamed with the desire of avenging his honour, he took such measures as effectually checked the unlimited despotism of the pontiffs for the future, and convinced the world, that the right they had hitherto claimed, as vicars of Christ, of temporal super-eminence at least, over the sovereigns of Europe, was unfounded. Benedict XI. as we have discovered, was the first Pope of the church of Rome, under its altered character. Unable to support the haughty pretensions of the former Popes, with the example of his predecessor before his eyes, he began to reign with some moderation, and failed not to temporize with Philip ; but unwilling to make such concessions as the

monarch demanded, he was destroyed by poison, after occupying the papal chair, little longer than eight months.

The French interest now prevailed in the conclave; the pontificate was at Philip's disposal; and he conferred it on Bertrand de Goth, archbishop of Bourdeaux, after having bound him by an oath, sworn upon the eucharist, to comply with six conditions, one of which was a decree against the memory of Boniface. Bertrand assumed the name of Clement V. and, at the king's request, transferred the papal residence from Rome to Avignon.

During the residence of the Popes at Avignon, the papal church, was being fast consumed to the end. Cabals, tumults, and civil wars, were engendered by the factions, that sprang up, at Rome, during their absence; St. Peter's patrimony was ravaged and invaded; ecclesiastic censures were received with increasing indifference; and many cities shook off their allegiance.

After an absence of seventy years, Gregory XI. with the hopes of quieting these disorders, and of recovering the revolted cities and territories, (A. D. 1376,) transferred the papal residence once more to Rome. Upon his death,

the leading magistrates of that city, represented to the cardinals the deplorable evils, which the Roman church had suffered, both in her temporal and spiritual interests, by the translation of the papal see to Avignon; and they farther remonstrated, that it was absolutely necessary, in order to remedy the existing ills, to confer the vacant dignity on an Italian. When the college was shut up, in deliberation, the populace from without repeated the same demand; and insisted, with great clamours and direct menaces, that a Roman, or an Italian at the very least, should be advanced to the popedom. The cardinals were terrified, and immediately proclaimed Bartholomew de Pregnano, a Neapolitan, as the new Pope, who assumed the name of Urban.

Not many days after the ceremony of coronation was performed, the newly-created Pontiff, gave proof of the most injudicious severity, and intolerable arrogance. He reproached the prelates, with deserting and betraying their flocks; and censured the cardinals in the most unmeasured terms. The latter, provoked by his intemperate behaviour, and violence, were boldly resolved to depose him. Accordingly, having withdrawn to Fondi, a city of Naples, for greater security, they declared the election of Urban to be null, in consequence of the vio-

lence, which attended it; and at the same time, they elected Robert, count of Geneva, to the pontificate, who took the name of Clement VII.; and immediately fixed his residence at Avignon. The Roman church was now divided in her allegiance;—the legitimacy of Clement was maintained by France and Spain, Scotland, Sicily and Cyprus; whilst the other states of Europe remained faithful to the vows they had already taken.

Here then, we have the two lamb-like horns; (a horn in the prophecies being the symbol of a power, or kingdom; a lamb-like horn being, therefore, the symbol of a professedly meek and pacific power and kingdom); two rival pope-doms!—two spiritual heads!—two spiritual bodies! These rival powers continued to rage, with obstinate and undiminished ardour, Rome against Avignon, and Avignon against Rome. Neither Pope would yield in his pretensions; neither faction would listen to compromise. No sooner was the acknowledged head of one party, removed by death, than another filled his place, for no other object, it would seem, than to encourage the plots of his adherents, and to thunder forth curses, excommunications and anathemas against their opponents; in short, to be the tongue of the dragon's mouth.

The contentions and wars that were occasioned by this rivalry, continued to disturb the peace of Europe for about twenty years, when the French king finally put an end to the great western schism, as it is called, by seizing Benedict XIII. and detaining him prisoner. I need not say more than to repeat, that we may trace the rise of these two lamb-like powers, to the close of the Three Times and an half, when the head was wounded to death.

Having, already, exceeded the limits which I proposed to myself, I must, for the present, forbear any farther exposition of this (13th) chapter.

The reader will observe that I stop, at that part of the prophecy, where the evidence of its fulfilment depends mainly on matters of history ; and that in the remainder of the chapter are contained the doctrines and practices of the Papal Church, set forth and described with an accuracy and conciseness, that no man, with the whole map of her corruptions spread before his eyes, could surpass—doctrines which are taught, and practices which may be witnessed, at this day, in almost every town and village throughout Europe.

The rule, for computing Scripture dates, which I have proposed, is entirely new, and will, I trust, be found to throw a clear light on this hitherto most perplexed and confused subject—perplexed and confused, notwithstanding the labours of so many learned expositors. I propose it, not as a visionary scheme of my own contriving, but as based upon the Word of God.

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