

# Upgrade to Fedora Linux 21



I had been using Fedora version 20 for most of year 2014. Fedora 21 was a welcome change for a few reasons.

1. I didn't need to install the Nvidia video card driver. In Fedora 20 without this driver, the GPU fan would spin at top speed and was really noisy. With the driver the spinning would slow down just moments before the login screen would pop up. But with Fedora 21, the GPU fan slows down in a few seconds just after Linux starts to boot.
2. I'm finally satisfied using the default Gnome 3 Desktop GUI. But it involved some tweaking.
  - I had to manually install with Yum dconf-editor and gnome-tweak-tool
  - I used dconf-editor application to change org.gnome.nautilus.preferences key and set the option to check the "sort-directories-first" The default mixed the directories with files – something I don't like.
  - I used the gnome-tweak-tool application to enlarge certain screen fonts to make it easier for me to read. And I used this tool to add startup applications I like such as calc and Deluge.
3. Using the default Gnome 3 Desktop gui gives me notification of updates. In Fedora 20 I used Mate Desktop which for some reason did not give me notification of updates. I had to update manually about once a week.
4. The system seems to be faster. The Mint menu in the Mate Desktop gui was so slow to load.

[More things you may need to do to set up Fedora 21](#)

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# First Hitchhike Adventure of 2015: Niigata to Osaka



The green line shows my route along the Hokuriku and Meishin expressway from Niigata in the north to Osaka in the south.

**January 16, 2015:** I had been intending for months to visit my good American friend from the State of Arkansas, Roger. I've especially been meaning to tell him about my new understanding of the [70th Week of Daniel](#)! He lives in the big city of Osaka, Japanese second largest city. Though Osaka is 550 kilometers (344 miles) from home which is 125 kilometers (75 milers) further than Hirosaki in Aomori (my usual destination), it is actually easier to hitchhike to Osaka than Aomori. This is because of an unbroken expressway most of the distance. When I hitchhike to Aomori, I'm mostly traveling on a regular road with stoplights.



The first driver to pick me up.

It was raining the previous evening but good weather the day of this trip. I took public transportation (680 yen or about \$6.00) to Sakai Parking area on the Hokuriku Expressway. Sakae is a convenient place to hitchhike because I can go from there 3 different directions, either to Tokyo, Nagano or towards Osaka which includes Toyama, Ishikawa and Fukui Prefectures. But the parking area is not so big, and sometimes I've had to wait long periods to catch a ride, often an hour, sometimes two hours, and once 3 hours and 40 minutes!

I used to stand near the entrance ramp just before cars re-enter the

expressway, but now I stand close to the concession stands where people walk after parking their vehicles. I learned this gives me more opportunity to catch a ride. Anybody who notices me or the A4 paper sign which shows my destination, I try to make eye contact with them and ask them if they would take me. Most say no but some stop to talk and encourage me. And doing so proves to them I can speak and understand their language. One reason why a person may not pick me up is because he or she fears the foreigner (me) cannot communicate with them in Japanese.

Though I have waited for long periods at Sakae parking area, today the very first man I met offered me a ride! He was going to Kashiwazaki, about 40 kilometers away. This was good for me because it took me to a parking area past Niigata Prefecture's second largest city of Nagaoka where most of the drivers would be exiting the expressway.

The young man took me to Ozumi parking area just past Nagaoka. This parking area is smaller than Sakae, but more than half of the traffic will be traveling past the next large city of Kashiwazaki in the direction I want to go. After a relatively short time, a printer from Niigata City took me to Yoneyama service area just past Kashiwazaki.

Yoneyama is much larger than either Ozumi or Sakae, but much of the traffic will only go as far as Joetsu City, and some of the traffic will go toward Nagano Prefecture. It's possible to go to Oaaka through Nagano, but the distance is longer. I would only accept a ride from a man going through Nagano if he were going as far as the cities near the southern edge of Nagano near Nagoya. That would definitely make it work going to Osaka via Nagano because it would be more than half the distance in a single ride. But such a scenario is rare.

After close to an hour wait at Yoneyama I caught a ride from a man going to Toyama city. He took me to Arisoumi service area, a good distance of 125 kilometers, the furthest in a single ride so far today.

After considerable wait for over an hour, a sweet couple from Ueda City in Nagano took me to Oyabegawa service area which is past Toyama city. Oyabegawa SA is large with many cars, but most of them would be going only as far as Kanazawa City in Ishikawa. I needed a ride that would take me past Kanazawa, and preferably to somewhere in Fukui Prefecture.

A gas lady gas station attendant approached me and asked my destination. She said she would tell the customers about me and maybe one of them would offer me a ride. I have been helped before by gas station attendants. A few minutes later she walked me to me with a cup of hot coffee in her hands! I'm not supposed to drink coffee because I consider [caffeine an evil addicting drug which is harmful for health](#), but I accepted her gift and drank it. I don't want to offend the Japanese who show me much kindness.

After 30 some minutes a lady going to Fukui offered me a ride. She took me to Onagatani just before Fukui city. From that point I was more than halfway to Osaka and absolutely positive I would make it that day.

A man saw my Osaka sign and told me he would be going a different direction, to Nagoya. But I realized that he could still take me further down the Hokuriku Expressway before he gets to the junction of the Meishi Expressway from where drivers can go either south to Osaka or north to Nagoya. The man then offered to take me as far as Kanda parking area just before the Maibara junction.

Kanda is a small parking area and I regretted getting off there. I could have gotten off at Shizugatake, a much larger service area though a shorter distance from where the man picked me up. But after only a few minutes, a lady saw my Osaka sign and offered to take me to Taga Service area. Though Taga is not far from Kanda, it is right on the Meishin expressway with all the traffic going my direction.

At Taga after 30 minutes or so, I approached a truck driver who offered me a ride to Suita Service area in Osaka! This was my exact destination and the end of hitchhiking that day. I arrived just a little after 5 p.m., 10 hours after I left home. From Suita it was a short walk to a bus stop from where I caught a 220 yen (\$1.75) bus ride to Minami Senri station, and from there a 15 minute walk to Roger's apartment. Total transportation that day was 900 yen or about \$7.50. The Shinkansen (Bullet train) would have cost 22,000 yen (\$175.00) and by plane 33,000 yen (\$275).

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## How the Japanese heat their homes in winter



Did you know that in winter, the average temperature of a Japanese home is *colder* than homes in Russia? This is because houses in Japan have no central heating! I know from experience with 3 winters in Russia and 36 winters in Japan. Only individual rooms in Japan are heated by the use of portable

kerosene burning stoves. The stoves are ignited only when the room is occupied, and usually extinguished when people leave the room. Even in bedrooms at night though occupied, they are turned off just before bed. It's considered dangerous to leave them on at night when sleeping.

**Click on any photo to see an enlargement.**



This was the most common type of heater in Japan and is still sold today. It sits on the floor, weighs only a few pounds, and can be moved around easily. Its fuel is kerosene. In the event of an earthquake or somebody hitting it by accident, there is a mechanism that pulls down the wick to turn it off quickly in order to prevent a fire. The top gets hot and cannot be touched without burning one's hand. Sometimes people set kettles on top to boil water or to add humidity to the air.



Here we see the heating element removed and the wick visible. When these types of heaters are still new, they are lit by pushing a lever which presses an electric heating coil against the wick. The coil becomes red hot when the lever is pressed. It is powered by two batteries in the back of the heater. However, in the case of an older heater, often the electric heating coil is either burned out, or the batteries are dead. In this case, rather than immediately replace the batteries, most people use a match to light the wick. In order to do this, the heating element must be raised up slightly by hand to get the match close to the wick. The problem of using a match is that unless the heating element is set back properly over the wick the way it should be, the kerosene will not burn hot enough and will produce a smelly black smoke that fills the room! Once this happened just after the kitchen ceiling was freshly painted white. The person left the room and it was not until several hours later the problem of the smokey heater was discovered. Can you guess what color the ceiling became? Gray!



This photo shows the back of the room heater. You can see the two dry cell batteries in the holder that are used to light the electric coil that ignites the wick. In a couple years it will stop working and a match will have to be used instead.



In these two photos you can see the tank that holds the kerosene fuel for the heater. The tank needs to be filled every other day if used regularly. The left photo shows the tank on its side on top of a different type of heater than the one above, but it is the same kind used.



Many homes use orange plastic containers to store the kerosene as shown in these photos. Some people use much larger drums and have the kerosene man come when empty, but it is cheaper to use the smaller containers and take

them to the local gas station to fill them. I'm using a battery powered pump to fill the heater tank, but many people also use a siphon pump. The battery pump is designed to turn itself off when the tank is full, but sometimes the mechanism fails to work. There are accidents both with the battery pump and the siphon pump. The tank overflows and kerosene spills on the floor. Even without any spillage, I usually wind up with some kerosene on my hands when removing the pump from the tank.



This is a different type of kerosene heater which uses electricity from a wall socket to power an internal fan to blow the heat out. It also uses electricity to initially warm the kerosene to a certain temperature before it ignites. It is also portable can be moved around from room to room. Without electric AC power from a wall outlet, these types of heaters will not run! They are a bit heavier than the non-electric type of heater but it's also more convenient to turn them on because you just need to push the power button. They won't turn on immediately. It takes 2 or 3 minutes for a heating coil to warm the kerosene sufficiently to ignite. The newer models with better technology start a bit quicker because they use electricity to keep the kerosene warm, but it may also up the electric bill. However the quick on function can be disabled. They also have a thermostat device that regulates the amount of heat. You can adjust the temperature to higher or lower. I think the electric-kerosene heater may use fuel more efficiently than the wick only type.

In the event of a power outage, this heater will turn off immediately and are therefore **useless** if the power grid goes down! In January 2006, tens of thousands of homes in my area suffered a day long power outage due to heavy snow shorting out an insulator of a high voltage power line. We were glad that we had several non-AC power dependent kerosene heaters to use to warm our house. The electric AC power kerosene type of heater is high tech and will eventually break down. It cannot be started with a match. The top does not get hot and is therefore safer to use with little children in the room. If jarred or bumped, a safety mechanism will automatically turn the heater off. Another mechanism will turn the heater off after 3 hours. This is to prevent CO poisoning while sleeping at night. This is yet another reason why these heaters are never left on all the time.



Kerosene heater

Top view of the electric kerosene heater. Can you see that it is dented? The top of these types of stoves is thin metal. Because the top does not get hot like the non-electric wick heater, young people often are tempted to use them as chairs! Sitting on it only *once* will dent it **permanently**! Even worse than using it as a chair is to use it as a footstool. The resulting dent is yet more noticeable.





The low table in these photos is called a *kotatsu*. It has an electric heating element under the table connected to a power cord which is plugged into an AC wall outlet. Sitting at a kotatsu is another way the Japanese keep warm at home in the winter. Even though the room temperature may be cold, it feels quite warm and cozy to sit in front of the kotatsu with one's legs under the table with the blanket covering them and keeping in the heat! Though electricity is expensive in Japan, the kotatsu doesn't need much power to keep the small space under it warm. Moreover, it has a thermostat which turns the heater off when the temperature gets too high, and so using them is quite economical.

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## [“On Christian Freedom” – by Martin Luther](#)



Martin Luther wrote this in 1520, around 3 years after he nailed his 95 Thesis on the door of a church in Wittenberg, Germany, on October 31, 1517. I was very inspired to read it for morning devotions! I would rather listen to a sermon from a man who lived his faith, and was persecuted for it, wouldn't you? One man, Martin Luther, emancipated the entire world from the tyranny of the Pope and his Roman Catholic system which was bleeding the poor of his day. I believe the Vatican and the papacy continue to do so covertly to this very day! Some of the poorest countries in the world are largely Roman Catholic, and some of the richest are Protestant. Look at Norway – a nation with no public debt! (Reference: <http://soundofheart.org/galacticfreepress/content/norway-has-no-debt-why> )

[The translation is by H. Wace and C.A. Buckheim, in *First Principles of the Reformation* (Philadelphia, 1885); translation based on the Erlangen Edition (1828-70) of Luther's Collected Works.]

Christian faith has appeared to many an easy thing; nay, not a few even reckon it among the social virtues, as it were; and this they do because they have not made proof of it experimentally, and have never tasted of what efficacy it is. For it is not possible for any man to write well about it, or to understand well what is rightly written, who has not at some time tasted of its spirit, under the pressure of tribulation; while he who has tasted of it, even to a very small extent, can never write, speak, think, or hear about it sufficiently. For it is a living fountain, springing up unto eternal life, as Christ calls it in John iv.

Now, though I cannot boast of my abundance, and though I know how poorly I am furnished, yet I hope that, after having been vexed by various temptations, I have attained some little drop of faith, and that I can speak of this matter, if not with more elegance, certainly with more solidity, than those literal and too subtle disputants who have hitherto discoursed upon it without understanding their own words. That I may open then an easier way for the ignorant – for these alone I am trying to serve – I first lay down two propositions, concerning spiritual liberty and servitude: –

A Christian man is the most free lord of all, and subject to none; a Christian man is the most dutiful servant of all, and subject to every one.

Although these statements appear contradictory, yet, when they are found to agree together, they will do excellently for my purpose. They are both the statements of Paul himself, who says, “Though I be free from all men, yet have I made myself a servant unto all” (I Cor. ix. 19), and “Owe no man anything but to love one another” (Rom. xiii. 8). Now love is by its own nature dutiful and obedient to the beloved object. Thus even Christ, though Lord of all things, was yet made of a woman; made under the law; at once free and a servant; at once in the form of God and in the form of a servant.

Let us examine the subject on a deeper and less simple principle. Man is composed of a twofold nature, a spiritual and a bodily. As regards the spiritual nature, which they name the soul, he is called the spiritual, inward, new man; as regards the bodily nature, which they name the flesh, he is called the fleshly, outward, old man. The Apostle speaks of this: “Though our outward man perish, yet the inward man is renewed day by day” (II Cor. iv. 16). The result of this diversity is that in the Scriptures opposing statements are made concerning the same man, the fact being that in the same man these two men are opposed to one another; the flesh lusting against the spirit, and the spirit against the flesh (Gal. v. 17).

We first approach the subject of the inward man, that we may see by what means a man becomes justified, free, and a true Christian; that is, a spiritual., new, and inward man. It is certain that absolutely none among outward things, under whatever name they may be reckoned, has any influence in producing Christian righteousness or liberty, nor, on the other hand, unrighteousness or slavery. This can be shown by an easy argument.

What can it profit to the soul that the body should be in good condition, free, and full of life; that it should eat, drink, and act according to its pleasure; when even the most impious slaves of every kind of vice are



prosperous in these matters? Again, what harm can ill-health, bondage, hunger, thirst, or any other outward evil, do to the soul, when even the most pious of men, and the freest in the purity of their conscience, are harassed by these things? Neither of these states of things has to do with the liberty or the slavery of the soul.

And so it will profit nothing that the body should be adorned with sacred vestments, or dwell in holy places, or be occupied in sacred offices, or pray, fast, and abstain from certain meats, or do whatever works can be done through the body and in the body. Something widely different will be necessary for the justification and liberty of the soul, since the things I have spoken of can be done by an impious person, and only hypocrites are produced by devotion to these things. On the other hand, it will not at all injure the soul that the body should be clothed in profane raiment, should dwell in profane places, should eat and drink in the ordinary fashion, should not pray aloud, and should leave undone all the things above mentioned, which may be done by hypocrites.

And – to cast everything aside – even speculations, meditations, and whatever things can be performed by the exertions of the soul itself, are of no profit. One thing, and one alone, is necessary for life, justification, and Christian liberty; and that is the most holy word of God, the Gospel of Christ, as He says, “I am the resurrection and the life; he that believeth in Me shall not die eternally” (John xi. 25), and also, “If the Son shall make you free, ye shall be free indeed” (John viii. 36), and, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matt. iv. 4).

Let us therefore hold it for certain and firmly established that the soul can do without everything except the word of God, without which none at all of its wants are provided for. But, having the word, it is rich and wants for nothing, since that is the word of life, of truth, of light, of peace, of justification, of salvation, of joy, of liberty, of wisdom, of virtue, of grace, of glory, and of every good thing. It is on this account that the prophet in a whole Psalm (Psalm cxix.), and in many other places, sighs for and calls upon the word of God with so many groanings and words. . . .

But you will ask, What is this word, and by what means is it to be used, since there are so many words of God? I answer, The Apostle Paul (Rom. I.) explains what it is, namely the Gospel of God, concerning His Son, incarnate, suffering, risen, and glorified through the spirit, the Sanctifier. To preach Christ is to feed the soul, to justify it, to set it free, and to save it, if it believes the preaching. For faith alone, and the efficacious use of the word of God, bring salvation. “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved” (Rom. x. 9); and again, “Christ is the end of the law for righteousness to every one that believeth” (Rom. x. 4), and “The just shall live by faith” (Rom. I. 17). For the word of God cannot be received and honored by any works but by faith alone. Hence it is clear that as the soul needs the word alone for life and justification, so it is justified by faith alone, and not by any works. For if it could be justified by any other means, it would have no need of the word, nor consequently of faith.

But this faith cannot consist all with works; that is, if you imagine that you can be justified by those works, whatever they are, along with it. For this would be to halt between two opinions, to worship Baal, and to kiss the hand to him, which is a very great iniquity, as Job says. Therefore, when you begin to believe, you learn at the same time that all that is in you is utterly guilty, sinful, and damnable, according to that saying, "All have sinned, and come short of the glory of God" (Rom. iii. 23), and also: "There is none righteous, no, not one; they are all gone out of the way; they are together become unprofitable: there is none that doeth good, no, not one" (Rom. iii. 10-12). When you have learnt this, you will know that Christ is necessary for you, since He has suffered and risen again for you, that, believing on Him, you might by this faith become another man, all your sins being remitted, and you being justified by the merits of another, namely Christ alone.

Since then this faith can reign only in the inward man, as it is said, "With the heart man believeth unto righteousness" (Rom. x. 10); and since it alone justifies, it is evident that by no outward work or labor can the inward man be at all justified, made free, and saved; and that no works whatever have any relation to him. And so, on the other hand, it is solely by impiety and incredulity of heart that he become guilty and a slave of sin, deserving condemnation, not by any outward sin or work. Therefore the first care of every Christian ought to be to lay aside all reliance on works, and strengthen his faith alone more and more, and by it grow in the knowledge, not of works, but of Christ Jesus, who has suffered and risen again for him, as Peter teaches (I Peter v.) when he makes no other work to be a Christian one. Thus Christ, when the Jews asked Him what they should do that they might work the works of God, rejected the multitude of works; with which He saw that they were puffed up, and commanded them one thing only, saying, "This is the work of God: that ye believe on Him whom He hath sent, for Him hath God the Father sealed" (John vi. 27, 29)

Hence a right faith in Christ is an incomparable treasure, carrying with it universal salvation, and preserving from all evil, as it is said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi, 16.) Isaiah, looking to this treasure, predicted: "The consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of the land." (Is. x. 22, 23.) As if he said: – "Faith, which is the brief and complete fulfilling of the law, will fill those who believe with such righteousness, that they will need nothing else for justification." Thus too Paul says: "For with the heart man believeth unto righteousness." (Rom. x. 10)

But you ask how it can be the fact that faith alone justifies, and affords without works so great a treasure of good things, when so many works, ceremonies, and laws are prescribed to us in the Scripture. I answer: before all things bear in mind what I have said, that faith alone without works justifies, sets free, and saves. . . .

Thus the believing soul, by the pledge of its faith in Christ, becomes free from all sin, fearless of death, safe from hell, and endowed with the eternal righteousness, life, and salvation of its husband Christ. Thus he presents to

himself a glorious bride, without spot or wrinkle, cleansing her with the washing of water by the word; that is, by faith in the word of life, righteousness, and salvation. Thus he betroths her unto himself "in faithfulness, in righteousness, and in judgment, and in loving-kindness, and in mercies." (Hosea ii. 19, 20.). . . .

But that we may have a wider view of what grace which our inner man has in Christ, we must know that in the Old Testament God sanctified to Himself every first-born male. The birthright was of great value, giving a superiority over the rest by the double honor of priesthood and kingship. For the first-born brother was priest and lord of all the rest.

Under this figure was foreshown Christ, the true and only first-born of God the Father and of the Virgin Mary, and a true king and priest, not in a fleshly and earthly sense. For His kingdom is not of this world; it is in heavenly and spiritual things that He reigns and acts as priest; and these are righteousness, truth, wisdom, peace, salvation, &c. Not but that all things, even those of earth and hell, are subject to Him – for otherwise how could He defend and save us from them? – but it is not in these, nor by these, that His kingdom stands.

So too His priesthood does not consist in the outward display of vestments and gestures, as did the human priesthood of Aaron and our ecclesiastical priesthood at this day, but in spiritual things, wherein, in His invisible office, He intercedes for us with God in heaven, and there offers Himself, and performs all the duties of a priest; as Paul describes Him to the Hebrews under the figure of Melchizedek. Nor does he only pray and intercede for us; He also teaches us inwardly in the spirit with the living teachings of His Spirit. Now these are the two special offices of a priest, as is figured to us in the case of fleshly priests, by visible prayers and sermons.

As Christ by His birthright has obtained these two dignities, so He imparts and communicates them to every believer in Him, under that law of matrimony of which we have spoken above, by which all that is the husband's is also the wife's. Hence all we who believe on Christ are kings and priests in Christ, as it is said, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light" (I Peter ii. 9).

These two things stand thus. First, as regards kingship, every Christian is by faith so exalted above all things that, in spiritual power, he is completely lord of all things, so that nothing whatever can do him any hurt; yea, all things are subject to him, and are compelled to be subservient to his salvation. Thus Paul says, "All things work together for good to them who are the called" (Rom. viii. 28), and also "Whether life, or death, or things present, or things to come, all are yours; and ye are Christ's" (I Cor. iii. 22, 23).

Not that in the sense of corporeal power any one among the Christians has been appointed to possess and rule all things, according to the mad and senseless idea of certain ecclesiastics. That is the office of kings, princes, and men upon earth. In the experience of life we see that we are

subjected to all things, and suffer many things, even death. Yea, the more of a Christian any man is, to so many the more evils, sufferings, and deaths is he subject, as we see in the first place in Christ the first-born, and in all His holy brethren.

This is a spiritual power, which rules in the midst of enemies, and is powerful in the midst of distresses. And this is nothing else than that strength is made perfect in my weakness, and that I can turn all things to the profit of my salvation; so that even the cross and death are compelled to serve me and to work together for my salvation. This a lofty and eminent dignity, a true and almighty dominion, a spiritual empire, in which there is nothing so good, nothing so bad, as not to work together for my good, if only I believe. And yet there is nothing of which I have need – for faith alone suffices for my salvation – unless that in it faith may exercise the power and empire of its liberty. This is the inestimable power and liberty of Christians.

Nor are we only kings and the freest of all men, but also priests forever, a dignity far higher than kingship, because by that priesthood we are worthy to appear before God, to pray for others, and to teach one another mutually the things which are of God. For these are the duties of priests, and they cannot possibly be permitted to any unbeliever. Christ has obtained for us this favor, if we believe in Him: that just as we are His brethren and co-heirs and fellow-kings with Him, so we should be also fellow-priests with Him, and venture with confidence, through the spirit of faith, to come into the presence of God, and cry, “Abba, Father!” and to pray for one another, and to do all things which we see done and figured in the visible and corporeal office of priesthood. But to an unbelieving person nothing renders serve or works for good. He himself is in servitude to all things, and all things turn out for evil to him, because he uses all things in an impious way for his own advantage, and not for the glory of God. And thus he is not a priest, but a profane person, whose prayers are turned into sin, nor does he ever appear in the presence of God, because God does not hear sinners. . . .

Here you will ask, “If all who are in the Church are priests, by what character are those whom we now call priests to be distinguished from the laity?” I reply: By the used of these words, “priest,” “clergy,” “spiritual person,” “ecclesiastic,” an injustice has been done, since they have been transferred from the remaining body of Christians to those few who are now, by a hurtful custom, called ecclesiastics. For Holy Scripture makes no distinction between them, except that those who are now boastfully called popes, bishops, and lords, it calls ministers, servants, and stewards, who are to serve the rest in the ministry of the word, for teaching the faith of Christ and the liberty of believers. For though it is true that we are all equally priests, yet we cannot, nor, if we could, ought we all to, minister and teach publicly. Thus Paul says, “Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God” (I Cor. iv. 1).

This bad system has now issued in such a pompous display of power and such a terrible tyranny that no earthly government can be compared to it, as if the laity were something else than Christians. Through this perversion of things it has happened that the knowledge of Christian grace, of faith, of liberty,

and altogether of Christ, has utterly perished, and has been succeeded by an intolerable bondage to human works and law; and, according to the Lamentations of Jeremiah, we have become slaves of the vilest men on earth, who abuse our misery to all the disgraceful and ignominious purposes of their own will. . . .

Let it suffice to say this concerning the inner man and its liberty, and concerning that righteousness of faith, which needs neither laws nor good work; nay, they are even hurtful to it, if any one pretends to be justified by them.

And now let us turn to the other part: to the outward man. Here we shall give an answer to all those who, taking offense at the word of faith and at what I have asserted, say, "If faith does everything, and by itself suffices for justification, why then are good works commanded? Are we then to take our ease and do no works, content with faith?" Not so, impious men, I reply; not so. That would indeed really be the case, if we were thoroughly and completely inner and spiritual persons; but that will not happen until the last day, when the dead shall be raised. As long as we live in the flesh, we are but beginning and making advances in that which shall be completed in a future life. On this account the Apostle calls that which we have in this life the first-fruits of the Spirit (Rom. viii. 23). In future we shall have the tenths, and the fullness of the Spirit. To this part belongs the fact I have stated before: that the Christian is the servant of all and subject of all. For in that part in which he is free he does no works, but in that in which he is a servant he does all works. Let us see on what principle this is so.

Although, as I have said, inwardly, and according to the spirit, a man is amply enough justified by faith, having all that he requires to have, except that this very faith and abundance ought to increase from day to day, even till the future life, still he remains in this mortal life upon earth, in which it is necessary that he should rule his own body and have intercourse with men. Here then works begin; here he must not take his ease; here he must give heed to exercise his body by fastings, watchings, labor, and other regular discipline, so that it may be subdued to the spirit, and obey and conform itself to the inner man and faith, and not rebel against them nor hinder them, as is its nature to do if it is not kept under. For the inner man, being conformed to God and created after the image of God through faith, rejoices and delights itself in Christ, in whom such blessings have been conferred on it, and hence has only this task before it: to serve God with joy and for nought in free love.

But in doing this he comes into collision with that contrary will in his own flesh, which is striving to serve the world and to see its own gratification. This the spirit of faith cannot and will not bear, but applies itself with cheerfulness and zeal to keep it down and restrain it, as Paul says, "I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin" (Rom. vii. 22, 23), and again, "I keep under my body, and bring it into subjection lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. ix. 27), and "They that are

Christ's have crucified the flesh, with the affections and lusts" (Gal. v. 24).

These works, however, must not be done with any notion that by them a man can be justified before God – for faith, which alone is righteousness before God, will not bear with this false notion – but solely with this purpose: that the body may be brought into subjection, and be purified from its evil lusts, so that our eyes may be turned only to purging away those lusts. For when the soul has been cleansed by faith and made to love God, it would have all things to be cleansed in like manner, and especially its own body, so that all things might unite with it in the love and praise of God. Thus it comes that, from the requirements of his own body, a man cannot take his ease, but is compelled on its account to do many good works, that he may bring it into subjection. yet these works are not the means of his justification before God; he does them out of disinterested love to the service of God; looking to no other end than to do what is well-pleasing to Him whom he desires to obey most dutifully in all things.

On this principle every man may easily instruct himself in what measure, and with what distinctions, he ought to chasten his own body. He will fast, watch, and labor, just as much as he sees to suffice for keeping down the wantonness and concupiscence of the body. But those who pretend to be justified by works are looking, not to the mortification of their lusts, but only to the works themselves; thinking that, if they can accomplish as many works and as great ones as possible, as is well with the, and they are justified. Sometimes they even injure their brain, and extinguish nature, or at least make it useless. This is enormous folly, and ignorance of Christian life and faith, when a man seeks, without faith, to be justified and saved by works. . . .

A bishop, when he consecrates a church, confirms children, or performs any other duty of his office, is not consecrated as a bishop by these works; nay, unless he had been previously consecrated as bishop, not one of those works would have any validity; they would be foolish, childish, and ridiculous. Thus a Christian, being consecrated by his faith, does good works; but he is not by these works made a more sacred person, or more a Christian. That is the effect of faith alone; nay, unless he were previously a believer and a Christian, none of his works would have any value at all; they would really be impious and damnable sins.

True, then, are these two sayings: "Good works do not make a good man, but a good man does good works"; thus it is always necessary that the substance or person should be good before any good works can be done, and that good works should follow and proceed from a good person. As Christ says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. vii. 18). Now it is clear that the fruit does not bear the tree, nor does the tree grow on the fruit; but, on the contrary, the trees bear the fruit, and the fruit grows on the trees.

As then trees must exist before their fruit, and as the fruit does not make the tree either good or bad, but, on the contrary, a tree of either kind produces fruit of the same kind, so must first the person of the man be good



or bad before he can do either or a bad work; and his works do not make him bad or good, but he himself makes his works either bad or good.

We may see the same thing in all handicrafts. A bad or good house does not make a bad or good builder, but a good or bad builder makes a good or bad house. And in general no work makes the workman such as it is itself; but the workman makes the work such as he is himself. Such is the case, too, with the works of men. Such as the man himself is, whether in faith or in unbelief, such is his work: good if it be done in faith; bad if in unbelief. For as works do not make a believing man, so neither do they make a justified man; but faith, as it makes a man a believer and justified, so also it makes his works good.

Since then works justify no man, but a man must be justified before he can do any good work, it is most evident that it is faith alone which, but the mere mercy of God through Christ, and by means of His word, can worthily and sufficiently justify and save the person; and that a Christian man needs no work, no law, for his salvation; for by faith he is free from all law, and in perfect freedom does gratuitously all that he does, seeking nothing either of profit or of salvation – since by the grace of God he is already saved and rich in all things through his faith – but solely that which is well-pleasing to God.

So, too, no good work can profit an unbeliever to justification and salvation; and, on the other hand, no evil work makes him an evil and condemned person, but that unbelief, which makes the person and the tree bad, makes his works evil and condemned. Wherefore, when any man is good or bad, this does not arise from his works, but from his faith or unbelief, as the wise man says, “The beginning of sin is to fall away from God”; that is, not to believe. Paul says, “He that cometh to God must believe” (Heb. xi. 6): and Christ says the same thing: “Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt” (Matt. xii. 33) – as much as to say, He who wishes to have good fruit will begin with the tree, and plant a good one; even so he who wishes to do good work must begin, not by working, but by believing, since it is this which makes the person good. For nothing makes the person good but faith, nor bad but unbelief. . . .

From all this it is easy to perceive on what principle good works are to be cast aside or embraced, and by what rule all teachings put forth concerning works are to be understood. For if works are brought forward as grounds of justification, and are done under false persuasion that we can pretend to be justified by them, they lay on us the yoke of necessity, and extinguish liberty along with faith, and by this very addition to their use they become no longer good, but really worthy of condemnation. For such works are not free, but blaspheme the grace of God, to which alone it belongs to justify and save through faith. Works cannot accomplish this, and yet, with impious presumption, through our folly, they take it upon themselves to do so; and thus break in with violence upon the office and glory of grace.

We do not then reject good works; nay we embrace them and teach them in the highest degree. It is not on their own account that we condemn them, but on account of this impious addition to them and the perverse notion of seeking

justification by them. These things cause them to be only good in outward show, but in reality not good, since by them men are deceived and deceive others, like ravening wolves in sheep's clothing . . . .

Lastly we will speak also of those works which he performs towards his neighbor. For man does not live for himself alone in this mortal body, in order to work on its account, but also for all men on earth; nay, he lives only for others, and not for himself. For it is to this end that he brings his own body into subjection, that he may be able to serve others more sincerely and more freely, as Paul says, "None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord" (Rom. xiv. 7, 8). Thus it is impossible that he should take his ease in this life, and not work for the good of his neighbors, since he must needs speak, act, and converse among men, just as Christ was made in the likeness of men and found in fashion as a man, and had His conservation among men.

Yet a Christian has need of none of these things for justification and salvation, but in all his works he ought to entertain this view and look only to this object – that he may serve and be useful to others in all that he does; having nothing before his eyes but the necessities and the advantage of his neighbor. Thus the Apostle commands us to work with our own hands, that we may have to give to those that need. He might have said, that we may support ourselves; but he tells us to give to those that need. It is the part of a Christian to take care of his own body for the very purpose that, by its soundness and well-being, he may be enable to labor, and to acquire and preserve property, for the aid of those who are in want, that thus the stronger member may serve the weaker member, and we may be children of God, thoughtful and busy one for another, bearing one another's burdens, and so fulfilling the law of Christ.

Here is the truly Christian life, here is faith really working by love, when a man applies himself with joy and love to the works of that freest servitude in which he serves others voluntarily and for nought, himself abundantly satisfied in the fullness and riches of his own faith.

Thus, when Paul had taught the Phillippians how they had been made rich by that faith in Christ in which they had obtained all things, he teaches them further in these words: "If there be therefore any consolation in Christ, if any comfort of love, in any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than himself. Look not every man on his own things, but every man also on the things of others" (Phil. ii. 1-4).

In this we see clearly that the Apostle lays down this rule for a Christian life: that all our works should be directed to the advantage of others, since every Christian has such abundance through his faith that all his other works and his whole life remain over and above wherewith to serve and benefit his neighbor of spontaneous goodwill. . . .

Finally, for the sake of those to whom nothing can be stated so well but that they misunderstand and distort it, we must add a word, in case they can understand even that. There are very many persons who, when they hear of this liberty of faith, straightway turn it into an occasion of licence. They think that everything is now lawful for them, and do not choose to show themselves free men and Christians in any other way than by their contempt and reprehension of ceremonies, of traditions, of human laws; as if they were Christians merely because they refuse to fast on stated days, or eat flesh when others fast, or omit the customary prayers; scoffing at the precepts of men, but utterly passing over all the rest that belongs to the Christian religion. On the other hand, they are most pertinaciously resisted by those who strive after salvation solely by their observance of and reverence for ceremonies, as they would be saved merely because they fast on stated days, or abstain from flesh, or make formal prayers; talking loudly of the precepts of the church and of the Fathers, and not caring a straw about those things which belong to our genuine faith. Both these parties are plainly culpable, in that, while they neglect matters which are of weight and necessary for salvation, they contend noisily about such as are without weight and not necessary.

How much more rightly does the Apostle Paul teach us to walk in the middle path, condemning either extreme and saying, "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth" (Rom. xiv. 3)! You see here how the Apostle blames those who, not from religious feeling, but in mere contempt, neglect and rail at ceremonial observances, and teaches them not to despise, since this "knowledge puffeth up." Again, he teaches the pertinacious upholders of these things not to judge their opponents. For neither party observes towards the other that charity which edifieth. In this matter we must listen to Scripture, which teaches us to turn aside neither to the right hand nor to the left, but to follow those right precepts of the Lord which rejoice the heart. For just as a man is not righteous merely because he serves and is devoted to works and ceremonial rites, so neither will he be accounted righteous merely because he neglects and despises them. . . .

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## Observations upon the Apocalypse of St. John, by Isaac Newton



This is part two of a document written by Sir Isaac Newton titled:  
[“Observations upon the Prophecies of Daniel, and the Apocalypse of St John”](#)  
You can download the PDF file I got the text from by right clicking the above link and click save link. There is alternative text at the end of the file which I did not include in this post.

## **CHAP. I. Introduction, concerning the time when the Apocalypse was written.**



Isaac Newton

Irenæus introduced an opinion that the Apocalypse was written in the time of Domitian; but then he also postponed the writing of some others of the sacred books, and was to place the Apocalypse after them: he might perhaps have heard from his master Polycarp that he had received this book from John about the time of Domitian's death; or indeed John might himself at that time have made a new publication of it, from whence Irenæus might imagine it was then but newly written. Eusebius in his Chronicle and Ecclesiastical History follows Irenæus; but afterwards [1] in his Evangelical Demonstrations, he conjoins the banishment of John into Patmos, with the deaths of Peter and Paul: and so do [2] Tertullian and PseudoProchorus, as well as the first author, whoever he was, of that very antient fable, that John was put by Nero into a vessel of hot oil, and coming out unhurt, was banished by him into Patmos. Tho this story be no more than a fiction yet was it founded on a tradition of the first churches, that John was banished into Patmos in the days of Nero. Epiphanius represents the Gospel of John as written in the time of Domitian, and the Apocalypse even before that of Nero. [3] Arethas in the beginning of his Commentary quotes the opinion of Irenæus from Eusebius, but follows it not: for he afterwards affirms the Apocalypse was written before the destruction of Jerusalem, and that former commentators had expounded the sixth seal of that destruction.

With the opinion of the first Commentators agrees the tradition of the Churches of Syria, preserved to this day in the title of the Syriac Version of the Apocalypse, which title is this: The Revelation which was made to John

the Evangelist by God in the Island Patmos, into which he was banished by Nero the Cæsar. The fame is confirmed by a story told by [4] Eusebius out of Clemens Alexandrinus, and other antient authors, concerning a youth, whom John some time after his return from Patmos committed to the care of the Bishop of a certain city. The Bishop educated, instructed, and at length baptized him; but then remitting of his care, the young man thereupon got into ill company, and began by degrees first to revel and grow vitious, then to abuse and spoil those he met in the night; and at last grew so desperate, that his companions turning a band of highway men, made him their Captain: and, saith [5] Chrysostom, he continued their Captain a long time. At length John returning to that city, and hearing what was done, rode to the thief; and, when he out of reverence to his old master fled, John rode after him, recalled him, and restored him to the Church. This is a story of many years, and requires that John should have returned from Patmos rather at the death of Nero than at that of Domitian; because between the death of Domitian and that of John there were but two years and an half; and John in his old age was [6] so infirm as to be carried to Church, dying above 90 years old, and therefore could not be then suppos'd able to ride after the thief.

This opinion is further supported by the allusions in the Apocalypse to the Temple and Altar, and holy City, as then standing; and to the Gentiles, who were soon after to tread under foot the holy City and outward Court. 'Tis confirmed also by the style of the Apocalypse itself, which is fuller of Hebraisms than his Gospel. For thence it may be gathered, that it was written when John was newly come out of Judea, where he had been used to the Syriac tongue; and that he did not write his Gospel, till by long converse with the Asiatick Greeks he had left off most of the Hebraisms. It is confirmed also by the many false Apocalypses, as those of Peter, Paul, Thomas, Stephen, Elias and Cerinthus, written in imitation of the true one. For as the many false Gospels, false Acts, and false Epistles were occasioned by true ones; and the writing many false Apocalypses, and ascribing them to Apostles and Prophets, argues that there was a true Apostolic one in great request with the first Christians: so this true one may well be suppos'd to have been written early, that there may be room in the Apostolic age for the writing of so many false ones afterwards, and fathering them upon Peter, Paul, Thomas and others, who were dead before John. Caius, who was contemporary with Tertullian, [7] tells us that Cerinthus wrote his Revelations as a great Apostle, and pretended the visions were shewn him by Angels, asserting a millennium of carnal pleasures at Jerusalem after the resurrection; so that his Apocalypse was plainly written in imitation of John's: and yet he lived so early, that [8] he resisted the Apostles at Jerusalem in or before the first year of Claudius, that is, 26 years before the death of Nero, and [9] died before John.

These reasons may suffice for determining the time; and yet there is one more, which to considering men may seem a good reason, to others not. I'll propound it, and leave it to every man's judgment. The Apocalypse seems to be alluded to in the Epistles of Peter and that to the Hebrews and therefore to have been written before them. Such allusions in the Epistle to the Hebrews, I take to be the discourses concerning the HighPriest in the heavenly Tabernacle, who is both Priest and King, as was Melchisedec; and those

concerning the word of God, with the sharp twoedged sword, the σαββατισμος, or millennial rest, the earth whose end is to be burned, suppose by the lake of fire, the judgment and fiery indignation which shall devour the adversaries, the heavenly City which hath foundations whose builder and maker is God, the cloud of witnesses, mount Sion, heavenly Jerusalem, general assembly, spirits of just men made perfect, viz. by the resurrection, and the shaking of heaven and earth, and removing them, that the new heaven, new earth and new kingdom which cannot be shaken, may remain. In the first of Peter occur these:

[10] The Revelation of Jesus Christ, twice or thrice repeated; [11] the blood of Christ as of a Lamb foreordained before the foundation of the world; [12] the spiritual building in heaven, 1 Pet. ii. 5. an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for us, who are kept unto the salvation, ready to be revealed in the last time, 1 Pet. i. 4, 5. [13] the royal Priesthood, [14] the holy Priesthood, [15] the judgment beginning at the house of God, and [16] the Church at Babylon. These are indeed obscurer allusions; but the second Epistle, from the 19th verse of the first Chapter to the end, seems to be a continued Commentary upon the Apocalypse. There, in writing to the Churches in Asia, to whom John was commanded to send this Prophecy, he tells them, they have a more sure word of Prophecy, to be heeded by them, as a light that shineth in a dark place, until the day dawn, and the daystar arise in their hearts, that is, until they begin to understand it: for no Prophecy, saith he, of the scripture is of any private interpretation; the Prophecy came not in old time by the will of man, but holy men of God spake, as they were moved by the Holy Ghost. Daniel [17] himself professes that he understood not his own Prophecies; and therefore the Churches were not to expect the interpretation from their Prophet John, but to study the Prophecies themselves. This is the substance of what Peter says in the first chapter; and then in the second he proceeds to describe, out of this sure word of Prophecy, how there should arise in the Church false Prophets, or false teachers, expressed collectively in the Apocalypse by the name of the false Prophet; who should bring in damnable heresies, even denying the Lord that bought them, which is the character of Antichrist: And many, saith he, shall follow their lusts [18]; they that dwell on the earth [19] shall be deceived by the false Prophet, and be made drunk with the wine of the Whore's fornication, by reason of whom the way of truth shall be blasphemed; for [20] the Beast is full of blasphemy: and thro' covetousness shall they with feigned words make merchandize of you; for these are the Merchants of the Earth, who trade with the great Whore, and their merchandize [21] is all things of price, with the bodies and souls of men: whose judgment—lingreth not, and their damnation [22] slumbreth not, but shall surely come upon them at the last day suddenly, as the flood upon the old world, and fire and brimstone upon Sodom and Gomorrha, when the just shall be delivered [23] like Lot; for the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished, in the lake of fire; but chiefly them that walk after the flesh in the lust of uncleanness, [24] being made drunk with the wine of the Whore's fornication; who despise dominion, and are not afraid to blaspheme glories; for the beast opened his mouth against God [25] to blaspheme his name and his tabernacle, and them that dwell in heaven. These, as natural



brute beasts, the tenhorned beast and twohorned beast, or false Prophet, made to be taken and destroyed, in the lake of fire, blaspheme the things they understand not:—they count it pleasure to riot in the daytime—sporting themselves with their own deceivings, while they feast [26] with you, having eyes full of an [27] Adulteress: for the kingdoms of the beast live deliciously with the great Whore, and the nations are made drunk with the wine of her fornication. They are gone astray, following the way of Balaam, the son of Beor, who loved the wages of unrighteousness, the false Prophet [28] who taught Balak to cast a stumblingblock before the children of Israel. These are, not fountains of living water, but wells without water; not such clouds of Saints as the two witnesses ascend in, but clouds that are carried with a tempest, &c. Thus does the author of this Epistle spend all the second Chapter in describing the qualities of the Apocalyptic Beasts and false Prophet: and then in the third he goes on to describe their destruction more fully, and the future kingdom. He saith, that because the coming of Christ should be long deferred, they should scoff, saying, where is the promise of his coming? Then he describes the sudden coming of the day of the Lord upon them, as a thief in the night, which is the Apocalyptic phrase; and the millennium, or thousand years, which are with God but as a day; the passing away of the old heavens and earth, by a conflagration in the lake of fire, and our looking for new heavens and a new earth, wherein dwelleth righteousness.

Seeing therefore Peter and John were Apostles of the circumcision, it seems to me that they staid with their Churches in Judea and Syria till the Romans made war upon their nation, that is, till the twelfth year of Nero; that they then followed the main body of their flying Churches into Asia, and that Peter went thence by Corinth to Rome; that the Roman Empire looked upon those Churches as enemies, because Jews by birth; and therefore to prevent insurrections, secured their leaders, and banished John into Patmos. It seems also probable to me that the Apocalypse was there composed, and that soon after the Epistle to the Hebrews and those of Peter were written to these Churches, with reference to this Prophecy as what they were particularly concerned in. For it appears by these Epistles, that they were written in times of general affliction and tribulation under the heathens, and by consequence when the Empire made war upon the Jews; for till then the heathens were at peace with the Christian Jews, as well as with the rest. The Epistle to the Hebrews, since it mentions Timothy as related to those Hebrews, must be written to them after their flight into Asia, where Timothy was Bishop; and by consequence after the war began, the Hebrews in Judea being strangers to Timothy. Peter seems also to call Rome Babylon, as well with respect to the war made upon Judea, and the approaching captivity, like that under old Babylon, as with respect to that name in the Apocalypse: and in writing to the strangers scattered thro'out Pontus, Galatia, Cappadocia, Asia and Bithynia, he seems to intimate that they were the strangers newly scattered by the Roman wars; for those were the only strangers there belonging to his care.

This account of things agrees best with history when duly rectified. For [29] Justin and [30] Irenæus say, that Simon Magus came to Rome in the reign of Claudius, and exercised juggling tricks there. Pseudo Clemens adds, that he

endeavoured there to fly, but broke his neck thro' the prayers of Peter. Whence [31] Eusebius, or rather his interpolator Jerom, has recorded, that Peter came to Rome in the second year of Claudius: but [32] Cyril Bishop of Jerusalem, Philastrius, Sulpitius, Prosper, Maximus Taurinensis, and Hegesippus junior, place this victory of Peter in the time of Nero. Indeed the antienter tradition was, that Peter came to Rome in the days of this Emperor, as may be seen in [33] Lactantius. Chrysostom [34] tells us, that the Apostles continued long in Judea, and that then being driven out by the Jews they went to the Gentiles. This dispersion was in the first year of the Jewish war, when the Jews, as Josephus tells us, began to be tumultuous and violent in all places. For all agree that the Apostles were dispersed into several regions at once; and Origen has set down the time, [35] telling us that in the beginning of the Judaic war, the Apostles and disciples of our Lord were scattered into all nations; Thomas into Parthia, Andrew into Scythia, John into Asia, and Peter first into Asia, where he preacht to the dispersion, and thence into Italy. [36] Dionysius Corinthius saith, that Peter went from Asia by Corinth to Rome, and all antiquity agrees that Peter and Paul were martyred there in the end of Nero's reign. Mark went with Timothy to Rome, 2 Tim. iv. 11. Colos. iv. 10. Sylvanus was Paul's assistant; and by the companions of Peter, mentioned in his first Epistle, we may know that he wrote from Rome; and the Antients generally agree, that in this Epistle he understood Rome by Babylon. His second Epistle was writ to the same dispersed strangers with the first, 2 Pet. iii. 1. and therein he saith, that Paul had writ of the same things to them, and also in his other Epistles, ver. 15, 16. Now as there is no Epistle of Paul to these strangers besides that to the Hebrews, so in this Epistle, chap. x. 11, 12. we find at large all those things which Peter had been speaking of, and here refers to; particularly the passing away of the old heavens and earth, and establishing an inheritance immoveable, with an exhortation to grace, because God, to the wicked, is a consuming fire, Heb. xii. 25, 26, 28, 29.

Having determined the time of writing the Apocalypse, I need not say much about the truth of it, since it was in such request with the first ages, that many endeavoured to imitate it, by feigning Apocalypses under the Apostles names; and the Apostles themselves, as I have just now shewed, studied it, and used its phrases; by which means the style of the Epistle to the Hebrews became more mystical than that of Paul's other Epistles, and the style of John's Gospel more figurative and majestical than that of the other Gospels. I do not apprehend that Christ was called the word of God in any book of the New Testament written before the Apocalypse; and therefore am of opinion, the language was taken from this Prophecy, as were also many other phrases in this Gospel, such as those of Christ's being the light which enlightens the world, the lamb of God which taketh away the sins of the world, the bridegroom, he that testifieth, he that came down from heaven, the Son of God, &c. Justin Martyr, who within thirty years after John's death became a Christian, writes expresly that a certain man among the Christians whose name was John, one of the twelve Apostles of Christ, in the Revelation which was shewed him, prophesied that those who believed in Christ should live a thousand years at Jerusalem. And a few lines before he saith: But I, and as many as are Christians, in all things right in their opinions, believe both that there shall be a resurrection of the flesh, and a thousand years life at

Jerusalem built, adorned and enlarged. Which is as much as to say, that all true Christians in that early age received this Prophecy: for in all ages, as many as believed the thousand years, received the Apocalypse as the foundation of their opinion: and I do not know one instance to the contrary. Papias Bishop of Hierapolis, a man of the Apostolic age, and one of John's own disciples, did not only teach the doctrine of the thousand years, but also [37] asserted the Apocalypse as written by divine inspiration. Melito, who flourished next after Justin, [38] wrote a commentary upon this Prophecy; and he, being Bishop of Sardis one of the seven Churches, could neither be ignorant of their tradition about it, nor impose upon them. Irenæus, who was contemporary with Melito, wrote much upon it, and said, that the number 666 was in all the antient and approved copies; and that he had it also confirmed to him by those who had seen John face to face, meaning no doubt his master Polycarp for one. At the same time [39] Theophilus Bishop of Antioch asserted it, and so did Tertullian, Clemens Alexandrinus, and Origen soon after; and their contemporary Hippolytus the Martyr, Metropolitan of the Arabians, [40] wrote a commentary upon it. All these were antient men, flourishing within a hundred and twenty years after John's death, and of greatest note in the Churches of those times. Soon after did Victorinus Pictaviensis write another commentary upon it; and he lived in the time of Dioclesian. This may surely suffice to shew how the Apocalypse was received and studied in the first ages: and I do not indeed find any other book of the New Testament so strongly attested, or commented upon so early as this. The Prophecy said: Blessed is he that readeth, and they that hear the words of this Prophecy, and keep the things which are written therein. This animated the first Christians to study it so much, till the difficulty made them remit, and comment more upon the other books of the New Testament. This was the state of the Apocalypse, till the thousand years being misunderstood, brought a prejudice against it: and Dionysius of Alexandria, noting how it abounded with barbarisms, that is with Hebraisms, promoted that prejudice so far, as to cause many Greeks in the fourth century to doubt of the book. But whilst the Latins, and a great part of the Greeks, always retained the Apocalypse, and the rest doubted only out of prejudice, it makes nothing against its authority.

This Prophecy is called the Revelation, with respect to the scripture of truth, which Daniel [41] was commanded to shut up and seal, till the time of the end. Daniel sealed it until the time of the end; and until that time comes, the Lamb is opening the seals: and afterwards the two Witnesses prophesy out of it a long time in sackcloth, before they ascend up to heaven in a cloud. All which is as much as to say, that these Prophecies of Daniel and John should not be understood till the time of the end: but then some should prophesy out of them in an afflicted and mournful state for a long time, and that but darkly, so as to convert but few. But in the very end, the Prophecy should be so far interpreted as to convince many. Then, saith Daniel, many shall run to and fro, and knowledge shall be encreased. For the Gospel must be preached in all nations before the great tribulation, and end of the world. The palmbearing multitude, which come out of this great tribulation, cannot be innumerable out of all nations, unless they be made so by the preaching of the Gospel before it comes. There must be a stone cut out of a mountain without hands, before it can fall upon the toes of the Image,

and become a great mountain and fill the earth. An Angel must fly thro' the midst of heaven with the everlasting Gospel to preach to all nations, before Babylon falls, and the Son of man reaps his harvest. The two Prophets must ascend up to heaven in a cloud, before the kingdoms of this world become the kingdoms of Christ. 'Tis therefore a part of this Prophecy, that it should not be understood before the last age of the world; and therefore it makes for the credit of the Prophecy, that it is not yet understood. But if the last age, the age of opening these things, be now approaching, as by the great successes of late Interpreters it seems to be, we have more encouragement than ever to look into these things. If the general preaching of the Gospel be approaching, it is to us and our posterity that those words mainly belong: [42] In the time of the end the wise shall understand, but none of the wicked shall understand. [43] Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things which are written therein.

The folly of Interpreters has been, to foretel times and things by this Prophecy, as if God designed to make them Prophets. By this rashness they have not only exposed themselves, but brought the Prophecy also into contempt. The design of God was much otherwise. He gave this and the Prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things, but that after they were fulfilled they might be interpreted by the event, and his own Providence, not the Interpreters, be then manifested thereby to the world. For the event of things predicted many ages before, will then be a convincing argument that the world is governed by providence. For as the few and obscure Prophecies concerning Christ's first coming were for setting up the Christian religion, which all nations have since corrupted; so the many and clear Prophecies concerning the things to be done at Christ's second coming, are not only for predicting but also for effecting a recovery and reestablishment of the longlost truth, and setting up a kingdom wherein dwells righteousness. The event will prove the Apocalypse; and this Prophecy, thus proved and understood, will open the old Prophets, and all together will make known the true religion, and establish it. For he that will understand the old Prophets, must begin with this; but the time is not yet come for understanding them perfectly, because the main revolution predicted in them is not yet come to pass. In the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the Prophets: and then the kingdoms of this world shall become the kingdoms of our Lord and his Christ, and he shall reign for ever, Apoc. x. 7. xi. 15. There is already so much of the Prophecy fulfilled, that as many as will take pains in this study, may see sufficient instances of God's providence: but then the signal revolutions predicted by all the holy Prophets, will at once both turn mens eyes upon considering the predictions, and plainly interpret them. Till then we must content ourselves with interpreting what hath been already fulfilled.

Amongst the Interpreters of the last age there is scarce one of note who hath not made some discovery worth knowing; and thence I seem to gather that God is about opening these mysteries. The success of others put me upon considering it; and if I have done any thing which may be useful to following writers, I have my design.

## Notes to Chap. I.

- [1] Dem. Evang. l. 3.
- [2] Vid. Pamelium in notis ad Tertull. de Præscriptionibus, n. 215 & Hieron l. 1. contra Jovinianum, c. 14. Edit. Erasmi.
- [3] Areth. c. 18, 19.
- [4] Hist. Eccl. l. 3. c. 23.
- [5] Chrysost. ad Theodorum lapsum.
- [6] Hieron. in Epist. ad Gal. l. 3. c. 6.
- [7] Apud Euseb. Eccl. Hist. l. 3. c. 28. Edit. Valesii.
- [8] Epiphan. Hæres. 28.
- [9] Hieron. adv. Lucif.
- [10] 1 Pet. i. 7, 13. iv. 13. & v. 1.
- [11] Apoc. xiii. 8.
- [12] Apoc. xxi.
- [13] Apoc. i. 6. & v. 10.
- [14] Apoc. xx. 6.
- [15] Apoc. xx. 4, 12.
- [16] Apoc. xvii.
- [17] Dan. viii. 15, 16, 27. & xii. 8, 9.
- [18] ἀσελγείας, in many of the best MSS.
- [19] Apoc. xiii. 7, 12.
- [20] Apoc. xiii. 1, 5, 6.
- [21] Apoc. xviii. 12, 13.
- [22] Apoc. xix. 20.
- [23] Apoc. xxi. 3, 4.
- [24] Apoc. ix. 21. and xvii. 2.
- [25] Apoc. xiii. 6.
- [26] Apoc. xviii. 3, 7, 9.
- [27] μοιχαλίδος.
- [28] Apoc. ii. 14.
- [29] Apol. ad Antonin. Pium.
- [30] Hæres. l. 1. c. 20. Vide etiam Tertullianum, Apol. c. 13.
- [31] Euseb. Chron.
- [32] Cyril Catech. 6. Philastr. de hæres. cap. 30. Sulp. Hist. l. 2. Prosper de promiss. dimid. temp. cap. 13. Maximus serm. 5. in Natal. Apost. Hegesip. l. 2. c. 2.
- [33] Lactant de mortib. Persec. c. 2.
- [34] Hom. 70. in Matt. c. 22.
- [35] Apud Euseb. Eccl. Hist. l. 2. c. 25.
- [36] Euseb. Hist. l. 2. c. 25.
- [37] Arethas in Proæm. comment. in Apoc.
- [38] Euseb. Hist. l. 4. cap. 26. Hieron.
- [39] Euseb. Hist. l. 4. c. 24.
- [40] Hieron.
- [41] Dan. x. 21. xii. 4, 9.
- [42] Dan. xii. 4, 10.
- [43] Apoc. i. 3.

The Apocalypse of John is written in the same style and language with the Prophecies of Daniel, and hath the same relation to them which they have to

one another, so that all of them together make but one complete Prophecy; and in like manner it consists of two parts, an introductory Prophecy, and an Interpretation thereof.

The Prophecy is distinguished into seven successive parts, by the opening of the seven seals of the book which Daniel was commanded to seal up: and hence it is called the Apocalypse or Revelation of Jesus Christ. The time of the seventh seal is subdivided into eight successive parts by the silence in heaven for half an hour, and the sounding of seven trumpets successively: and the seventh trumpet sounds to the battle of the great day of God Almighty, whereby the kingdoms of this world become the kingdoms of the Lord and of his Christ, and those are destroyed that destroyed the earth.

The Interpretation begins with the words, And the temple of God was opened in heaven, and there was seen in his temple the Ark of his Testament: and it continues to the end of the Prophecy. The Temple is the scene of the visions, and the visions in the Temple relate to the feast of the seventh month: for the feasts of the Jews were typical of things to come. The Passover related to the first coming of Christ, and the feasts of the seventh month to his second coming: his first coming being therefore over before this Prophecy was given, the feasts of the seventh month are here only alluded unto.

On the first day of that month, in the morning, the HighPriest dressed the lamps: and in allusion hereunto, this Prophecy begins with a vision of one like the Son of man in the HighPriest's habit, appearing as it were in the midst of the seven golden candlesticks, or over against the midst of them, dressing the lamps, which appeared like a rod of seven stars in his right hand: and this dressing was perform'd by the sending seven Epistles to the Angels or Bishops of the seven Churches of Asia, which in the primitive times illuminated the Temple or Church Catholick. These Epistles contain admonitions against the approaching Apostacy, and therefore relate to the times when the Apostacy began to work strongly, and before it prevailed. It began to work in the Apostles days, and was to continue working till the man of sin should be revealed. It began to work in the disciples of Simon, Menander, Carpocrates, Cerinthus, and such sorts of men as had imbibed the metaphysical philosophy of the Gentiles and Cabalistical Jews, and were thence called Gnosticks. John calls them Antichrists, saying that in his days there were many Antichrists. But these being condemned by the Apostles, and their immediate disciples, put the Churches in no danger during the opening of the first four seals. The visions at the opening of these seals relate only to the civil affairs of the heathen Roman Empire. So long the Apostolic traditions prevailed, and preserved the Church in its purity: and therefore the affairs of the Church do not begin to be considered in this Prophecy before the opening of the fifth seal. She began then to decline, and to want admonitions; and therefore is admonished by these Epistles, till the Apostacy prevailed and took place, which was at the opening of the seventh seal. The admonitions therefore in these seven Epistles relate to the state of the Church in the times of the fifth and sixth seals. At the opening of the fifth seal, the Church is purged from hypocrites by a great persecution. At the opening of the sixth, that which letted is taken out of the way, namely the heathen Roman Empire. At the opening of the seventh, the man of sin is



revealed. And to these times the seven Epistles relate.

The seven Angels, to whom these Epistles were written, answer to the seven Amarcholim, who were Priests and chief Officers of the Temple, and had jointly the keys of the gates of the Temple, with those of the Treasuries, and the direction, appointment and oversight of all things in the Temple.

After the lamps were dressed, John saw the door of the Temple opened; and by the voice as it were of a trumpet, was called up to the eastern gate of the great court, to see the visions: and behold a throne was set, viz. the mercyseat upon the Ark of the Testament, which the Jews respected as the throne of God between the Cherubims, Exod. xxv. 2. Psal. xcix. 1. And he that sat on it was to look upon like Jasper and Sardine stone, that is, of an olive colour, the people of Judea being of that colour. And, the Sun being then in the East, a rainbow was about the throne, the emblem of glory. And round about the throne were four and twenty seats; answering to the chambers of the four and twenty Princes of the Priests, twelve on the south side, and twelve on the north side of the Priests Court. And upon the seats were four and twenty Elders sitting, clothed in white rayment, with crowns on their heads; representing the Princes of the four and twenty courses of the Priests clothed in linen. And out of the throne proceeded lightnings and thunderings, and voices, viz. the flashes of the fire upon the Altar at the morningsacrifice, and the thundering voices of those that sounded the trumpets, and sung at the Eastern gate of the Priests Court; for these being between John and the throne appeared to him as proceeding from the throne. And there were seven lamps of fire burning, in the Temple, before the throne, which are the seven spirits of God, or Angels of the seven Churches, represented in the beginning of this Prophecy by seven stars. And before the throne was a sea of glass clear as chrystal; the brazen sea between the porch of the Temple and the Altar, filled with clear water. And in the midst of the throne, and round about the throne, were four Beasts full of eyes before and behind: that is, one Beast before the throne and one behind it, appearing to John as in the midst of the throne, and one on either side in the circle about it, to represent by the multitude of their eyes the people standing in the four sides of the peoples court. And the first Beast was like a lion, and the second was like a calf, and the third had the face of a man, and the fourth was like a flying eagle. The people of Israel in the wilderness encamped round about the tabernacle, and on the east side were three tribes under the standard of Judah, on the west were three tribes under the standard of Ephraim, on the south were three tribes under the standard of Reuben, and on the north were three tribes under the standard of Dan, Numb. ii. And the standard of Judah was a Lion, that of Ephraim an Ox, that of Reuben a Man, and that of Dan an Eagle, as the Jews affirm. Whence were framed the hieroglyphicks of Cherubims and Seraphims, to represent the people of Israel. A Cherubim had one body with four faces, the faces of a Lion, an Ox, a Man and an Eagle, looking to the four winds of heaven, without turning about, as in Ezekiel's vision, chap. i. And four Seraphims had the same four faces with four bodies, one face to every body. The four Beasts are therefore four Seraphims standing in the four sides of the peoples court; the first in the eastern side with the head of a Lion, the second in the western side with the head of an Ox, the third in the southern side with the head of a Man, the

fourth in the northern side with the head of an Eagle: and all four signify together the twelve tribes of Israel, out of whom the hundred forty and four thousand were sealed, Apoc. vii. 4. And the four Beasts had each of them six wings, two to a tribe, in all twenty and four wings, answering to the twenty and four stations of the people. And they were full of eyes within, or under their wings. And they rest not day and night, or at the morning and eveningsacrifices, saying, holy, holy, holy Lord God Almighty, which was, and is, and is to come. These animals are therefore the Seraphims, which appeared to Isaiah [1] in a vision like this of the Apocalypse. For there also the Lord sat upon a throne in the temple; and the Seraphims each with six wings cried, Holy, holy, holy Lord God of hosts. And when those animals give glory and honour and thanks to him that sitteth upon the throne, who liveth for ever and ever, the four and twenty Elders go into the Temple, and there fall down before him that sitteth on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. At the morning and eveningsacrifices, so soon as the sacrifice was laid upon the Altar, and the drinkoffering began to be poured out, the trumpets sounded, and the Levites sang by course three times; and every time when the trumpets sounded, the people fell down and worshiped. Three times therefore did the people worship; to express which number, the Beasts cry Holy, holy, holy: and the song being ended, the people prayed standing, till the solemnity was finished. In the mean time the Priests went into the Temple, and there fell down before him that sat upon the throne, and worshiped.

And John saw, in the right hand of him that sat upon the throne, a book written within and on the backside, sealed with seven seals, viz. the book which Daniel was commanded to seal up, and which is here represented by the prophetic book of the Law laid up on the right side of the Ark, as it were in the right hand of him that sat on the throne: for the festivals and ceremonies of the Law prescribed to the people in this book, adumbrated those things which were predicted in the book of Daniel; and the writing within and on the backside of this book, relates to the synchronal Prophecies. [2] And none was found worthy to open the book but the Lamb of God. And lo, in the midst of the throne and of the four Beasts, and in the midst of the Elders, that is, at the foot of the Altar, stood a lamb as it had been slain, the morningsacrifice; having seven horns, which are the seven Churches, and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came, and took the book out of the right hand of him that sat upon the throne: And when he had taken the book, the four Beasts and four and twenty Elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us, unto our God, Kings and Priests, and we shall reign on the earth. The Beasts and Elders therefore represent the primitive Christians of all nations; and the worship of these Christians in their Churches is here represented under the form of worshiping God and the Lamb in the Temple: God for his benefaction in creating all things, and the Lamb for his benefaction in redeeming us with

his blood: God as sitting upon the throne and living for ever, and the Lamb as exalted above all by the merits of his death. And I heard, saith John, the voice of many Angels round about the throne, and the Beasts and the Elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, honour, glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four Beasts said, Amen. And the four and twenty Elders fell down and worshiped him that liveth for ever and ever. This was the worship of the primitive Christians.

It was the custom for the High Priest, seven days before the fast of the seventh month, to continue constantly in the Temple, and study the book of the Law, that he might be perfect in it against the day of expiation; wherein the service, which was various and intricate, was wholly to be performed by himself; part of which service was reading the Law to the people: and to promote his studying it, there were certain Priests appointed by the Sanhedrim to be with him those seven days in one of his chambers in the Temple, and there to discourse with him about the Law, and read it to him, and put him in mind of reading and studying it himself. This his opening and reading the Law those seven days, is alluded unto in the Lamb's opening the seals. We are to conceive that those seven days begin in the evening before each day; for the Jews began their day in the evening, and that the solemnity of the fast begins in the morning of the seventh day.

The seventh seal was therefore opened on the day of expiation, and then there was silence in heaven for half an hour. And an Angel, the High Priest, stood at the Altar, having a golden Censer; and there was given him much incense, that he should offer it with the prayers of all Saints, upon the golden Altar which was before the throne. The custom was on other days, for one of the Priests to take fire from the great Altar in a silver Censer; but on this day, for the High Priest to take fire from the great Altar in a golden Censer: and when he was come down from the great Altar, he took incense from one of the Priests who brought it to him, and went with it to the golden Altar: and while he offered the incense, the people prayed without in silence, which is the silence in heaven for half an hour. When the High Priest had laid the incense on the Altar, he carried a Censer of it burning in his hand, into the most holy place before the Ark. And the smoke of the incense, with the prayers of the Saints, ascended up before God out of the Angel's hand. On other days there was a certain measure of incense for the golden Altar: on this day there was a greater quantity for both the Altar and the most holy Place, and therefore it is called much incense. After this the Angel took the Censer, and filled it with fire from the great Altar, and cast it into the earth; that is, by the hands of the Priests who belong to his mystical body, he cast it to the earth without the Temple, for burning the Goat which was the Lord's lot. And at this and other concomitant sacrifices, until the eveningsacrifice was ended, there were voices, and thundrings, and lightnings, and an earthquake; that is, the voice of the High Priest reading the Law to the people, and other voices and thundrings from the trumpets and

templemusick at the sacrifices, and lightnings from the fire of the Altar.

The solemnity of the day of expiation being finished, the seven Angels found their trumpets at the great sacrifices of the seven days of the feast of tabernacles; and at the same sacrifices, the seven thunders utter their voices, which are the musick of the Temple, and singing of the Levites, intermixed with the soundings of the trumpets: and the seven Angels pour out their vials of wrath, which are the drinkofferings of those sacrifices.

When six of the seals were opened, John said: [3] And after these things, that is, after the visions of the sixth seal, I saw four Angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another Angel ascending from the East, having the seal of the living God: and he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God in their foreheads. This sealing alludes to a tradition of the Jews, that upon the day of expiation all the people of Israel are sealed up in the books of life and death. For the Jews in their Talmud [4] tell us, that in the beginning of every new year, or first day of the month Tisri, the seventh month of the sacred year, three books are opened in judgment; the book of life, in which the names of those are written who are perfectly just; the book of death, in which the names of those are written who are Atheists or very wicked; and a third book, of those whose judgment is suspended till the day of expiation, and whose names are not written in the book of life or death before that day. The first ten days of this month they call the penitential days; and all these days they fast and pray very much, and are very devout, that on the tenth day their sins may be remitted, and their names may be written in the book of life; which day is therefore called the day of expiation. And upon this tenth day, in returning home from the Synagogues, they say to one another, God the creator seal you to a good year. For they conceive that the books are now sealed up, and that the sentence of God remains unchanged henceforward to the end of the year. The same thing is signified by the two Goats, upon whose foreheads the HighPriest yearly, on the day of expiation, lays the two lots inscribed, For God and For Azazel; God's lot signifying the people who are sealed with the name of God in their foreheads; and the lot Azazel, which was sent into the wilderness, representing those who receive the mark and name of the Beast, and go into the wilderness with the great Whore.

The servants of God being therefore sealed in the day of expiation, we may conceive that this sealing is synchronal to the visions which appear upon opening the seventh seal; and that when the Lamb had opened six of the seals and seen the visions relating to the inside of the sixth, he looked on the backside of the seventh leaf, and then saw the four Angels holding the four winds of heaven, and another Angel ascending from the East with the seal of God. Conceive also, that the Angels which held the four winds were the first four of the seven Angels, who upon opening the seventh seal were seen standing before God; and that upon their holding the winds, there was silence in heaven for half an hour; and that while the servants of God were sealing, the Angel with the golden Censer offered their prayers with incense upon the

golden Altar, and read the Law: and that so soon as they were sealed, the winds hurt the earth at the sounding of the first trumpet, and the sea at the sounding of the second; these winds signifying the wars, to which the first four trumpets sounded. For as the first four seals are distinguished from the three last by the appearance of four horsemen towards the four winds of heaven; so the wars of the first four trumpets are distinguished from those of the three last, by representing these by four winds, and the others by three great woes.

In one of Ezekiel's visions, when the Babylonian captivity was at hand, six men appeared with slaughterweapons; and a seventh, who [5] appeared among them clothed in white linen and a writer's inkhorn by his side, is commanded to go thro' the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for all the abominations done in the midst thereof: and then the six men, like the Angels of the first six trumpets, are commanded to slay those men who are not marked. Conceive therefore that the hundred forty and four thousand are sealed, to preserve them from the plagues of the first six trumpets; and that at length by the preaching of the everlasting gospel, they grow into a great multitude, which no man could number, of all nations, and kindreds, and people and tongues: and at the sounding of the seventh trumpet come out of the great tribulation with Palms in their hands: the kingdoms of this world, by the war to which that trumpet sounds, becoming the kingdoms of God and his Christ. For the solemnity of the great Hosannah was kept by the Jews upon the seventh or last day of the feast of tabernacles; the Jews upon that day carrying Palms in their hands, and crying Hosannah.

After six of the Angels, answering to the six men with slaughter-weapons, had sounded their trumpets, the Lamb in the form of a mighty Angel cane down from heaven clothed with a cloud, and a rainbow was upon his head, and his face was as it were the Sun, and his feet as pillars of fire, the shape in which Christ appeared in the beginning of this Prophecy; and he had in his hand a little book open, the book which he had newly opened; for he received but one book from him that sitteth upon the throne, and he alone was worthy to open and look on this book. And he set his right foot upon the sea and his left foot on the earth, and cried with a loud voice, as when a lion roareth. It was the custom for the HighPriest on the day of expiation, to stand in an elevated place in the peoples court, at the Eastern gate of the Priests court, and read the Law to the people, while the Heifer and the Goat which was the Lord's lot, were burning without the Temple. We may therefore suppose him standing in such a manner, that his right foot might appear to John as it were standing on the sea of glass, and his left foot on the ground of the house; and that he cried with a loud voice, in reading the Law on the day of expiation. And when he had cried, seven thunders uttered their voices. Thunders are the voice of a cloud, and a cloud signifies a multitude; and this multitude may be the Levites, who sang with thundering voices, and played with musical instruments at the great sacrifices, on the seven days of the feast of Tabernacles: at which times the trumpets also sounded. For the trumpets sounded, and the Levites sang alternately, three times at every sacrifice. The Prophecy therefore of the seven thunders is nothing else than a repetition of the Prophecy of the seven trumpets in another form. And the Angel which I saw stand upon the sea and upon the earth, lifted up his hand

to heaven, and sware by him that liveth for ever and ever, that after the seven thunders there should be time no longer; but in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the Prophets. The voices of the thunders therefore last to the end of this world, and so do those of the trumpets.

And the voice which I heard from heaven, saith John, spake unto me again and said, Go and take the little book, &c. And I took the little book out of the Angel's hand, and ate it up; and it was in my mouth sweet as honey, and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. This is an introduction to a new Prophecy, to a repetition of the Prophecy of the whole book; and alludes to Ezekiel's eating a roll or book spread open before him, and written within and without, full of lamentations and mourning and woe, but sweet in his mouth. Eating and drinking signify acquiring and possessing; and eating the book is becoming inspired with the Prophecy contained in it. It implies being inspired in a vigorous and extraordinary manner with the Prophecy of the whole book, and therefore signifies a lively repetition of the whole Prophecy by way of interpretation, and begins not till the first Prophecy, that of the seals and trumpets, is ended. It was sweet in John's mouth, and therefore begins not with the bitter Prophecy of the Babylonian captivity, and the Gentiles being in the outward court of the Temple, and treading the holy city under foot; and the prophesying of the two Witnesses in sackcloth, and their smiting the earth with all plagues, and being killed by the Beast; but so soon as the Prophecy of the trumpets is ended, it begins with the sweet Prophecy of the glorious Woman in heaven, and the victory of Michael over the Dragon; and after that, it is bitter in John's belly, by a large description of the times of the great Apostacy.

And the Angel stood, upon the earth and sea, saying, Rise and measure the Temple of God and the Altar, and them that worship therein, that is, their courts with the buildings thereon, viz. the square court of the Temple called the separate place, and the square court of the Altar called the Priests court, and the court of them that worship in the Temple called the new court: but the great court which is without the Temple, leave out, and measure it not, for it is given to the Gentiles, and the holy city shall they tread under foot forty and two months. This measuring hath reference to Ezekiel's measuring the Temple of Solomon: there the whole Temple, including the outward court, was measured, to signify that it should be rebuilt in the latter days. Here the courts of the Temple and Altar, and they who worship therein, are only measured, to signify the building of a second Temple, for those that are sealed out of all the twelve tribes of Israel, and worship in the inward court of sincerity and truth: but John is commanded to leave out the outward court, or outward form of religion and Churchgovernment, because it is given to the Babylonian Gentiles. For the glorious woman in heaven, the remnant of whole seed kept the commandments of God, and had the testimony of Jesus, continued the same woman in outward form after her flight into the wilderness, whereby she quitted her former sincerity and piety, and became the great Whore. She lost her chastity, but kept her outward form and shape. And while the Gentiles tread the holy city underfoot, and worship in the



outward court, the two witnesses, represented perhaps by the two feet of the Angel standing on the sea and earth, prophesied against them, and had power, like Elijah and Moses, to consume their enemies with fire proceeding out of their mouth, and to shut heaven that it rain not in the days of their Prophecy, and to turn the waters into blood, and to smite the earth with all plagues as often as they will, that is, with the plagues of the trumpets and vials of wrath; and at length they are slain, rise again from the dead, and ascend up to heaven in a cloud; and then the seventh trumpet sounds to the day of judgment.

The Prophecy being finished, John is inspired anew by the eaten book, and begins the Interpretation thereof with these words, And the Temple of God was opened in heaven, and there was seen in his Temple the Ark of the Testament. By the Ark, we may know that this was the first Temple; for the second Temple had no Ark. And there were lightnings, and voices, and thundrings, and an earthquake, and great hail. These answer to the wars in the Roman Empire, during the reign of the four horsemen, who appeared upon opening the first four seals. And there appeared a great wonder in heaven, a woman clothed with the Sun. In the Prophecy, the affairs of the Church begin to be considered at the opening of the fifth seal; and in the Interpretation, they begin at the same time with the vision of the Church in the form of a woman in heaven: there she is persecuted, and here she is pained in travail. The Interpretation proceeds down first to the sealing of the servants of God, and marking the rest with the mark of the Beast; and then to the day of judgment, represented by a harvest and vintage. Then it returns back to the times of opening the seventh seal, and interprets the Prophecy of the seven trumpets by the pouring out of seven vials of wrath. The Angels who pour them out, come out of the Temple of the Tabernacle; that is, out of the second Temple, for the Tabernacle had no outward court. Then it returns back again to the times of measuring the Temple and Altar, and of the Gentiles worshiping in the outward court, and of the Beast killing the witnesses in the streets of the great city; and interprets these things by the vision of a woman sitting on the Beast, drunken with the blood of the Saints; and proceeds in the interpretation downwards to the fall of the great city and the day of judgment.

The whole Prophecy of the book, represented by the book of the Law, is therefore repeated, and interpreted in the visions which follow those of sounding the seventh trumpet, and begin with that of the Temple of God opened in heaven. Only the things, which the seven thunders uttered, were not written down, and therefore not interpreted.

### **Notes to Chap. II.**

[1] Isa. vi.

[2] Apoc. v.

[3] Apoc. vii

[4] Buxtorf in Synogoga Judaica, c. 18, 21.

[5] Ezek. ix.

The whole scene of sacred Prophecy is composed of three principal parts: the regions beyond Euphrates, represented by the two first Beasts of Daniel; the

Empire of the Greeks on this side of Euphrates, represented by the Leopard and by the HeGoat; and the Empire of the Latins on this side of Greece, represented by the Beast with ten horns. And to these three parts, the phrases of the third part of the earth, sea, rivers, trees, ships, stars, sun, and moon, relate. I place the body of the fourth Beast on this side of Greece, because the three first of the four Beasts had their lives prolonged after their dominion was taken away, and therefore belong not to the body of the fourth. He only stamped them with his feet.

By the earth, the Jews understood the great continent of all Asia and Africa, to which they had access by land: and by the Isles of the sea, they understood the places to which they sailed by sea, particularly all Europe: and hence in this Prophecy, the earth and sea are put for the nations of the Greek and Latin Empires.

The third and fourth Beasts of Daniel are the same with the Dragon and tenhorned Beast of John, but with this difference: John puts the Dragon for the whole Roman Empire while it continued entire, because it was entire when that Prophecy was given; and the Beast he considers not till the Empire became divided: and then he puts the Dragon for the Empire of the Greeks, and the Beast for the Empire of the Latins. Hence it is that the Dragon and Beast have common heads and common horns: but the Dragon hath crowns only upon his heads, and the Beast only upon his horns; because the Beast and his horns reigned not before they were divided from the Dragon: and when the Dragon gave the Beast his throne, the ten horns received power as Kings, the same hour with the Beast. The heads are seven successive Kings. Four of them were the four horsemen which appeared at the opening of the first four seals. In the latter end of the sixth head, or seal, considered as present in the visions, it is said, five of the seven Kings are fallen, and one is, and another is not yet come; and the Beast that was and is not, being wounded to death with a sword, he is the eighth, and of the seven: he was therefore a collateral part of the seventh. The horns are the same with those of Daniel's fourth Beast, described above.

The four horsemen which appear at the opening of the first four seals, have been well explained by Mr. Mede; excepting that I had rather continue the third to the end of the reign of the three Gordians and Philip the Arabian, those being Kings from the South, and begin the fourth with the reign of Decius, and continue it till the reign of Dioclesian. For the fourth horseman sat upon a pale horse, and his name was Death; and hell followed with him; and power was given them to kill unto the fourth part of the earth, with the sword, and with famine, and with the plague, and with the Beasts of the earth, or armies of invaders and rebels: and as such were the times during all this interval. Hitherto the Roman Empire continued in an undivided monarchical form, except rebellions; and such it is represented by the four horsemen. But Dioclesian divided it between himself and Maximianus, A.C. 285; and it continued in that divided state, till the victory of Constantine the great over Licinius, A.C. 323, which put an end to the heathen persecutions set on foot by Dioclesian and Maximianus, and described at the opening of the fifth seal. But this division of the Empire was imperfect, the whole being still under one and the same Senate. The same victory of Constantine over

Licinius a heathen persecutor, began the fall of the heathen Empire, described at the opening of the sixth seal: and the visions of this seal continue till after the reign of Julian the Apostate, he being a heathen Emperor, and reigning over the whole Roman Empire.

The affairs of the Church begin to be considered at the opening of the fifth seal, as was said above. Then she is represented by a woman in the Temple of heaven, clothed with the sun of righteousness, and the moon of Jewish ceremonies under her feet, and upon her head a crown of twelve stars relating to the twelve Apostles and to the twelve tribes of Israel. When she fled from the Temple into the wilderness, she left in the Temple a remnant of her seed, who kept the commandments of God, and had the testimony of Jesus Christ; and therefore before her flight she represented the true primitive Church of God, tho afterwards she degenerated like Aholah and Aholibah. In Diocesian's persecution she cried, travelling in birth, and pained to be delivered. And in the end of that persecution, by the victory of Constantine over Maxentius A.C. 312, she brought forth a manchild, such a child as was to rule all nations with a rod of iron, a Christian Empire. And her child, by the victory of Constantine over Licinius, A.C. 323, was caught up unto God and to his throne. And the woman, by the division of the Roman Empire into the Greek and Latin Empires, fled from the first Temple into the wilderness, or spiritually barren Empire of the Latins, where she is found afterwards sitting upon the Beast and upon the seven mountains; and is called the great city which reigneth over the Kings of the earth, that is, over the ten Kings who give their kingdom to her Beast.

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

And when the Dragon saw that he was cast down from the Roman throne, and the manchild caught up thither, he persecuted the woman which brought forth the manchild; and to her, by the division of the Roman Empire between the cities of Rome and Constantinople A.C. 330, were given two wings of a great eagle, the symbol of the Roman Empire, that she might flee from the first Temple into the wilderness of Arabia, to her place at Babylon mystically so called. And the serpent, by the division of the same Empire between the sons of Constantine the great, A.C. 337, cast out of his mouth water as a flood, the Western Empire, after the woman; that he might cause her to be carried away by the flood. And the earth, or Greek Empire, helped the woman, and the earth opened her mouth, and swallowed up the flood, by the victory of Constantius over Magnentius, A.C. 353, and thus the Beast was wounded to death with a

sword. And the Dragon was wroth with the woman, in the reign of Julian the Apostate A.C. 361, and, by a new division of the Empire between Valentinian and Valens, A.C. 364, went from her into the Eastern Empire to make war with the remnant of her seed, which she left behind her when she fled: and thus the Beast revived. By the next division of the Empire, which was between Gratian and Theodosius A.C. 379, the Beast with ten horns rose out of the sea, and the Beast with two horns out of the earth: and by the last division thereof, which was between the sons of Theodosius, A.C. 395, the Dragon gave the Beast his power and throne, and great authority. And the ten horns received power as Kings, the same hour with the Beast.

At length the woman arrived at her place of temporal as well as spiritual dominion upon the back of the Beast, where she is nourished a time, and times, and half a time, from the face of the serpent; not in his kingdom, but at a distance from him. She is nourished by the merchants of the earth, three times or years and an half, or 42 months, or 1260 days: and in these Prophecies days are put for years. During all this time the Beast acted, and she sat upon him, that is, reigned over him, and over the ten Kings who gave their power and strength, that is, their kingdom to the Beast; and she was drunken with the blood of the Saints. By all these circumstances she is the eleventh horn of Daniel's fourth Beast, who reigned with a look more stout than his fellows, and was of a different kind from the rest, and had eyes and a mouth like the woman; and made war with the saints, and prevailed against them, and wore them out, and thought to change times and laws, and had them given into his hand, until a time, and times, and half a time. These characters of the woman, and little horn of the Beast, agree perfectly: in respect of her temporal dominion, she was a horn of the Beast; in respect of her spiritual dominion, she rode upon him in the form of a woman, and was his Church, and committed fornication with the ten Kings.

The second Beast, which rose up out of the earth, was the Church of the Greek Empire: for it had two horns like those of the Lamb, and therefore was a Church; and it spake as the Dragon, and therefore was of his religion; and it came up out of the earth, and by consequence in his kingdom. It is called also the false Prophet who wrought miracles before the first Beast, by which he deceived them that received his mark, and worshiped his image. When the Dragon went from the woman to make war with the remnant of her seed, this Beast arising out of the earth assisted in that war, and caused the earth and them which dwell therein to worship the authority of the first Beast, whose mortal wound was healed, and to make an Image to him, that is, to assemble a body of men like him in point of religion. He had also power to give life and authority to the Image, so that it could both speak, and by dictating cause that all religious bodies of men, who would not worship the authority of the Image, should be mystically killed. And he causeth all men to receive a mark in their right hand or in their forehead, and that no man might buy or sell save he that had the mark, or the name of the Beast, or the number of his name; all the rest being excommunicated by the Beast with two horns. His mark is (picture of three Roman crosses), and his name ΛΑΤΕΙΝΟΣ, and the number of his name 666.

Thus the Beast, after he was wounded to death with a sword and revived, was

deified, as the heathens used to deify their Kings after death, and had an Image erected to him; and his worshipers were initiated in this new religion, by receiving the mark or name of this new God, or the number of his name. By killing all that will not worship him and his Image, the first Temple, illuminated by the lamps of the seven Churches, is demolished, and a new Temple built for them who will not worship him; and the outward court of this new Temple, or outward form of a Church, is given to the Gentiles, who worship the Beast and his Image: while they who will not worship him, are sealed with the name of God in their foreheads, and retire into the inward court of this new Temple. These are the 144000 sealed out of all the twelve tribes of Israel, and called the two Witnesses, as being derived from the two wings of the woman while she was flying into the wilderness, and represented by two of the seven candlesticks. These appear to John in the inward court of the second Temple, standing on mount Sion with the Lamb, and as it were on the sea of glass. These are the Saints of the most High, and the host of heaven, and the holy people spoken of by Daniel, as worn out and trampled under foot, and destroyed in the latter times by the little horns of his fourth Beast and HeGoat.

While the Gentiles tread the holy city under foot, God gives power to his two Witnesses, and they prophesy a thousand two hundred and threescore days clothed in sackcloth. They are called the two Olive trees, with relation to the two Olivetrees, which in Zechary's vision, chap. iv. stand on either side of the golden candlestick to supply the lamps with oil: and Olivetrees, according to the Apostle Paul, represent Churches, Rom. xi. They supply the lamps with oil, by maintaining teachers. They are also called the two candlesticks; which in this Prophecy signify Churches, the seven Churches of Asia being represented by seven candlesticks. Five of these Churches were found faulty, and threatned if they did not repent; the other two were without fault, and so their candlesticks were fit to be placed in the second Temple. These were the Churches in Smyrna and Philadelphia. They were in a state of tribulation and persecution, and the only two of the seven in such a state: and so their candlesticks were fit to represent the Churches in affliction in the times of the second Temple, and the only two of the seven that were fit. The two Witnesses are not new Churches: they are the posterity of the primitive Church, the posterity of the two wings of the woman, and so are fitly represented by two of the primitive candlesticks. We may conceive therefore, that when the first Temple was destroyed, and a new one built for them who worship in the inward court, two of the seven candlesticks were placed in this new Temple.

The affairs of the Church are not considered during the opening of the first four seals. They begin to be consider'd at the opening of the fifth seal, as was said above; and are further considered at the opening of the sixth seal; and the seventh seal contains the times of the great Apostacy. And therefore I refer the Epistles to the seven Churches unto the times of the fifth and sixth seals: for they relate to the Church when she began to decline, and contain admonitions against the great Apostacy then approaching.

When Eusebius had brought down his Ecclesiastical History to the reign of Dioclesian, he thus describes the state of the Church: Qualem quantamque

gloriam simul ac libertatem doctrina veræ erga supremum Deum pietatis à Christo primùm hominibus annunciata, apud omnes Græcos pariter & barbaros ante persecutionem nostrâ memoriâ excitatam, consecuta sit, nos certè pro merito explicare non possumus. Argumento esse possit Imperatorum benignitas erga nostros: quibus regendas etiam provincias committebant, omni sacrificandi metu eos liberantes ob singularem, qua in religionem nostram affecti erant, benevolentiam. And a little after: Jam vero quis innumerabilem hominum quotidie ad fidem Christi confugientium turbam, quis numerum ecclesiarum in singulis urbibus, quis illustres populorum concursus in ædibus sacris, cumulatè possit describere? Quo factum est, ut priscis ædificiis jam non contenti, in singulis urbibus spatiosas ab ipsis fundamentis extruerent ecclesias. Atque hæc progressii temporis increscentia, & quotidie in majus & melius proficiscentia, nec livor ullus atterere, nec malignitas dæmonis fascinare, nec hominum insidiæ prohibere unquam potuerunt, quamdiu omnipotentis Dei dextra populum suum, utpote tali dignum præsidio, textit atque custodiit. Sed cum ex nimia libertate in negligentiam ac desidiam prolapsi essemus; cum alter alteri invidere atque obtrectare cæpisset; cum inter nos quasi bella intestina gereremus, verbis, tanquam armis quibusdam hastisque, nos mutuò vulnerantes; cum Antistites adversus Antistites, populi in populos collisi, jurgia ac tumultus agitent; denique cum fraus & simulatio ad summum malitiæ culmen adolevisset: tum divina ultio, levi brachio ut solet, integro adhuc ecclesiæ statu, & fidelium turbis liberè convenientibus, sensim ac moderatè in nos cæpit animadvertere; orsà primùm persecutione ab iis qui militabant. Cum verò sensu omni destituti de placando Dei numine ne cogitaremus quidem; quin potius instar impiorum quorundam res humanas nullâ providentiâ gubernari rati, alia quotidie crimina aliis adjiceremus: cum Pastores nostri spretâ religionis regulâ, mutuis inter se contentionibus decertarent, nihil aliud quam jurgia, minas, æmulationem, odia, ac mutuas inimicitias amplificare studentes; principatum quasi tyrannidem quandam contentissimè sibi vindicantes: tunc demùm juxta dictum Hieremiæ, obscuravit Dominus in ira sua filiam Sion, & dejecit de cælo gloriam Israel,—per Ecclesiarum scilicet subversionem, &c. This was the state of the Church just before the subversion of the Churches in the beginning of Dioclesian's persecution: and to this state of the Church agrees the first of the seven Epistles to the Angel of the seven Churches, [1] that to the Church in Ephesus. I have something against thee, saith Christ to the Angel of that Church, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. The Nicolaitans are the Continentes above described, who placed religion in abstinence from marriage, abandoning their wives if they had any. They are here called Nicolaitans, from Nicolas one of the seven deacons of the primitive Church of Jerusalem; who having a beautiful wife, and being taxed with uxoriousness, abandoned her, and permitted her to marry whom she pleased, saying that we must disuse the flesh; and thenceforward lived a single life in continency, as his children also. The Continentes afterwards embraced the doctrine of Æons and Ghosts male and female, and were avoided by the Churches till the fourth century; and the Church of Ephesus is here commended for hating their deeds.

The persecution of Dioclesian began in the year of Christ 302, and lasted ten years in the Eastern Empire and two years in the Western. To this state of the Church the second Epistle, to the Church of Smyrna, agrees. I know, saith [2] Christ, thy works, and tribulation, and poverty, but thou art rich; and I know the blasphemy of them, which say they are Jews and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: Behold, the Devil shall call some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. The tribulation of ten days can agree to no other persecution than that of Dioclesian, it being the only persecution which lasted ten years. By the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan, I understand the Idolatry of the Nicolaitans, who falsly said they were Christians.

The Nicolaitans are complained of also in [3] the third Epistle, as men that held the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed to Idols, and [4] to commit spiritual fornication. For Balaam taught the Moabites and Midianites to tempt and invite Israel by their women to commit fornication, and to feast with them at the sacrifices of their Gods. The Dragon therefore began now to come down among the inhabitants of the earth and sea.

The Nicolaitans are also complained of in the fourth Epistle, under the name of the woman Jezabel, who calleth herself a Prophetess, to teach and to seduce the servants of Christ to commit fornication, and to eat things sacrificed to Idols. The woman therefore began now to fly into the wilderness.

The reign of Constantine the great from the time of his conquering Licinius, was monarchical over the whole Roman Empire. Then the Empire became divided between the sons of Constantine: and afterwards it was again united under Constantius, by his victory over Magnentius. To the affairs of the Church in these three successive periods of time, the third, fourth, and fifth Epistles, that is, those to the Angels of the Churches in Pergamus, Thyatira, and Sardis, seem to relate. The next Emperor was Julian the Apostate.

In the sixth Epistle, [5] to the Angel of the Church in Philadelphia, Christ saith: Because in the reign of the heathen Emperor Julian, thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which by the woman's flying into the wilderness, and the Dragon's making war with the remnant of her seed, and the killing of all who will not worship the Image of the Beast, shall come upon all the world, to try them that dwell upon the earth, and to distinguish them by sealing the one with the name of God in their foreheads, and marking the other with the mark of the Beast. Him that overcometh, I will make a pillar in the Temple of my God; and he shall go no more out of it. And I will write upon him the name of my God in his forehead. So the Christians of the Church of Philadelphia, as many of them as overcome, are sealed with the seal of God, and placed in the second Temple, and go no more out. The same is to be understood of the Church in Smyrna, which also kept the word of God's patience, and was without fault. These two Churches, with their posterity, are therefore the two Pillars, and the two Candlesticks, and the two Witnesses in the second Temple.

After the reign of the Emperor Julian, and his successor Jovian who reigned but five months, the Empire became again divided between Valentinian and Valens. Then the Church Catholick, in the Epistle to the Angel of the Church of Laodicea, is reprehended as lukewarm, and [6] threatned to be spewed out of Christ's mouth. She said, that she was rich and increased with goods, and had need of nothing, being in outward prosperity; and knew not that she was inwardly wretched, and miserable, and poor, and blind, and naked. She is therefore spewed out of Christ's mouth at the opening of the seventh seal: and this puts an end to the times of the first Temple.

About one half of the Roman Empire turned Christians in the time of Constantine the great and his sons. After Julian had opened the Temples, and restored the worship of the heathens, the Emperors Valentinian and Valens tolerated it all their reign; and therefore the Prophecy of the sixth seal was not fully accomplished before the reign of their successor Gratian. It was the custom of the heathen Priests, in the beginning of the reign of every sovereign Emperor, to offer him the dignity and habit of the Pontifex Maximus. This dignity all Emperors had hitherto accepted: but Gratian rejected it, threw down the idols, interdicted the sacrifices, and took away their revenues with the salaries and authority of the Priests. Theodosius the great followed his example; and heathenism afterwards recovered itself no more, but decreased so fast, that Prudentius, about ten years after the death of Theodosius, called the heathens, *vix pauca ingenia & pars hominum rarissima*. Whence the affairs of the sixth seal ended with the reign of Valens, or rather with the beginning of the reign of Theodosius, when he, like his predecessor Gratian, rejected the dignity of Pontifex Maximus. For the Romans were very much infested by the invasions of foreign nations in the reign of Valentinian and Valens: *Hoc tempore, saith Ammianus, velut per universum orbem Romanum bellicum canentibus buccinis, excitæ gentes sævissimæ limites sibi proximos persultabant: Gallias Rhætiasque simul Alemanni populabantur: Sarmatæ Pannonias & Quadi: Picti, Saxones, & Scoti & Attacotti Britannos ærumnis vexavere continuis: Austoriani, Mauricæque aliæ gentes Africam solito acrius incursabant: Thracias diripiebant prædatorii globi Gotthorum: Persarum Rex manus Armeniis injectabat*. And whilst the Emperors were busy in repelling these enemies, the Hunns and Alans and Goths came over the Danube in two bodies, overcame and slew Valens, and made so great a slaughter of the Roman army, that Ammianus saith: *Nec ulla Annalibus præter Cannensem ita ad internecionem res legitur gesta*. These wars were not fully stopt on all sides till the beginning of the reign of Theodosius, A.C. 379 & 380: but thenceforward the Empire remained quiet from foreign armies, till his death, A.C. 395. So long the four winds were held: and so long there was silence in heaven. And the seventh seal was opened when this silence began.

Mr. Mede hath explained the Prophecy of the first six trumpets not much amiss: but if he had observed, that the Prophecy of pouring out the vials of wrath is synchroual to that of sounding the trumpets, his explanation would have been yet more complete.

The name of Woes is given to the wars to which the three last trumpets sound, to distinguish them from the wars of the four first. The sacrifices on the first four days of the feast of Tabernacles, at which the first four trumpets



sound, and the first four vials of wrath are poured out, are slaughters in four great wars; and these wars are represented by four winds from the four corners of the earth. The first was an east wind, the second a west wind, the third a south wind, and the fourth a north wind, with respect to the city of Rome, the metropolis of the old Roman Empire. These four plagues fell upon the third part of the Earth, Sea, Rivers, Sun, Moon and Stars; that is, upon the Earth, Sea, Rivers, Sun, Moon and Stars of the third part of the whole scene of these Prophecies of Daniel and John.

The plague of the eastern wind [7] at the sounding of the first trumpet, was to fall upon the Earth, that is, upon the nations of the Greek Empire. Accordingly, after the death of Theodosius the great, the Goths, Sarmatians, Hunns, Isaurians, and Austorian Moors invaded and miserably wasted Greece, Thrace, Asia minor, Armenia, Syria, Egypt, Lybia, and Illyricum, for ten or twelve years together.

The plague of the western wind at the sounding of the second trumpet, was to fall upon the Sea, or Western Empire, by means of a great mountain burning with fire cast into it, and turning it to blood. Accordingly in the year 407, that Empire began to be invaded by the Visigoths, Vandals, Alans, Sueves, Burgundians, Ostrogoths, Heruli, Quadi, Gepides; and by these wars it was broken into ten kingdoms, and miserably wasted: and Rome itself, the burning mountain, was besieged and taken by the Ostrogoths, in the beginning of these miseries.

The plague of the southern wind at the sounding of the third trumpet, was to cause a great star, burning as it were a lamp, to fall from heaven upon the rivers and fountains of waters, the Western Empire now divided into many kingdoms, and to turn them to wormwood and blood, and make them bitter. Accordingly Genseric, the King of the Vandals and Alans in Spain, A.C. 427, enter'd Africa with an army of eighty thousand men; where he invaded the Moors, and made war upon the Romans, both there and on the seacoasts of Europe, for fifty years together, almost without intermission, taking Hippo A.C. 431, and Carthage the capital of Africa A.C. 439. In A.C. 455, with a numerous fleet and an army of three hundred thousand Vandals and Moors, he invaded Italy, took and plundered Rome, Naples, Capua, and many other cities; carrying thence their wealth with the flower of the people into Africa: and the next year, A.C. 456, he rent all Africa from the Empire, totally expelling the Romans. Then the Vandals invaded and took the Islands of the Mediterranean, Sicily, Sardinia, Corsica, Ebusus, Majorca, Minorca, &c. and Ricimer besieged the Emperor Anthemius in Rome, took the city, and gave his soldiers the plunder, A.C. 472. The Visigoths about the same time drove the Romans out of Spain: and now the Western Emperor, the great star which fell from heaven, burning as it were a lamp, having by all these wars gradually lost almost all his dominions, was invaded, and conquered in one year by Odoacer King of the Heruli, A.C. 476. After this the Moors revolted A.C. 477, and weakened the Vandals by several wars, and took Mauritania from them. These wars continued till the Vandals were conquered by Belisarius, A.C. 534. and by all these wars Africa was almost depopulated, according to Procopius, who reckons that above five millions of men perished in them. When the Vandals first invaded Africa, that country was very populous, consisting of about 700

bishopricks, more than were in all France, Spain and Italy together: but by the wars between the Vandals, Romans and Moors, it was depopulated to that degree, that Procopius tells us, it was next to a miracle for a traveller to see a man.

In pouring out the third vial it is [8] said: Thou art righteous, O Lord,—because thou hast judged thus: for they have shed the blood of thy Saints and Prophets, and thou hast given them blood to drink, for they are worthy. How they shed the blood of Saints, may be understood by the following Edict of the Emperor Honorius, procured by four Bishops sent to him by a Council of African Bishops, who met at Carthage 14 June, A.C. 410.

Imp. Honor. & Theod. AA. Heracliano Com. Afric.

Oraculo penitus remoto, quo ad ritus suos hæreticæ superstitionis abrepserant, sciant omnes sanctæ legis inimici, plectendos se poena & proscriptionis & sanguinis, si ultra convenire per publicum, execrandâ sceleris sui temeritate temptaverint. Dat. viii. Kal. Sept. Varano V.C. Cons. A.C. 410.

Which Edict was five years after fortified by the following.

Imp. Honor. & Theod. AA. Heracliano Com. Afric.

Sciant cuncti qui ad ritus suos hæresis superstitionibus obrepserant sacrosanctæ legis inimici, plectendos se poenâ & proscriptionis & sanguinis, si ultra convenire per publicum exercendi sceleris sui temeritate temptaverint: ne quâ vera divinaque reverentia contagione temeretur. Dat. viii. Kal. Sept. Honorio x. & Theod. vi. AA. Coss. A.C. 415.

These Edicts being directed to the governor of Africa, extended only to the Africans. Before these there were many severe ones against the Donatists, but they did not extend to blood. These two were the first which made their meetings, and the meetings of all dissenters, capital: for by hereticks in these Edicts are meant all dissenters, as is manifest by the following against Euresius a Luciferan Bishop.

Imp. Arcad. & Honor. AA. Aureliano Proc. Africae.

Hæreticorum vocabulo continentur, & latis adversus eos sanctionibus debent succumbere, qui vel levi argumento à judicio Catholicæ religionis & tramite detecti fuerint deviare: ideoque experientia tua Euresium hæreticum esse cognoscat. Dat. iii. Non. Sept. Constantinop. Olybrio & Probino Coss. A.C. 395.

The Greek Emperor Zeno adopted Theoderic King of the Ostrogoths to be his son, made him master of the horse and Patricius, and Consul of Constantinople; and recommending to him the Roman people and Senate, gave him the Western Empire, and sent him into Italy against Odoacer King of the Heruli. Theoderic thereupon led his nation into Italy, conquered Odoacer, and reigned over Italy, Sicily, Rhætia, Noricum, Dalmatia, Liburnia, Istria, and part of Suevia, Pannonia and Gallia. Whence Ennodius said, in a Panegyric to Theoderic: Ad limitem suum Romana regna remeâsse. Theoderic reigned with

great prudence, moderation and felicity; treated the Romans with singular benevolence, governed them by their own laws, and restored their government under their Senate and Consuls, he himself supplying the place of Emperor, without assuming the title. Ita sibi parentibus præfuit, saith Procopius, ut vere Imperatori conveniens decus nullum ipsi abesset: Justitiæ magnus ei cultus, legumque diligens custodia: terras à vicinis barbaris servavit intactas, &c. Whence I do not reckon the reign of this King, amongst the plagues of the four winds.

The plague of the northern wind, at the sounding of the fourth trumpet, was to cause the Sun, Moon and Stars, that is, the King, kingdom and Princes of the Western Empire, to be darkned, and to continue some time in darkness. Accordingly Belisarius, having conquered the Vandals, invaded Italy A.C. 535, and made war upon the Ostrogoths in Dalmatia, Liburnia, Venetia, Lombardy, Tuscany, and other regions northward from Rome, twenty years together. In this war many cities were taken and retaken. In retaking Millain from the Romans, the Ostrogoths slew all the males young and old, amounting, as Procopius reckons, to three hundred thousand, and sent the women captives to their allies the Burgundians. Rome itself was taken and retaken several times, and thereby the people were thinned; the old government by a Senate ceased, the nobles were ruined, and all the glory of the city was extinguish'd: and A.C. 552, after a war of seventeen years, the kingdom of the Ostrogoths fell; yet the remainder of the Ostrogoths, and an army of Germans called in to their assistance, continued the war three or four years longer. Then ensued the war of the Heruli, who, as Anastasius tells us, perimebant cunctam Italiam, slew all Italy. This was followed by the war of the Lombards, the fiercest of all the Barbarians, which began A.C. 568, and lasted for thirty eight years together; factâ tali clade, saith Anastasius, qualem à sæculo nullus meminit; ending at last in the Papacy of Sabinian, A.C. 605, by a peace then made with the Lombards. Three years before this war ended, Gregory the great, then Bishop of Rome, thus speaks of it: Qualiter enim & quotidianis gladiis & quantis Longobardorum incursionibus, ecce jam per triginta quinque annorum longitudinem premimur, nullis explere vocibus suggestionis valemus: and in one of his Sermons to the people, he thus expresses the great consumption of the Romans by these wars: Ex illa plebe innumerabili quanti remanseritis aspicitis, & tamen adhuc quotidie flagella urgent, repentini casus opprimunt, novæ res & improvisæ clades affligunt. In another Sermon he thus describes the desolations: Destructæ urbes, eversa sunt castra, depopulati agri, in solitudinem terra redacta est. Nullus in agris incola, penè nullus in urbibus habitator remansit. Et tamen ipsæ parvæ generis humani reliquiæ adhuc quotidie & sine cessatione feriuntur, & finem non habent flagella coelestis justitiæ. Ipsa autem quæ aliquando mundi Domina esse videbatur, qualis remansit Roma conspiciamus innumeris doloribus multipliciter attrita, defolatione civium, impressione hostium, frequentia ruinarum.—Ecce jam de illa omnes hujus fæculi potentes ablati sunt.—Ecce populi defecerunt.—Ubi enim Senatus? Ubi jam populus? Contabuerunt ossa, consumptæ sunt carnes. Omnis enim sæcularium dignitatum ordo extinctus est, & tamen ipsos vos paucos qui remansimus, adhuc quotidie gladii, adhuc quotidie innumeræ tribulationes premunt.—Vacua jam ardet Roma. Quid autem ista de hominibus dicimus? Cum ruinis crebrescentibus ipsa quoque destrui ædificia videmus. Postquam defecerunt homines etiam parietes cadunt. Jam ecce

desolata, ecce contrita, ecce gemitibus oppressa est, &c. All this was spoken by Gregory to the people of Rome, who were witnesses of the truth of it. Thus by the plagues of the four winds, the Empire of the Greeks was shaken, and the Empire of the Latins fell; and Rome remained nothing more than the capital of a poor dukedom, subordinate to Ravenna, the seat of the Exarchs.

The fifth trumpet sounded to the wars, which the King of the South, as he is called by Daniel, made in the time of the end, in pushing at the King who did according to his will. This plague began with the opening of the bottomless pit, which denotes the letting out of a false religion: the smoke which came out of the pit, signifying the multitude which embraced that religion; and the locusts which came out of the smoke, the armies which came out of that multitude. This pit was opened, to let out smoke and locusts into the regions of the four monarchies, or some of them. The King of these locusts was the Angel of the bottomless pit, being chief governor as well in religious as civil affairs, such as was the Caliph of the Saracens. Swarms of locusts often arise in Arabia fælix, and from thence infest the neighbouring nations: and so are a very fit type of the numerous armies of Arabians invading the Romans. They began to invade them A.C. 634, and to reign at Damascus A.C. 637. They built Bagdad A.C. 766, and reigned over Persia, Syria, Arabia, Egypt, Africa and Spain. They afterwards lost Africa to Mahades, A.C. 910; Media, Hircania, Chorasán, and all Persia, to the Dailamites, between the years 927 and 935; Mesopotamia and Miafarekin to Nasiruddaulas, A.C. 930; Syria and Egypt to Achsjid, A.C. 935, and now being in great distress, the Caliph of Bagdad, A.C. 936, surrendered all the rest of his temporal power to Mahomet the son of Rajici, King of Wasit in Chaldea, and made him Emperor of Emperors. But Mahomet within two years lost Bagdad to the Turks; and thenceforward Bagdad was sometimes in the hands of the Turks, and sometimes in the hands of the Saracens, till Togrulbeig, called also Togra, Dogrissa, Tangrolipix, and Sadoc, conquered Chorasán and Persia; and A.C. 1055, added Bagdad to his Empire, making it the seat thereof. His successors OlubArflan and Melechsah, conquered the regions upon Euphrates; and these conquests, after the death of Melechsah, brake into the kingdoms of Armenia, Mesopotamia, Syria, and Cappadocia. The whole time that the Caliphs of the Saracens reigned with a temporal dominion at Damascus and Bagdad together, was 300 years, viz. from the year 637 to the year 936 inclusive. Now locusts live but five months; and therefore, for the decorum of the type, these locusts are said to hurt men five months and five months, as if they had lived about five months at Damascus, and again about five months at Bagdad; in all ten months, or 300 prophetic days, which are years.

The sixth trumpet sounded to the wars, which Daniel's King of the North made against the King abovementioned, who did according to his will. In these wars the King of the North, according to Daniel, conquered the Empire of the Greeks, and also Judea, Egypt, Lybia, and Ethiopia: and by these conquests the Empire of the Turks was set up, as may be known by the extent thereof. These wars commenced A.C. 1258, when the four kingdoms of the Turks seated upon Euphrates, that of Armenia major seated at Miyapharekin, Megarkin or Martyropolis, that of Mesopotamia seated at Mosul, that of all Syria seated at Aleppo, and that of Cappadocia seated at Iconium, were invaded by the Tartars under Hulacu, and driven into the western parts of Asia minor, where

they made war upon the Greeks, and began to erect the present Empire of the Turks. Upon the sounding of the sixth trumpet, [9] John heard a voice from the four horns of the golden Altar which is before God, saying to the sixth Angel which had the trumpet, Loose the four Angels which are bound at the great river Euphrates. And the four Angels were loosed, which were prepared for an hour and a day, and a month and a year, for to slay the third part of men. By the four horns of the golden Altar, is signified the situation of the head cities of the said four kingdoms, Miyapharekin, Mosul, Aleppo, and Iconium, which were in a quadrangle. They slew the third part of men, when they conquered the Greek Empire, and took Constantinople, A.C. 1453. and they began to be prepared for this purpose, when OlubArslan began to conquer the nations upon Euphrates, A.C. 1063. The interval is called an hour and a day, and a month and a year, or 391 prophetic days, which are years. In the first thirty years, OlubArslan and Melechsah conquered the nations upon Euphrates, and reigned over the whole. Melechsah died A.C. 1092, and was succeeded by a little child; and then this kingdom broke into the four kingdoms abovementioned.

#### **Notes to Chap. III.**

- [1] Apoc. ii. 4, &c.
- [2] Apoc. ii. 9, 10.
- [3] Ver. 14.
- [4] Numb. xxv. 1, 2, 18, & xxi. 16.
- [5] Apoc. iii. 10, 12.
- [6] Apoc. iii. 16, 17.
- [7] Apoc. viii. 7, &c.
- [8] Apoc. xvi. 5, 6.
- [9] Apoc. ix. 13, &c.

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## **Martin Luther's Reply to the Papal Bull of Leo X**



Luther burning the Pope's bull in front of the east gate of Wittenberg in

December 1520.

**Exsurge Domine** (Latin: Arise O Lord) is a papal bull issued on 15 June 1520 by Pope Leo X. It was written in response to the teachings of Martin Luther which opposed the views of the papacy. It censured forty one propositions extracted from Luther's 95 theses and subsequent writings, and threatened him with excommunication unless he recanted within a sixty day period commencing upon the publication of the bull in Saxony and its neighboring regions. Luther refused to recant and responded instead by composing polemical tracts lashing out at the papacy and by publicly burning a copy of the bull on 10 December 1520. (From Wikipedia [http://en.wikipedia.org/wiki/Exsurge\\_Domine](http://en.wikipedia.org/wiki/Exsurge_Domine))

I call upon you to renounce your diabolical blasphemy and audacious impiety, and, if you will not, we shall all hold your seat as possessed and oppressed by Satan, the damned seat of Antichrist;

I have heard that a bull against me has gone through the whole earth before it came to me, because being a daughter of darkness it feared the light of my face. For this reason and also because it condemns manifestly the Christian articles I had my doubts whether it really came from Rome and was not rather the progeny of that man of lies, dissimulation, errors, and heresy, that monster John Eck. The suspicion was further increased when it was said that Eck was the apostle of the bull. Indeed the style and the spittle all point to Eck. True, it is not impossible that where Eck is the apostle there one should find the kingdom of Antichrist. Nevertheless in the meantime I will act as if I thought Leo not responsible, not that I may honor the Roman name, but because I do not consider myself worthy to suffer such high things for the truth of God. For who before God would be happier than Luther if he were condemned from so great and high a source for such manifest truth? But the cause seeks a worthier martyr. I with my sins merit other things. But whoever wrote this bull, he is Antichrist. I protest before God, our Lord Jesus, his sacred angels, and the whole world that with my whole heart I dissent from the damnation of this bull, that I curse and execrate it as sacrilege and blasphemy of Christ, God's Son and our Lord. This be my recantation, Oh bull, thou daughter of bulls.

Having given my testimony I proceed to take up the bull. Peter said that you should give a reason for the faith that is in you, but this bull condemns me from its own word without any proof from Scripture, whereas I back up all my assertions from the Bible. I ask thee, ignorant Antichrist, dost thou think that with thy naked words thou canst prevail against the armor of Scripture? Hast thou learned this from Cologne and Louvain? If this is all it takes, just to say, "I dissent, I deny," what fool, what ass, what mole, what log could not condemn? Does not thy meretricious brow blush that with thine inane smoke thou withstandest the lightning of the divine Word? Why do we not believe the Turks? Why do we not admit the Jews? Why do we not honor the heretic if damning is all that it takes? But Luther, who is used to bellum, is not afraid of bullam. I can distinguish between inane paper and the

omnipotent Word of God.

They show their ignorance and bad conscience by inventing the adverb "respectively." My articles are called "respectively some heretical, some erroneous, some scandalous," which is as much as to say, "We don't know which are which." Oh meticulous ignorance! I wish to be instructed, not respectively, but absolutely and certainly. I demand that they show absolutely, not respectively, distinctly and not confusedly, certainly and not probably, clearly and not obscurely, point by point and not in a lump, just what is heretical. Let them show where I am a heretic, or dry up their spittle. They say that some articles are heretical, some erroneous, some scandalous, some offensive. The implication is that those which are heretical are not erroneous, those which are erroneous are not scandalous, and those which are scandalous are not offensive. What then is this, to say that something is not heretical, not scandalous, not false, but yet is offensive? So then, you impious and insensate papists, write soberly if you want to write. Whether this bull is by Eck or by the pope, it is the sum of all impiety, blasphemy, ignorance, impudence, hypocrisy, lying – in a word, it is Satan and his Antichrist.

Where are you now, most excellent Charles the Emperor, kings, and Christian princes? You were baptized into the name of Christ, and can you suffer these Tartar voices of Antichrist? Where are you, bishops? Where, doctors? Where are you who confess Christ? Woe to all who live in these times. The wrath of God is coming upon the papists, the enemies of the cross of Christ, that all men should resist them. You then, Leo X, you cardinals and the rest of you at Rome, I tell you to your faces: "If this bull has come out in your name, then I will use the power which has been given me in baptism whereby I became a son of God and co-heir with Christ, established upon the rock against which the gates of hell cannot prevail. I call upon you to renounce your diabolical blasphemy and audacious impiety, and, if you will not, we shall all hold your seat as possessed and oppressed by Satan, the damned seat of Antichrist; in the name of Jesus Christ, whom you persecute. But my zeal carries me away. I am not yet persuaded that the bull is by the pope but rather by that apostle of impiety, John Eck....

If anyone despises my fraternal warning, I am free from his blood in the last judgment. It is better that I should die a thousand times than that I should retract one syllable of the condemned articles. And as they excommunicated me for the sacrilege of heresy, so I excommunicate them in the name of the sacred truth of God. Christ will judge whose excommunication will stand. Amen.

Source: Roland H. Bainton, *Here I Stand: A Life of Martin Luther* (Hendrickson Classic, 1950) (pp. 153-155).

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# Twelve Differences of America Compared to Japan



Me hugging a huge palm street on Hollywood boulevard, Los Angeles California

I've lived in Japan for 36 years at the time of this post – more than half of my life. In 2014 I had an opportunity to go to Los Angeles for a week. You might find my observations of America compared to Japan interesting.

1. People using skateboards for transportation! At least in L.A. they do. I've never seen this in Japan.
2. Exact change needed when riding a city bus! In Japan all buses have a machine by the driver that will break a 1000 yen bill into coins.
3. Some buses don't accept cash, only credit or debit cards! The bus I rode from the airport to L.A. Union station was such a bus. The driver let me ride for free!
4. Toilet technology the same as it was when I was a kid in the 1950s! In Japan, toilets are high-tech! They all have washlets that will wash your bottom just by pressing a button. Some you don't even have to flush manually. The toilet will flush automatically when you leave the toilet seat.
5. Slow service at shops. In Japan, people do not need to wait as long to be served. Lines are much shorter.
6. Trash on the streets. In Japan, some out-of-the-way areas are filled with litter, but not the ones frequented by the public. Ironically America has more public trashcans than Japan does! In Japan, it costs money to get rid of the trash. There are no trashcans in public parks or on the streets.
7. Great pizza and hotdogs! In Japan good pizza is expensive, and hotdogs are not nearly as tasty.
8. Huge variety of food products! The selection in Japan is mostly limited to Japanese food.
9. Great bread! Japanese eat white bread mostly. Good bread is expensive.
10. People bumming money! Twice I was asked for money by strangers. I gave them a dollar each. This doesn't happen in Japan.
11. Crumpled money! Lots of Americans apparently do not use wallets. Japanese do. Paper bills are not nearly as crumpled as American dollars.
12. More outgoing people in public. Japanese on the street are rather shy and inhibited to talk to strangers.



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## Year 2014 – A record year for hitchhiking



The graph shows distances hitchhiked from 2005 to the present.

In 2014 I hitchhiked 28,352 kilometers (17,720 miles). That's 4304 kilometers or 2690 miles more than year 2013– a record to date! The older I get, the easier it is to catch a ride! ☐