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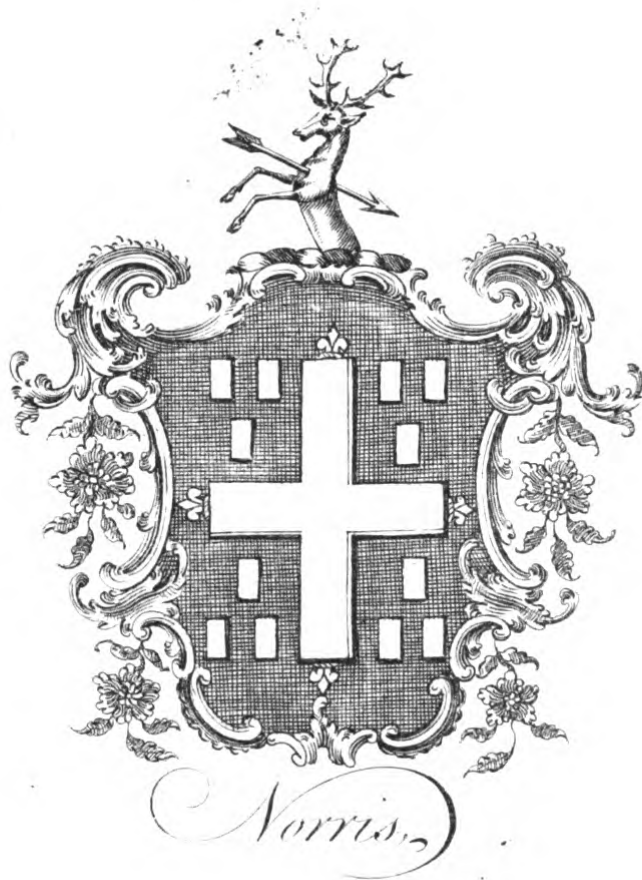
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~~Act. J. VII. 13.~~

1757 2. 198



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A
TREATISE
OF THE
THREE EVILS
OF

The Last Times:

I. *The* SWORD,

II. *The* PESTILENCE,

III. *The* FAMINE;

And of their

Natural and *Moral* Causes.

As also of the ensuing

Coming of ANTICHRIST;

According to the

NOTION of the ANCIENT FATHERS.

L O N D O N :

Printed by M. J. for R. KNAPLOCK at the
Bishop's-Head, R. and J. BONWICKE at the
Red-Lion, and H. CLEMENTS at the *Half-*
Moon in St. Paul's Church-Yard, 1711.





T H E



PREFACE.



THE following Treatise, especially that Part of it which concerneth The Antichrist, being founded on Principles entirely different from the Modern Opinions upon that Subject, must not be sent into the World without a short Preface, to engage the Favour, and obviate the Prejudices of the generality of Readers; who will be apt to condemn at first sight any thing, that shall contradict the current Opinions, though never so agreeable to the Traditions of the first and purest Ages of the Church. This is evident from the general Contempt thrown upon the Ancient Fathers and Lights of the Church, particularly as to their Notions of Catholick Communion, Church Censures and the Holy Eucharist, concerning all which they delivered their Opinions as plain as Words could make them; yet they are now forced to give way to the inconsistent Schemes of Giddy Innovators. That most contemptibly Dull Projector, the Author of The Rights of the Christian Church, has his Admirers, who set him up in opposition to the Old fashioned Doctrines of Jesus Christ and his Apostles, as they were understood by Ignatius, Justin, Irenæus, Tertullian, Cyprian, and other Primitive Writers upon those Subjects.

I. *FAR* be it from me that I should draw a Parallel betwixt those and the Case in hand, or set those Controversies on the same foot with the Subject of this Discourse; either side of this Question being at least Innocent, and having no relation to the Essentials of Christianity: Whereas the Design of those is to destroy Root and Branch, the very Principles of Revealed Religion. But this I must say, that I could never yet conceive what Service it could do to the Reformed Cause, to assert the Pope, or Church of Rome, to be The Great Antichrist, in Opposition to the constant Doctrines of the Ancient Church; whereas I think as on the one hand, the acknowledging the Church of Rome to be a most Corrupt Church, and by consequence in that Sense Antichristian, (as from my Heart I firmly believe it is) is sufficient to justify our Separation from her: So on the other hand, the deserting the Traditions of the Ancient Church, without any Necessity for so doing, must needs have prejudiced many a Learned and Judicious Man; who might thence be tempted to conclude, that the Reformers, in other Cases as well as that, despised the Doctrines of Antiquity, and were for setting up new Lights and new Interpretations of Scriptures, in Opposition to those old ones, which the most primitive Ages had esteemed Orthodox.

II. *St. PAUL* writing to the Thessalonians, 2 Epist. Chap. 2. concerning this Man of Sin, or the Great Antichrist, gives them a special Charge, v. 15. Therefore, Brethren, stand fast, and hold the Traditions, which ye have been taught either by our Word or Epistle;

Epistle; meaning, no doubt, especially the Traditions about the Personal Antichrist. For that this was St. Paul's Meaning, I have two very good Reasons to believe. 1. I presume it will puzzle a Learned Man to explain that Chapter of the Pope or Church of Rome so consistently as to satisfy his own Mind. 2dly, Which is to me no contemptible Authority, that all the Writers upon that Subject, through every Age of the Church till the Times of the Reformation, (beginning with the Waldenses and Albigenses) understood it in the same Sense, applying it (if not, in the same that I do, to a Person yet to come) to some individual Person to whom those Characters should most properly belong. And how can we otherwise account for the concurrent Testimonies of the Ancients about that matter, than by supposing that this was the Tradition of the Apostles, particularly of St. Paul, to which he refers, v. 5. Remember ye not that when I was yet with you, I told you these things. And that from him and the other Apostles this Tradition was conveyed down to after Ages; particularly considering that the most early Writers speak expressly in this Sense. Irenæus, who was the Disciple of Polycarp, and by consequence but one remove from the teaching of St. John, Hippolytus the Disciple of Irenæus, Cyprian, Origen, and Cyril of Jerusalem are no incompetent Witnesses of an Apostolical Tradition, and are so appealed to in other Cases; and why in this particular Case we should be wiser than they, I confess I am at a loss to explain.

III. AND here I cannot but take notice of an Objection raised by the Judicious and Learned Mr. Mede, and since reviv'd by Mr. Whiston

in his Essay upon the Rev. p. 239. That the Authority of the Fathers in this Case is not to be regarded, because the particular Time for the Explication of the Doctrines concerning Antichrist was not till these two last Centuries, so famous for the Improvements of Learning; grounding their Opinion on those Words of the Angel to the Prophet Daniel, Chap. 12. v. 4. But thou, O Daniel, shut up the Words, and seal the Book, even to the time of the End. Many shall run to and fro, and Wisdom shall be encreased. Unde consequitur, (saith Mr. Mede) Patrum Authoritatem in Negotio Antichristi, & novissimorum temporum (utut in aliis multum iis tribuendum sit) omnino nullam esse, utpote quorum ætate Mysterium illud juxta Angeli Prophetiam adhuc clausum & obfiguratum foret. Non igitur esse cur hic Patrum opinationibus tantopere moveamur ut nonnulli solent. Vid. App. p. 733.

TO this I answer, 1st. That it may very well bear a Question, whether The Encrease of Knowledge, mentioned by Daniel in this Place, be meant of the Improvements of Mathematical, Philosophical, and Philological Learning, for which these two last Centuries have been more remarkably famous; which cannot very properly be supposed to contribute to the Understanding the Mysteries of the Kingdom of God. May not then the Words Knowledge and Wisdom, the encrease whereof is foretold in this Prophecy, signifie more emphatically a Divine, Extraordinary Light and Knowledge more fully to be communicated in succeeding Times, whereof that Rational Learning may be a Forerunner.

2dly, IF it prove that these Mysteries could not be known till these last Centuries, then it will follow that none of the Ancients knew them; and by consequence St. Paul and St. John, who wrote professedly of these things, talk'd of what they did not understand: for if they understood them, why might they not convey them down to after Ages; as we have good reason to believe they did.

3dly, I am rather of the Opinion of Mr. Whiston in this Point, who makes the great Article of these Prophecies, whereof the Ancients were ignorant, to be the understanding of the Prophetical Numbers, and the adjusting the Times of their Completion; and then though we grant that the Apostles and Ancient Fathers knew not the precise Time of their Completion, yet it does not thence follow, that they knew not whether Antichrist was to be a single Person, or a collective Body. Let it then be granted that the Ancients knew not the Time of the Completion of these Prophecies, because the Time was not yet come; would not an unwary Reader be hence tempted to conclude, that the Time for the understanding of them is not yet come, because so many unsuccessful Attempts have been made to fix every Event to a particular Time? And may it not possibly happen that even Mr. Whiston himself may in time be convinced, that he knows as little of the Matter as St. Paul himself did? I know not what use Mr. Mede might make of the above-cited Observation. His singular Modesty and Humility, as well as great Judgment, persuade me that he could not make a bad one; but whether others who pretend to tread in his steps, may not hence be encouraged to desert the Doctrines

Doctrines, and despise the Fathers, of the Primitive Church, to set up new Opinions, and to be wise above that which is Written, ought carefully to be considered by those whom it may concern.

IV. I do not here take upon me to censure the Learned Labours of the many Great Men, who have written in Defence of the contrary Doctrine; much less am I able to unravel their Schemes of Apocalyptical Interpretation. My business in this place is only to revive the Ancient Doctrines of the Primitive Church, which I cannot easily part with, though I am not able to reconcile every part of the Apocalypse so as to draw a coherent System of Prophecy. But if the Doctrine here contended for, shall appear to the Learned World a true and justifiable Doctrine, it may be improved and set in a clearer Light by some more able Hand.

V. THE Reader, I hope, will not be offended, if he find up and down in this Essay several Mystical Interpretations of Scripture, for most of which I am not without great and good Authorities. How justifiable such Allegorical Interpretations of Scripture are in general, to pass over the Gospels and the Acts of the Apostles, may appear from St. Paul's Allegory of the two Covenants, answering to Mount Agar and Mount Sinai, Gal. 4. and in his Epistle to the Hebrews, wherein he expoundeth a great part of the Levitical Law in a Mystical and Spiritual Sense; not to say that the Hellenestick Philosophy, which was that of the New Testament, was chiefly of this sort, which was closely followed by several of the most Ancient Writers, as by Origen, Eusebius, and Athanasius, in their Commentaries on the Psalms
and

and other Scriptures. Whereas I have also in several places offered at a more particular Explication of the Modes of some Events. The Reader, I hope will not censure me as Dogmatical, since I only propose them as things probable according to the Analogy of Scripture and Nature, not laying any stress upon them, much less proposing them as undoubted Truths.

VI. *HOW* seasonable a Discourse of this nature may be at present, is but too evident to any one that will but observe the prodigious encrease of Antichristian Principles, more particularly in this sinful Nation. For what are all those Execrable Clubs and Societies, of Atheists, Deists, and Free-thinkers, which now swarm amongst us, but Antichristian Spirits banded together in a Diabolical Confederacy, to propagate Infidelity, and subvert (if it be possible) the very Principles of Religion! For this is Antichrist (saith St. John) that denyeth the Father and the Son, and whosoever denyeth the Son, the same hath not the Father. 1 Ep. Chap. 2. v. 22, 23. *And this is done without Fear or Restraint by the Scoffers of this Degenerate Age, who Blaspheme the God of Heaven, Contemn and Deride the Person and Doctrines of the Blessed Jesus, and that in such a manner, and with such Circumstances, as would not even in a Mahometan Country be suffered with Impunity. But because he is out of their reach they assault him in his Priests, and in his Spouse the Church, whom with the most implacable Malice they endeavour to Vilify and Destroy; by despising and affronting her Governors and their Orders, and prophaning her most Sacred Institutions.*

These being Contemners of Religion, and owning no Obligations of Conscience, are by consequence presumptuous, selfwilled, despise Government, and are not afraid to speak evil of Dignities. But let them know, that though they speak great swelling Words against God, and their Superiors in Church and State, beguiling unstable Souls, and promising them Liberty from Priestcraft and Slavery, they themselves are but the Wretched Slaves of Corruption; and the vilest Advocates and Propagators of the Antichristian Kingdom. And I pray God forgive me if I am uncharitable in thinking that these are the οὐ Ἀπολλόμενοι mention'd by St. Paul.

VII. MOREOVER I am not a little confirm'd as well in the Truth of this Subject as in the Seasonableness of publishing it to the World at this time, by finding, that no less a Person than the Primate or Vice-Patriarch of Muscovy did in the Year 1704, the Year, in which this Essay was Written, Publish a Book upon the same Subject, of which, tho' I cannot give the Reader a full Account, having not seen his Performance, yet he may meet with some Satisfaction from the following Letter sent me by a very Learned Gentleman, whose Name I am obliged to conceal, he being of that Insuperable Modesty, that he could never yet be prevailed on to fix his Name to any one of the many useful Treatises with which he has obliged the World. The last of which is his admirable History of Montanism, lately Published, with some other Pieces, by the Learned and Reverend Dr. Hicke. The Letter is as follows.

S I R.

S I R.

ACCORDING to your Desire I have made Inquiry of that Learned *Muscovite* Gentleman of my Acquaintance concerning the Book *de Antichristo*, said to be written and printed in the Year 1704. by the present Patriach of *Muscovy*. But I find the Author of that Book *Jawowrowky*, to be no more than a Metropolitan, and so *Honorary* Patriarch, or *vice-Patriarch*. There being at this time no Patriarch, upon some Political Reasons, as well as for that the Revenues of the Patriarchate (which are very considerable) are thought fit to be confiscated for the maintenance of the War. The said Gentleman further told me, that he had not only read this Treatise; but had also for the satisfaction of some that were curious, translated it himself into *High Dutch*, during his Travels thro' *Germany*. I was the more earnest hereupon, you may well think, to purchase a View of it. But this could not be done: for upon my Request to him, he presently told me that he had neither the Original nor the Translation by him to shew me; he having left them behind him, with other things in a certain University, where he had spent some time before he came hither. However, I hope to receive the former at his return, or perhaps before in his Passage again through *Germany*. If I do, I shall be very glad to gratifie you with it. From the Account however that is given me both of the Treatise and its Author from this Learned Friend, who seems well

acquainted both with his Character and Person, I perceive there is not much to be expected thence, beyond what your own Reading and Thoughts have already suggested to you, and which you have managed with so much Sobriety and Judgment. For I am told there is little in it besides a Collection out of the *Greek* Fathers, particularly *S. Hyppolitus*, *S. Chrysoptom*, *Damascene*, &c. with some short Remarks of his own upon them, not in themselves very considerable, (as my *Muscovite* tells me) and the Narrative of the occasion, which gave birth to such an Undertaking; it having never been so much as a Question among the Christians in those Parts, or indeed among the *Greeks* in general, that Antichrist was to be a *Person* as much as Christ was. This then was the Report about six or seven Years ago (as I take it) that we find published in some of the Foreign Gazettes, about a certain strange Child, said to be born in *New Babylon* or *Bagdat*, that could speak several Languages, &c. and was presently concluded by some of the *Greek* and *Latin* Communion that gave credit to the Story, to be no other than the *Personal Antichrist*, that was to be revealed before the coming of Christ in Glory. Now it seems this Arch-Prelate, the Primate of all *Muscovy*, had just then or not long before publish'd a short Dissertation, concerning the Signs which (upon the Principles of the *Greek* Church) are to precede the End of the World and the Birth and Coming of Antichrist, from some Observations made
by

by him upon the present State of Christianity. The Tale of the *Babylonish* Child or Prodigy being about that time dispersed in that Empire, as well as in the more Western Parts of *Europe*, and by the Credulity of many of the *Greeks* easily sucked in; a certain Anonymous Author (whose Name I heard indeed, but have forgotten) undertook to prove, that Antichrist was already born: To which a Reply was quickly after given by the Primate according to the received Principles of that Church, under the Title of *Brevis responsio ad famosum scriptum de nato his temporibus Babylonice Antichristo*; wherein by Testimonies out of the Fathers and Doctors of his Church, he takes upon him at once to refute the Arguments of that concealed Author, and to corroborate his own Sentiment (which he will have to be that also of the Catholick Church) concerning the Person of Antichrist, and the manner of his Appearance in the last Days. I could not learn exactly what were the Particulars wherein this Author differs from the present *Roman* Church; for he differs not only from the Protestants: But that he adheres very closely herein to the Sentiments of the *Greek* Church (of which you know the *Muscovian* is a Colony) and that these are the same now as to this Point that they have ever been, I, by the best Account I have been yet able to get, am as fully ascertained, as I can almost wish to be; without I had read the Book it self, I could not be more. I was in hopes of another Conference upon this Subject, as well

as some other Matters of another nature, with this learned *Muscovite*; but was herein prevented by his too-sudden departure, to both our Disappointments, as I afterwards heard. As to the Character of the Author, (as before was hinted) it was not so advantageous, as might perhaps be expected, considering both his high Post in the Church, and the Pains which this Gentleman confessed himself to have been at, in turning this Piece of his into another Language. Yet the Relater allowed him notwithstanding a good *Latin* Scholar (which among the *Greek* Clergy you know is a rare Accomplishment) and to have an Eloquent and Pathetical way of Preaching that is much taking with his Auditory; he having been frequently present at his Sermons before the Court: while he seemed to me yet to have but an indifferent Value for his *Judgment* upon the Consideration of this his Performance about Antichrist. Be it as it will, I see not why his *Authority* should be the less, only for want of that: surely to be a good Writer and a good Witness are two things very different. Hence we are not a little beholden to some *injurious* Writers, whose Custom it is more simply to narrate the matters delivered to them, than if they had excelled more in Wisdom, they would have done. I must confess ingenuously for my own part, I have not a few times, gathered more out of these weak (and even deservedly contemptible) Writers, than out of several others of much better Sense and Learning; and

and I have always thought that no great stock of Judgment is required in order to be a true Witness of what are the Opinions or Traditions which any one hath been taught, and are universally received in that Society whereof he is a Member. Such a one methinks this Great Bishop may justly at least pass for, as well as his Illustrious Predecessors, those burning and shining Lights in the *Greek Church*, notwithstanding whatever otherwise may be objected against him or them, by some that are much prejudiced with modern Notions. You know it is impossible for all Men to judge alike, and if in any, specially in Cases of this nature. But it is not only possible, but most easy surely for any one but of ordinary Sense, to tell what he has been told, and that not once, but commonly; nor that which has ever been so much as controverted, but constantly believed and maintained by all those whom he has had an opportunity of conversing with. wherefore how mean soever his Performance may be thought, which is no wonder among so many strong Prejudices as are found among the contending Parties against the Doctrine of Antiquity; it cannot but be allowed that he must needs be a competent Evidence nevertheless of what is the Doctrine (whether true or false) of his own Church as concerning the Personality of Antichrist; and if he and his Church dissent both from the Romanists and the Protestants in this matter, I can assign no other reason, but that it is be-

cause they have stood more fast, and hold in this point the *παροδοσιας* or *Traditions* of the Apostles, which the Ancients have been taught whether by Word or by Writing, without any material Variation; tho' it may happen that such as hold these may easily be notwithstanding mistaken in the particular Application: As it hath indeed happened to this great Metropolitan, if my Information be right. This, if so, a sight of the Book it self, will presently determine, so soon as it can be had.

As for my self yet I have no manner of Curiosity to see what has been written in *Muscovy* upon this Subject after having read and considered leisurely what you have written upon it in *England*. Than which I can see nothing more Primitive, nor can expect any thing more candid and Satisfactory from the greatest Patriarch, (or other) of that Church which has, the best of any, preserved the Traditions concerning The Antichrist, to which I suppose with you, *St. Paul* alludes. And after having also first Thought my self into this very Opinion, after that I had canvassed a great many Authors on this very Subject who held the opposite and (amongst us) common Sentiment, with no manner of Satisfaction; give me leave to tell you, Sir, without Flattery, that having been hence for these many Years past perfectly of the Judgment of the ancient holy Fathers, in this Matter, with your self, I am now exceedingly encouraged and strengthened
herein

herein by what you have in this Discourse said so well to the purpose; the which I take to be highly Probable upon Catholick Principles. And in this I am the more fully confirmed by that most excellent and truly primitive Discourse in S. *Ephrem Syrus*, *ἀντιχρῆστου*, which has been just presented to the World in the new Edition of his Works from the *Bodleian Manuscripts*, and in the Reading whereof as I compared it with yours and reflected at the same time upon some modern Phænomena in the World, I have found no small Pleasure, for Reasons that will be obvious to any that shall read the same with a well disposed Heart, and Christian Simplicity. And therefore I could wish that for the sake of the common Reader, who either cannot have access to, or understand it in the Original, or rather Authentick Copy made in his own Life time from the *Syriack*, that this were done into *English* with some short Notes, and added as a finishing stroke to compleat the Work. For in the Opinion of some, whose Judgment as well as Learning is deservedly revered by the best Judges of both, nothing can be more proper than such a lively and pathetical Description of what is treated by you, given both in the Sense and Words of Antiquity; after that you have done so much to demonstrate the Doctrine of the Ancients to be preferable to that of the Moderns, as also of the Catholick to that of a particular Church, or of any separate Body lately Professing (if yet any body of Protestants

testants have actually determined the contrary as an *Article of Faith*, and not rather supposed the same meerly as a *probable Opinion*). Not but that I am sensible enough that there are some *Particular Opinions*, or *Conjectures*, which some of these Ancients have left us concerning the Person of this last Grand Enemy of Christ and his Church, which yet have not the same Pretences to a *Catholick Tradition* as the Doctrine it self has, that will appear to a great many to be very Odd and Unphilosophical, and will be doubtless ridicul'd by the Gentlemen of Mirth and Humour, who cannot bear to hear of any thing out of the ordinary Course of Nature. But notwithstanding this, I am indeed rather but the more confirm'd herein; though I may be perhaps as much shock'd too with any thing that is really *against Nature*, (when understood) as they themselves who make the Outcry. Since it is no good Argument, I think, against either the Truth of a Doctrine, or the Universality of its Reception, that there may be superstructed upon it *Hay and Stubble*; or that all Men do not hold the Truth in Sobriety, or Argue from it Consistently. But rather even the most Groundless and Absurd Inventions and Opinions that can ever be, when they are engrafted upon Doctrines generally receiv'd, and true in themselves, are so far from prejudicing me against these Doctrines; as that I am so much the more hereby stimulated to look to the Foundation, leaving these behind; and to conclude

clude that there must needs be somewhat considerable therein, when for the sake of it nothing almost is so Gross or Extrava-
gant but it has been swallow'd together with it. Instances hereof in abundance could easily be given: But after having nam'd the Existence of a Deity and the Immortality of Human Souls, I need, I suppose, say no more. Now as to the present Case, as I am not oblig'd to believe all the private Notions of Ancient Writers relating to your Subject, that was universally believ'd, but differently Explain'd: So neither can I so absolutely condemn those of them, which may appear at first the most shocking to our common Comprehensions, without I better understood the Springs and Resources of Nature, than I will pretend to; and supposing the very utmost that the whole Superstructure of the Primitive Holy Fathers (and those too that were next to the Apostolical Age) is too Airy and Imaginary, yet I cannot but see that the Fundamental Stone thereof, as relating to the Person of Antichrist, remains never the less firm and unmoveable. Notwithstanding let the event hereof be whatever it will, it is your Business, Sir, to represent the Sentiments of those Ancient Witnesses for the Truths of Christianity, not as you would have them, but as you find them; nor to conceal what may make against you, any more than what makes for you; and I must needs say I am abundantly more pleas'd with your Candour and Ingenuity in nakedly reciting what the An-
cients

cients have deliver'd, as well where they may be mistaken as where not; than if you had dress'd up never so delicate a *Theory* of your Own, and adapted to it some of their Sayings in the most plausible Manner. For their very Mistakes may be of no small use, by a due Application of them; and may teach us what was then held to be *Apostolical* Doctrine, without involving us at all in their *Explications* of it, or *Deductions* from it; which ought to be of no more Weight than they carry their Evidence along with them. And after all I find nothing advanc'd by them, which our Modern Criticks can take any Exception against, which doth not manifestly suppose one or all of these Three Positions, concerning the Great Antichrist, *viz.* 1. That he shall be a *Particular* Person. 2. That he shall endeavour in all Things to mimic Christ. And 3. That he shall be an *ἐνεργούμενος*, or one Possessed and Acted by the Devil. All which may certainly be most True, and believ'd in as the Catholick Doctrine, at the time wherein they wrote; let never so many Objections be made against the Possibility in Nature of some of their Explications thereof; who were doubtless better Christians than Philosophers. Now as to the *Time* of Antichrist's Appearance, the Hints which you have given, are certainly too considerable to be despised: tho' in all Researches of this nature, I confess, we ought to be very modest, and especially to take heed of over-curious Calculations and Disquisitions; which are not for Edification,
and

and frequently do but bring a great Scandal upon the Truth it self in the event, instead of defending it as was intended. And therefore I think you have prudently avoided coming too near some certain Precipices, which so many Writers (and some of no small Learning and Worth) before you, thro' an excess of Confidence, have most unadvisedly cast themselves (together with their Readers) upon. However upon comparing carefully the present State of Affairs in the World and in the Church, whether at Home or Abroad, with what you have said of the *moral Prognosticks* and Signs of the Times, wherein you stand not alone, I am of the Judgment that we are indeed at this Day, in a very great *Crisis* of Providence: And that so nothing can well be more *seasonable* than this present Treatise of yours, which I could wish therefore were not only published in *English*, but in some other Languages also that might render it more Universal. That God may fully answer your sincere Intentions in the Writing of it, to the good of his Church, the Resuscitation of Primitive Truth, and the awakening of many that are as it were *asleep* or *settled on their Lees*, is the Prayer of, &c.

March 7. 1709-10.

VIII. AND moreover the Compiler of the Journal des Scavans for the Month of August MDCCIV. gives this short Account of the Book afore-mention'd, "That tho' the Author thereof (whom

(whom by an easy mistake he calls the Patriarch) “ differs from the common Opinion of
 “ Protestants in this Matter, yet he is at the
 “ same time widely different from the Doctrine
 “ of the Catholick Roman Church; having
 “ closely herein follow’d the Traditions of the
 “ Greek Church, particularly of St. Chryso-
 stom, &c. Not that he supposes him therefore
 to have Written this purposely in Vindication
 of such a Middle Hypothesis; as some Rea-
 ders may thence at first be apt to imagine. For
 this having been the constant Tradition of the
 East, that is, not only of the Greek but of all
 the Oriental Churches, makes it highly probable
 that none of their Ecclesiasticks, or Learned Men
 (of whom at present they have some few) would
 Write so on this Subject, as if it were to prove
 a Controverted Doctrine, seeing amongst them
 it was never so much as disputed; but that some
 in these dark and remote Parts, even by their
 own Observations or the present State of Things,
 may have been led within these few late Years
 to Publish and Revive this most Primitive Do-
 ctrine, as more peculiarly Seasonable and Pro-
 per for this present Age.

IX. NOW this Treatise having been Writ-
 ten so long since, even then when the most Reve-
 rend Primate of all Muscovy was, with o-
 thers in the North-Eastern Parts of Christen-
 dom, engag’d also Providentially in Writing
 upon the same Subject (as from the precedent
 and other Accounts doth appear) if the Reader
 happen to meet with some few Passages in it, re-
 lating to the time wherein it was Written, which
 answer not so very exactly to This wherein it is
 now

now Publish'd; he is not thereat to wonder. But yet in the space of these last Seven Years there has been no Alteration hitherto in the Posture of Affairs, whether at Home or Abroad, but which may serve to convince the World of the Seasonableness of such a Discourse as this rather than otherwise: as well as to add somewhat also to the Credibility of it. And particularly, to mention here nothing else, I think, that the War that is now just opening betwixt the Turk in alliance with the Swede, and the Muscovite in alliance with the Dane and Others, hath something in it that may well deserve at this time our most serious Reflection, and hasten our Preparation against the Great and Universal Day of Trouble here spoken of. It is an Observation about two Hundred Years Old of Nicolas de Lyra and Paulus Burgensis, that the Mahometan was to be the Longest, the Antichristian the Shortest, of all the Persecutions of the Church. And the Reasons for the longer Duration of the Mahometan Sect and Empire; than of either the Assyrian or Babylonian, Grecian or Roman, or any other the Weapons of God's Wrath and Persecutors of his People, are given at large; which in short may be reduced to these Three, viz. I. Because the Saracenic or Mahometan Sect is not Guilty of Idolatry; as all the rest from that of the Egyptians down to the Romans were; for as much as GOD, who is a Jealous God, may be suppos'd to bear with it longer, than with the former ones which were Publickly Idolatrous, and had Diabolical Rites; and seeing this doth not incur the Sin by which the Divine Jealousy is said more peculiarly to be awaken'd, but great-
ly

ly doth abhor it, so as the Disciples of Mahomet are neither for committing it themselves nor permitting it in others, there is reason enough doubtless why this Scourge of Christendom, which on many Considerations has hitherto always been needed, is no sooner taken away. 2dly. Because the former did commonly compel the Professors of the true Faith to Worship and offer Incense to Idols: Not so this; which is not for forcing any to conform to their Customs and Law. And whereas it is known They were against a Toleration first of the Judaical, and next of the Christian Religion, both as a Sect and as a Society; it is notorious that Christianity is now in both these Respects openly Tolerated under the Turk, though with certain Political Restraints. 3dly. Because the former did all utterly deny the Dignity of CHRIST, neither receiving the Prophecies concerning him before he came, nor the Testimonies of sufficient Witnesses when he was Come; not only disowning his Divine Nature, but even his Holiness and Virtue as Man; traducing him for an Impostor and a Conjuror, deriding his Cross, and labouring to extirpate his Name and Doctrine out from the Earth: As particularly did Roman Paganism. But not so Mahometism. For tho' it denies the ineffable Excellence of his Divinity, yet it grants him to have been the most excellent above all the Creatures of the World, as Burgenfis says; and therefore Mr. Charles Lesley in his late most seasonable Treatise of the Truth of Christianity Demonstrated, p. 157. is much in the right to reckon Mahometism as one of the Heresies of Christianity, rather than as a Fourth Religion distinct from Heathenism, Judaism,

Judaism, and Christianity. Wherefore as Mahomet prefers Christ to himself, and introduces the Alcoran only as a Confirmation of the Gospel, it is plain he cannot be that very Person of Antichrist, who is to set himself up above Christ, to abolish the Gospel, and to deny both the Father and the Son; notwithstanding that several of the Marks of Antichrist may aptly enough, I confess, be apply'd to him. But in Antichrist, the last Beast, none of these all shall be wanting. Which hitherto has not been accomplish'd in Turk or Pope. And this may serve for a short and plain Answer to a very ingenious Tract design'd to prove Mahomet to have been the true Antichrist, upon a new Calculation of his Number, and publish'd in English towards the latter End of the last Century; as well as to any other Pretension that yet has been made.

X. WHEREFORE all Things consider'd, it remains that the Scriptures, if they have not hitherto been, shall be fulfill'd as to this Man of Sin; and that, according to the Saying of the Learned and Candid Bishop of Burgos in his † Additions, † Ad Apocal.

“ About the End of the World Antichrist shall arise, who shall exceed all the Persecutions from the aforesaid Sects; for he shall not only compel the Christians to Apostatize from the Christian Worship, but even to worship him [Antichrist] as if he were God; and therefore is not only called an Anti-apostle, or an Anti-prophet, as Mahomet in Truth was; but is expressly also named an [or the] Antichrist, as more contrary to Christ than all the rest. And accordingly the greater and lesser Duration of all these Enemies of the Church of God, and their pernicious Sects,

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Seets, has been always greater or lesser, according to his Observation, as the Violence of their Persecutions of the Faithful has been either more or less.

“ For because the Persecution of Antichrist (says
 “ he) shall be the greatest and sharpest, therefore
 “ shall it also be the shortest, according to that of
 “ Mark xiii. And except that the Lord shorten
 “ those days, no flesh shall be saved :
 “ And for the very same reason, because the Ma-
 “ hometan Persecution has been milder than the
 “ others, as from the aforementioned Differences
 “ evidently appears, therefore shall its Duration be
 “ much longer than of all the rest ; and likewise
 “ because the Persecution by the Idolaters has been
 “ as it were betwixt these, thence also has the
 “ Duration of them been proportionably measur’d
 “ out by the most wise Providence of God, which
 “ disposeth all Things wonderfully and sweetly ac-
 “ cording to Weight and Measure. How just this
 Observation is, as to the former Part of it, will
 by the Calculation of the Monarchies foretold by
 Daniel, compar’d with the Hegira of the Maho-
 metans, be presently seen ; and as to the latter
 Part of it, if the Words of Christ be not sufficient
 to decide this Matter, Time only will. However
 if this Affair shall not be made in the Fourth Part
 of this Treatise so very plain, as to put it beyond
 doubt ; yet at least it will be seen not to be a preca-
 rious Hypothesis fondly taken up to amuse the Rea-
 der with, but something not undeserving the Con-
 sideration of sober Christians and Lovers of Truth.

XI. AND after all, supposing this Opinion of
 the Ancients should be but a Mistake, at the very
 worst there can be no Manner of Hurt in it ; since
 it will but the more excite us to be prepar’d against
 the

the second Coming of Christ, and against those evil Times which may be thought to hasten his Coming; ut contra summam persecutorem (as the same Burgensis says) summus insurgeret liberator: But of the commonly receiv'd Notion amongst us the same cannot be said; for not to mention those evil Consequences which Grotius, Hammond, Thorndyke, and other Great Men have wisely already remark'd, it may not be altogether improper or unseasonable, here to insert an Observation of a worthy Friend, who is truly an Ornament to the University and Society whereof he is at present a Member, and than whom perhaps none also is better acquainted with the Merits of this Cause, as the same was lately communicated by Letter to a third Person, who has given his Leave the same may be mention'd, for a Caution to all that are taken up with Apocalyptical Theories and Modern Schemes, only suppressing the Names— “ I should
 “ be glad, says he, to know what Advances
 “ Mr. Whiston makes in the Arian Contro-
 “ versie. It is my Opinion that he fell into this
 “ Mistake in studying the Revelations, and that
 “ finding from the modern Calculation of 1260,
 “ that there must have been a Falling-away in
 “ the Church about the Fourth or Fifth Century,
 “ and not contented with the common Account of
 “ it, concerning the Encroachments and Innova-
 “ tions of the Papacy, might apply it to the Arian
 “ Controversie, and fix the Beginning of it in
 “ establishing the Doctrine which is now Orthodox.
 Thus far he, and if Mr. Whiston be appeal'd to, I suppose he will hardly deny that this is the Truth. Not a few Observations there are besides which even these present Times may afford us of the ill Influence which this Novel Antipapistical Notion
 b 2 about

about Antichrist hath had, and still hath, not only upon the Church but upon the State also, in several Countries both Protestant and Roman Catholick. France, Switzerland, Germany, and These Kingdoms are Witnesses hereof. To this is mainly owing the Extirpation of the Reform'd Religion in one Kingdom, and of the Episcopal Constitution of it in another: To this for certain we owe the Fighting Prophets of the Cevennes, and their wild Off-spring here among us. Had it not been for this, the Society of George Fox had surely never made the tenth Part of that Progress which it has done in little more than Half a Century of Years: Nor had there been probably near so many Atheists, Deists and Scoffers found in a Protestant Nation; if we had not hereby exceeded the Bounds of Reformation: and instead of Reforming the Church, as it needed, had not been for bringing in a New Church; tho' to the Tripping up of our own Heels by it, to make Laughter for Infidels. And what Use the Politicians have ever made of this Notion both in South and North Britain, is too well known; so that if it were only to prevent the Dangers thereof to the State alone, should the Spirit of Forty One be conjur'd up here again, and Lambeth made the See of Antichrist as much as Rome, and both our Civil and Ecclesiastical Constitution damn'd for Antichristian, it is humbly hop'd, such a Discourse as this cannot be altogether unacceptable to those who sincerely study the Peace and Interest of the Realm, with the Good of the Church; whatever their Opinion possibly otherwise may be as to the Performance it self, and the Grounds whereupon it is built.

XII. *WHAT* the Success of this Treatise may be in the World, I can pretty well guess from the prevailing Genius of the Times, and therefore shall not be concerned at the Cavils and Oppositions of any that shall think fit to attack either the Book or its Author. If I am in the Wrong I am willing to be convinced, desiring nothing but the Propagation of Truth; having this Comfort still, that if I am mistaken, I am in good Company. The only Favour I shall beg of my Adversary is this, that he will be so generous as not to carp at any one or more exceptionable Passages, of which sort I cannot expect but he may find many; but that he will set himself to demonstrate, that the Foundations and Principles of this Discourse are wrong, and I shall thank him for setting me right. But if the judicious Reader upon mature Consideration shall think I am in the right, as to the main, I hope it will not be without some good Effects upon sober and unprejudiced Understandings; such as these I earnestly entreat, that they will put the Author into their Litany, as I do the Reader, That it will please Almighty God to keep us from that Hour of Temptation, which shall come upon all the World, to try them that dwell on the Earth. Amen.

P O S T S C R I P T.

SINCE this was written, and just going to the Press, there is come to hand the Oxford Edition of Ephraim Syrus printed from the Greek Bodleian MSS. a Thing so much desired, and so long wish'd for by several Learned Men, (particularly by our Learned Countryman Dr. Cave, that Great Assertor of Primitive Antiquity) for which the Church and Learned World are indebted to Dr. Milles, a late eminent Ornament of that University; whom for his Noble Work upon the New Testament, Posterity will know how to honour: By whose Copy left behind him after his Death, which he at his own Charge had caus'd to be transcrib'd with all Exactness from the said Manuscripts, this Impression is made. In which there is a Pathetick Homily or Discourse of the End of the World and the Coming of Antichrist, which I am encouraged by some Learned Friends who had the Revisal of these Papers, to translate into our own Language, and add to this Discourse as a most solemn and Authentick Testimony of the Oriental Church, (which we are told had so high a Veneration for the Writings of this Holy Father, as even to read the same together with the Scriptures in their sacred Assemblies) in Confirmation of the Doctrines advanced, or rather reviv'd, in this Essay.

*A Sermon or Homily concerning
Antichrist, and the End of the
World.*

HOW shall I *Ephraim* the meanest Pag. 359.
of the Servants of God, a Sinner
laden with Iniquities ; How shall I be
able to instruct you in Things that are
above my Capacity. But as our Blessed
Saviour was pleased in meer Mercy to in-
struct his illiterate Disciples in the My-
steries of Wisdom, and by them to con-
vey Divine Light to all the Faithful: So
he will without Grudging bless me with
the Gift of Utterance, to the Comfort and
Edification both of me who am to speak,
and all you that are to hear. But I can-
not preach to you without Sighs, nor
speak without Tears of the approaching
Consummation of all Things, and of that
most blasphemous and terrible Serpent,
who shall put the whole Earth in Con-
fusion, and shall infuse Cowardize, Neg-
ligence, and Infidelity into the Hearts of
Men, and do Signs, work Wonders and
dreadful Sight, * *insomuch that if it were* * Mt. 24.
possible he should deceive the very Elect, and ^{24.}
seduce all Mankind by lying Wonders
and miraculous Appearances that shall be
wrought by him. For by the Permission
b 4 of

of the Righteous God he hath Power to deceive the World, because the Measure of their Iniquities is filled up, and all Places are full of all Kinds of Abomination. And for this Cause the Holy God will suffer the World to be tempted by the Spirit of Error because of their Iniquities, because Men have forsaken the God of Truth, and loved a Lie. My Brethren, great will be the Tribulation of the last Days, especially to the Faithful. When Signs and Wonders shall be wrought by this Old Serpent with great Power. When he shall again show himself, as if he were God, in dreadful Operations, (a) flying to and fro in the Air with Legions of evil Spirits, accompanying him
as

(a) Even as *Simon Magus*, a Type and Forerunner of him, is represented *flying* in the Air, and thereby opposing the Gospel of Christ, as preach'd by *St. Peter*: And as the same is also reported concerning *Apollonius*, another Representative of him, and other dark Magicians, Ancient and Modern. Whence one of our Modern Pseudo-Prophets was, it seems, not well advis'd by the Spirit which acted him, not to content himself with the Power of *walking upon the Water*, as Christ; but to lay claim likewise to a Promise of *flying in the Air*, according to the express Characteristick of Antichrist and his Apostles. This is very agreeable to the *Devil* being call'd in Scripture the *Prince of the Air*, and to his Transportation of our Blessed Lord, when tempted by him, from the Wilderness to the Pinnacle of the Temple in *Jerusalem*; if that were a Real and External Transaction, as commonly is suppos'd, and not merely transacted in Spirit.

as ministring Angels to this terrible Tyrant. For he roareth mightily, appearing in Variety of Forms, to the unspeakable Amazement of all Mankind. Who, my Brethren, will then be found standing bold and unshaken, having the (b) Seal in

(b) There is a twofold Seal: *viz.* The Seal in the Heart, and the Seal in the Forehead. The former precedes the latter, and is the Cause of it. The latter follows this, and is the external visible Sign thereof; which is to be imprinted by an *Angelical Power* in the last Days upon all the true Followers of Christ, to distinguish them, even outwardly, from the Followers of Antichrist. Of the former St. Paul has made sufficient mention, 2 Cor. i. 22. saying, *Who hath SEALED us, and given the Earnest of the Spirit in our Hearts:* And again, Eph. i. 13. *In whom (i. e. Christ) ye were SEALED with that holy Spirit of Promise.* And iv. *Grieve not the holy Spirit of God whereby ye are SEALED, unto the Day of Redemption.* And of the latter St. John has made like mention, calling it emphatically the *Seal of the living God*; and that with a particular respect had to the Time of Antichrist. See Rev. VII. 2, 3 — 9. and ix. 4. Now as for the *outward and visible Seal*, wherewith Baptiz'd Christians were at *Confirmation* anciently seal'd, and which was for a sensible Sign of the *inward and invisible Seal of the Heart*; it was certainly no other than the Sign it self of the *Son of Man*, or of Christ considered in his *Humanity*, being as a Counterpart to the said *Seal of the living God*, or of the same Christ consider'd in his *Deity*. Thus the First Sealing was to be chiefly into the *Merit of Christ's Death*; but the Second is to be into the *Power of his Resurrection*. Accordingly the visible $\Sigma\phi\epsilon\alpha\gamma\iota\varsigma$ of Christianity which was given in the Primitive Church, by the Ministry of the *Ecclesiastical Angels*, was the anointing the *Forehead* with Oil, and making therewith the Sign of the *Cross* thereupon. Whence $\sigma\phi\epsilon\alpha\gamma\iota\zeta\omega$ and $\sigma\phi\epsilon\alpha\gamma\iota\zeta\omicron\mu\alpha\iota$ are thus us'd in Ecclesiastical Authors; and

in his Heart, the Holy Appearance of the Only Begotten Son of God! When he shall

and even St. Paul himself may possibly allude hereto in that remarkable Passage, Rom. xv. 28. And it is very observable that Christ Himself is the First of the Sealed Ones, according to his own Word, Τῦτον γὰρ ὁ Πατήρ ἐσφραγίσεν, ὁ Θεός, Joh. VI. 27. Whence by this Divine Sealing, and Powerful Inauguration, he may with respect even to his Mediatorial Office, no less than to his Divine Nature, as He is the Only Begotten of the Father, be call'd *κατακλιθήναι τὴν ἰσότητος αὐτοῦ*: And it is the holy Appearance of this Only Begotten Son of God in the Heart, which is the Secret and Invisible Seal wherewith we first must be sealed; that so we may be fitted for the second Sealing, viz. that on the Forehead, against his second Coming and glorious Appearance from Heaven, Outwardly to all the World. Wherefore by the First we are Sealed to be as the express Image of His Person, even as He is of the Father's Person, through the impressed Character of his Nature and Life in us: And to as many as shall attain this, and thereby overcome the Power of Satan, it remains that Christ, whom they are made to represent, and of whom they are living Images, should fulfil the Promise which he has made to his conquering Saints, Rev. iii. 12. Which is to be effected by that Eastern Angel, to whom the Σφραγίς Θεῶν (ἀν)θρῶπων shall for that End be by Him committed; and which, not without a wonderful Propriety of Speech, He calls the Inscription of the Name of HIS GOD, and of the Name of the CITY of His God: For he speaks this in his Human Capacity, and as raised from the Dead: And in the Words there is an evident Relation to the State of the First and Blessed Resurrection. But however this may be now esteem'd, it was no such strange thing in the earliest Days of Christianity; and particularly among the Oriental Christians, in the midst of whom this Holy Father was a Bright Star in his Day: And both the First and Second Sealing εἰς ζωὴν αἰώνιον were most significantly express'd by the Ancient Forms of Confirmation, as may be seen.

shall see that unspeakable Tribulation that shall come upon every Soul, without any Prospect of Rest or Consolation either by Land or Sea; When he shall see the whole World in Confusion, and every one shall be fleeing to the Mountains for Shelter, when he shall see some perishing with Hunger, and others melting like Wax at the great Tribulation, and none to pity them. When he shall see all Faces covered with Tears, and asking with great Earnestness, Is there any (c) Word of God upon Earth? and it shall be answered, No. Who shall be able to bear those Days, who shall stand under this insupportable Affliction? When he shall see the
the

(c) See this general Famine of the Word ultimately prophesied of *Amos* viii. 11, 12. Nevertheless here by *Earth* is not to be understood the whole *Terrestrial Globe*, but the *Kingdom of Antichrist* only, or the whole Extent of his Empire, which in the Prophetical Language is called *Earth*, as in opposition to the *Kingdom of Christ*, wheresoever that may be, either in Heaven or upon Earth, being in the same Language generally call'd *Heaven*. For thus the Apocalyptical Interpreters commonly understood the *Church* to be symboliz'd by *Heaven*, even while it remains upon Earth, according to the Rules of Hieroglyphical Literature. And thus, not without good Reason, is a *Wo* so solemnly proclaim'd against the Inhabitants of the *Earth*; that is, all those that live under the Antichristian Empire, *Rev.* viii. 13. which Empire not improbably may be included within the Limits of the old *Roman Empire*, or thereabouts; and which was also call'd *οἰκουμένη*, by our Translators render'd the *World*. See *Luke* ii. 1. *Acts* xi. 28. *Rev.* xvi. 14.

the confused Multitudes coming from the Ends to behold this Tyrant, and many worshipping before him, and crying out with Amazement, *Thou art our Saviour*. The Sea roareth, the Earth is burnt up, the Heavens do not rain, and the Fruits of the Earth wither! Then they that are in the *East* shall flee into the *West*, and they of the *West* shall run with Terror into the *East* to escape the Evils! Then shall this Blasphemer exert his Power, and send his (d) evil Spirits into all Nations, to make publick Proclamation, saying, *A Great King hath appeared in glory, come and see him*. Who then will have a Heart so hard, as to be able to bear up
with

(d) That is, in like manner as Christ did send his *holy Spirit*, which is *One*, out into all Lands, as the same did rest upon, and was transfused through his Apostles; even so shall this Deceiver send forth his *Evil Spirits*, which are *many*, to make every where lowd Proclamation of his Kingdom and Glory, by possessing chosen Instruments for his Purpose, and speaking through them as his Oracles, Apostles and Ambassadors. By these *Spirits* therefore we are here to understand the *Inspir'd* by them, or the Pseudo-Prophets and Pseudo-Apostles; of whom fair warning is given us both by Christ and his Apostles. They are call'd the *Spirits of Devils*, or of Demons; and are represented by our great Evangelical Prophet, as being of *three* different Kinds; but to shew that there is to be a sort of *Egyptian Magick*, whereby their Ministration shall chiefly display it self in Publick, he gives a most fit resemblance of them under the Figure of *Frogs*, as if they were generated out of the Mud of *Nilus*.

with Courage against so great Abominations? Who is that Man (as I said before) that all the Angels of God may bless him? For I (my Brethren, Lovers of Christ, and (e) perfect) tremble at the Thoughts of this Deceiver, when I but think within my self of the Tribulations of these last Times. For howsoever mischievous and cruel this Old Dragon may be to all Mankind, yet will he be more furious against the Saints, who shall be able to overcome † his Terrors. For there shall be many found at that Day, who being dear to God shall be preserved in Mountains, and Hills, and desert Places, * because of their many Prayers and terrible Complaints. For the Holy God beholding their inexpressible Mournings, and Sincerity

† Τα φαντασμάτα αὐτῶ, i. e. Spectra, five terribulamenta, Mat: xiv. 26.

Mar. vi. 49. Apparitions.

* Ἐν πολλαῖς δέησιν, &c.

(e) By *Perfect* is here to be understood an Order among the Primitive Christians, not that was wholly excepted from every Spot of Sin (as some of our Modern *Perfectists* do understand the Word) but that was admitted to the most perfect and highest Degree of the *Communion of Saints*, in the Church of Christ; and that was not only instructed in the first Rudiments and Elements of Christianity, which were sufficient for Salvation, but were initiated also into the *Mysteries* and *Arcana* of our most Holy Religion. Among the Number of these Mysteries I reckon this Doctrine concerning Antichrist and his Kingdom to be one: And hence we may infer, that this was not at first to be promiscuously communicated to all Christians, but only to those of the most perfect Order and Rank in the Church. And to such as these this Discourse of St. *Ephrem* seems principally to be address'd.

cerity of their Faith, will show Compassion towards them, as a tender Father, and will preserve them where they have been hidden. For this Accursed One shall be continually searching after these Holy Souls by Land and Sea, reckoning that he has now established his Dominions over the whole Earth, and brought all the Inhabitants thereof into Subjection under him. Nor does he question with himself but that he shall be able to withstand that dreadful Hour, when the Lord shall descend from Heaven, not considering his own Weakness and Pride by which he at first fell. Then shall he disturb the World, and strike an universal Terror by the lying Wonders of his false Magick. In his time there shall be no Rest upon Earth! But great Tribulation, Trouble, and Confusion, Pestilences, and Famines to all the Ends of the Earth. For thus saith the Lord, *There has not been the like from the beginning of the creation.* And how shall we sinful Wretches explain the exceeding Terrors of that Time, which the Lord himself hath told us are inexpressible? Let every one therefore fix his Mind stedfastly upon the Holy Scriptures of our Lord and Saviour, knowing that of his Mercy towards us, because of the exceeding Danger and Trouble, he will shorten the Days of this Affliction. For thus he

Mat. xxiv.
21.
Mark xiii.
18.

warns us all, saying, *Pray that your flight* Mat. xxiv. 20. Luke xxi. 36.
be not in the winter, nor on the Sabbath-day;
and again, *Watch and pray always, that ye may be thought worthy to escape this tribulation, and to stand before the Son of man.* For the (f) Time is at hand, and we all stand in the (g) Antichristian Spirit, and be-

(f) By the *Time* being *at hand* we are to understand no more, than that the *Mystery of Antichristianism* was then already at work in the *Life-time* of this *Holy Father*; and that by the working of this *Mystery*, it was highly probable that the *Personal Revelation* of *Antichrist* would soon follow the *Spiritual*. But he not knowing how long the *Spiritual Revelation* of *Antichrist* was to endure, might easily apprehend that the *Personal* could not be far off, since the other was actually present, and clearly discernible. Moreover, if there was a *Mistake* in the *Anticipation* of the *Time*, it is no more than what was in the very *Days* of the *Apostles*; and wherein they themselves might also be in part overtaken, without the least *Prejudice* thereby to the *Divine Authority* of their *Inspirations*, so far as they concern the *Doctrine* it self. See the *Commentators* upon *1 Thess. iv. 15. 17. 2 Thess. ii. 2.*

(g) Hence it manifestly appears, that according to our *Author's Sense*, there must be a *Spiritual* as well as a *Bodily* *Manifestation* of *Antichrist*, whereof that ought to precede and make way for this; since even in his time he was convinc'd that the generality of *Christians* had apostatiz'd from their *first Love*, and did stand in an *Antichristian Spirit*, tho' at the same time they could not believe it, but did look on themselves as good *Christians*. For his plain meaning is, that there was a *Mystery of Antichristianism* then actually working in the *Professors* of the *Christian Faith*, the *Operation* whereof was so secret, as to be *hidden* from themselves; and which was *Preparatory* to the *Last and Greatest Manifestation* of the *Power* of the *Devil*

believe it not. Let us pray earnestly with Tears and Supplications, Night and Day, falling down before God, that we Sinners may be saved in that Day. Whosoever therefore has the Gift of Tears and godly Sorrow, let him beseech the Lord, that we may be delivered from this Distress which is coming upon the whole Earth! That he may neither see this terrible Beast, nor hear his Terrors. For there shall be Famines, and Earthquakes, and Variety of Diseases over all the Earth. Then will it show a couragious Spirit to make even Life it self supportable in the midst of these Distresses. For if a Man be found never so little remis, he will be easily assaulted, and carry'd away captive by the lying Wonders of this wicked deceiving Serpent. Such a one shall not be forgiven in the Day of Judgment. For his (*h*) Face shall discover, that he
wil-

vil in the *Person* of Antichrist, his Seed and Image, as that *Man of Sin*, and the *Perfection* of that Diabolical Mystery in the Flesh.

(*h*) The *Face* is very often an Index of the *Mind*, even in this present *cloudy* State wherein we live; and therefore it ought not to appear so strange, what seems here suppos'd by our Author, that in the Day of Judgment, when all Things shall be nakedly expos'd as they in truth are, that the whole Inward State of the Soul shall most clearly display it self in the Countenance: So that the Disciples and Followers of Antichrist shall palpably discover themselves by their
very

willingly believed the Deceiver. Beloved, we have need of many Prayers and Tears, that any of us may stand stedfast in the Day of Temptation. For many are the wonderful Works that shall be wrought by this Beast! For he, being the Enemy of God, will endeavour to accomplish an universal Destruction. For this End he will endeavour to make all Men receive his (i) Mark, when he comes in
c his

very Looks: And it shall be then clearly discernible, who have taken the due Precautions, and who have not, in trying the Spirits which go forth in the Name of *Christ*, and with the highest Pretences set up themselves in the *Temple of God*; both by the darkness of their Aspect, and by the outward *Mark* and Character also of the *Seal of Antichrist* diabolically imprinted on their Faces, in the most eminent Part thereof. This *Antichristian Mark*, with the gloomy Saturnine Cloud sitting upon their Brow; whereby their express Compact with *Satan*, and his Vicegerent *Antichrist*, is denoted and testify'd to the World; must be undoubtedly such an *Infalible Mark* of Discrimination in the last Days, as it shall not be possible for the Faithful, elected out of the World, and having the *Seal of Faith*, to be deceiv'd even with all the *deceivableness of Unrighteousness* in the Appearance of Antichrist and his Apostles.

(i) Concerning this *Antichristian Mark* there is no sufficient Reason alledg'd why it may not be an *external* and *visible* Mark or Character, or why we should here recede from the *Literal* to a *Metaphorical* Sense, when there is not the least Inconvenience following the former; and this latter is so strain'd, and attended with so many Difficulties, as will presently appear to every Impartial Considerer. This *external* and *visible* Character of the *Antichristians*, as the Sign of the
internal

† πᾶν εἶ-
 Ⓔ i. e.
 every plea-
 sant Form
 or Image.
 It is a
 Shew of
 Pleasure,
 rather than
 Pleasure it
 self; and
 the Repre-
 sentation
 of a Thing
 rather than
 the Thing
 it self.

From

whence is

εἶδωλον,
 Erasm in
 1 Cor. viii.
 4. Simu-
 lachrum
 est vox
 Latina a
 Simulando;
 Idolon
 Græca, ab
 εἶδω, ab
 Species;
 quod spe-
 ciem & i-
 maginem
 inanem,
 præ se fe-
 rat, quum
 absit Ve-
 ritas.

* Ἰω
 Ⓔ Ⓕ Ἰω
 2 Cor. iv.
 7. 17.

his appointed Time to deceive the World by his Miracles, till the Number of his Days shall be accomplished. That so they may buy Food, and † the Pleasures of Life. And the Rulers of the People do accomplish his Design. My Brethren, beware of the * Exaltation of this Beast! For his Artifices are Diabolical. Observe how he begins with the Belly; that when a Man is pinched for Want of Food, he may be compelled to receive his Mark: Not as it might be upon every Member of his Body, but in his (i) right Hand, and

internal and invisible Seal of the Spirit of Antichrist in their Hearts, is to be imprinted not once, but twice, for the more firm Binding of the Subjects, whom the Impression thereof is made. The two Impressions are upon the *Hand* and the *Forehead*, Rev. xiii. 16. The *Military Mark* of Antichrist is the first of these, according to the Ancient Custom of *stigmatising* Soldiers in the Hand. Hence *Aëtius* the Physician, having occasion to make mention of such sort of Marks in the Flesh, hath these Words: *Στίγματα καλεῖται τὰ ἐπὶ τῷ προσώπῳ, ἢ ἄλλῃ πρὸς μέρος τῷ σώματι τὸς ἐπισηαφόμενα, οἷα τῷ σηλομένῳ ἐν τῷ ΧΡΕΣΙ.* And *Radulphus Flaviacensis* in his 14th Book upon *Leviticus*, explaining that Precept of the Law, *Ye shall not print any MARKS upon you: I am the LORD*; Lev. xix. 28. gives hereof this Reason, *Stigmata dicebantur quedam Signa, quæ in MANIBUS Militum fiebant; ut de militia Imperatoris esse cognoscerentur. Prohibet ergo ne hujusmodi Characteres facerent sibi, quibus humanam videantur profiteri subjectionem, qui divinam professi sunt potius servitutem.* And hence was also the Constitution of *Gregory the Great*, *Ne quis MANU Signatus, ante expletam Militiam in Monasteriis reciperetur.* Whence likewise

and upon his (k) Forehead, shall he receive this Hellish Mark, that he may not be able with his right Hand to make the (k) Sign of the Cross, nor im-

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wife in the *Notitia utriusque Imperii*, we have the Names of the *Honorians*, the *Theodosians*, the *Constantians*, and others, who were such Soldiers as had receiv'd in their Hand, or in their Arm, the Mark of that Emperor under whom they serv'd.

(k) The *Servile Mark* of Antichrist is that upon the *Forehead*; which is to be distinguish'd from the foregoing, as implying a great deal more than it: The one of these Marks is less visible, the other is to be seen of all; the one is the Badge of a *Warfare* that is to have an End at a certain Period, but the other of perpetual *Servitude*, of a Slavery never to have End; and the one, I think, may hence be call'd a delible, but the other an indelible Character. To which may be well apply'd that of *Suidas*, speaking of the Father of *Bion*, who had been a Slave, 'Ου πρῶτον, ἀλλὰ συγγραφῶ ἐπὶ τῷ πρῶτον, ἢ τῷ δευτέρῳ περὶ σκλαβίας συμβόλον. Voc. Συμβ. And *Petronius* speaking of *Eumolpus*, says agreeably, *Implevit FRONTEM utriusque ingentibus Literis*. Whence a Slave bearing such a Mark in his Forehead, is call'd *Literatus* by *Plautus*, in his *Casim. Act II. Sc. 6.* and *FRONTE notatus* by the *Epigrammatist. Mart. Lib. 3.* Also *FRONTES Literati* by *Apuleius*, after the same manner as *Literarum nota per summam ORIS contumeliam iniusti*, by *Valerius Maximus*, are thus apply'd to denote the deplorable Estate of those condemn'd Bondslaves who are stigmatiz'd in the Face or Forehead. To which also *Clemens Alexandrinus* and *Chrysostom* do allude: And *Cardinal Cajetan*, according to them, thus explains *St. Paul*; *Ad similitudinem servorum gestantium in FACIE impressam notam Dominorum iniustione ferri factam, describit se Paulus portare manifeste in corpore suo, non unam, sed multas impressas notas Domini Jesu. Comm. in Gal. vi. 17.* Wherefore the Difference betwixt this

twofold

press on his Forehead the Holy Name of the Lord, or the Glorious and Venerable Cross of Christ our Saviour. For the Deceiver knoweth, that the (1) Sign of the
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twofold Mark of Antichrist, viz. in the Hand and the Forehead, or Military and Servile, may deserve well to be heeded. For they that receive his Mark but in the Hand only, are not thereby absolutely out of all possibility of being recover'd again: But they that shall be so unhappy as to receive it in their Forehead also, will thereby be sealed to Destruction together with him, without the least possibility of an Escape remaining for them. What manner of Diabolical Mark this shall be in the Flesh of these Antichristians, either in the Hand or in the Face, to distinguish them from Christians at the first sight, we cannot be certain: But most probable it is, that there shall be somewhat of Darkness and Deformity in it not to be dissembled, with something suited to express their highest Contempt of the Cross of Christ, and Abjuration of his Name and Doctrine.

(1) This seems to have been a sort of *Social Tessera* and Characteristick among the First Christians, whereby they could all know one another, without discovering themselves to the *Heathens*, in whose Company they might be; and could also undiscovered silence their Demons in their Temples, put a stop to their Sacrificial Offices, loose such as were Bound by Satan, and after several manners destroy and frustrate the Works of the Devil, looking earnestly through Faith at the same time up to JESUS, as treading upon the *Serpent's Head* by his Death for Man on the *Cross*: Who, according to the *African Father*,

*Serpentis Spolium, devicto Principe Mundi,
Affixit Ligno, refugarum immane Tropeum.*

See *Tertullian* against *Marcion*, and his *Apology*; with what *Justin Martyr* and *Minucius Felix* have said hereof,
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the Cross, if it be made, destroyeth all his Power, and therefore he will set his Mark on the (m) right Hand; for by
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in their Apologies for Christianity: As also what *Origen* in his Commentaries, *St. Cyril* in his Catechise, *St. Basil* in his Treatise of the Holy Ghost, *St. Chrysostom* upon *St. Matthew*, the Ancient Book of the Ecclesiastical Hierarchy, under the Name of *St. Dionysius*; and what the Apologists of the Church of *England* for the Use of the Cross in Baptism have produc'd in Honour of this Sacred Sign.

(m) The Reason which is here twice given for the Impression of a Diabolical Mark upon the *Right Hand* deserves not to be slighted: But there is also another which is coincident with it, and may be as Old as the Days of *Samuel* at least, and that is, that this Hand is the Symbol of *Power*, and consequently of *Victory* also, whence the Sign thereof was anciently used both by *Jews* and *Heathens* for a *Trophy*, or for a Monument of good Success, as appears from the Sacred Writer of the First Book of *Samuel*, and from *David* also in several of his undoubted Psalms, with respect to the former; and for the latter *Lipsius* may be consulted, and *Stewechius* upon *Vegetius*, with other Learned Criticks that have written *De Re Militari*. Particularly it is observable, that the Monument or Trophy which *King Saul* erected for his Victory over the *Amalekites*, was set up upon this very Supposition, and took thence also its Denomination, as you may see in *1 Sam. xv. 12.* where in our Version it is, *He set him up a Place*, and in the Vulgar Latin, *Erexisset sibi fornicem triumphalem*; but in the Original it is *ἑστησαν αὐτῷ χεῖρα*: And that this also was no other than the *Right Hand*, is pretty plain, upon an Allusion thereto of *David*, upon his Victory over the *Edomites*, in *Pf. lx. 4, 5, 6* See likewise for this, *Pf. cvi. 26 Isa. xlix. 22. Ezek. xvi. 27. xxi. 22. and Zach. ii. 9.* And compare *Pf. cix. 6.* with *Zach. iii. 1.* which bear an express Relation to this Satanical Power. The Mark
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that we make Impressions on any Part of our Bodies : So also our Forehead bears aloft the Mark of our Blessed Saviour, like a bright Candle set up upon a Candlestick. In short, my Brethren, it will be a terrible Trial to all sincere Lovers of Christ, to persevere resolutely to the Hour of Death, and not stand in Suspence, when this Evil Serpent is sealing with his Mark, instead of the Cross of our Saviour. For thus will he endeavour that the (n) Name of Christ may not be so much as named at that Time. For being weak him-

of which Power receiv'd in the Right Hand is probably to be a *Bloody Mark*, being no other than a Diabolical *Consecration*, and therefore not without sprinkling of Blood, I think, if no more. Consider *Exod. xxix. 10. Lev. viii. 23, 24. and xiv. 14, 17.* Perhaps also it may be on the Thumb of that Hand for the same Reason ; as likewise for that other which is here given. Moreover, it is an Observation of *Servius*, that the Right Hand was of Old consecrated to the Goddess *Fides*, as all the Members of the Human Body were appropriated to some particular Deity or other, *Ad Lib. 3. Æneid.* And this is taken notice of by the late Baron *Spanheim* in his II^d Dissertation, *De Præst. & Usu Numism.* and may afford not a little Light to this *Antichristian Sacrament*, if well weigh'd.

(n) The Ground of this Prohibition is to be found in *Mar. xvi. 17. and Phil. ii. 9, 10.* For there is in the very *Name* of Christ when uttered, as well as in the *Sign* of Christ when made by Faith, a certain irresistible Force too strong for the *Gates of Hell* to oppose. Wherefore the Sealing of Antichrist with his Mark, is on purpose to prevent, if possible, what is fear'd by him from this Holy *Name* and *Sign*.

himself, he does this out of Fear and Dread of the Holy Power of our Saviour. If a Man receive not his Mark, he is free from his Power: Such a one the Lord will not forsake, but enlighten him, and draw him to himself. My Brethren, we must carefully observe, that the Operations of this Enemy are cruel and unmerciful; whereas the Spirit of God comes to us in a (o) calm and gentle Manner, to oppose thro' us, the Artifices of the Serpent. If we preserve an unshaken Faith in the Lord Jesus, we shall destroy the Power of the Enemy, we shall preserve a stedfast Resolution and Constancy, and he shall grow weak, and depart from us, not being able to hurt us. I, who am the meanest of you all, beseech you, Brethren and Lovers of Christ, that ye be not faint-hearted, but be more and more strengthened in
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(o) There cannot be a truer and juster Observation than this, that whereas the Evil Spirit did fall upon the Person possessed generally in a fierce and violent manner, and often did express something that was very Savage and Unmerciful, as well as Extravagant and Preposterous, both in the Manner of the Delivery, and in the Oracle it self; it was quite otherwise with the good Spirit, whose Inspirations are calm and gentle, as the Dove. *Maimonides* in his *Moré Nwochim*, and *Cardinal Bona* in his Book *De Discretione Spirituum*, have very useful Remarks upon this Subject. See *The History of Montanism*, Art. II. Sect. 4. and Art. IV. and VII.

the Power of the Cross. Unavoidable Affliction is at the Door, Let us all take the Shield of Faith. Be ye all ready as faithful Members of Christ's Family, that ye may receive no other Master. For seeing this Thief, the Accursed One, this Tyrant will come before the Appearance of the Blessed Jesus in Glory, intending to plunder, to kill, and to destroy the chosen Flock of the true Shepherd Christ Jesus; Let us be instructed, my Friends, in what Manner this shameless Serpent shall appear amongst us For as our Blessed Saviour designing to save Mankind, was born of a Virgin, and in our Human Nature beat down our Enemy by the Holy Power of his Divinity: So the Enemy has contrived to assume his Manner of Appearance, and deceive us. Our Lord shall descend in bright Clouds, like a terrible Flash of Lightning, upon the Earth: But the Deceiver after another Fashion. For he is an Apostate. The Organical Body in which he shall act, shall be exquisitely formed out of the Womb of some (p) accursed young Harlot,

(p) As Christ was conceiv'd in the Womb of a pure immaculate Virgin, and was born a *True Man* of the Seed of the Woman; so the Father thinks that Antichrist shall be conceiv'd in the Womb of a most impure and abominable Strumpet, or of some accursed

lot. Yet shall he not be in a proper Sense (*p*) Incarnate. In this Manner shall this Accursed One come as a Thief
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fed Witch ; and that when he shall be born of her he shall be a *very Devil* Incarnate, as born of the Seed of the Serpent ; yet not incarnated in a *strict* and *proper* Sense, as having more in him of the Devil than of the Man. Whereby we are to understand, that since Christ *really* took upon him the Human Nature, and was in the most proper Sense *Incarnated* in our Mortal Flesh, Antichrist must herein fall short of Christ, as not being able to assume that Nature Hypostatically, which did now of right belong to Christ only by virtue of his Assumption of it. It seems therefore to be his Opinion, that Antichrist shall have indeed a Real and Organical Body, and shall *appear* in all Things like unto others in the Form of Man ; but that the Dragon, or Serpent, which *giveth* Power unto him, and liveth and worketh in him *with all deceivableness of Unrighteousness*, shall actuate this Organiz'd Human Body by way of *Obsession*, rather than of true *Impersonation*. Why he and some others will not have it to be a strict and real Impersonation, or an Hypostatical Union of the Two Natures, *viz.* Diabolical and Human, in One Numerical Person ; is because they do not think that this Deceiver can properly assume to him the *whole* Human Nature, of a Reasonable Soul and Human Flesh subsisting, but that the Diabolical Spirit shall in him Operate after the same manner, as ordinarily in Demoniacks, or Energumens, in whom the Human Soul (or at least its Superior Faculties) seems to be perfectly bound up, during the whole Term of the Possession by the Demon ; and as in the Traitor *Judas* and *Simon Magus*, Two of his Forerunners and Representatives : And will thereby act upon the Body whereto he shall have united himself, *κατ' ἐνέπσειαν*, according to the *Energy* or In-working of Satan, *2 Thess. ii. 9.* as we find it was actually so, both in the *Traitor* and the *Sorcerer* afore-nam'd ; Who were not only, it seems, Acted by

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to deceive all the World. He shall shew himself humble, meek, proclaim himself an Enemy to Injustice, abhorring Idols, reverencing Piety; good, charitable, and he shall be extreamly beautiful,

a *Diabolical Inspiration*, to Do what they Did; but were, moreover, made expressly the *Organs* of the Diabolical Spirit entering into them, and filling them. Hence one of these is call'd by Christ a *Devil*; and the other by the Ancient Christian Writers the *Son of the Devil*, and the *First-born of the Devil*. And some have well observ'd, that as soon as ever it entered into the *Heart of Judas* to betray his Lord, this was properly a *Diabolical Inspiration*; But that immediately after his receiving the *Sop*, this became a *Diabolical Possession*; and the Devil from that time forth acted in *Judas*, as in an *Organ* or *Body* prepar'd for him. So that it seems agreeable to the Notion of the Fathers concerning Antichrist, that the Devil shall not properly Incarnate himself in the Person of Antichrist, as the *Word was made Flesh*, or as God did properly Incarnate himself in the Person of Christ; but only *seemingly*, and to all *Appearance*: But that he shall Act in him as in a *Vessel of Wrath*, and in an *Organ* every way fitted for his Use, as if he were really and indeed Incarnated in the Human Nature; and that for this Purpose he shall have a *Body* prepared from the very *Womb* for him, being most exquisitely adapted and framed for the Manifestation of all the Evil Properties which are in Fallen Nature, and for all his abominable Designs and lying Wonders, which shall successively be wrought forth through that *Body*: Wherefore this must not be a *Phantastical Body*, as some would understand the Fathers, since it is to be properly *Organical*: But this *Organical Human Body*, by the habitual Possession and Impregnation of the *Spirit of the Dragon*, is suppos'd to be made capable for *Diabolical Transfiguration*, or to appear at least in sundry Forms and Figures, according as he may have occasion to work his Cheating Wonders.

ful, couragious, affable to all Men, shewing a most particular Respect to the Nation of the (q) *Jews*; for they expect his Coming. In the midst of all these things he shall show Signs and Wonders, and dreadful Sightings with great Power. He shall craftily endeavour to please all Men, that he may quickly get the Love of many. He shall refuse Gifts, he shall not speak with Anger, but shall put on a Shew of great Modesty, and by this Appearance of Virtue and Regularity, he shall deceive the World, till they make him their King. When therefore many People and Nations shall see these Virtues and Powers in him, They shall all come together with one Consent, and proclaim him their King with great Joy, saying one to another, Can we any where find such a Man as this, so good and so just? and immediately his Dominion shall be established, and in his Wrath he shall smite down three mighty Kings. Then shall this (r) *Dragon*

(q) That the Coming of Antichrist must be *first* to the *Jews*, was generally the Opinion of the Ancients: Or at least in whatever Part of the World his first Appearance might be, they thought these should be the First to join him, and to offer to make him their King. *Vid. Par. IV. p. 135.*

(r) Notwithstanding that the *Dragon* be as distinct from the *Beast*, who is Antichrist, as one Person can be from another, yet is he here and elsewhere properly

gon lift up his Heart, and vomit out his Serpentine Poyson. He shall disturb the World, and put all the Ends of the Earth into Confusion, oppressing their Bodies, and polluting their Souls. Then shall he lay aside his pretended Piety, and show himself severe, cruel, wrathful, passionate, unmerciful, unconstant, terrible, deformed, hateful, abominable, haughty, accursed, blasphemous, endeavouring to precipitate all Mankind into the Depth of Iniquity. He shall show (s) false Miracles in great Abundance. And when many People are standing by him, and magnifying him for the great Wonders which they shall behold, he shall proclaim aloud with a mighty Voice, which shall (t) shake the
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perly enough call'd the Dragon, or the Serpent, that is, the *Devil*; as having his Father's Name written upon him, and subsisting in his Father's Nature, even more properly than in that which he Outwardly carries about him. Whence both the Dragon that has given Power to the Beast, and the Beast that Acts in all Things by the Power of this Old Dragon, may very fitly be call'd by the same Name, by reason of this most strict Union betwixt them, and *Communication* of Properties by the Inhabitation of this *Serpentine Spirit* in the Body of Antichrist.

(s) Consider *Mat.* xxiv. 24. compar'd with *2 Thess.* ii. 9. and *Joseph. Antiq. Jud.* Lib. XX. c. 6. and *De Bello Judaice*, Lib. II. c. 23. Lib. VII. c. 30.

(t) This *shaking* of the Place where Antichrist is suppos'd, in the presence of a great Multitude met together

the Place where they are gathered together, saying, *Behold, all People, my power and my might.* Then shall he (u) seem to
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together at the noise of his Wonderful Appearance, to make Proclamation of his pretended Universal Kingdom; is plainly nothing else but the Counterfeit of the Miraculous Descent of the Holy Spirit upon the Apostles at *Pentecost*, when by a rushing mighty *Wind* the Place wherein they were sitting did seem to move. For it is neither impossible, nor improbable, by the Ministry of Spirits both Good and Evil, as well as by the Concurrence of Natural Causes, for great and extraordinary Winds sometimes to be produc'd, yet still under the Conduct of the God of Nature. See and consider *Gen. viii. 1. 1 King. xix. 11. 2 King. ii. 1. Job xxxviii. 1. Psal. cxxxv. 7. Jer. x. 13. xxiii. 19. xxv. 32. Ezek. xxxvii. 9. Jon. i. 4. Nah. i. 3 and Rev. vii. 1.*

(u) The Pretence of Removing of *Mountains*, and casting them into the midst of the *Sea*, and of commanding *New Islands* at a Words speaking to rise up suddenly out of the *Sea*, may in the Person of Antichrist meet with Credit from the Multitude of his Followers, tho' nothing hereof be really done, by the Contagion of a *Spiritual Fascination* in all them that shall have fitted themselves to receive his *Mark*, while he shall by his Devilish Art impose upon the Spectators with Phantasms and lying Appearances, call'd *τεγγρα ψευδης*, by the Apostle, *2 Theff. ii. 9.* that he may mock at them. Since for as much as *all Power* belongs only to *God*, and *God* has committed it all to *Christ* for the Exercise thereof; there remains no *Power*, which is properly such, for the *Devil*, or for this his *Son*, to put forth: But all is barely a *Semblance of Power*, a false Appearance without any *Reality*, a *Diabolical Dream*, and an *Hellish Cheat*. For the *Dragon's Power* infus'd into this deceitful *Beast*, is nothing else at the utmost but the *Prevarication and Abuse of the Powers of Nature*, which are made subject to *Vanity* till the *Times of Restitution*. Wherefore nothing can be
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remove Mountains, and make Islands arise out of the Sea in the Sight of the People, not that he shall really do such mighty Works, but shall impose upon the Spectators by false Appearances. Thus shall he deceive and delude the World, and many shall believe in him, and glorify him as the (w) mighty God. Then shall every Soul mourn bitterly, and be afflicted. Then shall all see themselves in continual Affliction Day and Night with-

more unreasonable and absurd than to be afraid of his Power, which in Effect is none at all; neither is there a greater Infatuation than to rob God of his Power, or Glory, by allowing but the least Part thereof to the Devil, or to any of his *Prime-Ministers*.

(w) But by these and such like *strong Delusions* the Sealed Number of the *Beast*, or Antichrist, which is oppos'd to the Sealed Number of the *Lamb*, or Christ, shall be even so far infatuated as to worship him not only for a Divine Person, or for one made Partaker of the Divine Nature in the most eminent Degree, but even for the *Mighty God*, that is, for the *Father Almighty*. And I know some that have been let deeply into this Mystery of Iniquity, and that have been prepared for many Years to receive a Manifestation of this Nature, as having drawn up a certain System concerning the *Incarnation of the FATHER*, as somewhat much greater yet to be than the *Incarnation of the SON* was in the Person of Jesus Christ. Innumerable are the Devices and Stratagems of Satan for the Subverting the Great Mystery of Christianity; but perhaps among all these, nothing is more cunningly contriv'd and accommodated for the pleasing both of *Jews* and *Christians*, and even of *Mahometans* too, than the Scheme hereof which I have seen, and was communicated to me by a Learned Hand that had been himself infected with it for some time.

without a Glimpse of Comfort, not knowing where to find Bread to satisfy their Hunger. For Merciless Governors shall be set over all Places; and if a Man bring with him the Mark of the Beast in his right Hand or on his Forehead, he shall presently buy such Food as they can get. Then shall the Children faint in the Mother's Bosom, and the Mother shall die upon her Children, and the Father with his Wife and Children shall perish in the Streets, and there shall be none to bury them. From the Multitude of dead Carcasses lying in the Streets shall a grievous Stink arise, that shall be noisom and intolerable to the Living. In the Morning they shall say with Tears and bitter Lamentation, When will it be Evening, that we may take a little Rest? And when it is Evening, They shall speak one to another with bitter Tears, When will it be Morning, that we may fly from this dreadful Affliction? And there shall be no Place for them to fly unto for Protection, for all Things shall be in Confusion, both the Sea, and the dry Land. Therefore thus saith the Lord, * *Watch, and pray* Mat. xxiv
always, that ye may escape this tribulation. Mark xiii.
There is a noisom Smell at Sea, and a Luke xxi.
dreadful Stink by Land, Famines, and Earthquakes, Confusion upon the Earth, Terrors at Sea, and Terrors at Land.
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Their Silver and their Gold, and their sumptuous Cloaths shall not profit in that Day of Wrath. But the Living shall say, Happy are the Dead that are departed this Life before the coming of this great Desolation ! Their Gold and their Silver shall be cast forth into the Streets, and no Man shall touch them, but look upon them with Abhorrence, and they shall all seek for Shelter and Protection, but shall not find it. Moreover because of the Famine, and Tribulation, and Terror, the wild Beast and devouring Insects shall rove about devouring all that they can meet with. Within is Fear, and without is Trembling. Night and Day shall the Carcasses lie in the Streets; in the Streets shall be a noisom Smell, within Doors an intolerable Stink ! Hunger and Thirst in the Streets, and Hunger and Thirst in the Houses. The Voice of Mourning in the Streets, Lamentation in the Streets, Lamentation in the Houses. They shall meet one another in Tears, the Father the Son, and the Son the Father, and the Mother the Daughter. Friends and Brethren shall meet one another in the Streets, and sink down dead with Astonishment at their mutual Miseries. The Beauty of all Flesh is withered ; their once charming Features are become like those of a dead Man.

Man. The Beauty of Women is become hateful and abominable. All Flesh shall decay, and the Desire of Men shall perish. Then all that have believed the dreadful Beast, and received his (x) Seal, and his accursed (x) Mark, shall run to him, and say with Lamentation, Give us Meat and Drink, we are ready to perish with Hunger, and drive away from us the destroying Beasts. Then shall he be perplexed, and answer them very roughly, saying, Where shall I find Meat and Drink to give you? The Heaven will not give you Rain, and the Earth will not bring forth Harvest or Fruit. When the People shall hear this they shall weep and lament, having no Comfort in their Afflictions. But one Misery shall come upon the Neck of another, because they so readily believed this Tyranical Deceiver. For he shall not be able to help himself, how then shall he shew Mercy

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(x) The visible Seal and Mark of Antichrist, I conceive may be thus distinguish'd; that the latter is to be a Sign, either on the Right Hand or the Forehead, and may respect both the Orders of Antichristians which have been hinted at; but that the former is to be a Sign properly on the Forehead, and visible to all the World, even as the *Horns of Glory* were upon the Face of *Moses*, when he descended from conversing with God and his Holy Angels in the Mount; and that this doth chiefly respect the Antichristians of the Higher Order, who are past all Recovery and have sinned the Sin unto Death.

to them? In those Days shall the Tribulation be very great from the Oppressions of Antichrist, from the Terror, the Earthquake, the Roaring of the Sea, the Famine, the Drought, and the Bitings of wild Beasts. But all they that have received the Seal of Antichrist, and worshipped him as the Great God, shall have no Portion in the Kingdom of Christ, but shall be cast with the Dragon into Hell. Blessed is He that shall be found Holy and Upright in that Day, having his Heart entirely fix'd upon God! He shall valiantly break through all his Temptations, despising all his Snares and treacherous Designs. But before these Things come to pass, the Lord shall send (y) *Elias* the *Tishbite* and *Enoch*, out of his abundant Mercy, that they may preach Righteousness to all Mankind; and boldly publish the true Knowledge of God to all Men, that they may not through Fear believe this Tyrant. They shall proclaim aloud and say, "O Men, this is the
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Rev. xi. 3,
4,
Mal. iv. 5.

(y) This Passage is cited Part IV. § 22. p. 174. as from the *Latin* Copy of this Father, which was then only extant when the following Treatise was written: And 'tis here observable, that the Name of *Tishbite* is for greater Distinction's sake of the very *Elias*, from any one arising and ministering in his *Spirit*, added in conformity with the *Septuagint* Version of *Malacky*.

“ Deceiver, let no Man believe him,
“ nor obey this Enemy of God. Let
“ none of you be afraid, for he shall soon
“ be destroyed. Behold the Righteous
“ Lord is descending from Heaven to
“ judge all those that give heed to the
“ Antichristian Signs.” But there will
be few that will regard or believe the
Preaching of these Prophets. But this
will our Blessed Saviour do to manifest
his exceeding great Love towards us,
that Mankind even at that Time may
not be left without Witnesses of the
Truth, and that the Disobedient may be
without Excuse in the Day of Judgment.
Then as many of the Saints as shall be
found at the Coming of this wicked One,
shall pour out Rivers of Tears and Sighs
innumerable to the Holy God, that they
may be delivered from the Power of the
Dragon. They shall fly with great Fear
and Speed into (z) desert Places, and
d 2 hide

(z) Under the Persecution of the Church by Anti-
christ, and the General Apostacy of the *Nominal* Chri-
stians, the *Real* Christians will be oblig'd, for the
short Season of its Duration, to take their flight into
Desert and Uninhabited Places; perhaps into *America*,
which may not unfitly deserve to be call'd the *Great*
Wilderness. And whether the Wisdom of God may
not have some greater Design in View to bring about
in that vast Tract of Land, which has been brought
under the Subjection of *European* Princes, than doth
hitherto

hide themselves in Mountains and Caves of the Earth. They shall put Dust and Ashes upon their Heads, praying Night and Day with great Humiliation. And this shall be the Priviledge granted them by the Righteous God, He shall lead them by his Mercy into appointed Places, and they shall be securely hidden in Dens and Caves of the Earth, and shall not see the Signs and Terrors of Antichrist. For to them that have Understanding, his Coming will be easily known, but he shall come unawares upon them whose Hearts are set upon the Affairs of this Life, and their Desires upon the Things of this World; for he whose Heart has been long bound up in Things of the World, though he hear, yet will he not believe, but revile those that would instruct him. And for this Cause the Saints are mighty in Strength to oppose him, because they have cast off † all Concern for this temporal and transitory Life. Then shall all the Earth and the Sea mourn. The Air shall mourn with the Beasts of the Field, and the Fowls of the Air.

† Πάσαν
 † ἡμέραν
 ἐν τῷ με-
 σσηνίαν
 Βίβ. τ' 878.

hitherto appear by those Temporal Advantages and Disadvantages which have hitherto been made thereby; may, I think, be not altogether unworthy of the serious Consideration of as many as are looking after the Signs of the Times.

Air. The Mountains and Hills shall lament, and all the Trees of the Field. The Stars of Heaven shall take up a Lamentation for Mankind, for they have departed from the Righteous God, and believed a Deceiver, and received the Mark of the accursed Enemy of God, instead of the quickning Cross of Christ our Saviour. The Earth and the Sea mourneth, for the Singing of Psalms, and the Voice of Prayer is no longer heard among Men. All the Churches of Christ lament with bitter Lamentations, because of the Cessation of the * *Daily Sacrifice* and Oblation. When therefore he shall have exercis'd his Tyranny Three Years and a Half, and when the Desolations of the whole Earth shall be accomplished, then as the Lord himself has said, The Holy, Pure, Terrible and Glorious God shall descend like a Flash of Lightning out of Heaven, with inexpressible Majesty, with Legions of Angels and Arch-angels, all in bright Flames of Fire, and a roaring Stream of Fire running before him. Cherubims with their Eyes cast down, and Seraphims flying and hiding their Faces and Feet with their fiery Wings, crying out in a dreadful Manner, *Awake ye that sleep, behold the Bridegroom cometh.* The Graves shall open, and in the Twinkling of an Eye shall all the Nations

* *Dan. vi.*
25.

Mal. i. 2:
See The
Propitia-
tory Ob-
lation in
the Holy
Eucharist,
&c. Print-
ed for J.
Morphew
1710.

tions of the Earth arise, and look upon the resplendent Beauty of the Bridegroom. The innumerable Armies of Angels and Arch-angels shall triumph with great Joy, and the Just and the Righteous that have not received the Mark of the Beast shall rejoyce. Then shall the Tyrant and all the Unrighteous and Ungodly that have receiv'd his Mark be led bound to the Tribunal of the Righteous Judge, Who shall pronounce their Sentence of Eternal Condemnation to unquenchable Fire: Whilst all they that have not received the Mark of Antichrist, and all that have been hidden in secret Places, shall rejoyce with the Bridegroom in the Eternal and Heavenly Rest with all the Saints for ever and ever. *Amen.*

N. B. I have not in this Translation strictly followed the Letter of the Text, but have throughout taken such Liberties as I thought most proper to accommodate it to the English Idiom, and make it more serviceable to the common Reader. For the Stile of this Author being short and sententious, I have sometimes cast two or three Sentences of the same Import into one, by Way of Explication; sometimes have illustrated a Difficulty by Way of Paraphrase; and where the literal Sense is something unintelligible by antique Words and Phrases, I have endeavoured to give it such a Turn as might be most agreeable to our common Expressions and Notions of Things.

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The OPINION of
Dr. GRABE
ABOUT THE
Scripture Prophecies
CONCERNING
The Church of Rome :
AND

His REASONS why the Spiritual
Adultery of this Church, as foretold
by the Holy Ghost, is not properly an
Antichristian State; but only a *Falling*
Away introductory to it.

*Extracted from some Letters of His, and other
Manuscripts left by Him on this Subject.*



IN a Manuscript Treatise
of Dr. Grabe, Intitul'd *Roma*
Meretrix, which is men-
tion'd in a Discourse of
Dr. Hicke's lately publish'd,
his Opinion concerning the
Spiritual Adultery of the
Church of *Rome* from Christ, as distinct
from the Kingdom and State of *Antichrist*,
but preparatory and introductory to it, is very
clearly expressed and defended. He lived
e not

not indeed to perfect this Work, but he has left enough to shew clearly his Mind in this Matter: which I am persuaded the Learned will be curious to know; especially since it appears not to have been written in his younger Years, but when his Judgment had arrived to a full Maturity, after a long and laborious Examination of the Controversies betwixt the Protestants and Roman Catholics; and particularly of the Plea of many of the Former against the Latter for *Antichristianism*. It seems this Great Man had an Intention of publishing what is to be found in the Antient Holy Fathers concerning the *Judgments of God* upon the Apostatized Christians, or relating to the Question of *Antichrist*: and for a considerable time before the *Oxford-Edition* of *St. Ephrem* by the Reverend Mr. *Edward Thwaites*, Late Learned Greek Professor there, it is certain he was preparing a correct Edition in Greek of that very Piece of this Father which is here done into English, with that of *St. Hippolytus*, herein refer'd to; whereto a Dissertation was to be added concerning the Books of this last, with some considerable Fragments never yet Printed, and Notes upon them Both. This was soon after his Edition of *St. Irenæus*, that so the Disciple might succeed the Master: And much about the same time, I suppose, he began to write the aforementioned Treatise, on a particular Occasion which it is not necessary to give the Reader an Account of. His principal Design herein is to prove, That *Rome* should by impure Mixtures

tures fall from the True Faith in Christ, and introduce a very great Corruption in Religion, which would not fail to draw down very heavy Judgments upon her : But that however this her departing from the Simplicity of the Gospel, as delivered to the Apostles, by many Innovations and Interpolations of her own, was not to be accounted the setting up a new Gospel ; and that her Worship might be not only *Superstitious*, but even *in part* also *Idolatrous*, without being therefore properly Antichristian. And, first, his Purpose was to prove in general how *Rome* was to be *the Mother of a False and Idolatrous Worship* : and that St. *John* doth Prophesie of *Rome* under the Name of *Babylon*, by the almost universal Consent of Roman Catholick Expositors themselves. 2^{dly}, To shew to what *Time* this Falling Away of *Rome* Christian, by committing Spiritual Fornication, must refer. 3^{dly}, That after this *Antichrist* must appear, and shall shew himself at *Rome*, according to the Notion of the Antient Fathers. 4^{thly}, That *Rome* shall after this be destroyed by *Fire*, in a manner very extraordinary. And 5^{thly}, That *Antichrist*, whosoever that is, shall last of all be made to undergo a like Fate. Moreover, in a Letter of his to a certain Gentlewoman, which was written to divert her going over to the Church of *Rome* from the Church of *England*, bearing Date *July* the 20th, 1703. wherein there was a *Challenge* made to the Popish Missionaries ; I find that among the Seven Chief Points which he was prepared

to insist upon against them, had they thought fit to accept his Challenge, these Two that follow are the First: *viz.* “ 1. I would lay
 “ down as a sure Foundation of my Dis-
 “ course, the Heavenly Revelation of *Jesus*
 “ *Christ* given us by his Angel to St. *John*,
 “ and by him to all Believers, in which he
 “ hath Foretold for a plain Warning to
 “ them, That *Rome* in the latter Times
 “ should fall again into Idolatry, (as it was
 “ guilty of that Crime in former Times) and
 “ seduce or compel the whole World to it,
 “ partly by their Fallacies and Enchant-
 “ ments, partly by the external Splendor
 “ of their Worship and Glory of them that
 “ follow her, partly by horrible Bloodshed
 “ and most grievous Persecution of them
 “ that oppose her. Which Revelation is in
 “ that Point so clear, that *almost all* the Je-
 “ suits that have written Comments upon
 “ St. *John's Revelation*, acknowledge this to
 “ be true. 2. Then I would shew next,
 “ That this Prophecy is fulfilled already,
 “ and that it may be written now of the A-
 “ postatized Roman Christians, what for-
 “ merly St. *Paul* wrote of the Heathen Ro-
 “ mans, namely, That they worship and
 “ serve the *Creature* besides, yea *more than the*
 “ *Creator*, and that they change *the Glory of*
 “ *the uncorruptible God into an Image made like*
 “ *to corruptible Man.* *Rom. i. 23, 25.* And
 “ that for this very Reason they have maim-
 “ ed or quite taken out of their Catechisms
 “ the Second Commandment, wherein God
 “ hath manifestly forbidden such Practice:
 “ Whence

“ Whence it is no Wonder that now a-
 “ mongst the People at *Rome* is common to
 “ be seen, or heard, the same *Effect* which
 “ the Apostle in the same Place mindeth as
 “ a due Punishment of such Idolatry, when
 “ he addeth, v. 26, 27. *For this Cause God*
 “ *gave them up unto vile Affections. For the*
 “ *Men leaving the natural Use of the Women,*
 “ *burn’d in their Lust one towards another ; Men*
 “ *with Men working that which is unseemly,*
 “ *and receiving in themselves that recompence of*
 “ *their Error which was meet.* Yea such and
 “ the like abominable Uncleanesses have
 “ been so much liked among the Roman
 “ Christians (if such are to be called with
 “ that worthy Name), that an *Italian* Bishop
 “ hath written a Book in Commendation of
 “ *Sodomy*, and never was punished for it.
 “ Which, and other things relating to the
 “ same Crime of Idolatry, as also their
 “ horrible Cruelty in propagating it, I
 “ would propose with all Calmness, and let
 “ you hear the Answers of the Adversaries.

AND in another Letter, without Date,
 which I suppose to have been written by
 him to the very same Gentlewoman, in
 Answer to one of hers concerning the *Unity*
 and *Indefectibility* of the Catholick Church,
 thereby meaning that of *Rome* ; after a pret-
 ty full and distinct Confutation of that
 common Allegation from the Promises of
 God to the Christian Church, and a Paral-
 lel of the like Promises made to the Jewish
 Church ; he proceeds to answer an Excep-
 tion made by those of the Roman Commu-

nion against this Parallel of the Christian and Jewish Churches; and of the Divine Promises made to each. The Sum of whose Argument is this, That the Promises of God to his People are not *Absolute*, but suppose the Condition of their Adherence to Him, and his revealed Laws and Testimonies; from which if they depart, and follow their own Imaginations, and set up their own Inventions, especially in his Worship, either *beside* or *contrary* to His Word, God may justly, and will certainly depart from them, and give them over into a *reprobate Sense*, and even into *Non-sense* and *absurd Follies*. And having in confirmation hereof cited that famous Passage of *Isa. xxix. 13, 14.* which is clearly referr'd to by our Blessed Saviour himself, *Matth. xv. 9.* he goes on in the following manner, *viz.* "What is commonly excepted against this, namely, that
 " *the Promises of God concerning His continual*
 " *Presence in the Temple and with the Jewish*
 " *People have been indeed Conditional, but*
 " *that those of His perpetual Assistance to the*
 " *Christian Church, particularly to that of*
 " *Rome, as the Mother and Mistress of all*
 " *Churches are Absolute; This Exception,*
 " *I say, will not hold, but, if rightly con-*
 " *sidered, proveth to be but a proud Pre-*
 " *sumption, reproved by St. Paul himself*
 " *in the Epistle to the Romans, where he*
 " *speaketh at large of the Jews, to whom*
 " *he saith Ch. ix. v. 4. pertaineth the Adoption,*
 " *and the Glory, and the Covenants, and the Promi-*
 " *ses; but who notwithstanding all this, in*
 " *general*

“ general or for the most part were given
 “ over to a great Blindness: And from
 “ their Example giveth a Warning to the
 “ Christians, converted from the Heathen
 “ Religion, particularly to the *Romans*, not
 “ to be secure or to boast, as if not the
 “ same could happen unto them. His Words
 “ in the 11th Chapter, Verse 19, and the
 “ following, are these: *Thou wilt say then*
 “ (namely thou Church of the Converted
 “ Gentiles, whom he expressly nameth Ver.
 “ 13.) *The Branches* (that is, the Jews) *were*
 “ *broken off, that I might be grafted in. Well;*
 “ *because of Unbelief they were broken off; and*
 “ *thou standest by Faith. Be not high minded*
 “ (or as he saith Ver. 18. *Boast not against*
 “ *the Branches*) *but fear. For if God spared*
 “ *not the natural Branches, take heed lest He also*
 “ *spare not thee. Behold therefore the Goodness*
 “ *and Severity of God: on them which fell Se-*
 “ *verity; but towards thee, Goodness, IF thou*
 “ *continue in His Goodness; OTHERWISE THOU*
 “ *ALSO SHALT BE CUT OFF.* Where he
 “ plainly supposeth that the same *might* hap-
 “ pen to the Church of the *Gentiles*, parti-
 “ cularly to that of the *Romans*, unto which
 “ he then did write; what had happened
 “ to the *Jews*: namely, for the greatest
 “ Part to fall off, and consequently to be
 “ rejected and deprived of the Promises
 “ made unto them. And indeed what St.
 “ Paul only suspected, that it might hap-
 “ pen one time or other, that was after-
 “ wards plainly revealed by our Saviour
 “ to His most Beloved Disciple St. *John*,
 “ that

“ that it should come to pass in the latter
“ Days, namely, as of old *Jerusalem the Faith-*
“ *ful City became an Harlot, and full of Mur-*
“ *derers, Isa. i. 21.* so in the end of the
“ World *Rome, the Mother of many Church-*
“ *es, should become the Mother of Harlots (or*
“ *Fornications) and Abominations of the Earth;*
“ and that *with her the Kings of the Earth would*
“ *commit Fornication (that is, Idolatry) and*
“ *the Inhabiters of the Earth would be made*
“ *Drunk with the Wine of her Fornication, and*
“ *she her self would be drunken with the Blood*
“ *of the Saints, (that is, of the Christians,*
“ *which were so called by the Apostles, as*
“ *appears from their Epistles, particularly*
“ *from the Beginnings or Titles of them)*
“ *and with the Blood of the Martyrs of Jesus.*
“ *Rev. xvii. 2, 5, 6.* which is also repeated
“ *Chap. xviii.* And whatever is to be said
“ of the *other Parts of the Revelation of St.*
“ *John,* in this Point it is so very plain,
“ that all the *Jesuits* themselves who have
“ written Comments upon this Book (ex-
“ cept perhaps one) have freely acknow-
“ ledged and confessed, that *St. John* hath
“ *foretold, Rome* should in the latter Times of
“ the World fall into Idolatry, and other
“ horrible Abominations; and that by her
“ almost all the Nations and Kings would
“ be deceived, and as it were bewitched by
“ her *Inchantments,* that is, *False Reason-*
“ *ings;* and that those who would not com-
“ ply with her, would be cruelly perse-
“ cuted, and their Blood shed without
“ Mercy.

THIS

THIS Argument taken from the *Scripture-Prophecies concerning the Church of Rome*, was more fully prosecuted by him in the aforementioned Treatise, as also in another Latin Treatise to which is given the Title of *Nova Babylon*, that is found among his Manuscripts; the Subject whereof is the corrupt State of the Gentile Church, and more particularly the Apostasy of the Western, or Roman, Part of it, by *Spiritual Fornications and Abominations*, according as had been foreseen in Spirit. But this being sufficiently evident, shall not be insisted on: and so I proceed to shew what it was that inclined the learned Doctor, who was a most Free Thinker in all the Controversies betwixt the Church of *Rome* and us, to stop here; and not to go all those Lengths which many of our Protestant Writers too hastily have done, to the great Weakening of their Cause, and the no small Disparagement of their Understandings. For seeing that some Great and Learned Men by pushing here Matters too far, had not done that Service which they intended, but had instead thereof very much exposed themselves; he thought it Prudence not to lay his Charge heavier than he was able to make out, nor to go beyond what he could be warranted in from the most Antient Monuments of Our Religion.

NOW his Reasons why this Spiritual Adultery of the Church of *Rome*, and Departing from her first *First Love*, cannot properly be said to be an *Antichristian* State, or Worship, but only such a *Falling Away* as doth

doth naturally tend to introduce it ; are taken from the Notion of *Antichrist*, and of his *Kingdom*, which is found in the Holy Scriptures, more especially in the Writings of † St. *John* the Beloved of his Lord, and is the uncontroverted Doctrine of the Primitive Fathers, which they may be supposed to have had from Apostolical Tradition. Whence † See and compare † St. *John* ii. with Rev. xiii. 6. and Joh. v. 43. he was not for confounding the Prophecy in the 13th with that which follows in the 17th and 18th Chapters of the *Revelation* ; but consider'd them as two distinct Prophecies. And as he was clear that *Rome* in its present corrupt State is a *Mystical Babylon* ; he was as clear also for the Opinion of *Irenæus*, *Hippolytus*, *Origen*, *Cyril of Jerusalem*, and other Antient Catholick Writers, that *Antichrist* should be ὁ ἄνομος, a certain *Lawless Tyrant*, or *Beast*, making War with the Christians and overcoming them ; who would blaspheme God, and deny Christ. But let us hear some of his Reasons.

I. HIS *First* Reason then for a Distinction betwixt *Apostate Rome* and *Antichrist*, and for the Preference of the Antient to the Modern Notion, is, That the *Ten Kings* adhering to *Antichrist*, and consequently *Antichrist* himself shall *make War* with and overthrow *Rome* : And that *Rome* shall be refractory, and will oppose him and them. But the Kingdom of *Antichrist* will not be divided against it self ; therefore the Kingdom of *Antichrist* and the Kingdom of *Mystical Babylon*, or the *Roman Papacy*, are Two distinct Kingdoms. For it is expressly written concerning

cerning these Antichristian Kings, or Confederates with *Antichrist*, that they shall abominate this *Babylon* mortally, and shall not only make her *desolate and naked*, but shall eat up with the Sword the *Flesh* of her Inhabitants, and then burn her City with Fire, *Rev.* xvii. 6, If therefore *Babylon the Great*, in the Myſtery be according to the Angel's Interpretation *that Great City, which then reigned over the Kings of the Earth*, *Ver.* 18. and which is granted on both hands to be *Rome*: and if *Antichrist* and his Allies, even the very ſame that make War with Chriſt and his Followers, *Ver.* 14. are alſo to make War with *Rome* and her Followers, and are in this War to be Conquerors; how can it be that *Rome* that is to be Conquer'd and quite Deſtroy'd, can ever be that *Antichriſt* whoſe Princes are to be the very Inſtruments of this Deſolation, and who muſt afterward be caſt himſelf into the Pit of Deſtruction? Therefore *Antichriſt* and *Babylon* are not the ſame.

II. HIS *Second* Reason for the aforeſaid Diſtinction of *Antichriſt* and *Babylon*, and for explaining and confirming his Hypotheſis, that the Court of *Rome* may be *Babylonish*, without the Pope's being therefore *Antichriſt*, is a Corollary of the former, and is grounded upon this Poſition, *viz.* The Kings of the Earth that cleave to *Babylon*, or that ſpiritually commit Fornication with *Rome*, and the Kings that cleave to the *Beaſt*, i. e. *Antichriſt*, are by no means the ſame, but very different. Which he thus proves. The *Anti-*
christian

christian Kings; if we believe the Prophecy, shall *hate the Whore*, that is, the Idolatrous Church: But the *Kings of the Earth*, that is, of the *Roman Empire*, are described by the Holy Ghost as affected after a quite contrary manner towards *Rome*, the Mystical *Babylon*, *Rev. xviii. 9, 10.* These Kings most certainly shall not hate her, nor wish her Overthrow, much less contribute to it; but on the contrary they shall *bewail her, and lament for her, when they shall see the Smoke of her Burning* caused by the other Kings, or Potentates; and shall say in the Anguish and Horror of their Minds, standing afar off for fear of the same Fate upon themselves and their Cities, *Alas, alas, that great City Babylon [or Rome] that mighty City! How in-an Hour is thy Judgment come!* Now to *bewail and lament* over any one is a Sign undoubtedly of Love and Friendship: Therefore they shall be the Friends of *Rome*; which was to be proved. And by consequence these are not the same with them that are appointed to execute Vengeance upon her. And further, this is that which *St. John* also expressly asserts, when according to the Heavenly Voice he says, they *committed Fornication, and lived deliciously with her*: whereas the Kings that adhere to the *Beast, or Antichrist*, shall be enflamed with Hatred against *Rome* to the utmost degree, and shall, having first plunder'd her, after that *burn her with Fire*, as before hath been declared from the same Divine Revelation. Now observe here that the Kings who shall have committed Idolatry

try, which is Spiritual Fornication, with *Rome*, shall be brought to a Knowledge how that by the just Judgment of God these Evils have befallen her, because of her Fornication wherewith she hath provoked the Wrath of God against her. But if this Fornication (or Idolatry) were the very Worship of *Antichrist*, or the proper Antichristian Service, as some do suppose, then the said Kings seeing so great Judgments of God and bewailing them, would for certain desert hereupon from *Antichrist* and his Service. Nevertheless these Kings that stand by *Antichrist* shall not hereupon desert from him, or leave his Party; but even after the Desolation of *Rome*, continuing firmly to adhere to him, shall fight against Christ and his Army of Saints, *Rev. xix. 19.* Therefore unless *Antichrist* can be and not be at the same time; or unless he can make War and bring a vast Army with several Confederate Kings into the Field, after that both he and his Empire hath been for some time brought to an utter end; or unless the very same Persons can be both Friends and Enemies at the same time, can be carried with quite contrary Affections at once to the very same Object, can love and hate together in the utmost extremes, and can exert Revenge without all Pity, and yet at the same instant dissolve into Tears of Pity, and most bitterly lament; it follows evidently that *Antichrist* and *Babylon* are Two, not One: and that neither the Pope is properly *Antichrist*, nor the Fornication of the Church of *Rome* the proper

proper Antichristian Service or Worship. The which is further proved by the following Reason.

III. THE Angel tells St. *John*, That he will shew him the *Judgment of the Great Whore* : But St. *John* saw nothing concerning the Woman [or *Rome*] which can at all be taken for a *Judgment* with respect to the *Antichristian Beast*. Yea so far is it from this, as the Kings adhering to the Beast, and that too while they adhere to him, shall execute the Judgment of God upon this Spiritual Adulteress, and burn her, according to the Law of *Lev. xxi. 9.* for *Profanation* of her *Sacerdotal* Pedegree. Therefore the *Great Whore*, who is *Judged*, is not *Antichrist* : which *Antichrist* is by the Sovereign *Judge* made use of to fulfil his Sentence against her and her Adherents, before his own Turn cometh to be *Judged* also. And indeed the Coming of *Antichrist* shall be for this very End, that all may be *Judged* whether they adhere to the Truth of Christ's Gospel or not, and whether they have Pleasure in it more than in any Antichristian Delusion whatsoever, or *Deceivableness of Unrighteousness* : and that they all might be condemned who obey not the Truth that is in Christ, but take Pleasure rather in pursuing the *Lusts* of the Flesh and the Spirit ; not *standing fast* in the Antient Faith and Practice, nor *holding the Traditions* which they have been taught both by *Word* and by *Epistle* from the Apostles. This shall bring down the *Judgment* upon *Rome*, presently after the Appearance of *Antichrist* :
and

and as upon *Rome*, so also upon all the Gentile Christians, who have a *Name to live but are dead*, being fallen away from their *First Love* and *Faith*, and so having made themselves Vessels fit for Destruction, when this sore Judgment shall go forth.

IV. ANOTHER Reason for the Preference of the Antient Notion of *Antichrist* to the Modern, and the Distinction of *Babylon* from *Antichrist*, is taken from St. Paul's Account of the Time of his Rise. For this is laid as a Foundation by him, That there must come a great Falling away, Defection, or Apostasy, before the Time of *Antichrist*. And if so, then the Apostasy of the Gentile Church, or of some Eminent Part of it, cannot rightly be accounted the *State of Antichrist* which is to follow upon it. The Roman (or any other) Church may leave her *First Love*, and may suffer False Prophets and Teachers to seduce the Servants of God to commit *Fornication*, and may *Defile her Garments* with sundry Abominations and *Spots* of the *Fleshly Wisdom*, and may boast of being *Rich* in all *Spiritual* and *Temporal Goods*, and *having need of nothing*, at the same time that she is in the Sight of God most *miserable* and *wretched*: But though all this will and must make ready the Way for the Revelation of *Antichrist*, that *Man of Sin* who is opposed to Christ, *the Lord our Righteousness*; yet is not this *Falling away* of the Roman, or any other Church, in strict Propriety to be called *Antichristian*, though in a more large Sense it may take well enough that Name.

Where-

Wherefore there may be an Apostasy from the Primitive and Apostolical Faith, without passing thereby directly over to the Tents of *Antichrist*: And the Corrupt Worship of an Unfaithful Church may be *Idolatrous*, more or less; and yet not be an *Antichristian* Worship, or the *Worship of the Beast*. Moreover it clearly appears from what Christ revealed to this Apostle, that an Apostasy from the Orthodox Faith shall precede the Times of *Antichrist*; though neither the Place where this is to be, nor the exact Time when, be here determined at all. But most certain it is that such a preceding Apostasy there must be, so that any true Faith shall hardly longer be found among them that make Profession of it: which will be an Harvest indeed for *Antichrist*. For they (and only they) shall be seduced by him who *have not received the Love of the Truth*; neither have *believed the Truth* [of the Gospel in its Purity]; but have had *Pleasure in Unrighteousness*. Since this is the very Cause for which God shall send them strong *Delusions*, that they should believe a *Ly*, that is, the Great Ly of *Antichrist* setting up himself for God. And whereas the Apostle opposes to [*Ἀλήθεια*] *Truth*, *Ἀδικία*, which is translated *Unrighteousness*, this manifestly shews it to be an Error in Practice rather than in Speculation; because *Ἀδικία* is *Unrighteousness in Fact*, or a *Falshood in the Nature of the Thing*, called also a *Lying Vanity*, that is, *Idolatry*. For by this Name of *Ἀδικία* is *Idolatry*, which is the highest *Injustice*

justice against God, always understood in the first two or three Chapters of this very Apostle's Epistle to the *Romans*, where it is notoriously meant of the Roman Idolatry, or *Unjust Worship*, whereby the Glory of the Creator is in any Degree given to a Creature: as likewise in his Second Epistle to the *Corinthians*, as may appear from that famous Text, Ch. vi. 14. And here also in this to the *Thessalonians*, as it seems in his very Revelation concerning *Antichrist*, Chap. ii. 12. where it must be observed that the *'Adikia*, or False Worship, of the Corrupt Christians, is plainly supposed Introductory to that of the *Antichristians*: and therefore not the Same. So that the modern Notion of *Antichrist* is inconsistent with the Account of his Rise given us by *St. Paul*: And the false Worship of the Corrupt Church, which is Spiritual Whoredom, must needs be distinguished from that Worship which is to be introduced by *Antichrist*, being no less than a Total Apostacy from Christianity.

V. A Fifth Reason for the Distinction aforesaid betwixt *Babylon* and *Antichrist*, is, because *Antichrist*, according to the general Opinion of the Antient Ecclesiastical Writers, shall express his utmost *Hatred* of *Idolatry*, and of every Appearance thereof. Thus *Hippolytus* says *Antichrist* shall not suffer Idols; *St. Cyril of Jerusalem*, *Antichrist* shall abhor Idols; *St. Ephrem*, he shall proclaim himself an Enemy to Injustice, [*'Adikia*, Idolatry] abhorring Idols; *St. Chrysostom*, He shall dissolve and destroy *πάντας τὸς θεοὺς*, all the Gods,

by utterly rooting out all manner of Idolatry; and so in like manner others of the Antient Fathers when they speak of *Antichrist*. And this Opinion antiently so universally received, that *Antichrist* was to shew himself an Hater of Idols, they did ground not merely upon the Silence of Scripture as to the Charge of Polytheism, or even of so much as eating the things offered to Idols, and communicating in the Idols Temples, or bowing before an Image; but upon the express mention of his Opposition to *all that is called God*, with the *Atheistical* Exaltation of himself to receive more than humane Honours *in the Temple of the true God*, and his sending or leading his Tributary Kings with their Armies to extirpate the *Idolatrous* City and Kingdom, as before hath been shewn. *Antichrist* therefore is not the same with *Babylon*: but on the contrary he shall be her profess'd Enemy, running into a quite contrary Extream, and despising all that she holdeth Sacred, or *that is worshipped*, that so he may set up himself upon the Ruine thereof. Whence it appears that the spiritual Adultery of the Church of *Rome*, if *Rome* be *Babylon*, and the Idolatrous Mixtures that may be found in her Worship, cannot properly be called an *Antichristian* Worship, notwithstanding it may be the most proper and effectual Means to introduce it. The which is further confirm'd by the following Argument; which shall be the last that I will here mention.

VI. BECAUSE *Antichrist* by this Declaration against Idolatry, as aforesaid, shall assume to himself the Name of Divine Majesty, and be worshipp'd as God with proper and Divine Honour. This Idolatrous Worship of *Antichrist*, as a God by Commission, or Appointment, is confirmed by St. *John*, in that he says they worshipp'd the Beast [i. e. *Antichrist*] saying, *Who is like unto the Beast?* which Words contain a Periphrasis of the True God, of whom the Holy Scripture useth to speak in such Terms as these. For this see *Psal.* xxxv. 10. lxxi. 19. lxxxix. 8. cxiii. 5. and *Mic.* vii. 18. To which the Original of the Surname of the *Maccabees*, from the Inscription on the Banner of *Judas* that was first so called, is generally referr'd by the Learned. As also in a blasphemous Allusion to the name of the *Lord of Hosts*, or the *Lord mighty in Battel*, and to the aforesaid Military Inscription of *Judas Maccabeus*, it is likely enough that the Worshippers of *Antichrist* may cry out, *Who is able to make War with Him?* Nor would it be hard from hence to derive the true Signification of the Word *Maozzim* in *Daniel*, comparing it with an Expression of St. *Paul* in *Phil.* iii. 19. But howsoever that may be, it doth not seem as if *Antichrist* would exalt himself, by favouring any thing that may look like Idolatry; but rather on the contrary as if he would honour no other God but himself, and would erect his Empire chiefly upon the Principles of Mr. *Hobs's* *Leviathan*, by assuming to himself all Religious Power whatsoever. For

the *Elements of Antichristianism* are no where more plainly and fully laid down than by this unhappy Writer in that Book. And indeed I cannot but be of the Opinion, from the Manner of the Performance of this celebrated Piece of his, that he may well deserve for it to be accounted one of the Prophets and Forerunners of *Antichrist*: and that when this grand Leviathan shall arise in the World, whose Arm is his God; and shall establish his Kingdom, by lifting up the Banner of *Maozzim*, in Opposition to that of the *Cross of Christ*, and make his *Name* and *Image* to be adored by most of the Inhabitants of the Earth; he will be so far from seeming to favour Superstition and Idolatry, that under the Pretence of driving them out of the World, he will labour to banish all Sense of Religion, and especially to expose the whole Christian Revelation to the utmost Scorn and Contempt. There cannot, I think, be a more certain Characteristick of *Antichrist* than this: and the Advances that have been made within our Memory, and daily are making, by the Apostles of Satan, for bringing about this End, are so Notorious to all; as no more need be said to justify the Design of a Treatise which is to promote a fair Examination of the various Phænomena and Signs which now every where appear, and to awaken all *Sober-Thinkers* carefully to watch against the *Evils of the Last Times*, and especially against that *Antichristian Leaven* which is working powerfully in the Children of Disobedience and Infidelity at this Day,
who

who are employed to prepare the Way of *Antichrist the Great*, and to fill up the Myſtery of Iniquity.

I cannot better conclude than with the Words of a Great Prince, under the afflicting Hand of God, which were written about Twenty Years ſince, to one of the principal Lords of his Court.

“ BE not inſenſible of the Plagues with
“ which God is afflicting the greateſt Part
“ of *Europe*: WAR, FAMINE, PESTILENCE,
“ lay all things Waſte; and theſe Chaiſe-
“ ments give us to underſtand, that there is
“ a *juſt Judge* Above, who governeth the
“ World, and whom we ought to fear.
And what this *Penitent King* then ſaid to that Great Lord his Friend, having pretty ſeverely chid him for his Indifference in Religion, and his frequenting of Balls, Opera’s, and other Diversions and Amuſements, may now be ſaid to every one that ſhall read theſe Sheets, or reflect on the Face of theſe Times, **Be not you the Laſt that ſhall profit by theſe wholeſom Warnings of Heaven.**

A Word in Season.

THE Author is not insensible that the Publication of such a Treatise as this at a Time when the SWORD (the first of Evils here treated of) is now ready to be sheathed in these Parts of the World where it hath so long and so cruelly ravaged, will be judged by a great many very *Unseasonable*. And so indeed it would be, were but the Minds of People disposed to receive the *Blessings of Peace*: or could they be brought to understand and consider their true Interest: which cannot be expected without strictly pursuing the Methods of Justice, without either Favour for or Prejudice against *Any* Person or Party whatsoever, and by closely adhering to the immutable Standard of God's Everlasting Truth, without which no Establishment of Man can long stand. No doubt had we lived in *Nineveh* in the Days of *Jonah*, or in *Babylon* in the Days of *Daniel*, there are great Numbers among us that would have thought the Preaching of the former and the Interpretation of the latter not more *Seasonable* than This now is. But *Nineveh* was reprieved from its impending Ruin by Attention to the One: and *Babylon* which repented not perished with its King: and so must Spiritual *Babylon* likewise with her King, and all that drink out of her Cup, except they repent.

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GOD'S JUDGMENTS

Upon the GENTILE

Apostatized Church.

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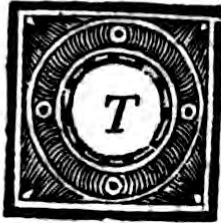
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*THE Judgments of God upon Christendom, by the SWORD, the PE-
STILENCE, and FAMINE or
Dearth, which have successively
ravaged the most populous and flou-
rishing Parts of it for some Years last past, though
in part to be accounted for by the Agency of Second
Causes, both Natural and Political; are yet
so very remarkable and extraordinary in their Cir-
cumstances, as evidently shew the Superintendency
and Direction of a First Mover, that is at once
Wise, Just and Good; and may fairly Challenge
such a serious Consideration of all Thinking Persons,
as is the Design of the following Treatise to recom-
mend and excite. For whatever may become of the
Hypothesis which is here advanced, there can be
no Doubt of the Facts which are every Day seen,
and felt; and by which it is supported. And if
these be but allowed, and reflected upon as they de-
serve, the Design is sufficiently answer'd.*

*There are several Particular Hypotheses of
Divines for the Explication of the Subject here treat-
ed on, some of which may be plausible enough to
take with many, but none of them without insupe-
rable Difficulties; forasmuch as the Matter is not
yet clearly Revealed: nevertheless it will appear
that Thus, upon a free and fair Examination, doth
as well or better than any other solve the Phænomena
of Providence, leading to the Consummation of
all Things.*

The very Learned and Pious Dr. Grabe was fully convinc'd hereof, when he first encouraged the Author to prosecute this Design, who had acquainted him with it: And though the Doctor was sensible that there are several Exceptionable Passages, and many Rhetorical Flights, to be found in the Antient Writers, when they have occasion to make mention of that Great Catastrophe here pointed at, which is to conclude the most wonderful Drama of the Divine Dramatist Acted upon this Grand Theatre, set forth to us under Prophetical Schemes; yet he was satisfied enough, that the Foundations and Principles which they proceed upon are not overthrown by what any of the Moderns, in their new Schemes and Notions have hitherto been able to set up against them. This will appear from the following Extract digested out of some Manuscript Papers and Letters of this excellent Person: by which the Reader may see what his Opinion was concerning God's Judgments upon the Church of Rome, and the Preparatory Scenes to the Finishing of Evil in this World, and the introducing into it such a New and Heavenly State of Things, as by Scripture and Primitive Tradition he thought himself warranted to expect and pray for. The Reasons for his Opinion would have been more fully explained, but that he was prevented from finishing what he had begun upon this Subject in the Latin Tongue. This however is in good measure supplied by the Learned Author of this Treatise, who was honoured with his Friendship, and knew his Sentiments in this matter exactly. It was written about Nine Years ago, when the State of Affairs both at Home and Abroad had a different View, from that which they at present have: But there remaining the same Natural and Moral Causes of
the

the Publick Evils, which then were most justly apprehended and foretold, there is reason more than enough to enquire into those Causes, as this Author hath done, and to examine well the Signs and Characteresticks of this Present Time, and among these more particularly the Overflowing Scourge of Antichristianism.

It must by no Means here be denied that before the Destruction of Jerusalem by the Romans there were most or all of these Signs and Characteresticks, even as they had been exactly predicted: and that nothing could ever be more punctually verified than the Prophecies both of CHRIST and his Apostles concerning the Great Evils which were to fall upon the whole Jewish Nation within the Limits of One Generation: and that both the forerunning Tokens, and the concomitant and subsequent Circumstances of the Total Destruction of their Temple and Polity, are described by them with that Accuracy, some Twenty, some Thirty, others Forty Years before the Completion; as no more evident and more amazing Proof can be given of the Truth of the Prophetick Spirit, if duly and nicely consider'd, as to all the several Particulars, as recorded in our Gospels and the Apostolical Epistles, and in the corresponding Relations of the Jewish Historian, besides the corroborating Testimonies of other professed Enemies to the Christian Name, as might easily be shewn. But we are always to remember that the same or like Causes must necessarily produce the same or like Effects, according to the stated Laws both of Nature and Providence; and that so the same Scriptures may be several times fulfilled, both as to Judgments threated and Mercies promis'd, by the same Causes recurring, whether they be with Respect to one or to the other:
And

And have surely great reason to reflect that the Present State of the Gentile Christians (in these European Nations I mean) as the same is divided into Three main Bodies, as the City appointed for Destruction divided into Three Parts or Factions, is not so very unlike the State of the Jews just before the Roman Army compassed Jerusalem, but we may be justly apprehensive of some such Fate impending likewise on the Churches of Christ that have so sadly fallen away from their First Love.

Nevertheless, because our Blessed Lord foretelling those Days of Vengeance and Great Tribulation to the Jewish Nation that had rejected him, such as never had been, declared with a strong Asseveration, that the then Generation should not pass away, before all those things should be fulfilled, as it actually came to pass accordingly; but speaking of the End of the World, and consequently of the preceding Judgments which are to fall upon the Apostatized Christians, or Antichristians, according to the purport of the following Treatise saith, expressly, But of THAT Day and Hour knoweth no Man: to shew us with what Modesty we ought to think and speak of those Times and Seasons, the Knowledge of which GOD will have reserved to himself; tho' He is graciously pleas'd to let us know such Signs and Prognosticks of them, as whereby we may be able infallibly to judge, when all these meet together, that the End is then near at Hand. And if we do not discern the Signs of These Times, there must be somewhat of Jewish Blindness in us that hindreth: and it may be said to us now, as it was to them of old with full as much Reason, How is it that ye discern not the Signs of THIS TIME? For,

The Signs which our Saviour hath given of the Destruction not only of the Jewish Jerusalem, but of the Gentile Babylon, are as plain to them that will consider, as the Budding of the Fig-Tree is a Sign of Summer. And it would be no hard matter to draw hereupon a Parallel betwixt the State of the Jews which preceded that Day of their Judgment which came upon them unawares, and the State of the Christians which now is, even including all the several Denominations of them.

Let this Hint for the present only suffice: Are we very sure that the Jews of that Generation, were worse than the Christians of this? They crucified indeed the Lord of Life; but they did it Ignorantly, and out of a Zeal for their Law, and that the Romans might not come and take away their Liberties and Properties: They were as zealous for their Temple, as we can be for our Church; they were as earnest for maintaining their Laws and Customs, as we can be for ours; they were as much afraid of Idolatry, and even but the least Appearance of it, as any of us can possibly be now; never were they more free from that great Transgression, whereby they had sorely provoked God to lay heavy Judgments upon them, and to sell them into Captivity; they would all rather die than commit this Sin; and never was there greater Courage and Contempt of Death in any People for the Sake of their Religion and their Constitution. If they then perished and that too by their own Devices, let us take heed, unto whom these Things are written for an Example: and let us remember, in this our Day, before it be too late, the Words which were spoken by our Lord Jesus Christ, saying, Except ye Repent, ye shall All likewise Perish, which were fulfilled in that Generation and may be fulfilled again in ours,
except

except we bring forth Fruits meet for Repentance. It being greatly to be feared that the Ax is even already laid to the Root of the Tree, as it was heretofore to that of the Babylonian Empire in the Case of Nebucadnezzar, by the Signs which have appeared in Christendom for some Years past.

Since if Wars, Famines and Pestilences; if Commotions, Hurricanes and Earthquakes in divers Places; if a fiery Zelotick Spirit delighting to set all in Flames; if Apostates and False Prophets gone out into the World to deceive many; if Wandring Stars, and Angels of the Churches not keeping their first Estate, or Principality; if a general Falling Away from the Maxims of Christ, and the Original Constitution of his Kingdom on Earth; if Persecutions for the Sake of Truth and a Good Conscience; if the Love and making of Lyes, arrived even to the utmost Perfection; if the Strong Delusions of Satan and his Instruments at this Time, and particularly the Artifices of the Antichristian Sect, lately risen among us, who would alone be thought to Think Freely; lastly, if the abounding of Iniquity, the failing of Faith, the despising of Dominions, the speaking Evil of Dignities, the walking in the Way of Cain, the running greedily for Reward into any Error or Wickedness whatsoever, the bringing of all things (even the most Sacred) to the Test of Ridicule, and the scoffing at the Promise of Christ's Coming; be any Signs (as conjointly consider'd) of the near Approach of That Day, or of some Grand Revolution in the World, such as hath not yet been, we cannot be mistaken, I think, in preparing against the worst, and in pursuing the Ways that make for our
P E A C E. THE



THE INTRODUCTION.

Dan. 12. 1. And there shall be a time of Trouble, such as never was since there was a Nation, even to that same time.

Or, as it is expressed by

St. Matth. 24. 21. For then shall be great Tribulation, such as was not since the beginning of the World to this time, no nor ever shall be.

Or, by

St. Mark 13. 19. For in those Days shall be Affliction, such as was not from the beginning of the Creation which God created, unto this time, neither shall be.



THIS PROPHECY thus differently expressed, contains a Solemn Denunciation of the dreadful Judgments that shall come upon the World in the last Times, which will display themselves in two sorts of Evils.

I. NATURAL.

2. SUPERNATURAL.

I. By the Natural Evils I understand principally, The Sword, the Pestilence, and the Famine.

B

2. By

2. BY the Supernatural, The Afflictions which the Church of God, and the whole World, shall undergo in the Reign of Antichrist, who is the Consummation of the Curse.

THE Reasons why I imagine these Natural Evils to be the Sword, Pestilence, and Famine, are these :

1. BECAUSE these (with that of the noisom Beasts) are call'd God's *Sore Judgments*; or as it is in the Original, his (Emphatically) *Evil Judgments*, Ezek. 14. 21. and tho' indeed, in this and one or two other Places, we find the noisom Beasts, and sometimes the Earthquakes join'd with them; yet generally speaking, these Three are in most of the Prophets put together, as the Sum or Completion of all the Natural Evils that can befall a People.

2. BECAUSE they correspond to, and are the Natural Fruits and Productions of the Three great Divisions of Sin, mention'd by St. *John*, 1 Ep. 2. 16. 1. *The Lust of the Flesh*; 2. *The Lust of the Eye*; 3. *And the Pride of Life*; which he calls *all that is in the World*; meaning, that all other Instances of Sin, may (generally speaking) be reduc'd to these Three Heads.

THESE shall ravage up and down in the World, in different Places and Degrees, accordingly as Persons, Places, or Nations, may be more or less ripe for Vengeance; and are not only intended as a Punishment for the Sufferers, but as Warnings for those that shall escape them, that greater Evils are at hand: For so saith our Blessed Lord,
Matth.

Matth. 24. 7, 8. Mark 13. 9. Nation shall rise against Nation, and Kingdom against Kingdom: And there shall be Famines, and Pestilences, and Earthquakes in divers Places; and immediately subjoins, All these are the beginnings of Sorrows. Where the Original Word *, which * *Ωδυ.* we translate Sorrows, signifies particularly the Pains of a travailing Woman, and seems to be most emphatically used in this place, to represent to us, that these shall be, as it were, the Throws and Pangs of the Kingdom of Darkness, or Hellish Principle, labouring to bring forth Antichrist, who is to be the Head and Completion of the Apostacy, the Top-Fruit of the Mystery of Iniquity, in whom shall dwell the Fullness of Diabolical Deceit and Wickedness, in opposition to our Lord Jesus Christ, in whom dwelt the Fulness of Grace and Truth; yea, of the Godhead bodily.

BEFORE I proceed to a distinct Consideration of the several Parts, I shall premise one Thing; That seeing there are in Scripture many terrible Denunciations of great Judgments, which have not yet been fulfilled, at least in their utmost Extent and Meaning; it is natural to imagine, that they do ultimately respect those latter Times, according to what our Blessed Lord tells us of them, *Luke 21. 22. That these are the Days of Vengeance, that all Things that are written might be fulfilled: i. e. These are the Last and Great Days of Vengeance, in which shall be ultimately fulfilled all those heavy Denunciations of Judgment, which God by the Mouth of his Holy Prophets,*

The preceding Considerations confirm'd.

ever since the World began, has threatned to the Enemies of his Church, which is now beginning to lift up her Head, and triumph over the Oppositions of all her Enemies. The times of her refreshing are about to commence ; she shall pass securely through this Deluge of Affliction, and shall come forth gloriously. This hath been represented to us, as it were, in miniature, by divers lesser Manifestations of the Divine Justice and Mercy : Thus the Apostle *St. Peter* tells us, *2 Ep. Chap. 2.* That the Destruction of *Sodom* and *Gomorrhah* was, as it were, a little Sketch and Representation of this last dreadful Scene : The Destruction of the City and Temple of *Jerusalem* is likewise describ'd in such a Manner, and with such Characters, as plainly shows it to be typical of that more dreadful Destruction, that shall come upon the Apostate World in the latter Days : Thus the Crimes and Punishments charg'd upon *Babylon*, *Tyre*, *Edom*, &c. in the prophetic Books, tho' they were in some measure verify'd according to the Letter in the Type ; yet it is clear to any that are acquainted with History, that they were very far from being entirely fulfill'd, but are rather Types and Figures of the Antichristian World, as standing in some eminent Property or Character, whence we see they are transcrib'd by the Divine Author of the *Revelations*, *Ch. 17. 18.* and apply'd to the Mystical *Babylon*, or Apostate Christendom. So, lastly, to go yet further, the * Ancient Prophecy of *Enoch* did, no doubt, in its most obvious and

* See Dr. *Grabe's* *Spicil. Vol. I. p. 344.*

and immediate Design, point at the State and Inhabitants of the old World, before the Flood in which he liv'd, warning them of the sad Degeneracy of Mankind, and the terrible Punishments that would ensue upon it: Yet the Apostle St. *Jude*, v. 14. expressly says, that *Enoch* prophecy'd of the Antichristian Members of the Church which were in his Days, but more particularly of those that were to come in the last Periods of the Church, v. 17, 18. All which Instances do help to confirm this Hypothesis, that all those great and signal Punishments, denounc'd by the Holy Prophets against a People or Nation; those particularly which seem to run in General and Universal Terms, did ultimately and finally refer to this last terrible Catastrophe, when Vengeance shall be poured out to the full, corresponding to the full Measure of Iniquity: For the Judgments never take place, till the Sins of a Nation are filled up. So God did not bring the Flood upon the old World, till *the Earth was filled with Violence*, as he himself complains, *Gen. 6*. So also God tells *Abraham*, *Gen. 15. 16*. that he could not yet possess the Land, which he had promised to him and his Seed, *because their Sins were not yet full*. So then in the latter Days, when the Measure of the Iniquities of Mankind shall be filled up, their Judgments and Punishments shall be so likewise: This Last and Great Desolation being the Forerunner and Introduction to the blessed Millennial Kingdom of our Lord Jesus Christ, was what the Prophets

and Holy Men of old had continually in their Eye; it was, as it were, the Burden of their Prophecies; and whensoever they were denouncing the Judgments of God against a Nation or People, they (or rather that Holy Spirit that guided them) did ever and anon, for wise Ends and Reasons of Providence, drop something too great and illustrious to be apply'd to any Thing less than this last Vengeance, which shall be, as it were, a Recapitulation of all the Evils and Miseries that were ever sent upon the Earth. For, as in a *Drama* or Play, all the preceding Acts and Scenes are only in order to introduce the last, and are, as it were, summ'd up in it; so that in this Sense *the latter End* (being First and Principal in the Intention of the Agent) is *more Glorious than the Beginning*, as the wise Preacher tells us, *Eccl. 7. 8.* the Beauties and Graces of the whole Transaction appearing more gloriously in the Catastrophe: So also the whole Scriptures, as well Historical as Prophetical, (which are nothing else but a visionary Representation of all the great Events and Transactions relating to the Church of Christ, since the first Commencement of his mediatorial Kingdom, till the last Delivery of it up to God the Father,) have the End and Design of the whole Oeconomy, which is the conquering of Satan, and the introducing the Glorious Millennial Kingdom continually in their Eye: This being the chief Action or End of the whole Dispensation, to which all the other Actions are subservient, serving

INTRODUCTION.

7

erving either to represent the Thing to us in little, or to give us Hints to be improv'd by Meditation to the Glory of God, in clearing up the Grand Mystery. And having thus clear'd the Way, I shall proceed to consider each of these afore-mention'd Evils in their proper Place distinctly.

B 4

PART

PART I.

Of the SWORD.

Isa. 34. 2. The Indignation of the Lord is upon all Nations, and his Fury upon all their Armies: He hath utterly destroy'd them, he hath deliver'd them to the Slaughter.

1. *The Sword, the proper Punishment of the Lust of the Eye.* § I. **T**HE First Evil to be consider'd, is the Sword or War, which our Blessed Lord tells us must be first, *Luke 21. 19. When ye shall hear of Wars and Commotions, be not terrified, for these things must first come to pass.* And so we find it generally reckon'd by the Prophets as the beginning of Vengeance. This being (if I may so express it) a more circumferential Evil, may be an Allarm to the rest of the World, that other and greater Evils are following. For tho' indeed War be a very great Mischief to a Nation, yet it cannot properly be call'd an universal One in the Sense here meant, as not affecting every particular Member of the offending guilty Nation, unless in their Fears and Apprehensions, or at most in their Estates, not their Persons, which are the only, or properly, the capable Subjects of Punishment or Amendment. Wars then are as the gathering of the Clouds, which are the fore-running Signs of an approaching Storm, and will be to the
wise.

wife hearted a warning to shift for themselves, and prepare them a Shelter from the subsequent Showers of Wrath. These are the proper Punishment of that great Branch of Sin, *The Lust of the Eye*, to which they owe their Original, and from whence they proceed as their proper and immediate Cause or Principle. *For from whence come Wars and Fightings amongst you? (saith St. James, c. 4. v. 1, 2, 3.) come they not hence, even of your Lusts, that war in your Members? Ye lust, and have not: Ye kill and desire to have, and cannot obtain: Ye fight and war, yet ye have not because ye ask not: Ye ask and receive not, because ye ask amiss, that ye may consume it upon your Lusts.* This is the predominant Vice of those, who having given themselves over to a boundless Ambition, make it their whole Concern and Business to grasp and seize all the Riches, Estates, Preferments, and Kingdoms, that either their Power or Interest can bring within their reach; *who (as the Prophet Habak. 2. 5. expresses it) enlarge their Desire as Hell, and are as Death, and cannot be satisfied; but gather unto them all People, and heap unto them all Nations.* This is the Sin to which Satan tempted our Blessed Saviour, when he showed him all the Kingdoms of the World, and the Glory of them, all which he promised to bestow upon him, if he would fall down and worship him, *Matth. 4. 8, 9.* Whosoever are in this covetous and wrathful Spirit, are properly the Subjects and Children of Wrath; and according as they are Persons of more or less Authority

rity in the Earth, may more or less spread and dilate this Fire of Contention; which when it comes to its height, produces always bloody Wars and Desolations. Under this Signature or Form, *Babylon* seem'd to stand among the Ancient Prophets, as
 * *Jer.* 49. may be seen at large *; as did also, in a
 50. less degree, *Assyria* and the *Philistines*, *Egypt*
Isa. 13. 14. and *Syria*. These, like so many Fires breaking out in different Quarters of a City, did ever now and then set the World in a Blaze, and put all the neighbouring Nations into Confusion; whose End was this, that when they had sufficiently executed the wise Counsels of God (who often turns the Fierceness of Men to his own Praise and Glory) they quickly fell by the same Fate; so saith the Lord to the King of *Assyria* by the Prophet, *Isaiab* 10. 12. *When the Lord shall have performed his whole Work upon Mount-Zion and Jerusalem, I will punish the Fruit of the stout Heart of the King of Assyria, and the Glory of his high Looks. And so in this Sense also, they that drew the Sword perished by the Sword, even as the Prophet Habakkuk assures us in the aforecited Chapter, v. 7. 8. That there shall arise up suddenly those that shall bite them, and awake that shall vex them, and they shall be for Booties unto them; and because they have spoiled many Nations, all the Remnant of the People shall spoil them.*

2. That
 this Judgment shall
 surely come.

§ 2. THAT this Judgment of the Sword shall be more General and Universal in the latter Days, is plainly foretold by the Ancient Prophets, as also by our Lord and his

his Apostles ; by our Lord particularly in the above-mention'd place of *St. Matthew* and *St. Luke* ; and by the Holy Apostles, when they Prophecy of the perillous Times that shall come in the latter Days ; where they tell us, that Men shall abound in all those evil Qualities, which, as we before observ'd, are the Seeds and Fuel of all the Strife, War, and Bloodshed, that so often disturb the Peace of Mankind, and put the World in Confusion. Thus *St. Paul* to *Tim.* 2 Ep. 3. 3, 4. tells us, that in the last Days, *Men shall be lovers of themselves, covetous, proud, disobedient, truce-breakers, false accusers ; or (as the Margin reads it) make-bates, fierce, traiterous, headstrong, and high-minded.* Such are the *Scoffers walking after their own Lusts*, whom *St. Peter*, 2 Ep. 3. prophecies of ; and the *Mockers, Murmurers and Complainers*, of *St. Jude* 16. 18. By which I understand, that these Vices were to be more common and prevailing in the Times here prophecy'd of, than usual ; otherwise it were no great wonder if it were only meant that there should be some such Persons in the World ; for that hath been in every Age and Period of it. And whenever Mankind shall be thus corrupted ; when Men shall be discontented with their Conditions, and covet what does not belong to them ; when Men shall despise and disobey their Superiours, violate their Oaths and Promises, delight in railing Accusations, and slanderous Stories, be rebellious, stubborn, and headstrong, what can be the Consequence, but War, Contention, Violence,

lence, and Desolation? The Circumstances of which must differ, according to the Quality and Authority of the first Movers, and the Grounds and Principles upon which they act. Thus some Quarrels shall be only Domestick or Oeconomical, confin'd to one or more Families, dividing the Members or Relatives of the same House; as when *the Father is divided against the Son, and the Son against the Father; the Mother against the Daughter, and the Daughter against the Mother; the Mother-in-law against the Daughter-in-law, and the Daughter-in-law against the Mother-in-law*, Matth. 10. 34. Luke 12. 51. Others shall be Political, betwixt Members of the same Society or Body Politick, or betwixt the Members and the Head: Such are the bold Insults of Traytors and Rebels. The Last is National, when *Kingdom shall rise up against Kingdom, and Nation against Nation*, which in this place we particularly regard.

3. That it shall be Universal.

§ 3. THAT this latter Kind shall be Universal in the latter Days, is, I think, abundantly foretold by the Prophets, who do in many places tell us of Universal Desolations by the Sword, which shall come upon all the Earth; which, tho' some Interpreters do understand only of the Land of *Judea*, and so confine it to that Destruction which was brought upon the Land by the *Chaldeans, Babylon, or the Romans*, rendring the Words * not all the Earth, but *all the Land*, or the whole Land: Yet I believe it is possible to produce some Prophecies, that are utterly incapable of such a Limitation,

tation, and must by consequence be taken in a greater Latitude ; in many of which, I doubt not, but the Holy Prophets did principally and chiefly intend a general and universal War in the last Days, which should engage all Nations, and of which all the lesser Desolations brought upon any People, but especially *Judea*, by the Sword of an Enemy, were Types and Prefigurations. The first of this Kind that I shall mention, shall be the 25th Chap. of *Jeremiah*, v. 15. where God commands the Prophet to take the Wine-cup of his Fury, and cause all the Nations (whom he afterwards enumerates) to drink of it. And he is commanded to begin at *Jerusalem* and the Cities of *Judah*, to make them a Desolation, an Astonishment, an Hissing and a Curse, v. 18. Thence he is order'd to proceed to *Egypt*, v. 19. To all the mingled People (* that is the *Arabians*) to all * *From the Kings of the Land of Uz*, (probably conjectur'd to be that Tract of Land that lay *miscuit.* South of *Damascus*, comprehending *Palestine*, the lower Parts of *Cœlesyria*, and the adjoining Borders of *Arabia Petraea*, and *Deserta*) and all the Kings of the *Philistines*, (suppos'd to inhabit the Western Parts of the Land of *Canaan*, bordering upon the Mediterranean) v. 20. Then to *Edom*, *Moab*, and *Ammon*, (lying East of *Judea*) v. 21. The † *So the Kings of Tyre and Zidon*, (lying North, or Words rather North-West of *Jerusalem*) and the † *Kings of the Isles that are † beyond* (or besides) *the Sea* ; that is, the Great Sea or Mediterranean. If it be the former, it must be † *So the Words* understood of the Western or European *may be* Continent *render'd.*

Continent and Islands; if the latter, it may not improbably be meant of the lesser *Asia* or *Ægean* Isles, which may be properly said to lye beside, or on one side of the Sea, v. 22. Thence to *Dedan*, *Tema*, and *Buz*, and all that are in the utmost Corners; or as the Words * may be rendred, and as the **קצוץ * פנה** LXX understood it †, that have the Corners of their Head polled or shaven; who are supposed to be the *Arabians*, i. e. The *Ishmaelites*, *Madianites*, and *Amalekites*, who inhabited great part of *Arabia*, especially *Deserta* and *Petraea*. Which is expressed again in the next Verse, by all the Kings of *Arabia*, and all the Kings of the mingled People that dwell in the Desert, v. 23, 24. Then all the Kings of *Zimri*, or the *Zamareni*, a base ignoble People mention'd by *Pliny*; and which may be mention'd to show us, that there is no Nation or People, however little, mean, or contemptible, but shall be of some Account at that time, and shall accordingly bear their Part in that last dreadful Scene. Then the Kings of *Elam*, i. e. *Persia*, and the Kings of the *Medes*, v. 25. Thus far all seems pretty agreeable to the fore-mention'd Hypothesis, That this Judgment doth only intend the Destruction brought upon these Countries by the King of *Babylon*, who conquer'd all or most of them. But let us look farther to the two next Verses, which are these; *And all the Kings of the North far and near, and all the Kingdoms of the World, which are upon the Face of the Earth; and the King of Sheshach shall drink after them. Therefore thou shalt say unto them,*

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 νων, ἧστ'
 ἠρροσάπων
 αὐτῶν.

them, Thus saith the Lord God of Israel, Drink ye and be drunken, and spue and fall, and rise no more, because of the Sword which I send among you, v. 26, 27. Which two Verses (with the following) do, I think, plainly express that this War or Judgment of the Sword shall be Universal, even upon all the Kingdoms of the World, that are upon the Face of the Earth.

THIS Interpretation may be abundantly confirm'd, by comparing this with many other Places of Holy Scriptures, of which I shall take notice only of two or three that are most remarkable. The first shall be the 24th Chap. of *Isaiab*, where the Holy Prophet does in lofty Expressions, foretel the utter Desolation of the whole Earth. Behold (saith he) v. 1. *The Lord maketh the Earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad all the Inhabitants thereof, &c.* Now, that some of the Ancients understood this Chapter in the Sense here intended, will appear by comparing the 13th Verse of this Chapter, and v. 6. of the 17th, with the 16th of the Second Book of *Esdra*s, for that Scarcity of Men which *Isaiab* speaks of as the consequence of this great Desolation; so that they shall appear like the two or three Olives that are left after the shaking of an Olive-tree, or the gleaning Grapes when the Vintage is done; the same is mention'd by *Esdra*s, as not confin'd or limited to any one People or Nation, but in the most general and universal Sense, as denounced against the whole World, which does most plainly appear by many Passages of
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of that Chapter, notwithstanding it begins with a *woe to Babylon, and Asia, Egypt and Syria*. And if it be but allow'd that this Book is Ancient, tho' written by a Christian, it shews however, that the Christians of that Age understood it in this Sence.

A SECOND Argument shall be drawn from the 30th Verse of this 25th Chapter of *Jeremiab*, compar'd with the 3d Chapter of the Prophet *Joel*, and the 14th Chapter of the *Revelations*. *Jeremiab* says, *The Lord shall roar from on high, and utter his Voice from his Holy Habitation; he shall give a shout as them that tread the Grapes, against all the Inhabitants of the Earth*. So the *English Bible* reads it: But the Original seems more expressive,

כִּי יִשְׁמָע * saying * it shall be heard, or answered by, or it shall found to all the Ends of the Earth. The Prophet *Joel* speaks of the roaring, v. 16. and v. 13. he bids them *put in the Sickle, for the Harvest is ripe, the Press is full, the Fats overflow, their Wickedness is great*; or as the LXX † understood it, their Iniquities are full. This overflowing of the Fats, and fulness of the Press, answers to the treading of the Grapes aforementioned. In the *Apocalypse*, Chap. 14. v. 18. *The Angel that had the sharp Sickle, was commanded to thrust it in, and gather the Clusters of the Vine of the Earth, and cast it into the Wine-press of the Wrath of God; and, v. 20. the Wine-press was trodden, &c.* Now that these three Prophecies are of the same Design and Extent, will, I presume, be disputed by none that are acquainted with

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the Idea and Genius of Prophetical Scripture. The Vine then that is mention'd to be trodden, is the wicked and antichristian Church, which is the earthly Vine, whose Clusters and Grapes are bitter, like the Vine of *Sodom* and *Gomorrab*, Deut. 32. 32, 33. as the true Church, and Holy Members of it, are called the Vine of the Lord and of Christ, *Isa. 5. Psal. 80. John 15.* And as the reaping of the Harvest signifies the gathering of the Saints at the first Resurrection, as our Lord tells us, *Matth. 13. 24.* so the gathering of the Vintage, the gathering together of the Wicked to Destruction.

§ 4. AGAINST the Universality of this Judgment, as proved from the former place of *Jeremy*, there are two main Objections. 4. An Objection answered.

I. THE First is, That in the beginning of the Chapter, the Holy Ghost has, as it were, given us a Key for the understanding of the whole, in a more narrow and limited Sense; telling us, *v. 1.* That *the Word* (or Prophecy following) *was concerning the Land of Judah.* In answer to which, I think it is plain that this Chapter consists of two Parts, from the Beginning to *v. 15.* and thence to the End, of a quite distinct Argument and Design. The former Part respecting the *Jews*, the Inhabitants of *Judah*, and threatenng them with the long Seventy Years Captivity to be brought upon them by the King of *Babylon*, whom he says, *v. 12.* that he will punish with the *Chaldeans* with utter Desolation, after the Accomplishment of the Captivity. From
C hence

hence the Prophet takes a very natural Hint, and raises his Thoughts to the Contemplation of the great Afflictions or Judgments that were to come upon the whole World in the latter Days, of which that of the *Jews* was a little Sketch or Representation; that Nation in the prophetical Books often standing for the whole World. Thus in like manner the Holy Prophet *David*, whose *Psalms* are almost nothing else but a continu'd Description of the Glories and Beauties of the Messiah's Kingdom, begins very often with the Thoughts of his Successor *Solomon*, intending (* says the Learned Bishop of *Meaux*) to celebrate the Glory of his Son, when on a sudden he is transported beyond himself, and carried far away, contemplating him who was greater than *Solomon* both in Glory and Wisdom. 'Twas this inspir'd him with that inimitable Eloquence, to sing the triumphant Praises of our dear Redeemer, and the Glory of that Virgin Church which he should constitute upon the Earth at his Second Coming; to which (as I have before shewed) it chiefly had respect, and which was most beautifully shadowed out, and represented to us, by the Theocratical Oeconomy of the *Jewish* Church under that Illustrious Monarch.

* See his
Universal
History,
p. 213.

A 2d Ob-
jection an-
swer'd.

II. THE Second Objection is, That this is an hyperbolical lofty way of Speaking, much in use amongst the Oriental Writers, who did often express particular Things in very copious extensive Terms, and with an Air of Universality. In answer to this, I must own I am very cautious of admitting Hyperboles

Hyperboles in Scripture, where the literal Sense is not impossible in Nature. I consider, that as *God's Thoughts are not as our Thoughts, so neither are his ways of Expression like our ways.* And though it must be acknowledged, that as God made use of weak Instruments to declare his Will to Mankind, so He left a great deal to them as to the manner of expressing or delivery of it; from whence proceeds that great Variety of Stile that appears amongst the Holy Writers. Yet I make no question, but that the Holy Spirit, under whose Government and Direction they were, did take care so to direct them, that the Prophecy, Reproof, Exhortation, or whatever else was the Subject of their Discourse, might not be more obscured than the Nature and Design of the Thing did require; which it must necessarily be, if this latitude of Expression be allow'd. It must also be acknowledg'd, that there are many Expressions purely Hyperbolical, of which many Instances might be produced; yet they may easily be distinguished, by being incapable of a literal Meaning, which can never be said of the Case before us; forasmuch as the Holy Spirit has, in the aforesaid 25th Chapter of *Jeremiah*, been very exact in a particular Enumeration of Nations and People, even of all the Nations that are upon the Face of the Earth. So then, in answer to those who fancy that the sublime Expressions of the Prophetical Writers, was entirely owing to the warmth of their Fancy and Imagination, or to some

peculiar Advantage of their Language; I must own, I cannot but think that the Ancient Learning, in the Schools of the Prophets, was very different from ours; and that the *Literati* among them had their Notions and Ideas of Things very different from ours. I cannot think that their Learning consisted so much in barren Theories, logical Niceties, and barren Speculations; which are so far from being Truth it self, that they are very often at the most remote distance from it. I cannot think that the Modern Learning of the Schools, was even that celebrated *Egyptian* Learning, which was so much sought after, and admired by the better and wiser part of Mankind; in the search of which *Pythagoras* spent so many Years; and at last travelled into *Egypt*, and submitted to the painful Rite of Circumcision, rather than be disappointed of his Expectations; and the result of this Labour and Travel was, that he attained to a very great Degree of Natural and Divine Knowledge. This was that Knowledge in which *Moses* was said to be learn'd, whilst he was educated in *Pharaoh's* Court, and which made him Mighty both in Word and Deed, *Acts* 7. 22.

* I rather think that the Knowledge of the Holy Prophets, or Seers, consisted in a more deep and intimate Knowledge of God and Nature, in such Degrees as they were capable of receiving them; or God was pleased to communicate them; They in the Sight of God's Spirit saw into the Depths of the Spiritual World; they saw into

* *Isq; licet Cœli regione remotus, Mente Deos adit, et quæ Natura negavit Visibus humanis, oculis ea pectoris hausit. Quid.*

into the Great End, Purpose, and Design of the Eternal Love, which as a Clew guided them through all those inscrutable Labyrinths of Providence, in which so many weak and ignorant Searchers have been baffled and lost. They saw that wonderful Harmony, that surprising Correspondence, that is betwixt all the Dispensations and Revelations of God; and how the lesser, and seemingly contemptible Occurrences in the Church, throughout all Ages, did (like the lesser Wheels in *Ezekiel's* Chariot, Chap. i.) move in a perfect Union and Concurrence with the greater, according to the Will and Direction of the Great Mover and Director; which Consideration may be also not a little confirm'd by Testimonies of many eminent Heathen Writers, who had a traditional Knowledge of many great and surprising Truths and Doctrines of this Nature: See particularly the Learned *Mr. Dodwell's* Dissertation of the *Tabulæ Cæli* of the Ancients*. Instead * *Dr. Grabe's Spicileg. Vol. I. p. 339.* then of rejecting the plain and literal Meaning of the Holy Writers, under pretence of their being Figurative and Hyperbolical, we should rather endeavour to search into the Depths which they design'd, and so not cramp the Spirit of Prophecy, by measuring with our own Line, which is indeed much too short: *No Man knoweth the Things of a Man, but the Spirit of a Man that is in him, &c.*

§ 5. THERE shall be then Wars and 5. *The End*
Fightings; and those General and Univer- *or Design of*
sal, over all the Kingdoms and Nations *those De-*
that *solations.*

that are upon the Face of the Earth, which shall begin the Accomplishment of those many Prophecies, which foretel the utter Destruction of the Wicked, the rooting out of their Seed, and the planting in of the Meek and the Righteous in their stead. This seems to be the great Meaning of the 37th *Psalms*; where the Prophet persuades the Church of God, in some eminently perillous time, when the Wicked prosper and are mighty, and plot the Destruction of the Righteous, *to be patient and wait on the Lord; and not to fret at their Prosperity, nor to be afraid of their Devices, v. 7. adding, that in a little time, The Wicked shall not be, and the Evil-doers shall be cut off; but that the Meek, and they that wait upon the Lord, shall inherit the Earth, and shall be refreshed in the multitude of Peace, v. 9, 10, 11.* Which Psalm, however some have confin'd it to some particular Affliction of the Prophet *David*, making it to be rather an Act of Hope and Confidence, than a Prophecy; yet our Blessed Lord himself seems to have determin'd it against them, having quoted, *verse 11. as a Prophecy yet to be accomplished* * in the last times of refreshing, when Righteousness and Truth shall flourish in the Earth, in opposition to the present World, which (St. *John* 1 Ep. 5. 19. says) *lyeth in Evil.* This I own is ultimately to be understood of the great Destruction of Antichrist; yet not exclusively of these lesser Desolations, which the Princes and Rulers of the Earth shall bring upon themselves; till finally by the just Vengeance of God, *the Wicked shall be*
shaken

* *Matth.*

5. 5.

Shaken out of the Earth, as that ancient Writer *Job* expresses it, Chap. 38. 12. to make way for a Kingdom of Righteousness and Peace, which must at last take place upon the Earth. And as these Desolations are by our Blessed Lord reckon'd amongst the Signs that shall precede the Coming of Antichrist; so are they by the Holy Fathers counted as the very Means that shall introduce him. So says St. Cyril of Jerusalem * ; * Cat. 15. The second Sign of the Coming of Antichrist is, pag. 209. when ye shall hear of Wars and Rumours of Wars ; Edit. Oxon. and even now are the Persians and Romans at war about Macedonia. And a little after ; The Contentions between Brethren make way for Antichrist ; and the Devil shall sow Discord between Nations ; that the Enemy (viz. Antichrist) may with more ease overcome them. All which is largely attested by Lactantius † ; † P. 647. The whole Earth shall be in Confusion ; Wars Edit. Oxon. shall rage in every Place ; All Nations shall be in Arms against each other, &c.

§ 6. THE Quarter from whence this bloody Desolation shall first arise, is expressly asserted to be the North, or the Sides of the Earth. So saith the Prophet *Jer.* Chap. 25. v. 32. Thus saith the Lord of Hosts, Behold Evil shall go forth from Nation to Nation, and a great Whirlwind shall be raised up from the Sides or Coasts of the Earth: Which is also largely attested by many other Places of Holy Scripture †. Besides which, there is another not contemptible Argument, (especially to some Men) fetch'd from the Contemplation of the Harmonious Providence of God, who in the Oeconomy of the Moral, as well as

6. The Region or Quarter where this Judgment shall begin.

† See Chap. 6. 22. 50. 41.

* Compare
 Is. 13, 14.
 and Jer. 6,
 50, and 51
 Chapters.
 from Obnubi-
 javit.

Natural World, so fitly orders and disposes all Occurrences, that even the least and most contemptible, do to those who are disposed to receive them, discover in the Spirit and Mystery of them great and surprizing Truths. An Instance of which, the whole Story of the Destruction of *Judea* by the King of *Babylon*, and of *Babylon* by the *Medes* and *Persians*, has been thought to be by many, both Ancients and Moderns; whose, both Crimes and Punishments (as I before observ'd) are transcribed and applied to Apostate Christendom, by the Divine Author of the Apocalypse. Many of the most minute Circumstances of which are not slightly to be passed by or neglected; but this more particularly, that the Judgment is so often threatned to them both from the North*, which was certainly mention'd for some good Reason. The Word † which we translate the North, signifies properly a † Place of Darkness, because (say the latter Rabbins) of its great distance from the Sun, and enjoying so very little of its Light. Whether it be upon this or some other Accounts largely insisted upon by the Cabbalistical Writers, I cannot determine: But the North has been generally used to express the Place of Darkness, of the Curse or Vengeance; as may be seen at large in the afore-cited Places of the Holy Prophets. And this I conjecture to be the Reason why the Destruction of *Judea* by the *Babylonians*, and of *Babylon* by the *Persians*, is so often said to come out of the North; though *Babylon*, in respect of

Judea

Judea, and *Persia* from *Babylon*, seem rather to lye North-East. For the Destruction of *Babylon* having a double End and Design; the one of Mercy, in delivering the Jewish Captivity; and the other of Vengeance, in destroying the Enemies and Oppressors of the Church; so there is a different Stile appropriated to each Part of the Design. For when the Prophets speak by way of Denunciation of Judgment, they always say it comes out of the North, as may be seen at large; but when they speak by way of Comfort and Encouragement to the Jewish Captives, they then change their Stile from the North to the East. Thus *Jer.* Chap. 50. 9. says, That God will cause to come up against *Babylon*, an Assembly of great Nations from the North-Country: which he confirms, v. 41. saying, A People shall come from the North; meaning, no doubt, *Cyrus* with his *Medes* and *Persians*. Nevertheless the Prophet *Isaiab*, comforting the People of God with the Promises of Deliverance, upon the Destruction of *Babylon* by the same *Cyrus*, says twice, that God calls him from the East, Chap. 41. 2. 46. 11. *Cyrus* being an Eminent Type of our Blessed Saviour, who is called *The Morning*, *Job* 38. 12. *Light*, *Isa.* 8. 20. *The Day-Spring*, *Luke* 1. 78. *The Day-Star*, 2 *Ep. Pet.* 1. 19. and *Rev.* 22. 16, he says of himself, *I am the Morning-Star*. And to shew how both these Designs were united in him, he is said in the self-same Verse to come from the North and from the East too, Chap. 41. v. 25. *I have raised up one from the North; from the rising of*

* *Vid. Com.*
in Jer.
Edit. Ven.
per Al-
dum.

of the Sun shall be call upon my Name. And as from this Quarter of the World the Judgments came upon the Jewish Church of the two Tribes, so did they also upon the Western Christian Church by the *Goths, Huns, Vandals*, and other Barbarous Nations: Which Western Church was understood, by the highly Illuminated Abbot *Joachim* *, to be expressed to us in the Type, by the Jewish Church properly so called, or the two Tribes. So also it will be again; and out of the North shall come that terrible Army upon Christendom, so dreadfully describ'd by the Prophet *Joel* 2. 20. *Such as there hath never been the like, nor ever shall be, to the Years of many Generations.* And as the Apostle *St. Peter* (1 Ep. 4. 17.) tells us, that *Judgment must begin at the House of God*; and the Prophet *Jeremiab*, that the *Destruction must begin at Jerusalem*, Ch. 25. 29. I understand by it, that the Desolation must begin in the Northern Parts of Christendom or *Europe*; which (as I may say) are the principal Parts of the Holy Catholick Church, for whose Purgation and consequent Glorification, all these Punishments are design'd. So then the Scourge shall first light upon the Western or *European* Church, and probably for the same Reasons on the most corrupt Parts of it, to bring them to a Sense of their sad Condition, to put them in mind of their abominable Deviations, and lamentable Apostacy from their first Love and Zeal, which were once stronger than Death; but now, thro' the miserable abundance of Iniquity, quite cold

cold and dead. And as a raging Fire arising in one Corner of a City, often wrestles and spreads it self, in spight of Opposition, to the consuming of the whole: So shall the Northern Princes kindle a Flame that shall not be quenched, till it have accomplish'd the End for which it is sent. Their Disputes and Contentions shall influence and engage their Neighbours, either by Virtue of Leagues and Alliances, or upon the Account of Publick Safety, by keeping the Ballance; or of Politick Interest, by promoting their Divisions, with a Design to make an Advantage thereby; or by some more secret contagious Influence of the Enemy of Peace, the Author and Spirit of Confusion; till at last all shall be involved in War and Bloodshed, tho' perhaps not at the same Point of Time, nor upon the same Interests and Pretensions. By this God will break to Pieces and destroy the Antichristian Powers of the Earth, and prepare a way for the Establishment of the true Primitive Evangelical Spirit, which shall at last take root and flourish as out of the Earth, notwithstanding all the Opposition that either Men or Devils can make against it. Here then we see the Wrath of God gone forth, and his Sword drawn against the Antichristian Nations; a Spirit of Drunkenness and Fury is upon them; so that *Ammon and Moab shall be divided against Mount-Seir, and at last shall help to destroy each other*; as in the Day of *Jeboshaphat*, 2 Chron. 19. 23. or as the *Philistines*, 1 Sam. 14. 16, 20. and the *Midianites*,

dianites, Judges 7. 22. Every one shall help to destroy his Brother, and every Man's Sword shall be against his Fellow. Which the Prophet fore-told should happen again at the times of the Messiah, Isa. 9. 4. For as Christ at his first Coming, though usher'd in by a most profound Peace, yet came to kindle a Fire; and as he himself said, Luke 12. 51. to bring Division; to set the Father against the Son, and the Son against the Father: So also in these last Days, when he is coming to settle and reconcile the whole Creation to the Creator, and to ascend his Throne in Peace, his rising in Spirit is ushered in by hot burning Wars, and bloody Revolutions through the whole Earth: And the Man of Blood must introduce the King of Peace, and precede and prepare the Way for the glorious Building of the Temple, 1 Chron. 28. 3, 4.

7. A Remnant saved.

§ 7. BUT in the midst of these Destructions God will preserve a Remnant; who, as they have by his Grace escaped the Infection and Contagion of the Antichristian Spirit, so shall they also escape their Punishments. This is the Promise to the Church of *Philadelphia*, Rev. 3. 10. *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.* These are Men who though living in the World, and in an Apostate Antichristian Church, yet were not of it; *i. e.* of its Spirit as Corrupt and Antichristian; who, though rejected and disallowed of Men, yet are precious in the

the Sight of God; whose Righteousness consists not in Word and Name, but is substantial, sincere, and powerful, in the Heart and Spirit, whose Praise is not of Men but of God; who shall accordingly testify to all the World his Approbation of it, by setting his Mark and Seal upon them, and so preserve them from the Great Desolation. Thus under the sounding of the Seven Trumpets, *Rev. 7.* God took special Care for the Protection and Preservation of his Servants; giving a particular Command to the four Angels, to whom it was given to hurt the Earth and the Sea, *v. 3.* *Saying, Hurt not the Earth, neither the Sea, nor the Trees, till we have sealed the Servants of God in their Foreheads.* Accordingly they were sealed and preserved from the Judgments, which upon the sounding of the Trumpets fell heavy upon the rest of the World. Which Mark or Seal, though like the New Name or Nature, *Rev. 2. 17.* *No Man knoweth (perfectly) but he that hath received it:* Yet it hath pleased God to give us such Intimations of it in his Holy Word, that even we who have but the very First-Fruits of the Spirit may be able, with God's Assistance, to improve to some imperfect Degrees of Light and Knowledge. The Use of a Seal most commonly referred to in Scripture, is to set a Mark or Character upon Wares and Commodities, to denote the Owners Right and Property, and to distinguish them from the Goods of others. Now the Church of Christ, or the New *Peculium*, is in innumerable Places of the
New,

New Testament said to be bought or redeemed as a Property. So 1 Cor. 6. 20. *Ye are bought with a Price*; which is again repeated Chap. 7. 23. So the Apostle St. Peter, 1 Ep. 1. 18, 19. *Ye were not redeemed with corruptible Things, as Silver and Gold, but with the precious Blood of Christ.* And in this Sense our Blessed Lord is called *the Lord that bought them*, 2 Ep. 2. 1. meaning, that he hath redeemed us from the Bondage of Corruption, and made us his Sons by Adoption and Grace. This Redemption and Adoption is two-fold; the First inchoate, or in its first Principles, which is meant by the first sealing in Baptism, answering to the First-Fruits of the Spirit: The Second, which is the End and Consequence of the First, is the fulness of the Spirit, the compleat Adoption and Redemption. So saith the Holy Apostle St. Paul, Rom. 8. 23. *We that have the First-Fruits of the Spirit, (which is the first sealing) even we our selves, groan within our selves, waiting for the (compleat) Adoption, even the Redemption of our Body.* Which plainly shows that the Adoption here meant is distinct from the First-Fruits of the Spirit, because they which had these, yet waited for that; and *what a Man seeth (or hath) why doth he yet hope for?* As the same Apostle says, v. 24. And as the Redemption of the Natural Body is the last compleating Act of the perfect Redemption, it will follow that the internal Work must be first finished, and so *the Redemption to which we were sealed by the (First-Fruits of the) Spirit, as the same Apostle witnesseth,*
Eph.

Eph. 4. 30. must be the Restitution of the whole Man, Body, Soul, and Spirit, from the Bondage of Sin and Corruption, by the over-shadowing Power of the Holy Ghost producing in us the New Birth or Nature, which is from Heaven; being not born of corruptible Seed, or of Blood, nor of the Will of Flesh, nor of the Will of Man, but of God. These therefore having passed through the Cross, and by Faith overcome the Spirit of this World, and the Corruption of their Natures, have by consequence overcome Death and the Curse, and are out of the reach of both: I do not mean in such a Manner and Degree, as they shall be when they shall have put on their Resurrection-Body, and are come to that State of Impassibility which is the Privilege of the perfect Renovation; but that they shall be in such a State or Principle that God shall interpose his Providence, perhaps in a miraculous Way, for their Preservation, with some faint Appearances of the afore-mention'd supernatural State, hinted to us *Rev. 15.* by their being upon Mount-Sion. This is what the Prophet *Joel* tells us, *Chap. 2. v. 32. Who-soever shall call upon the Name of the Lord, shall be saved.* The Reason of which is given in the following Words; *For (or because) in Mount-Sion and Jerusalem shall be Deliverance; (saith the English Translation) or as it is in the Hebrew *, a saved Remnant or Company.* Which is confirm'd by the Prophet *Obadiab, v. 17. Upon Mount-Sion shall be a Deliverance; or (as it is in the Margin)*

פְּלִיטָה

put for the Adjective

פְּלִיטִים

they

they that escape; who are, v. 21. called
 סַיְדוֹת † Saviours (or the saved) † upon Mount-Sion;
 Ἄριστοι ἄριστοι (or as the LXXII understood it, from
 ἄριστοι Mount-Sion *) expressing those who are
 LXXII. preserved from the Judgments and Ven-
 * Ἐξ ὄψεσ
 Σιωπ. geance, by being in the Spirit of the Hea-
 venly Kingdom; who by the Faith and
 Patience of the Cross have fitted and di-
 sposed themselves for the Reception of
 their Influences. For nothing hinders those
 heavenly Worlds, or Principles, from open-
 ing and displaying themselves in our Souls,
 seeing we have in us the Seeds of them
 all, but our unfitness to receive them; such
 as these shall be preserved from the Power of the
 Sword, Job 5. 20. And whilst the rest of
 the World are groaning under the Mife-
 ries and Confusions of Battle, They shall
 dwell in peaceable Habitations, in sure Dwellings,
 and in quiet resting Places, Isa. 32. 18.

8. The
 Manner of
 their Pre-
 servation.

§ 8. THE Manner of this Preservation,
 or wherein it shall consist, is hard to deter-
 mine: Whether they shall be, like the Is-
 raelites in the midst of the Plagues of Egypt,
 preserv'd secure, not only in their Persons,
 but also in their Estates and Possessions,
 God making a miraculous Distinction be-
 twixt the one and the other; or whether
 it shall be only of their Persons; but the
 latter is most probable, viz. That God
 shall suffer them to be robbed and stripped
 of their Estates and Possessions, but shall
 save their Lives by a wonderful Delive-
 rance; that they shall survive those dread-
 ful Times of Vengeance, and when they
 are ended shall come forth with Songs of Praise,
 and

and everlasting Joy shall be upon their Heads, and Sorrow and Sighing shall flee away, Isa. 35.

10. and 51. 11. They shall lift up their Voice * ; they shall sing for the Majesty of the Lord. Wherefore praise the Lord in Urim, even the Name of the Lord God of Israel, from the Isles of the Sea, Isa. 24. 14, 15. meaning the Western Islands, not improbably our own Country, called in the next Verse, the Wing of the Earth, from whence Songs of Praise, or (as the LXXII † seem to understand it) wondrous Things were heard ; which may possibly be a place of Refuge in that Day. But to return ; the Holy Scriptures seem plainly to favour this Opinion, That the Preservation of the Righteous shall be only of their Persons (unless perhaps also of their near Friends for their sakes) as it was in the Case of Lot ; for whose sake even his Sons-in-Law (who it plainly appears by the Sequel of the Story were not personally qualify'd) might have been preserved if they would, Gen. 19. 14. But by no means of their Estates and Possessions. For alas ! these they have long ago forsaken in their Hearts : They are the poor in Spirit, and the Meek of the Earth, to whom this Deliverance is promised ; such as have forsaken the World, have forgotten themselves and their Father's House, and are seeking after a better House, even that is not made with Hands ; and an abiding City, even an heavenly. They are dead to the World, with the Pleasures and Profits of it, esteeming the Reproach of Christ greater Riches than all the Treasures of Egypt or Babylon ; for

* Οἱ καρτερὰ
λεῖψάντες
ἐπὶ τῆ γῆς.
LXXII.

† Τέσσαρες
ἠκούσαμεν.

their Hearts as well as their Treasures are in Heaven, out of the reach of Disappointment and Loss, where neither Moth nor Rust do corrupt, and where Thieves do not break through and steal: The only Use they made of their Riches, was to please God and accomplish his Will, in ministering to the Necessities of the Saints, and relieving their needy Brethren. And they know that the Will of God is perhaps better obey'd by a chearful Submission and Resignation to the disposals of Providence, than by all the most costly Offerings that a charitable Soul can make. Finally, they desire nothing but to be fixed in God, to be clear and void of all Creatures, and to maintain in themselves a holy Quiet, a divine Peace; enjoying in their Poverty great Riches; in their Miseries great Content; in their Afflictions exceeding Joy; and in their continual Labours great Rest and Peace. Hence are those Admonitions to the Servants of God, in order to prepare them for that time, to sit loose from the Things of the World, and to seek principally the Kingdom of God, and its Righteousness, and not to be *seeking great Things for our selves* (i. e. Honours, Estates and Preferments) at a time *when God is about to break down what he has builded up, and to pluck up whatsoever he hath planted; and our Lives only shall be given us for a Prey, in all Places whithersoever we shall go; as the Prophet Jeremiah tells Baruch, Chap. 45. 5. So also that of Esdras, O my People, bear my Word: Make you ready to the Battle; and in those Evils be*
even

even as Pilgrims upon the Earth. He that selleth, let him be as him that fleeth away; and he that buyeth, as one that shall lose: He that occupieth Merchandize, as he that hath no Profit by it: And he that buildeth, as he that shall not dwell therein: He that soweth, as if he should not reap: So also he that planteth the Vineyard, as he that shall not gather the Grapes: They that marry, as though they should get no Children; and they that marry not, as the Widowers: And therefore they that labour, labour in vain, 2 Efd. 16. 40. Hence also our Blessed Saviour, Matth. 24. 16. warns his Disciples, and in them all Christians, that when they shall see the Abomination of Desolation in the Holy Place: That is, in its compleat and ultimate Meaning, Antichrist; but in a more lax and open Sense, Sin and Error patroniz'd and justify'd in those Places, and by those Persons where, and amongst whom, nothing but Truth and Holiness ought to be found; that then, in Expectation of the approaching Judgments, *They that are in Judea should flee unto the Mountains*: Which Words, tho' in their first and literal Signification they did imply, that the Jews, when they saw Jerusalem compassed about with Armies, should take that for a Signal to escape to the Hill-Countries of Judea, that so they might be more out of the reach of the Roman Armies: Yet in a mystical Sense, the same may be apply'd to all Christians; understanding by the Hills, the Everlasting Hills, the Heavenly Mountains of Vertue and Contemplation, from whence alone we must expect Help and Protection. Psal. 121.

v. 1. *Then he that is upon the House-top; that is, advanced in the Spiritual Life, let him not come down to take any thing out of his House; i. e. let him not condescend to intermix with the impertinent and trifling Concerns of this World. And let not him that is in the Field; i. e. working in God's Vineyard, return to take away his Cloaths; i. e. return to his old cloathing which was not of God's Spirit, Isa. 30. 1. and which must be taken off, to discover the nakedness of those who are not cloathed with the true cloathing, which is the Righteousness of the Saints, Rev. 3. 18. 19. 8. and so on; teaching us thereby, the Necessity of with-drawing our Affections from those Pleasures and Enjoyments which must be forsaken, when we shall be forc'd to leave all, and shift for our selves. For it is probable, that as God hath generally dealt with his Servants at such times, so he will deal with them then, i. e. by some secret means or other, warn them to escape out of those Places which are in danger. So God did to Lot in the Destruction of Sodom and Gomorrah; and so (to mention no more) Ecclesiastical History informs us, that he did to the Christians in Jerusalem, a little before its Destruction, warning them to escape to Pella, a little Ancient City of Palestine, not far off. So it is probable God will deal with his Servants again, even so many of us, as have in the Faith and Expectation of this time of tryal, waited patiently in the way of the Cross, for that Spirit of Adoption and Sealing, which shall baptize us into that living Communion and Fel-*

Fellowship of Love, where those Virgin-Souls, in whatever Kingdom, Country, or Nation, they are hidden, scatter'd, and dispersed, shall be united in the Spirit and Center of Unity, which is the true Communion of Saints, *John* 17. 21. *Eph.* 1. 10. 4. 13. to whom the Glory of the Mount-Sion Kingdom shall come, consisting in a perfect Security from the Curse, where Darkness, Sin and Death, are perfectly swallow'd up in Victory.

§ 9. THE Sum of what is here advanced seems to be elegantly comprized in the 9th Chapter of the Prophecy of *Ezekiel*. In the preceding Chapter God shows the Prophet in a Vision, the Abomination in the Holy Place, which provokes him to Jealousy, and to bring Ruine and Desolation on the Church and Nation of the *Jews*. Thus he speaks, *v.* 17, 18. *Hast thou seen this?* (i. e. The various kinds of Idolatry afore-mentioned) *Is it a light thing to the House of Judah, that they commit the Abominations which they commit here? For they have filled the Land with Violence, and have returned to provoke me to Anger; and lo! they put the Branch to their Nose: Therefore will I also deal in Fury: Mine Eye also shall not spare: Neither will I have pity: And though they cry in mine Ears with a loud Voice, I will not hear them.* By the *Jewish* Church in this Place, which was then the *Peculium* or Visible Church, we may understand, in a mystical Sense, the Christian; whose Abominations when they are come to the heighth, call for the same Vengeance and Judgments as theirs did.

did. And accordingly in Chap. 9. he begins to show how the Vengeance is executed. The first Thing remarkable is, a great Cry to them that *had the Charge of the City, to come near every Man with his destroying Weapon in his Hand.* Which may answer to the Cry and Roaring afore-mentioned, out of the Prophet *Joel* and the Revelations; *And behold six Men came from the way of the higher Gate, which lyeth toward the North, and every Man a slaughter (or breaking) Weapon in his Hand:* By the Number Six we are to understand destroying (and probably evil) Angels, the Executioners of the Divine Vengeance, to whom the Number * Six is most fitly apply'd; expressing that they have not yet attained to the blessed Septenary of Harmony and Peace, where all Discord and Strife are done away, being swallowed up in the Universal Principle of Rest and Love. The next Thing observable is, that they came *from the North;* that being, as was before observed, the Region of the Curse and of Vengeance. *And one Man among (or in the midst of) them, was cloathed with Linnen, with a Writers Ink-horn by his side, v. 2.* In the midst of these six Destroyers is a seventh Person, coming in the Spirit of Peace and Mercy, figured by the Number Seven; he is cloathed with Linnen, signifying Evangelical Righteousness, *Rev. 19. 8.* *And the Glory of the God of Israel was gone up from the Cherub whereupon he was, to the Threshold of the House.* The

* Hence
this Number
is thrice
repeated in
the Characteristick
of Anti-
christ, Rev.
xiii. 18.

תפס *

Word * which we translate *Threshold*, seems to have been otherwise understood by the

LXX

LXX in this Place, having translated it *αἰθερον*, as they have also in three other Places of this Prophecy; a Word signifying the open Air, or the Door-place, as it is used in three Places of the 40th Chapter of this Prophecy; it has also been used to signify the Covering or Roof of a House; whence *Ἀλεξαιθειον* in *Sophocles*, is rendered by the Scholiasts *Θερμὸν καταπέτασμα*; all importing the departure of the *Shecinah*, or Glorious Presence, from the Cherubims to the Door, the Roof or Covering of the House; by all which we are to understand God's forsaking his Church, because of the full Measure of their Iniquities. *And he called to the Man clothed with Linnen, that had the Writer's Inkborn by his side, v. 3. And the Lord said unto him, Go through the midst of the City, through the midst of Jerusalem, and set a Mark upon the Foreheads of the Men that sigh, and that cry for all the Abominations that be done in the midst thereof, v. 4.* Here we see God's first and principal Care is to show Mercy to his chosen Children and Servants, by marking them as his peculiar Property, as Persons on whom the Curse can have no Power; and so we find in Holy Scripture, that Vengeance cannot be powered out till the Servants of God are safe and out of Danger. So the Angel that was commissioned to destroy *Sodom* and *Gomorrab*, advises *Lot* to make haste to escape to his little City of Refuge; For (saith he, *Gen. 19. 22.*) *I cannot do any thing till thou be come thither.* So *Rev. 7. 3.* The Angels are commanded, *Hurt not the Earth,*

neither the Sea, nor the Trees, till we have sealed the Servants of our God in their Foreheads. They being like the Twelve Priests in the River *Jordan*, *Joshua 3.* who stopped the Floods from overflowing till they were clean got over. And when this sealing of the Righteous was finished, an audible Voice came to the six Destroyers, saying, *Go ye after him through the City; and smite: Let not your Eye spare; neither have pity. Slay utterly Old and Young, both Maids, and little Children, and Women; but come not near any Man, on whom is the Mark; and begin at my Sanctuary.* It is to be an utter Destruction, and to begin at the Sanctuary or House of God; that, when it is corrupt, being the Source and Spring of all Abominations; Religion, when it is corrupted, of the best Thing is become the worst*. Then they began at the ancient Men which were before the House. By the ancient Men which were before the House, may be understood, those ancient Levites, who being for their Age discharged from the difficult and laborious Services of their Functions, were said to be free, as it is expressed, *1 Chron. 9. 33.* who are said also to be the chief of the Fathers, or ancient Men; and who might properly be said to be before the House, their Charge being to lodge round about the House of God, and to open it every Morning, *v. 27.* And thereby may possibly be meant the Heads of the Apostate Church, in whose Guilt they cannot but be deeply involved, they being constituted Overseers and Watchmen, to take charge of the Flock and Church of God, and put a stop to every

* Corruptio
optimi est
pessima.

every the least beginning of Corruption ; and these being first in the Guilt, are to be first in the Punishment. *And he said unto them, Defile the House, and fill the Courts with the slain ; Go ye forth.* These last Words, *Go ye forth*, seem to be the last Charge or Instruction given to these Six Executioners, which it is said in the next Words they punctually observed : *They went forth and slew in the City, v. 7.* as the Seventh Man, who had the Writer's Inkhorn, did his ; for it is said, *v. 11. Behold the Man cloathed with Linnen, which had the Writer's Inkhorn by his side, reported the matter ; saying, I have done as thou hast commanded me.* All which the Lord will hasten in his time.

P A R T II.

Of the PESTILENCE.

JEREM. IX. 21, 22.

21. *Death is come up into our Windows, and is entered into our Palaces, to cut off the Children from without, and the young Men from the Streets.*
22. *Speak, thus saith the Lord, even the Carcases of Men shall fall as Dung upon the open Fields, and as the handful after the Harvestman, and none shall gather them.*

The Pestilence.

THE next Instance of Judgment to be considered, is the Plague or Pestilence; which, as being one of the Sore Judgments that God inflicts upon a guilty Nation, Ezek. 14. 21. must also bear its Part in that Great Day of Trouble, as our Lord tells us, *For Nations shall rise against Nations, and Kingdom against Kingdom; and there shall be Famines, and Pestilences, and Earthquakes in divers places,* Matth. 21. 7. And this indeed seems to be a deeper and more internal Manifestation of the Curse or Wrath of God in external Nature: For whereas the former seemed to be a more general and circumferencial Evil, in respect of particular Persons, who cannot be supposed (at least a great Part of them) any otherwise to suffer, than in their Interests

terests and Estates; this does affect every particular Person that draws in the common Air of the Country or Nation thus infected; that very Air which is the natural Medium of Life and Vegetation, becoming to us a Vehicle of Corruption and Death.

§ I. WITH this God will chastise and mortify that other grand Division of Sin, *The Pride of Life*, which consists in a perfect Opposition to the Humility and Self-Abasement of the Cross; as the other, *viz. The Lust of the Eye*, to the Love, and Meekness, and Poverty of the Christian Spirit; manifesting thereby, their Antichristian Root and Original. But that we may be able more perfectly to discover its Nature and Properties, it will be necessary to trace it to its first Principles, *viz. The Birth or Rising of the corrupt or bestial Image in Man*, upon his withdrawing himself from his Dependance upon God. The Consequence whereof was the withdrawing the chaste Virgin of God's Wisdom, wherewith Man was cloathed and illustrated, both internally and externally; instead of which came Ignorance, Infirmitie, Darknes and Death: His Soul that was before all Light, Harmony, and Beauty, being estranged from the Light of God, became full of Darknes and Sin. His Passions, that were before in perfect Subordination to the ruling Principle, *viz. The Spirit within him*, run into Confusion and Rebellion. His Body which was before Paradisical, Holy, Pure, and Immortal, became weak, heavy, and

and infirm. He is subject and expos'd to the evil Influences and divided Properties of the Elements, which have Power to impose on him the Necessity of Pain, Sickness, Want, Hunger, Mortality, and Putrification. So that in short, his Light is become Darkness; his Strength is Weakness; his Beauty is Deformity; his Wisdom is Folly; and he that was created in the Image of God, bears now in his degenerate State the Image of the Devil.

The same further considered.

§ 2. Now the Consideration of so glorious a State as we have forfeited by our Transgressions, and the deplorable Condition into which we are fallen, ought to have this good Effect upon us, *viz.* to keep us constant in Humility and Self-Abasement: It should teach us to despise this vile bestial Image, and to mortify our corrupt animal Life, refreshing and feasting our selves with the Contemplation of the glorious everlasting Inheritance, out of which we have been so long driven; but which is redeemed for us by the promised Seed, the Lord Jesus Christ; even for so many of us as shall follow him in the dying Process of his Cross, that we may be raised up with him in Newness of Life, as we are told by the Holy Apostle; *If we be dead with him, we shall also live with him. If we suffer, we shall also reign with him, 2 Tim. 2. 11, 12.* But notwithstanding all this, * tho' the Church of God has for many Ages been groaning and travelling together in Pain, for the compleat Adoption, *viz.* the Redemption or Restitution of the first pure paradisiacal State

* Rom. 8.
23.

State or Body, and the whole Creation ; nay, and the Spirit of God himself has been assisting and interceding with Groans unutterable, *v. 26.* yet (it is sad to see, how) the greater part of Mankind do neglect and disregard so glorious an Inheritance, thereby doing Despise to the Spirit of Grace, and to the Blood of the Covenant ; by the Virtue and Efficacy whereof, we may (*as Prisoners of Hope, Zech. 9. 12.*) be redeemed and set free from our Captivity : Instead of which, we, like the *Israelites* in *Egyptian* Slavery, or the miserable Remains of the once celebrated *Greek Nations*, have been Slaves so long, as to lose (if not the very Name, yet) the Idea of Liberty and Dominion, being not only contented with, but proud of our Chains ; and who therefore, instead of putting ourselves into the way of the Cross, in the Spirit of Mortification and Obedience, that so we may return to our long forfeited Possession, after the Revolution of a perfect Septenary in the great Jubilee, *Levit. 25. 8.* do confine our Hopes and Prospects to this external Principle or animal Life ; placing that Love and Complacency, which God that made us for himself, has the only Right or Title to, on those imaginary Perfections which our deluded Fancies represent to be in our selves. Such are Beauty, Strength, Wisdom, &c. And this irregular Complacency or Love, is truly and properly *The Pride of Life* *. To which also may be reduced that other Species of Pride, called particularly *Spiritual* : Which (tho' appearing

* Ἀλαζονεία τῆς βίης.

appearing to be of a distinct Nature) is plainly founded on the same Ground, and ariseth from the same corrupt Root and Original, *viz.* degenerate Nature being chiefly visible in them; who being Strangers to the true internal Ground of Religion, which is the internal Conformity of our Will and Understanding to the Light and Will of God, place it all in the Outside and Appearance, making it to consist of a few mechanical Actions, graced with an Air of Severity and Seriousness. These, like Day-flowers, make the greatest Shew, and are under the greatest Temptations to Pride and Self-conceit. These are they whom the Apostle mentions, *2 Tim. 3. 5. Having a Form of Godliness, but denying the Power of it.* That Esteem therefore, or Love, which each of those may have for his imaginary Excellencies, which may any way lessen or destroy his Humility and Love towards God, is this *Pride of Life*. But alas! Why is Earth and Ashes Proud? For such a one selleth his Soul to Sale; because while he liveth, he casteth away his Bowels. The Phisician cutteth off a long Disease; and he that is to Day a King, to Morrow shall die: For when a Man is dead, he shall inherit creeping Things, Beasts and Worms. The beginning of Pride is, when one departeth from God, and his Heart is turned away from his Maker. For Pride is the beginning of Sin; and he that hath it shall pour out Abomination: And therefore the Lord brought upon them strange Calamities, and overthrew them utterly. *The Lord*

Lord hath cast down the Thrones of proud Princes, and set up the meek in their stead. The Lord hath plucked up the Roots of proud Nations, and planted the lowly in their place. So that Pride was not made for Men, Ecclus. 10. 9,---19.

§ 3. THAT this Branch of Sin will be *That this Sin will be very rise in the latter Days.* eminently prevailing in the latter Days, will appear, First, from what has been observed in the former Part, p. 1. concerning the Universal Increase of the whole Body of Sin. And if the whole Body be arrived at its compleat Stature, this (which is so considerable a part of it) must be likewise. And as the former sort were so deeply infected in the Malice and Cruelty of the dark World, as to delight themselves in Blood and Rapine: So those who are in the *Pride of Life*, shall forget the God that made them, and idolize their own fancied Perfections, inverting that grand Precept of the everlasting Gospel; † *Thou shalt love † Matth. the Lord thy God, with all thy Heart, and with 22. 37. all thy Soul, &c.* and transferring it to themselves; being themselves the Center of their own Happiness, and setting up their own impotent and corrupt Nature in the place and stead of God.

THIS is also particularly and expressly foretold by St. Paul; *In the last Days, perilous Times shall come; for Men shall be lovers of their own selves, covetous, boasters, proud*, blasphemers, disobedient to Parents; unthankful, unboly, ves. without natural Affection, heady, high-minded; having a Form of Godliness, but denying the Power thereof, 2 Tim. 3. 1, 2, 3, 4. Which Places, compar'd with 2 Pet. 3. 3. and Jude 18. do express*

express a sort of Men, who in Opposition to the Simplicity and Obedience of the Cross (the peculiar Badge and Characteristic of the real Christian) do acknowledge no other Law or Obligation than what their brutish Appetite, or (at most) their own weak and benighted Reason shall suggest or approve: And who consequently shall think it their greatest Concern, and spend the greatest part of their Time to accomplish themselves according to their own Ideas of Perfection; and (as they call it) make a Figure in the World. They have no Notion of those Christian Duties, of Meekness, Poverty of Spirit, Self-denial, and Mortification, so earnestly recommended by our Blessed Lord. The Beauty of Holiness doth not affect them half so much, as that of their own Persons; and the Praise of Men, in their Opinion, is every way preferable to the Praise of God: And the Wisdom of God himself, if it seems to interfere with, or contradict their Oracles of Reason, must be decried as Unreasonable, foolish and contradictory. Now if these are the Persons comprehended under this grand Division of Sin, *The Pride of Life*, as it seems plain to me they are, then we need not multiply Arguments to prove the future Increase of these Men: Since we our selves (upon whom the Ends of the World are surely come) do every Day see such prodigious Excess of this kind, as ought to excite our most generous Compassion for them, and most diligent Watchfulness for our selves, that we fall
not

not under the same Condemnation. In the Proof of which we need not be very particular, but only appeal to the daily Observation of every impartial Spectator. Do not we see how the Men of Power and Fortune, which God that gave them will exact a severe Account of, do very often, instead of applying them to the End for which they were design'd, only make use of them to aggrandize themselves, and support them in their extravagant and luxurious Pleasures? Do we not see how the modern Pretenders to Wit and Sense, set it up in Opposition to what is Good and Sacred, making it the grand Concern of their Lives, to deserve that Character? To go yet further; Do we not see the Great Patrons of rational and philosophical Truth, some of them expressly denying the very Being and Existence of a God; others granting this, yet denying the Necessity or Possibility of having any Revelation or Discovery made of Himself or his Will? And all for no other reason, but because they cannot comprehend the Manner or Reasons of God's acting with Men; nor exactly reconcile every Difficulty which their darken'd Understanding may meet with, and very often themselves make: Whilst a third sort, admitting what the others deny, yet are so in love with their own darling Opinions and Prejudices, as to make them the Standards of Divine Truth; to which the very Scriptures themselves must be reduced, and made to speak their Language, tho' never so contrary, before
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they shall pass for such. So also amongst the divided and subdivided Parties, into which our modern Christendom is rent and crumbled, how few are there that follow their Saviour Christ Jesus, in the Spirit of Humility, Resignation, and bearing the Cross. Do they not rather every one pride himself in the Rags of his own filthy Covering, instead of the Covering of God's Spirit? * *They have forsaken the Fountain of living Waters, and have hewn out for themselves broken Cisterns that will hold no Water,* Jer. 2. 13. And rather than they will walk in the dark and disconsolate Path of the Cross, *they will kindle a false Fire of their own, and encompass themselves with Sparks of their own kindling; but their End must be that they shall lay down in Sorrow,* Isa. 50. 11. That is, All those Persons, whose Love, whose Happiness, and whose Religion is founded no deeper than the Flesh, or outward Man, shall be punished in a more remarkable and exemplary Manner, by Plagues and Diseases, which shall blast and destroy that Life or Principle, on which they have bestowed all their Care and Pain, and in which they have put their Trust.

That there shall be sore Diseases in the last Days. † *Δουλοι.* § 4. THAT there shall be † Pestilences or Diseases in the last Days, more remarkably or universally than ever, is expressly foretold by our Lord. *There shall be Famines, Pestilences, and Earthquakes in divers Places,* Mat. 24. 7. Luke 21. 11. (to omit several Places in the Prophetical Writings which undoubtedly belong to the same time) by which, as I principally understand that Species of Diseases,

feases, commonly called by us the *Plague* and *Pestilence*, so also in a more general Sense all sorts of Diseases incident to human Bodies, those more particularly that arise from immoderate Heat, such as are all sorts and degrees of Fevers, Inflammations, &c. and the Holy Writers understood the Word in this more general and comprehensive Signification, does appear from many Places of Holy Scripture, whereof I shall only mention one or two.

(1) ALL those Maladies and Diseases which are called Terror, or, (as the † Word † *Ἀπείρα.* used by the LXXII seems rather to import) extreme Melancholy or Dejection of Spirit; Consumption, Burning Ague, or (|| as || *ἰκτερά.* the LXXII understood it) the King's Evil, (which also seems to be implied by its Predicate, *viz.* that shall consume the Eyes) as also what is call'd Deut. 28. 22. *The Consumption, Fever, Inflammation, extreme Burning, Blasting (or Blight) and Mildew, as also v. 28. Madness and Blindness, v. 27. the Botch of Egypt and the Emerods, the Scab, and the incurable Itch, and v. 59, 60, 61. All the great Plagues and sore Sickneses, and all the Diseases of Egypt, and every Sicknes, and every Plague that is not written in the Book of the Law. All these, I say, are briefly comprehended in the one * Word which we translate Pestilence. When *כָּבֵד * ye are gathered together within your Cities, I will send the Pestilence among you, Levit. 26. 25. The Lord shall make the Pestilence cleave unto thee, until he have consumed thee from off the Land, whither thou goest to possess it. Deut. 28. 21. In the latter of which Places it is observable**

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that God threatens to smite them with this Pestilence, till it have consum'd them (utterly, or perfectly consum'd them, * as the Words signify) from the Face of the Earth or Land, &c. which if it were meant precisely of that Species of Distempers so commonly called, it cannot be easily conceived what occasion there should be for those other Evils mentioned in the very next Verse. We are therefore rather to understand by it the whole Complex or Body of Diseases, in which Sense it is commonly used by the latter Prophets, whensoever they had occasion to threaten the *Jews* with those Judgments which God had before in this Place so solemnly denounced against their Disobedience: So also it is used by the latter *Rabbins*; as appears particularly from the Book of *R. Jacob*, Intit'led, *Sepher Abemoth Rochel*, which treats of the last Times, and of the Signs and Tokens that shall precede the Coming of the *Messiah*, where *Lib. 1. Part 1.* there are these Words, speaking of the second Sign. ' God shall
' send upon the World an excessive Heat
' from the Sun, with Consumption and
' Burning Fevers, and other bad Diseases,
' the Pestilence also, and other Plagues,
' which shall destroy daily thousands of
' People, and so shall all the Wicked in
' *Israel* perish. All of them understanding
no more by all these various kinds of Diseases, than what is comprehended, by that
† one Word † Pestilence, *Ezek. 14. 21.* and other Places of the Prophetical Writings,
where undoubtedly it was meant to signify
more

more than the Plague or Pestilence precisely so called.

(2) THIS may also be proved by the common use of this Word by the LXXII, who have only in three Places of the Old Testament translated it by Λοιμὸς, but no less than thirty five times (by Θάνατος, by which Word we understand Death) as it is particularly used *Levit. 26. 25.* both by the LXXII, *Chaldee Paraphrast,* and *Vulgar Latin.* So even the Word Λοιμὸς it self, both in *Mat. 24. 7.* and *Luke 21. 11.* is by the *Syriac Interpreter* render'd *Mors.* And lastly, the Word מוֹד though in almost innumerable Places it be translated Θάνατος, and never by Λοιμὸς, yet it is plain, that in many Places it must be understood by the latter; to instance only in two or three Places. *Death, Θάνατος, is come up into our Windows, &c. Jer. 9. 21. and c. 18. v. 21. Deliver up their Children to the Famine, and pour out their Blood by the Force of the Sword, and let their Wives be bereav'd of their Children and be Widows, and let their Men be put to Death (Θανάτω) and let their Young Men be slain with the Sword in Battle. And Eccles. 39. 29. Fire, and Hail, and Famine, and Death (Θάνατος) all these were created for the Day of Vengeance.* All which Places compared together, do shew that the Word מוֹד is promiscuously used with מוֹד, Θάνατος, and Λοιμὸς, all expressing that infinite variety of Diseases, Infirmities, and Sickneses, which are the common and ordinary Means of our Natural Death: Perhaps for this Reason, because the Evils of all other Distempers are, as it

were, fumm'd up in that one. So then it appears from Scripture, that there shall be a strange Variety of great Sicknesses and Diseases in the last Days; which might also be further confirmed by many probable Arguments, drawn from Scripture and the Nature of Things: But all these falling more properly under the Third Head, I shall at present omit them, and proceed to shew:

That these Diseases are design'd to punish the Pride of Life.

§ 5. THAT these shall be the proper and peculiar Punishments of that great Branch of Sins afore-mentioned, *viz. The Pride of Life*, which can be shewn no other way, than by making it appear, that wheresoever in the Holy Scriptures God has either punished, or threatned to punish this Sin, he has always done it in this manner, as I shall endeavour to shew in four or five Instances.

(1.) THE First Instance of this kind shall be that of *David* numbring the Tribes of *Judah* and *Israel*, whose Sin is commonly supposed to consist in the Pride and Confidence that he reposed in the Strength of his Armies, and the Number of his Subjects; upon the Commission of which Sin, the Prophet *Gad* comes unto him, and in the Name of God proposes to him these three Plagues, the Sword, the Famine, and the Pestilence; and bids him chuse for himself which of them he had rather suffer. In answer to which, he prays that he may fall into the Hands of God, rather than into the Hands of Men, *2 Sam. 24.* Not (as it is commonly thought) that he preferred

ferred or chose the latter, which is not at all implied in the Text; since he that perishes by the Famine, doth equally fall into the Hands of God with him that dies by the Pestilence; but he prays that God would turn away the Sword from him, and then punish him as it should please him: Whereupon God proportioning his Punishment to the Quality of his Sin, sent upon him the Pestilence, to destroy and blast that Arm of Flesh, in which he had so vainly put his Trust.

(2.) THE Second Instance that I shall mention, shall be that Solemn Denunciation of Judgment, *Isa. 3. 16.* against the Pride of the Daughters of *Jerusalem*. He says, *v. 17.* *God shall smite with a Scab the Crown of their Head:* So the Word * was understood by *Vatablus, Piscator, Junius* and *Tremellius*, rendring it by *Lepra vel Scabie inficiet*; and after he had threatned them, *v. 18, 19, 20, 21, 22, 23.* to take away their Ornaments in which they so prided themselves, he adds, *v. 24.* that God would *instead of a sweet Smell punish them with a Stink;* or (as the Word † seems rather to import) with Rottenness: So it was understood by *Montanus, Piscator, Junius* and *Tremellius*; and so its † radix (because the Word it self is found but in one other Place throughout the whole Scripture) is rendred *Psal. 37. 5.* *Zech. 14. 12.* by *ῥῖνω, σῖνω*; and *ῥύω*, in the *LXXII.* *And instead of a Girdle, there shall be a Rent* (as we render it;) or (as * the Word may be rather understood) a rotting or decaying in the Parts of the Body; for

* שֶׁפַח

† קִמָּץ

† קִמָּץ

* נִקְפָּץ

tho' the Word it self occurs no where else in the whole Scriptures, yet such is the Signification of its radix שָׁקַף importing, to break or shake a thing, till its Parts be separated one from another; in which Sense it is particularly used, *Isa.* 24. 13. expressing the shaking of an Olive-Tree, in order to shake off his Fruit: Not meaning (as is commonly thought) a Rent of their Clothes, but the breaking and consuming of their Bodies; which it is very probable must proceed from Ulcers and corrupted Sores, from whence proceed Putrefactions and Gangreens, which must be followed by Excision of the Flesh or Members of the Body, God punishing them in the Destruction of that Flesh or Body, which they had so inordinately loved. It is an ingenious Conjecture of a learned Man, that by these Expressions, *a Stink*, and *a Scab*, *v.* 17. and 24. are emphatically meant the *Lues Venerea*; and that it seems peculiarly adapted to the Word רָקָה when complicated with a Consumption, which is thence by some Writers call'd the Venereal Consumption; a Distemper, which, tho' it be the Natural Effect and Punishment of *The Lust of the Flesh*, and therefore may be thought more properly reducible to that Head; yet may not improperly be taken notice of in this Place, as being by its noisomness and filth a proper Punishment of *The Pride of Life*. This (as the Learned too well know) is at this time commonly complicated with other Diseases; as Scurvy, malignant and hec tick Fevers, Vertigo, Falling-Sickness, Catharrs, Fluxes,

Fluxes, Ulcers, and other cutaneous Distempers.

(3.) THE Third Instance shall be that of *Antiochus Epiphanes*, 2 Macc. 9. who in the Pride of his Heart (*Δια τὸ ὕπερ ἀνθρώπου ἀλαζονίαν*) i. e. so proud was he above the Condition of a Man) threatned that he would come to *Jerusalem*, and make it a common burying Place for the *Jews*; but v. 5. *The Lord God Almighty, the God of Israel, smote him with an invisible and incurable Plague; for a Pain in the Bowels, which was remediless, came upon him, and sore Torments of the inward Parts; so that he who a little before thought he might command the Waves of the Sea, and weigh the high Mountains in a Balance, was now cast on the Ground, and carried in a Horse-litter; shewing forth unto all, the manifest Power of God. So that the Worms rose up out of the Body of this wicked Man; and whilst he lived in Sorrow and Pain, his Flesh fell away, and the filthiness of his Smell was noisom to all his Army: And the Man that had thought a little before, that he could reach to the Stars of Heaven, no Man could endure to carry for his intolerable Stink,* 2 Macc. 9. 5, 8, 9, 10, 11. The consideration whereof, brought him at length to this pertinent Reflection, v. 12. *It is meet to be subject unto God; and that a Man that is Mortal, should not proudly think of himself, as if he were God.*

(4.) THE Fourth Instance shall be that of *Herod*, Act. 12. haranguing the People, whereupon they cried out, That it was the Voice of a God, and not of a Man; and immediately the Angel of the Lord smote him,

v. 23. because he prided himself in their blasphemous Flattery *, and gave not God the Glory; and being eaten up of Worms, he gave up the Ghost. God convincing him hereby of his Folly and Madnes, in arrogating to himself the Perfections of God, who could not preserve himself from being a Prey to such mean Insects as the Worms that arose out of his own Body.

* Ἀνθ' ὧν
ἐκ ἑδωκε
τὴν δόξαν
τῷ Θεῷ.

AND to shew (Fifthly) how natural a Connexion there is between this Sin, and this Punishment; the Prophet *Jeremiab*, Chap. 9. threatning the *Jews* with dreadful Desolations by the means of a Pestilence (as it appears plain to me, notwithstanding what *Grotius* and others have said to the contrary; compare v. 10, 12, 21, 22. of which more hereafter. *For the Mountains will I take up a weeping and wailing, and for the Inhabitants of the Wilderness a Lamentation, because they are burnt up, so that none can pass through them, neither can Men hear the Voice of the Cattel, both the Fowl of the Heavens, and the Beast are fled, they are gone. V. 12. Who is the wise Man that may understand this, and who is he to whom the Mouth of the Lord has spoken, that he may declare it, for what the Land perisheth, and is burnt up like a Wilderness that none passeth through? And v. 21. Death is come up into our Windows, and is entered into our Palaces, to cut off the Children from without, and the young Men from the Streets. V. 22. Speak, thus saith the Lord, even the Carcasses of Men shall fall as Dung upon the open Fields, and as the handful after the Harvest-man, and none shall gather them.)* The Prophet, I say, after

after he had threatned them with the dreadful Effects of this Pestilence, he comes, v. 23, and 24. as it were to point out the Cause of it, and to shew them how they should escape it. *Thus saith the Lord, let not the wise Man glory in his Wisdom, nor let the mighty Man glory in his Might, let not the rich Man glory in his Riches. But let him that glorieth, glory in this, that he understandeth and knoweth me, &c.* Plainly intimating, that as their excessive Pride and Self-love had brought those Calamities upon them, so there was no ways to escape them, but by Repentance, Self-denial, and Humility.

§ 6. THE Reader will, I hope, pardon my dwelling longer than ordinary upon the next Head, considering that the present commonness of the Distemper, may justify my being more particular upon the common and ordinary Causes of all infectious and pestilential Diseases; which may, in general, be reduced to these two: 1. The evil Influences of the heavenly Bodies, and the Irregularities of Seasons. 2. Noxious and hurtful Exhalations from the Body of the Earth. The former sort were called by the Greeks *Νόσος Ἐπιδημική*, as being of a more universal Contagion than the other; as we may conceive the Influences darted from those Bodies (specially when their Positions are so, as that many of them concur in the same Influences and Operations) to be of a greater and more extensive Force, than any *Halitus*, or Vapours, arising from the Earth; because the Heat of these heavenly Bodies, which is the *Medium* whereby they

The material or instrumental Causes of these Distempers.

they are generally supposed to act, must affect our Air and Atmosphere much more powerfully by its direct darting upon us, than those Exhalations which arise from the Earth, and which a very moderate degree of Heat will easily extract; and that too, after it is weakened by Reflexion, can be supposed to do: Supposing still, that there is not generally a Concurrence of both these Causes; which, notwithstanding what has been said to justify this Distinction, I am very inclinable to believe. The second sort were called simply, *Morbi Lethales* and *Pestēs*; as being, tho' fatal to the Persons infected, yet not accounted so universally Contagious as the other.

(1.) As to the First of these Causes, *viz.* The Influences of the heavenly Bodies, that they do act upon us, is indisputable; but what particular Bodies these are that have this Power, and by what Virtues or Qualities, or thro' what *Mediums* they act, is not so easy to determine: Whether it be some secret innate Power; or, as the *Aristotelians* call it, by their substantial Forms: Whether they act by *Effluviūms*, or some more subtil and powerful Energy; or, whether they vary their Influences with their Aspects and Positions (as the Crisis of some Distempers depends upon the Change or Full of the Moon.) Or, 2^{ly}, Whether they do not act simply by their Heat, which may at sometimes be more Intense, by a more strong and vigorous Fomentation of the subtile Fire of which they are composed, which may also depend upon other secret and

and unknown Causes, Natural or Supernatural. These (I say) are Questions that cannot be fully answered, till this Vail of Darkness, that separates betwixt us and pure Nature, shall be fully taken away. But the most common and plausible Opinion is, that of the Planets, only some have this Power, which they never exert, but in some particular Positions or Conjunctions; and that Comets also (which, contrary to the common Opinion, are supposed to be solid fiery Bodies in an excentrick Motion, not Exhalations only) have this Power in a more eminent Degree; as also fiery Meteors of all sorts: That all these act by subtil *Effluvioms*, which first of all affect our Air, and thereby corrupt not only our Bodies immediately, but also all those Plants and Bodies that we feed upon; which Particles, or *Effluvioms*, are supposed to be hot in such a Degree, as to destroy the natural Temperature of our Bodies. Thus *Oedipus* in *Seneca*, lamenting the sad Pestilence that was at *Thebes*.

-----*Ignes auget æstiferi canis*
Titan, Leonis terga Nemæi premens
Deseruit amnes humor atq; herbas calor.

-----*Denegat fructum Ceres*
Adulta, & altis flava cum spicis cremat.

Oedip.
Act. 1:
v. 39, 50.

With many other places to the same Purpose in that Tragedy. These Influences of the Heavenly Bodies, as producing Diseases and Distempers upon Mankind, are largely attested both by the Ancients and Moderns.

Hippo-

Hippocrates, de Flatibus, p. 197. Edit. *Focsi*, observes, that most of the Distempers incident to Mankind, did arise from the Air we breath; and that therefore all sudden and violent Changes in it were dangerous. Upon which Account the latter Physicians acknowledge, that the *Solstices*, specially the Summer; and the *Equinoctials*, specially the *Autumnal*, were very dangerous Seasons. And the Great *Sydenham* himself, *Præfat. ad Opera*, Edit. *Lond.* 1685. confesses that Quartan Agues are almost peculiar to the latter. That great Man owns further, that Epidemical Distempers, and the Pestilence it self, do proceed from a corrupt and poysonous Disposition of the Air, but such as is secret and unaccountable; acknowledging, that they are very different in their Nature and Properties, according to the different Constitution of Air; and that besides those which manifestly depend upon the Qualities of the Year, there are some whose Cause is perfectly hidden and unknown; and others that are perfectly regular and returning every Year. Many and excellent Reasons may be seen at large in *Dr. Goad's Astro-meteorologia Sana, Cap. de Morb. Epidem.* p. 133, 4, 5. 6. built upon the Authority of *Aristotle, Hippocrates, Ptolomy, Kepler, &c.* shewing also what Positions of the Heavenly Bodies they are that produce these pestilential Dispositions. And an * Eminent Physician, who wrote an historical Account of Four several Pestilences that had been in his time, observes, that just before the first, which happened in the Year

* Ray-
mundus à
vinario.

Year 1345, there was a Conjunction of *Saturn*, *Mars*, and *Jupiter*, in the 19th Degree of *Aquarius*, in the Month of *March*; which Conjunction (says he) was always looked upon to be of fatal Consequence to Mankind; and accordingly he says, it was followed by a strange Alteration in the Air, which produced a most grievous Pestilence, which lasted a long while by fits; stopping sometimes upon a brisk Frost, or refreshing Shower of Rain; but breaking out a-fresh upon very little Occasion: Such as an Eclipse of the Sun; the rising of a Meteor, or such like. The second happened in the Year 1361. just before which *Saturn* and *Mars* were in such an Opposition, as was foretold would be fatal to the World. The third happened in the Year 1373. when *Mars* and *Jupiter* were in Conjunction. The fourth happened in the Year 1382. before which *Mars* and *Jupiter* were in Opposition. And the same Year there appeared a dreadful Comet, seeming to be Twenty Ells in Length. The Year following, for two Months together, *viz.* *August* and *September*, there flew about in the Air, a fiery Body which the Astronomers call *Draco*, of a very great Length. The Stars (as we call it) shot frequently, the Sky was of a deep Red, or Purple Colour, with a very great Chasm, (or Vorago, as he calls it) appearing in one part. All these were followed by Abortions in Women; Pains in the Bladder, Sides and Privy Parts; specially in the Country which lay under his Tail, or under those Signs which were affected by it, *viz.*

viz. Westward and Northward. The Blood and Choler began to ferment violently, and corrupt. The whole Year was exceeding Dry and Hot, and all People grew Melancholy; which *Hippocrates* says, always follow these Appearances, *Aphor. 7. lib. 2.* Upon this followed the Pestilence, which breaking out first at *Avignon* in *France*, spread it self over all that Country, *Switzerland, Italy, Greece, Germany, Britain, Spain and Portugal*: In all these Countries, more or less, according as they were more or less disposed to receive it. Thus far that learned Physician; who, thro' the whole Account, seems to insinuate, that all these Maladies and Distempers were principally owing to these Appearances in the Heavens, as their immediate Causes. Lastly, This Doctrine hath received no small Confirmation, by the learned *Dr. Mead's* excellent Essay, *De influxu Solis & Lunæ*, who begins his Book with this Assertion, That all the Ancients did believe, that the rise and progress of some Distempers did depend upon the Influence of the Moon: And others (says he) they have affirmed to be intirely owing to the Influences of the Stars: And the earliest Accounts we have of Epidemical Diseases, talk largely of the Motions and Influences of the heavenly Bodies; therefore (as he goes on) *Hippocrates*, in his Epistle to his Son *Thessalus*, advises him to apply himself principally to the Study of Arithmetick and Geometry; because in Distempers much depends upon the rising and setting of the heavenly Bodies.

dies. The Truth of which Position of *Hippocrates*, this learned Gentleman doth largely confirm in the progress of his Book, by many excellent Reasons, founded upon clear Observation and Experience.

(2.) THE Second general Cause is, noxious Exhalations from the Earth, which may proceed from various Causes, such as are in some particular Places; stinking Marshes, or standing Waters; the Smells of Sinks, or common Showers; the Stink of dead Bodies unburied; Earthquakes, or fiery Eruptions from the Body of the Earth. A remarkable Instance of Diseases proceeding from both these Causes, is that mentioned by the learned *Dr. Geo. Baglivi*, in his Appendix to his Practice of Physick; which was an Apoplexy that in the Year 1694, and 1695, was almost Epidemical at *Rome*, and all over *Italy*; which he imputes first and principally to the unusual Constitution of the Weather. The Summer in 1693 was extreme hot and scorching, which was followed by nipping cold Weather in the beginning of 1694; and, contrary to the Custom of *Italy*, with a rigid Frost, Snow and Ice. The *Campania di Roma* and *Puglia*, which are seldom subject to Snow, were then covered with it to the height of a Cubit. The Summer after that was much hotter than the former; insomuch that for five Months together there was no Rain. About the beginning of *October*, it began to be wet Weather; and continued such, with a southerly Wind, to *April* 1695, to such a degree, that so much Rain was not seen to

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fall at one time within the Memory of Man. After fifteen Days of a continued Rain, perhaps they had two Days clear Weather, which were followed by heavier Rains than what went before. The *second* Cause to which he imputes it, was the malignant Steams raised by so many Earthquakes as *Italy* had felt since the Year 1687, to the Year 1695, in which he wrote. And *Seneca*, *Nat. Quæst. cap. 27.* says, That such subterraneous Vapours do cause Apoplexies. One Expression more of his I cannot omit; which, tho' impertinent to the immediate Design of this Quotation, yet shews the Author's Thoughts not much different from mine. 'Perhaps, says he, some part of the Epidemical Illness was owing to the Universal Grief and Domestick Care occasioned by such calamitous Times. All *Europe* being at the same time engag'd in a sharp War, the like of which has scarce been heard ever since *the Foundation of the Universe was laid*; so many Cities rased and burnt; so many Thousands of Men slain; all Commerce disturbed, and the Avenues of Peace block'd up, that the strongest Hearts can scarce bear the Thoughts of it.

That there shall be a Concurrence of Causes in the last Days.

§ 7. Now it is so highly probable, that in the last Days there shall be a Concurrence of all these Causes. As to the superior Causes, which are the heavenly Influences, by which we understand not only the Operations of the Planets or fixed Stars, but also all Appearances of Meteors, Comets, &c. we have great Reasons to expect them. Thus the Prophet *Isaiab*, Chap.

34. 4. tells us, that in the Day of the Lord's Vengeance, in the Year of his Recompences, for the *Controversy of Sion*, v. 8. that *all the Host of Heaven shall * be dissolved*, *πανήσονται* say the LXXII, which I have explained before, to signifie a decay or breaking away of the Parts of any Body ; whereby perhaps may be signified, that many other of the heavenly Bodies shall suffer a Dissolution (perhaps by Fire) like our Earth. *And the Heaven shall be rolled together as a Scroll, and all their Host* (*πανήσονται* say the LXXII.) *shall fall down as the Leaf falleth from the Vine, and as a falling Fig from the Fig-tree.* Whereby possibly may be understood, that those Bodies thus on fire, may be torn from their proper Centers, and have an excentrick indeterminate Motion, thro' the vast Æther in which they move. The same Thing is foretold also by our Blessed Lord, *Matth. 24. 29. Immediately after the Tribulation of those Days shall the Sun be darkened, and the Moon shall not give her light, and the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken.* Where indeed it must be confessed, that these Appearances are to be after the Afflictions of these Days of which we are treating, *i. e.* as to its Fulness, as I understand it ; but that there shall be some *preludia* or fore-running Appearances long before, is not at all disagreeable to the Analogy of Things ; and these possibly may be what *St. Luke, Chap. 21. v. 11.* calls *fearful Sights and great Signs in Heaven : And v. 25. Signs in the Stars ; when Mens Hearts shall fail them for fear, and for looking after those things*

* נִסְקָר

that are coming upon the Earth, v. 26. And these may serve to scatter the many Objections that some Commentators have raised to themselves, about the falling of the Stars, who could not imagine whither they should fall, understanding as if they were to fall upon our Earth, which they could not reconcile with their Philosophy, as knowing some of the Planets, and most of the fix'd Stars, to be vastly larger than our Earth. But why may they not be imagined to swim, or fly too and fro, in that infinite Abyss or Space in which they have hitherto moved more regularly? Which may possibly be proved to be necessary upon some natural Accounts, and also for wise Ends and Reasons of Providence. And we know that it is thought probable by some of our modern Theorists, that when our Earth shall be gradually prepared and disposed for a Conflagration, one of those Stars or Comets shall finish the Work, by flying thro' its Vortex, and so setting it on fire: But however that may be, this is generally believed, that there will be more frequent Appearances of Comets and other fiery Bodies at that time, than ever has been: Which must needs have a mighty Influence upon us, by those prodigious Degrees of Heat which they must produce in our Air; thereby destroying its Humidity, which is the principal Instrument of Vegetation, and which by consequence must produce in us a great Variety of Distempers. And for the inferiour Causes, hot and dry Exhalations from the Earth, they must certainly
be

be produced first by the afore-mentioned *Phænomena's*, and also by the gradual Approaches of the central Fire in the Earth to the Superficies, in order to dispose it for a Conflagration, which is supposed by most of the modern Writers upon that Subject; and which, by how much the nearer it approaches, tho' perhaps at a considerable distance, must drive out a yet greater Quantity of Vapours; all which must partake deeply of the Nature of the Element, which by insinuating it self into the Pores of the Earth, hath forced them upwards.

§ 8. BUT even in this Desolation shall the Mercy of God interpose to preserve his faithful Servants, who having passed thro' the Cross, are dead to this animal Life, and to the Pleasures of it, living in constant Humility, Abstraction and Mortification; not priding themselves in their own fancied Perfections, whether of the Body or Mind, but in deep Simplicity, sacrificing all that they have or are, to that God that made them, and who has the only Right to their Love and Service. These, as being living Members of the mystical Body of Christ, and having by Faith triumphed over the Spirit of this World, and the Corruptions of Nature, shall be in a State of Security and Peace. These, as true Denizens and Inhabitants of the Spiritual Kingdom of Mount-Sion, tho' conversing visibly in Bodies of Flesh, shall be really and truly instated in all the Privileges and Immunities of that State, and shall no longer be subject to the Powers and evil Influences of this

*Who they
are that
shall escape
this Evil.*

* *Psal.* 90. Astral World or Principle. * *They shall dwell under the Defence of the Most High, and shall abide under the Shadow of the Almighty; he shall deliver them from the noisom Pestilence, he shall defend them under his Wings and they shall be safe under his Feathers, so that they shall not be afraid for the Terror by Night, nor for the Arrow that flyeth by Day, nor for the Pestilence that walketh in Darkness, nor for the Destruction that wasteth at Noon-day. A Thousand shall fall at their side, and Ten Thousands at their right-hand, but it shall not come nigh them, only with their Eyes they shall behold and see the Reward of the Wicked, but as for themselves there shall no Evil befall them, neither shall any Plague come nigh their Dwellings, for the Lord has set his Love upon them, therefore will he deliver them, he will satisfie them with long Life, and shew them his Salvation; i. e. They shall survive the Afflictions of those Days, and come forth triumphantly in the Glories and Powers of the New World. I have waited for thy Salvation, O God, Gen. 49. 18. Behold the Lord has proclaimed unto the End of the World, say ye to the Daughter of Sion, Behold thy Salvation cometh, behold his Reward is with him, and his Work before him, Isa. 62. 11. Rejoyce greatly, O Daughter of Sion; Shout, O Daughter of Jerusalem: Behold thy King cometh unto thee, he is Just and having Salvation, &c. Zech. 9. 9. And as the Mercies of God are over all his Works, and his Judgments are sent, not for the Destruction but Reformation of Mankind, so shall it be manifested towards all those who are in the Beginnings of the*

New

New Birth, though with much Weakness and Infirmitie. He will not quench the smoaking Flax, nor break the bruised Reed; and though they may suffer with the World, yet they shall not be condemned with the World, their Sufferings shall only serve to purifie them. And as for others, who are yet in the Spirit of this World, and Strangers to the Life of God; even they also, as they shall be found obedient to the Calls and Chastisements of the Divine Mercy, shall be admitted into this State of Blessed Security, whose Gates stand open Day and Night to receive all those that are willing to enter in through the Path and Way of the Cross. I shall conclude this Part, with that Rabinical Observation in *Sepher Abkath Rokel*, Part. I. Lib. i. upon the Second Sign, which is the Pestilence. 'Here (says he) you will ask, How shall the Righteous be preserved in this terrible Pestilence? He answers, That 'God shall provide them a Remedy against this Heat, which was fore-told by the Prophet, *Malac. 4. 2. But to you that fear my Name, shall the Sun of Righteousness arise with Healing in his Wings.* Which Place plainly refers to the last Times: (see the whole Chapter:) And the Rising of the Sun of Righteousness with Healing in his Wings, doth seem to express the sublime State of those, who being regenerated in the Spirit of Jesus Christ, the true Son of Righteousness, are secure and safe from all evil Influences of

the Astral World, represented by the Sun, the great Luminary of our Vortex, and the Parent and Fountain of Natural Heat. O may that Sun of Righteousness be our Protection and Defence in that evil Day, that we may be thought worthy to escape it.

P A R T

P A R T III.

Of the FAMINE.

Amos 4. 7. *I have with-holden the Rain from you, when there is yet three Months to the Harvest, and I caused it to rain upon one City, and caused it not to rain upon another City: One piece was rained upon, and the piece where-upon it rained not withered.*

V. 9. *I have smitten you with Blasting and Milderew; when your Gardens, and Vineyards, and your Fig-trees, and your Olive-trees encreased*, the Palmer-worm devoured them.*

* Began to fructifie, bear Blofoms, or Fruit, more properly.

§ I. **T**HE next Instance of Judgment, which God will bring upon the impenitent World in the latter Days, will be the Famine; which (according to our Blessed Lord's Prediction, *Matth. 24. 7. Mark 13. 8.*) shall be one of the great Afflictions of those Days, and which seems as if it were peculiarly intended to punish the last great Branch of Sin, *The Lust of the Flesh*: Which is such a degree of brutish Degeneracy, as to set a Man almost upon the Level with the Beasts that perish; and those Persons who are in Captivity to this Sin, are not only Strangers to the Life and Light of God, but are so miserably blinded, as not to be able to receive the dim Light of Reason it self, which (if they would
but

The Famine shall be the Punishment of the Lust of the Flesh.

but open their Eyes) would reprove and condemn those beastly and luxurious Pleasures, which they so inconsiderately indulge themselves in. *These are they that put far away the evil Day, and cause the Seat of Violence to come near; They lye upon Beds of Ivory, and stretch themselves upon Couches, and eat the Lambs out of the Flock, and the Calves out of the midst of the Stall; They chant to the sound of the Viol, and invent to themselves Instruments of Musick; They drink Wine out of Bowls, and anoint themselves with the chief Ointments,* Amos the 6th, v. 34, 56. *They rise up early in the Morning that they may follow strong Drink, and continue until Night, till Wine inflame them; and the Harp, and the Viol, and the Pipe, and Wine are in their Feasts,* Isa. 5. 11, 12. *But they regard not the Works of the Lord, nor the Operation of his Hands: Nay, though the Hand of God be lifted up over them they will not see,* Isa. 26. 11. *But in their impetuous Pursuit of new Pleasures and fresh Enjoyments, they despise and overlook all manner of Obligations, whether of Civility or Religion; and rather than want what they desire, they will stick at no manner of Violence or Injustice. They will even remove Land-marks, and violently drive away the Flocks of the Poor, and feed thereof; They drive away the Ass of the Fatherless, and take the Widow's Ox for a Pledge; They turn the Needy out of the way, and make the Poor of the Earth hide themselves together; They cause the Naked to lodge without Cloathing, that they have no Covering in the cold; They pluck the Fatherless from the Breast, and take a Pledge of the Poor;*
They

They cause him to go Naked, and take away the Sheaf from the Hungry, who though they make Oil within their Walls, and tread their Wine-presses, yet are forced to suffer Thirst, Job 24. They will not give Water to the weary to drink, and they with-hold Bread from the hungry; They send the Widows away empty, and break the Arms of the Fatherless. Whilst themselves are mighty and possess the Earth, Job 22. Their Seed is established in their sight, and their Houses are safe from fear, neither is the Rod of God upon them; They send forth their little Ones like a Flock, and their Children dance; They take the Timbrel and Harp, and rejoice at the sound of the Organ, Job 21. They are not in Trouble like other Folks, neither are they plagued like other Men; Their Eyes stand out with fatness, and they have more than Heart can wish; These are they that prosper in the World, and these have Riches in abundance, Psal. 73.

§ 2. THESE seem to me to be the Persons pointed at by the Holy Spirit, as eminently and peculiarly comprehended under this great Branch of Sin, *The Lust of the Flesh*. Now this Sin may be considered divers ways; *This Branch of Sin more particularly considered.*

I. In General; as it consists in a perfect Opposition to that Mortification and Abstinence, so earnestly recommended both by the Examples and Precepts of our Blessed Lord and all his faithful Followers, and so it expresses a fixt Resolution, or rather a blind *Impetus* or Inclination to all sorts of Pleasure, though never so brutish, or opposite to the Purity and Dignity of Human Nature, or the Will of God: And at the same time (which is necessarily implied)

a fixt

a fixt Aversion to all sorts of Crosses and Sufferings, though never so Salutary, or for never so good Reasons, yea, though it were to gain an infinity of Happiness in Reversion; but, like the Beasts that perish, the Man of Pleasure is affected with nothing but what can for the present gratifie the furious Appetites of the Animal Life, to which he is intimately wedded; that being the only Principle that is awakened in him, and in which he may be properly said to be swallowed up. II. It may be considered in its several Branches, as it may be diversified in the Gratification of each particular Sense; such are the gratifying the Palate with delicious and luxurious Meats and Drinks, solely for the sake of Pleasure; the Ear with Jovial Songs or Dissolute Tunes, which can have no other Effect, than to stir up and sooth the Animal Inclinations, &c. And so of others, even those which are particularly and emphatically called *The Lusts of the Flesh*. III. It may be also considered in its Effects and Consequences; such as are the strengthening our Self-Love, the great Root and Fountain of Iniquity in us, and the Destruction of Christian Charity; inasmuch as this prompts a Man to all manner of Violence, in order to obtain whatsoever his Soul lusteth after; whether his Neighbour's Wife, Goods or Estate, if he can but do it securely from the Judgment of this World; and at the same time hardens his Heart against the Afflictions of his needy Brother, whom he neglects and despises,
left

lest it should disturb his Rest, or lower his Enjoyments; or because he is sure he shall get nothing by him. Under this Head may also be comprehended that Sin of theirs, who being Strangers to the Life of Faith, believe that Man can live no other way than by Bread alone, notwithstanding what the Scriptures have told us, *Deut. 8. 3. Matth. 4. 4. Luke 4. 4.* that *Man doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of God*; i. e. God can, notwithstanding the want of all external visible Means of Subsistence, supernaturally provide for us, either by procuring for us necessary Food, or supporting us without; of both which we have frequent Instances in the Holy Scriptures: Of this sort were the *Israelites* in the Wilderness, who murmured against God, for having brought them into the Wilderness, where he was not able to support them, *Exod. 16.* As also the unbelieving Lord, *2 Kings 7.* And those *Gentiles* of whom our Saviour speaks, *Matth. 6.* who were perpetually carking and caring for their Subsistence in this Life, without one Grain of Faith, to believe that God knew their Wants and Necessities, and would infallibly supply them, if they had but Faith to believe in him. But these latter seem not to be so deeply immersed in *the Lust of the Flesh* as the other.

§ 3. THIS seems to be the Portraiture *That this* of the grand Branch of Sin, which is at *Sin does* this Day so very prevailing amongst all *usually* Sorts and Degrees of Men, in some In- *produce* stance *this Pa-* *nishment*

stance or other; insomuch that Lewdness and Debauchery triumph in the World, in spite of all Opposition; Charity is waxed cold, yea frozen and dead; and vast Multitudes are there in the World, whose God

Philip. 3. *is their Belly, and who glory in their Shame; and who (in the most literal Sense) mind nothing but earthly Things. And this is that 'Αχρηστίας. (that useless and unprofitable Temper, when Men live only to devour the good Things of the World, without doing any Good to themselves or their Neighbours;) which, as good Old Tobit tells his Son, Tobit the 4th and 13th, is the Mother of Famine: Which seems indeed to be the first Punishment for that Sin, viz. That God should punish the Abuse of his good Creatures, by taking them from us. And this is the Punishment which in divers Places of Scriptures he has denounced against this Sin. Thus God by the Prophet Hosea, Chap. 2. threatens the Jewish Nation for their Idolatries and Forgetfulness of him, who had given them Plenty and Increase of all good Things. Let her, says he, Verse 2. put away her Whoredoms out of her sight, and her Adulteries from between her Breasts, lest I strip her naked, and set her as in the Day that she was born, and make her as a Wilderness, and set her like a dry Land, and slay her with Thirst. V. 3. For she said, I will go after my Lovers, that give me my Bread and my Water, my Wool and my Flax, my Oil and my Drink. V. 5. For she did not know that I gave her Corn, and Wine, and Oil, and multiplied her Silver and Gold. V. 8. Therefore I will return and take*

take away my Corn in the time thereof, and my Wine in the season thereof. V. 9. And I will destroy her Vines and her Fig-trees, whereof she hath said, These are my Rewards, that my Lovers have given me; and I will make them a Forest, and the Beasts of the Field shall eat them. The same Judgment is threatned, Chap. 4. for their want of Mercy and Truth. The Lord hath a Controversy with the Inhabitants of the Land, because there is no Truth, nor Mercy, nor Knowledge of God in the Land, v. 1. By Swearing, and lying, and killing, and stealing, and committing Adultery, they break out, and Blood toucheth Blood, v. 3. Therefore shall the Land mourn, and every one that dwelleth therein shall languish, with the Beasts of the Field, and with the Fowls of Heaven, yea the Fishes of the Sea also shall be taken away. Intimating the Destruction of those Creatures, which are the common Food of Mankind; either for want of the Fruits of the Earth to nourish them; or that those Fruits if they do grow, shall be so cursed as to lose their nutritive Quality; which seems to be hinted, v. 10. For they shall eat, and not have enough.

So also the Prophet *Amos*, in Chap. 4, 5, 6. reproves the Luxury and Uncharitableness of his Nation. *Hear this Word, ye that oppress the Poor, which crush the Needy, Chap. 4. v. 1. I have given you cleanness of Teeth in all your Cities, and want of Bread in all your Places; yet have ye not returned unto me, saith the Lord, v. 6. And I have also withholden the Rain from you, v. 7. So two or three Cities wandered to one City to drink Water, but they*

they were not satisfied, v. 8. I have smitten you with Blasting and Mildew, &c. So Chap. 5. v. 11. Forasmuch as your treading is upon the Poor, and ye take from him Burdens of Wheat; ye have built Houses of hewen Stone, but ye shall not dwell in them: Ye have planted pleasant Vineyards, but ye shall not drink Wine of them. For I know your manifold Transgressions, and your mighty Sins: They afflict the Just, they take a Bribe, they turn aside the Poor in the Gate for their Right, v. 12. Therefore the Lord God of Hosts, the Lord saith thus, Wailing shall be in all Streets, and they shall say in all the Highways, Alas! alas! and they shall call the Husbandman to mourning: And such as are skilful of Lamentation to wailing, v. 16. And in all Vineyards shall be wailing; for I will pass through thee, saith the Lord, v. 17.

THE Prophet Micah likewise threatens the same Sins with the same Punishment, Chap. 6. v. 10. Are there yet the Treasures of Wickedness in the House of the Wicked, and the scant Measure that is abominable? Shall I count them pure with the wicked Ballances, and with the Bag of deceitful Weights? For the rich Men thereof are full of Violence, and the Inhabitants thereof have spoken Lies, and their Tongue is deceitful in their Mouth. Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy Sins. Thou shalt eat, but not be satisfied; thou shalt sow, but thou shalt not reap; thou shalt tread the Olives, but thou shalt not anoint thee with Oil, and sweet Wine, but shalt not drink Wine. And accordingly, whensoever this Branch of Sin shall be come to its compleat State or perfect Fulness,

ness, in any Place, Country, or Nation, then also may we expect to see this Plague more common, *καὶ πόρως*, i. e. in divers Places, as it is expressed, *Matth. 24. 7.* before it become strictly Universal, which must be afterwards. We need not, I think, look far for Arguments to prove the future Increase of this Sin, which is at this Day so very rife in the World; and is so far from being checked by those other Evils, of War and Poverty, under which we groan, that we have just Reason to fear, that it is growing to its Perfection, and will proportionably bring upon us this fearful Scourge before we are aware.

§ 4. Now that there shall be Famines thus General and Universal, seems plainly intimated in divers places of Holy Scriptures; besides those other Arguments drawn from the Analogy and Proportion that God observes in the Distribution of his Vengeance, according to the Degree and Quality of the Sin; and those others that may be drawn from the Nature and Necessity of the Causes that shall produce them.

That there shall be great and universal Famines.

I. THE First Proof that I shall insist on from Scripture (besides what I have just touched upon in the beginning, from the Words of our Blessed Lord, *Matth. 24. 7. Mark 13. 8.*) shall be from *Isa. 24.* where the Holy Prophet, in lofty and sublime Expressions, foretells and describes the Punishments that God would bring upon the Earth in the latter Days, for the Fullness of their Iniquities. That this Pro-

phesy belongs to the whole Earth in general, and not to *Judea* in particular, seems very plain; because, Chap. 22. the Prophet had been very particular in his Denunciations against *Jerusalem* and *Judea*; as also, Chap. 23. against *Tyrus*; and it is not likely that the Prophet should so soon return again to the *Jews*, of whom he had been lately speaking so particularly, especially considering withal, the Prophecy runs in the most general Terms, without any particular Marks or Characters, that may warrant so particular an Application. And therefore says he, v. 5. *The Earth is defiled,*

תְּנַפְּשׁוּ * or prophaned (as the Word * rather signifies; which is by the LXXII translated *ὀνόμασι*) *under its Inhabitants*; Διὰ τὸ ἐνομιεῖσθε say the LXXII; signifying, as if Nature were out of Course, and the Earth were barren or irregular in her Productions and Operations, because of the Iniquities of those that inhabited it: *Because they have transgressed the Law (of God,) changed the (or his) Ordinance, and broken the everlasting Covenant*; which is the Law or Covenant of Love, which may be in the most proper Sense stiled Everlasting; this being, as our Blessed Saviour witnesseth, *Matth. 22. 38.* not only the great but the first Commandment, being indeed coæval with God himself, whose Nature and Essence is Love, *1 Job. 4. 8.* From whence also it follows, that it must be Everlasting, *à parte post*, according to which we are told, *1 Cor. 13. 8.* *That Charity never faileth.* Because therefore of the Transgressions of this Everlasting Cove-

Cove-

Covenant (or Law, as the Word (בְּרִית) is sometimes rendred by the LXXII.) of Love, which is in a more peculiar manner the Character of this Branch of Sin, as we have before observed. *The Curse hath (or, according to the Prophetick Idiom, shall) devour the Ground, and they that dwell therein are desolate.* Thence he proceeds to a more particular Account of the Causes and Effects of a Famine, which is to be at that time. V. 7. *The new Wine languisheth, the Vine mourneth, and all the merry-hearted sigh; The mirth of Tabrets ceaseth, the noise of them that rejoice endeth, the joy of the Harp ceaseth; They shall not drink Wine with a Song, strong Drink shall be bitter to them that drink it. There is a crying for Wine in the Streets, all joy is darkned, the mirth of the Land is gone, &c.* All expressing a State of great Affliction, or Trouble, to be brought upon the World in the last Days, to punish their enormous Deviations from the Love of God, and which shall be effected by some great Disorders in inferiour Nature; so that the Earth shall not bring forth her Fruits, and Mankind shall be in want of the common Necessaries of human Life, expressed by Bread and Wine.

II. THE next Place that I shall mention, shall be that Prophetical Description of a dreadful Famine in the Prophecy of *Joel*, Chap. I. which, though in its ultimate and compleat sense it refers to the Times of the Great Antichrist, as I shall show more at large upon that Head, yet I think it may not improperly be touched upon in this

Place; because the Prophet does plainly point out the natural Causes of that Plague; which, though ultimately referring to the Grand Divisions of the Antichristian Army, yet in its Beginnings or first Principles may be placed much nearer. He begins therefore, Chap. i. v. 4. with a Description of the first and natural Causes of a Famine; such were the Palmer-worm; the Locust (or Grasshopper, as the Word ארבה || may be sometimes rendred;) the Canker-worm; and the Caterpillar; all being generally reputed very mischievous Creatures to green Corn and other Fruits of the Earth; and these, he says, shall succeed one another in such a manner, as that the latter shall still destroy what the former left. Now all these Creatures are generally produced by excessive Drought and Heat, which shall be the prevailing natural Cause, as may be proved at large from many Expressions, not only in this Place, but many others; of which more hereafter. Now if this Prophecy be capable of a literal Sense, not excluding the Interpretation which I understand to be couched under it, as referring to the Reign of Antichrist, as I think it fairly may, then it will be difficult to prove, that it has ever been accomplished; the Historical Part of Scripture having made no mention of any such Thing: And if it be not accomplished, to what fitter Time can we assign it, than that Great and Terrible Day of Vengeance, to which the Prophet in this whole Prophecy seems chiefly to have respect, and
of

of which we have been hitherto treating so far as it relates to natural Evils? For this we need look no further than that solemn and pompous Preface, wherewith he ushers it in, as a Matter or Subject of the greatest Importance to all succeeding Generations. *V. 3. Tell ye your Children of it, and let your Children tell their Children, and their Children the next Generation;* which may be very fairly so interpreted, as not to be limited to that, but to be still propagated from one Generation to another, till the very Times of its Completion should come. From thence he proceeds, *v. 5.* as it were to point out the Sins that had particularly deserved this heavy Judgment, and to warn and awaken the Committers of them to look about them, and prepare themselves for the approaching Vengeance.

Awake ye Drunkards and weep, and howl all ye drinkers of Wine, because of the new Wine; for it is cut off from your Mouth. By Drunkards and drinkers of Wine, are understood all sorts of luxurious Persons, which is frequent in Scripture, that being the most scandalous, open, and visible Instance of it; and so, as the Learned Dr. Pocock observes, *Abarbenel* has explained the Place, *Ye, says he, who are drunken with the Vanities of the World, and the Delights of Meat and Drink all the Day, and do not regard the Work of the Lord, awake from your Drunkenness, and weep and howl for the Destruction of your Land: For the Wine and Must being of the delightful Things of the Products of the Earth, which ye did eat and drink, are now cut off from your*

Mouth. An Expression that seems to intimate the sudden and unexpected coming of this Judgment; as if the Fruits were all destroyed, just in the midst of a great Plenty, when they were all ripe, and the People preparing to enjoy them, and as it were ready to taste them. Which brings to my Mind those Words of the Apochryphal Author of *Esdra*s, referring to this time, used Part I. 2 *Esd.* 16. 21. *Behold Victuals shall be so good cheap upon Earth, that they shall think themselves in good Case, and even then shall Evils grow upon them, Sword, Famine, and great Confusion.* From hence the Prophet proceeds, in the following Verses of this Chapter, to give a more particular Account of the Nature and Causes of this great Evil; of which we shall make a more particular Use when we come to the next Head. There are, besides these, several other Places up and down in the Holy Scriptures, especially the Book of *Psalms*, and the Prophets, that may not unfairly be interpreted of this Time; but because they seem to have a further Intent and Meaning in the Times of Antichrist, we shall omit them for the present, and consider them more fully under that Head; and proceed to inquire what shall be the natural Causes of this heavy Judgment.

*The Causes
of this Evil,
excessive
Heat.*

§ 5. AND these are probably presumed to be the same with the former, *viz.* The evil Influences of the Heavenly Bodies, operating particularly by the Means of excessive Heat. What I have said in the fore-

foregoing Part, concerning the Natures and Operations of those Bodies, may suffice for this Place: And I shall proceed to point out the Reasons that move me to attribute these Effects to the same Cause. And these are, First and chiefly, the Expressions which the Holy Scriptures make use of upon these Occasions. 2dly, That according to the common Philosophy, all the other usual Causes of Famines are reducible to the afore-mentioned, and may not improperly be said to be the Effects of them.

I. IN that particular Place of *Isaiab's* This prov'd from Scri-
pture. Prophecy, Chap. 24. which I have before quoted, as relating to this heavy Judgment, there are several Expressions up and down that Chapter, which being intended to describe the Nature and Effects of this Evil, do plainly point out and discover its Causes also. Of which sort are Verses the 6th and 7th. *Therefore hath the Curse devoured the Earth, and they that dwell therein are desolate; therefore the Inhabitants of the Earth are burned (בָּרָא) and there are few Men left:* Which Burning, or Heat, no doubt is the Cause also of those other Evils mentioned in the following Verse; *The new Wine mourneth, the Vine languisheth, all the merry-hearted do sigh, &c.* and by consequence of that great Want or sore Famine so pathetically described in the following Verses. So also in the Prophecy of *Joel*, Chap. 1. there are plain Indications of the same Thing: *The Field is wasted, the Land mourneth, the Corn is wasted, the new Wine is dried up, the Oil languisheth, v. 10.* Again, *The Vine is dried*

up, &c. v. 12. And plainer yet, v. 19 and 20. O Lord, to thee will I cry, for the Fire hath destroyed the Pastures of the Wilderness, and the Flame hath burnt all the Trees of the Field: The Beasts of the Field cry also unto thee, for the Rivers of Water are dried up, and the Fire hath devoured the Pastures of the Wilderness. All which Expressions seem plainly to show, that this heavy Judgment shall be effected particularly by excessive and præternatural Heats, occasioned either by a more frequent appearance and descent of Meteors; or from a more vigorous and intense Fermentation, in those Bodies which are the ordinary Instruments of Light and Heat to us; or else from some Disorders in the Body of the Earth, occasioned by Eruptions of its Central Fire; or at least by some nearer approaches of it to its Superficies, which about this time may be expected, as we observed before; or else perhaps from the concurrence of both these Causes together.

*Blights
and Mil-
dews, &c.
imputed to
Heat.*

II. THE Second Reason is, That all the other usual Causes of Famines are reducible to the afore-mentioned. These are Blights, Mildews, and devouring Insects, viz. The Palmer-Worm, Grasshopper, Caterpillar, &c. mentioned in the afore-quoted Place of *Joel*; all which are certainly occasioned and produced by Heat. As for Blights, &c. not to mention the Names used to express them by both *Greeks* and *Latins* (such are *Uredo*, *Καυμύς*, &c.) Every Season furnishes us with sensible Demonstrations of their hot and burning Qualities;

ties; such as may be discerned by the Look, Touch, and Smell of Fruits, Leaves, or Herbs that have been touched by them: What may be the primary and Original Cause of these Meteors (for so I am forced to call them, not knowing to what Class of Nature to reduce them) or wherein those burning Qualities do consist, is hard to say; but it is very probable, that they are nothing else but condensed Vapours, deeply impregnated with hot and dry *Effluvioms*, proceeding from some of the Heavenly Bodies. Which may probably be further illustrated (not to say confirmed) by considering the Seasons in which they happen, and which of the Heavenly Bodies are predominant in that Season. Now there were some critical Seasons observed by the Ancients, in which Blights, &c. were more common and ordinary: Such were particularly the Calends of *May*, on the VIIth of which, *i. e.* *April* the 25th New Stile, the *Romans* observed a Festival, called *Robigalia*, instituted to implore the Blessing of their God *Robigus* (whom they supposed to preside over the Fruits of the Earth) that their Corn might be preserv'd from Blights. See *Plin.* 18. 29. From whence, in after-times, the Christians took an Occasion of instituting Solemn Fasts and Processions, called to this Day *Rogation-Week*; by the Old *Britains*, *Gang-Week*; in *Latin*, *Ambarvalia*; because then the Bishop or Presbyter, with the People, did use to walk too and fro in the Fields, with the Host or consecrated Elements, and beg a Blessing upon

upon the Fruits of the Earth. At that time, according to the Computation then in use, the Sun was between 10 and 14 Degrees of *Taurus* ☉. And the true Cause of keeping that Festival upon that particular time, *Rosinus* (*Lib. 4. Cap. 7.*) says was this: That 19 Degrees after the *Vernal Equinox*, for four Days together, according to the Observation of divers Nations, a hot, dry, and angry Constellation, called *Canis Major*, or the *Great Dog*, was used to set (Achronically I suppose he means, as it appears by rectifying the Globe to the Latitude of *Rome*.) But *Goad*, in his *Astrometeorol. Sana*, p. 92. says, It was not only upon that Account, but because about that time there did Arise and Set with the Sun an illustrious Company of Stars; meaning the *Hyades* and *Pleiades*, upon the Neck and Head of *Taurus*: Which Stars, as indeed the whole Asterism of *Taurus*, he says (upon *Ptolomy's* Authority) have both Qualities, hot and cold, in them. And though they (especially the former) have been distinguished by their watry Qualities, from whence they have their Denomination, *Σπὸ τῆς ὕδατος*, yet he says, pag. 90. That those Parts of *Taurus* about the *Pleiades*, occasion Earthquakes, Clouds and Wind; those about the *Hyades* are of a fiery Nature, and produce Thunder and Lightning, for which he alledges many Reasons; (see the place.) Now every one knows, that those Meteors are produced by great Quantities of Nitro-sulphurious Particles, which must be either exhaled from the Body of the Earth,

by

by the excessive Heat of these Bodies ; or emitted immediately from these Bodies themselves ; which may not improbably descend in a watry Vehicle. Be it which way it will, it seems to amount to some Proof, that the grand instrumental Cause of these Appearances is excessive Heat : And how much more do we think those Effects should be produced ; if, besides these common and ordinary Causes, there should be at the same time a concurrence of some accidental Disorders in those Bodies, which should render their natural Qualities more intense and piercing. I would not here be supposed to think, that Blights, Mildews, &c. are so appropriated to this Season, which I have been speaking of, as not to fall also at other times : But this Season is particularly remarkable, because of the Condition of the Corn and other Fruits ; as being, if not in Blossom, yet of so tender a consistency, as to be affected by any the least touch of malign Influences. But to return, this same thing seems to be hinted by the Apochryphal Author of the 2d Book of *Esdras*, Chap. 15. where speaking, v. 5. of the last sore Plagues, the Sword, Famine, Death and Destruction (or Pestilence) which God would bring upon the World ; when (v. 6.) *Wickedness shall have exceedingly polluted the whole Earth, and the Measure of their Iniquities shall be filled up.* He says (v. 12.) *Egypt* (i.e. Mystical *Egypt*, or the whole Earth, this World in which God's Children are kept in Bondage or Slavery, Compare v. 6, 7, 8, 9, 10,

II, 12, 13, 14.) shall mourn, and the Foundation of it shall be smitten with the Plague and Punishment that God shall bring upon it. V. 13. They that till the Ground shall mourn, for their Seeds shall fail, through the Blasting and Hail, and with a fearful Constellation.

That devouring Insects are produced by Heat.

III. As for the Second sort of Causes, devouring Insects, that they are produced by Heat, we have a strong Presumption from an Observation common amongst us, that they abound most in hot and dry Seasons; besides what *Bochartus* has observed, *Zoograph. Sancta, Lib. 4. Cap. 6. and Cap. 4.* in both which Places he expressly asserts, That Droughth is the Cause of Locusts and other devouring Insects. But as to the precise manner of their Production, whether it be æquivocal, *i. e.* by some latent Seeds in the Superficies of the Earth, which are impregnated by the Sun, or other astral Influences; or univocally, by the common concurrence of Male and Female, is hard to determine. However, the former Opinion seems more probable, because it is difficult to conceive how the Heat can be any way instrumental in the latter way; much less how it can be said to be a Cause, as *Bochart* and others have asserted upon the Authority of the Ancients.

A Recapitulation of these three Evils.

§ 6. WITH this three-fold Evil, *viz.* Sword, Pestilence, and Famine, will God chastise the Apostate Antichristian World in the latter Days, *2 Esdras 15. 14. Wo to the World and them that dwell therein, a Fire is kindled and shall not be put out, till it consume the Foundations of the Earth. Behold Famine,*
and

and Plague, and Tribulation, and Anguish, are sent as Scourges for amendment, but for all this they shall not turn from their Wickedness. One People shall stand up against another with Swords in their Hands: There shall be Sedition amongst Men, and invading one another; they shall not regard their Kings, nor their Princes, and the Course of their Actions shall stand in their Power. A Man shall desire to go into a City, and shall not be able; for because of their Pride the Cities shall be troubled, the Houses shall be destroyed, and Men shall be afraid: A Man shall have no pity upon his Neighbour, but shall destroy their Houses with the Sword, and spoil their Goods, because of the lack of Bread, and for great Tribulation. The Cities shall be broken down, and the People shall perish with the Sword in the Field. They that be in the Mountains shall die of Hunger, and eat their own Flesh, and drink their own Blood, for very hunger of Bread, and thirst of Water. The Dead shall be cast out as Dung, and there shall be no Man to comfort them; for the Earth shall be wasted, and the Cities shall be cast down. There shall be no Man left to till the Earth and to sow it. The Trees shall give Fruit, and who shall gather them? The Grapes shall ripen, and who shall tread them? For all places shall be desolate of Men; so that one Man shall desire to see another, and to hear his Voice. For of a City there shall be ten left, and two of a Field, which shall hide themselves in the thick Groves, and in the Clefts of the Rocks. As in an Orchard of Olives, upon every Tree there are left three or four Olives, or as when a Vineyard is gathered, there are left some Clusters of them that diligently seek through
the

the Vineyard ; even so in those Days there shall be three or four left by them that search their Houses with the Sword. The Virgins shall mourn, having no Bridegroom ; the Women shall mourn, having no Husbands ; their Daughters shall mourn, having no Helpers. In the Wars shall their Bridegrooms be destroyed, and their Husbands shall perish of Famine. Compare 2 Esdras 15, and 16. with Isaiah 17, 24, 33 Chapters.

A Remnant saved.

§ 7. BUT in this great Destruction God will preserve a Remnant, even the sealed Number upon Mount *Sion*. These are they who by a Holy Severity have been continually dying to the animal sensitive Life ; who, though willingly submitting to the Necessities of Nature, yet made no Provision for the Flesh, to fulfil the Lufts of it ; but their Meat and Drink was to do the Will of their Father which is in Heaven. *They laboured not so much for the Meat that perisheth, as for that Bread which came down from Heaven ; even that spiritual Meat and Drink which sustained the Fathers in the Wilderness, 1 Cor. 10. and which our Blessed Lord gave his Disciples in the Institution of his last Supper, which has in all Ages been the Spiritual Food of the inward new Man ; and of which (we are told by Christ himself, Job. 6. 53.) that They which do not eat and drink, have no Life in them. They had throughly learned that Divine Lesson of St. Paul, Phil. 4. 11, 12. To be content in every State ; They know both how to be abased and how to abound, to be full and to be hungry, to abound and to suffer need. And accordingly,*

ly.

ly, whensoever it pleased God to lay his afflicting Hand either upon their Persons, Families, or Countries, by reducing them to the Necessities of Want and Poverty, they still offered up their Souls to him in deep Resignation, being satisfied that he that knew their Necessities, would infallibly relieve them in his due time: Nay, so firm was their Confidence, as that they hoped even against Hope, *i. e.* when there was no visible Means of Escape left; contentedly submitting all to the Will of God, whether he would please to be glorified by their Life, or their Death; making that indeed their only Aim and End, that God might be glorified, and his Will be done in Earth, as it is in Heaven. This Divine Temper was, as it were, the Soul of their Souls; which, like an Holy Ferment, imparted a Sacred Warmth and Vigour to all their Actions; flaming out, upon every Occasion, in Heroick Acts of Charity to all their Brethren: So that whensoever it pleased their Heavenly Father to bless them with plenty of this World's Goods, they took special Care not to abuse them to Luxury and Intemperance, but employ them to relieve the Necessities of their Brethren. They liberally dealt their Bread to the Hungry, and satisfied the Souls of the Afflicted: They brought the Strangers, and them that were cast out, into their Houses; and whomsoever they saw naked, they covered with Garments, *Isa. 58.* They never with-held the Poor from their desire, or caused the Eyes of the Widow to fail;

fail; they never eat their Morfel by themselves alone, without suffering the Fatherless to partake with them. They could never endure to see any perish for want of Cloathing, or any Poor without Covering, but warmed them with the Fleece of their Sheep, *Job* 31. They were none of those who made any trifling Excuse serve to justify their love of Mammon, and who thought to relieve the Wants of the Needy with Compliments and fine Words; but as living Members of Christ's mystical Body, they thought themselves obliged to mourn with every one that mourned, and to rejoyce with those that rejoiced, *viz.* with so strong a Sympathy, as to make the Sufferings of others their own, and to endeavour by comfortable Words, generous Alms, and affectionate Prayers to God, to procure them Relief and Comfort in their Afflictions. Such was the Charity of *Job*, *David*, *Elijah*, *Tobit*, *Cornelius*, and other great Saints and Servants of God. Such as these shall be delivered in six Troubles, yea in seven there shall no Evil touch them; in the time of Famine God shall redeem them from Death, and in War from the Power of the Sword; at Destruction and Famine they shall laugh, yea they shall lift up their Faces without spot. They shall be steadfast and shall not fear: For the Eyes of the Lord are upon them to deliver their Souls from Death, and to keep them alive in Famine: Though the greedy Lions should lack and suffer Hunger, yet such as these shall want no manner

Job 5.

Psal 33,
and 34.

ner

ner of thing that is good. The Lord shall guide them continually, and shall satisfy their Soul in Drought, or in the great Droughts (בְּצָרָה וְבַדָּה) says the *Hebrew*; which may, I think, not unfairly be understood in the Sense before us; though I freely acknowledge, that the LXXII understood it of Spiritual Hunger and Thirst, rendering it *καθάπερ ἐπιθυμεῖ ἡ ψυχὴ σὺ*, Isa. 58. 11. which may very well be reconciled, that being indeed the most deep and intimate Sense of the Place, of which the other is only a Type or Shadow. Compare it with *Psal.* 42. 1.

§ 8. As to the Manner how, or the Means whereby it will please Almighty God to interpose for their Preservation, the Scriptures are silent; saving that they shew us how God has dealt with many of his Servants in the Days of Old; how when the Famine has been sore in one Land, he has moved them to fly to another; and has commanded others to sustain them there. So by a strange Series of providential Occurrences, *Joseph* was advanced from being a Prisoner to be Vice-Roy of *Egypt*, only for this Reason, as he himself tells his Brethren, *Gen.* 45. 5, 7, 8. and 50. 20. that he might make a Provision for his Father and his Family, who were at that time the *Peculium*, the Heirs of the Promises, out of whose Loins all the Families of the Earth were to be Blessed. He being instructed by the Spirit of the Most High God that was in him, to foretel to *Pharaoh* what was coming upon his Country,

try, and the Means to prevent the fatal Consequences of such a Calamity. So (to mention no more) in that great Famine foretold by the Prophet *Elijah*, *1 Kings* 17. God Almighty provided for him in a particular Manner, having first of all commanded the Ravens to supply him with Bread and Flesh Morning and Evening, till the Brook that supplied him with Water was dried up: After which he expressly orders him to repair to the Widow of *Zarephath*, whom he had commanded to sustain him; which she was enabled to do, by a miraculous supply of Necessaries, till God sent Rain upon the Earth. Whether it may be by this, or by any other Means, yet we may rest satisfied, that God knoweth how to deliver the Godly out of Temptations, (or Trials, as *ἐκ πειρασμῶν* may be better rendred) even as he delivered just *Lot*, vexed with the Conversation of the Wicked, out of the Flames that consumed the Ungodly; and saved *Noah*, a Preacher of Righteousness, from the Great Deluge that came upon the disobedient World, *2 Pet.* 2.

An Address to those who are Strangers to this State.

§ 9. To those therefore who are yet Strangers to this State, and to these Promises, it will not be amiss to apply the Advice given by the Prophet *Daniel* to King *Nebuchadnezzar*, *Dan.* 4. 27. That they break off their Sins by Righteousness, and their Iniquities by shewing Mercy to the Poor; it may be a lengthening of their Tranquillity, or a deferring of their Punishment. As also that Passage of *St. Hermas*, in the Third Vision of the First Book, which

which relates to the glorious Building of the Triumphant Church, and the various Sorts of Reprobates, (*Vide Locum, Edit. Co-tel.*) which by many Passages plainly refers to these Times; as also by the Title of the Chapter immediately following. (*De Tentatione & Tribulatione, &c.*) Where, when the Woman had shown him the Mystery of the Building, and the various Sorts and Orders of Men that should be rejected, she comes at last (§ 9.) to put him, and in him the whole Church (to whom these Truths were to be committed. See the End of the preceding Chapter.) in mind of some Duties, the practice of which would be extremely necessary, in order to secure their Part in this Spiritual Building; amongst which she gives this as the chief. *Abundantius autem inspertite egentibus, &c. i. e.*

‘ But give liberally to them that be in
‘ need; for some by too free Feeding,
‘ contract an Infirmity in their Flesh, and
‘ do Injury to their Bodies; whilst the
‘ Flesh of others, who have not Food, wi-
‘ thers away, because they want suffi-
‘ cient Nourishment, and their Bodies are
‘ consumed. Wherefore this Intemperance
‘ is hurtful to you who have, and do not
‘ communicate to them that want. Pre-
‘ pare for the Judgment that is about to
‘ come upon you; ye that are the more
‘ Eminent, search out those that are Hun-
‘ gry, whilst the Tower is yet unfinish-
‘ ed. For when the Tower is finished, ye
‘ shall be willing to do Good, and shall
‘ not find any Place for it. See there-

fore ye that glory in your Riches, lest
 perhaps they groan who are in want,
 and their sighing come up unto God,
 and ye be shut out with your Goods
 without the Gate of the Tower. Those
 therefore who have exercised themselves
 in Abstinence and Alms-Deeds, shall be
 wrought into this Tower: *i. e.* Be living
 Members of Christ's Mystical Body, and
 by consequence shall escape those Evils
 and Punishments, which in the End of the
 following Chapter are foretold, as coming
 upon those who are shut out. Agreeable
 to which is that Declaration of our Blessed
 Lord, *Matth. 25. 35.* That in his Judg-
 ment of Men, he chiefly regards these
 Virtues, telling those Holy Souls whom
 he admitted into his Kingdom, that it was
 for (or because) they had fed him (in his
 Members) when he was hungry, and gi-
 ven him Drink when he was thirsty, took
 him in when he was a Stranger, and visi-
 ted him in Prison. Such as *these shall dwell
 on high, their place of Defence (in the Day of
 Evil) shall be the Munition of Rocks;* (even
 the Rock of Ages, upon whom the whole
 Spiritual Building is founded, Jesus Christ
 himself being the Head-corner Stone;) *Bread
 shall be given them, their Waters shall be sure,*
Isa. 33. 16.

*Other lesser
 Evils shall
 prevail at
 that time.*

§ 10. THUS have I endeavoured to give
 an Account of those Three Great Evils,
viz. Of the Sword, Pestilence and Fa-
 mine; which shall be, as it were, the
 great and principal Strokes of that great
 Destruction, whereby God will punish the
 Apostate

Apostate World, when their Iniquities are come to the height. Besides which, we may imagine several other lesser Manifestations of Judgment and Terror ever now and then, flashing forth in a dreadful Variety, representing as well as punishing that vast Variety of Iniquities, in which the Body of Sin displays it self, though it be briefly expressed by that three-fold Division, *The Lust of the Flesh, the Lust of the Eye, and the Pride of Life.* Such may be particularly, *First*, Strange Appearances in the Heavens, as Comets, &c. expressed in *St. Luke 21. 25. By Signs in the Sun, and in the Moon, and in the Stars. By fearful Sights and great Signs, v. 11. 2dly*, Earthquakes, foretold also by our Blessed Lord, *Matth. 24. 7. St. Mark 13. 8. St. Luke 21. 10.* These have been lately felt in a dreadful manner in *America*, and since that in *Italy* more than usual: As also in our own Country, which has been all along reputed to be less subject to them than many other Countries, we have had several warning Shocks. *3dly*, Tempestuous and Stormy Winds; such was that never-to-be-forgotten-one, in 1703, which made so many Widows and Orphans in this Nation; and which, like a Besom of Destruction, swept through the Length of *Europe*, from the Shoars of the *Atlantick Ocean*, to the North of *Moscovy*. *4thly*, Innundations; such was (not to mention those occasioned by the aforesaid Tempest) that dismal one which lately happened in *Italy*, in the *Venetian Territories*, which over-

flowed vast Tracts of Land, and a very great Number of People and Cattle. 5thly, Fiery Eruptions out of the Bowels of the Earth; such have been very lately in the *Canary-Islands*, breaking out in different Places, where many of the Inhabitants perished, either by the Flames or by the Terror. So says the Apochryphal Author of the Second Book of *Esdras*, Chap. 15. speaking of the Destruction of Mystical *Babylon*, v. 38. *There shall come great Storms from the South, and the North, and another part from the West, and strong Winds shall arise from the East, &c. Fire, and Hail, and flying Swords, and many Waters, that all Fields may be full, and all Rivers with the abundance of great Waters. And they shall break down the Cities and Walls, Mountains and Hills, Trees of the Wood, and Grass of the Meadows, and their Corn.* 6thly, Terrible Thunders and Lightnings; such as we have often experienced in most dreadful and fatal Instances; of which one *Phænomenon* in particular, our Modern Mechanical Philosophers have put us off with very trifling Accounts, the most probable of which would be easily confounded, only by asking two or three Questions. But *Job*, who may be presumed to have known as much of the Philosophy of Nature as any of them, calls it (רָגַן קָלוֹ) the angry Voice of God, Chap. 37. 2. Which, though our *English Translation* reads (*the Noise of his Voice*) so making the Word (רָגַן) signify no more than *Sonitus* or *Commotio*, as some render

render it; yet LXXII render it by (ὀργή) Wrath or Anger, as they have also in Chap. 3. v. 26. Chap. 14. v. 1. Chap. 39. v. 24. and *Habb.* 3. v. 1. so calling it the Voice of his Anger; and he says it was so terrible to him, (though we may suppose him to be too good and too wise a Man to be frightened at Trifles) that his Heart trembled at it, and was moved out of its place. *Lastly*, Fires in divers Places, which shall devour Towns and Cities, and all the other Instruments of Vengeance, which God has reserved in his secret Treasures against the time of Trouble, against the Day of War, and Battle, and Destruction of the Ungodly. By all these various Tokens of his Indignation, is our Good God at this Day alarming and awakening the impenitent World, and warning them to flee from the Wrath to come; which is now ready to be poured out to the full in the Height of the Antichristian Kingdom, when that Man of Sin shall be revealed, who is the Perfection of the Apostacy, the Top-Fruit of the Mystery of Iniquity, whose coming will be *after the Energy of the Devil, with all Power, and Signs, and lying Wonders, and with all deceivableness of Unrighteousness, in (or among) them that perish; or (as the Word ἀπολλυμένοις rather signifies) that are already lost or reprobate, i. e. whose Measure of Iniquity is full, because they would not receive the Love of the Truth that they might be saved, 2 Theff. 2. 10.* I shall conclude this with these remarkable Words of *Hippolitus*, pag. 10. (*Edit.*

Par. per Morellium, 1561.) De consum. Mundi
& de Antichristo, &c. ' These Things have
' we told you before, that ye may know
' the Trouble and Affliction that shall
' come in the last Days, and the Envy,
' Hatred and Strife, that shall be at that
' time rise among Mankind; the neglect
' of the Clergy towards their Flocks, and
' the Contempt of the People to their
' Pastors: The Children shall lay Hands
' on their Parents; the Wife shall deliver
' up the Husband to Death, and the Hus-
' band the Wife. Masters shall be cruel
' to their Servants, and Servants shall be
' disobedient to their Masters: None shall
' reverence the grey Heirs of the An-
' cient, or pity the Beauty of Youth;
' Churches shall be as Common Hou-
' ses, and in many places shall be de-
' stroyed: The Scriptures shall be despi-
' sed, and Prophane Songs shall be sung
' up and down: Out of those who call
' themselves Christians, shall arise false
' Prophets and false Apostles, Deceivers,
' Corrupters, Evil-Doers, Lyers, Adulte-
' rers, Unclean, Greedy, Covetous, False-
' Swearers, Slanderers. The Shepherds
' shall be as Wolves; the Priests shall
' embrace a Lie: Those who have dedi-
' cated themselves to God (*Μοραχὴ vox*
' *meritò suspecta*) shall covet the Things of
' this World. The Rich shall be unmer-
' ciful to the Poor; Great Men shall cast
' off all Compassion; Magistrates shall be
' unjust, and for Bribes shall pervert the
' Truth. The Elements also shall be con-
' founded,

‘ founded, and become irregular in their
‘ Motions: There shall be Earthquakes in
‘ divers Places, and Pestilences in every
‘ City; Thunders, Winds, terrible Light-
‘ nings that shall burn up Houses and
‘ Fields: Tempestuous Winds which shall
‘ do unspeakable Mischief both by Land
‘ and Sea. The Earth shall be barren;
‘ the Sea shall roar; and there shall be
‘ great Trouble for the Destruction of so
‘ many Men: There shall be Signs in
‘ the Sun, and in the Moon, and the
‘ Stars shall be irregular in their Cour-
‘ ses: There shall be Distress of Nations;
‘ the Air shall lose its Temperature; grie-
‘ vous Hail; insupportable Winters; un-
‘ usual sorts of Ice; intollerable Heats;
‘ sudden Lightnings; unexpected Fires;
‘ and, in a Word, unspeakable Afflictions
‘ over all the Earth. All which, accord-
‘ ing to this Blessed Author, are to precede
‘ the coming of Antichrist, in whose time
‘ they shall be compleatly fulfilled.

P A R T

P A R T IV.

Of ANTICHRIST.

Zech. II. 16. Lo, I will raise up a Shepherd in the Land, which shall not visit those that be cut off, neither shall seek the young Ones, nor heal that that is broken, nor feed that which standeth still: But he shall eat the Flesh of the Fat, and tear their Claws in pieces.

V. 17. Wo to the Idol-Shepherd that leaveth the Flock: The Sword shall be upon his Arm and upon his right Eye: His Arm shall be clean dried up, and his right Eye shall be utterly darkned.

ALL the afore-mentioned Evils, of which I have been treating, shall be ultimately and compleatly accomplished in the Reign of Antichrist; the different Notions and Doctrines concerning whom, I shall endeavour to set in their true Light. The Terms of Antichrist, and Antichristianism, have been so liberally bestowed upon each other, by the differing Parties of Christendom, each of them casting it upon their Adversaries, and disclaiming it themselves, that he who attempts to fix it, if he act counter to the commonly received Schemes, and does not set himself to vindicate one of the con-
tending

tending Parties, and make all the rest Members of Antichrist, will certainly be looked upon as a Traytor to that Church in the Communion of which he lives, and a Man of Latitude and Comprehension towards all the rest. Notwithstanding all which Discouragements, I shall endeavour (in the Fear of God) to speak my Thoughts freely and impartially upon so momentous a Subject.

§ I. THE Word *Antichrist* expresses a Prin-^{The Word}
 ciple, Spirit or Person, standing in Op-^{Antichrist}
 position to our Blessed Saviour, the Lord ^{considered.}
 Jesus Christ; which Term being original-
 ly Scriptural, is certainly intended to ex-
 press the most perfect Opposition, accord-
 ing to the Analogy of Nature, and the
 plain import of the Word. The Passages
 of the prophetical Scriptures relating here-
 to, were by most of the Ancient Fathers
 (as I shall show at large) interpreted of
 one particular Person, who should empha-
 tically and especially deserve that Title,
 which in a more lax and open Sense
 should be applied to many others. This
 Sense of the Primitive Church was gene-
 rally retained without publick Opposition,
 till the Times of the Reformation; upon
 the dawn of which, many of those who
 had long groaned under the Tyranny and
 Idolatries of the Church of *Rome*, and
 considered how opposite she was, both in
 her Principles and Practices, to the true
 Spirit of Jesus Christ; and withal, how
 agreeable some of the great Antichristian
 Characters were to the Pope, as Visible
 Head

Head thereof, began to assert openly, that the Pope was that Great Antichrist, or Man of Sin, concerning whom the Holy Spirit witnessed by the Mouths of his Servants the Prophets; which some others understood not so much of the Pope, as of the whole *Roman* Hierarchy. And amongst most of the Reformed Churches, this has been the * current and common Doctrine ever since; and it must be confessed, that this Charge has been very learnedly defended by many Eminent Protestant Divines. See particularly Doctor *Henry More's* *Mystery of Iniquity*. To obviate this, several of the *Romanists*, that they might at the same time defend and support that absurd Position of the Commencement of the Millennial Glorious Visibility of the Church at the Reign of *Constantine* the Great, asserted that *Heathen Rome* was the Seat of Antichrist, and that the *Roman* Emperors before *Constantine*, or *Nero* in particular, was that very Son of Perdition who was to precede the Millennial Reign, but sure at a great distance; whilst others, with no better Success, applied it to *Julian* the Apostate. Now it must be own'd, that both these Emperors were very remarkable Types of him in some respects or other; but it is as plain, that neither of these were that very Person intended by that Appellation. However, these Opinions have been long defended by many of the Learned of the *Roman* Communion; whilst some very few have stuck to the Old Primitive Doctrine.

* Notwithstanding it has been much opposed by some particular Writers, as Grotius, Dr. Hammond, Thorn-dyke, &c.

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The weakness of the two former Opinions has been very solidly exposed and baffled by the Learned Reformers ; who, tho' they did not set themselves professedly to oppose the latter Opinion, yet thought it must of Necessity fall to the Ground, if they could once prove their grand Position, *viz.* That the Pope was Antichrist, which upon the Grounds afore-mentioned most of them asserted.

§ 2. I SHALL not here presume to enter into a Detail of the several Arguments wherewith these Learned Writers have endeavoured to support their different Opinions, but shall only say, that whilst Men do not seek the Truth sincerely and impartially, it generally happens, that each Party finding what makes for her Turn, runs away with that, not regarding the rest ; and thus not rightly dividing the Word of Truth, they make Distinctions where there is no Difference ; and set those Truths in Opposition to each other, which if rightly understood, would serve mutually to explain, strengthen and support each other. This (I cannot but think) has been the Case between the *Roman* and Reformed Churches in this Controversy : The one finding that the Holy Scriptures, and the Doctrines of the purer Ages of the Church, seemed to understand by Antichrist, one particular Person that should arise in the latter Times, *viz.* in the End of the *Roman* Empire, justified and defended this Doctrine in Opposition to that Charge of Antichristianism which was just-

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*The State
of the Con-
troversy
concerning
a personal
Antichrist.*

ly cast upon them by the Reformers; fondly imagining, that if one were true, the other must be false; whilst on the other Hand, the Reformers, to make good their Charge, without regarding that Doctrine which they were forced to allow was Ancient, plied them only with those Arguments which were proper to the Case in Hand; without doubt believing, that since they had proved the Pope to be Antichrist, they were to look no further. Whereas it appears to me, not at all disagreeable to that perfect Opposition that shall be between Antichrist and the Blessed Jesus; that as our Lord Christ has his Mystical, as well as his Natural Body, so Antichrist should have likewise.

Of the Mystical and Natural Body of our Lord.

§ 3. THE Mystical Body of our Lord Christ, is that Company of Believers throughout the World, united in the Blessed Centre of Unity in the Spirit of Christ, who is the great Spring and Foundation of the Spiritual Life in them, and which does so truly unite those who partake of its Fulness, as to make them one in themselves, and one in God, even as the ever Blessed Trinity are one themselves, *John 17. 21.* and these are properly said to be Members of Christ, because he is their Head, and *from his Fulness of Life and Strength, they all receive, in their several Measures and Proportions; and from him the whole Body fitly joyned together, and compacted by that which every Joint supplyeth, according to the effectual working in the Measure of every part, maketh encrease of the Body unto*

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the edifying of it self in Love, Eph. 4. 16. The Members of this Mystical Body have been, in all Ages, labouring in the deep Resignation and Simplicity of Love, and in patient bearing of the Cross, to fill up that which is yet behind of the Sufferings of Christ (*τα ὑστερήματα,* &c.*) and to accomplish that measure of Sufferings, which shall put a glorious Period to the suffering Oeconomy, by which we are wrought up to Perfection, Heb. 2. 10. *Till we all come in the Unity of the Faith, and of the Knowledge of the Son of God unto a perfect Man, unto the measure of the stature of the fullness of Christ,* Eph. 4. 13. Which Perfection and Fullness, when it shall be obtained by a select Number, determined by God, in the spiritual Kingdom of Mount-Sion; upon these, as the first Fruits of his Kingdom, shall Christ appear in his glorified Person, to fulfil the Joy of his Saints, and to confound his Opposers; where he shall reign as the visible Head of his Church: And so his glorified Person, or natural Body (if I may so express it) shall be as it were the head-covering of *his mystical Body which is the Church,* Col. 1. 18.

§ 4. Now I see no absurdity in supposing, that the workings of Antichrist in the Powers and Centre of Darkness may be something analogous to this Oeconomy of the Blessed Lord Jesus, whose Designs for the Restitution of the lapsed Creation, he endeavours to counter-act and overthrow. The Devil, that grand Deceiver and Enemy of Mankind, has ever since the Fall

of the mystical and natural Body of Antichrist.

of

of our first Parents, been plotting and contriving to plunge us deeper into Destruction, and to make our Fall irrecoverable. In order to this, he has endeavoured to ape and imitate the Dispensations of God, and to assimilate, as near as might be, the Spirit of Error to the Spirit of Truth. Thus without doubt he acted even in the Patriarchal Times: He had, we find, his Magicians in *Egypt* to oppose the Finger of God in his Servants *Moses* and *Aaron*; so after the giving of the Law, as God had his consecrated Places for holy Worship, his Altars, Priests, Festivals, &c. so had the Devil his likewise, as appears at large not only from Scriptures, but Heathen Antiquity. So in like manner this same Spirit of Delusion, ever since the Ascension of our Blessed Lord into Heaven, set himself to oppose and undermine that Spiritual Dispensation, whereby God is preparing for himself a peculiar People, a royal Priesthood, a Church without spot or wrinkle, or any such thing. Thus he stirred up *Simon Magus*, under the Preaching of *St. Philip* at *Samaria*, to exalt himself, and give out, that he was some great Person*; which the People explain, saying, *This Man is the great Power of God*, i. e. the Christ; for by that Name he is called, *1 Cor. 1. 24.* Upon which Account this may not improperly be called the Head or Beginning of that Opposition; which, in regard of its being peculiarly intended against the Person and Offices of Christ, is emphatically called *Antichristian*. And *St. John* in his
first

* *Tiva*
μὴ γαρ.

first Epistle brings it as an Argument to prove that they were in the last Times, or under the Dispensation of the Messiah, *Heb. 1, 2.* because the Mystery of Antichristianism was then working, and there were many that denyed that Jesus Christ was come in the Flesh, *1 Eph. 2. 18, 22, 23,* and *Chap. 4. 1, 2, 3.* *This is Antichrist that denyeth the Father and the Son; He that denyeth the Son, bath not the Father, i. e.* doth not believe in the Father. Which denying, or not Confessing, the Son, (I believe) doth express a denying that Christ had appeared in the Flesh; notwithstanding what some Learned Men have said to prove that this Text was levell'd at the *Gnosticks*, amongst whom it was a received Principle, that they might lawfully deny Christ in time of Persecution, if at other times of Freedom and Security they professed him; Forasmuch as that absolute denying Christ's Appearance in the Flesh, was much more fatal to the Interests of Christianity, and consequently much more Antichristian than the other. For if Christ were not come, then by consequence all the Obligations to strict Obedience, Mortification, and the Cross, drawn from his Life and Doctrines, are null and void; and 2^{dly}, They must be forced to look for another, who should appear in a State more agreeable to their Prejudices concerning him, which was a fatal Step to Delusion, *John 5. 43. 2 Thes. 2. 10, 11, 12.* And those very Persons who, *Chap 4. 3.* are said to be in the Spirit of Antichrist, are for that reason, *Chap. 2. 18.* called *Antichrists.* (Even as
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They that are led by the Spirit of God, are the Sons of God. Rom. 8. 14. and they to whom the λόγος came, or who were Partakers of the λόγος, were called Gods, John 10. 35. and Partakers of the Divine Nature. 2 Pet. 1. 4.) But ever since the Doctrines of Christianity have been clearly vindicated, and the same Antichristian Spirit has been settled in different Forms and Measures in such Children of Darkness, who sheltering themselves under the Name and Profession of Christianity, have either by their Doctrines or Practices, or both, endeavoured to undermine and overthrow that very Religion which they profess. And Antichristianism was not such a professed Enmity as was that of the Jews and Heathens, but generally speaking, they were false Brethren who either broached pernicious Doctrines in the Church, or lived very scandalous Lives to the Reproach of their Religion; who when they were at last discovered by the Illuminated Governors or the Church were ejected out of it. of which we have many Instances in St. Paul's Epistles, and from that time did commence a professed Opposition. These were called Hereticks, such as *went out from the Church, but were not of it; for if they had been of it, no doubt they would have continued in it; but they went forth that they might be made manifest, 1 John 2. 19.* And in the progress of the great Apostacy, the Poison sunk yet deeper, and discovered it self not so much in any Opposition to the Received Doctrines of Christianity, as to the great End and Design of it, *viz. The Restitution*
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of Mankind to that Love of God from which they were fallen, by Humility, Mortification, and bearing the Cross. For when the Emperors embraced Christianity, and the Church began to enjoy the Favour and Protection of the Secular Powers, that Primitive Love and Fervour which shone so visibly amongst them in the hottest Persecutions and Oppositions of their Enemies began sensibly to cool and languish, and more carnal Inclinations to start up in their room. The distinguishing Marks of Favour and Honour which were put upon the Governors of the Church began sensibly to soften and corrupt that Holy Severity that had so long flourished amongst them; they began much more to aspire after Honours, Riches, and Authority, and the Church itself was early beginning to be modelled according to the Form of the Civil Government in the Empire, which was one chief Occasion of the many Quarels amongst the Bishops about their Sees; and of their aspiring to a worldly Dignity suitable to the Places of their Residence. This Ambition and Strife of the Clergy produced also a fatal Degeneracy in their Manners, much complained of by Ancient Writers; having entertained wrong Notions of their Power of binding and loosing, inflicting of Censures, distributing the Charity of the People, and determining of Controversies in Civil Matters voluntarily refered to them according to the Apostles Advice, they laid the Early Foundations of the Antichristian Preheminence now visible in the

* *Ep. 203.* Papacy. *St. Austin* * inveighs feverely against the worldly Pomp of Ecclesiasticks in his Time, and accordingly in conjunction with the rest of the *African* Bishops assembled in Council, passed their Censure upon it. † As did also *St. Jerom.* and *St. Basil*, || so did also *St Chrysoptom* † but particularly *St. Bernard*, in his Memorable Sermon *de malis Pastoribus*. The Church in short became too like a Worldly Kingdom, even in the worst respects, especially when Kings and Emperors became over lavish in their Liberality to purchase Pardons for their Sins; whereupon a Learned Man observed, that the Discipline of the Church was very much relaxed, in recompence as it were, for the large Endowments received from them. This Prospect of Riches, Honours, and the Good Things of the World was an Encouragement to Men of worldly and corrupt Minds to get themselves into Places of Trust and Authority in the Church, where resolving to enjoy them to the Heigth, they quickly sought out such Glosses and Expositions of those places of Holy Scriptures which witnessed against their Corruption, as might reconcile their Religion with their Inclinations, so verily making the Word of God of none Effect by their Traditions, which were so effectually conveyed to Posterity, both by Precept and Example, that at length the Face of Religion was quite changed, and under the Name and Profession of Christianity, the very Design of it, (*viz.* the Restoring Mankind to the Love of God, by the

† *Con. Carthag. 4.*
Can. 16.
 || *See Sez. Lib. 6.*
Cap. 16
 † *Hom. Mat. 10.*
10. in 1 Tim. Hom.
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the Mortification of themselves) was utterly undermin'd and subverted, till it pleased God about the beginning of the 15th Century, to raise up some who boldly and resolutely bore their Testimony against many Corruptions, and began such a Reformation, as would (if the Primitive Standard had been closely observed) have been most glorious.

§ 5. No w all these Corruptions were no doubt Antichristian, and so far as the Ro-*mish* Church abetted and maintained that Idolatry and Superstition, that insolent and Blasphemous Usurpation of a God-like Supremacy, in opposition to the Supremacy of Christ and the Civil Magistrate, that bloody and persecuting Temper towards those that witnessed against her Corruptions, which are the plain and distinguishing Characters of Antichrist, * so far she might properly be called Antichristian, and the Pope as the Visible Head of the Apostacy, might (according to what was before laid down) be properly called Antichrist; which has been learnedly defended by Mr. Mede, Dr. More, &c. But that Antichristianism should be so far confined to the Church of Rome, as to exempt all the other different Communions of Christendom from that Charge, is hardly justifiable. It might be reckoned an invidious Design to offer to expose and lay open the Failures and Deficiencies of the Reformed Churches as to their Constitution and Discipline, many of which we lament, and wish to reform; but the Iniquity of the Times will not suffer it. Whilst Policy and Worldly-Wisdom make

That the Charge of Antichristianism is not appropriated to the Church of Rome.

* See Dan. 11. 37—39. 1 Tim. 4. 1—4. Dan. 7. 8, 11, 20, 25, 8. 9,—14, 23, 24, 25. 11. 36. 2 Thess. 2.

That the Spirit of Antichrist reigns also in the reformed Churches.

Men unreasonably afraid of giving Scandal by the Restitution of that Discipline, which others were not afraid to give by abolishing it. However, this may with too much Justice be said, and is too evident to be denied, That the Spirit of Antichristianism reigns at this Day far and wide amongst much the greater part of the Members even of the best constituted and purest Church, and other Congregations of the Reformation. For the Antichristian Spirit of Error and Delusion has so far insinuated it self into almost all sorts of Professions, that under the cover and pretext of Religion, and the Cause of God, they stand in direct Opposition to the Great End and Design of Religion; depending in the mean time upon their Blind Zeal for each of their particular Schemes and Discipline, and (that Grand Idol of the Reformation) hearing of Sermons, which one part is come to that abuse at this day, as to juggle out an essential part of Christian Worship, the Celebration of the Holy Eucharist, without which the Service of the Church is imperfect, (as hath been learnedly proved) and which doth too appositely fall in with one of the Characters of Antichrist, *viz.* the taking away of the daily Sacrifice or Oblation. Though at the same time it must be confessed to our Grief and Shame, that even that most Sacred Symbol of Christianity is as capable of being abused as any of the other, and actually is so. With these outward Duties and Forms (as they make them) of Christianity (though few doe observe even these) Men
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are amused, and made to believe that they are good Christians, though really in their Hearts they have not one of the Qualities of the Spirit of Jesus Christ. This is a Truth too melancholy to be insisted upon, and too plain to be denyed. And all those Persons who are in this Spirit, who either practice, encourage, or support these Corruptions, are properly Members of the mystical Body of Antichrist, of whom when a (perhaps determined) number shall have filled up the Measure of their Iniquities, they shall produce as the Genuine Fruit of their compleat Apostacy, an embodied or Personal Antichrist, who shall be the Reverse or Opposite of the Blessed Jesus; so that as the Perfection of Goodness was lodged in the Person of our Lord Jesus Christ; so the Perfection of Evil should be in him who is called Antichrist; and as the One is the Son of God, so the other is the Son of Satan. So *Origen* * tells *Celsus*.

* *Lib. 6. p. 306. Edit. Cant.*

§ 6. Now this Opinion of a Personal Antichrist is (I.) plainly the Doctrine of Scripture, in some places whereof there is an indisputable clearness, and others (that have been controverted, and by the Modern Writers upon that Subject have been applied to the Papacy) have been so understood by the Ancients. II. It was the uncontroverted Doctrine of the Primitive Church. III. It was a common Doctrine amongst the *Jews*, which is to this Day retain'd by those among them who treat of this Subject.

The Authorities for a Proof of a personal Antichrist.

I. THE Remarkably singular Epithets given in Scripture do plainly point out a

From Scripture.

particular Person, such are, 1. 'Ο Ἀντίχριστος, or the Antichrist, by way of Eminence. 2. The Man of Sin, the chief Author and Servant of Sin, the Head of the Apostacy. 3. The Son of Perdition. 4. 'Ο Ἀντιπάλαιος, or the Diabolical Adversary. 5. 'Ο Ἰσχυροῦς, the Blasphemous Usurper of the place of God. 6. 'Ο Ἄνομος. The Lawless one, who pretends to be above all Laws, and violates all both Human and Divine: Whosoever, I say, will observe these Titles and Characters must needs think them sufficient Arguments of the Truth I am pleading for; but there is yet another Place that will, I think, put the Matter beyond all doubt, and that is the remarkable Declaration of our Blessed Saviour to the Jews, *John 5. 43.* (who sought to kill him for asserting his Divine Mission. *v. 18*) *I am come, says He, in my Father's Name, and ye receive me not, if another shall come in his own Name, him ye will receive.* Which Words are a Prophe- tical Denunciation (notwithstanding what some have objected from the conditional Particle *εάν*, which they understand to in- clude a degree of Doubt and Uncertainty) of the just Judgment of God upon their In- fidelity, that forasmuch as they had reject- ed the Lord of Life and Glory, coming in the Name, and doing the Works of his Father, therefore by the Permission of God there should arise one in the last Days, who should come in his own Name, and glorifie himself, exalting himself in the place and stead of God, whom by reason of the Darkness and Blindness of their Un- derstandings

derstandings, they should receive as the Christ. Now can any Expression in Nature be conceived more plainly to point out Personality than these! How can we else understand the Opposition between *I* and *Another*; between coming *in his Father's Name*, and coming *in his own Name*? Besides, is it to be imagined that the *Jews*, who did from the Beginning, and do to this Day expect their Redeemer to come as a Deliverer and a Prince, cloathed with all the Majesty and Splendor of an Everlasting Kingdom, should ever believe any Civil or Ecclesiastical Society, especially that are now in being, to be their Messiah? Much less can we imagine, that they will ever fix upon the Bishop of *Rome*, or look for Deliverance from his Hands? This can hardly be conceiv'd. There are moreover, many Places in the Prophetical Scriptures, which by the Ancient Fathers were generally apply'd to the same Person; as *Isa.* 14. and 17. was by St. *Cyprian* *, with many others, which falling more properly under another Head, I shall at present omit, and endeavour to give a brief Answer to Two or Three little Objections which have been made by the Reform'd against this Doctrine. The First was that Assertion of St. *Paul*, *2 Thess.* 2. 7. that *the Mystery of Iniquity did even then work*; and that of St. *John*, *1 Ep.* Chap. 2. v. 18. that *there were then many Antichrists*; and Chap. 4. v. 3. that *the Spirit of Antichrist was then in the World*. All which Assertions amount to no more than this, that the Antichristian Spirit was actually operating

* *Lib. 3. ad Quirinum, cap. 118.*

Two Objections answered.

operating at that time in the Beginnings of the Apostacy; and that there were many engaged therein, who according to what I have laid down, p. 113. are therefore called Antichrists, but do by no means weaken the Truth contended for; but (as I have there shewn) are very consistent with it. The other Objection is taken from the Prophecy of *Daniel*, who, Chap. 7. saw the Vision of the Four Beasts, and the Ten Horns of the fourth Beast, and the little Horn that arose out of the midst of them. Now (say the Objectors) the Four Beasts are explain'd, v. 17. to be Four Kings, *i. e.* Monarchies or Kingdoms, as it is explain'd v. 23. and if by the Ten Horns of the fourth Beast be to be understood Ten Kingdoms, into which the fourth Monarchy shall be divided; then by the same Rule of Interpretation, by the little Horn arising out of the Ten, if it be apply'd to Antichrist, which is generally own'd by the Ancients, must be understood not a Person, but an Antichristian Society, Church, State, Monarchy, or Kingdom. To this I answer, *First*, That I see no reason why we should understand by the Four Beasts Four Kingdoms, and not Four Kings, as the Letter of the 17th Verse expresses it; that is, the Founders of the Four Kingdoms or Empires; and so the calling the fourth Beast the fourth Kingdom, may be easily reconciled to the common way of speaking in Scripture, where not only Families and Cities, but even Countries and Kingdoms are express'd by, and comprehended

hended under their Founders and Governours; and of this Opinion are not only *St. Jerom*, among the Ancients, but even *Vatablus*, *Pererius*, &c. among the Moderns. 2dly, Though we should grant, that Four Monarchies are to be understood by the Four Beasts, and by consequence a long Succession of Princes, yet will it not from thence follow, that Antichristian Kingdom (precisely taken) must be so too. For the long Duration and Continuance of the Four made such a Succession necessary; but the short Reign of Antichrist being limited to Three Years Six Months, must necessarily terminate in one single Person; who, by being called a little Horn, Chap. 7. 20. must be explained of one Person, as the Ten Horns are asserted to be Ten Kings, v. 24. and (says *St. Jerom* upon *Dan. 7.*) shall arise from among the Ten Kings, who shall destroy the *Roman* Empire, and divide it between them; (and a little after) who shall not be as some imagine, the Devil himself, but a Man in whom the Devil shall dwell corporeally.

II. THIS was also II. The uncontroverted Doctrine of the Primitive Church; by which I do not mean, that it was ever established by the Authority of Councils, much less made an Article of Faith: But that all the Fathers who wrote about Antichrist, who were neither few in Number, nor of the least Repute in the Church, nor at great distance from the Apostolical Age, were of this Opinion. Amongst whom were (to mention no more) *St. Irenæus*,
Cyril

*From the
Fathers of
the Church.*

Cyril of Jerusalem, Hippolytus, Origen, the Author of those Writings commonly attributed to *Lactantius, Methodius Patarensis, Ephrem Syrus, Sulpitius Severus, &c.* nor do we find that they were ever blamed, much less censured for this Doctrine. And their Authority must certainly weigh with those who have any Reverence for Primitive Antiquity, and will judge impartially of the Truth of Things. It will be here needless to quote the particular Passages of these Writers, which favour this Opinion, because we shall be forced frequently to have recourse to them upon the following Heads.

From the
Jews.

III. THIS was also, and still is, III. The Opinion of the *Jewish* Writers upon this Subject, particularly *Rabbi Jacob*, in his Book entituled, *Abchoth Rachel*, published by *Hulsius*, under the Name of *Theologia Judaica*; as also *Rabbi Aben Ezra*, *Rabbi Solomon* and *Kimchi*, upon the *Psalms* and *Propheets*; and the *Hebrew Chronicon*, entituled *Seder Olam*. In all which you meet with abundance of fabulous Stories concerning his Parentage, Birth, Education, Size, &c. which we are no otherwise concern'd with, than as they prove the Opinion of the *Jews* to have been, that the Antichrist which they expected was to be a single Person, not a Society, Church or Monarchy. To which also may be added, the many remarkable Testimonies of the *Sybilline Oracles*, which are full of this Doctrine.

The Types of
Antichrist. § 7. THE coming of this Man of Sin has been variously prefigured and typified both

both under the Law and the Gospel (even as our Blessed Lord also was) by many diabolical Opposers of the Truth and People of God; such were *Antiochus Epiphanes*, *Herod the Son of Antipater*, *Simon Magus*, *Nero*, *Julian the Apostate*, and *Mahomet*, &c. In the History of the Lives of most of the afore-mentioned Persons, are to be found such Circumstances, and as it were Marks of Antichristian Opposition, as may warrant such a Persuasion. The fierce Persecutions raised by *Antiochus Epiphanes* against the *Jews*, who were at that time the *Peculium*, or Visible Church; as also his Prophanation of the Sanctuary and Temple of God, related at large *1 Macc. 1.* were such as have made many of the Modern Expositors, who were prejudiced against the Doctrine of a personal Antichrist, apply all those Places of the Prophet *Daniel* to him, which were by the Ancients apply'd to Antichrist. And who is moreover distinguished by the Author of that History, with this remarkable Epithet, *'Αυδίσια* *Πίζα*; Words deeply emphatical, and that express a very great degree of Corruption. The History of *Herod* is full of Antichristian Characters; as First, his setting himself up for the Christ, or at least assenting to those that did, falsely applying to him that Prophecy of *Jacob*, *Gen. 49. 10.* That *the Scepter should not depart from Judah, nor a Lawgiver from between his Feet, till Shiloh should come*; finding that the Scepter was taken from *Judah*, and translated to him. These were they who were called *Herodians*, not

as *Origen* and some others imagined, upon a Civil Account, but as *St. Jerom*, *Epiphanius*, and *Theophilact* asserted, because they held *Herod* to be the Messiah. Which also our Blessed Lord seems to hint at, *Mark* 8. 15. bidding his Disciples to beware of the Leaven of *Herod*; by which the Disciples understood, *Matth.* 16. 12. the Doctrine, &c. Secondly, (not to mention his Cruelties to his own Friends, largely described by *Josephus*) his murdering Forty young Men, with their Masters *Judas* and *Matthias*, who in their Zeal to the Worship and Honour of God, pulled down the Golden Eagle, which he in Contempt of Religion had set up upon the Porch of the Temple, Recorded by *Josephus* *. Lastly, His Diabolical Design to murder the Blessed Infant, whom he looked upon as the Rival of his Hopes and Kingdom; which Cruelty extended so far, as to murder (if what is Recorded by the *Aethiopick Liturgy*, and *Greek Menology* be true) Fourteen Thousand Infants; and amongst the rest his own Son, as the Historians of those Times attest. What we have before observed of *Simon Magus*, setting himself up as God, is sufficient to justify our making him one of the Antichristian Types; (not to mention his dark Magical Power and Knowledge, whereby he deceived and bewitched the People of *Samaria*, who looked upon his mighty Works to be Proofs of his Divinity, *Acts* 8. 11.) which blasphemous Exaltation of himself, because it may seem to some not to be fairly proved by that Text of Scripture

* *Ant. lib.*
17. cap. 12.

Scripture which I have before produced, p. 112. I shall mention a Passage or two out of some of the early Christian Writers, who lived not long after his own Times. St. *Justin Martyr* * tells the Emperor, that this *Simon Magus* had been esteemed as a God, even in his own Imperial City of *Rome*; mentioning also an Inscription which he had seen upon a Statue, which he took to be his, with this Inscription, Σίμωνι Δέω σίστω. The same has been related upon his Authority, by *Irenæus*, *Tertullian*, and other later Writers. Which, tho' *Valesius* in his Notes upon *Eusebius* † has endeavoured to invalidate, fancying it to have been a Mistake in that Holy Father, proceeding from his not understanding *Latin*; alledging, that the Statue mention'd by him was lately dug up, with this Inscription, SEMONI SANGO DEO FIDIO. Yet he has been clearly answered by the Learned Church-Critick *Tillemont* †, and so has Mr. *Le Clerk*, under the borrowed Name of *Thereponus*, who asserted the same as *Valesius*; and since by our Learned Countryman *Dr. Jenkins*. *Origen* * understands that Expression of his being called *the great Power of God*, of his being called the Christ, as I have explain'd it, p. 96. And further, the Fragments of his own Writings testify as much; amongst which is that particularly, quoted by *St. Jerom*, in his Commentary upon these Words, in the 24th of *St. Matth*. Many shall come in my Name. *Simon the Samaritan* (says he) whom we read of in the Acts of the Apostles, has left us this Testimony

* Ap. I.
§ 34. p. 51.
Edit.
Grab.

† Eccl.
Hist. Lib.
II. Cap.
13.

† Vid. Tillemont.
Defensio
S. August.
adversus
Therepon:
animadv.
p. 176.
* Cont.
Celsum.
Lib. VI.
p. 282. Ed.
Cant.

mony of himself, among many others. *Ego sum Sermo Dei, Ego sum speciosus, Ego Paracletus, Ego Omnipotens, Ego omnia Dei.* Besides those blasphemous Assertions of his, which are quoted by *Moses Bar-Cephas*, a Syrian Bishop, in the Third Part of his Commentaries upon Paradise, which you may see in the End of Dr. *Grabe's* First Volume of his *Spicilegium*. As is also that of *Nero*, in which I shall only observe, that his Apostatizing (if I may so speak) from his happy Beginnings in his *Quinquennium*, observed by almost all the Historians that speak of him, does most exactly answer to the Opinions of the Fathers concerning Antichrist; as doth also the Apostacy of *Julian*. For thus saith *Hippolytus* concerning him, in his Oration *de Consummatione Mundi*, published in the *Bibliotheca Patrum*, Tom. II. p. 13 & 14. ' In his Beginnings he shall be Merciful, Mild, ' Religious and Peaceable; he shall punish ' Injustice; he shall not suffer Idolatry; ' he shall love the Scriptures; he shall reverence the Priests: After this he shall ' cleanse the Lepers; he shall heal the Paralytick; he shall cast out Devils; he ' shall foretell Things to come; he shall ' raise the Dead; he shall support the Widows and Fatherless; he shall reconcile ' Differences. Then all the People, especially the Nation of the *Jews*, shall meet together to make him King: At first he ' shall craftily refuse this Honour; but they ' persisting in their Intentions, shall make ' him King: Then shall he lift up his ' Heart, and change his Manners; he shall ' become

become fierce, unmerciful, unjust, proud, &c. agreeable to what is foretold by the Prophet *Daniel* concerning him, Chap. 11. v. 21. that *they shall not give him the Honour of the Kingdom*, (i. e.) by a usual *Hebraism*, The Honour of a Kingdom shall not be given him; meaning that he shall have no Right nor Title to it before this flattering Usurpation, or else it contradicts what follows) *but he shall come in Peaceably, and obtain the Kingdom by Flatteries*; (בְּחַלְקֵי קוֹרָה) by insidious treacherous Dealings. The Story of *Mahomet* is well known and the Parallel very easy and Natural; besides whom there have been many others, who have in some Respects or other typified this Mystery of Iniquity.

§ 8. THE Man of Sin then whom these have represented shall certainly arise in the latter End of the Kingdoms, i. e. of the fourth or Roman Empire, when the Transgressors shall be come to the full, or (as the LXXII read it πληρωμένων τῶν ἀμαρτιῶν αὐτῶν) when the Measure of the Iniquities of the World (or perhaps Christendom) shall be filled up, as we are told *Dan.* 8. 23. *Hippolytus* supposes (*Pag.* 30. *Edit. Paris.*) that he shall be the Devil himself, who shall take upon him the appearance of Human Flesh, and shall falsely appear to be born of a Virgin, (which he expressly asserts) not knowing otherwise how to reconcile to his Opinion that place of *Moses*, *Exod.* 13 and 2. That *whatsoever openeth the Womb is the Lord's*, or as

*Absurd
Accounts
hereof by
some
Writers.*

* *De Carn.
Christi, cap.
3. & 6 Ed.
Rigalt.*

† *Tom. 2.
in Job.*

*The most
Probable.*

the Vulgar Latin has it, *Sanctum vocabitur Domino.* Which Opinion seems to have been transcribed from him by *Ephrem Syrus* in his Sermon concerning Antichrist. But this is a contrivance to save an Hypothesis which is so far from being necessary, that it contradicts the very Letter of the Holy Scriptures, *2 Thes. 2. 3.* (where he is expressly called *The Man of Sin*) &c. as well as the common Sentiments of most other Writers. Others have been of Opinion that he shall be an Incarnate Devil, which *St. Hilary* asserts in his Comment on the afore-cited Place of the *Thessalonians*. This Opinion (notwithstanding what has been said to justify the Possibility of the Incarnation of Angels by * *Tertullian* and † *Origen*) is, as upon many Accounts unreasonable, so contradicted by *Damascene, Lib. 4. Cap. 27. Chrysostom* and *Theophylact* upon the Second Epistle to the *Thessalonians*. Others are of Opinion that he shall be born of a very impure unclean Woman, and begotten by an *Incubus*, or Evil Spirit. Whether such Procreation be possible, and whether the Traditions of the Ancients concerning such Births be true, (as that of *Remus* and *Romulus*, and *Servius Tullius*, recorded by *Dionysius Halicarnassæus, Lib. 1.* that of *Plato*, by *Diogenes Laertius*; of *Alexander the Great*, by *Plutarch, &c.*) I shall not here determine; but shall only say, that it appears to me probable, that his Generation shall be according to the ordinary natural course, between two Persons who shall have filled up the measure of

of

of their Iniquities, the Devil so magically co-operating with them, as to take possession of him in the very Womb, and make him throughout as compleatly diabolical as it is possible for a Man to be. This is the Opinion of *Rabanus Maurus* (to whom the later Criticks attribute that little Treatise *de Antichristo*, published at the end of the Ninth Volume of *St. Austin's Works* *) he shall be born (says he) like other Men, not of a Virgin, as some affirm; in the beginning of his Conception the Devil shall enter into his Mother's Womb, and there shall cherish and defend him. So *St. Cyril of Jerusalem* † says, The Devil shall use him as an Organ, or Instrument through which he shall act. For so he understands that Expression of his coming καὶ ἐνεργῆσαι τῷ Σατανᾷ, *2 Thes. 2. 9.* His Parents, as most Writers imagine, shall be *Jews*; but I rather believe a *Jew* and an *Apostate Christian*, such mixt Births having been observed to be fatal. Such were the Rebel-Giants, begotten between the Sons of God and the Daughters of Men (whether by the Sons of God we understand only the Spiritual Seed of *Seth*, or the *Ἐγγύροισι*, as in the Prophecy of *Enoch* †) such was rebellious *Absalom*, the Son of *Maachab*, the Daughter of the King of *Geshar*; and such it is commonly thought was *Adonijah*, the Son of *Haggith*, whose Country indeed the Scripture takes no notice of.

* P. 259
Edit.
Paris.

† Cat: 15:
§ 6.

† *Syncelli*
Chronogr:
p. 11. 24.
Edit. *Goar.*

That he
shall come
out of the
Tribe of
Dan.

* P. 12.

† Lib. 5.
Cap. 30.

‡ *Quest.*
109. in
Genes.

* *De Proc.*
Prosper. Aquitanicus *
mis. Edit.
Duaci.
p. 67.

§ 9. His Extraction by the Jewish Side shall be from the Tribe of Dan; this is generally asserted by Hippolytus *, by Irenæus †, who in a mystical Sense interprets that Passage of Jeremiab, Chap. 8. v. 16. The snorting of his Horses were heard from Dan (or as the LXXII read it, ἀκροαῖστα, we shall hear, &c.) of the coming of Antichrist. By these Words (saith he) Jeremiah shows out of what Tribe he shall arise; adding withall, That this is the Reason why Dan is omitted amongst the Tribes that are sealed. Apoc. 7. St. Ambrose also, de Bened. Patriarch. asserts the same from these Words, Gen. 49. 16. Dan shall Judge his People (viz. the Jews) as one of the Tribes of Israel (or as the one single Tribe of Israel, to whom the Government is given, i. e. Judah;) speaking thus, Chap. 7. Sampson indeed came out of the Tribe of Dan, who judged Israel Twenty Years, but the Prophecy pointed not at him, but at Antichrist, who shall arise out of that Tribe, a severe Judge and cruel Tyrant. Theodoret ‡ asserts the same thing; adding withall, That as the Scepter given to Judah, did principally point out our Lord, who arose out of that Tribe, so the promising a sort of Rule or Government to Dan, did point out Antichrist, who should usurp the Government of Christendom in the later Days. The same is asserted by

* De Proc. Prosper. Aquitanicus *, in these Words: It is plain that Antichrist shall arise out of the Tribe of Dan, which is now in Persia, according to the Prediction of the Patriarch,

Gen.

Gen. 49. So does also *Anastafius Sinaita* *.
 St. Gregory † mentioning that afore-cited
 Gen. 49. says, That Antichrist shall come
 out of the Tribe of *Dan*; for which reason,
 says he, in the Division of the Camp of
Israel, *Dan* pitched first towards the North,
 thereby to signifie him who said in his
 Heart, *I will ascend into the Sides of the North,*
I will be like the most High, Isa. 14. 13. of
 whom also another Prophet spake, saying,
The snorting of his Horses shall be heard from
Dan, Jer. 8. 16. And this I think is fairly
 hinted in the Prophecy of *Jacob*, Gen. 49.
 17. *Dan is a Serpent in the way, biting the*
Horses Heels, that the Rider shall fall backward;
 which when he had said, pointing at Anti-
 christ, he adds, by way of Confidence in
 the Promises and Mercies of God, *I have*
waited for thy Salvation, O Lord! i. e. The
 Coming of the Messiah, *Luke* 2. 30. as if
 he had said, *Dan*, out of thee shall arise
 the last and greatest Enemy of the Church
 of God; but this is my Consolation, that
 the Messiah shall come upon thee and de-
 stroy thee, and bring Salvation unto *Israel*,
 and unto the Ends of the Earth. And this
 the *Jews* are so fully persuaded of, that
Ben-Dan, or a Son of *Dan*, is a proverbial
 Expression amongst them, to signifie a noto-
 rious Villain, or Murderer, as *David de Pomis*
 observes in his *Lexicon* upon the Word *Dan*.

§ 10. As for the Stature, Shape and Fea-
 tures of his Person, his Education in his
 Infancy, &c. which have been with great
 Confidence described by some Writers of

*Of his In-
 fancy.*

the middle and later Ages, I shall omit them as things that have no footsteps in Scripture (excepting only *Dan.* 8. 23. capable of divers Constructions) nor Primitive Antiquity; and shall only observe, that as it is recorded of our Lord Jesus Christ, *Luke* 2. 52. that from his Childhood *he encreased in Wisdom, and Stature, and Favour both with God and Man*; so it is highly probable that Antichrist, during his Minority, shall be continually improving in Magical Diabolical Arts, and converse with Evil Spirits, by which he shall be accomplished and fully instructed for the great Work which he is to do.

The Region where he shall first appear.

* *Lib.* 5.
Cap. 28.

§ II. As for the Place of his Birth, there are Reasons (tho' not equally convincing to all) why we may think he shall be born in the *East*, tho' his first Appearance may be in the *West*. But that not being very clear, we shall pass on to consider what *St. John* says of him, *Apoc.* Chap. 13. that he shall arise out of the Sea (for of him that Place is interpreted by *Irenæus* *) by which, upon a two-fold Account, we are to understand the *West*. *First*, Because the Sea, and the Isles of the Sea, have been constantly so understood by the *Jews*: And, *2dly*, Because it agrees with the Prophecy of *Daniel*, that he shall arise out of the Ten Horns of the fourth Beast; that is, the *Roman* or *Western* Empire. The Region of the *Western* Empire, from whence he shall come, is the *North*; as appears by comparing *Jer.* 4. 6. and *Joel* 2. 20. *Joel* 1. 2. 2. 2. *Matth.*

Matth. 24. 21. not to mention many other Places, for the same Reasons probably that were mentioned *Part I.* that Region being more particularly expreffive of the Vengeance and Judgment of God.

§ 12. AT his first Appearance in the World he fhall (as we obferved before) feem to be very Religious, Wife, Temperate and Peaceable, fo fays *Cyrril* *, by thefe counterfeit Virtues, joined with the great Powers of Magical Knowledge, he fhall (fays he) deceive the World, efpecially the *Jews*, (who according to the line of Time, fhall then begin to expect their *Meffiah* and Redeemer) into an Opinion that he is the very *Chrift*. Upon which (fays *Hippolytus* aforecited,) they fhall offer to make him their King, which he fhall craftily refufe, but they fhall force him to accept it. Here then we find him invefted in the Royalty and Majefty of a Kingdom, to whom by degrees fhall be gathered from all parts thofe whofe Iniquities are full, and who are qualified for a nearer converse with him, by partaking of his Magical Power, which he, (in imitation of our Bleffed Lord's fhedding forth his Spirit upon his Difciples) fhall probably impart to fome felect Followers, as the *First Fruits*, to be as Head Powers and Rulers of his Magical Army defcribed by *Joel*, *Nabum*, &c. as I fhall prove, of which they fhall all be in a lefs degree Partakers. Now it is probable that the *first Act* of Power that he fhall perform, fhall be revenging upon *Rome*, (which is *Ba-*

His first Appearance in the World and Conquest of the Ten Kings.

* *Cat.* 15. § 5.

bylon, say the Reformed Commentators) the Ancient Ruines of *Jerusalem*, at the Instigation of the *Jews* his Followers. This is the

* P. 439. Opinion of *Irenæus*. * and *Hippolytus*,
 I. 23:449. § 56. and to this both of them apply the
 2. 7. Parable of the Unjust Judge that feared not God, neither regarded man, to whom the Widow, that is, the Earthly *Jerusalem* applied her self, entreating him to avenge her of her Adversary, meaning *Rome*, which he accordingly did. The Manner, in which he shall punish her, is thought to be that he shall invade the ten Kings, into whose Hands the broken and divided Power of the *Roman* Empire shall be delivered. These had not received a Kingdom at the writing this Prophecy. *Rev.* 17. 12. but shall receive Power as Kings one hour, (or in the same hour or time) with the Beast. We are not therefore to imagine that by the *Roman* Empire is to be understood the Empire as it was then, or as it is now, but as it shall be at that time when the Beast or Antichrist shall arise, plainly also intimated to be the last Kings by being called *Toes*, *Dan.* 2. 41. Three of these Kings Antichrist shall set upon and overcome, and they shall submit to him, *Dan.* 7. 24. And the rest being afrighted shall give up their Kingdoms and Authority to him. Whence *St. John* says of them all, that they have one mind, and give their Strength and Power to the Beast. *Rev.* 17. 13. Because the first three submitted by Force, the other seven through Fear: These he shall make his Executioners

cutioners to punish the *Romans* by making them Slaves and Vassals, and destroying their Polity, and bringing them into so severe a Condition, as may be understood by making her desolate and naked, and eating her Flesh and burning her with Fire.

* Which Expression of *burning her with Fire* † *Vid. Ibid.* may perhaps have a particular regard to the Manner of besieging her, *viz.* by bombarding her. *Rev.* 17. 16. Which is not to be understood of the utter Destruction of the City, for that is to continue till the pouring forth of the last Vial, when it will perish in the great Earthquake that precedes or accompanies the Destruction of Antichrist; and so far even the *Roman* Catholic Writers agree, that Antichrist shall destroy *Rome*, though none of them say he shall do it in Person. Which when he has done, it is not improbable that he shall receive Divine Homage and Worship, perhaps in the very Cathedral of *St. Peter*. Even as *Mahomet II.* when he had taken *Constantinople* and entered it in Triumph, placed himself blasphemously upon the Altar of *St. Sophia*, to receive a sort of Divine Worship from his military Slaves. And this will seem more likely when we shall consider what Effects such a Conquest will have upon the Minds of his Followers, who shall see him Triumphant in that City where once Religion flourished gloriously, and in which at this time, there is more of the Pomp and external Grandeur of the (so called) Christian Church to be seen than any

any where else, they must needs look upon this to be no less than a vanquishing of Christianity and triumphing over its Holy Author, and by consequence to be a firm Proof of his own Divinity.

Of the Eastern Beast or False Prophet.

* Lib. 5. p. 444.
† Serm. 13 in Apoc. p. 57.

† 2. Dial. de Vita Martini Cap. 14.

* De Promiss. p. 65.

§ 13. WHILEST these Things are transacting in the *West*; St. *John* sees another Beast arising out of the *East*, expressed by the Earth, in opposition to the Sea, which is the *West*. This is his false Prophet. *Irenæus* * calls him his *Armiger* (or ἄρμαγεδών, as the Word is preserv'd by *Andreas Cæsariensis* †) and I cannot but think that this is the same that is mentioned by *Lactantius*, p. 652. as arising in the Power of the Evil Spirit out of *Syria*, distinct from Antichrist whom he mentions; p. 650. as coming out of the farthest parts of the *North*. *Sulpitius Severus* † also counts two Antichrists, one arising in the *East*, and the other in the *West*, though it must be confessed in an order which is the Reverse of ours, supposing that *Nero* shall rise again in the *West*, and Antichrist in the *East*. And *Prosper* * asserts the same, understanding the 40th and 41st Chapters of *Job* concerning *Behemoth* and *Leviathan*, one arising out of the Earth and the other out of the Deep or Sea, of these two. This *Eastern* Antichrist, or false Prophet shall be to the *Western*, as the Moon to the Sun, his reflex Image or Light, whom in his own Region he shall preach up as the Messiah, that shall shortly come and take Possession of his Kingdom. So it is observable in History, that *Mahomet*

met arose in the *East* very near that notable *Era* of Antichristianism 606, when *Boniface III.* was declar'd Universal Bishop by *Phocas* the Emperor of *Constantinople*, * the Antichristian Spirit aiming as it were to oppress both Regions at once, to be as a faint Representation of the Universal Monarchy he asserts, and to observe the growth of any Enemy that may arise in either Region. Even so the Angel that limited the Duration of the Antichristian Times is represented as setting one foot upon the Earth or *East*, and the other upon the Water or *West*, *Rev.* 10. 2. thereby perhaps symbolically representing as well as foretelling the utter abolition of the Antichristian Power out of the Church both in Body and Soul (if I may so express it); for even that also is I believe hinted in the Distinction of Earth and Water. But to return, this false Prophet shall exercise all the Power of the first or *Western* Beast, as his Deputy or Vice-Roy, *Rev.* 13. 12. but not so eminently or Universally till after the *Western* Beast shall have received his deadly Wound, and been healed of it. *v.* 12 and 13. This deadly Wound shall be probably that he shall seem to die (perhaps to be slain) and rise again in imitation of our Blessed Lord's Death and Resurrection, I say seem to die, for so the expression *ὡς ἐσθαγμένην* *v.* 3. seems plainly to import, after which Sham-Resurrection he shall empower the false Prophet to doe great Wonders in his Name. *v.* 13, 14, 15. (probably in imitation of
our

* *Vid. Hel-
vicius.*
p. 108.

our Blessed Lord, who after his Resurrection and Ascension sent his Spirit upon his Holy Apostles, giving them thereby a Commission to preach his Gospel, and doe Miracles in his Name) He shall cause to be made an Image of the first Beast who had the deadly Wound, and by his great Magical Power shall make it live and speak, *i. e.* perhaps cause some Evil Spirit to inhabit it and give Oracles from it; who shall command all that will not worship it to be put to Death. *v. 15.* This Image might probably be in this respect represented by the Image which was set up by the King of *Babylon. Dan. 3.* as *Irenæus* asserts it was upon another, *viz.* the Number, it being 60 Cubits high, and 6 broad. *Iren. Lib. 5. Cap. 29.*

The Opposition that shall be made by the Church.

§. 14 AND as the Mystery of Iniquity shall thus work, so it is probable there shall be a proportionable Opposition made by some who shall be anointed to be as the First Fruits of the Kingdom of the Lamb, and who before they are gather'd into one Body, as they shall be afterwards, may bear their Testimony in both these Regions (perhaps in the two Cities of *Babylon* or *Rome*, and *Jerusalem*) against the Blasphemous Usurpations of the Antichristian Beasts. These shall be such who having been long exercised in the Discipline and Patience of the Cross, shall before the Appearance of Antichrist be so perfected, as to be qualify'd to receive the Everlasting Gospel, which shall be preach'd to all Nations.

Nations. This we are to understand, *Rev. 12. 1.* By the *Woman cloathed with the Sun, crying out, travailing in birth, and being in pain to be delivered.* That is, the Church labouring in pain to perfect Christians and convert the Nations, to bring into herself a perfect Number known to God before the great Antichristian Persecution. And it is not improbable that there shall be at that time a very great Efflux of Grace, which may stir up some pious Souls to a more frequent and Devout Celebration of the Holy Eucharist, and accompany the Celebration of it, which may be the visible Medium whereby their Perfection may be wrought out; answering to that great and notable Passover instituted by good *Josiah* a little before the *Babylonish* Captivity, and that of *Hezekiah* not long before, of which the Scripture witnesseth *2 Chron. 30. 26.* that *the like had not been kept in Jerusalem since the days of Solomon the Son of David King of Israel.* For the reason of that so solemn Institution given by *Hezekiah* himself was, *Chap. 29. v. 10.* that *the fierce Wrath of the Lord might turn away from them, and that God might be merciful to their Brethren that were gone into Captivity,* *Chap. 30. 9. i. e.* the Ten Tribes carried away by the King of *Assyria. v. 6.* Those then that shall be thus perfected shall go forth preaching the Kingdom of God, and foretelling the sudden coming of Antichrist. So says Abbot *Josachim**. The
 Persons whom God shall design for this
 High

* *Lib. 7. de
 Tribulat.
 P. 5.*

High Office, and qualify to bear it, shall probably be chosen here and there one out of all Nations and People whom the Spirit of Wisdom shall instruct and teach, enter into them, and fully possess them, making them thereby Friends of God, and Prophets, *Wisd.* 7. 14, 27. at first she will walk with them by crooked ways, and bring Fear and Dread upon them, and torment them with her Discipline, until she may trust their Souls, and try them by her Laws; then will she return the straight way unto them, and shew them her Secrets. *Ecclus.* 4. 17, 18. And from this Divine Teaching and Wisdom these Persons are frequently in the Prophet *Daniel*, called the *Wise*, and Men of understanding, and those that know their God, *Dan.* 11. 35. 12. 3, 10. 11. 32. and as they shall go forth in the Spirit of Wisdom, so shall they also in the Spirit of Power, being accomplished with the high graduated Gifts of the Holy Ghost. For to them also does the Great Charter of the Apostles extend, *Mark* 16. 17, 18. that *they shall cast out Devils, They shall speak with New Tongues, they shall take up Serpents, and if they drink any Deadly Thing it shall not hurt them, &c.* For it is not said that these Signs should follow the Apostles, but in general all them that believe, *i. e.* who have the same Faith that they had, according to what is said *Mat.* 21. 21, 22. *Mark* 11. 22, 23, 24. that all things are possible to them that believe. So also
St.

St. Peter declares *Acts. 2. 39.* that *the Promise, viz. of the Spirit, was not to themselves and that Generation only, but to their Children also, and to all that were afar off, even to as many as the Lord God should call.* Thus accomplished and compleated in the New Birth, which is nothing else but *Faith working by Love. Gal 5. 6. 6. 15.* they cannot be suppos'd to want those Virtues and Powers, which our Lord hath promised shall always accompany Faith, though no greater than a Grain of Mustard-seed, which as himself says, is the least of all Seeds. *Luke 17. 6. Mat. 13. 31, 32.*

§ 15. THIS is a Doctrine that will never go down with those who are wedded to the commonly received Opinion, that the miraculous Powers and Gifts of the Holy Ghost were appropriated to the Apostles or the next succeeding Age, looking upon them indeed to be no better than the Infant Supports of a rising Church, things proper to gain Respect and Authority to new Doctrines and the Preachers of a new Religion, but not at all necessary for times of greater Perfection and Improvement, such as came afterwards, when the Truths of Christianity were sufficiently settled, and generally believed; much less can they be necessary for these Days of Light and Wisdom, for us who live under such a Dispensation, which, some would have us believe to be as Perfect, both as to Doctrine and Discipline, as any thing can be on this side Heaven.

A Digression concerning the Restitution of Spiritual Gifts, and Miraculous Powers to the Church.

This

This is a common and prevailing Opinion, which deserves a very particular Examination, too long for this Place; I shall therefore only make two or three Remarks upon it, and return to my Subject.

*From the
Scriptures.*

I. ST. Paul, Eph. 4. 8, 9, 10, 11, 12. asserts that the various Gifts and Dispensations of the Spirit given by our Lord after his Ascension, which were those before mention'd out of St. Mark 16. 17. with the other, whereby they were distinguished into Apostles, Prophets, Evangelists, Pastors and Teachers, were given, *for the Perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a Perfect Man, unto the Measure of the Stature of the Fulness of Christ, &c. i. e.* as the succeeding Verses explain it. The End of these Gifts and Powers was the gathering and completing a perfect Church upon Earth; which is a Doctrine of Scripture of singular use in things of this Nature. Now can any one shew me when this End was attained? When and where was this Perfection of the Saints? When did all come in the Unity of the Faith and Knowledge of the Son of God unto a Perfect Man? and yet it has pleas'd God to suspend these Means, these Powers are ceased. What shall we say then? that God determin'd an End which he could not accomplish, or pitch'd upon Means disproportionable to the End propos'd? God forbid! The
Early

Early Apostatizing of the Church from her first Love, and the gradual Progress of that Apostacy, made God abhor his Sanctuary, and withdraw those visible Tokens of his Presence; and among the *Jews* the suspension of these miraculous Powers was constantly looked upon as a Mark of the Divine Displeasure. Thus *Exod* 33. 3, 5. God refuses to go up with the People because of their Iniquities, which cannot be understood of his general Presence, who is every where, and filleth all things, but of his special miraculous Care and Protection of them. So when *Joshua* humbled himself before God, for the Defeat of *Israel* by the Men of *Ai*, *Josh.* 7. 12. God tells him the Reason, and threatens him to be with them no more, unless they did destroy the Accursed Thing from among them. To mention no more, when the Angel of the Lord appeared to *Gideon* in his Threshing-floor with this Salutation, *The Lord is with thee; Thou mighty Man of Valour.* *Jud.* 6. 12. His Answer was, *Oh my Lord! if the Lord be with us, why is all this befallen us (viz. the Oppression of the Madianites)? and where are all his Miracles which our Fathers told us of, such as the Deliverance out of *Agypt*, &c.?* As if he had said, the suspending his wonted miraculous Protection of us, is a sufficient Mark of his Indignation. And I cannot but think that the wise Compilers of our Excellent Liturgy, had this in their Thoughts, when after those moving words, *Psal.* 44. 1.

O God, we have heard with our ears, &c.
The Church devoutly adds, by way of
Confidence in the former Mercies of God,
O Lord arise, help, and deliver us for thine Honour.

From the
Ancients.

II. IT was the Opinion of many of the
Fathers, (not to say the Doctrine of the Ca-
tholick Church, which the Learned Mr. *Dod-*
well asserts, *Dissert. Cyprian*, p. 12. § 10.)
that Miracles, or the Gifts of the Holy
Ghost, would always accompany the Ca-
tholick Church, and by consequence were
never to cease, unless (which was hinted by
many of their Expressions) there should be
wanting fit Persons to receive and execute
those great Commissions. *Irenæus**, speaking
of the Gifts of the Spirit, says, They were
a Treasure deposited by God in the Church;
which Spirit, he says, is the Principle of Di-
vine Life and Energy in the Church, even
as the Soul to the Natural Body; adding,
‘ God has placed in the Church Apostles,
‘ Prophets, Teachers, and all the other Gifts
‘ of the Spirit, which all they are not Parta-
‘ kers of who are out of its Communion;
(plainly intimating, that the Faithful were
Partakers:) ‘ For (a little after) where the
‘ Church is, there is the Spirit of God; and
‘ where the Spirit of God is, there is the
‘ Church, and all Graces (or Spiritual Gifts,
as the Word signifies.) *Origen* also †, speak-
ing of the *Jews*, says, ‘ They had no Pro-
‘ phets among them after the Coming of our
‘ Blessed Saviour. For they were forsaken
‘ by God, after they had rejected him whom
‘ the Prophets foretold: But these Powers,
‘ revived

* *Lib. 3.*
cont. Hæres.
p. 226.

† *Lib. 7.*
cont. Cel-
sum, p.
337.

revived again at the Preaching of Jesus, and much more after his Assumption; then they decreased again: But there are still some Footsteps of them remaining among a few Persons, whose Souls are purified by the Word of God, and whose Actions are conformable. For (as he goes on) *The Holy Spirit of Discipline will flee Deceit, and remove from Thoughts that are without Understanding*, Wisd. 1. 5. Eusebius †, disputing against the *Montanists*, has this Passage: If (as the *Montanists* tell us) after *Quadratus* and *Ammianus Philadelphus*, these Women of *Montanus* succeeded in the Gift of Prophecy; let them shew us who shall succeed them, for the Apostle teaches us, that the Gift of Prophecy must continue in the Church till the Second Coming of our Lord; which, lest any should interpret only of the ordinary ministerial Succession, as it has been expounded, I shall produce another Passage (*Lib. 5. Cap. 7.*) where, after he had quoted a Passage out of *Irenæus*, concerning the continuance of Miracles to his time, adds, That these different *χαρισματα* (a very comprehensive Word) were exercised even in his own times *παρὰ τοῖς ἀγίοις*, by those that were worthy to receive them. Many other Testimonies might be produced, which I shall omit, excepting only one out of Cardinal *Cajetan's* Commentary upon *Aquinas* *. Speaking of the *gratia gratis datae*, he puts a Question, why the Gift of Tongues is not continued in the Church? To this, says he, 1. St. *Augustin* answers,

† *Ecccl. Hist.*
Lib. 5. Cap.
17.

* *2da. 2da.*
Quest.
176.

That the Gospel hath been preach'd among all Nations. This Answer he rejects as unsatisfactory, and contrary to the Knowledge and Experience of that time. 2. That being of the Number of the *gratia gratis datae*, which were by them conceiv'd to be given to Men without any regard to the moral or natural Disposition of the Receivers, it must be resolv'd entirely into the arbitrary Pleasure of God, who divides them severally to every Man, according to his good Pleasure: But neither does this Answer satisfy him. He adds, The chief and great Reason seems to be our lukewarmness, and neglecting to fulfil that Command of our Lord, of praying the Lord of the Harvest to send more Labourers into his Harvest. To which, says he, may be added, the want of Piety, particularly in the Prelates, or Governors of the Church, whose Iniquities make them incapable of receiving those Graces; for it is plain, that those Graces are not regularly bestow'd on those who unqualifie themselves for the receiving them, though they are not given upon the Score of Merit. So the Marriage-Conversation rendered even the Prophets themselves incapable of receiving the Influences of the Spirit. Thus far this Great Man. But to return to our Subject from whence we have made this (I hope not unprofitable) Digression.

The Opposition between the Christian and Antichristian Characters.

§ 16: LET us here contemplate a little the Opposition that the Holy Scripture seems to make between the Antichristian Company

Company and the Followers of the Lamb, according to the different Characters and Denominations by which they are distinguished to us. *First* then, answerable to *Babylon in the West, the great Whore, the Mother of Harlots, Rev. 17. 1, 5.* is the *Woman in the Wilderness, bringing forth the Man-child, that was to rule all Nations with the Rod of Iron, Rev. 12.* as the being in the Wilderness or Solitude, is opposed to being in the City. Answerable to the Worshippers of the Image of the Beast in the *East, Rev. 13. 15.* are those that Worship in the Temple, *Rev. 11. 1.* The Beast and False Prophet are opposed by the Two Witnesse, *Rev. 11. 3.* The Hundred Forty and Four Thousand that receive the Mark of the Lamb upon *Mount-Sion, Rev. 14.* stand in Opposition to those who receive the Mark of the Beast, *Rev. 13. 16.* And all these, no doubt, with a peculiar regard to some particular Marks and Signatures, according to the arch-typal or mystical Order of Scripture Names and Characters; all which we must be content to be ignorant of, till the Spirit that searcheth the deep Things of God, shall be pleased to reveal them to us.

§ 17. OUR last View of Antichrist was, as triumphing at *Rome*; we see him next with his Magical Army marching to invade the *East*. This Translation of his Government is attested by *Irenæus**; as also by *Lactantius*†, in these remarkable Words: The Government shall again return into *Asia*; the *East* shall govern, and the *West*

Antichrist invading the East, and the Prophecy of Joel explain'd in this Sense.
* Lib. 5. Cap. 30.
P. 449.
† P. 647.

shall obey (speaking of Antichrist.) The terrible and dreadful Pomp of this Army is largely described by the Prophet *Joel* and *Nabum*, and some small touches of it in *Habakkuk*, *Zephaniab*, *Daniel* and *Zachary*; which, because it may appear to be a new and unwarrantable Assertion, I shall endeavour to strengthen by two or three Considerations. The Prophecy then of *Joel* has not been yet perfectly fulfilled, either in the Destruction of the City and People of the *Jews*, by *Nebuchadnezzar*, or in that by *Titus Vespasian*. Now this Expression is much like that of our Saviour, *Mark 13. 19. In those Days shall be Afflictions, such as was not from the Beginning of the Creation which God created, even to this time, nor ever shall be.* Which Words, as they relate indeed to the Destruction of *Jerusalem* by the *Romans*, yet are ultimately to be completed at the End of the World: So likewise those of the Prophet *Joel*. For in *v. 2.* a Day which is called *The Day of the Lord*, is described as *a Day of Darkness, and of Gloominess, of Clouds, and of thick Darkness:* And this shall herein consist, that *a mighty and a strong People, of whom there has not been ever the like, neither shall be any more to all Eternity, shall come upon Jerusalem as the Morning spread upon the Mountains.* 2dly, From the 12th to the 16th Verse of the 2d Chapter, the Prophet gives Counsel how the Inhabitants of *Jerusalem* ought to behave themselves, and what they ought to do to be exempted from the Calamity, which does

does not so properly agree to the *Babylonish Expedition*, because it was known out of the Prophet, that not only at that time there would be no Remedy; but that the *Jews* were bound, according to God's Will, to surrender themselves up to the *Babylonians*; which, when they refused to do, the King, together with the Nobles, made their Misery fall heavier upon themselves, their City, and their People, *Jer.* 21. 9. 38. 2. 52. 7, 8, 9, 10, 11. Further, in the 17th Verse *Joel* prosecutes the Counsel, by advising the Priests to *weep between the Porch and the Altar, and to say, Spare thy People, O Lord!* &c. whereupon follows in the 18th Verse, to the 27th, the Answer of this Prayer, *viz.* that *God would be jealous for his Land, and pity his People.* Now it is not found that either the Priests did then make such a Prayer, or that the promised Answer followed; the Temple, City, and whole Land being utterly destroy'd and made desolate. Neither did this at all come to pass in the Destruction from the *Romans*; for the Temple was destroy'd some Weeks before the City, and then no Relief followed, but such a Desolation as continueth to this very Day. 3^{dly}, If the Promise of the Effusion of the Spirit upon all Flesh, *v.* 28. be accomplished fully and ultimately (as some contend) at *Pentecost*, then it was accomplished full Forty Years before the Desolation; which nevertheless the Prophet says must come after. This Prophecy then is yet to be fulfilled; and what

can be meant by this great and terrible Army, but that of Antichrist, who is the Consummation of the Curse, and who by the Magical Power of his Spirit shall unite all his Followers in the Principle and Powers of Hell; to which also we may reasonably refer all those great Things in Prophecy, which cannot with any Congruity be apply'd to any other notable Period of History. The Prophet *Joel* begins in such a manner, as plainly to point out to us the last and great Affliction of the Church. Compare Chap. 1. v. 2. Chap. 2. 2. with *Dan.* 12. 1. *Matth.* 24. 21. In the 4th Verse of the first Chapter, he nameth Four grand Causes of the great Desolation. *The Palmer-worm, Locust, Canker-worm, and Caterpillar*: By which Four Species of Insects, which are frequently the natural Causes of a Famine, he does probably point out to us Four grand Divisions of the Antichristian Army. The Three last of these being apply'd in Scripture by way of Comparison to Men, we need not doubt but that the first bears the same Relation in this Place. These Four Divisions may march under Antichrist their Head, at some Distance from each other; the Second plundering what was left by the First; the Third what was left by the Second; and the Fourth utterly consuming what was left by the Third. These may properly be typified by the Four Angels, mentioned *Rev.* 9. 14, 15. and may really be under the Influence of the Four dark Hierarchies,

rarchies, mentioned *Eph.* 6. 12. Moreover, *v.* 9. *The Meat-Offering, and the Drink-Offering is cut off from the House of the Lord.* This may be upon a double Account. *First,* In respect of the Famine, and decay of the Fruits of the Earth, so that there will not be Corn and Wine enough for the Continuation of such Offerings. And, *2dly,* In respect of Antichrist, who will not suffer such Oblations to be made, but take away the *daily Sacrifice,* according to *Daniel,* Chap. 8. 11, 12. Which is another Argument that the Vermin, *v.* 4. and the strong and innumerable Nation, *v.* 6. is the Army of Antichrist; as *the Meat-Offering and Drink-Offering* is the Sacrament of the Body and Blood of Christ. *V.* 11, 12. saith *Joel,* *Be ye ashamed ye Husbandmen, howl O ye Vine-dressers, &c. because the Harvest of the Field is perished, the Vine is dried up.* Whence it appears, that this Antichristian overflow will be in *Autumn*; which is also confirmed by *Jer.* 8. 13, 16, 20. Mystically it expresses the last Times, when the Fulness of Blessings (expressed by Harvest or *Autumn*) is expected. Chap. 2. *v.* 1. *Blow the Trumpet, sound an Alarm*; the first gathers the Congregation together, and the latter sounds an Alarm against the Enemy, *Numb.* 10. 7, 9. and serve both here to advise of the coming of the Enemy, and to gather the Congregation to the Temple to afflict their Souls. This great Sounding before the Day of Affliction, answers to the Feast of Trumpets on the first Day of the Seventh Month, which

which precedes the great Day of Humiliation on the Tenth; and shews that a Ministry will go forth to convince the World of Sin, *Isa.* 58. 1. call them to a solemn Repentance and Humiliation, and forewarn them and prepare them against the coming of Antichrist, that they may be ready to oppose him. *V. 2. A Day of Darkness, &c.* See *Zeph.* 1. 15. *A Fire devoureth before them, and behind them a Flame burneth.* Hence it appears, that they are the same with the Judgments mentioned before, *Chap.* 1. v. 4. otherwise the Land devoured by those, could not have been as *Eden* before the Face of these. The Fire may be Θάνατος, and the Flame Ἄδης, which are represented marching together in the *Northern Army*, *Rev.* 6. 8. compared with *Zech.* 6. 3, 6. *Isa.* 28. 15, 18. It is observable in the same Place of the *Revelations*, that Θάνατος and Ἄδης, or the *Northern Army*, destroy by Four Means, ἐν ῥαμφαία, ἐν λιμῷ, ἐν θανάτῳ, and ὑπὸ τῷ θείῳ πνεύματι ἡ γῆς which, as they are the same mention'd *Ezek.* 14. 21. so may they very well correspond to the Four Kinds of Evils enumerated *Joel* *Chap.* 1. 4. it being certain that Antichrist, the End and Accomplishment of the Four Beasts, contains in himself, and comes in the Properties of all the Four, *Rev.* 13. 2.

V. 4. The Appearance of them is as the Appearance of Horses, Jer. 6. 23. 8. 16. *As Horsemen so shall they run, Ezek.* 28. 4, 15. *Hab.* 1. 8. Expressions denoting their Strength and Agility.

V. 5.

V. 5. He says, *They shall be like the noise of the Flame of Fire that devoureth the Stubble.* The Prophet *Nabum* says, they shall seem like Torches, they shall run like Lightning, Chap. 2. 4. *Fire, Flame, Lightnings, &c.* being common Metaphors in Scripture, to expresse the Powers of both the light and dark World *.

V. 7, 8. *They shall run like mighty Men: They shall climb the Wall like Men of War, &c.* Here is an Account of their assaulting and taking *Jerusalem*; under which also may be comprehended and understood the other Cities belonging to the Church of Christ. There is, v. 8. one very remarkable Expression which doth strongly expresse their Magical Power, that *when they fall upon the Sword (or Dart) they shall not be wounded.* Something like that Privilege granted by our Lord to his Apostles, *Luke 10. 19.* That nothing should by any means hurt them. *Mark 16. 18.* If they should drink Poyson, it should not hurt them. That *Jerusalem* shall be taken in this last and great Invasion, is evident from *Zech. 14. 2. Rev. 11. 2.*

§ 18. If *Jerusalem* is to be taken; it must be restored, and the Temple rebuilt before this Invasion, and be inhabited by converted *Jews*, as will appear by the sequel of this Prophecy. Now the Fathers who talk of Antichrist's sitting Blasphemously in the Temple at *Jerusalem*, as if he were God, do generally agree that both Temple and City should be rebuilt by Antichrist himself,

* See *Is. 9. 5,*
18. 4. 4.
10. 17. 50.
11.

Zech. 2. 5.

Mal. 3. 2.

Ecclus. 3.

6, 7.

Mat. 3. 11.

Luke 11.

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self, *Vid. Sulp. Sev. Dial. 2°. Cyril Hieros. Cat. 15. § 7. Hippolytus de Consum. p. 12. Edit. Biblioth. Patrum &c.* Upon what Authority this Opinion was grounded, I am not able to determine; but that it is erroneous I am verily perswaded, particularly by this Exposition of the Prophecy of *Joel*, which I believe the more it is considered, the more reasonable it will appear. For thereby it is plain, that the Temple shall be standing, and the true Worshippers assembled in it at the Approach of Antichrist, Chap. I. v. 18. Unless perhaps the afore-mention'd Writers meant by Antichrist, the *Eastern* false Prophet (whom some of them call by that Name) as he that should rebuild the Temple, and place the Image of the *Western* Beast in it, which is the Opinion of some. But for my Part I think it more probable, that both shall be rebuilt by the *Jews* themselves, many of whom no doubt shall be converted by the Ministry that shall go forth with the Everlasting Gospel a little before the great Desolation, they being instructed in some of those great Truths that have long been hidden under the covering of Darkness and Error, and finding how far *Jerusalem* shall be concerned in the great approaching Revolution, shall retire thither and build up the City and Temple (the *Turkish* Empire being perhaps at an End, or at least some of those Parts in the Hands of the Christians) where the Christian Worship may be Celebrated in great Purity and
Exact-

Exactness, as may be in a great Measure collected; *Dan.* 11. 31. where mention is made of the Daily Sacrifice (*viz.*) of the Body and Blood of Christ, which shall be then counted as an Essential Part of the Daily Worship, without which (as I before observed) the Service of the Church is Imperfect. (See Mr. *Mede's* Christian Sacrifice.) Upon the approach of the Antichristian Army an Alarm is Sounded, and Advice is given upon the Cessation of the Daily Sacrifice by reason of the scarceness of Provisions occasion'd by the Multitude of the Armies, and perhaps by a Curse flowing from these Magicians on all sides; upon this (I say) advice is given, *Chap.* 1. v. 13. to the Priests to gird themselves and Lament, to lie all Night (or Day and Night) in Sackcloth, to *Sanctifie a Fast*, to call a Solemn Assembly, to gather the Elders, and all the Inhabitants of the Land, &c. i. e. to humble themselves, that they may be worthy to escape this Curse, and enjoy the following Blessings. v. 14. See *Zeph.* 2, 3. From v. 14. it plainly appears, that upon the beginning of the Invasion, before the City shall be taken, the Daily Sacrifice shall be cut off, that being the Signal for the great Humiliation. *Chap.* 1. 9, 13, &c. The Fruit of this great Humiliation is v. 18. of the Second *Chap.* that God will be jealous for his Land, and Pity his People. By which it cannot be supposed to be meant that God will immediately oblige the Enemy to retire from *Jerusalem*; no, the City shall be

be taken, as was observ'd before, and the Temple, 2 *Theff.* 2. 4. or rather the outward Court of the Temple, *Rev.* 11. 2. will be in the Hands of Antichrist, where he'll sit as God, to receive Divine Worship. What then is the advantage of this Humiliation, if it delivers neither the City nor Temple? Why it is this, that all they that obey and Repent, shall deliver their own Souls, and *be hid in the Day of the Lord's Anger.* *Zeph.* 2. 3. How God shall deliver them, is hard to determine; it may be most probably by giving them notice to depart, before the City is Invested, and hiding them in the Deserts or Mountains, where the Enemy can't find them, as the Prophets were hidden, during *Ahab's* Apostacy, (a Type of these Times) 1 *Kings* 18. 4. Thus *Jeboash* the Heir of the Kingdom of *Judab* was preserved in the House of the Lord from the Massacre of *Atbaliab*, during the whole Six Years (the Number of Affliction) of her Usurpation. 2 *Kings.* 11.

Some Personal Characters attributed to Antichrist in Scripture, viz. His Blasphemy; not regarding the Desire of Women; his worshiping the God Maozzim; his doing Wonders.

§ 19. HERE then we see *Jerusalem* taken by the Antichristian Army, and Antichrist himself sitting in the Temple of God, magnifying himself as if he were God, speaking marvellous things against the God of Gods, shewing himself that he is God, according to what was foretold, *Dan.* 11. 36. 2 *Theff.* 2. 4. This is no doubt the ultimate meaning of the Abomination of Desolation standing in the Holy Place. For what can be a greater Abomination to the Divine Nature, than Antichrist, his very Opposite and Reverse? Let us here

view

view him in all those Characters and distinguishing Marks whereby the Holy Scriptures point him out in his Compleat and Perfect State, which I presume he must have attain'd when he is come to this Period. Both the Prophet *Daniel* Chap. 11. and also *St. Paul* 2 *Ep. Thess.* 2. 4. and *St. John* *Rev.* 13. foretell that he shall Blasphemously exalt himself above every thing that is called God, sitting in the Temple, and commanding himself to be Worshipped as God. *Daniel* says that he shall not regard the desire of Women, by which I understand (notwithstanding all that Dust that Expositors have raised about it) that he shall not marry himself, and shall discourage it in others, (and perhaps it was with a peculiar Regard to this that *St. Paul*, 1 *Tim.* 4. 1, 3. calls the forbidding to marry a Doctrine of Devils, as the place is commonly understood) thereby giving Encouragement to Fornication, and a Promiscuous use of Women. The next thing that *Daniel* says of him is, that he shall not regard the God of his Fathers, but in his Estate he shall Worship the God of *Maozzim*. Dan. 11. 38. Concerning this there are various Conjectures of Learned Men, some taking it for *Mars*, others for *Hercules*, others for *Jupiter Olympius* the Abomination of *Antiochus*, others applying it to the Papacy make it to be the Saints and Angels which the *Romanists* Worship with Divine Honours, others make it to be the Mass it self. The Learned *Selden*, after the most diligent Enquiry, chooses rather to be silent, as finding nothing

thing among the *Eastern Gods*, to which he could with any probability affix the Name *Maozzim*. *Deum Maozzim* — *prætermisimus*, ut planè ignotum aliter ac locus ille unicus *S. Historiæ indicat*. *De Dijs Syr. Synt.* II. c. 17. It is no improbable Conjecture that it is the Devil himself, represented by the Dragon, the Author and Giver of all that Diabolical Power which is exercised by both the Beast and False Prophet, *Rev.* 13. 2. In the mean time (says a Learned Man) I am inclined to believe that his Name may have in it some Magical meaning, and that it may ultimately refer to the Forces and Powers of Nature, as awakened by those that are skilled in the natural and ceremonial Parts of that secret Art, and as particularly applied to the Principle of Darkness and Wrath, and alienated from that of Light and Love. Besides this, *Daniel* observes that he shall be a Man of great Craft and Cunning, that he shall understand dark Sentences, all the Difficulties of Arts and Sciences, which will be an accomplishment very necessary for the great Business he undertakes. But the great and remarkable Observation that all of them make is, that he shall be wonderfully skill'd in the dark Magick, and thereby do strange Wonders to deceive and delude Mankind. Thus our Blessed Saviour, *Mat.* 24. 24. says that the false Christs and false Prophets (and no doubt chiefly the last false Christ and false Prophet) shall shew great Signs and Wonders, insomuch that if it were possible they should deceive
the

the very Elect, much more shall the Prince and Ruler of them, Antichrist himself. St. Paul, 2 Thess. 2. 9, 10. says, that his coming shall be after the working of Satan, with all Power, and Signs, and Lying Wonders, &c. St. John, Rev. 13. 13, 14. is so particular as to tell us what sort of Wonders he shall perform, viz. that he shall make Fire come down from Heaven on Earth in the sight of Men; i. e. the Earth-bread Beast or False Prophet by his Power. Besides his healing the deadly Wound, and making the Image of the Beast speak and deliver Oracles, as we have mention'd before. These are the most remarkable Personal Qualities attributed to him in Scripture. The last of these, viz. his doing Wonderful and Miraculous Works is largely attested by the Holy Fathers. The Sybilline Oracles, Lib. 3. speak largely to this purpose, that Antichrist shall remove Mountains, stop the Courses of the Sun and Moon, raise the Dead, &c. St. Hippolytus, p. 36. Edit. Morell. says, ' He shall
' remove Mountains in the sight of Men,
' he shall pass thro' the Sea dry-shod, he
' shall call down Fire from Heaven, he
' shall change Day into Night and Night
' into Day, and alter the Course of the
' Sun at his Pleasure. (And elsewhere) He
' shall make his attendant dark Spirits ap-
' pear like Glorious Angels of Light; he
' shall bring with him innumerable Legions
' of Spirits, and in the sight of all Men shall
' seem to be taken up into Heaven, with the
' Sound of Trumpets and Shoutings of his

* Edit. Co-
lon. 1603.
p. 228.

Followers, he shall fly to and fro in the
 Air, and descend again upon Earth with
 great Glory &c. *Ephrem Syrus* in his
 Discourse *de Antichristo* * gives a particular
 Description of his removing Mountains,
 adding that he shall seem to remove an
 Island out of the Sea to the dry Land, that
 he shall gather together an innumerable
 Company of Serpents, and ravenous Birds,
 that he shall walk upon the Sea as upon dry
 Land, &c. To these might be added the
 Testimonies of *Lactantius* and others, which
 I omit as being nothing else but Repetitions
 of the same Things. One Thing I cannot
 pass by upon this Head without a particular
 Remark, which is that *St. John* mentions
 particularly, the Miracle of bringing down
 Fire from Heaven, which was no doubt
 for some particular Reason. It is to be no-
 ted then that all sorts of Miraculous Ope-
 rations were comprehended under these
 two Denominations, *viz. Signs in the*
heights above, and signs in the depths below, Isa. 7.
11. Now it was (and no doubt still is) the
 Opinion of the *Jews*, that to work Signs
 in the heights above was a true proof of Di-
 vine Power and Authority, therefore they
 desired of our Blessed Lord to shew them
 a sign from Heaven, or the heights above,
Mat. 16. 1. as a Proof of his Divinity. At
 which Request of theirs, *St. Mark 8. 12.*
 says, our Lord sighed deeply in Spirit, no doubt
 bewailing the hardness of their Hearts (and
 probably considering within himself how
 fatal to them that Perswasion of theirs
 would

would be hereafter, when by that means Antichrist should deceive them.) And St. Luke, Chap. 11. v. 29. says, our Lord was so far from gratifying them, that he assured them *no sign should be given them but the sign of Jonas the Prophet*, which we know was in the Depths below. And the Holy Spirit foreseeing that this Opinion would again prevail in the World, tells us by way of Caution, that that Deceiver Antichrist should be able to *bring down Fire from Heaven*; i. e. the heights above, that so when he shall shew that Sign, it may be so far from deceiving us into an Opinion of his being the *Messiah*, that it shall be to us a sure Token that he is *the Antichrist*.

§ 20. Now what a State must we imagine the World to be in, when God shall suffer them to be governed by such a Ruler as this, when the Powers of Darknes shall be thus let loose, and the Devil himself shall reign corporally, himself ruling in chief, and sending forth on all sides innumerable Persons impregnated with his own Diabolical Spirit, Blasphemers of God and Haters of good Men, mighty in the Powers of Darknes, to be as his Deputies and Vice-Roys to rule and domineer in distant Provinces and Countries. I tremble to read the dismal and terrible Account that both the Holy Scriptures and Ancient Writers give of those Times; this will most certainly be that Time of Trouble, such as never was since God made Man upon Earth, nor ever shall be afterwards: For the very

*The State
of the
World at
that time.*

Foundations of the Natural, Moral, and Political World shall be destroy'd and cast down. His Conquest of the Kings and Nations of the *Eastern* and *Western* Empire we have already considered; besides which, the Prophet *Daniel* assures us, that *he shall stretch forth his Hand upon other Countries; that he shall have Power over the Treasures of Gold and Silver, and over all the precious Things of Egypt; and the Lybians and Ethiopians shall be at his steps.* His horrible Contempt of God and Prophanation of Religion we have seen, setting himself in the Temple of God, and not suffering the daily Sacrifice, nor any Christian Solemnities to be observed. As to the Natural World, we know that the Devil is emphatically stiled *The Prince of the Power of the Air*, Eph. 2. 1. and as such has, no doubt, by the Permission of God, a Power of raising Disorders and Commotions there; and especially at this time, when by the Divine *Nemesis* this whole visible Sphere of Nature will be abandoned and delivered over to the overflowings of the Curse. Antichrist therefore, and his Magical Attendants and Followers, shall make strange Confusions and Alterations in external Nature; terrible Earthquakes, Storms, Thunders, Lightnings, &c. and, according to their exact Knowledge of the active and passive Qualities of Nature, may according to some secret Rules of their diabolical Art, so temper them, as to raise poisonous malignant Ferments in the Air, Earth, or Water,

ter, so as to spread pestilential Influences all round, to ravage not only a Town, but a Country or a Kingdom. Such dark Magicians there are already some in the World; but (God be praised) we are not yet abandoned to their Fury. The Measure of our Iniquities is not as yet quite full; but that we are not very far off from that fatal Period, we have but too much Reason to fear. Whilst the Powers of Darknes are thus afflicting the Church, *i. e.* those Christians who have not so far wrought out their Salvation, as to be out of the reach of the Enemy, as it is plain some shall be; the Vengeance of God shall by his Instruments, the two Witnesses, vex and torment the Antichristian Company. These two Witnesses (of whom more hereafter) being endued with Power to devour their Enemies, with *Fire proceeding out of their Mouths*. These have also Power to shut Heaven that it rain not in the Days of their Prophecy, Rev. 11. 5, 6. that is, for three Years and an half: Even as it was done by *Elijah* in the Days of that wicked Prince *Abab*, which were no doubt a Type of these Times. Compare 1 Kings 17. 1. with James 5. 17. So that from hence must proceed great Famine and want of Provisions; to which the following Quotations do frequently allude. Hear the dismal Account St. Hippolytus gives of those Days. ‘ Hear, saith he, ye that love God, what Affliction there shall be in those Days. That Evil One (*viz.* Antichrist) shall gather together Evil Spi-

rits in Human Shapes, and shall mock
and insult over the *Jews* who have made
him their King, and shall set Devils to
be Princes over them. And when the
Famine shall be fore upon them, the Hea-
vens being shut up, then (says he) he shall
send forth his Messengers, both Men and
Evil Spirits, saying, There is a great King
risen upon the Earth, come ye and wor-
ship him, and behold his Power, he shall
give you Bread to eat, and Wine to drink,
with great Riches and Honours. Again,
Then (says he) shall he send forth Le-
gions of Evil Spirits into the Mountains,
and Dens, and Caves of the Earth, to
search out them that have hid themselves
from him, and shall bring them to wor-
ship him; and those that obey him, he
shall Seal with his Mark; but those that
refuse, shall he punish with unheard-of
Torments. Then they that have received
his Mark, and cannot find either Bread
or Water, shall come to him, and with a
sorrowful Voice shall say, Give us Meat
and Drink, we languish for Hunger and
Thirst, command the Heavens to give us
Rain, and drive away from us the rave-
nous Beasts. Then shall he mock them
and say, The Heavens refuse to give us
Rain, the Earth will not bring forth
Fruit, Whence shall I supply you? When
they hear this Answer, then shall they
lament and bewail their Misery, and
with Sighs and Tears shall call upon that
merciful God that shall deliver them out
of

of his Hands, and by an invisible Power
 protect those that call upon him wor-
 thily. So great shall be the Trouble of
 that Time, that in the Morning they
 shall wish for Evening; and as soon as
 the Darkness of the Night shall cover
 them, they shall be so terrified with
 Earthquakes, Storms and Tempests, that
 they shall long for Morning. The whole
 Earth shall bewail a Life so full of Mi-
 series. The Sea shall mourn, the Earth
 shall mourn; the Sun in the Firmament
 of Heaven, the Beasts of the Earth, the
 Fowls of Heaven, the very Mountains
 and Hills shall mourn for the Miseries
 of Mankind, because all have forsaken
 their God. The Churches shall mourn
 with great Lamentation, for there shall
 be neither Offering nor Holy Worship in
 those Days: Churches shall be as Stables;
 nor shall the precious Sacrifice of the
 Body and Blood of Christ be celebrated
 in those Days: There shall be no Pray-
 ers, no singing of Psalms, nor shall the
 Scriptures be read. (A little after) With-
 out shall be Fear, within Trembling;
 both at Home and Abroad dreadful
 Scenes of Horror, Hunger and Thirst,
 Lamentation and Sighing. The fine
 Faces shall languish, Paleness shall co-
 ver the beautiful Countenances. The
 Charms of Women shall vanish. And
 in many other Instances does he describe
 the Horrors of that time. So also *Lactan-*
*tius**: Then shall the Cities be utterly * *Lib. 7.*
 ruin'd p. 650.

' ruin'd and destroy'd, by Fire, Sword,
 ' Earthquakes, Inundations, Famines, and
 ' Pestilences. The Air shall be corrupted
 ' and pestilential; sometimes there shall
 ' be scorching Heats, then pinching Cold,
 ' &c. so that the Earth shall not bring
 ' forth Fruit; the Corn shall be blighted;
 ' the Trees and Vines shall fail. The
 ' Springs and Rivers shall be dried up; so
 ' that the Beasts shall die upon the Earth,
 ' the Fowls in the Air, and the Fishes in
 ' the Sea. A little after he speaks of the
 False Prophet; how that he shall Seal those
 that obey him; shall burn the Holy Scri-
 ptures, and make the World desolate for
 Forty Two Months, &c. *St. Cyril of Jeru-*
salem, Cat. 15. after he had spoken largely
 of Antichrist, adds, ' This is the cruel
 ' Beast, the great Dragon, fighting against
 ' Mankind, being ready to devour them;
 ' therefore the Lord knowing the Power
 ' of the Adversary, commanded the Chri-
 ' stians that should live in those Days, to
 ' flee to the Mountains, *Matth. 24. 16.* But
 ' if any one knoweth that he hath Strength
 ' enough to resist the Devil, let him stay;
 ' for I do not despair of the Strength of
 ' the Church: But let the fearful take
 ' heed to themselves, for then shall be Tri-
 ' bulation, such as never was since the
 ' Beginning of the Creation to this pre-
 ' sent Time, nor never shall be. My dear
 ' Brethren, (says *Ephrem Syrus, Serm. de*
Antichristo, p. 222.) ' then shall there be a
 ' great Trial upon all Men, but especially
 ' the

the Faithful and the Saints, and great Tribulation shall there be in those Days, when great Signs and Wonders shall be wrought by the Power of that Hellish Beast, Antichrist. (A little after) Who, my Brethren, amongst you all, shall be found at that Day so compleatly armed with the Shield of Faith, as to be fully persuaded in his Mind, that the Coming of the Son of God is nigh, when he shall see this inexpressible Tribulation upon every Soul of Man, without any Allay of Rest or Comfort; when thou shalt see the whole World in Confusion (for every one shall flee to the Mountains for shelter;) when thou shalt see some perishing for Hunger, others languishing with intolerable Thirst, and none to pity them? (A little after) There shall be at that time no Rest upon the Earth, but great Tribulation, Trouble and Confusion, Famine and Death, in all the Corners of the Earth. Then shall the Saints shed Rivers of Tears, and flee to the Deserts. They shall hide themselves in the Mountains, and in the Valleys, covering their Heads with Dust and Ashes, praying to be delivered from the Beast. The Mountains, the Hills and Trees of the World shall mourn. The Lights of Heaven shall mourn, because Men have forsaken their God, and believed the Deceiver, &c. And in many other Instances does likewise this Holy Father elegantly bewail the Miseries of that Time: As
does

does also St. *Augustin*, *Lib. 20. Cap. 8.* St. *Jerom* in the 11th and 12th Chapters of *Daniel*, St. *Cyri*, *Lib. 11. in Gen.* St. *Gregory*, *Lib. 14. Moral.* and *Lib. 32. Cap. 12.*

Some Observations upon the preceding Quotations, and concerning the Mark of the Beast.

§ 21. UPON the aforegoing Quotations I cannot but observe, I. That *Hippolytus* asserts, that the Means whereby the Church (or Christians of that time, which are not counted worthy to escape) shall be deceived by Antichrist, will be by his offering them Food in that great Famine. Which same thing is attested by *Anastasius Sinaita* (*Contempl. in Hexaemer. Tom. I. Bib. Patr. p. 327.*) in these Words: ‘ God said to the
 ‘ Serpent, *He shall bruise thy Head, and thou*
 ‘ *shalt bruise his Heel; i. e. The extreme*
 ‘ *Parts of the Body of Christ, which is his*
 ‘ *Church; so that the Heel shall be the*
 ‘ *Presence of Antichrist in the last Times;*
 ‘ *and the evil Serpent waits for that Time,*
 ‘ *when he may again supplant the Church*
 ‘ *by offering them Food, when there shall*
 ‘ *be a great Famine. So that they who*
 have not Faith to believe that *Man doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of God*, shall not have Patience to expect God’s Accomplishment of his Promises, that God will at last be Jealous for his Land, and pity his People, and send them Corn, and Wine, and Oil, to satisfy them therewith, *Joel 2. 18, 19.* They, I say, that will not for this wait upon God, shall transgress the Law of their God, and pollute the Holy One, for handfuls of Barley and pieces of Bread,

Bread, *Ezek.* 13. 19. II. That those who thus Apostatize and go over to the Enemy, shall be sealed with the Mark of the Beast; concerning which the Holy Scriptures and Fathers speak expressly, only with this difference, that as the Scripture attributes this Sealing to the *Eastern* Beast, or False Prophet, *Rev.* 13. 16. The Fathers attribute it to Antichrist himself; understanding, I suppose, the False Prophet, as being in the Spirit of Antichrist, to be as the Instrument by which he Seals them (even as we are sealed by the Spirit of God to the Day of Redemption, *Eph.* 4. 30.) That the Impression of this Seal, and the Number of the Beast, are both one, is generally supposed by Ancient Writers (as may be seen at large) who therefore use them promiscuously. But what that Seal, Mark, or Number is, or wherein it consists, is hard to determine. Most of the Ancients supposed that it was to be a Name composed of the Numeral Letters which compose 666. Of which sort many are reckoned up by *Hippolytus*, *Irenæus* and others, to the Number of Sixteen or Seventeen, many of which are most violently drawn in; and there is indeed so great a Latitude in that way of Interpretation, that some of the later Writers of the Church of *Rome* have made *Luther* and *Calvin* bear the Name of the Beast; And when Monsieur *Jurieu*, Minister of the *French* Church at *Rotterdam*, upon the Authority of *Irenæus*, had asserted that $\Delta\alpha\lambda\epsilon\iota\upsilon\theta$ was it, his Adversaries

versaries found that *Rotterdam* was comprized in the same Number, and asserted that to be the Name of the Beast. In short, by this way we may make any thing out of any thing; for which very Reason *Hippolytus*, p. 39. owns he does not understand it. A very probable Hypothesis was that of the Learned Dr. *Potter*, who asserted that the counting of it consists in extracting the Root of it, which is 25, that being the only Number, which by being multiplied into it self, makes the Square Number 666, when the Fraction (which is $\frac{1}{4}$ in this Operation) is added to it, which is what is meant by the Square Root of a Number. And this, as for many other Reasons reckoned up by that excellent Writer, so especially for this, that the Number 25 has always been esteemed by Sacred and Prophane Writers, who had never thought of Antichrist or his Kingdom, to be mysteriously Evil; and to be an Hieroglyphical Character of some unhappy, desperate, deplorable, and apostate State of the Church, because it is an oddly uneven Number, which is unevenly measured by an odd Number, so uneven indeed, that no square perfect Number can arise out of it, but what is made up of fractional Additions. Whereas, on the contrary, the Number 12, the Root of the Pure Church, is an even Number making 144000, it's Square perfectly and entirely, to shew the Perfection, Entireness, and Agreeableness of

of its Foundation and Structure. And this way of counting or calculating this Number (a venerable Piece of the Ancient Oriental Learning) is certainly much more agreeable to the Sublime Stile of this My-sterious Book, than the forming technical Words out of numeral Letters, which is a piece of Wisdom not so profound as that which I believe is referred to, *Rev.* 13. 18. But the most probable Opinion is, that as the Number Seven is the Number of Rest and Perfection, as may be largely seen in Holy Scriptures; so the Number Six signifies Labour, Affliction and Persecution: Six being the Days of Labour preceding the Seventh Day of Rest and Refreshment. So we have seen, *Ezek.* 9. there were Six Persons appointed to execute Vengeance upon the Apostate Church, whereas the Business of the Seventh was to set the Mark of Deliverance upon those that were to be preserved from Destruction. So as we before observed, the Usurpation of *Athaliah* lasted Six Years, when in the Seventh Year *Jehoiada* the Priest made a Covenant with the Rulers of the Army, and destroy'd that wicked Woman, and *Jehoash* was establish'd on his Throne. Many other Instances might be produced to strengthen this Observation, but these shall suffice: This Number then thrice repeated, may express the most desperate and deplorable State of the Church.

Of the Two
Witnesses.

§ 22. WHILST Antichrist shall be thus domineering and lording it over the Earth, God hath promised to send forth his Two Witnesses, who shall prophecy and bear their Testimony against him; and not only that, but torment him and his Followers for the space of 1260 Days, or 42 Months, the whole space of the Antichristian Kingdom, Rev. 11. That by these Two Witnesses are meant *Enoch* and *Elias*, who never saw Death, but were translated alive, was a common Opinion of the Fathers: Of *Hippolytus* in these Words, 'As *John* the Baptist was the Forerunner of our Blessed Lord's First Coming, so shall *Enoch* and *Elias* be of his Second. *Tertullian* *, 'Enoch and *Elias* were translated and never saw Death, but are reserved to the time of the End, that they may destroy Antichrist by their Blood. *St. Cyprian*, in his *Tract. de Montib. Sion & Sina* †; 'Enoch was translated alive to a certain Place known to God, and shall come from thence to oppose and confound Antichrist. *Ephrem Syrus*, *Serm. de Antichristo*; 'The merciful God shall send *Enoch* and *Elias*, who shall preach to the People, and warn them not to believe Antichrist, boldly crying out and saying, This is Antichrist the Deceiver, the Son of Perdition; O ye Men, let none of you believe him, or hearken to this Tyrant fighting against God: Be not afraid of him, for he shall soon be destroyed, and his Power broken. *St. Ambrose* upon that Passage, 1 Cor. 4. 9. I think

* *Lib. de Anima*,
Cap. 5c.

† P. 36.
opusc. Edit.
Oxon.

think that God hath set forth us the Apostles, &c. says, ' Thus Enoch and Elias, that shall be the Apostles of the last times, must suffer many Persecutions and Afflictions, for they must be sent before to prepare the People of God, and to strengthen the Churches. St. Jerom †; We shall say no-^{† Ep. 148.} thing in this Place concerning Enoch and^{ad Mar-} Elias, of whom St. John in his Revelation^{cellam.} witnesseth, that they shall come again upon Earth and die. The same (in short) is affirmed by St. Augustin, Lib. 9. de Gen. Cap. 6. by Prosper, de dimid. Temp. Cap. 13. by St. Gregory, in Job, Lib. 9. Cap. 4. by Damascen, de fide Orthodoxâ, Lib. 4. Cap. 27. Aretas Cæsariensis, in 11 Apoc. &c. And as for the Coming of Elias, the Holy Scriptures themselves seem plainly to assert it. For thus saith God by the Prophet Malachy, Chap. 4. 5. Behold I will send you Elias the Prophet before the great and terrible Day of the Lord come, he shall turn the Heart of the Fathers to the Children, and the Heart of the Children to the Fathers, lest I come and smite the Earth with a Curse. In which Place the Expressions of the great and terrible Day of the Lord, and of smiting the Earth with a Curse, do I think, chiefly (if not only) relate to his Second Coming; for that his First Appearance, in the Form of a Servant, cannot with any tolerable Congruity be called Great or Terrible; and he came not then to perform any Judicial Acts, but what were purely Spiritual, the Judging of the Earth being the grand Design of his Second Coming. To this it is objected, that

that our Blessed Lord expressly asserted, that *Elias* there meant *was already come*, Mat. 17. 12. To which I Answer, That our Lord meant no more than that *John* the Baptist, *the Power and Spirit of Elias*, or *Elias* in the Spirit was come, but not in the Body; in which that he was yet to appear before his Second Coming, our Saviour himself doth not deny, but rather plainly assert. For when the Disciples taking our Saviour's Words in too large a Sense, asked him, *How then say the Scribes that Elias must first come?* Our Lord answers, that *Elias shall come, and shall restore all Things*; which Words being spoken in the future Tense, cannot be apply'd to *John* the Baptist who was already come, but had not restored all Things, which is still reserved to the Coming of *Elias* in Person at the End of the World, or *the times of Restitution of all Things*, which God has spoken by the Mouth of all his Prophets since the World began, Acts 3. 21. And the Author of the Book of *Ecclus.* 48. 10. seems plainly to understand the Prophecy of *Malachy*, concerning the Person of *Elias*, of whom he had been speaking, saying, that *he was ordained for Reproofs in their times, to pacifie the Wrath of the Lord's Judgment, before it break forth into Fury; and to turn the Heart of the Father to the Son, and to restore the Tribes of Israel.*—*These then are the two Olive-Trees, and the two Candlesticks, standing before the God of the Earth*, Rev. 11. 4. *Zech.* 4. 3. called *Olive-Trees* from the Divine Unction, as being

being anointed Kings and Priests in Christ's Kingdom; and *Candlesticks*, as bearing in them the burning and shining Light of the Spirit of Truth, who is the Light of the World; in which Sense the Seven Churches, *Rev. 1. 20.* are also called *Candlesticks*. And whereas *Grotius* upon the Place, has brought it as an Argument to prove, that hereby are not meant Two Persons, but Two Churches, because they are called *Candlesticks*, which the Angel interprets to be *Churches*, *Rev. 1. 20.* we have, I think, as good a Reason to conclude they are Persons, because they are called *Olive-Trees*, which *Zech. 4. 14.* are interpreted of Two Persons, *Josuah* and *Zerubbabel*. Many Scripture-Characters of particular Persons being applicable to Churches (as may be shewn at large) and *vice versa*. But to proceed, in *St. John's* Account of these Two Witnesses, *If any Man will hurt these* (*Rev. 11. 5.*) *i. e.* make any Attempt upon their Persons, either by natural or magical Violence, *Fire proceedeth out of their Mouth* (a plain Allusion to what *Elijah* did, *2 Kings 1.*) *and devoureth their Enemies; and if any Man will hurt them, he must in this manner be killed.* *V. 6.* *These have Power to shut Heaven that it rain not in the Days of their Prophecy; (plainly alluding to what *Elijah* did, *1 Kings 17. 1. 18. 1, 41.* as in the following Words to *Moses's* turning the Waters into Blood, *Exod. 7. 17.*) and have Power over Waters to turn them into Blood, and to smite the Earth with all Plagues as often as they will.* Which Words

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may,

may, I think, fairly be understood in a literal Sense, without any Violence to the Text or the Nature of Things. V. 7. *And when they shall have finished their Testimony, the Beast that ascends out of the bottomless Pit (i. e. Antichrist) shall make War against them (with more Violence than before) and shall overcome them and kill them. V. 8. And their dead Bodies shall lie in the Streets (i. e. in one of the Streets, by an usual Hebraism) of the great City which spiritually is called Sodom and Egypt, where also our Lord was crucified. This Great City is unquestionably Jerusalem, called Sodom, Isa. 1. 10. and may possibly be meant by Egypt in many Places of Prophetical Scripture. But that which puts it beyond all doubt is, that distinguishing Character of being the Place where our Lord was crucified, which has been most violently wrested by our Modern Expositors to signify Rome, or Christendom. V. 9. And they of the People and Kindreds, and Tongues and Nations, shall see their dead Bodies three Days and half, and shall not suffer their dead Bodies to be put in Graves. God in this respect making their Madness subservient to his Glory. For by being thus exposed in the open Street, their Resurrection and Ascension shall be the more visible and conspicuous to all that behold them. V. 10. And they that dwell upon the Earth (i. e. The Antichristian Company) shall rejoyce over them, and shall make merry and send Gifts to one another (as in time of Publick Joy, Hester 9. 19, 22. Neh. 8. 10----12.) because these two Prophets*

tormented

tormented them that dwell on the Earth; (as the Prophets, and particularly *Elijah*, were said to trouble wicked Kings and People, *1 Kings 18. 17, 18. 21. 20.*) V. 11. And after three Days and half; the Spirit of Life from God entered into them, and they stood upon their Feet, and great Fear fell upon all them that saw them. V. 12. And they heard a Voice from Heaven, saying unto them, Come up hither; and they ascended up to Heaven in a Cloud, and their Enemies beheld them. V. 13. And the same Hour was there a great Earthquake, and the tenth part of the City fell; and in the Earthquake were slain of Men Seven Thousand, and the Remnant were afrighted, and gave Glory to God. By Seven Thousand Names, as it in the Original, may be meant Seven Thousand, or perhaps an indefinite great Number, of the * Chief or Principal Members of the Antichristian Kingdom, *Gen. 6. 4. Job 30. 8.* The second Woe is past, the third cometh quickly, *Rev. 11. 14.* But here it may be objected, If the Witnesses Prophecy 1260 Days, and the Times of the Beast are 42 Months, which are the same space of time differently expressed, for that in 42 Months, or three Years and half, 1260 Days are comprehended; then the Destruction of Antichrist must synchronize with the Death of the Witnesses, which cannot be, because the Death of the Witnesses is the End of the second Woe, and then what time shall we allot to the third Woe, or the pouring out of the Seven Vials, which is all transacted within the times of Antichrist, since

* That is; Men of Name, or Renown; oppos'd to Men of no Name, being such as are not known in the World by their Acts.

he is to live till the pouring out of the last Vial, when *Rome* or *Babylon* shall be destroyed by the Earthquake, and the Beast and false Prophet being taken at the Battle of *Armageddon*, shall be cast into the Lake burning with Fire and Brimstone, *Rev.* 11. 14. 19. 20. To this several Answers have been given. Some suppose that by the 42 Months, whereby the Times of the Beast, are measured, are meant Lunar Months (the Moon being the Regent and Governess of the Night or Darkness, a proper Emblem of Antichristianism, *1 Thess.* 5. 5. *Prov.* 4. 19. *Eph.* 5. 11, &c.) which do not amount to three Solar Years and a half, by the space of about twenty Days, which they allot to the third Woe; and besides that, the shortness of the Time allotted for its Completion is hinted at by the Expression of *coming quickly*, or *speedily*, *Rev.* 11. 14. Others, with greater probability, would even truly suppose, that the Witnesses shall begin their Testimony before the Beast's Reign, and shall by their Preaching prepare the World against his Coming; and that, though they should both be the same space, yet the one commencing before the other, must by consequence end before it; and so the void space of the latter Period may be allotted to the third Woe, or last Vials. And better Accounts may probably be given by those who are more exercised in the Knowledge of adjusting Times and Seasons, which I am not much concern'd about,

about, as being not essential to the Truths I am contending for.

§ 23. THE Death of the Witnesſes ſeems The Death of the Witnesſes and the End of the Beasts Reign. to be the laſt Inſtance or Act of Antichriſtian Cruelty, and ſeems to determine a certain Period in which the Church is perfected, and fixed in a State of Triumph and Security, repreſented by a *Sea of Glaſs mingled with Fire, whereupon were ſtanding thoſe that had gotten the Victory over the Beaſt, and over his Image, and over his Mark, and over the Number of his Name, having the Harps of God, and ſinging the Song of Moſes the Servant of God, and the Song of the Lamb* * : As on the other * Rev. 15. 2, 3. hand thoſe that had worſhipped the Beaſt and received his Mark, ſeem to be perfected in the Myſtery of Iniquity, and are accordingly repreſented as ripe for Vengeance, and the full Meaſure of the Wrath of God poured out of the Seven Vials, *Rev. 15. 1. 16. 1.* And I cannot but think that the ſerious Contemplation of this notable Period will afford us a more effectual Solution of the above-mention'd Difficulty (*viz.* the Times of the Third Woe) than any nice Diſquiſitions in Chronology. I. Then the Forty Two Months of the Beaſt *Rev. 13. 5.* do not ſeem to limit his Duration or Continuance under the Notion and Character of a Temporal Prince or Governour, but as he is more Emphatically *Antichriſt*, an Oppoſer of God and Perſecutor of his Church; and this ſeems to be the true Import of the Word *πρωτος* in the Original; (*i. e.*) he ſhall act in his Antichriſtian

Spirit and Power, opposing and persecuting the Church. And so the Marginal Readings of the *English Bible* render it, *he shall make War.* So then when the Church shall be delivered and his Persecution shall be at an end, as it is *Rev. 15. 2, 3.* He may then be properly said *ἡμεῖς*, and his Forty Two Months be expired; and so the shortning of the Time observed by the Evangelists, is with a peculiar regard to the Violence of the Persecution, *Mat. 24. 21, 22. Mark, 13. 19, 20.* which Persecution must end, and the Church be in Peace before the pouring out of the Vials, though he himself must continue till the Effusion of the last, as was before observed. II. The Prophecying of the Witnesses 1260 Days, and the Church's being fed in the Wilderness for a Time, Times, and half a Time, *i. e.* Three Years and an half, as it is generally interpreted, *Rev. 12. 14.* may be fairly supposed to synchronize and run parallel to the Forty Two Months as before interpreted. And III. There is no Necessity that the Effusion of the Vials should belong to any part of the Forty Two Months, but to begin upon their Expiration, as being the gradual Steps whereby God (by the Hands of some of his Servants that had stood out their Time of Tryal under him, and were now in a State of Triumph, and represented as Angels coming out of the Temple, probably the inward Court in which the Righteous were shut up)

up) will destroy Antichrist and all his Followers.

By this Period of Time thus differently expressed, I cannot but think are meant Natural Days, Months, and Years, as finding no Reason to the contrary; besides that I have the Authority of almost all the Ancients upon this Head, whom I have occasionally referred to. However, far be it from me that I should depreiate the Learned Labours of those who have endeavoured to prove the contrary, *viz.* that thereby are to be understood Days and Months of Years, &c. if they have prov'd their Point, applying it to the Duration of the Antichristian Church or Mystical Body of Antichrist; yet that will not at all weaken my Assertion, that by the same are to be understood Natural Days, as I apply them to the Person of Antichrist, but will only help to make the Correspondence between the Mystical and Natural Body of Antichrist the more remarkable and Myste-
rious; if the Duration of the Spiritual Tyranny of his Mystical Body be limited to the same number of Years, as that of his Person or Natural Body is of Days; though even these must acknowledge that if by the times of Antichristian Persecution be meant 1260 Years, it will be something difficult, if not impossible, to give an Account how that Time should be called a short Time. *Rev. 12. 12.* as our Blessed Lord promises, *Mat. 24. 21, 22. Mark. 13. 19, 20.*

Places of
Holy Scrip-
ture al-
luding to
this Reign
of Anti-
christ.

§ 24. THIS Grand Crisis of the Church under the Workings of this Mystery of Iniquity hath been variously pointed at by the Prophets of the Old Testament. St. *Jerome* has maintained that All the Prophets have spoken of Antichrist, in which (says the Learned Dr. *Allix* in his Preface upon the Psalms, p. 12) there is no Exaggeration; for it was impossible for the Prophets to speak of the Messiah's Kingdom, without speaking of that Enemy who was to invade his Spiritual Kingdom, and without the Destruction of which he cannot obtain his Universal Empire over the *Israelites*, and afterwards over all Nations. Though it must be acknowledged that the Doctor means no more by Antichrist, than an Antichristian Kingdom or Church, notwithstanding his quoting St. *Jerom*, whom he could not but know to be a Friend to the Hypothesis of a Personal Antichrist. I shall not pretend to be so particular as to point out all the Remarkable Passages of Holy Scripture that refer to him, but only to some few that may be useful for the clearer understanding of this Theory. May not this be the Time that the Prophet *Isaiab* principally intends, Chap. 5. 14. *Therefore Hell hath enlarged herself, and opened her Mouth without measure, when the Honourable Men are famished, and their Multitude dried up with Thirst, and the Glory and the Multitude and the Pomp of the careless Rejoycers (mention'd v. 11, 12) shall descend into the Pit. Does he not mean the Antichristian Army. v. 26, 27,*

28, 29, 30. *by a People that shall come with speed upon the Church, none shall be weary nor stumble amongst them, none shall slumber nor sleep, their Arrows are sharp and all their Bows bent, their Horses Hoofs shall be counted as Flint, and their Wheels as a Whirlwind, that because of them the Land shall be full of Darknes and Sorrow, and the Light shall be darkned in the Heavens thereof.* Is it not of the Times of his Reign that we are to understand the Temptation that the Church shall be under, Chap. 8. v. 19. to have recourse to *Familiar Spirits and Wizards*, which they are warned against, and advised to *seek unto their God*, at a Time when the Antichristian Company shall be *hardly bestead and Hungry*, and when they shall be hungry they shall *fret themselves and curse their God and their King*, and look upwards, and they shall look unto the Earth, and behold *Trouble and Darknes, Dimness of Anguish*, and they shall be driven to *Darknes*. Doe not the Prophecies against the King of Babylon, Is. 14. refer ultimately to Antichrist? Is not he that *Leviathan the piercing Serpent*, even *Leviathan that crooked Serpent*, (who is a King over all the Children of Pride. Job. 41. 34.) that for the sake of his *Vineyard (or Church)* God will *punish with his sore and great and strong Sword*. Is. 27. Is not this that Time to which we must refer Is. 65. 13. *My Servants shall eat, but ye (viz. the Antichristian Company) shall be hungry; behold my Servants shall drink, but ye shall be thirsty: My Servants shall rejoyce, but ye shall be ashamed. 14. My Servants shall sing for joy of heart, but ye shall cry for sor-*
row

row of Heart, and shall bowl for vexation of Spirit. This I understand to be *that day of trouble* which *Habakkuk* mentions Chap. 3. and which he prays to be delivered from, v. 16. which he calls being *at Rest in the Day of Trouble*; the Contemplation of which draws from him this generous and Heroick Resolution, that *though the Fig-tree should not blossom, nor the Fruit should be in the Vines* (as at that time it will not) *though the labour of the Olive should fail, and the Fields shall yield no Meat, though the Flocks should be cut off from the Folds, and there should be no Herd in the Stalls,* that he will nevertheless *rejoyce in the Lord, and joy in the God of his Salvation.* It would be endless to refer to the many Passages concerning him in the Prophets, but particularly in the Psalms, in which Sense *Dr. Allix* explains many of them, though meaning indeed nothing else by Antichrist, but the Pope of Rome. Lastly, (to mention no more) to him I apply that Prophecy of *Jeremiah* Chap. 49. 19. that *he shall come up like a Lion from the swellings of Jordan,* and the same Chap. 50. 44. to which he also alludes, Chap. 12. 5. where after he had talked of the miserable Effects of the Apostacy of the Church in that dreadful Day, he exhortates with them, *If thou hast run with the Footmen, and they have wearied thee, then how canst thou contend with Horses? if in the Land of Peace wherein thou trusted'st they have wearied thee,* (or as the Original seems rather to express it, if thou trusted'st in the Land of Peace, i. e. been secure in the Prosperity

Prosperity of thy Land) *how wilt thou do in the Swellings of Jordan? i. e.* how wilt thou be prepared to bear the last and great Conflict of the Church? For the better understanding of which we will observe, I. That *Lactantius* asserts, p. 645, and 646. that the last Deliverance of the Church or Children of God out of the Antichristian Earth, was typified by the Deliverance of the Children of *Israel* out of *Egypt*, as were the Plagues that shall be sent upon the Antichristian Company, by the Judgments sent upon *Pharaoh* and the *Egyptians*. II. That the Scriptures themselves call their taking Possession of the Land of *Canaan* their entering into Rest, *Psal.* 95. 11. *Heb.* 3. 18. and accordingly the Author to the *Hebrews* makes that Rest to be a Figure and Type of that great *Sabbatism*, that the Church shall enjoy in the latter Times after the Destruction of Antichrist, *Heb.* 4. 19. So that, III. by consequence the last and great Affliction of the Church, may be aptly represented by the Overflowings of *Jordan*, which does constantly overflow its Banks in Harvest or Autumn, (at which Season of the Year Antichrist shall also come, as we before observed out of the Prophet *Joel*) and that does seem to be the completing Act of the Suffering Oeconomy of the *Jews*. For as soon as they were got over, Circumcision was commanded anew for those who had escaped it during their Forty Years travel in the Wilderness, which is called the removing the Reproach from *Israel*,

Israel, i. e. the Reproach of the Cross or Suffering Period, upon which the Passover was observed in Commemoration of their compleat Deliverance out of Egypt; as may be seen at large, Joshua. 3. 4, 5.

The Destruction of Antichrist by the Effusion of the Seven Vials

§ 25. Now when this Man of Sin shall have finished his Time, and the Number of his Days shall be accomplished, then shall God visit upon him the Afflictions of his People, *He shall break the Staff of the Wicked, and the Scepter of the Rulers; he that smote the People in Wrath with a continual Stroke, he that ruled the Nation in anger, shall be persecuted, and none shall hinder. Isa. 14. 5, 6. So he that said in his Heart I will ascend into Heaven, I will exalt my Throne above the Stars of God, I will sit also 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. He that made the Earth to tremble and destroyed Kingdoms, that made the World a Wilderness, and destroyed the Cities thereof, shall be brought down to Hell to the sides of the Pit, v. 13, 14, 15, 16, 17.* This God will accomplish by various and gradual Steps, first, to magnifie the Greatness of his Power, and that every Act and Instance of Vengeance may have time to produce its designed Effect; *i. e. reclaim those who are within the Possibility of Mercy. The grand Pomp of this Destruction is largely described to us by the Author of the Apocalypse; who having described to us, Chap. 15. the Joy and Triumph of those who had gotten the Victory over the Beast, &c.*
tells

tells us, v. 6. of that Chapter, that he saw *Seven Angels coming out of the Temple having the Seven Plagues, cloathed in Pure and White Linnen, and their Breasts girded with Golden Girdles.* By the Seven Angels may possibly be meant, either literally Seven Spirits, or Seven Men of those who had been shut up during the Beast's Reign, or perhaps the Souls of Righteous Men departed commissioned by God to execute his Vengeance, of which more hereafter. They came forth cloathed in the Habits of Priests and Kings, to shew the Royal Priesthood of Christ's Kingdom and Heavenly Temple or Tabernacle, out of which these Judgments proceed, v. 7. *and one of the four Beasts, (or living Creatures) that were the Representatives of the Apostolical Church, gave unto the Seven Angels Seven Vials (or Bowls, 2 Chron. 4. 22. Rev. 5. 8.) full of the Wrath of God who liveth for ever and ever. v. 8. And the Temple was filled with Smoak from the Glory of God and from his Power, and no Man was able to enter into the Temple till the Seven Plagues of the Seven Angels were fulfilled.* The filling of the Temple with God's Glory is a Phrase expressing his dwelling in the midst of his People, *Ezek. 43. 5, 7, 9.* whereby is signified the Approach of the *New Jerusalem Sabbatism.* The Smoak appearing with it does intimate to us the Glory of God, who dwells in *thick Darkness, or Light inaccessible, Isa. 6. 4.* And 2dly, By the Impossibility of entering into the Temple till the Vials are poured out, may

may be signified, that none of the Antichristian Company, though drawn to Repentance by some of the preceding Judgments, shall be received into the Favour and Participation of the Kingdom, till they have undergone the full Vengeance of God.

AND now follows the Effusion of these Vials of Wrath upon the Antichristian World, by the Command of a great Voice out of the Temple, saying to the Seven Angels, Go your way, and pour out the Vials of the Wrath of God upon the Earth, Rev. 16. 1.

I. THE First Angel went and poured out his Vial upon the Earth, and there fell a noisom grievous Sore upon the Men which had the Mark of the Beast, and upon them that worshipped his Image. This does seem to be much the same Judgment with that inflicted by Moses on the Egyptians (from whence the Expressions concerning this Plague are taken.) Moses took hot Ashes of the Furnace, Exod. 9. 8, 11. which became small Dust in all the Land of Egypt, and was a Boyl on Man and Beast. And accordingly in this Plague it may by the like Congruity be supposed, that many hot and fiery Particles and Exhalations will be poured forth from these Vials upon the Earth; which shall produce an extraordinary Heat and Droughth, and be the Cause of the Sores here mentioned, which are wont to break out upon Mens Bodies in hot and dry Seasons; such a Sore was that ἕλκος, or Ulcer, that fell on Job and the Egyptians, such as Thucydides observes, Lib. 2.

p. 112. appeared upon the Bodies of the Athenians in the heighth of their Distemper.

II. *THE Second Angel poured out his Vial upon the Sea, and it became as the Blood of a dead Man, and every living Soul died in the Sea. i. e. The Waters of the Sea stagnated and became like the Blood of a dead Carcass, if not quite in all the Natural Qualities, yet at least in Colour.*

III. *THE Third Angel poured out of his Vial upon the Rivers and Fountains of Waters, and they also became Blood.* The Rivers are represented as stagnating after the Sea, because they depend upon it, as their Cause and Original, and therefore by a Necessity of Nature partaking of the same Fate, this is a very dismal Judgment, depriving them of the Necessaries of Life, their Fish dying, and their Water which should have quenched their Thirst in the great Heat and Drought, being corrupted and unfit for use; according to what God inflicted on *Egypt*, *Exod.*, 7. 14---25. when the River Nile and all their Water stank, so that they could not drink of them, and their Fish died. Besides that this Destruction upon the Rivers, joined with the Effects of the First Vial upon the Earth, must needs have a fatal Influence upon the Fruits of the Earth, and by consequence deprive them of all necessary Food. Upon the pouring out of this Vial, *St. John*, v. 5. heard the Angel that was commissioned to pour out these Plagues upon the Waters praising God for this just Retaliation upon
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the Antichristian Company. For saith he, *v. 6. they have shed the Blood of Saints and Prophets, and thou hast given them Blood to drink, for they are worthy.* To which it was Ecchoed back, *v. 7. by an Angel out of the Altar, (i. e. in the Name of the Saints and Martyrs that lay under it, Chap. 6. 9. that is, a Place of Safety and Refuge, as the Altar was under the Old Law ;) Even so Lord God Almighty, True and Righteous are thy Judgments, (in giving them Blood to drink for the Blood they have shed.)*

IV. AND the Fourth (who had Power over the Fire, Chap. 14. 18.) *poured out his Vial upon the Sun, and Power was given unto him to scorch Men with Fire.* As the Light of the Sun may be multiplied by *Parhelia*, and other Natural Causes, to which the Prophet alludes, *Isa. 30. 26.* so it is not difficult to conceive that its Heat may be naturally augmented by the Dissolution or Dissipation of its *Maculae* ; upon the encrease and breaking forth of those fluctuating Vortexes of Fire, which are in the Body of that Planet, and are stronger and clearer at its Center, than near its Circumference ; and by other Natural Causes, not unknown to the Learned ; and if the Heat of the Sun may be encreased by Natural Causes, how much more by Supernatural Ones, ordering and conducting them, and adding new ones ? V. 9. *And Men were scorched with great Heat, and blasphemed the Name of God, which had Power over these Plagues, and they repented not to give him Glory.* This seems to be

be an Allusion to the violent, scorching and suffocating Heats of the Sun; and the burning Heat of the East-Wind which afflicted *Jonah*, *Jon.* 4. 8, 9. and which usually accompany one another in the Eastern Climates, producing much Trouble and Grief as well in Mind as in Body.

V. AND the Fifth Angel poured out his Vial upon the Seat of the Beast, (i. e. Jerusalem,) and his Kingdom was full of Darkness (alluding to the Darkness that overspread the Land of *Egypt*) and they gnawed their Tongues for pain, and V. 11. blasphemed the God of Heaven, because of their pains and their sores, and repented not of their Deeds. i. e. The Terrors of their Minds and Consciences made them blaspheme God and gnaw their Tongues, as in the greatest Rage imaginable, even as the *Egyptians* were vexed and tormented during the Darkness that covered them, with the Terrors of their own affrighted Consciences, and the Evil Angels, as the *Book of Wisdom* testifieth, Chap. 17, 18.

VI. AND the Sixth Angel poured out his Vial upon the great River *Euphrates*, and the Waters thereof were dried up, that the Way of the Kings of the East might be prepared. The drying of *Euphrates* is unquestionably an Allusion to the Exploit of *Cyrus*, who dreined it, when he took *Babylon*, as was literally foretold by the Prophet *Jeremiah*. 50. 38. 51. 32, 36. and to those Passages of the Prophets where the Return of the *Jews* into their own Land is described in the like Expressions, *Isa.* 11. 15. *Zech.* 10. 11. Now *Euphrates*,
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which was one of the Branches into which the River that watered Paradise was divided after it had passed through it, was also the Eastern Boundary of the Land of Promise, to which *David* and *Solomon* extended their Conquests, and upon this River was seated *Babylon*, the Enemy and Oppressor of God's Church, and a Type of Antichristianism, over which River the *Jews* were carried captive for their Iniquities into the *Assyrian* and *Babylonish* Countries. The Expression of the Kings of the *East* is undoubtedly an Allusion to the Story of *Cyrus*, of whom the Prophet *Isaiab* speaks, Chap. 41. 2. that God raised him up from the *East*, and v. 25. that he shall come from the Rising of the Sun to proclaim the Name of the Lord; so then in allusion to his Personal Character may be meant some great Persons, perhaps of the Ten Tribes, who shall come from the *East* to the Glory of the Kingdom. See the 4th Book of *Esdra*s. Chap. 13. v. 42, 43. &c. or else as *Cyrus* was a Type of our Blessed Lord, by the Kings of the *East* may be meant those Saints, who as so many Inferior * Messiahs, and Divinely Anointed Kings and Priests (by which Name *Cyrus* is called in Scripture) are to reign with Christ, who is called the *East*, the Morning, the Morning star, &c. as was before observed. So then by the drying up of *Euphrates* I understand literally, the drying up its Waters to make way for some great Persons of the *East*, perhaps some remains of the *Assyrian* and *Babylonish* Captivity. And as this Vial makes

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* Call'd
also by
Obadiah
Saviour,
v. 21.

some Preparations or Dispositions for the Kingdom of the Messiah by the drying up of *Euphrates*, so does it in the next Verse begin to prepare for the Destruction of the Antichristian Powers. For v. 13. *Three unclean Spirits, like Frogs, came out of the Mouth of the Dragon (i. e. the Devil) and out of the Mouth of the Beast (i. e. Antichrist) and of the false Prophet; v. 14. And they are the Spirits of Devils (or Diabolical Spirits) working Miracles, which go forth unto the Kings of the Earth, and of the whole World to gather them to the Battle of that great Day of God Almighty.* By which is signified some strong Magical Influence diversified by the Operations of Satan, Antichrist, and the False Prophet, to excite the Kings of the Earth, or Antichristian Powers, to meet together to oppose the Kingdom of the Lamb, who was then beginning to overcome the Beast, and that in the place (called *Armageddon* v. 16) where God had appointed to destroy them; as is shown under the Seventh Vial. Now the word *Armageddon* in the Hebrew Tongue signifies the Hill of *Megiddo* called *Megiddon* by the Prophet, *Zech. 12. 11.* מְגִדּוֹן *Megiddon*, LXXII. a Royal City in the Tribe of *Issachar*, but belonging to *Manasseth*, which the *Canaanites* possessed in despite of them. *Josh. 17. 11, 12.* and this City was famous in Scripture for the Miraculous defeat of *Sisera* and the Kings of *Canaan* (a Type of the Kings of the Earth) by *Barak* and the *Israelites* who came down from *Mount Tabor* (which was not far from that place,)

place,) and discomfited them at the Waters of *Megiddo* in the Hilly and Mountainous Parts of that Place, as *Grotius* upon the Place conjectures. It was also famous for the Death of *Abaziah*, *2 Kings* 9. 27. but especially of *Josiah*, who received his deadly Wound with a great slaughter in the Valley of *Megiddo*, *2 Kings* 23. 29, 30. *2 Chron.* 35. 20--27. where he was bewailed with so great a Lamentation, that the mournings of that Valley is used by way of a Proverbial Speech by the Prophet *Zechariah*, Chap. 12. 11. and *Megiddo* is interpreted by the LXXII. the Valley of the Slain, or cut off, as if it signified a Place of great Grief and Slaughter; and *Megiddo* may be chosen to be a Type and Symbol of the Place of this Valley of Decision, to shew that as the Nation of the *Jews* did yearly bewail the Death of *Josiah* in that Place, so they should likewise bemoan him whose Type *Josiah* was, and was slain near that Place just when he had prepared the Temple of God, which was the Emblem of Christ's Kingdom. See *Zech.* 12. 11. It may be also signifie (2dly) that God, who overrules Evil Designs for Good, and who declares, *Judg.* 4. 7. (the Place here alluded to) that he drew *Sisera* and his Multitude together, had ordained that these Kings should be totally overthrown as the Kings of *Canaan* were at *Megiddo*; and that the Lamb and his Company should triumph over them and bless God for the great Victory, as *Jehosaphat* and the *Israelites* did in the Valley

Valley of *Beracha* for the defeat of that great Multitude of wicked People that confederated against *Israel*, 2 Chron. 20. 26.

VII. AND now the Seventh Angel pours out his Vial, v. 17. into the Air, and there came a great Voice out of the Temple of Heaven saying, It is done. i. e. This is the last completing Act of Vengeance upon the Antichristian World, in order to make way for the Kingdom of Christ. Under this Vial are comprized and effected Two notable Events. The First is the Destruction of *Babylon*, i. e. the Antichristian City *Rome*; and of the great City *Jerusalem*. The Second is the Destruction of the Great Antichristian Army at *Armageddon*.

The Great Earth-quake under the Seventh Vial.

I. THAT the Great City, the Destruction whereof is so pompously described, Chap. 17. 18, 19. is *Rome*, has been (I think) plainly and fully proved by *Dr. More*, *Mr. Mede* and all the Reformed Commentators. And this City is to be destroyed under this Vial, upon the Effusion whereof, Chap. 16. V. 18. *There were Voices, and Thunders, and Lightnings, and a Great Earthquake, such as was not since Men were upon the Earth; so mighty and so Great. Upon which the Great City (viz. Jerusalem) was divided into three parts, and the Cities of the Nations fell, and Great Babylon came into remembrance before God, to give unto her the Cup of the Wine of the Fierceness of his Wrath. And the Islands, and the Mountains fled away, and a Great Hail fell from Heaven upon the Men that survived, which*

Hail was exceeding Great. It may possibly be this Hail that *Job* means by the treasures of Hail, which God hath reserved for the Time of Trouble, against the Day of Battle and War, *Job*. 38. 22. This being indeed the Great Day of Battle and Destruction of the Antichristian Powers out of the whole Earth, to which that Ancient Writer frequently refers.

II. THE Second Great Transaction, and which more immediately concerns this discourse is the Destruction of Antichrist and his Great Army at the Battle of *Armageddon*. It is the Opinion of some, that the Prophecy of *Ezekiel*, Chap. 39. concerning *Gog* and *Magog* is to be understood of Antichrist and his Army; though all know very well that by *Gog* and *Magog*, *Rev.* 20. is to be understood that vast Diabolical Multitude that shall encompass the Holy City after the *Millennium*. How true this Opinion may be I shall not presume to say, but must acknowledge, that it seems to be favoured by several Circumstances of that Prophecy.

1. The same Invitation is made to the Fowls of Heaven, *Ezek.* 39. v. 17—21. as is made, *Rev.* 19. v. 17, 18. for the Slain of the Battle of *Armageddon*.
2. The *Gog* and *Magog* mentioned in the *Revelations* are to be devoured by Fire, and consequently not left to be eaten by the Fowls of Heaven.
3. The Destruction of the last *Gog* by Fire in the *Revelations* is said to be immediately followed by the Great and last Judgment. Whereas in *Ezekiel*, the destruction of *Gog*

is mention'd with no such Consequences, but rather with a happy Succession of Peace and Repose to the Church in the very same Earth; mention being made of burying the Dead, burning the Weapons, and a Duration of Seven Years of Strangers travelling that way, and of the Heathens glorifying God upon the Account of his Judgments, which may be understood of their Conversion, even as we believe that the Millennial Glory will follow after the Destruction of Antichrist. Before this Battle of *Armageddon*, there is an Invitation to the Fowls of Heaven made by an Angel standing in the Sun, *Rev. Chap. 19. v. 17, 18.* saying, *Come and gather your selves together to the Supper of the Great God, that ye may eat the Flesh of Kings, and the Flesh of Captains, and the Flesh of Mighty Men, and the Flesh of Horses, and of them that sit thereon, and the Flesh of all Men (i. e. all sorts of Men) both free and bond, both small and great.* As it is also *Ezek. 39. 17, 18, 19.* Many different Opinions there are about this Place among the Commentators. Those of them who interpret it in an Allegorical and Mystical Sense, insist upon the Incongruity of setting an Angel in the Literal Sense to invite all the Fowls of the Air to a Banquet. But suppose we should grant that this part may be nothing more than an Oriental form of Speech; who attributed every thing, especially in Prophetical Writings, to the Ministry of Angels, yet I see no reason why we may not understand the other Part literally, that is,

if this Antichristian Army be to be destroyed or slain in a literal Sense, then their Bodies will be literally dead, and when so are proper Food for ravenous Birds, and wild Beasts of the Earth, and why then may it not express, that there shall be such great Multitudes of them destroyed, that all the Fowls of Heaven may come and feast upon their Bodies? Though I must acknowledge that there are good Reasons given by Dr. More in the last of his Divine Dialogues to prove that this cannot be understood otherwise than in a Mystical, and Spiritual Sense.

*Antichrist
taken and
cast into
the Bottomless
Pit.*

§ 26. AND now follows the Grand Catastrophe. Whilst the Antichristian Army are thus gathered together, *Behold the Heavens were opened, Rev. 19. 11. and a white Horse, and he that sat upon him was called Faithful and True, and in Righteousness he doth Judge and make War.* By the white Horse may be signified Christ's Royalty and Glory from his Resurrection to his Second Coming in his Kingdom. The Rider is said to be *Faithful and True*; because of his appearing in his Kingdom, according to his Promise, which Atheists, Deists, and they of the Antichristian Party had called in Question, asking, *Where is the promise of his coming?* These Unbelievers he will in his Righteousness judge and destroy.

V. 12. This Rider is described. *His Eyes were as a Flame of Fire* (penetrating and judging all things in a quick and terrible manner) *And on his Head were many Crowns,* (denoting

(denoting the Amplitude of his Dominion) *And he had a Name written which no man knew but Himself.* By Name in Scripture, is often signified Nature, and so this Myfterious Name may be something expreffing the Hypoftatick Union of the Two Natures in our Blessed Lord; which as it does infinitely transcend the fhort limited Capacity of Human Nature to comprehend, fo it will appear now more Illuftrious and Glorious than ever.

V. 13. HE was cloathed with a Vefture dipt in blood (expreffing his Triumph through the Blood of his Crofs) *and his Name is called* (or he is) *the Word of God, i. e.* He is the Eternal word of God, the Second Person in the Ever-Blessed-Trinity, the Word by whom God fpake when he made the World; and fpake alfo to our Forefathers under the Old Testament, and to us in the Gofpel.

V. 14. ARE defcribed his Companions and Attendants. *The Armies which were in Heaven* (i. e. the Angels and Saints, whether dead or living, in whom the Kingdom of Heaven is perfected) *followed him upon white Horses,* Companions and Partakers with *Chrift* in his Glory and Kingdom, *cloathed in fine Linnen white and clean.* Their Robes or Righteousnefs having been washed and made white in the Blood of him who is cloathed with the Bloody Garment.

v. 15. AND out of his Mouth goeth a sharp Sword, (viz. his Word, which is sharper than any two-Edged Sword, Heb. 4. 12.) *that with it*

he may smite the Nations of the Earth, and rule them with a Rod of Iron, (during the continuance of his Glorious Kingdom) and he treadeth the Wine-press of the fierceness and Wrath of Almighty God (as he once trod it by himself alone when in his own Body he bore upon the Cross the Iniquities of us all, *Isa. 63. 3.* So will he now tread down the wicked who are the accursed Vine of *Sodom*, or rather, to speak in the Language of *Isaiab* in the afore-cited Place, make them tread it themselves whilst they suffer that Vengeance which he inflicts upon them.

V. 16. AND he had upon his Vesture, and upon his Thigh a name Written KING of KINGS, and LORD of LORDS. (he wore and discovered Glorious and Illustrious Symbols and Characters of his Supreme Universal Monarchy.) Some think that as his former Name mentioned *v. 13.* denoted his Divinity; so this may denote his Kingdom as Son of Man, therefore he wears a Title on his Vesture, as Kings do their Royal Cognizances, by which they are distinguished and made known.

WITH this Glory, this Might, and Authority he scatters and confounds the Diabolical Army, that are said, *v. 19.* to be gathered together to make War against him. They fall before him as the shades of Darkness before the Rising Sun. See how the Lightnings flash in their Faces, how they tremble and are amaz'd, they reel, and stagger, and are at their Wits end, and in this confusion they shall as in the
Day

Day of *Midian*, Josh. 7. 22. turn their Hands against each other, and like as the *Moabites Ammonites* and the Children of Mount *Seir*, 2 Chron. 20. 23. helped to destroy one another, so shall these lift up every one his Hand against his Brother, and turn his Sword against his Fellow. Even as the Lord hath said, Ezek. 38. 21. *I will call for a Sword against him throughout all my Mountains, every Man's Sword shall be against his Brother. And I will plead against him with Pestilence and with Blood, and I will rain upon him and upon his Bands, and upon the many People that are with him, an overflowing Rain, and great Hailstones, Fire, and Brimstone. And (Rev. 19. 20.) the Beast and false Prophet that wrought Miracles before him, with which he had deceived them that had received the Mark of the Beast, and them that worshipped his Image, were both of them taken and cast alive into the Lake burning with Fire and Brimstone. And the Remnant (v. 21.) were slain with the Sword of him that sate upon the Horse, which proceedeth out of his Mouth, and all the Fowls were filled with their Flesh.* This is what St. Paul foretold concerning this Lying Deceiver, 2 Thess. 2. 8. *That the Lord shall consume him with the Breath of his Mouth, and destroy him with the Brightness of his Coming.* When he shall descend with the Power and Majesty of an Everlasting Kingdom, which shall descend with him upon the Earth, then shall all the Glorious Promises made to the Church be plentifully fulfilled; then shall the Sons and Disciples

* See the Original.

Disciples of the Cross receive double at the Lords Hand for the Shame which they have suffered for his sake, and instead of Confusion they shall rejoyce in their Portion, and in their Land they shall possess the double. He will give them Beauty for Ashes, the Oil of Joy for Mourning, the Garment of Praise for the Spirit of Heaviness. Everlasting Joy shall be upon them. Yea the Lord shall send forth his Spirit*, and renew the Face of the Earth. Psal. 104. 30. which is that Restitution of all things which God hath spoken by the Mouth of all his Holy Prophets ever since the World began. Acts. 3. 21.

The

The CONCLUSION.

AND now perhaps it may be asked, *The Conclusion, with some Thoughts concerning the Signs of the Times.* as the Disciples asked our Blessed Lord, *Mat. 24. 3. tell us; when shall these Things be?* To which Question our Lord has upon another Occasion, *Acts. 1. 7.* given us this short Answer, *that it is not for us to know the Times and the Seasons, which the Father hath put in his own Power.* And it must be acknowledged, that no one thing has given so fatal an Advantage to the Enemies of Prophetical Truth, as the vast Presumption of some Men, who upon very slender Grounds have dared as in the Name of the Lord to confine the Completion of some very great Revolutions to a very narrow Compass of Time, and that with as much Confidence, as if their Comments had been as Divine and Authentick as the Prophecies themselves which they pretended to explain. The Miscarriages of such Persons have so prejudic'd the Men of free thinking and Philosophy, as to make them (generally speaking) entirely neglect the Prophetical Writings; yea, not only neglect but ridicule them, and think all that can be said for them, to be sufficiently answered with that bitter Sarcasme of a certain Great Man, that the *Book of Revelations* either found people mad or left them so; which how-

however sometimes true it may be in Fact, is directly contrary to the Declaration made by the Spirit of God Himself (if they will allow this Book to be Divine) who begins it with the Promise of a Blessing, a special Blessing to the study of it; *Blessed is he that readeth, and they that bear the Words of this Prophecy, and keep those things that are written therein.* Rev. 1. 3.

Now though our Blessed Saviour condemns a too positive Curiosity in things of this nature, yet does he by no means discourage the modest and humble Enquirer, having himself vouchsafed, *Mat. 24. Mark. 13. and Luke. 21.* to give us some Marks and Tokens whereby to judge of the near approach of that Time; at least with as much Certainty as we can judge of the near approach of Summer, when we see the tender Branches of the Fig-tree begin to bud and put forth its Leaves, or judge of the Weather by the appearance of the Sky. *Learn* (saith he to his Disciples, *Mat. 24. 32, 33*) *a Parable of the Fig-tree: when his Branch is yet tender, and putteth forth his Leaves, ye know that Summer is nigh: So likewise ye when ye shall see all these things (meaning the Signs and Tokens afore-mention'd) know that it (the great Desolation) is near, even at the doors. So Mat. 16. 2, 3. When it is Evening, ye say it will be Fair Weather: For the Sky is Red. And in the Morning it will be Foul Weather to Day: for the Sky is Red and Lowring. O ye Hypocrites, ye can discern the Face of the Sky, but cannot ye discern the Signs of the Times?*
Omit-

Omitting therefore all Chronological Disquisitions, which at the best are attended with infinite Uncertainties, we will take a short view of those *Criteria*, or Tokens, which our Blessed Lord has given us.

THE first is *Mat. 24. 6. Ye shall hear of Wars, and Rumours of Wars, Nation shall rise against Nation, and Kingdom against Kingdom, there shall be Famines and Pestilences and Earthquakes in divers Places.* Upon this let any inquisitive Christian look a little into the face of the present Times, and let him seriously tell me, did he ever meet with such a state of Affairs in any period of History, as that which at this time embarrasses the Princes and Potentates of *Europe*. I mean in relation to the different Interests and Pretensions, upon which the present War is grounded, which by some surprizing Springs and Motions have upon such different Grounds engaged so many States and Kingdoms, that there is hardly a Neutral Power left to be the Mediator or Guarantee of the so much expected and desired Peace. I cannot upon this Head forbear to mention the visible Weakness and Declension of the Empire, as also their present Differences with the Court of *Rome*, which may possibly hasten the Completion of *Daniel's* Prophecy of the Ten Toes of his Image, *Dan. 2. 41.* which will be an indisputable Proof of the near Approach of the grand Revolution. As for the other Instances, *viz.* Pestilences and Famines, by the Mercy of God they have not yet been so universal; and O may the same good

good Providence continue to be our Defence and Protection! But for Earthquakes, they have been more common in many Parts of *Europe* and *America* within these few Years, than they have been for some Ages before.

A N O T H E R Sign is the Persecutions which the faithful Witnesses of the Truth of God shall suffer from the Opposition of those that have corrupted the Truth by the Workings of the Antichristian Spirit, v. 9. *Then shall they deliver you (the Teachers and Assertors of Apostolical Truth) up to be afflicted, and shall kill you, and you shall be hated of all Men for my Name's sake. And v. 10. many shall be offended, and shall betray one another, and hate one another.* Upon which Words I shall mention no other Comment

* *Cat. 15. Sect. 4.* than that of St. Cyril of *Jerusalem* *, “ If thou hearest that Bishops contend against
 “ Bishops, and Priests against Priests, and
 “ People against People, even to Blood,
 “ be not disturbed at it; for it was foretold
 “ that it should come to pass. (And again)
 “ Amongst the Apostles themselves there
 “ was Treachery, and dost thou wonder
 “ that there is Variance amongst Bishops?
 “ shops?”

A N O T H E R Sign is, v. 11. *Many False Prophets shall arise, and shall deceive many.* This Sign in particular has been visibly fulfilled in the sight of all Men, by one of the most notorious and remarkable Instances of Delusion that ever was acted in any period of the Church, a Delusion masked under so vast

vaſt a Mixture of noble Primitive and Evangelical Truths, and ſuch Appearances of Piety and diſ-intereſted Zeal for God, that it *deceiv'd many* well-meaning pious Souls, who followed them in the Simplicity of their Hearts. Theſe may, I think, in the moſt proper Senſe be called *False Prophets*, though they taught and publiſhed many great and noble Truths. *Prophets*, I think they may be called, in the common Acceptation of the Word, for Perſons that ſpeak by the Direction and Aſſiſtance of ſome ſupernatural Agent. For this I am perſwaded was their Caſe, neither can I be induced to think that the whole was a Sham and Contrivance of ſome cunning Leaders amongſt them who were at the Bottom of the whole Deſign, to ſerve ſome By-ends of their own ; and I believe it appears by this Time, that there have been ſundry Things done amongſt them, that greatly exceed the Powers of Nature. *Secondly*, They are *False Prophets*, as having not juſtify'd their Miſſion by that deciſive Miracle to which they made their laſt and moſt ſolemn *Appeal*. And *Laſtly*, they may be called *False*, as ſpeaking in and by a * *false Spirit*, and making thoſe very Truths they uttered ſubſervient to the promoting of Error and Falsehood, as might be ſhown at large, and which I fear will be but too ſadly evident by the lamentable Effects which it has and will have according to the different Impreſſions which it has made upon the Minds and Principles of different Perſons. I cannot paſs by this Sign, with-

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* See, *The New Pretenders to Prophecy examin'd, and their Pretences ſhewn to be groundleſs and falſe,* by N. Spinckes, M. A. Printed for R. Sare, 1709.

† So do
the Soci-
nians of
our Time.

out taking Notice of St. Cyril's Comment upon it, p. 209. as being but too apposite to our Case upon another Consideration. *Many False Prophets* (or Teachers) *shall arise and deceive many.* " Men (says he) are fallen from
" the true Faith, some confounding the
" Persons of the Ever-blessed Trinity, as
" the *Patricians* and *Sabellians*, others making the Blessed Jesus to be a meer Creature, as the † *Arians* : And formerly Hereticks were detected and made manifest, but
" now the Church is full of private lurking
" Hereticks. Men are fallen from the Truth,
" and have itching Ears, if you preach to
" them pleasing Doctrines, and prophesie
" smooth things, they run after you, and
" hear you with Greediness. But tell them
" of Repentance, Mortification, and the
" Love of God, they all forsake you. Men
" are fallen off from good Works, and had
" rather seem good than be so. This is the
" falling away, (*viz.* that is mention'd,
" 2 *Thess.* 2. 3.) and the Enemy (*viz.* Antichrist) cannot be far of.

The next Sign is v. 12. That *because of the abundance of iniquity, the love of many shall wax cold.* Upon this faith St. Cyril, *Ibid.* " Can
" any here present say, that he does in all
" Respects love his Neighbour with Sincerity? Are not our Words very often
" friendly, our Countenances smiling,
" and our Eyes chearful, whilst the Heart
" contrives Deceit, and he that speaks
" Peace, has War in his Heart? (A little
" after) " The Want of brotherly Love will
make-

“ make Way for Antichrist. The Devil
 “ makes Divisions and Strife amongst Men,
 “ that the Enemy (*viz.* Antichrist) may
 “ be more easily let in. The same Account
 is given by *Lactantius* of the Times pre-
 ceding the Reign of Antichrist, *pag.* 646.
 “ There shall be so little Righteousness in
 “ the World, and such Abundance of Co-
 “ vetousness, Impiety and Lust, that
 “ the few good Men that shall be left
 “ shall become a Prey to the Wicked.
 “ They shall live in Plenty, whilst the
 “ Righteous shall labour under Contempt
 “ and Poverty; Right shall be oppressed,
 “ the Laws shall lose their Force, there
 “ shall be neither Sincerity, nor Peace, nor
 “ common Civility, nor Truth among Men.

The same Account is given by *Methodius Pa-
 tarenfis*, * And alas! who is there at this day
 that may not take up *Jeremiah's* Lamenta-
 tion, *chap.* 9. and wish in the Bitterness of
 his Soul for a *Lodging of way-faring Men, in the
 silent retirement of a wilderness, that he might
 leave his people and go from them. For they be all
 Adulterers* (loving the World, and the Riches
 and Pleasures of it more than God) *Jam.* 4.4.
*An Assembly of treacherous men, they bend their
 tongues like bowes for lies, but they are not valiant
 for the truth upon the Earth. Take ye heed every
 one of his neighbour, and trust ye not in any bro-
 ther, for every brother will utterly supplant, and
 every neighbour will walk with slanders, and they
 will deceive every one his neighbour, and will not
 speak the truth; they have taught their tongue to
 speak lies, and weary themselves to commit ini-*

* P. 396.
Orthodox.
Edit. Basil.

quity ; their tongue is as an arrow shot out, it speaketh deceit ; one speaketh peaceably to his Neighbour with his mouth, but in heart he layeth wait, v. 2, 3, 4, 8.

BUT you will say, if these be the infallible Tokens, whereby we are to judge of the near approach of that Time ; How comes it to pass that so many Holy and Good Men have been mistaken in their Judgments about it ? Since so many of the Ancient Fathers, who have written about these Matters, have taken Pains to apply them all to their own Times, and to persuade themselves and others, that the Day of the Lord was at hand ? To this I answer, That the Illustrious Ideas which the Ancients had receiv'd from the Holy Scriptures as then understood, and from the Traditions of their Venerable Predecessors in the Faith, concerning the Glorious Kingdom of the Messiah, and the Restitution of Nature (which will be the Consequences of the Great Affliction) were so transporting and ravishing, that their inflamed Affections could not chuse but outrun, or at least lay a strong Byass upon their Judgments, and make them often believe, that what they wish'd to be so near at hand, could not be far off. So even the Disciples themselves, as soon as ever our Lord was Risen from the Dead, could not chuse but think that the Kingdom should immediately be restor'd to *Israel*, *Act. i. 6.* But if we, upon whom the Ends of the World are come, have not the same long-
ing

ing Expectation that they had, to see the return of our Dear Redeemer, to see his Church triumphant, and all his Enemies put under his Feet ; yet let us however be driven by the Terrors of the Lord, and not put far from us the Evil Day, considering that whatever Reasons our Fore-fathers had for judging the Consummation to be at hand, ought more closely to affect us, who at this distance of time are so much nearer to it than they. So then if we do in good earnest watch for that Day, in Abstraction from the Darknes of this World, and standing in the Spirit of Light and Truth, we shall *as Children of the Light and of the Day see when Evil cometh, so that that Day shall not overtake us as a Thief*, 1 Theff. 5. 4, 5. So says Hippolytus, § 50. “ But let us, having
“ the Mystery of God in our Hearts, faith-
“ fully attend to those Things that have
“ been spoken by the Holy Prophets, that
“ we knowing them before-hand, may not
“ be deceived ; for in the Fulness of Times
“ He, concerning whom these Things are
“ spoken (*viz.* Antichrist) shall surely be
“ made manifest. Whilst on the other hand they that neither *love* nor believe *the Truth*, but take pleasure in *Unrighteousness*, upon them God shall send † the Energy (or Strength) † *Ἐνέργεια* of Error (*viz.* Antichrist) that they shall *ανωθεν* believe a Lie to their Condemnation, 2 Theff. ^{vns.}

2. 11, 12.

BUT whether we regard it or not, whether we be provided or not, that Day will surely come, the Times are ripening apace ;

God hath begun to shake the Heavens and the Earth; An Alarm is sounded to the Ends of the Earth; The Day does already dawn upon the tops of the Mountains. And the Spirit of Love and Peace is descending in plentiful Showers, like the latter Rain upon the Earth, to unite, strengthen, and prepare for himself, a peculiar People to be the First-Fruits of the Kingdom of the Lamb. Even so, Lord Jesus, come quickly! Turn Thee, O Thou Beloved of our Souls, and come swiftly as a Roe, or a young Hart over the Mountains of (*Bether*) Division (even the Divisions and Distractions of the Christian Church) till the Day (even Thy Day) break forth, and the Shadows of Darkness be perfectly dissipated. O! That Thou wouldst rend the Heavens, that Thou wouldst come down, that the Mountains might flow down, and melt at thy Presence! Lord pity the Stones of *Zion*! It is Time that Thou have Mercy upon her, yea the Time is come. Thine Holy Cities are a Wilderness, *Zion* is a Wilderness, *Jerusalem* a Desolation. Our Holy and Beautiful House where our Fathers praised Thee is burnt up with (the) Fire (of Contention and uncharitable Zeal). We see not our Tokens, there is not one Prophet more, there is none amongst us that knoweth how long. Wilt thou refrain thy self for these Things? O God! Where is thy Zeal and thy Strength, the Sounding of thy Bowels, and of thy Mercies towards us; are they restrained?

strained? Arise, and let thine Enemies be scattered, and let them that hate Thee flee before Thee. Send Thy Fear upon all the Nations that seek not after Thee. Shew new Signs, and make other strange Wonders: Glorifie thy Hand and thy right Arm, that they may set forth thy wondrous Works. Make the Time short, remember the Covenant, gather all the Tribes of *Jacob* together, and inherit Thou them as from the Beginning. O be merciful to *Jerusalem* thy Holy City. Fill *Sion* with thy unspeakable Oracles, and thy People with thy Glory. Give Testimony to those whom Thou hast possessed from the Beginning, and raise up Prophets such as have been in thy Name.

O Lord bear the Prayer of thy Servants, according to the Blessing of Aaron, yea of our everlasting High Priest Christ Jesus over thy People, that all they which dwell upon the Earth, may know, that Thou art the Lord, the Eternal God. Amen.

F I N I S.

P O S T S C R I P T.

WH E R E A S in the last Part of this Treatise, Page 161, 165. &c. there are cited certain Passages of *Hippolytus*, it was intended here to say somewhat of that Father, and of the Book *De Consummatione Mundi*, which we have under his Name, as also of his other Works: But because the Booksellers press much to have the Book now come out, and there are many Things to be said on this Subject, it was upon further Consideration thought fit to defer the same to another Opportunity, when the Matter may be handled with that Accuracy which it deserves.

A N
I N D E X
O F T H E

Passages of Scripture explain'd or illustrated in this ESSAY.

N. B. Where this Mark * occurs, the Passages are more fully explained: When this †, they are not expressly cited, but illustrated only. E. signifies the Discourse of Ephraim Syrus. Note also, That the Verses are here expressed, where they are not in the Book it self.

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