

in the true understanding of their sense ; mighty in our love and veneration for them ; and mighty in our ability to believe, explain, defend, and adorn them---then we shall rise superior to the wisdom and spirit of earth and hell, and be carried forwards, in a powerful direction, to the very bosom and eternal kingdom of God.

P A R T. II.

Of the BOOK of the REVELATIONS.

We would, says Dr. Newton, divide the Revelations into two parts ; or, rather, the book so divides itself: for the former part proceeds, as we have seen, in a regular and successive series, from the apostles days, to the CONSUMMATION of ALL THINGS. Nothing can be added, but it must fall some where or other within the compass of this period ; it must, in some measure, be a resumption of the same subjects. And this latter part of the Revelations may most properly be considered as an enlargement and illustration of the former part of this book, which ends with the xith chapter.

Several things which were only touched upon, and delivered in dark hints before, require to be more copiously handled, and placed in a stronger light.

It was said that the BEAST should make war against the witnesses, and overcome them : but
who

who or what the BEAST is we may reasonably conjecture indeed, but the apostle himself will more surely explain.

The transactions of the seventh trumpet are here all summed up and comprised in a few verses: but we shall see the particulars branched out and enlarged into as many chapters.

In short, this *latter* part is designed as a SUPPLEMENT to the *former*, to *complete* what was deficient---to *explain* what was dubious---to *illustrate* what was obscure. And as the former described more the destinies of the Roman empire, so this latter part, which begins with the xii th chapter, relates more to the states and conditions of the christian church, quite down to the end of the world.

Now, my dear reader, we are got into open day-light; we see our way under the light of the meridian sun. This observation of Dr. Newton is the true, genuine, and infallible guide or key of interpretation to this last part of the Revelations. Keep this in your mind, with one rule more; which is, that the seven churches are true emblems or representations of the state of the churches in all ages; and then you cannot be at a loss; you cannot be deceived.

And if you take up any expositors of the Revelations, always examine and try them by these two sure rules. If they fail here, you may be

certain, that although they may be learned and pious men, yet they want the true key for understanding and interpreting this sublime and wonderful book of God.

I must not be prolix : it would be imprudent, and inconsistent with the plan of this work : it is likewise unnecessary, because if my readers shall understand this short scheme, and see its clearness and certainty, it will be impossible to restrain them from reading two of the last and most masterly expositors of this book ; I mean Dr. Newton, bishop of Bristol, and the late Dr. John Gill. These are men of strong judicious minds : they had the advantage of standing on the shoulders of Sir Isaac Newton, Mr. Daubuz, and Mr. Lowman : and it is no disparagement to those very great men to affirm, that these later authors have cleared up many parts of the Revelations, which the former had left somewhat doubtful : and I do with joy assure my readers, that there is now nothing remaining in obscurity that a wise and modest enquirer would wish to know. All judicious searchers into these matters join with me in this solid conclusion, that some things in this book cannot be clearly known but by the events ; and, therefore, we ought to be fully satisfied, and exceedingly thankful, that, by the help of these great men, we have such glorious advantages for knowing so much of the future transactions

transactions of God with the moral world, quite down to the general conflagration and consummation of all things.

I must conclude this Contemplation: but I foresee I shall disappoint many of my best and dearest friends if I do not answer some questions, which they will be eager to ask, concerning this last part of the Revelations. I love to gratify the taste of pious and generous enquirers after truth; and therefore I devote a few pages to their service.

QUESTIONS ON CHAP. xii.

1. Who is the woman cloathed with the sun, the moon under her feet, and adorned with a crown of twelve stars?---Answer. The primitive apostolic church, cloathed with the glorious perfections and righteousness of the eternal Son of God; the ceremonial law, and this vain world, under her feet; and adorned with the glorious doctrines preached by the twelve apostles of Christ.

2. Who is the man-child?---Answer. Constantine the Great, if you apply it to a single person; or a race of lively christians, born to God in his reign, if you apply it to a collective body of people.

3. Who is the great red dragon?---Answer. The devil, and the heathen Roman emperors actuated and directed by him.

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4. Who

4. Who were Michael and his angels?---Answer. The Lord Jesus Christ, with the christian emperors, Constantine and Theodosius; together with all the lively preachers of the gospel.

5. Who were the angels of the dragon?---Answer. The Roman pagan emperors, Dioclesian, Galerius, Maximinus, Maxentius, Licinius, Arbogastes, and Eugenius, with many others with them. Theodosius the Great cleared the empire of paganism. There never were any more pagan emperors, and there is reason to believe there never will be any more to the end of the world. This is the meaning of the 8th verse---Neither was their place found any more in heaven, i. e. in the Roman christian empire.

6. What was the flood which the dragon cast out of his mouth?---Answer. A flood of errors and heresies, and a flood of barbarous nations, the Goths, Huns, and Vandals, which broke in upon the Roman christian empire.

A VIEW of the RISE of POPENY, under the IMAGE of two fierce wild BEASTS.

C H A P. xiii.

The beast with ten horns is the pope of Rome in his *secular* POWER, with the ten kings that support him.

The second beast is the pope in his *spiritual* power,

Forty and two months, at the rate of thirty days to a month, is one thousand two hundred and sixty days, which is the same as three years and an half. A prophetic day is a year. The time of the church's being in the wilderness, and the time of the reign of the beast, began together, and will end together.

C H A P. xiv.

Here we have a view of the true church of Christ, with himself at the head of it, in contrast to the false church, with the beast, i. e. the pope, at the head of it, described in the former chapter. True believers are called virgins, in opposition to the popish harlot.

Here is a vision of three angels, i. e. gospel ministers---the first denotes a set of gospel preachers, who will rise up to preach the everlasting gospel, by flying through the christian church---the second angel or preacher proclaims the approaching downfall and utter ruin of popery---the third angel or preacher comes out of the temple, * i. e. the church of Christ, and intreats Jesus to execute his judgments on the popish nations; which execution of divine wrath is compared to reaping an harvest, and gathering and pressing the grapes of a vintage.

C H A P. xv.

* The temple at Jerusalem is alluded to as the scene of many of these transactions in the Revelations.

C H A P. XV.

Contains a preparatory vision before the pouring-out of the seven vials, i. e. the basons or bowls full of the wrath of God, on all the popish kingdoms. These plagues are the same with the third woe, and are an explanation of it, and belong to the sounding of the seventh trumpet, which brings on the spiritual reign of Christ.

Note, This chapter is a preparation to the pouring-out of the seven vials, as chap. i. is to the sending of the seven epistles to the churches; and as chap. iv. is preparatory to the seven seals and seven trumpets.

C H A P. XVI.

Of the future pouring-out of the WRATH of God on the *Popish* kingdoms, and on the *Turkish* empire.

Note, These angels signify wise and honest protestant kings, and generals of protestant armies, who will be the honoured instruments of God's vengeance on the Pope and Turk.

The *first* angel poured out his vial upon the earth, i. e. all the anti-christian powers on the continent, i. e. Germany and Poland: just as the first trumpet affected the earth, and brought the Goths into Germany.

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The *second* vial is poured out upon the sea, i. e. the popish maritime powers, Spain, Portugal, and France: as the second trumpet affected the sea, and brought the Vandals into Spain and Portugal.

The *third* vial will be poured out on the rivers and fountains, i. e. the popish universities, colleges, and schools of learning; with all the popish books, written to promote error and obscure the truth.

The *fourth* vial will be poured out on the sun, i. e. the pope himself, with all his seventy cardinals, bishops and doctors of learning. The pope is the sun in the popish world: and this angel denotes the kings of Europe, who will be roused up to destroy the pope and all his creatures.

The *fifth* vial of God's wrath will be poured out on the seat of the beast, i. e. the city of Rome and Italy. The pouring-out of God's wrath will effect the utter destruction of Rome: it will be burnt down, and become desolate, an habitation of devils, and a monument of God's vengeance, all through the spiritual reign, quite down to the burning of the world. This vial corresponds with the fifth trumpet: for as that brought in the eastern and western antichrist, who rose at the same time, so this vial affects the pope, as the next vial will ruin the Turk.

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The *sixth* vial will be poured out on the great river Euphrates, i. e. the Turkish empire, or eastern antichrist: and this sense exactly corresponds with the sixth trumpet, which brought the Turks into Europe.

The *seventh* vial will be poured out into the air, i. e. the whole expanse of the kingdom of the beast. This vial will clear the whole world of all the enemies of God, pagans, mahomedans, and papists; and so nothing will obstruct the way of the kingdom of Christ, which will now rise into its meridian glory.

C H A P. xvii.

A striking description of the pope and popery, under the image of a great whore, sitting on a scarlet-coloured beast, with seven heads and ten horns:---the beast is the Roman popish empire ---the seven heads are the seven mountains on which the city of Rome is built---the ten horns are the ten kings over the ten kingdoms, into which the Roman empire was divided since the rise of popery. This abominable whore is described by her tawdry and luxurious dress---by a cup in her hand, full of lustful intoxications and poison---by her name on her forehead, descriptive of the filthy and lewd qualities of her heart ---and by the loathsome condition she was in, i. e. drunk; a drunken harlot, drunk with blood; drunk with the best blood in the world---the
blood

blood of the saints. This filled John with astonishment, to see a woman that called herself a christian, and the only spouse of Christ, in such a filthy and disgraceful condition as drunkenness; to be dead drunk, and mad drunk, with blood.

C H A P. xviii.

Here we have a most delightful and glorious display of the downfall of Rome, and the utter ruin of popery. At this time, when popery is spreading all through England, we should read this chapter at least once every week.---The angels of God, i. e. the zealous gospel ministers, will be raised up by God the Redeemer to declare and proclaim this ruin. The first minister shines so bright with light and zeal, that the earth is lightened with his glory. The second preacher calls on all the true people of God to come out of the church of Rome, and invokes God to take full vengeance on her: he then describes her plagues, viz. death, mourning, famine, and fire; which will be so sudden as to come in one hour, from the infinite power and inflexible justice of God. After this we see the mourning of all the different ranks and orders of papists at the fall of Rome, and the unbounded triumphs of all the people of God, in heaven and earth, on a view of God's vengeance on the church of Rome. And the grand and
terrible

terrible scene closes with the great and astonishing action of a mighty angel, throwing a great millstone into the sea, and crying out, " Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." O! my dear readers, let us begin this glorious triumph now; let us give free and unlimited scope to our joys, on the sure and realizing faith, that GOD will not be one minute too late, in effecting the irrecoverable and utter ruin of popery and Rome: her abominable luxury, her vile idolatry, her bloody cruelty, must be punished by the just and holy GOD, who will, by the most terrible vengeance, declare his hatred and indignation against such horrid crimes

C H A P. XIX.

Here we have the joys and triumphs of all the people of GOD over the papists more abundantly amplified. First, we have the acclamations of a vast throng of christians, shouting out hallelujahs to GOD for his judgments on the great whore. Then we have a distinct view of the twenty-four elders, i. e. gospel churches: and the four living creatures, i. e. the gospel preachers, falling down and adoring GOD on his throne, saying, Amen! Alleluia! Then a voice out of the throne is heard, calling upon all the servants of Christ to praise him, and rousing them up to fresh zeal and gratitude: upon this
excitation,

excitation, the voices of a great multitude are heard, stirring up one another to praise, because of the reign of God Almighty over the rational world; and especially to rejoice, because the happy hour was come for the open marriage of millions of immortal souls, with their divine and immortal friend, the Son of God. Upon this, an angel bids John write those persons blessed or happy, who are invited to the marriage-supper of the Lord Jesus, and affirms these to be the true sayings of God, i. e. words copied from his sincere and faithful heart, and may be depended on with the most confident expectation. Lastly, we have a striking and lively view of a dreadful battle between the Son of God and all his enemies. He, as the great general, is described by his horse: his character as faithful and true: his action making war: his eyes like fire: his crowns: his name, the word of God: his habit, a vesture dipped in blood: his armies: his sharp sword: his titles on his vesture and on his thigh: king of all the kings of the earth and heaven, and Lord of all lords. We have then another grand scene: an angel, i. e. a gospel preacher standing in the sun, i. e. in Christ's glory, and calling with a loud voice, to all the fowls of heaven, to come to the supper of the great God, and to eat the flesh of kings, captains, mighty men, horses, and horsemen, of all ranks and degrees.

You then see the armies of the beast, and the kings of the earth, that came to make war with this great generalissimo of God, and the dreadful consequences of the war: the pope, in his civil and spiritual characters and capacities, is taken, with his grand agents and abettors, and cast alive into the flames of hell, burning with fire and brimstone: whilst the numerous rabble of the papists are killed by the flaming sword of Christ's justice, and the fowls of heaven make a feast on their flesh. This is a most vivid representation of the utter ruin of popery, and its total eradication from off the face of the earth. Triumph, ye faithful and zealous servants of Christ, without bounds and without end! Let us now, *now* give full scope to our joys, in the sure and certain hope and confidence of the destruction of popery.

C H A P. XX.

We have here a new and astonishing scene opening on our ravished eyes. The devils are bound by Christ the mighty God for one thousand years: the bodies of all the godly dead are literally raised to a new and immortal life. We have here the most astonishing scene ever seen in the world. The whole of God's people that have ever lived on the face of the earth, the dead all raised, the living all changed, and all made perfect in body and soul; perfect in knowledge,
without

without ignorance; perfect in holiness, without any sin; and perfect in joy, without any sorrow. The new heavens and the new earth fitted for glorious, holy, and immortal creatures to live and reign with Christ a thousand years, whilst the wicked will be all burned to death, and lie as ashes under the soles of their feet.

The last judgment for the wicked is here introduced in a way of anticipation; for it will not take place till after the glorious state of the church, as described in chap. xxi. and xxii. but is here described in order to preserve the two last chapters from embarrassment, and to shew what will immediately take place at the end of the thousand years personal reign of the Lord Jesus Christ. What a scene of wonder and terror is here---a descending God---the rising dead---an opening eternity---the great white throne---the heavens and earth flying away before the presence of the Son of God---the trumpet sounding---the judge appears---the dead arise---the books are open---the judge on the throne---all the wicked at the bar---the crimes appear in a light as red as blood---the sentence is pronounced; Go, ye cursed into everlasting fire---the two eternities are disclosed to view---time expires---and the two worlds of rational and immortal creatures remain to glorify grace and justice as long as God endures.

C H A P. XXI.

A glorious description of the city of God, in which Christ will reign, with all his people, after the first resurrection.

A great city: a holy heavenly city.

1. The glory of God upon it.
2. It's wall great and high; one hundred and forty-four cubits, or seventy-two yards in height.
3. Its twelve gates of pearls, each gate being of one pearl.
4. Its foundations are twelve, having the names of the twelve apostles.
5. The form is square, and the measure of it twelve thousand furlongs; that is, fifteen hundred miles round the city, and, being square, the wall is three hundred and seventy-five miles on each side; and very probably the spot of old Jerusalem will be the center of the city.
6. The matter of which it was built---the wall of jasper; the pavement of the city pure gold, brilliant as clear glass; the foundations of precious stone; and the gates of pearl.
7. The temple, and the light of the city, are the LORD GOD and the Lamb.
8. The inhabitants of this city are the saved nations, who walk in the light of it: they are all kings, full of honour and glory. The city is in a state of the most perfect safety and security
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---the holiness of this city, none but holy persons shall live in it. And in

C H A P. xxii.

We have a farther display of this most glorious city---by the pure river of the water of life running thro' the grand street or square of the city; and this river rises out of the deep and unfathomable heart of GOD and his Son. The tree of life in the midst of the grand square, growing by the side, and spreading its glorious and extended branches to both sides of the river: this tree bears twelve kinds of fruit every month, and the leaves of the tree spread eternal health and vigour thro' all the millions of the citizens. Their happiness is painted in strong lively colours: there is no curse to give pain, no night to yield gloomy terror. The throne of GOD and the Lamb is there---the city is full of the purest light---they enjoy the honour of kings---they have a confluence of delights and pleasures ---they feel the pleasures of the place, which is most glorious: they enjoy the delights of the company, which is most illustrious; for they converse with none but kings---they feel delight in their inward frame, which is most pure and holy:---they find abundant delight in the work and employments of the city, which consist in contemplations the most sublime---devotional exercises the most ardent---and conversation with
the

the highest dignity and elegance of spirit. They have the pleasure of seeing God in the full beauty of his nature; and of being with Christ, their most precious friend and redeemer. They have the exquisite delight of looking back and reviewing all their past experience, of the goodness and incessant attention of the Lord Jesus; and they know that all these delights will have an eternal duration; for they shall live and reign with Christ for ever and ever.

O! my friends, what an unbounded joy will this consideration yield: to think that our palace---our empire---our illustrious company---our holy heavenly frame of heart---our glorious employments---our fight of God in Christ---and our review of all our battles---our tryals---our dangers---and our victory over our enemies, will be all eternal. O! how will joy revel in our hearts, and sparkle in our eyes, through a vast boundless, blissful eternity.

C O N C L U S I O N.

And now, my dear reader, what are the uses, the practical uses, we should make of the discoveries contained in this book, which have passed in review before our eyes? Surely a thousand ideas crowd around my pen; yea ten thousand thoughts swarm in our souls on this occasion.

Here we see uses of instruction, examination,
exhortation,

exhortation, terror, and consolation: but I must stop my hand, lest this part of my work should be disproportionate to the rest. I will therefore only produce two uses of terror to the wicked, and consolation to the righteous.

I. T E R R O R.

To all lovers of a most false and corrupt religion: O! sirs, what will ye do to meet and bear that most terrible threatening in all the book of God, Rev. xiv. 9, 10---If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same man shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest, day nor night.

Surely, Britons, here is vengeance and terror enough to make the stoutest man in the world to tremble, and his knees smite one against another: even if he had the spirit of Belshazzar, or the spirit of seven lions united. Surely, protestants, you will take care how you come within the verge of this threatening; for if you do; it will tear you to pieces, and there will be none to deliver: and surely it will be no joy to you, to dwell with everlasting burnings. Let us abhor

all the principles of popery, and stand at the utmost distance from the papists, with their impudent pretensions to supremacy and infallibility ---their wicked abuse of the scriptures---their cruel and bloody spirit---with all their cursed arts and devices to seduce, corrupt, and destroy the souls of men. Let us, with the utmost ardour, stick fast to the protestant religion. Let us be habitual martyrs; that is, let us live in the daily resolution, that, if we are called to give up our bibles, we will, at the same time, give up our blood.

2. C O M F O R T.

To all true lively christians, who love Christ, and hate popery; my dear brethren, remember, with faith and joy, that popery must fall; Rome shall be destroyed; the pope must be ruined; God our Saviour will call him to account: He must have his character opened, and all his proud and daring pretensions to the attributes of God, i. e. absolute supremacy over all the world, and infallibility in his understanding and decisions, must and shall be tryed at a bar, impartial and inflexible, from whence there is no appeal. Then, ye faithful souls, you shall see the eternal and immutable difference between divine truth and error, between moral good and evil. Then you shall see the final and everlasting triumph of the revealed truth of God, over all the lies and delusions

delusions of popery and hell. Then you shall see the final triumph of holiness over sin; and of divine goodness in the hearts of believers, over all the malice, malignity, and venom, of the devil and his children. Then you shall see every perfection in God to be the security of your triumph---his eternity will be the duration of your happiness---his immutability the rock of your rest---his omnipresence your sociable friend---his goodness will be the spring of your joys---and his justice the guardian of your best interests, and the revenger of your wrongs:---his sincerity and faithfulness will secure you from any fresh apostacy from God---and his own happiness and joy will be a spring of happiness to you as large as your wishes, and as lasting as your souls. You will have an everlasting triumph in the God you love; and, when millions of years are rolled away, your felicity will be as fresh and lively as it was the first moment you ascended to the throne and presence of God.

SELECT BOOKS on the REVELATIONS.

I must not lead you back to Mr. Brightman, Mr. Joseph Mede, Dr. Henry More, Mr. Daubuz, and several other great men: I well remember how I was terrified and perplexed, with a multiplicity of authors, on this sublime and mysterious book. I will endeavour to prevent all discouragement in your minds, my dear young friends: and if you are honest and ardent lovers of truth, you will be ready to follow my advice. I will give it with the greatest tenderness and fidelity, and in as few words as I am able. Observe then, if I were *now* to begin the study of the Revelations, I would first of all read the preceding sketch. I would

then take no other book into my hands but Dr. Newton's Differtations, vol. iii. I would read the contents of the chapters very attentively, with frequent repetitions and deep consideration. I would then lay aside Dr. Newton for a short time, and take up Dr. Gill's Exposition of the Revelations, and read only the summary of each chapter, with great attention and frequent recollection. I would then return to this Contemplation, which you will find to be drawn from, and founded upon, the works of those great men: and I hope that my easy arrangement, and short clear views of their sentiments, will prove a delightful introduction to the knowledge of this divine book to many young christians in Great-Britain. And indeed I will not conceal the hopes which animated me to proceed in this work: I freely confess I feel an honest ambition to serve the rising generation of true christians; and if God shall enable me to spread the knowledge of genuine christianity, through ten thousand immortal souls of my dear fellow-creatures, I shall account it a greater honour than to be a monarch on a throne, or an angel in heaven.

As we have a little room in this page, I will give a clear and short view of this sublime book, in what I would call

A MINIATURE PICTURE of the BOOK of the REVELATIONS.

I. The seven churches are emblems of the several states of the church in all ages, to the end of time.

1. **EPHESUS** represents the primitive church.
2. **SMYRNA**, the ten pagan persecutions, ending with Dioclesian, 313.
3. **PERGAMOS**, the triumphs of the church, under Constantine and Theodosius, to 395.
4. **THYATIRA**, the state of the church in the dark ages of popery, down to Wickliffe 1360, and Luther 1517.
5. **SARDIS**, the state of the church of Christ, since the reformation from popery, till this time.
6. **PHILADELPHIA**, the glorious state of the church when popery shall be destroyed; the Jews converted; and the fulness of the Gentiles come in, under the spiritual reign of Christ.
7. **LAODICEA**, the lukewarm state of the church, just before the personal appearance of Christ, and the conflagration of the world.

II. The seven **SEALS** begin with the primitive church, and end with **CONSTANTINE**: The seven **TRUMPETS** begin with **THEODOSIUS**, and reach down to the ruin of the **POPE** and **TURK**, by the pouring out of the seven bowls full of the wrath of **GOD**.

A C O N-