



DISSERTATION
ON THE
DRAGON, BEAST,
AND
FALSE-PROPHET,

OF THE
Apocalypse ;

IN WHICH
THE NUMBER 666 IS SATISFACTORILY EXPLAINED.

AND ALSO
A FULL ILLUSTRATION OF DANIEL'S VISION
OF THE
RAM AND HE-GOAT.

BY J. E. CLARKE.



BEHOLD, I COME QUICKLY: BLESSED IS HE THAT KEEPETH THE SAYINGS OF
THE PROPHECY OF THIS BOOK. REV. xxii. 7.

AND HE SAITH UNTO ME, SEAL NOT THE SAYINGS OF THE PROPHECY OF THIS
BOOK: FOR THE TIME IS AT HAND. REV. xxii. 10.

LONDON:

PRINTED FOR THE AUTHOR;
AND SOLD BY OGLES, DUNCAN AND COCHRAN, 37, PATERNOSTER
ROW, AND 295, HOLBORN; J. HATCHARD, PICCADILLY; T.
BLANSHARD, 14, CITY ROAD; NUTTALL, FISHER, AND CO. LI-
VERPOOL; J. OGLE, EDINBURGH; AND M. OGLE, GLASGOW.

1814.

BS 2827
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THE AUTHOR'S ADDRESS: 38, ST. JOHN'S-SQUARE, LONDON, E.C. 4.

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PRINTED FOR THE AUTHOR

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1818

PREFACE.

THE principal design of the following pages is to shew, by means of the number 666, what is intended in the Book of the Revelation by the *Beast* and *False-prophet*. This is a subject which has long exercised the learning and ingenuity of commentators in general; and hitherto with comparatively little success, as not one of the vast variety of opinions upon the *number* of the *Beast*, already before the public, is allowed to be sufficient to elucidate the whole that is mentioned in the *Apocalypse*, with which this number has, directly or indirectly, any connection. Therefore none of these imperfect solutions could have been designed by the *Holy Spirit*; for the number of the *Beast*, which refers, according to the plain tenor of the text, to his *name*, must symbolize a name, with which the whole description of the *Beast* agrees in every particular. As, therefore, so much depends upon having a correct view of the number 666, that, inde-

pendently of it, the whole of the prophecy relating to the Beast and False-prophet can never be satisfactorily explained, I have treated this part of my subject with very considerable detail; what mode of numbering is intended in the prophecy is stated, and numerous examples given in support of it. A great variety of opinions respecting the Apocalyptic number, are also produced that the reader may have in one view the principal part of what has been written upon it from the time of *Irenæus* to the present period. A calculation of the number of the Beast is also given, which I believe to be the only true meaning of the passage. Upon this I have spent several pages; and have succeeded, as far as I am able to judge, in shewing that the calculation upon which almost the whole of what is contained in the following pages rests as a foundation, is that which is alone designed in the prophecy. That the prophetic description of the Beast may be shewn to agree exactly with the name derived from his number, the *thirteenth* and *seventeenth* chapters of the Apocalypse have been examined with considerable detail; and that nothing may be wanting to make this work as perfect as possible, some

observations are added upon the *twelfth* chapter of the Revelation respecting the *Woman* and the *Dragon*; with which the contents of the *thirteenth* and *seventeenth* chapters have a very intimate connection. Unwilling to lose this opportunity of elucidating, as far as it is in my power, those prophecies which I believe have been hitherto generally misunderstood, I have entered into a minute examination of Daniel's vision of the *Ram* and *He-goat* contained in the eighth chapter of his Prophecy. This portion of the Sacred Writings I am satisfied has been almost wholly misunderstood, as those verses relating to the *little horn*, have been by ancient commentators supposed to refer to *Antiochus Epiphanes*; and by moderns either to the *Roman empire*, or *Mohammedanism*.

In collecting materials for this work, I have availed myself of every information that I could find in authors upon the same subject, in almost all of whom I have met with something that appeared to me excellent; so that in gathering a little from one, and a little from another, and in numerous instances differing from all, I believe I have, through

the blessing of God, succeeded in removing many of the difficulties that have hitherto lain in the way of commentators, in their various attempts to illustrate the prophecies relating to the *Dragon*, the *Beast*, the *False-prophet*, and Daniel's vision of the *Ram* and *He-goat*.

One principal reason why commentators have so generally failed in their attempts to explain the prophecies contained in Daniel and the Revelation, arises from their misapprehension of many of the *symbols* with which their subject has been connected; and also in often attaching to the *same symbol* different ideas; by which very injudicious procedure they have rendered their observations extremely dubious; and darkened rather than elucidated their subject. In the following work I have endeavoured to correct this general error by assigning to each symbol *one determinate idea*, which I have fixed upon by a comparison of the different passages in the Sacred Oracles where it is used with any explanation; and this idea, without the least variation, I have carried through the whole of this work, for Scripture, all must acknowledge, is the best interpreter of Scripture.

The subject of the following pages occupies but a very small part indeed of Daniel and the Apocalypse; the entire explanation of these books is reserved, according to the express declaration of God, *to the time of the end.*

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Ὡδε ἡ σοφία ἐστίν· ὁ ἔχων τὸν νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ χξς'.

HERE IS WISDOM : LET HIM THAT HATH UNDERSTANDING COUNT THE NUMBER OF THE BEAST, FOR IT IS THE NUMBER OF A MAN ; AND HIS NUMBER IS SIX HUNDRED THREESCORE AND SIX.

CHAP. I.

Introduction of the Subject—What is to be understood by “ counting the number of the Beast ”—The phrase, “ For it is the number of a man,” examined.

THERE is no prophecy in the whole Book of God which is more strongly marked than this which respects the number of the Beast ; for it is introduced with these solemn and impressive words “ Here is wisdom.” The right understanding of all that is spoken relative to the Beast hangs, therefore, upon this passage ; it is evidently the key by

which the sacred mystery is unlocked: consequently, every attempt to explain the prophecies relative to the Beast, which has not the correct computation of the number 666 for its basis, must be necessarily loaded with many insurmountable difficulties. In order, therefore, to come at the truth, a careful inquiry must be made respecting that species of computation here alluded to; for the number contained in the Beast, or in his name, is directed to be counted, as it is expressed in the preceding verse, “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.” It is hence evident, that the Beast, or the name of the Beast, contains the number 666; which must be reckoned according to some mode of numbering that is or has been in use among men; for, otherwise, the number would be totally inexplicable.

That the number of the Beast is to be counted after some human mode of computation has been very generally admitted by commentators; and within these three last centuries the phrase “For it is the number of a man” has been conceived to be equivalent to “It is a mode of numbering practised among men.” Upon this side of the question Cotterius, in his Commentaries on the thirteenth chapter of the Apocalypse, appears to have spoken the best. His words, together with Potter’s paraphrase upon them, are as follows: “Numerus enim hominis est: ἀνθρώπου, non τοῦ ἀνθρώπου, quasi hęc appellatio hominis Antichristo tribueretur; de bes-

tiâ agitur, cui appellationem hominis competere repugnat; vult igitur Scriptura numerum bestię ejusdem esse speciei cum nostrate; numeri enim ratio una non est: nos res nostras ad decadum, et centuriarum, et chiliadum, et myriadum rationes exigimus, quid ni verò angeli alias numerorum contabulationes sequantur? That is, for it is the number of a man, or of man; not of this man, or that man, or any particular man, as if the name of a man were here attributed to Antichrist; the prophet speaketh of the Beast, to whom the name and appellation of a man cannot agree. The meaning, therefore, is, that this number of the Beast is of the same kind as other numbers are, which are used by us, who are men and inhabitants of this world. For all numbering is not after the same manner; we that are men number our things by tens, and by hundreds, and by thousands, and by tens of thousands; but why may not angels rank and dispose units according to other progressions and proportions? Forasmuch then as this number is the number of a man, that is, a number of the same kind that other numbers are, that are used by men; therefore we cannot doubt that the computation and counting of this number is such a kind of computation as is usual among men.”*

In confirmation of this mode of interpretation, that remarkable passage in the 17th verse of the 21st chapter of the Revelation has been produced by Dr. Henry More and others, where mention is

* See Potter's Interpretation of the Number 666, chap. 10.

made of “the measure of a man,” μέτρον ἀνθρώπου, the form of the expression in this case being the same with the ἀριθμὸς ἀνθρώπου in the other, both being found without the definite articles ὁ and τοῦ. In this last passage μέτρον ἀνθρώπου must mean *a mode of measuring in use among men*: for the original words, where this forms a part, are the following: Καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαρακοντα-τεσσαράρων πηχῶν, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου. The most literal English version of which is, “And he measured its wall a hundred and forty-four cubits, a measure of a man, which is that of the angel.” The evident sense of these words, which every person who considers the subject must allow, is, undoubtedly, that St. John in his vision observed that the angel measured the wall of the New Jerusalem precisely with the same kind of cubit as is in use among men. This is certainly a very powerful argument in favour of Cotterius’s interpretation; for ἀριθμὸς ἀνθρώπου appears as likely to signify *a man’s way of numbering* as μέτρον ἀνθρώπου to import *a human mode of measuring*.

Notwithstanding the great plausibility of Cotterius’s interpretation, it is certain that the arguments are much more formidable which can be brought against it, than those which can be produced in its favour. The first objection is, that the phrase “For it is the number of a man” is wholly unnecessary, if taken in his sense; for it must be evident to every one, that if the number be counted at all by man, it must be according to some system

of numbering in use among men. The second objection is, that though ἀριθμὸς ἀνθρώπου may possibly be used in Cotterius's sense, yet it is not its most obvious meaning; and the majority of commentators, especially the Greek and Latin fathers, have understood it literally of *some man*. Irenæus, the most ancient commentator extant upon the number of the Beast, certainly understood the phrase in this sense, as he produces three instances of proper names of men containing 666; and further observes that several other names contain it.* As, therefore, the phrase "For it is the number of a man," stands in such connection with the number of the Beast as to affect its meaning, according to the way in which it is understood; I am fully satisfied that its most natural meaning must be that which is here intended, viz. *that it is a man who is numbered*, and not *a man's way of numbering*.

* See Irenæus adversus Hæreses, Lib. v. c. 30.

CHAP. II.

Inquiry into the different kinds of numbering in use among the ancients—Determination of that species of computation (alluded to by the Holy Spirit) which is to be used in numbering the Beast.

HAVING shewn in the preceding chapter that the number of the Beast is to be calculated according to some mode of numbering with which men are acquainted, we come now to consider the different modes of computation in use among the ancients, in order to discover, if possible, in what way the Beast's number should be reckoned. It is a well known fact among the learned, that long before the commencement of the Christian æra, the Greeks held numbers in very high veneration. Pythagoras, who lived upwards of five hundred years before the Incarnation, was the first that we read of, who reduced the mystery of numbers into some sort of system; and Plato, who flourished about a century later, put himself to incredible pains in explaining the Pythagorean mysteries with respect to numbers; but in many places Plato himself is very obscure, and in some parts of his works upon this subject his meaning is totally unintelligible, notwithstanding the great endeavours both of ancients and moderns to apprehend it. The Pythagorean and Platonic philosophers held that God, our souls, and

all things in the world, proceeded from numbers; and that from their harmonies, all things were produced.* Cicero says, that the Pythagoreans conceived that all things are the product of numbers and the mathematics. † And in his epistle to Atticus he observes, that the numerical system of Plato is an obscure thing. ‡ W. Morell, in his Treatise upon the Origin of the Ancient Philosophers, says that “Pythagoras, the prince of the Italian philosophers, and pupil of Pherecydes, taught, about the 60th Olympiad, that all things consist of numbers, that the monad is the beginning of things; that the dyad is the basis of every thing, from whence spring numbers, points, lines, planes, bodies, &c. &c.” § Aristotle || speaks of the opinion of the Pythagoreans in words to the following effect: “These philosophers,” says he, “seem to imagine that number is the beginning of every

* Augustine’s City of God, with notes, by L. Vives, Book vi. c. 5, note d.

† Pythagorei ex numeris, et Mathematicorum initiis, proficisci vólunt omnia. Cic. Acad. Quæst. Lib. iv. c. 37.

‡ Augustine’s City of God, by L. Vives, B. vi. c. 5, note d.

§ Pythagoras, Italicorum philosophorum princeps, auditor Pherecydis, Olymp. LX. docuit: Ex numeris omnia constare; Monadem initium rerum esse; Dyadem rerum esse materiam. Inde numeros nasci, puncta, lineas, plana, corpora, &c. Antiq. Græcar. Tom. X. Col. 337, 338.

|| Φαίνονται δὲ καὶ οὗτοι τὸν ἀριθμὸν νομίζοντες ἀρχὴν εἶναι τοῦ δὲ ἀριθμοῦ στοιχεῖα τὸ ἄρτιον καὶ τὸ περιττὸν τούτων δὲ τὸ μὲν πεπερασμένον, τὸ δὲ ἄπειρον. Lib. i. c. 5. See also, Iren. Lib. ii. c. 19, p. 142. Edit. 1702, à Grabe.

thing; and that the elements of number are even and uneven, the former of which is infinite, the latter finite." Eustratius, in his first book of Ethics, speaks of the opinion of the Pythagoreans with respect to numbers in very nearly the same words with Aristotle, when he tells us, that "Pythagoras divided numbers into two orders, one of which is finite, or uneven, the other infinite, or even."* Thus we find, from the testimony of several ancient writers, independently of the great work of Plato still extant, that the Greeks imagined numbers to be of the utmost consequence, and to contain the most sublime mysteries, as, in their estimation, there existed not one thing in the whole compass of nature, which had not a reference, directly or indirectly, to some particular number or numbers.

Of all numbers, under which a mystery or mysteries were supposed to be couched, the Pythagoreans appear to have had the greatest predilection for those of *three, four, seven, nine, and ten*. Of each of these the most extravagant things have been asserted; and though, in favour of these numbers, many curious and, it must be allowed, singularly coincident circumstances have been brought forward; yet it must be granted that the great majority of the observations of the ancients upon not only these, but almost all other numbers which they have deemed mysterious, are ridiculous and absurd.

* Δύο συσσειχίας ὁ Πυθαγόρας ἐξέθετο, μίαν μὲν ταύτην πέρας, περσιπτόν· ἑτέραν δὲ ταύτην ἀπειρον, ἄρτιον. Iren. Lib. ii. c. 19.

Aristotle tells us, that “it was a saying of the Pythagoreans that the whole and all things are terminated by threes, for,” say they, “this number has the beginning, middle, and end of every thing.” * With respect to this number there are numerous passages † in ancient authors. There were three Graces, three Fates, three Furies, the Muses were three times three, the bolt of Jove was trifold, the sceptre of Neptune was a trident, and the dog of Pluto had three heads. In this number the Pythagoreans also placed perfection, and made great use of it in their religious ceremonies. Virgil seems to have copied this sentiment, when he says in his eighth Eclogue: l. 73, &c.

*Terna tibi hæc primùm triplici diversâ colore
Licia circumdo: terque, hæc altaria circum
Effigiem duco: numero deus impare gaudet.
Necte tribus nodis ternas Amarylli colores:
Necte Amarylli, modo: et Veneris dic vincula necto.*

Around this waxen image first I wind
Three woollen fillets of three colours joined;
Thrice bind about his thrice devoted head,
Which round the sacred altar thrice is led.
Unequal numbers please the gods.—
Knit with three knots, the fillets knit them straight;
And say, These knots to Love I consecrate.

DRYDEN.

The tetrad or quaternion number was emphatically called the mysterious number of Pythagoras,

* Καθάπερ γὰρ φασὶ καὶ οἱ Πυθαγόρειοι, τὸ πᾶν, καὶ τὰ πάντα τοῖς τρισὶν ὄρισαι: τελευτῇ γὰρ καὶ μέσση καὶ ἀρχῇ τὸν ἀριθμὸν ἔχει τὸν τοῦ πάντος.—Aristot. Stagiritæ, De Cælo, Lib. i. c. 1.

† Aulus Gellius's Attic Nights, by the Rev. W. Beloe, B. iii. c. 10.

comprehending, according to him, all perfection, referred by some to the four elements, by others to the cardinal virtues.* “The Pythagoreans, and with them Plato, attached to the number seven the mystery of a great revolution; and that when it had run through all its periods, nothing farther could be added, but the pristine state of things being then changed, a new one would commence.” † Plato and others made a subtle distinction betwixt the numbers seven and nine, supposing the former to influence the body, the latter the mind. ‡ Particular numbers were also supposed applicable to virtues, as four was called the number of justice, &c. &c. the world was also said by the Pythagoreans to have ten for its number. § “The heathen deities had also peculiar numbers assigned them; as one was called the number of the chief god, two that of Pallas, three that of Minerva, four that of Apollo, five that of Isis, six that of Osiris, seven that of Mercury, eight that of Ammon, &c. Hence a grass or flower that has a particular number of leaves clustered together was consecrated to that god to whom the respective number was appropri-

* Attic Nights of Aulus Gellius, by Beloe, B. iii. c. 10.

† Pythagorei, et cum illis Plato, in septenario numero mysterium μεταβολῆς μεγάλης ponunt, ut illo per spatia sua confecto, amplius nihil addi possit, sed mutato pristino rerum statu, novus incipiat.—Georgius Schubartus de Diluvio Deucalionis, c. 2. Antiq. Græc. Gronov. Tom. X. col. 709.

‡ Attic Nights of Aulus Gellius, by Beloe, B. iii. c. 10.

§ Beverley's Great Line of Prophetical Time, p. 134.

ated." * It was not among the heathen nations of the Greeks and Romans exclusively that the science of particular numbers was studied; for even the primitive Christians themselves carried it to as great, if not greater, extent than any other people, the Jews and Arabs alone excepted. There is scarcely a number in the scriptures of the Old and New Testaments which they did not imagine to have some great mystery concealed under it; and in the several passages where similar numbers are used, they have endeavoured to prove that there exists a strange coincidence of circumstances. To detail all that the Latin and Greek Fathers have written upon this subject would require a volume of no mean magnitude; and would add but little to the quantum of evidence already produced upon this point. Those who desire to have fuller information may consult Canisius's *Lectiones Antiquæ*, where they will find dissertations upon the numbers 2, 3, 4, and 11. Very numerous examples of the meaning of particular numbers will also be found in the voluminous writings of Jerome. The mystery of number is also very largely considered in the *Musurgia Universalis* of Athanasius Kircher. We shall here give only one example from

* Neque omittendum quod Kircherus, Tom. III. *Œdipi*, p. 65. observat numeros Diis sacros unarium summo Deo, binarium Palladi, ternarium Minervæ, quaternarium Apollini, quinarium Isidi, senarium Osiridi, septenarium Mercurio, octonarium Ammoni, &c. Hinc quot foliis herba vel flos gauderet, ei Deo fuisse consecratum.—SELDEN.

the writings of the primitive Christians, which is that of Augustine concerning the number six. He says, that “ God created all things in six days to denote that every thing was done in the most perfect manner; for six,” he observes, “ is the least perfect number known; the sum of its aliquot parts being equal to itself.” *

Another mode of mystical numbering, of great antiquity, was by counting the number of letters in a person’s name, or the number of letters in a particular phrase or set of words. Thus Capella, who lived in the age of Julius Cæsar, calls Pallas *ἑπτὰς* in numeris, † “ seven in number,” because Minerva, the name by which this heathen goddess was commonly known, consists of seven letters. It was also a custom among the young Romans to toast their mistresses at their meetings as often as there were letters in their names. Thus Martial, who flourished in the reign of Domitian, says,

Nævïa sex cyathis, septem Justina bibatur. ‡

“ Let six cups be drunk to Nævïa, seven to Justina.”

Here it is evident that the former name contains six letters, and the latter seven, whence the meaning of Martial is clearly ascertained. In the first centuries of the Christian æra this species of numbering was in very great estimation, especially among the heretics. The Marcosians placed a

* Book xi. c. 30.

† Martiani Minei Felicis Capellæ Carthaginiensis, Lib. vi. De Geometriâ.

‡ Chambers’ Dictionary on the word Onomantia.

great mystery in the number 24, on account of its being the number of letters in the Greek alphabet; and therefore they thought it remarkable that some quaternions of their æons should have each 24 letters: thus the quaternion "Ἀρχήτος, Σιγή, Πατήρ, and Ἀληθεία, consists of 24 letters, if Σιγή be written Σειγή. And the quaternion Λόγος, Ζωή, Ἀνθρώπος, and Ἐκκλησία, has also the same number.* The number of letters in the Greek alphabet added to the number of letters in the Greek name of Jesus (Ἰησοῦς) has been ridiculously imagined by the Marcosians to represent the age of Christ when he should first enter upon his public ministry. † The Valentinians invented thirty æons, which number they fancied our Saviour alluded to by not entering upon his public ministry till he was thirty years of age. They also imagined that he spoke in reference to their æons, when he delivered his parable of the labourers; for, as some were sent out about the first hour, some at the third, and others at the sixth, ninth, and eleventh, hours, it is evident that if these hours be added together they make precisely thirty, thus 1, 3, 6, 9, 11=30. ‡

We shall add to the evidences for this species of numbering one example more, which is from the Lexicon of Hesychius, who is supposed to have flourished about the close of the fourth century. This

* Irenæus adversus Hæreses, Lib. i. cap. 12, page 71. Edit. Oxon. 1702, à Grabe.

† Ibid. page 73.

‡ Ibid. Lib. i. c. 1, § 1, page 9.

lexicographer on the word *ἑπταγράμματος* (seven-lettered) enumerates, among other words, the Egyptian god Serapis, as known by this appellative on account of the number of letters contained in his name.* And Albertus, in his note on this passage of Hesychius, produces the following ancient Greek epigram in illustration of it: †

Ἐπτά με φωνήεντα θεὸν μέγαν ἀφθιτον ἀινεῖ
Γράμματα, τῶν πάντων ἀκάματος πάτερα, &c.

Which may be translated as follows: “He celebrates the great immortal god, calling me *ἑπτά γράμματα* (seven letters) the *indefatigable* father of all.”

A third mode of mystic numbering which was very common, not only among the Greeks, but also the Jews and Arabs, consisted in collecting the numerical values of the letters of a particular word or phrase into one *sum*, and substituting it in the place of the *name*: or two words or phrases were found which contain the same number; and, arguing from their numerical equality, a mystic reference to each other was most commonly imagined. This last kind of computation was called by the Greeks *ισοψηφία*, ‡ from *ἴσος*, equal, and *ψηφίζω*, to compute, on account of the identity of number just spoken of. It is difficult to determine when the

* By the Greeks Serapis is written *Σαραπισ*.

† Jos. Scal. ad Euseb. p. 122. [132] Sopingius, Vid. Henr. Vales, ad Socrat. Hist. Eccles. Lib. v. c. 17.

‡ Athanasii Kircheri, *Œdipus Ægyptiacus*, Tom. I. p. 218. *Cabala Hebræorum*, Edit. Romæ, 1652.

art of computing the number in words began to be used among the Greeks; yet, notwithstanding our lack of information on this point, it is certain that it was known among them before the commencement of the Christian æra; for Martianus Capella, who flourished about 50 years before Christ, represents Philology praying to the Sun in the following words:

Salve vera deûm facies, vultusque paterne,
 Octo et sexcentis numeris, cui litera trina
 Conformat sacrum nomen, cognomen, et omen.*

Hail, true face and paternal look of the gods, whose sacred name, surname, and omen, are comprised in three letters, containing the number 608.

Here it is evident, that the Greek epithet of the sun, ἡὖς, (good,) or ὕγς, (the author of rain,) is intended; † as either of these words contains the given number 608. ‡ Basnage tells us, § in his History of the Jews, “that a poet satirizing Demagoras, found that the numeral letters of his name made a number equal to that of the plague. This number amounts to 420; from whence he inferred that his enemy was the plague.” || It

* Martiani Minei Felicis Capellæ Africarthaginensis, De Nuptiis Philologiæ et Mercurii, Lib. ii.

† Selden’s Works, Vol. III. Part II, col. 1402. Bishop Newton in Apoc. xiii. 18.

‡ Thus γ, 8, ς, 400, and ς, 200, = 608; and ς, 400, γ, 8, and ς, 200, = 608.

§ Book iii. c. 23, sect. 2.

|| Thus, Δ, 4, α, 1, μ, 40, α, 1, γ, 3, ς, 70, ς, 100, α, 1, and ς, 200, = 420; and λοιμὸς (the plague) has the same number, for λ, 30, ς, 70, ι, 10, μ, 40, ς, 70, and ς, 200, = 420.

was a rule among the ancients, that those persons were the most happy, in whose names the numeral letters, added together, make the greatest sum, for which reason, say they, it was that Achilles vanquished Hector, * for the former name contains 1276, and the latter only 1225. † Artemidorus, ‡ in his *Oneirocritica*, tells us, that there were seven names of numbers used in a mystical sense among the Greeks. These were ἕν, μία, ἕξ, δέκα, ἑνδεκα, and δεκάκις δέκα. They also imagined that the numerical value of any of these seven words was equal to the number of years the person or persons would live who came under the rules prescribed in this case. “ Thus ἕν (one) contains fifty-five; for it is written with an *epsilon* and a *nu*; μία (one) contains fifty-one; for it is written with a *mu*, an *iota*, and an *alpha*; ἕξ (six) contains sixty-five; for it is written with an *epsilon* and a *xi*. If, after the same manner, we compute the number in the remaining words δέκα, (ten,) ἑνδεκα, (eleven,) and δεκάκις δέκα, (ten times ten,) we shall find in δέκα thirty, in ἑνδεκα eighty-five, and in δεκάκις δέκα ninety.” § They also found in δύο (two) the num-

* See Chambers on the word *Onomantia*.

† A, 1, χ, 600, ι, 10, λ, 30, λ, 30, ε, 5, υ, 400, and ς, 200, =1276. And E, 5, κ, 20, τ, 300, ω, 800, and ρ, 100, =1225.

‡ Artemidorus lived in the reign of the emperor Antoninus.

§ Εἰσὶ δὲ οὗτοι μόνον ἕν, μία, ἕξ, δέκα, ἑνδεκα, δεκάκις δέκα. καὶ ἐστὶ τὸ μὲν ἕν, πεντήκονταπέντε, γράφεται γὰρ διὰ τοῦ ε, καὶ τοῦ ν. Τὸ δὲ μία, πενήκοντα ἕν, γράφεται γὰρ διὰ τοῦ μ, καὶ τοῦ ι, καὶ τοῦ α, τὸ δὲ ἕξ, ἑξήκονταπέντε, γράφεται γὰρ διὰ τοῦ ε,

ber four hundred and seventy-four after the same mode of computation.* The Greeks also had a great predilection for the number 100; and fancied that every word containing this number has a reference to something good. Thus the words ἀγγελῆν, † a message, πεζῶν, ‡ pedestrian travelling, μένει, § abide, πῆδαι, || fellow-travellers, and νέμε, ¶ feed, contain each 100.

The reason assigned for this idea of the centenary number is, because the Greek words ἐπ' ἀγαθὰ ** (for good things) contain it; †† but these words appear rather to be made for the number, than the idea of the number to be drawn from the

καὶ τοῦ ξ· ὁμοίως δὲ καὶ τὰ δέκα, καὶ τὰ ἕνδεκα, καὶ τὰ δεκάκι δέκα, τῇ αὐτῇ ἐπίνοιᾳ γράφειν καὶ ψηφίζειν χρή· εὐρεθήσεται γὰρ τὰ μὲν δέκα ὄντα, τριάκοντα· τὰ δὲ ἕνδεκα, ὀγδοηκονταπέντε. τὰ δὲ δεκάκι δέκα, ἑννεήκοντα.—Oneirocritica, ii. 75, Περὶ χρονῶν ζωῆς.—The numbers in these words are thus counted: ε, 5, ν, 50, =55; μ, 40, ι, 10, α, 1, =51; ε, 5, ξ, 60, =65; δ, 4, ε, 5, κ, 20, α, 1, =30; ε, 5, ν, 50, δ, 4, ε, 5, κ, 20, α, 1, =85; δ, 4, ε, 5, κ, 20, α, 1, κ, 20, ι, 10, θ, 4, ε, 5, κ, 20, α, 1, =90.

* Ibid. The number is thus computed: δ, 4, υ, 400, and ο, 70, =474.

† α, 1, γ, 3, γ, 3, ε, 5, λ, 30, η, 8, ν, 50, =100. Wetstein, in his comment upon Apoc. xiii. 18, says that ἀγγελία is here written for ἀγγελία; if so, the centenary number is found as follows: α, 1, ν, 50, γ, 3, ε, 5, λ, 30, ι, 10, α, 1, =100.

‡ π, 80, ε, 5, ζ, 7, η, 8, =100.

§ μ, 40, ε, 5, ν, 50, ε, 5, =100.

|| π, 80, ε, 5, δ, 4, α, 1, ι, 10, =100.

¶ ν, 50, ε, 5, μ, 40, ε, 5, =100.

** ε, 5, π, 80, α, 1, γ, 3, α, 1, θ, 9, α, 1, =100.

†† Ἴδιᾱ δὲ τὸ Ρ. ἀπὸ τοῦ ἀριθμοῦ κρίνεται.—ἐστὶ γὰρ ἀγγελία [lege ἀγγελία] τὰ ἑκατὸν — καὶ πεζῶν, ἴση γὰρ καὶ τοῦτο ἡ

words. Artemidorus further informs us, that it was a custom among the Greeks to interpret dreams or visions by means of the *ισοψηφία*; * thus, if an old woman was seen by sick people, it was deemed a symbol of death; because *γραῦς*, an old woman, and *ἡ ἐκφορὰ*, the funeral, contain each the number 704. † But Artemidorus very satirically observes, “that, without this equality of number, an old woman is a symbol of a funeral, for her death cannot be at any great distance.” ‡

The art of counting the number in words, was very prevalent among the primitive Christians, and heretics, especially the latter, who carried it to a most extravagant length; and in some instances outstripped even the heathen themselves in the manifest absurdity of their remarks upon this subject. The most ancient example of the *ισοψηφία* upon record produced by any of the Christians, is that found in the general epistle of Barnabas, the companion of St. Paul, respecting the number

ψῆφος — και — τὸ μέγεθος ἑκατὸν — και πέντε ἑκατὸν —
τὸ νέμε τῆ ψήφω ἑκατὸν.—Artemid. Oneirocrit. iii. 34. Wet-
stein in Apoc. xiii. 18.

* Artemid. Oneirocrit. iv. 26.

† γ, 3, ρ, 100, α, 1, υ, 400, ς, 200, =704; and η, 8, ε, 5, κ, 20, φ, 500, ο, 70, ρ, 100, α, 1, =704.

‡ Ἰσοψηφίαις δὲ χρῆσθαι, ὅταν και χωρὶς τῶν ἰσοψηφῶν τὰ βλε-
πόμενα τοῦτο, ὅπερ ἂν τὰ ἰσοψηφὰ περιέχῃ, σημαίνει. οἷον γραῦς
τοῖς νοσοῦσιν ὄρωμένη, θανάτῳ γίνεται σύμβολον. ἐστὶ γὰρ γραῦς
ψδ'. και ἡ ἐκφορὰ ψδ'. ἀλλὰ και χωρὶς τοῦ ἰσοψηφῆ, ἡ γραῦς ἐστὶν
ἐκφορᾶς σημαντικὴ, αὐτὴ μέλλουσα μὴ εἰς μακρὰν ἀποδηγήσειν. iv.
26.—Wetstein in Apoc. xiii. 18.

318. This writer says, that Abraham circumcised all the servants of his household, 318 in number, as a type of Christ crucified. In explication of this assertion, he addresses his Christian readers in words to the following effect: "Wherefore learn, my children, chiefly above all things, that Abraham at first circumcised in spirit; for, having a reference to the Son, he circumcised, receiving at the same time the doctrine of the Three Letters. For it is said, that Abraham circumcised of his household males to the number of 10, and 8, and 300. What information, then, is designed to be conveyed by this? Learn, therefore, that the eighteen are mentioned first, and afterwards the three hundred. Now in the letters which stand for eighteen, that is to say, in *iota* and *eta*, you have Jesus, and in the three hundred, that is to say, in the *T*, (*tau*,) the figure of the cross. Thus Abraham typifies Jesus by two letters, and the cross by one."* Clemens Alexandrinus remarks, in addition to Barnabas, that Abraham routed his ene-

* Μάθετε οὖν, τέκνα, περὶ πάντων πλεονείως, ὅτι Ἀβραάμ, ὁ πρῶτος περιτομὴν δοὺς ἐν πνεύματι, προβλέψας εἰς τὸν υἱόν, περιέτεμε λαβῶν τριῶν γραμμάτων δόγματα· λέγει γὰρ καὶ περιέτεμεν Ἀβραάμ ἐκ τοῦ οἴκου αὐτοῦ ἄνδρας δέκα καὶ ὀκτώ καὶ τριακοσίους. τίς οὖν ἡ δοθεῖσα αὐτῷ γνώσις; μάθετε τοὺς δεκαοκτὼ πρώτους, εἶτα τοὺς τριακοσίους· τὸ δὲ δέκα καὶ ὀκτῶ, ἰῶτα δέκα, ἦτα ὀκτῶ, ἔχεις Ἰησοῦν. ὅτι δὲ σαυρὸς ἐν τῷ *T*, ἤμελλεν ἔχειν τὴν χάριν. — δηλοῖ οὖν τὸν μὲν Ἰησοῦν ἐν τοῖς δυοῖν γράμμασι, καὶ ἐν ἐπὶ τὸν σαυρὸν. — Epist. Cathol. c. 9, pp. 28, 29, 30, Edit. I. B. Cotelerius, p. 229, Edit. Lond. 1680, ab Isaaco Vossio. See also Canisii Lectiones Antiquæ, Tom. I. p. 357, Antwerpiae, 1725.

mies by virtue of the number 318; and he farther observes, “that ten is allowed on all hands to be perfect, and that eight is the first cube, and is equal in all its dimensions of length, breadth, and depth.”* Prudentius, in his preface to his *Psychomachia*, speaks of the efficacy of the number 318 as follows:

Nos esse largè Vernularum divites,
Siquid trecenti bis novenis additis
Possint, figurâ noverimus mysticâ. †

We shall have acknowledged him to be abundantly rich in servants by a mystic figure, if three hundred with twice nine added can avail any thing.

The opinion of Barnabas that the Greek letter *Τ* stands for the cross, as in the example just given, has also been applied by Tertullian to Gideon's three hundred men by whom the enemies of Israel were discomfited. His words on this subject are the following:

Hoc etenim signo prædonum stravit acervos
Congressus populo Christi, sine milite multo
Tercenteno equite numerus Tau, litera Græca,
Armatis facibusque et cornibus ore canentum. ‡

For by this sign having assembled with the people of Christ, he dispersed the troops of the robbers with a very small force, only three hundred, (the number of *Tau*, the Greek letter,) armed with torches and trumpets.

* Ἡ δεκάς δὲ ὁμολογεῖται παντέλειος εἶναι· ὁ δὲ ὀκτὼ κύβος ὁ πρῶτος, ἡ ἰσότης ἐν ἅπασαις ταῖς διασεσεσι, μηκοῦς, πλατοῦς, βα-
σοῦς.—Strom. Lib. vi. c. 11, in initio.

† See also Basnage's *Hist. of the Jews*, Book iii. chap. 26, § 4.

‡ *Carm. ad Marc. Lib. iii. c. 4.*

In the following Pseudosibylline verses, God is represented as addressing Noah under one of his names ænigmatically expressed by the number 1697:

Ἐννέα γράμματ' ἔχω, τετρασύλλαβος εἰμι, νόει μὲ.
 Αἱ τρεῖς αἱ πρῶται, δύο γράμματ' ἔχουσιν ἑκάστη,
 Ἡ λοιπὴ δὲ τὰ λοιπὰ, καὶ εἰσὶν ἄφωνα τὰ πέντε.
 Τοῦ παντὸς δ' ἀριθμοῦ ἑκατοντάδες εἰσὶ δις ὀκτώ,
 Καὶ τρεῖς τρεῖς δεκάδες, σὺν γ' ἑπτὰ. γνοῦς δὲ τίς εἰμι,
 Οὐκ ἀμύητος ἐσηθείης περ' ἐμοῖ γε σοφίης.

Sibyllin. Oracul. Lib. i. τ. 146—151.

I have nine letters; I am composed of four syllables; weigh it well in your mind. The three first syllables have each two letters; the remaining letters are in the last syllable; and there are five consonants. The whole number consists of twice eight hundreds, and three times three tens, with the addition of seven. If thou knowest who I am, thou shalt not be by me destitute of wisdom.*

The name of Jesus was considered by the primitive heretics to be highly mysterious, because it contains the very remarkable number 888. From this circumstance the ogdoad, or eighth number, evidently came into great repute; and the heretics appear to have assigned to it great mysteries from the parallel example of the Beast's number † being 666; for there is not the least evidence that the

* I have not been able to determine what name of God is here alluded to: Θεός, Σωτήρ, God, a Saviour, appears to answer the enigma in every thing but the number, which is five deficient, 1692 instead of 1697.

† See Irenæus adversus Hæreses, Lib. i. c. 12, sect. 2.

number 888* was found in the name of Jesus, or at least was considered remarkable, till after the publication of the Revelation of St. John. The name of Jesus is ænigmatically expressed in the following Pseudosibylline verses:

Ἦξει σαρκόφορος θνητοῖς ὁμοιούμενος ἐν γῆ
 Τέσσερα φωνήεντα φέρει· τὰ δ' ἄφωνα δὲ αὐτῷ
 Δισσῶν ἀξυγάλων· ἀριθμὸν δ' ὅλον ἐξονομήνω.
 Ὅκτὼ γὰρ μονάδας, ὅσσας δεκάδας ἐπὶ τούτοις,
 Ἦδ' ἑκατοντάδας ὀκτὼ, ἀπιστοκέροισι ἀνθρώποις
 Ὅνομα δηλώσει. †

He will come upon the earth, clothed with flesh, like mortal men; his name contains four vowels, and two consonants; two of the former are sounded together. I will declare the entire number; for he will manifest to incredulous men his name containing eight units, eight tens, and as many hundreds.

The Venerable Bede speaks of the name of Jesus, with respect to his number, in words to the following effect: “ Not only the etymology of this very sacred name of Jesus, but also the very number which is contained in the letters, comprehend the mysteries of our salvation; for it is written, according to the Greeks, with six letters, the numbers of which are 10, 8, 200, 70, 400, and 200. These together make 888; and is an illustrious type of the resurrection. For the eighth number in the Sacred Scriptures is adapted to the glory of the re-

* The number in the name of Jesus is thus computed: ι, 10, η, 8, σ, 200, ο, 70, υ, 400, ς, 200, = 888.

† Sibyll. Oracul. Lib. i. prope finem.

surrection; because the Lord rose from the dead on the eighth day, that is to say, on the day after the Sabbath. And we, after the lapse of six ages, and also of the seventh, which is the sabbath of the souls in a separate state of existence, shall be raised, as it were, in the eighth time." * Irenæus finds fault with those who attach so great a mystery to the name of Jesus from its containing the remarkable number 888; for, says he, the word is of Hebrew origin, and therefore ought not in this case to be numbered, but its corresponding Greek word $\Sigma\omega\tau\eta\rho$. † But this, he adds, will not suit their purpose, as it consists of only five letters, and contains the greater, but less remarkable number 1408. ‡ He also tells us, in vindication of the word $\Sigma\omega\tau\eta\rho$, that the number five may be more fairly proved to be mystical than that of six adduced by the heretics, on account of the numerous passages

* *Hujus sacrosancti nominis Jesu non tantum etymologia, sed et ipse, qui literis comprehenditur, numerus perpetuæ salutis nostræ mysteria redolet. Sex quippe literis apud Græcos scribitur Ἰησοῦς, quarum numeri sunt X, et VIII, et CC, et LXX, et CCCC, et CC, qui fiunt simul DCCCLXXXVIII; qui profectò numerus figuram resurrectionis adauget. Octavus enim numerus in sacris literis Resurrectionis gloriæ convenit: quia Dominus octavâ die, hoc est, post septimam sabbati, resurrexit. Et ipsi post sex sæculi ætates, et septimam sabbati animarum, quæ nunc interim in aliâ vitâ geritur, quasi octavo tempore surgemus. See Iren. adversus Hæreses, Lib. ii. c. 40, p. 163, note 3, Edit. Oxon. 1702, à Grabe.*

† Σ , 200, ω , 800, τ , 300, η , 8, ρ , 100, = 1408.

‡ Iren. Ibid. p. 163.

in Holy Writ with which it is connected; for instance, our Saviour fed the multitude with five loaves; the number of wise virgins, mentioned in one of Christ's parables, was five, that of the foolish was also five; the books of the Law are five; the altar of burnt-offering was of the height of five cubits, &c. &c.* It was a saying of the ancient heretics, that all numbers under a hundred are of the left hand; and, consequently, that all things containing any of these numbers are material, and subject to corruption. But Irenæus disproves this opinion, and produces two examples against it, viz. ἀγάπη, love, and ἀλήθεια, truth, the former containing the number 93, † and the latter 64. ‡ The Marcosians fancied that the word Ἀμήν, Amen, containing the number 99, § has a reference to the 99 sheep which went not astray, but were under the special care of the Saviour. They also deemed it remarkable, that the sum of the numerical values of the letters of the Greek alphabet, from *alpha* to *lambda*, should be equal to the said number 99, || and that the last of the letters thus cast up should be *lambda*, the initial of Λόγος, The Word. ¶ The Basilidians, a sect of heretics of the

* See Iren, adv. Hæreses, Lib. ii. c. 42, pp. 166—168, where the reader will find many more examples of this kind, if he think the above extract insufficient.

† α, 1, γ, 3, α, 1, π, 80, η, 8, =93.

‡ α, 1, λ, 30, η, 8, ς, 9, ε, 5, ι, 10, α, 1, =64. See Iren. *ibid.* p. 168.

§ Α, 1, μ, 40, η, 8, ν, 50, =99.

|| α, 1, β, 2, γ, 3, δ, 4, ε, 5, ζ, 7, η, 8, ς, 9, ι, 10, κ, 20, λ, 30, =99.

¶ Iren, adv. Hæreses, Lib. i. c. 13, p. 78.

second century, gave the name of Abrasax, or Abraxas, to the Supreme Being; and attached to this name a great mystery, because it contains a number equal to the days in a common solar year.* Some writers allege, that the Basilidians concealed the doctrine of the Trinity under this word; and that the initials $\alpha, \beta, \rho,$ stand for the Hebrew words Ab, Ben, Ruach, that is, Father, Son, and Spirit. Wendelin of Tournay, improving upon this, explains the whole word thus: †

A	Α	Ab (אב)	.....Pater	.....	1
B	ב	Ben (בן)	.....Filius	.....	2
P	ך	Ruach (רוח)	.....Spiritus Sanctus	.....	100
Α	Ἀνθρώπους	.....homines	.....	.....	1
Σ	Σώζων	.....salvans	.....	.....	200
Α	Ἄγιον	.....per sacrum	.....	.....	1
Ξ	Ξύλον	.....lignum	.....	.....	60

Total 365

Tertullian, after giving an account of the heresies which sprung up among the Christians previously to those denominated the Marcosian and Colobarsian, proceeds to inform us, “ that there were not wanting after these, certain men, named

* A, 1, β, 2, ρ, 100, α, 1, σ, 200, α, 1, ξ, 60, = 365; and A, 1, β, 2, ρ, 100, α, 1, ξ, 60, α, 1, ς, 200, = 365. See further upon this subject, Iren. adv. Hær. Lib. i. c. 23. The ancients have also found this number in Νεῖλος, the Nile, or river of Egypt, and in Μείστρας, Mithras, a Persian name for the sun. Thus N, 50, ε, 5, ι, 10, λ, 30, ο, 70, ς, 200, = 365; and M, 40, ε, 5, ι, 10, ς, 9, ρ, 100, α, 1, ς, 200, = 365. See upon these words, Basnage’s History of the Jews, Lib. iii. c. 26, § 10.

† Encyc. Perthensis on the word Abrasax.

Marcus and Colobarsus, who framed a new heresy out of the Greek alphabet; for," says he, "they deny the possibility of discovering the truth without having recourse to these letters; and they even imagine that the whole plenitude and perfection of truth are displayed by means of them. For this very reason," he adds, "they consider Christ to have said, 'I am *alpha* and *omega*;' and also, that Jesus Christ descended, that is to say, a dove came upon Jesus; now these two, that is to say, the letters α and ω , and $\pi\epsilon\rho\iota\varsigma\epsilon\rho\acute{\alpha}$, the Greek word for dove, contain each the number 801."* To the great body of evidence already produced in favour of the practice among the Greeks of counting the number in words, we shall only add three examples more; the first of which is $\Theta\omega\delta\theta$, Thought, the name of the Egyptian Mercury, represented by the number 1218. † The second is $\text{H}'\text{A}\rho\chi\eta$, The Beginning, a name of Jupiter, represented by the number 717. ‡ The last is an ænigma upon the

* Non defuerunt post hos Marcus quidam et Colobarsus, novam hæresim ex Græcorum alphabeto componentes. Negant enim veritatem sine istis posse literis inveniri, imo totam plenitudinem et perfectionem veritatis, in istis literis esse dispositam. Propter hanc enim causam Christum dixisse: Ego sum A et \Omega . Denique Jesum Christum descendisse, id est, columbam in Jesum venisse, quæ Græco nomine cum $\pi\epsilon\rho\iota\varsigma\epsilon\rho\acute{\alpha}$ pronuncietur, habere secundum numerum DCCCL.—Q. Sept. Flor. Tertulliani de Præscriptionibus Hæret. Tom. II. p. 487, Wirceburgi, 1781.

† Θ , 9, ω , 800, ν , 400, θ , 9, =1218.

‡ H , 8, α , 1, ρ , 100, χ , 600, η , 8, =717. See Bishop Newton on Apoc. xiii. 18.

Greek word *μῦς*, a mouse, and is contained in the following hexameter lines : *

Non metuo fures, aliis sed furta timorī
Sunt mea, tota mihi nam furto degitur ætas.
Nomen scire cupis, numeri tres dant mihi nomen;
Quadraginta horum est, centum bis, summa, quaterque.

I am not afraid of thieves; but my thefts are a terror to others, for my whole life is spent in theft. If you desire to know my name, three numbers will give it you, which are 40, 400, and 200.

The Rabbins have a species of mystic numbering, which forms that part of their Cabala, denominated Gematria; and is precisely the same with what the Greeks call *ισοψηφία*. As we shall have occasion to refer to this Rabbinical custom in the course of this work, it will be necessary to produce, by way of example, several instances of it. This practice among the Rabbins cannot well be traced to any very ancient source; yet it is certain that they dealt very much in Cabalistic mysteries so far back as the time of Clemens Alexandrinus; for this writer tells us that “the mysteries of the Hebrews are very like those of the Egyptians.”† And it is well known that the *ισοψηφία* of the Greeks was in great estimation among the Egyptians long before the time of Clemens Alexandrinus, a most notable example of which is already

* See Kircher. *Œdip. Ægypt. Gymnas. Hierogl. Class I. Symbol. c. 4, p. 31. Ed. Rom. 1652.*

† *Εἰσὶ γὰρ τὰ τῶν Ἑβραίων μυστήρια ὁμοιωτάτα τοῖς μυστηρίοις τῶν Ἀιγυπτίων.* Clem. Alex. Strom. Lib. vi. Kircher. *Œdip. Tom. I. p. 210. Cab. Heb.*

given in the Basilidian god Abraxas.* The Rab-
bins conceived that in the words, ‘I will bring
forth my servant The Branch,’ (צמח)† the
Messiah is to be understood, because he is also
called The Comforter (מנחם) in another scrip-
ture, where it is said, ‘And the Comforter was far
from me,’ ‡ as this passage is explained in the Tal-
mud under the Title Sanhedrim. Now the letters
of the word צמח amount to the number 138,
which is exactly the same that is found in מנחם. §
When therefore the prophet says, “I will bring
forth my servant The Branch,” (צמח) it is as
much as if he had said, my servant The Comforter,
(מנחם) who will be the Messiah. || In the
Scripture where it is said, “And Rebekah his
wife conceived,” ¶ (ותהר רבקה אשתו) the Rab-
bins assert that it is implied, that she brought
forth fire and stubble, because אשתו (his wife)
contains the number 707, as well as the words אש
וקש** (fire and stubble) found in the 18th verse
of Obadiah, where it is said, “The house of Jacob
shall be a fire—and the house of Esau for stubble.”
From the 11th chapter of Genesis, and 1st verse,

* See before, page 25. † Zech. iii. 8. ‡ Lam. i. 16.

§ ה, 8, מ, 40, ז, 90,=138; and מ, 40, ח, 8, נ, 50, מ, 40,=138.—See Aben Ezra and Kimchi on Zechariah.

|| See Buxtorfii Lexicon Talmudicum in verbum נמט, where several of the following examples of the Gematria will be found.

¶ Gen. xxv. 21.

** א, 1, ש, 300, ת, 400, ו, 6,=707; and א, 1, ש, 300, ו, 6, פ, 100, ש, 300,=707.

where it is said, "And the whole earth was of one speech," (ויהי כל הארץ שפה אחת) the Rabbins imagine that it was the Hebrew language which was then spoken, on account of the words שפה אחת (of one speech) being said to contain the same number with the words לשון הקדש (in the holy tongue). * In Gen. xlix. 10, where it is said, יבא שילה, (Shiloh shall come,) the Rabbins contend that it is the same as if it had been said, The Messiah (משיח) shall come, because the same number is found in יבא שילה and משיח. † It has been asked what is that שושנה (lily) mentioned in the book of Esther? The Cabalists inform us that it is the same with אסתר (Esther,) because both words contain the same number 661. ‡ The name of Abraham's chief servant, Eliezer, (אליעזר) which signifies "My God a help," contains a number equal to that of Abraham's servants sent out against his enemies, whence the Cabalists conclude, that this patriarch was assisted by God to perform great things. § מקום, (Makom,) a Rabbinical name for God, is said to be the

* ש, 300, פ, 80, ה, 5, א, 1, ח, 8, ת, 400, = 794; and ל, 30, ש, 300, ו, 6, נ, 50, ה, 5, ק, 100, ר, 4, ש, 300, = 795. I cannot discover why this should be called an example of the Gematria, as the latter phrase evidently contains one more than the former.

† י, 10, ב, 2, א, 1, ש, 300, י, 10, ל, 30, ה, 5, = 358; and מ, 40, ש, 300, י, 10, ח, 8, = 358.

‡ ש, 300, ו, 6, ש, 300, נ, 50, ה, 5, = 661; and א, 1, ס, 60, ת, 400, ר, 200, = 661.

§ א, 1, ל, 30, י, 10, ע, 70, ז, 7, ר, 200, = 318; and Abraham's servants that went out to battle were 318. See Gen. xiv. 14.

same with the sacred name יהוה, (Jehovah,) because the former name contains a number equal to the square of that which is contained in the latter. * ישראל בחר בעמים, (he hath chosen Israel for a people,) is asserted to allude to the words יצר תריג † (he hath formed 613,) not only because each of these two phrases contains the number 913, but also on account of the Hebrew letters contained in the Ten Commandments amounting exactly to 613, the number in the word תריג ‡ בראשית (in the beginning,) has the same number with בתורה יצר, (he formed according to law,) whence it is gathered that God in the beginning created all things with a reference to the Law. § בראשית ברא, (In the beginning he created,) has the same number with בראש השנה נברא, (it was created in the beginning of the year,)

* מ, 40, ק, 100, ו, 6, מ, 40, = 186; and י, 10, ה, 5, ו, 6, ה, 5, = 26, the square of which is 186.

† י, 10, ש, 300, ר, 200, א, 1, ל, 30, ב, 2, ה, 8, ר, 200, ב, 2, ע, 70, מ, 40, י, 10, מ, 40, = 913; and י, 10, צ, 90, ר, 200, ת, 400, ה, 200, י, 10, ג, 3, = 913.

‡ The Rabbins divide the 613 letters in the Ten Commandments into two grand branches, viz. 248 and 365; the former they denominate positive, because what a man is commanded to observe is contained in them; the latter they call negative, because what is forbidden to be done is comprised in the remaining 365 letters. The Cabalists think it remarkable that אברהם, Abraham, should contain the number 248, and esteem it a mark of his perfection.—Kirch. Œdip. Tom. I. Cabala Hebr. pp. 324, 325.

§ ה, 2, ר, 200, א, 1, ש, 300, י, 10, ת, 400, = 913; and ב, 2, ת, 400, ו, 6, ר, 200, ה, 5, י, 10, צ, 90, ר, 200, = 913.

whence the Rabbins conclude that God commenced his creative acts at the beginning of their year. * The Cabalists obtain the name of God כו (Co, 26,) by summing up the letters in the Hebrew name of God יהוה, (Jehovah,) both containing 26; † and by writing כו according to the sound of the letters, *i. e.* כף, וו, they obtain the number 112, which is the same that is found in יהוה אלדום (The Lord God.) ‡ They also find the number 45, contained in the particle מה, (what,) in the name יהוה, (Jehovah,) written according to the sound of the letters, thus: יוד, יהא, יאנ, יהא; and this they derive from the circumstance of Moses's enquiry of God by what (מה) § name he should call him; and they deem this circumstance the more remarkable from the peculiarity of Moses's expression, which contains the letters of the Hebrew name of God יהוה (Jehovah,) in the last letters of the four following consecutive words, מה שמו מה לי (If they should ask "me what is his name, what" shall I say unto them? ||) The

* כ, 2, ר, 200, א, 1, ש, 300, י, 10, ה, 400, ב, 2, ר, 200, א, 1, =1116; and כ, 2, ר, 200, א, 1, ש, 300, ה, 5, ש, 300, נ, 50, ה, 5, נ, 50, ב, 2, ר, 200, א, 1, =1116.

† י, 10, ה, 5, ו, 6, ה, 5, =26; and כ, 20, ו, 6, =26.

‡ כ, 20, ב, 80, ו, 6, ו, 6, =112; and י, 10, ה, 5, ו, 6, ה, 5, א, 1, ל, 30, ה, 5, י, 10, מ, 40, =112.

§ מ, 40, ה, 5, =15; and י, 10, ו, 6, ר, 4, ה, 5, א, 1, ו, 6, א, 1, ו, 6, ה, 5, א, 1, =45.

|| The words of this sentence included within quotation marks are the translation of the preceding Hebrew phrase.

Cabalists have also a mode of obtaining 42 out of the name יהוה, (Jehovah,) written according to the sound of the letters, thus: יה, וו, ה, ה; and to this they attach a great mystery, because God, in communicating his name to Moses, said, אהיה אשר אהיה, (I will be what I will be.) Now the word אהיה, (I will be,) occurring twice, contains the said number 42.* The last example of the Gematria we shall give, is that of שמור (to observe,) and מצותי (my precepts,) where each word contains the number 546. †

* י, 10, ו, 6, ר, 4, ה, 5, ו, 6, ו, 6, ה, 5, =42; and א, 1, ה, 5, י, 10, ה, 5 =21. This doubled makes 42.

† ש, 300, מ, 40, ו, 6, ר, 200, =546; and מ, 40, צ, 90, ו, 6, ת, 400, י, 10, =546. The preceding examples of the Gematria which follow that one respecting Shiloh and Messiah will be found in Athanasii Kircheri, *Œdipus Ægyptiacus*, Tom. I. p. 218, et seq. *Cabala Hebræorum*, Edit. Rom. 1652.—It may not here be improper to notice another species of Gematria in use among the Rabbins. It is thus described by Selden: “Out of every centenary and decad of the letters of a word they take an unity, and add these to the rest, that is, the less numbers; by which operation, if two words agree in sum, they think forsooth some great mystery, of mutual relation, betwixt the things signified is discovered. Those two of the first-fruits and tythes by this way are equal. For example, dispose the letters and their numbers thus:

ה	ו	ר	כ	ב	ר	ש	ע	מ
400	6	200	20	2	200	300	70	40

In the first, out of 400, 200, and 20, take 4, 2, and 2, that is, an unity out of every centenary and decad; and the sum is 8, which added to the less numbers, make 16. Likewise in the second, out of 200, 300, 70, and 40, take 2, 3, 7, and 4, there being no less numbers, and you have the same sum as in the

Having thus produced in the preceding pages, an inexpugnable body of evidence in favour of the great veneration the ancient Greeks and Jews had for numbers; and having also given a great variety of examples in support of the three species of mystic numbering in use among the ancients; our next business is to inquire which of these three is adopted by the Spirit of prophecy, in numbering the Beast. That it cannot be the first which is here intended is abundantly evident from the context, where mention is made of "the number of his name;" which number immediately afterwards is expressed to be 666; consequently "the number of the Beast," and "the number of his name," are only two different expressions to convey the same meaning. But, upon the supposition that the first species of numbering mentioned in this chapter is here intended, the latter phrase "the number of his name" is totally unintelligible; for these words can mean nothing else than, that the name of the Beast contains the number 666. That the number of the Beast is not the same with the number of letters in his name, according to the second species of mystic computation treated of in this chapter, is sufficiently manifest from the great amount of the number, which would suppose his name to contain not fewer than 666 letters. But it is impossible to find the name of any nation, country,

other, that is 16." Selden's Works, Vol. III. Tom. II. col. 1080.

people, or individual, from the creation to the present period, which contains so many letters; much less any Hebrew or Greek name; therefore the name of the Beast is not to be counted in this way. Consequently there can only remain the literal valuation of the Greeks, or the Gematria of the Rabbins, by the rules of which this number alone can be explained. But the computation must be made in the Greek tongue, from reasons already advanced. This point is further elucidated by the peculiar modes of expression made use of by the Holy Spirit in speaking of this number, which are precisely the same kind which were adopted by the Greeks in computing by their *ισοψηφία*. For, in the first place, 666 is called, “The number of the Beast,” by which is meant the number of the name of the Beast; as 801, the number in the Greek word for dove, is called by Irenæus “the number of the bird,”* meaning evidently the number found in the word *περισερῶ*.† In the second place, 666 is called “the number of his name,” as 888 is called, “the number of the name of Jesus.”‡ In the last place,

* Καὶ διὰ τοῦτο φήσιν αὐτὸν α καὶ ω, ἵνα τὴν περισερῶν μηνύσῃ, τοῦτον ἔχοντος τὸν ἀριθμὸν τούτου τοῦ ὄρνεθ. “Wherefore he says that he is α and ω, that he might manifest the dove, this bird having this number.” Iren. Lib. i. cap. 12: p. 71.

† π, 80, ε, 5, ρ, 100, ι, 10, σ, 200, τ, 300, ε, 5, ρ, 100, α, 1, =801; and α, 1, ω, 800, =801.

‡ Τὸ γὰρ Ἰησοῦ ὄνομα κατὰ τὸν ἐν ταῖς γράμμασιν ἀριθμὸν, ὡς ἔστιν ὀγδοηκονταοκτώ. “For the name of Jesus, according to the number in the letters, is 888.” Iren. Lib. i. cap. 12, sect. 2, p. 72.

the number of the Beast is directed to be *computed*; the Greek word here used being the verb *ψηφίζω*, which is the very same which was used upon all occasions of this kind. *

In confirmation of what has already been said respecting the computation of the number 666 being made in the Greek tongue, we may add the following words of Irenæus, who flourished in the second century, ὁ ἀριθμὸς τοῦ ὀνόματος τοῦ θηρίου, κατὰ τὴν τῶν Ἑλλήνων ψήφον διὰ τῶν ἐν αὐτῷ γραμμάτων, — † the number of the name of the Beast, according to the calculation of the Greeks, by means of the letters of which it is composed, is 666.

To complete the evidence that the number and name of the Beast are to be found in the *Greek* tongue, we need only examine the three passages in the first and last chapters of the Revelation, in which The Son of God adopts the first and last letters of the Greek alphabet as a symbol of his own eternity, saying, “I am The Alpha and The Omega, The Beginning and The Ending, The First and The Last.” Here it is evident that Jesus styles himself The Alpha and The Omega, because He is the beginning and ending of all things, as *alpha*

* Ψηφίζοντες τὸν ἀριθμὸν αὐτῶν τῶν στοιχείων. “Computing the number of their letters.” Iren. Lib. i. cap. 13, sect. 1, p. 78. See also Artemidori Oneirocritica, and Kircheri *Œdipus Ægyptiacus* upon the Cabala of the Hebrews.

† The Greek words of this sentence which follow *γραμμάτων* are lost; but the whole passage is preserved in the Latin translation. See Grabe’s Edit. Lib. v. c. 30, prope initium.

is the first letter of the Greek Alphabet, and *omega* the last. Thus are we instructed, by three passages, offered as it were on purpose, in the very book in which the number of the Beast is revealed; that the number is to be counted by means of the Greek alphabet: for it is totally incredible that the Spirit of prophecy would, in one part of the Apocalypse, use the first and last letters of the Greek alphabet in a symbolical sense; and in another part of the same book, design that the mystery of the Beast should be computed according to the numerical values of the letters of some other language. It is, therefore, evident that *the number 666 is a symbol of the GREEK name of the Beast.*

CHAP. III.

Examination of the various interpretations of the number of the Beast—Insufficiency of any interpretation yet given in solving the mystery—That the number of the Beast is not 616, as in some Greek copies; but 666, demonstrated.

AS we have amply proved from incontrovertible evidence, that the number of the Beast must be computed by summing up the values of the letters in his Greek name, we shall now first examine the different expositions of this mystery in this language; as, for reasons already advanced, such interpretations have in this respect an advantage over all others.

Of all Greek names which contain the number 666, none can lay claim to greater antiquity than that famous one of Irenæus, which has been approved of by almost all commentators who have given any sort of tolerable exposition of the Revelation. The word alluded to is *Λατῆϊνος*,* which was supposed by Irenæus to refer to the then existing Roman empire, “for,” says he, “they are

* The number in *Λατῆϊνος* is thus computed: Λ, 30, α, 1, τ, 300, ε, 5, ι, 10, ν, 50, ο, 70, ς, 200, =666.

Latins who now reign." * But the great majority of Protestant commentators, not without great reason, have applied this word to the dominion of the Roman Catholics, on account of this name being that by which this power was known in all parts of the Greek empire. As, therefore, this word has been supported by so many great writers, and is allowed to be the best explication of the number yet given, it will be indispensably necessary to examine it the more attentively, in order to point out in what it is to be approved, and in what disapproved. There appear only two circumstances which can be legitimately produced in favour of the word *Λατῆϊνος*, viz. That it is computed according to the numerical value of the Greek letters, and is also, (admitting the Protestant interpretation of the Beast to be correct,) the name by which the Papists were known in the Eastern countries. The objections are insurmountable. In the first place, the orthography is incorrect; for it should be written *Λατῆνος*, and not *Λατῆϊνος*. † Bengel, in his Commentary on Apoc. xiii. 18, is very diffuse upon this point, and informs us, "That *Λατῆϊνος* ought not to be spelled with the *epsilon*. For," says he, "the Greek *ε*, when a consonant follows, the Latins in-

* Sed et *Λατῆϊνος* nomen habet sexcentorum sexaginta sex numerum: et valde verisimile est, quoniam novissimum regnum hoc habet vocabulum; Latini enim sunt qui nunc regnant. Iren. Lib. v. c. 30, p. 449.

† See Critici Sacri, Tom. VIII. p. 539.

deed write with an I, as εἰκὼν, icon; but the Latin I, is never written by the Greeks with an ει; and therefore Λατεῖνος has no analogy. For ἀκυλῖνος is not written ἀκυλεῖνος. The same may be said of Ἄλβῖνος, Ἀκραγαντῖνος, Ἀλεξανδρῖνος, Ἀντωνῖνος, Ἀρκτῖνος, Ἀρχῖνος, Βροντῖνος, Καλβῖνος, Καρῖνος, Κολλατῖνος, Κρατῖνος, &c. &c. &c. Even Irenæus himself constantly writes the Latin names, Justinus, Valentinus, Hyginus, and Florinus, in the following Greek form Ἰουστῖνος, Ὀυαλεντῖνος, Ὑγῖνος, Φλωρῖνος. And so Latinus is written Λατῖνος in the Sibylline verses, with the second syllable in some instances long, in one case short. Also, in one manuscript of Andreas it is found without the diphthong, even contrary to the design of Andreas, the editor of this copy considering the diphthong improper. In another, Latinus is written Λατεῖνος, *by an open confession of licence*, which sort of liberty, as it is common with the Germans in their German *etcostichi*, so is it frequent in the *etcostichi* of the Greeks." * In addition to what Bengel

* Λατεῖνος cum ε sumi non debuit. Nam ει Græcum subsequente consonâ, Latini quidem per I exprimunt, ut εἰκὼν, icon: sed I Latinum Græcè non transit in ει; neque Λατεῖνος analogiam habet. Non enim scribitur ἀκυλεῖνος, κ.π.λ. sed ἀκυλῖνος, Ἄλβῖνος, &c. &c.* Apud ipsum Irenæum, Ἰουστῖνος, &c. constanter per ι simplex: et sic Λατῖνος, quod ipsum in Sibyllinis etiam ι modo productum, modo correptum, habet. Itaque in uno An-

* A great variety of examples of this kind are given by Bengel in his Commentary on Apoc. xiii. 18.

says, we may add, that the Greek word for Latinus is not written with the *ει* in any one of its various inflections, whether we consider it as an adjective or a substantive. For a proof of this assertion we may refer the reader to every Greek author who has used this word; among whom are Hesiod, Polybius, Dionysius Halicarnassensis, Strabo, Plutarch, Athenæus, Dio Cassius, Photius, The Byzantine historians, &c. &c. &c.* Eich-

dreæ codice MS. *Λατῖνος*, à librario emendante, contra *Andreas institutum*, est repositum: in altero ad *Λατεῖνος* additur, *διὰ διφθόγην*, apertâ licentiæ confessione, quæ ut apud Germanos in Germanicis, sic apud Græcos in Græcis eteostichis frequens est.

* In illustration of what is said above the following examples may be of use:

The substantive *Λατῖνος* in its different cases.

Nominative Case, Singular.

Βασιλεὺς μὲν Ἀβοριγίνων ἦν Λατῖνος ὁ Φαῦνος. Latinus, the son of Faunus, was king of the Aborigines. *Dion. Hal. Antiq. Roman. Lib. i. p. 35.*

Genitive Case, Singular.

Τρίτῳ δὲ ἐτεῖ, τοῦ Φαῦνος τελευτήσαντος, ἐκδέχεται τὴν ἀρχὴν ὁ Ἀινείας κατὰ τὸ κῆδος· καὶ τοὺς Ἀβοριγίνας ἀπὸ τοῦ κηδεσῶ Λατίνῳ Φαῦνῳ Λατίνες ἐπωνόμασε. But in the third year after the death of Faunus, Æneas succeeded to the government according to his affinity; and named the Aborigines Latins, from his relation Latinus, the son of Faunus. *Photii Bibliotheca, p. 51. Rothomagi, 1653. Appiani Alexandrini Historiæ Romanæ.*

Dative Case, Singular.

Καὶ ἐβασίλευσε μετὰ Φαῦνον ἔτη λβ' ὁ Ἡρακλῆς. ἔπειτα Λατῖνος ἔτη λς'. τοῦτε κατὰ τὸ τρίτον Ἀινείας ἐξ Ἰλίου παραγίνομενος συμμαχήσας τε αὐτῷ Λατίνῳ κατὰ Ρετούλων, καὶ Τοῦρον ἀνελῶν, Λαζινίῃ ζεύγνυται Λατίνῳ θυγατρὶ τοῦ βασιλέως, καὶ βασιλεύει τῆς χώρας μετὰ Λατίνῳ ἔτη γ'. And Hercules reigned after Fau-

hornius endeavours to overthrow the argument of Bengel with respect to the orthography of *Λατῆϊνος*,

nus thirty-five years; then Latinus thirty-six. Æneas, the third of this line, having come from Ilium, and fighting with Latinus against the Rutuli, and slaying Turnus, marries Lavinia, the daughter of Latinus, and reigns after Latinus three years. Georgii Syncelli Chronographia, p. 137. Edit. Venet. p. 172. Edit. Par.

Accusative Case, Singular.

Κίρκη δ' Ἠλίας θυγάτηρ Ὑπεριονίδαο,
Γείνατ' Ὀδυσσῆος ταλασίφρονος ἐν φιλότῃτι
Ἄγριον, ἣδὲ Λατῆϊνον ἀμύμονα τε Κρατερὸν τε.

Ἡσιόδου Θεογονία, verses 1011, 1012, 1013.

Circe, the daughter of Sol, the son of Hyperion, brought forth to the patient Ulysses Agrius, the celebrated Latinus, and Craterus.

Vocative Case, Singular.

Ἰθι Λατῆϊνε, καὶ λέγε τοῖς πολίταις, κ.τ.λ. Go, Latin, and tell thy citizens, &c. Dionys. Halic. Antiq. Roman. p. 472.

Nominative Case, Plural.

Οἱ δ' οὖν Λατῆϊνοὶ κατ' ἀρχὰς μὲν ἦσαν ὀλίγοι, καὶ οἱ πλείους οὐ προσεῖχον Ῥωμαίοις. The Latins therefore were originally few in number, and had little concern with the Romans. Strabonis Geographi, Lib. v.

Genitive Case, Plural.

Τοῖς δ' ἐπι, μέγμερον ἔθνος ἀγαυῶν ἐς Ἱ Λατῆϊνων.

Next to these is the prudent nation of the illustrious Latins. Dionysii Orbis Descriptio, verse 350.

Τρώων ἀγλαὰ τέκνα μεμιγμένα παισὶ Λατῆϊνων.

The illustrious offspring of the Trojans mixed with the children of the Latins. Plutarch's Moralia, Vol. II. p. 119.

Dative Case, Plural.

Ῥωμαῖοι σὺν τοῖς Λατῆϊνοῖς Διὶ θύεσσιν. The Romans sacrifice to Jupiter with the Latins. Strabonis Geog. Lib. v.

by asserting that the Greeks did sometimes change the I of the Latins into the diphthong *ει*, as a proof

Accusative Case, Plural.

Καὶ τοῦ πρὸς Λατίνους ἀπήλλακτο πολέμου. He was exempted from a war with the Latins. Joannis Cantacuzeni Historia, Lib. iv. p. 670. Edit. Venet. p. 841. Edit. Paris. Byzantinae Histor.

Vocative Case, Plural.

ὦ Λατῖνοι. Latins! Dionys. Hal. Antiq. Rom. p. 320.

The adjective *Λατῖνος* in its different cases.

Nominative Case, Singular.

Ὁ Λατῖνος Πατριάρχης. The Latin Patriarch. Dositheus's Patriarch. Hierosol. Lib. viii. cap. 11, § 3.

Γνωριμώτατοι δὲ τῶν ὁδῶν, ἡ τε Ἀππία, καὶ ἡ Λατίνη, καὶ ἡ Οὐαλερία. The most noted of the ways are the Appian, the Latin, and the Valerian. Strab. Geogr. Lib. v. p. 338. Edit. Oxon. 1807.

Πᾶσα χθὼν Ἰταλὴ καὶ πᾶσα Λατίνη. The whole of the Italian and Latin country. See Fragmenta Sibyllin. Oracul. in Bibliothecâ Patrum, Tom. V. p. 73.

Genitive Case, Singular.

Ἐφ' ἐκότερα δὲ τῆς Λατίνης. On the other side of the Latin way. Strab. Geogr. p. 339.

Ἐνστάσης δὲ τίνος ἑορτῆς Λατίνης — καθίσζει ἐπὶ τὸ βῆμα Καῖσαρ ἐν μέσῃ ἀγορᾷ. At the time of a certain Latin feast, — Cæsar sits down on the curule chair in the midst of the forum. See Excerpta Polybii, &c. ab Henrico Valesio, Edit. Paris, 1634, p. 477.

Μεταξὺ Λατίνης τε καὶ Ἀππίας ὁδοῦ. Betwixt the Latin and Appian way. Procop. Cæsar. Hist. Lib. ii. cap. 3. Λατίνης ὁδοῦ, occurs again in chap. v. of the same book.

Ἐξ Ἀλβας — Λατίνης πόλεως. Out of Alba — a Latin city. Strabo's Geograph. p. 335.

Ἡ Ρώμη τῆς Λατίνης χώρας ἐστὶ. Rome is in the Latin coun-

of which he produces for examples the words Sabinus, Faustinus, Paulinus, &c. which are some-

try. Dionysii Orbis, Descriptio ab Eustathio et Hen. Stephano, p. 65. Edit. Lond. 1688.

Dative Case, Singular,

Καὶ θόρυβος ἐν τῷ Λατίνῳ ὑπὸ γῆς ἐξηκούσθη. And a tumult was heard under ground in the Latin (mount). Dio Cassius, Vol. I. Lib. xxxix. p. 199. Hamburg, 1650.

Ῥήματι τινὶ μὴ Λατίνῳ χρησάμενος. Having made use of some Latin word. Dio Cassius, p. 713. Hamburg, 1650.

Θάτερον τῶν ἀειδριμάτων, ἠκατεσκευάσαν αἱ γυναῖκες, ἐφέγγε-
ατο, πολλῶν παρεσῶν, γλωττῇ Λατίνῃ φωνῇ εὐσυνετὸν τε καὶ γε-
γωνόν. That statue which the women adorned spoke, in the
presence of many, in the Latin tongue, with a clear and loud
voice. Dionys. Hal. Antiq. Roman. Lib. viii. p. 526.

Accusative Case, Singular.

Λῦται δ' εἰσὶν αἱ πόλεις αἱ περιέχουσαι παρὰ θάλατταν τὴν Λα-
τίνην χώραν, ὑπὲρ ἧς ποιῶνται τὰς συνδήκας. These are the ci-
ties which surround by sea the Latin country, with which they
form leagues. Polybii Histor. Lib. iii.

Ἐπὶ Λατίνην ὁδόν. Towards the Latin way. Dionys. Hal. Antiq. Rom. p. 12.

Nominative Case, Plural.

Εἰσὶ δ' ἐν αὐτῇ Λατῖναι πόλεις Οὐαλερία τε, καὶ Καρσεόλοι, καὶ
Ἄλβα πλησίον δὲ καὶ πόλις Κούκελον. In it there are the Latin
cities Valeria, and Carseolum, and Alba; near to which is also
the city Cuculum. Strabo, Geogr. pp. 340, 341. Edit. Oxon.
1807.

Dative Case, Plural.

Ἐν τοῖς Λατίνοις ὄροις. In the Latin borders. Dionys. Hal. Antiq. Rom. p. 617. Edit. Lips. 1691.

Προσθεῖσα μίαν ἡμέραν ταῖς καλεμμένοις Λατίναις ἑορταῖς.
Having added one day to the feasts denominated Latin. Ibid.
p. 415.

times written by the Greeks, *Σαδεῖνος*, *Φαυσεῖνος*, *Παυλεῖνος*, &c. * But these examples can have no weight in the present case as they are very rarely met with. To complete the evidence against *Λατεῖνος*, with respect to its orthography, we can add that this word is not thus written in any lexicon extant. †

A second objection against the word *Λατεῖνος*, is the impossibility of determining whether it be a substantive or an adjective.

A third objection against the word *Λατεῖνος* is its indefinite form : for supposing it to be a substantive, we are not informed from it, what Latin is intended ; and admitting it to be an adjective we cannot determine with what substantive it is designed to be connected. For it is well known it cannot agree with *Θήριον*, the Greek word for Beast ; as this

Accusative Case, Plural.

Ταύτας τὰς ἐορτὰς τε καὶ τὰς θυσίας μέχρι τῶν καθ' ἡμᾶς χρόνων τελοῦσι Ῥωμαῖοι, Λατίνας καλοῦντες. The Romans observe the Latin feasts so called, even in our time. Dionys. Hal. Antiq. Roman. p. 250.

Τὰς ἀνοχὰς τὰς Λατίνας. The Latin truce. Dio Cassius, pp. 205, 383. Hamburg, 1650.

* D. Jo. Georgii Rosenmülleri Scholia in Novum Testamentum, in Apoc. xiii. 18. Scaliger also allows the *ε* in the words *Ἀντωνεῖνος*, *Σαδεῖνος*, *Λατεῖνος* ; but he says it is improper in *Τειμητήρ*, *Νεῖκη*, an orthography he very frequently met with on coins and stones. See his Animad. on Euseb. Pamphil. p. 114.

† The lexicons consulted upon this occasion, which contain the word, are those of Hesychius, Suidas, Stephanus, Hederic, and Schrevelius ; besides Littleton's Latin Dictionary, Gesner's Thesaurus, and the Heptaglott of Calepinus.

word is neuter, and the adjective masculine. *

But Irenæus gives us another word, namely *Τείταν*, which contains the number 666; and this he con-

* Lord Napier speaks upon the word *Λατεινός* as follows: “Here then say we, that name is *λατεινός*, for these reasons. First, because the name of the beast is — the name of the ten-horned *Roman beast* or *Latine empyre* in generall, and not of the Antichrist onelie, and so it must either be *Romanus* or *Latinus*, but of these two, *Latinus* is the eldest style: for King *Latinus* (from whom that people were called *Latini*, and their cuntrie called *Latium*) was long before King *Romulus*, of whome the Citie was called *Rome*, and the people thereof *Romanes*. Secondlie, it must bee the number of a man’s name (saith the text) so is *Latinus* the name of a man, euen the name of one of their first Kings. Thirdlie, forasmuch as the *Græcians* had a custome in their mysteries and Oracles, to obserue the number of names, as ye shall finde in divers partes of Sybilla. And as in that countrey, the name of the flood *Νειλος* is celebrated as holie, because it containeth the number of the daies of the year 365, as *Carion* testifieth, *Chro. lib. 4.* wher he describeth the *Cottes* and *Hesses*. Therefore, Sanct *Iohn* (observing the custome of them to whome hee writeth) saith that the number of the Beast, or rather (as he termed it in the former 17 vers) the number of the Beast’s name, is 666.—Therefore, *λατεινός* is the verie name of the Beaste, meaned by the saide number.” See his 29th Proposition in his treatise on the Revelation.

But of all writers that I have consulted upon the word *Λατεινός* as applicable to the Beast, Mr. Faber has certainly spoken the most ably. His words are the following: “The ten-horned beast, whose name is declared to contain the number 666, is certainly *the temporal Roman empire*. Of this empire the second founder indeed was *Romulus*; but the first real or fictitious founder was *Latinus*, the ancient king of *Latium*. *Latinus* therefore is the name of a man. It is likewise the peculiar name of the Western or divided Roman empire, and the distinguishing

siders more probable than *Λατῆῖνός*; first, on account of its being a word of six letters, and consequently has in this respect some analogy to the number; and, secondly, because it is a very ancient and remarkable name, and answers in some sort to the ænigmatical expression in the 17th chapter of the

appellation of every individual in that empire. Here it is observable, that the Gentile name of *Latinus*, or a *Latin*, was, in the victorious days of the republic and empire, almost lost in the more favourite Gentile name of *Romanus*, or a *Roman*. Preserved however it carefully was, though not so frequently used as the other; insomuch that, although the people were styled *Romans*, their language was denominated *Latin*. But when, by the arms of the northern nations, the Roman empire was divided into ten kingdoms; when, by setting up a spiritual tyrant in the church, and by lapsing into Papal idolatry, it again became a beast; when Rome was governed by her bishops under the wing of a new line of emperors; and when Greece, formerly her instructor in the arts and sciences, was now become her rival both in imperial and ecclesiastical domination: the old gentile name of Latin was revived, and has ever since been the peculiarly distinguishing title of the Papal Roman empire both *temporal* and *spiritual*. Such, accordingly, is the general appellation which the inhabitants of the West bear in the eastern parts of the world: the particular names of Spaniards, French, and Italians, are swallowed up in the common title of Latins. Hence Mr. Gibbon, in his account of the Crusades, terms, with strict propriety, the people of the western empire Latins: and gives us, under this name, the history of the five Latin emperors of Constantinople. Hence also, though the Papists are wont absurdly to style themselves Roman Catholics, the real name of their community, as contradistinguished from the Greek church, the Armenian church, or the Abyssinian church, is certainly the Latin church. Thus Thevenot, in his account of Mount Sinai, speaks

Revelation, “The beast which thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition.” That is to say, Teitan is an ancient celebrated name, which he supposes, will also be the name of Antichrist.* Knittel de-

of two churches, one for the Greeks, and the other for the Latins: and thus Ricaut, throughout his State of the Greek and Armenian churches, discriminates the Romanists from all other professors of Christianity by the appellation of Latins. ‘The Papists,’ as Dr. Henry More aptly expresses it, ‘*latinize* in every thing. Mass, prayers, hymns, litanies, canons, decretals, bulls, are conceived in *Latin*. The Papal councils speak in *Latin*. Women themselves pray in *Latin*. Nor is the Scripture read in any other language, under Popery, than *Latin*. Wherefore the council of Trent commanded *the vulgar Latin* to be the only authentic version: nor do their doctors doubt to prefer it to the Hebrew and Greek text itself, which was written by the prophets and apostles. In short, all things are *Latin*; the Pope having communicated his language to the people under his dominion as the mark and character of his empire.’ Here then we have a name which completely answers in every respect to the Apocalyptic name of the beast. *Lateinos* is at once *the name of a man, the title of an empire, and the distinguishing appellation of every individual in that empire*; and, when the sum of its numerical letters is taken in the Greek language, the language in which the Apocalypse is written, and in which therefore the calculation ought apparently to be made, it will amount precisely to 666. On these grounds then we have abundant reason to conclude that *Latinus*, and *nothing but Latinus*, is the name of the beast; for, in no other word, descriptive of the revived temporal beast, or the Papal Roman empire, can such a fatal concurrence of circumstances be discovered.” See his Dissertation on the Prophecies, Vol. II. pp. 345—349, Edit. Lond. 1810.

* Iren. adv. Hæreses, Lib. v. c. 30. pp. 449, 450.

fends this name, and “ considers it as an allusion to the prænomen of Domitian, which was Titus, and says, that the name of Titan was justly applicable to Domitian, because toward the close of his reign he insisted on Divine honours being paid him, and was therefore a *Θεομάχος*, as the Titans were.” * Wetstein also approves of this word. † But, notwithstanding all that these great men have said in vindication of it, it certainly is entitled to no credit, as the orthography is erroneous, the word being properly spelled *Τίταν*, and not *Τείταν*. ‡ Grabe remarks that the word *Παπίσκος* is found in the Codex Claromontanus of Irenæus instead of *Τείταν*: § but this is evidently a corruption. The word *Παπίσκος* is the diminutive of *Πάπας*, Pope; and only contains the number 666 by writing it with the diphthong *ει*. ||

Irenæus gives us another word containing 666, namely, *Εὐανθάς*. ¶ But this he produces to shew

* Michaelis on the New Testament, Vol. VI. p. 526. Edit. Lond. 1802.

† In Apoc. xiii. 18.

‡ See Diodorus Siculus, and the Greek Lexicons. *Τείταν* is thus numbered: Τ, 300, ε, 5, ι, 10, τ, 300, α, 1, ν, 50, =666.

§ Iren. adv. Hæres. à Grabe, Prolegom. p. xv.

|| Ibid. Π, 80, α, 1, π, 80, ε, 5, ι, 10, σ, 200, κ, 20, ς, 70, ς, 200, =666.

¶ E, 5, υ, 400, α, 1, ν, 50, ϑ, 9, α, 1, ς, 200, =666. It is not altogether certain that this is the word intended by Irenæus; for in the different copies of Irenæus consulted by Grabe it is written *Εῦαν*, which is 210 short of the number said to be contained

that several names might be found containing the number of Antichrist, which cannot well be applied to him.* It is very difficult to determine what Irenæus intended by this word, whether the proper name of a person, or the adjective εὐανδέες, or εὐανθεῖς, flourishing; if the former, nothing can be concluded from it; and if the latter, the writing it εὐανθάς for εὐανδέες or εὐανθεῖς is sufficient to overthrow it. Hippolytus, who lived at the end of the second century, finds the number 666 in ἀγνοῦμε, † I deny; for, says he, Antichrist, when he comes, will openly deny the articles of the Christian faith. ‡ But the orthography of this word, like the others already mentioned, is also improper; for it should be written ἀγνοῦμαι. § Arethas of Cappadocia gives us several words or phrases containing the number 666. The first is Λαμπέτις, || (I suppose a proper name,) but it can be applied to nothing respecting Antichrist. The second is Ὁ Νικητῆς, ¶ The Conqueror; a character which, according to the Sacred Oracles, in a most eminent sense belongs to Antichrist, “for power is given

in it. It is for this reason that Feuardentius added the third syllable θάς.

* Iren. adv. Hæres. Lib. v. c. 30, p. 448.

† Α, 1, ρ, 100, ν, 50, ο, 70, υ, 400, μ, 40, ε, 5, =666.

‡ De Consummatione Mundi.

§ See the different Greek Lexicons.

|| Α, 30, α, 1, μ, 40, π, 80, ε, 5, τ, 300, ι, 10, ς, 200, =666.

¶ Ο, 70, Ν, 50, ι, 10, κ, 20, η, 8, τ, 300, γ, 8, ε, 200, =666.

him over the saints to overcome them.”* But this word is insufficient in two respects: first, it is totally indefinite, as several persons have appeared in the world at different times who have been great conquerors. Secondly, it is the name of no particular person exclusively. The third given by Arethas containing 666 is *κακὸς ὁδηγὸς*, † “a bad guide:” this is also a striking character of Anti-christ; yet the words can be applied to any person who publishes erroneous doctrines, or otherwise leads the people astray. The fourth given by Arethas is *ἀληθῆς βλαβερός*, ‡ “a truly injurious person;” but it ought to be written *ἀληθῶς βλαβερός*. The fifth is *πάλαι βάσκανος*, § “envious of old time.” The sixth and last is *ἀμνὸς ἄδικος*, || “an unjust lamb.” Primasius gives us the name of a month which has this number, viz. Ἀντεμος; ¶ and Rupert informs us that *γεννητικὸς*, (earth-born,) also contains 666. ** St. Jerome finds the num-

* Rev. xiii. 7.

† κ, 20, α, 1, κ, 20, ο, 70, ς, 200, ο, 70, δ, 4, η, 8, γ, 3, ο, 70, ς, 200, =666.

‡ α, 1, λ, 30, η, 8, θ, 9, η, 8, ς, 200, β, 2, λ, 30, α, 1, ς, 2, ε, 5, ρ, 100, ο, 70, ς, 200, =666.

§ π, 80, α, 1, λ, 30, α, 1, ι, 10, β, 2, α, 1, σ, 200, κ, 20, α, 1, ν, 50, ο, 70, ς, 200, =666.

|| α, 1, μ, 40, ν, 50, ο, 70, ς, 200, α, 1, δ, 4, ι, 10, κ, 20, ο, 70, ς, 200, =666.

¶ α, 1, ν, 50, τ, 300, ε, 5, μ, 40, ο, 70, ς, 200, =666.

** γ, 3, ε, 5, ν, 50, σ, 200, η, 8, ρ, 100, ι, 10, κ, 20, ο, 70, ς, 200, =666.

ber 666 in the Hebrew name *Εὐίνας*, * which he interprets “one that points out serpents.” † *Benedict*, a name assumed by several of the popes, also contains this number, if we write it *Βενέδικτος*, ‡ an orthography allowed by the Greeks. § But it is evident, if the popes be intended by the Beast, that the name of any one bishop, or set of bishops, should not be selected for the purpose of determining what is meant by the number; but a name which comprises the whole of them. Valent. Ernest. Læscher, finds the number 666 in Pope Boniface III. by writing it in the following manner: *Βονίβαζιος Γ, Πάπα Ξη, ε. ε. α. ||* which, without contractions, is *Βονίβαζιος Γ, Πάπα Ξή, ἐπίσκοπος ἐπισκοπῶν, πρώτος*, that is to say, “Boniface the third, the sixty-eighth Pope, and first bishop of bishops.” ¶ Grotius fancied that he found this num-

- * E, 5, υ, 400, ι, 10, ν, 50, α, 1, ς, 200, = 666.

† *Εὐίνας ἐρμηνεύεται, ὁ δείξας ὄφεις, οὗ ὁ ἀριθμὸς χξς'.* In *Libro de Nominibus Hebraicis*, Tom. II. page 158. Edit. Paris. 1699.

‡ B, 2, ε, 5, ν, 50, ε, 5, δ, 4, ι, 10, κ, 20, τ, 300, ο, 70, ς, 200, = 666.

§ See Bengelii Gnomon, in Apoc. xiii. 18. and Dosith. *Patres Hierosol. Lib. viii. c. 10.*

|| B, 2, ο, 70, ν, 50, ι, 10, ς, 2, α, 1, ζ, 7, ι, 10, ο, 70, ς, 200, Γ, 3, Π, 80, α, 1, π, 80, α, 1, Ξ, 60, η, 8, ε, 5, ε, 5, α, 1, = 666. See Wolfii, *Tom. Cur. p. 548.*

¶ I am not aware that *Βονίβαζιος*, with respect to its orthography, is supported by a single authority from any Greek writer. I have only met with the Greek name for Boniface in two forms, viz. *Βονηφάτιος* and *Βονιφάτιος*, the former in the *Biblio-*

ber in Οὐλπιος, a name of Trajan, the Roman emperor. * But in this he is certainly mistaken, as the final sigma which he makes to stand for only six in the arithmetical computation of this word, was never so valued by the Greeks; as proofs of which we need only refer to the ancient examples γραῦς, Ἰησοῦς, and Λατρεῖνος, which contain the respective numbers 704, 888, and 666, the sigma being taken in each of the words for 200. † Martin Luther being thought by several to be the Beast, his name has been twisted different ways to make the number, the only instance of which that I have met with in the Greek computation is Λεθεράνα, ‡ a word made evidently for the purpose. The number 666 is also found in Σαξόνειος, § Saxon, Martin Luther being a Saxon by birth. Le Clerc, in his Additions to Hammond, finds the number in Διὸς εἰμι ἢ Ἡρας, || “ I belong to Jupiter or Juno ” It

theca of Photius, col. 196. Edit. Rothog. 1653, fol. and the latter in Procop. Cæsar. de Bello Vandalico, and also in Const. Porphyrog. de Them. Imp. Orient. seu Antiq. C. P. Part. II. c. 24. p. 63.

* Ο, 70, υ, 400, λ, 30, π, 80, ι, 10, ο, 70, ς, 6, = 666.

† See Poli Synopsis Criticorum, in Apoc. xiii. 18.

‡ Λ, 30, ο, 70, υ, 400, ς, 9, ε, 5, ρ, 100, α, 1, ν, 50, α, 1, = 666. See Selden's Works, Vol. II. Part. II. col. 1402. Luther's name in Greek is Λετέρος, and not Λεθεράνα. See Dosithe. Patres Hierosol. Lib. xi. c. 2, § 2, 3, 4.

§ Σ, 200, α, 1, ξ, 60, ο, 70, ν, 50, ε, 5, ι, 10, ο, 70, ς, 200, = 666.

|| Δ, 4, ι, 10, ο, 70, ς, 200, ε, 5, ι, 10, μ, 40, ι, 10, η, 8, Η, 8, ρ, 100, α, 1, ς, 200, = 666.

is also discovered in the Latin words *Ecclesia Italica* written in Greek characters.* It is also said to be contained in ἡ ἀλαζόνεια βιοῦ, “the evil vaunting of life;” † but I can only find in it 665. ‡ Mohammed’s name has also been made to contain the number 666, by writing it Μαόμετις, or Μοόμετις. § Dr. Walmsley, the late titular bishop of Bath and Wells, copying from Massuet, approves of this word, and says that its orthography is acknowledged by Euthymius, and the Greek historians Cedrenus and Zonaras. || But there is nothing more false than this assertion; for, of the seven different ways in which Mohammed’s name is written in Euthymius and the Byzantine historians, not one is the orthography in question. The seven different modes of writing this name are, Μωάμετ, Μωάμεδ, Μωάμεθ, Μεάμεδ, Μεάμεθ, Μεχούμετ, and Μαχούμετ. These words, with the number

* *Ecclesia Italica*, “The Italian church,” written in Greek characters is *Εκκλησια Ιταλικά*, which is numbered as follows: ε, 5, κ, 20, κ, 20, λ, 30, η, 8, σ, 200, ι, 10, α, 1, ι, 10, τ, 300, α, 1, λ, 30, ι, 10, κ, 20, α, 1, =666. See Fulke’s *Rhemish Testament*, in loc. and Piscator’s notes, *ib.*

† See Selden’s *Works*, Tom. II. Part. II. col. 1402.

‡ η, 8, α, 1, λ, 30, α, 1, ζ, 7, ο, 70, υ, 50, ε, 5, ι, 10, α, 1, β, 2, ι, 10, ο, 70, υ, 400, =665.

§ Μ, 40, α, 1, ο, 70, μ, 40, ε, 5, τ, 300, ι, 10, ς, 200, =666; and Μ, 40, ο, 70, α, 1, μ, 40, ε, 5, τ, 300, ι, 10, ς, 200, =666.

|| *Gen. Hist. of the Church*, p. 366. Edit. 1771; and *Iren. adv. Hæreses, à Domno Renato Massuet*, Edit. Paris. 1710. p. 200. *Varior. Annot.*

contained in each, and the authorities by which they are sanctioned, are as below :

Μωάμετ = 1186 Euthymius. *

Μωάμεδ = 890 Nicetas, Cedrenus, Euthymius. †

Μωάμεθ = 895 Cananus, Zonaras, and Euthymius. ‡

Μεάμεδ = 560 Theophanes. §

Μεάμεθ = 565 Cons. Porphyrogenitus. ||

* Μεχεμετ εἶπεν Μωάμετ, Muchumet, or Moamet. Bibliotheca Patrum, Tom. IX. p. 308. Edit. Paris. 1624.

† Ἀναθεματίζω τὴν τοῦ Μωάμεδ βλασφημίαν, I anathematize the blasphemy of Mohammed. Ibid. p. 286. Nicetæ Saracenicæ.

Μωάμεδ, ὁ τῶν Σαρακηνῶν ἀρχηγὸς, ψευδοπροφήτης, Mohammed, the prince and false-prophet of the Saracens. Georgii Cedreni Historiarum Compendium.

Οὗτος ὁ Μωάμεδ, ὁ καὶ Μεχούμετ, this Mohammed, also named Muchumet. Ibid.

‡ Τὰς βίβλους τοῦ Μωάμεθ, the books of Mohamet. Joannis Canani De Bello Constantinopolitano.

Μωάμεθ ὁ τῶν Σαρακηνῶν φύλαρχος, Mohamet, the ruler of the Saracens. Joannis Zonaræ Annales, Lib. xiv. c. 7.

§ Μεαμεδ, ὁ τῶν Σαρακηνῶν ἀρχηγὸς, Muamed, the prince of the Saracens. Theophanis Chronographia, p. 220. Edit. Ven. 1720, Edit. Par. p. 276. Byzant. Histor. — Bibliotheca Patrum, Tom. IX. p. 289, Edit. Paris. 1624.

|| Εἰς τοὺς αὐτοὺς χρόνους πρῶτος ἀρχηγὸς τῶν Ἀράβων Μεάμεθ, ὃν οἱ Ἀράβες καλοῦσι Μεχούμετ, ὁ καὶ προφήτης αὐτῶν χρηματίσας, ἐκράτησε τῆς ἀρχῆς τῶν Ἀράβων ἔτη ἐννέα, About these times the first prince of the Arabs was Muameth, whom the Arabs call Muchumet, who being also divinely appointed their prophet, held the empire of the Arabs nine years. Constantini Porphyrogeniti De Administrat. Imperii Orientalis, Pars II. cap. 16.

Μαχούμετ = 1925 Cons. Porphyrogenitus, Euthymius, Cananus, Cedrenus, Nicetas. *

Μαχούμετ = 1456 Cantacuzenus. †

Hioam finds the number 666 in the surname of the present French emperor, by absurdly writing it Βοννεπαρτη; ‡ and Wrangham has fancied it to be contained in the Greek word Ἀποστατής, § “an apostate.” But in this he is certainly mistaken; for the Greeks, in their ἰσοψηφία, never counted the ς six, but 500, as is evident in the word περισερᾶ, “a dove,” which Irenæus informs us contains the number 801; || but if the ς had been taken for six, this word could only be said to contain the number 397. ¶ The editor of a late

* Περὶ τῆς γενεαλογίας τοῦ Μαχούμετ, of the genealogy of Muchumet. Const. Porphyrog. De Adminis. Imp. Orient. Pars II. cap. 14.

† Τῷ ἑπτακοσιοστῷ πεντηκοστῷ ἔτει τοῦ Μαχούμετ, In the seven hundred and fiftieth year of Machumet. Joannis Cantacuzeni Historiæ, Lib. iv. cap. 14.

‡ Β, 2, ο, 70, ν, 50, ν, 50, ε, 5, π, 80, α, 1, ρ, 100, τ, 300, η, 8, =666.

§ He numbers this word as follows: Α, 1, π, 80, ο, 70, ς, 6, α, 1, τ, 300, η, 8, ς, 200, =666.

|| See before, page 50.

¶ If ς be reckoned only six, this word will be thus numbered: π, 80, ε, 5, ρ, 100, ι, 10, ς, 6, ε, 5, ρ, 100, α, 1, =397. Another example in which the ς is counted 500, and not 6, is found in Jerome's commentary on the eighth chapter of Zechariah, where ἑπτακισχιλίους and Χριστιανούς are said to contain each the number 1946. This is not an example of the ἰσοψηφία,

reprint of Potter's interpretation of the number 666 makes the following remark : * " Abram, which signifies in Hebrew *A mighty Father*, when written in Greek characters, contains according to the amount of its numerical letters the number 144 (Αβραμ). † See Gal. v. 1, &c. and Isaiah xii. 2. In contradistinction the papal territory was colonized by Japhet, whose name signifies *seduction and latitude*, and contains, in Greek numerical letters, the number 666 (Ιαπετος). ‡"

Several interpretations of the number of the Beast have from time to time been given in the Hebrew tongue. § Vitranga affords us two guesses, רבת הגוים || "a multitude of the Gentiles," and רובה ורברמה ¶ "High and magnificent." Matthew Hiller finds the number in אדם אדומי,**

unless we admit, with Scaliger,* that ἑπταμισχιλίαις must be written ἑπταμισχειλίαις; and then both words only contain each 1941, as follows: ε, 5, π, 80, τ, 300, α, 1, κ, 20, ι, 10, σ, 200, ρ, 600, ε, 5, ι, 10, λ, 30, ι, 10, ο, 70, υ, 400, ς, 200,=1941; and X, 600, ρ, 100, ι, 10, σ, 200, τ, 300, ι, 10, α, 1, υ, 50, ο, 70, υ, 400, ς, 200,=1941.

* See the Worcester edition, 1808, p. xy.

† A, 1, ς, 2, ρ, 100, α, 1, μ, 40,=144.

‡ I, 10, α, 1, π, 80, ε, 5, τ, 300, ο, 70, ς, 200,=666.

§ See Wolfii Tom. Curar. in Apoc. xiii. 18, Vitranga ibid. and Calmet's Dict. of the Bible on the word Antichrist.

|| א, 200, ב, 2, ג, 400, ד, 5, ה, 3, ו, 6, ז, 10, ח, 40,=666.

¶ א, 200, ב, 6, ג, 2, ד, 5, ה, 6, ו, 200, ז, 2, ח, 200, ט, 40, י, 5,=666.

** א, 1, ב, 4, ג, 600, ד, 1, ה, 4, ו, 6, ז, 40, ח, 10,=666.

* See his Animadversions on Euseb. Pamphil. p. 111.

“ an Edomite ;” Hasæus in מכרות,* “ things on sale ;” Portzigius in סרות, † “ apostasy ;” and Jo. Gothofredus Lakemacherus in ר שמעון, ‡ “ Rabbi Simon.” סתור, § “ mystery,” is mentioned by Dr. H. More, and has been much esteemed by several writers. || The number has also been found in אבינו הקדוש אאפי, ¶ “ our holy father the

* מ, 40, כ, 20, ר, 200, ו, 6, ת, 400, = 666. Jac. Hasæus in Biblioth. Bremense, Classis ii. p. 1010. See also Wolfii *ibid.* p. 546. מכרות is the plural of מכרה, and is supposed to be a very proper character of the Beast; because it is written of him, “ 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.”

† ס, 60, ר, 200, ו, 6, ת, 400, = 666. See Zachar. Portzigius in *Collectione Novantiquorum Theologicorum*, an. 1733, p. 662; and Wolfii, *ibid.*

‡ ר, 200, ש, 300, מ, 40, ע, 70, ו, 6, נ, 50, = 666.

§ ס, 60, ת, 400, ו, 6, ר, 200, = 666.

|| See Dr. Henry More's Epilogue to his *Apocalypsis Apocalypseos*, and Dr. Dodd's *Commentary on the Revelation*. See also Cl. Petrus à Sarn, in *Miscellaneis Duisburgensibus*, Tom. I. p. 487; and Wolfii, *ibid.* Sethur, one of the spies mentioned in Numb. xiii. 13, has been considered a representative of the Papal Antichrist; and it is very remarkable, that there is some sort of resemblance between these two characters. Sethur's name contains the number 666; and this is the number of Antichrist; Sethur is of the tribe of Asher, that is to say, The Blessed; so are the Papists of the family of the Primitive Christians; Sethur was one of those who brought an evil report of the good land; so have the Papists by their impieties brought an evil report upon Christianity; Sethur's name signifies mystery; and this is the name inscribed upon the forehead of the Mother of Harlots.

¶ א, 1, ב, 2, י, 10, נ, 50, ו, 6, ה, 5, ק, 90, ר, 4, ו, 6, ש, 300, א, 1, א, 1, פ, 80, י, 10, פ, 80, י, 10, = 666.

Pope;" but the last word ought to be written האפיפיור. * It has also been found in Luther's name by ridiculously writing it לוותר, "Luther." † To these we may add המלכות העמים, ‡ "the kingdom of the people," considered in opposition to the kingdom of Christ; and the Latin word Romanus, "Roman," written by Fox and Fleming § in the following Hebrew characters, רמענוש. || Vitringa also produces אדוניקם, Adonikam, of whom mention is made in Ezra, ii. 13. not because his name contains 666, but from the circumstance of his family and posterity which returned from the Babylonish captivity consisting of precisely 666 persons. ¶ But the most approved of all Hebrew interpretations is רומיית, ** a word mentioned by Piscator, †† and asserted by many to be the feminine of רומי, ‡‡ said to mean 'Roman,' and therefore supposed to agree either

* האפיפיור מלה הגויים, "The Pope, king of the Gentiles." Hyde's Syntagma Dissertat. Vol. I. pp. 115, 116, 117, Edit. Oxon. 1767.

† ל, 30, ו, 6, ל, 30, ת, 400, ר, 200, =666.

‡ ה, 5, מ, 40, ל, 30, ב, 20, ו, 6, ת, 400, ה, 5, ע, 70, מ, 40, י, 10, ׀, 40, =666.

§ See Vitringa's Apocalypsis Exposita, and Fleming's Apoclyptical Key, in loc.

|| ר, 200, מ, 40, ע, 70, נ, 50, ו, 6, ש, 300, =666.

¶ See Wolfii *ibid.* p. 545.

** ר, 200, ו, 6, מ, 40, י, 10, י, 10, ת, 400, =666.

†† See Wolfii, Tom. Curar. in Apoc. xiii 18. and Fulke's Rhemish Testament, *ibid.*

‡‡ See Bishop Newton's Dissert. on Apoc. xiii. 18.

with מלכות, “kingdom,” הית, “beast,” or קהלה, church. * But that all this is false, I think is sufficiently evident from Buxtorf’s Talmudical Lexicon, where there is given a great variety of examples of the Hebrew word רוּמִי, in all which this word signifies *Rome* and not *Roman*. † The words used by the Rabbins for *Roman* are רוּמָאִי, and רוּמָאָה, the first of which is masculine, the other feminine. ‡

Many interpretations of this number have also been given in the Latin language; but all such can be of but very little authority, as no evidence can be produced that the Romans numbered in this way so early as the days of the apostles. Yet that it was sometimes used in after-ages would appear from the following example given by Kircher :

Qui de quingentis, de quinque, decemque sit unus,
Ille meis precibus dignum poterit dare munus.

He who is one of five hundred and fifteen will be able to give a gift worthy of my prayers. §

By five hundred and fifteen is meant, the Latin word DVX, a leader, the Roman numerals added together making this number. || In the same

* See Bishop Newton and Daubuz, *ibid.* and Wolfius, *Tom. Curar.* V. p. 546. Edit. Basil. 1741.

† זו מלכות רוּמִי הרשעה, “this is the wicked kingdom of Rome.” Talmud on Lev. vi. 2, et 9. See Buxtorf’s Talmud. Lex. on the word רוּמִי : the word רוּמָא is also frequently used for Rome. See Hyde’s Syntag. Dissertat. passim.

‡ See Buxtorf’s Talmud. Lex. col. 2229, 2230.

§ Ædipi Ægyptiaci Gymnas. Hierogl. Class I. Symbolices, cap. iv, p. 31. Edit. Romæ, 1652.

|| D, 500, V, 5, X, 10, = 515.

manner has Irenochoræus found 666 in the words *Vicarius Filii Dei*, * “The Vicar of the Son of God,” one of the titles of the Pope in effect, though the form in which it is used is *Vicarius Christi*, “Christ’s Vicar,” or *Vicarius Jesus Christi*, “Vicar of Jesus Christ.” William Bedel finds the number in one of the Pope’s titles: *Paulo V. Vice-Deo*, † “Paul V, the Vice-God;” and Anton. Driessenius discovers it in the following Papal inscription, *Una Vera Catholica infallibilis Ecclesia*, ‡ “One true Catholic infallible Church.” It is also found in *Ludovicus*, § the name of several French kings, and also in *Vicarius Dei Generalis in Terris*, || “Vicar-general of God in the earth.” Caspar Heunischius also discovers it in *Silvester Secundus*, ¶ “Silvester the Second,” one of the Popes; and it has been supposed that as Linus was the first Pope, so Linus will be the last, as Li-

* V, 5, I, 1, C, 100, I, 1, V, 5, I, 1, L, 50, I, 1, I, 1, D, 500, I, 1,=666. See Wolfius in Apoc. xiii. 18.

† V, 5, L, 50, V, 5, V, 5, I, 1, C, 100, D, 500,=666. See Wolfius, *ibid.*

‡ V, 5, V, 5, C, 100, L, 50, I, 1, C, 100, I, 1, L, 50, L, 50, I, 1, I, 1, L, 50, I, 1, C, 100, C, 100, L, 50, I, 1,=666. See Wolfius, *ibid.*

§ L, 50, V, 5, D, 500, V, 5, I, 1, C, 100, V, 5,=666. See Wolfius and Bengel, *ibid.*, and the *Tractatus de Patientiâ et Fide Sanctorum*.

|| V, 5, I, 1, C, 100, I, 1, V, 5, D, 500, I, 1, L, 50, I, 1, I, 1, I, 1,=666.

¶ I, 1, L, 50, V, 5, C, 100, V, 5, D, 500, V, 5,=666. See Bengelii *Gnomon* in Apoc. xiii. 18.

nus Secundus,* “Linus the Second,” contains the precise number of 666. M. Bossuet, Bishop of Meaux, finds the number in Diocles Augustus, † the Roman emperor, the first word being his private name, the latter the title of his imperial dignity. But it is evident, if this persecutor of the Christian church were intended, that the whole of his imperial name would have been computed, thus Diocletianus Augustus, and not Diocles Augustus. M. de la Chatardie finds the number in D. F. Julianus Cæsar, Atheus, ‡ “D. F. Julian, the Atheist,” another of the Roman emperors. But Calmet has made a very great improvement in M. de la Chatardie’s example by writing it, according as he says it is found on the Roman coins, thus, D. F. Julianus Cæsar, Aug. § Luther’s name has also been made to contain 666 by whimsically affixing to it Ductor Gregis, i. e. “Luther, leader of the flock;” || and Calvin’s name has been similarly handled in the words, Calvinus, tristic fidei interpres, ¶ “Calvin, the baleful interpreter

* L, 50, I, 1, V, 5, C, 100, V, 5, D, 500, V, 5, =666. See Bengelii Gnomon in Apoc. xiii. 18.

† D, 500, I, 1, C, 100, L, 50, V, 5, V, 5, V, 5, =666. See Calmet’s Dict. of the Bible on the word Antichrist.

‡ D, 500, V, 5, L, 50, I, 1, V, 5, C, 100, V, 5, =666. See Calmet, *ibid.*

§ The same letters as in the preceding note. See Calmet’s Commentary on Rev. xiii. 18.

|| L, 50, V, 5, V, 5, D, 500, V, 5, C, 100, I, 1, =666.

¶ C, 100, L, 50, V, 5, I, 1, V, 5, I, 1, I, 1, I, 1, D, 500, I, 1, I, 1, =666.

of the faith." The number 666 has also been found in *Doctor et Rex Latinus*, "the Latin king and teacher;" * and also in *Dic Lux*; † but what was meant by this phrase I cannot discover. Upon the supposition that the Pope is the head of Antichrist, the two following examples are given in addition to what has hitherto been laid before the public. The first is, *Auctoritas politica ecclesiasticaque Papalis*, ‡ "The Papal civil and ecclesiastic authority;" and the second, *Auctoritas politica ecclesiasticaque Latina*, § "The Latin civil and ecclesiastic authority."

Some attempts have also been made to discover the number of the Beast by either summing up the Roman numerals in English words, or by making a numerical table for the purpose; I shall give only two instances, the first of which is that of T. Elmham, prior of Lenton. He finds the number in John Oldcastle, thus: "John Oldcastle in numerals makes 701; || from which sum he subtracts the year of his age, wherein he so charitably took part with the Lollards, viz. 35, and the remainder is

* D, 500, C, 100, X, 10, L, 50, I, 1, V, 5, =666. See *Vitringa* on the Apocalypse, in loc.

† See Lord Napier on the Revelation. The number in this phrase is thus computed, D, 500, I, 1, C, 100, L, 50, V, 5, X, 10, =666.

‡ V, 5, C, 100, I, 1, L, 50, I, 1, I, 1, C, 100, CC, 200, L, 50, I, 1, I, 1, C, 100, V, 5, L, 50, I, 1, =666.

§ The same as the preceding.

|| I, 1, L, 50, D, 500, C, 100, L, 50, =701.

666." * Martin Luther's name in German, viz. *Martin Lauter*, has been shewn to contain 666, by means of a numerical alphabet invented for the purpose; thus, M, 30, A, 1, R, 80, T, 100, I, 9, N, 40, L, 20, A, 1, U, 200, T, 100, E, 5, R, 80, =666!! †

But there are some commentators who entirely disapprove of the general idea that the number 666 is the sum of the numerical values of the letters in Antichrist's name, and think it refers either to the number of years from the date of the vision till Antichrist's appearance, or else to the duration of the Antichristian tyranny. The first of these opinions Balæus partly adopted; but he supposed that the 666 years should be computed from 60 years before Christ, when Pompey reduced Judea into a Roman province, which will lead down to 606, the year in which the Roman bishop was declared infallible by Phocas. ‡ Beverley, by means of a computation unnecessary to be detailed here, supposes the 666 years to have ended in A. D. 725, or 726. § Lowman and Dr. Johnston think these years terminated about A. D. 756. Among the commentators that entertained the opinion, that the number 666 is the number of years assigned for the tyranny of Antichrist, is Erasmus, who supposed

* See Selden's Works, Vol. III. Tom. II. col. 1080, and 1081; and Chronic. Hen. V. in Bibliothecâ Bodleianâ.

† See Massuet's Notes on Lib. v. c. 30, of Irenæus.

‡ See Poole's Synopsis Criticorum in Apoc. xiii: 18.

§ See his Scripture Line of Time:

them to have ended in A. D. 1520, the year of the Reformation,* and consequently, they must have commenced in A. D. 854. In a little anonymous tract by a prelate of the Lutheran church, translated from the German, and printed at London in 1797, the 666 years are dated from A. D. 1073, and are said to have ended in A. D. 1740. But Mr. Bellamy's opinion on this subject is the most feeble which can possibly be conceived; for he says, "that the number has no reference to kings, kingdoms, nor popes, but that it refers to the time when the Divine theocracy ceased in the true visible church of God among the Jews to the establishment of the true visible church of God by our Lord Jesus Christ among the Gentiles. This," he says, "was precisely 666 years; † viz. from the destruction of Solomon's temple by Nebuchadnezzar, to the destruction of the second Jewish temple by Titus!" ‡

Some commentators have supposed the number 666 to refer to the year of our Lord 666. Luther says, that the Pope was first considered as uncontrollable about the year 666; § and Fleming thinks it remarkable that Pope Vitalian in this year should

* See his Commentary on the New Testament, in loc.

† By what system of chronology is this sanctioned? According to the Ussherian account this period consists of only 658 years.

‡ See his History of all Religions, pp. 207—213, London, 1812.

§ See Trapp in Apoc. xiii: 18.

first ordain that all public worship should be in Latin. *

“Others have been of opinion that 666 refers to the expiration of the Beast, which they thought would have been in the year 1666, the number of the thousand being dropped, as it is in our common way of speaking; as when we say, the Spanish invasion was in 88, meaning 1588 and the civil wars began in 41, that is, 1641.” † Others again have computed the 666 years, with the millenary added, from the time of Christ’s resurrection; and have, therefore, supposed that the Beast would expire in 1699. ‡ But time has demonstrated the fallacy of both these opinions.

The Rev. Robert Fleming says that the number of the Beast is not to be solved by an arithmetical computation of the numerical letters in his name; and considers that the Romish hierarchy is alone designed, and not the whole body of Roman Catholics. §

Fr. Junius understands the number 666 in a way totally different from other commentators; for he says it consists of sixes throughout; and as six is a perfect number, it shews that all parts of the Romish hierarchy agree with one another in the most perfect manner, in order to deceive the

* See his Apocalyptical Key on this text:

† Gill on Rev. xiii. 18.

‡ See Beverley’s Great Line of Prophetical Time.

§ See his Fulfilling of the Scripture, pp. 155, 156. Edit. Lond. 1726.

world. For an attestation of this opinion he brings forward a case in which Pope Boniface VIII. commended by the number six those decretals which he perfected in the proem of the sixth book, “ Which booke (sayeth hee) being to be added vnto fiae other bookes of the same volume of Decretals, wee thought good to name Sextum the sixt: that the same volume by addition thereof conteining a senarie, or the number of sixe bookes (which is a number perfect) may yeeld a perfect forme of managing all things, and perfect discipline of behauour.” *

Huthmannus and Zacharias Portzigius have imagined that the letters XΞς, which stand for the number 666, may be also designed to point out the initials of Antichrist’s name or actions. The example given by the former is Χριστὸν ξενίζοντα σαυρώων, † “ crucifying the hospitable Christ;” and

* See L. Tomson’s English Bible in loc. Amstel. 1633.

† This mode of solving a mystery, by means of the initial letters contained in it, is called by the Rabbins Notaricon, and was sometimes used among the Greeks, as is evident in the Pseudo-sibyline oracles, where the following lines are made upon the name of our first father :

Αὐτὸς δὴ Θεὸς ἔσθ’ ὁ πλάσας τετραγράμματον Ἀδάμ,
Τὸν πρῶτον πλασθέντα, καὶ οὐνομα πληρώσαντα
Ἄντολὴν τε, δύσιν τε, μεσημερίαν τε, καὶ ἄρκτον.

Nimirum Deus is finxit tetragrammaton Adam;
Qui primùm fictus fuit, et qui nomine complet
Ortus, Occasus, Austrum, Boreamque rigentem.

“ For that God formed the four-lettered Adam, who was first formed, and comprehends in his name, the East, the West, the

that of the latter is *Χριστομάχος ξυθεὶς σεφανοφόρος*,
 “the shaved opposer of Christ, wearing the crown.”

The opinion of C. A. Heumann upon the number 666 is truly singular. He says, “the mark and character of the Beast is Xξς’. This” he adds “is not to be taken in the literal sense, as if the number 666 were intended; but the solution of the ænigma is as follows: the false prophet has on his front and back the appearance of a Christian, (for X is the first letter of the name of Christ, and ς is the last, or rather the first letter of the second syllable,) and he will be accounted a guide of the Christian church, and boasts himself to be the Vicar of Christ. But the snake lies concealed in the grass, *i. e.* he has the ξ (which is the figure of the serpent or devil, Apoc. xii. 9. and xx. 2.) in the middle, as if in his belly, or within his skin. The serpent, therefore, or the devil, animates him, governs him, speaks through him, and kills the saints.” *

South, and freezing North.” See Oracul. Sibyl. Lib. ii. or iii. and Bibliothecâ Patrum, Tom. VIII. The above is more clearly explained by Cyprian in his treatise upon the mountains of Sion and Sinai; and by Augustine in his ninth and tenth Dissertations upon John. The East is called by the Greeks *Ἀνατολή*, the West *Δύσις*, the North *Ἀρκτός*, and the South *Μεσημζερία*. The initials of these words evidently make the word *Ἀδάμ*, the name of the first man. See Iren. adv. Hæreses, p. 164, note 1.

* *Signum bestię et character est Xξς’.* Hoc non est capiendum sensu literali, quasi numerus 666 denotetur. Sed hæc est hujus ænigmatis mens: pseudopropheta ille à fronte et à tergo speciem præbet Christianismi (X enim est prima litera nominis

Irenæus gives it as his opinion that the number of Antichrist was prefigured by the age of Noah at the deluge, connected with the height and width of Nebuchadnezzar's image. "For," says he, "that image which was erected by Nabuchodonosor had indeed the height of sixty, and the width of six cubits, which image Ananias, Azarias, and Misael, refused to worship, and were consequently cast into a furnace of fire, prophesying, by what happened to them, the burning of the saints which is to take place towards the end of the world. For the whole of this image was a prototype of the coming of him who should command himself to be worshipped by all. The six hundred years, therefore, of Noah, in whose time the deluge happened because of apostasy, and the number of the cubits of that image through which the just were thrown into a furnace of fire, point out the number of the name of that man in whose person will be concentrated all the apostasy, injustice, wickedness, false-prophecy, and deceit, of six thousand years; and

Christi, et ς est ultima ejus litera, vel, si mavis, ς $\acute{\epsilon}\tau$ prima litera secundæ syllabæ nominis Christi,) et vult haberi pro Duce Ecclesiæ Christianæ, seque jactat esse Vicarium Christi; verum latet anguis in herbâ, h. e. in medio; et quasi in ventre suo, sive intus et in cute habet $\tau\omicron$ ξ , quæ est figura Serpentis, i. e. Diaboli, Apocalyps. xii. 9. et xx. 2. Serpens igitur, sive Diabolus, animat eum, et gubernat, per eumque loquitur et Sanctos occidit. See Wolfius in Apoc. xiii. 18. and Biblioth. Bremense, Class I. pp. 864, 869.

on account of which impieties the fire shall succeed the deluge." *

M. Testard, of Blois in France, entertained the following opinion of the number 666; viz. "That the number of 666 ariseth from the multiplication of 3 unites joyned together, making up the number of III. That these three unites set forth the three offices of Christ, which pertain to him incommunicably, and distributively, and conjoyntly considered: in which consists particularly his Antichristianism. And this multiplication produceth the number of 666; as also the multiplication of

* *Illa enim quæ fuit à Nabuchodonosor instituta imago, altitudinem quidem habuit cubitorum sexaginta, latitudinem autem cubitorum sex: propter quam et Ananias, et Azarias, et Misael, non adorantes eam, in caminum missi sunt ignis, per id quod eis evenit, prophetantes eam, quæ in finem futura est justorum succensio. Universa enim imago illa præfiguratio fuit hujus adventûs, ab omnibus omnino hominibus ipsum solum decernens adorari. Sexcenti itaque anni Noë, sub quo fuit diluvium propter apostasiam, et numerus cubitorum imaginis, propter quam justî in caminum ignis missi sunt, numerum nominis significat illius, in quem recapitulatur sex millium annorum omnis apostasia, et injustitia, et nequitia, et pseudoprophetia, et dolus: propter quæ et diluvium superveniet ignis.*

The Greek of the preceding translation, which is extant, is as follows: Μέχρις οὗ ἡ τοῦ Ναβουχοδανόσωρ ἀνασταθεῖσα εἰκὼν, ἣτις ὕψος μὲν εἶχε πηχῶν ἐξήκοντα, εὖρος δὲ πηχῶν 5 ——— ὅλη γὰρ ἡ εἰκὼν ἐκείνη προτύπωσις ἦν τῆς τοῦ ἀντιχρίστου παρυσίας. ——— τὰ οὖν χεῖρη τοῦ Νῶε, ἐφ' οὗ κατακλυσμός ἐγένετο διὰ τὴν ἀποστασίαν, καὶ ὁ πηχισμὸς τῆς εἰκόνης, ——— τὸν ἀριθμὸν, ὡς εἴρηται, σημαίνουσι, τοῦ ὀνόματος, εἰς ὃν συγκεφαλαιοῦνται τῶν 5' ἐτῶν πᾶσα ἀποστασία — καὶ ἀδικία, καὶ πονηρία, ———

Iren. adv. Hæreses, Lib. v. cap. 29, pp. 446, 447.

12 by 12, which is the apostolical number, produceth the 144000."*

Some authors, among whom Francis Potter, B. D. is chiefly conspicuous, have offered a very ingenious interpretation of the number 666. The foundation upon which it is laid is, that the number of the Beast is an ἀντιστοιχία to the number of the virgin company and New Jerusalem, which represent the true and apostolic church, whose number is always derived from twelve. As this interpretation has been so highly esteemed by the greatest divines of the seventeenth century, I shall, therefore, examine Dr. Potter's dissertation upon it in very minute detail, as it is the most elaborate yet given upon the number of the Beast. This author maintains, that as the number 144 mystically designates the church and kingdom of Jesus Christ, and is sacred and mysterious only in its reference to the number twelve, which is the square root of it, and upon which it is founded; so, likewise, the number 666 is only mysterious (reasoning *ex adverso respondentia*) in its reference to 25, the greatest whole number contained in its root. This being allowed, he goes on to inform us, that as 144, the square of 12, represents the whole church founded upon the holy hierarchy of the Twelve Apostles; so also, 666 represents the whole Antichristian empire of the Papacy founded upon the Antichristian hierarchy. To make good

* Mede's Works, pp. 792, 793, Edit. Lond. 1662.

this assertion, he shews us, that as the number 12 is found in the entire structure of Jerusalem which is the church and holy city, viz. twelve gates, twelve angels at the gates, twelve tribes written on the gates, twelve foundations with names written on them, twelve thousand furlongs, the measure of the city, and twelve manner of fruits of the tree of life; * so also the number 25 prevails in the Papistical hierarchy. As, first, in the number of Cardinals, which, at their first institution, were 25, considered in opposition to the Apostles, which were but 12. † Secondly, in respect to the number of churches into which Christian Rome was originally divided, which were 25, in opposition to the Heavenly Jerusalem, which has but twelve gates, the churches in which baptism was performed corresponding to the gates of the city. ‡

* See Potter's interpretation of the number 666, pp. 98, 99, Oxford, 1642; and *L'Accomplissement des Propheties par le S. P. J. P. E. P. E. Th. A. R.* Tom. I. pp. 93, et seq. Rotterdam, 1686.

† See Potter, c. 19. The foundation of the Roman Pontiff's subsequent greatness is dated by this author from the time of the removal of the imperial seat from Rome to Constantinople.

‡ The gates of the ancient Jerusalem are thus reckoned by Villalpand, in his "*Apparatus Urbis et Templi*," Tom. III. viz. *Portæ Fontis, Stercoris, Vallis, Anguli, Ephraim, Vetus, Piscium, Benjamin, Gregis, Equarum, Aquarum, et Fiscalis.* See Potter, p. 141. The names of the Roman gates are thus given by Onuphrius: viz. *Portæ Flumentana, Collatina, Quirinalis, Viminalis, Gabinia, Esquilina, Cœlimontana, Latina, Capena, Ostiensis, Portuensis, Janiculensis, Sextimiana, Aurelia, Quer-*

Thirdly, in the number of the parishes or tribes, which were 25 in Rome, in opposition to the Heavenly Jerusalem, which has but 12 tribes, as appears by the 21st chapter of the Apocalypse. * Fourthly, in the number of the foundations of Rome, which are 25 cardinals, originally constituting the Sacred College, which is called the foundation of the church: in opposition to the Holy City, which has but 12 foundations, which are the 12 apostles. † Fifthly, in the number of the angels, that is to say, of the head-pastors, which were the 25 cardinals which constituted the Sacred College; in opposition to the twelve angels, or twelve head-pastors of the primitive Christian church, which were the twelve apostles. ‡ Sixthly, in the number of the gates of Rome, which were 25; in opposition to Jerusalem which has but 12 gates. § Seventhly, in the extent of the City of Rome, which was 25 thousand furlongs; in opposition to the extent of the Heavenly Jerusalem, which is but 12,000 furlongs. || Eighthly, in the number of the fruits of the tree of life, which are the articles

quetularia, Piacularis, Catularia, Minutia, Mugionia, Sanqualis, Nævia, Randuscula, Lavercalis, Libitinisensis, et Triumphalis. See Potter, p. 145. These gates Onuphrius says existed between the times of Pliny and Justinian.

* Ibid. c. 19. † Ibid. ‡ Ibid. § Ibid. c. 20.

|| Ibid. c. 21. This point is not well maintained, as the author has assumed the circuit of Rome to be 14 and a half miles, which is only the mean of different authorities upon this subject, no one historian having asserted it to be of this dimension:

of faith, because the righteous live by faith. The articles of the Christian faith are 12; but those of the Papistical creed amount to 25.* Besides the eight principal divisions of similitude between the Christian and Papistical hierarchies, Dr. Potter observes that the number 25 prevails in all the dependencies of the Papacy: † as, for instance, there were 25 abbots in England, as Camden testifies, which had a vote in the Parliament; the number of the monks, friers, and singing mass-priests in several of their abbies, priories, monasteries, and other Papistical assemblies, were 25; the knights of the order of the Virgin Mary resident at Rome, in the court of the Pope, were 25, and the same number at Loretto; the penitentiary court at Rome consisted of 25 officers; upon the top and high terrace of St. Peter's at Rome is placed a gilded cross of 25 hand-breadths in height, upon a gilded globe of brass; in the forepart of this church are five gates which are commonly used, and another gate, called Porta Sancta, which stands open only one year in 25; ‡ in the same church, (as also in that of St. Mary the Greater,) have been about twenty-five altars § besides the great square altar

* See Potter, c. 22. The creed consisting of 25 articles, is that famous one agreed upon by the council of Trent, and composed by Pope Pius IV.

† Ibid. c. 24, pp. 166—171.

‡ Ibid. c. 25. Onuph. de præcip. Basil. c. 4.

§ The twenty-five altars here mentioned are those that existed in the old cathedral of St. Peter's at Rome; for, in consequence

or sepulchre of St. Peter, the measure of each side of which is precisely 25 feet, and upon which no man may celebrate mass but the Pope only; upon almost all their altars they have 25 squares on each side, and in five squares of the upper side are imprinted five times five cinques or round spots, in allusion to Christ's five wounds; these five cinques are also accounted a symbolical device, and made armorial, and are inserted into the arms of the king of Spain, the emperor of the Romans, and the archduke of Austria; the Pope and cardinals cause them to be imprinted in the frontispiece of several books published at Rome for their better success, and their greater confirmation; their mass of Christ's five wounds five times multiplied and repeated is pretended to have been commanded by the archangel Raphael; their celebration of the Jubilee takes place every 25 years; their priests, deacons, subdeacons, &c. are not accounted of a perfect age till they have attained 25 years; their chief holidays are upon the 25th day of the month; upon the 25th day of December is the beginning of the Popish year, and the celebration of Christ's nativity; upon the 25th of January is the conversion of St. Paul; &c. &c. &c.* It is also observed that the general council of Trent was begun by 25 prelates, continued 25 sessions, ended with the

of the addition of building to this church in the 16th century, the number of altars has been considerably increased. See Potter, c. 25.

* Potter, c. 26, pp. 176—180.

subscription of 25 archbishops; and, last of all, the doctrine and faith decreed in this council was afterwards by the Pope and his cardinals reduced * to a set form of words naturally branching themselves into 25 articles. Finally, the number 25 is thought by Dr. Potter to be peculiarly applicable to the Papacy, as this number has been esteemed, both by Heathens and Christians, a sign of evil, as Jerome, Lyra, and Peter Serranus fully attest. † As to the objection why 666 is called the number of the Beast, as 25 is not the square root of 666, but of 625, Dr. Potter has given several very ingenious answers: ‡ the principal of which are the following: If the number of the Beast had been called 625, then the square root would be exactly 25, and in no respect could be called 26; which would give the Jesuits room to object that the first number of cardinals was 26, and not 25, as the Pope is also numbered among the cardinals, it being customary to paint a cardinal's hat upon the Pope's coffin, thereby pointing him to be one of their number. Secondly, if the number of the Beast had been called 676, then the square root could in no sense be said to be 25 but 26, in which case it might be alleged that the Pope is Vicarius Christi, and therefore not to be numbered among the cardinals. Thirdly, if the number of the Beast had been call-

* Potter, c. 22.

† Ibid. c. 12. See Jerome upon Ezekiel viii. and xi.

‡ Ibid. c. 27, and 28.

ed 605, that is, mid-way between the squares of 25 and 26, then the square root could not be properly denominated either 25 or 26. Fourthly, if the number of the Beast had been one of the numbers between 625 and 650, then the root could in no sense be called 26, which it was necessary it should in order to meet the objection that the Pope may be reckoned one of the cardinals. Fifthly, of all the numbers between 650 and 676 there is none that could be chosen with so much propriety as 666, as not only the whole number of the root is 25, but the numerator of the fraction is also 25, the denominator being assumed 31, or more exactly 25.8069758. * Another reason given by the Dr. why 666 is chosen, is that it may also comprehend *Λατρεῖνος*, and divers other words which have an allusion to the Papacy.

Such is the general outline of Dr. Potter's most ingenious interpretation of the number 666, upon which Mr. Mede has passed a very high and deserved encomium. That the number 25 has prevailed in the Papacy in many of the respects mentioned above no person will attempt to deny; and that the foundation on which the Dr. builds his superstructure is very substantial, all must allow who consider that 12 the number used in the composition of the New Jerusalem, is similarly spoken of in the very book of prophecy where the number of the Beast is revealed. The principal objection

* See Potter, c. 11, pp. 64, 65.

against this interpretation arises from the number 666 not being the exact square of 25; and, though it must be allowed that the Dr. has replied to this objection with very great ingenuity, as may be observed above, yet I am far from thinking that his arguments are conclusive. For it is totally incredible that the Divine choice of the number 666 instead of any other between 650 and 676 should have been directed by the circumstance of its square root being $25\frac{25}{31}$ especially when it is considered that this is not the exact root, but only a very near approximation to it. It is also very improbable that 666 should have been selected in preference to any other between 650 and 676 because *Λατῆϊνος* and some other words contain this number according to the rules of gematria; for what relation has the computation of the total value of the letters in Antichrist's name with the extraction of the square root? Upon the whole the interpretation, as it respects the surd quantity $25\frac{25}{31} +$ is greatly complicated, and totally incompatible with the simplicity and consequent perspicuity necessary in a prophecy of Scripture.

A majority of the various opinions of commentators upon the number of the Beast has now been noticed; and it is worthy of remark, that a considerable number are directed against the Pope or his power, or the monarchies in communion with him. But, notwithstanding the numerous attempts in this way, it is abundantly evident, that not one of those already before the public can be legiti-

mately produced as an absolutely unequivocal demonstration that the Pope or his power is the Beast of the Apocalypse. For even those two which appear to apply the best, (*Λατῆϊνος* and *רומית*,) are defective in so many particulars, that it is impossible for any person to demonstrate either of these to be the name intended. And as the truth is necessarily free from every species of ambiguity; consequently every interpretation of the number which is not sufficient to elucidate every syllable uttered by the Spirit of God concerning the Beast ought to be considered but of comparatively little moment. As for those interpretations which respect Mohammed, Luther, Calvin, and others, they are all (if we except Ludovicus) so excessively defective in their orthography, or so extremely unnatural in their formation, that no reasonable person could, after a deep perusal of the prophecy, suppose any one of them to be the name or thing intended. And with respect to Ludovicus, a word so strenuously supported by the Rev. David Simpson, Bicheno, and others; though its orthography be correct, yet it must be allowed, that its application to the French monarch Louis XIV. as at first intended, or to the whole of the French monarchs of this name, is perfectly indefinite, as there is no sufficient reason why these, more than any other of the French kings in the service of the Papacy, should be pointed out in the prophecy.

Before we close this chapter it will be highly

necessary to examine a various reading of the number of the Beast which existed in some copies of the Revelation as far back as the time of Irenæus. This reading consists in stating the number of the Beast to be 616 instead of 666; but Irenæus positively asserts that the latter is the proper reading, and attributes the other either to the carelessness or wilful perversion of the copyists. He further observes, that he is “entirely ignorant how some could have deviated from the vulgar reading, in vitiating the middle number of his name, and subtracting fifty from it, writing only one decad instead of six decads.”* It is impossible that a greater evidence for the number 666 could be produced than that of Irenæus, as this father flourished only about a century after the writing of the Apocalypse, and consequently was best qualified to correct a vitious reading that might creep into the text. Hippolytus, who flourished not more than about 30 years later than Irenæus, says, “that Antichrist’s seal upon his forehead, and upon his right hand, is the number 666.”† And though the Codex Ephrem rescrip-

* Οὐκ οἶδα πῶς ἐσφαλῆσαν τινες ἐπακολοθήσαντες ἰδιωτισμῶ, καὶ τὸν μέσον ἠθέτησαν ἀριθμὸν τοῦ ὀνόματος ἢ ψήφισμα ὑφέλοντες, καὶ ἀντὶ τῶν ἐξ δεκάδων μίαν δεκάδα βεβλόμενοι εἶναι.—Iren. Lib. v. c. 30, p. 447.

† Ἡ δὲ σφραγὶς αὐτοῦ ἐπὶ τοῦ μετώπου, καὶ ἐπὶ τῆς δεξιᾶς χειρὸς ἐστὶ ψῆφος χξς'.—Beati Hippolyti de Consummat. Mundi et de Antichr. p. 355, Tom. IX. Bibliothecâ Patrum.

tus has 616, yet in nearly all the most ancient MSS. it is 666.* Among these stands pre-eminent that most ancient MS. in the British Museum, the Codex Alexandrinus, † in which the number is expressed at full length, thus *εξακοσιοι εξηκοντα εξ*. To complete the evidence for 666 we can add, that there is no example of computation extant, among the vast variety in ancient Greek writers, which is founded upon the number 616.

* See Griesbach and Wetstein in loc.

† This MS. is supposed to have been written sometime betwixt the fourth and seventh centuries.



CHAP. IV.

The meaning of the prophetic symbol Beast, ascertained—The number 666 must be contained in the Greek name of some power expressed in the most simple form of which the language is capable—The species of power represented by the Apocalyptic Beast, demonstrated to be the regal or imperial—The number in the various kingdoms or empires that have appeared in the world, for which there are Greek appellations, computed—Only one kingdom or empire contains the number of the Beast, which must be that of Antichrist.



HAVING examined in detail a vast variety of opinions respecting the number 666, and demonstrated that they are all insufficient to explain the whole that is predicted concerning the Beast; it must now be shewn in what mode of considering this subject we shall be the most likely to meet with success. In the first place, it will be necessary to define the prophetic symbol *Beast*, as the want of a proper understanding of this term has probably been one reason why so many discordant hypotheses have been published to the world. In

this investigation it is impossible to resort to a higher authority than Scripture, for Scripture must always be the best interpreter of Scripture; and it is also sufficiently evident that what is meant by the term *Beast* in any one prophetic vision, the same species of thing must be represented by the same term whenever it is used in a similar way in any other part of the Sacred Oracles. Having, therefore, laid this foundation, the angel's interpretation of the last of Daniel's four Beasts need only be produced, an account of which is given in the seventh chapter of this prophet. Daniel being very desirous to "know the truth of the fourth Beast which was diverse from all the others, exceeding dreadful—and of the ten horns that were in his head," &c. the angel thus interprets the vision. "The fourth beast, shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise," &c. In this Scripture it is plainly declared, that the fourth Beast should be the *fourth kingdom* upon earth; consequently, the four beasts seen by Daniel are *four kingdoms*. Hence the term Beast is the prophetic symbol for a *kingdom*. In further illustration of this point, it is said, that "the fourth beast shall be diverse from all the beasts that were before it;" that is to say, (taking up the angel's interpretation,) "the *fourth kingdom* shall be diverse from

all kingdoms." It is also remarkable that the fourth beast of Daniel has a very striking resemblance to the Beast of St. John. The former is represented as rising out of the sea; so is the latter: the former "devours the whole earth, treads it down, and breaks it in pieces;" the latter has "power over all kindreds, and tongues, and nations:" the former has ten horns; this is also the striking characteristic of the latter: the former shall be overthrown by the kingdom of Christ; so must the latter. Consequently if Daniel's fourth beast represents some kingdom; for the very same reason, some kingdom must be typified by the Apocalyptic Beast.

As to the nature of the kingdom which is represented by the term *Beast*, we shall obtain no inconsiderable light, in examining the most proper meaning of the original word חיה . This Hebrew word is translated in the Septuagint by the Greek word $\Thetaησίον$, and both words signify what we term "a wild beast;" and the latter is the one used by St. John in the Apocalypse. Taking up the Greek word $\Thetaησίον$ in this sense, it is fully evident, if a power be represented in the prophetic writings under the notion of a *wild beast*, that the power so represented, must partake of the nature of a *wild beast*. Hence, an earthly belligerent power is evidently designed. And the comparison is peculiarly appropriate; for, as several species of wild beasts carry on perpetual warfare with the animal world; so most governments, influenced by ambition, promote discord and depopulation. And, also, as the

carnivorous wild beast acquires his strength and magnitude by preying upon the feebler animals, so most earthly monarchies are raised up by the sword, and derive their political consequence from the unsuccessful resistance of the contending nations. The three first beasts of Daniel are likened to a lion, a bear, and a leopard, respectively; consequently, the powers represented by these beasts must have resembled these animals: *i. e.* they were remarkably cruel, and continually hostile. The fourth beast is not likened to any animal, but is represented as of unprecedented voracity, and as destroying all before it; therefore, the fourth kingdom is raised up by extraordinary means, and is aggrandised by the total desolation of the earth. The kingdom of God, on the other hand, is represented as a stone "cut out of the mountain without hands," that is, without the instrumentality of earthly power; and is never resembled to a *beast*, because it is not raised up by the sword, as all other secular powers are, but sanctifies the persons under its subjection, in which last particular it essentially differs from all other dominations. From what has been already said, it is sufficiently evident that the Beast of the Revelation is some secular *power*; consequently the number of the Beast must be the number of the power represented by the Beast; that is to say, the name of some power now existing must contain the number 666.

We are now to consider what is the most simple Greek mode of naming a power; for it is evident

no complex expression would have been used, when one less involved might have been adopted. It hence follows, that if the Greek name of some power complexly expressed, could be proved to contain the number 666, the very want of simplicity in the expression would be an unanswerable objection to it; even if all other things were in perfect harmony with the symbolical language of the Apocalypse respecting this power. The Greeks had only four modes of definitely * naming a power; which could be denominated, by any construction, simple expressions. These, (making use of the Roman power by way of example,) were expressed as follows: Ἡ τῶν Ῥωμαίων ἀρχή, (the power of the Romans,) Ἡ Ῥωμαίων ἀρχή, (the power of the Romans,) Ἡ ἀρχὴ ἡ Ῥωμαϊκὴ, (the Roman power,) and Ἡ Ῥωμαϊκὴ ἀρχή, (the Roman power.) Of these four expressions † it is evident that the first is the most in-

* The indefinite form used by Chronologers as a title to their sections, and illustrated in the examples *Βασιλεία Κορινθίων*, Kingdom of the Corinthians, and *Βασιλεία Λατίνων*, Kingdom of the Latins, (Euseb. Pamph. pp. 367, 383,) can have no place in this argument, as it is THE NAME of the Beast for which we are searching.

† The following are examples in illustration of the four forms above referred to :

Examples of the first form.

Ἡ τῶν Αἰγυπτίων βασιλεία, The kingdom of the Egyptians. Euseb. Pamph. Chronicon, à Scaliger, p. 47, Amstel. 1658.—
 Αἱ τῶν Αἰγυπτίων βασιλείαι, The kingdoms of the Egyptians, Ib. p. 7.—
 Ἡ τῶν Μακεδονίων βασιλεία, The kingdom of the

volved, as it contains both the greatest quantity of letters, and the highest number. Besides, the ex-

Macedonians, Ib. p. 57.—*Ἡ τῶν Ἀράβων βασιλεία*, The kingdom of the Arabs, Ib. p. 14.—*Ἡ τῶν Σικυωνίων, ἤτοι Πελοποννησίων λεγομένων βασιλεία*, The kingdom of the Sicyonians, also called Peloponnesians, Ib. p. 27.—*Ἡ τῶν Ἐρεχθιδῶν βασιλεία*, The kingdom of the Erechthidæ, Ib. p. 35, 131.—*Ἡ τῆς Ἀσίας βασιλεία*, The kingdom of Asia, Ib. p. 66.—*Ἡ τῶν Ἀθηναίων βασιλεία*, The kingdom of the Athenians, Ib. p. 416.—*Ἡ τῶν Ἀσσυρίων βασιλεία*, The empire of the Assyrians, Ib. p. 32, 356, 357.—*Τὴν τῶν Ἰουδαίων βασιλείαν*, The kingdom of the Jews, Ib. p. 197.—*Τὴν τῶν Ῥωμαίων βασιλείαν*, The empire of the Romans. Josephi Scaligeri, Animad. in Euseb. p. 9.—*Ἡ τῶν Μυκηνῶν ἀρχή*, The power of the Mycenæ. Euseb. Pamph. Chron. p. 35.—*Τῆς τῶν Περσῶν βασιλείας*, Of the empire of the Persians. Diodorus Siculus, Vol. II. Lib. ii. p. 33, Edit. Bipont. Ann. vii.—*Τὴν τῶν Θρακίων βασιλείαν*, The kingdom of the Thracians, Ibid: Vol. II. Lib. iii. p. 357, Edit. Bipont.—*Τὴν τῶν Ἡρακλειδῶν βασιλείαν*, The kingdom of the Heraclidæ, Ib. Vol. VI. Lib. xiv. p. 40.—*Τῆ τῶν Λατίνων ἀρχῆ*, The power of the Latins. Dionysius Halicarn. Antiq. Rom. p. 249, Edit. Lipsiæ, 1691.—*Τῆς τῶν Σαλαμινίων βασιλείας*, Of the kingdom of the Salaminians. Diod. Sic. Vol. VI. Lib. xv. p. 382.—*Τῆς τοῦ Φοίνικος βασιλείας*, Of the kingdom of Phenice. Michaelis Glycæ, Part II. p. 108, Venet. 1729, Byzant. Histor. Corpus.—*Τὴν τῶν Τούρκων ἀρχήν*, The power of the Turks. Niceph. Greg. Tom. I. Lib. v. c. 5, p. 70. Edit. Byzant. Histor. 1729.—*Ἡ τῶν Ῥωμαίων ἀρχή*, The power of the Romans. Joannis Zonaræ Annales, pp. 94, 356, Edit. Byzant. Hist. 1729.—*Τὴν τῶν Λατίνων βασιλείαν*, The kingdom of the Latins. Diod. Sic. Lib. viii. p. 21.

Examples of the second form.

Τὴν Μήδων βασιλείαν, The empire of the Medes. Euseb. Pamph. p. 47.—*Ἡ Λυδῶν βασιλεία*, The kingdom of the Lydians, Ib. pp. 50, 163, 367.—*Ἡ Σικυωνίων βασιλεία*, The king-

pression Ἡ τῶν Ῥωμαίων ἀρχή, the power of the Romans, is not the direct name of the Roman

dom of the Sicyonians, *Ib.* p. 19.—Ἡ Πέρσων βασιλεία, The empire of the Persians, *Ib.* p. 177, 369.—Ἡ Μυκηναίων βασιλεία, The kingdom of the Mycenæ, *Ib.* p. 231.—Τὴν Ἑλλήνων βασιλείαν, The empire of the Greeks, *Ib.* p. 379.—Ἡ Ῥωμαίων ἀρχή, The power of the Romans. *Athenæi Deipnosoph.* Vol. I. p. 382. Edit. Bipont.—Τῆς Σκυθῶν βασιλείας, Of the empire of the Scythians. *Diod. Sic.* Vol. I. Lib. iii. p. 178.—Τὴν Λατίνων ἀρχήν, The power of the Latins. *Joannis Zonaræ Annal.* p. 236.—Τὴν Λαζῶν βασιλείαν, The kingdom of the Lazi. *Agathie Scholastici*, Lib. i. p. 11. Edit. Byzant. *Histor.* 1729.—Τὴν Λατίνων ἡγεμονίαν, Τῆς Λατίνων ἡγεμονίας, The government of the Latins. *Dionysii Halic. Antiq. Rom.* pp. 52, 249.—Τὴν Ἀλβανῶν βασιλείαν, The kingdom of the Albans, *Ib.* p. 61.—Τὴν Ῥωμαίων βασιλείαν, The kingdom of the Romans, *Ib.* p. 121.—Τῆς Μιλησίων βασιλείας, Of the kingdom of the Milesians. *Photii Bibliotheca*, col. 42, Edit. Rathomagi, 1653, fol.—Τὴν Ἰταλίας βασιλείαν, The kingdom of Italy. *Procop. Cæsar. Hist.* Lib. i. cap. 30, p. 107.

I have met with no example of any nation expressed in the third form; yet the idiom of the language will bear it, as is evident to every one acquainted with the Greek tongue.

Examples of the fourth form.

Τῆς Ῥωμαϊκῆς δυναστείας, Of the Roman dynasty. *Euseb. Pamph.* p. 50.—Ἡ Περσικὴ βασιλεία, The Persian empire. *Thucyd.* Vol. I. Lib. i. p. 26, Edit. Bipont. *Photii Bibliotheca*, col. 108.—Τὴν Περσικὴν βασιλείαν, The Persian empire. *Euseb. Pamph.* p. 57, *Diodor. Sicul.* Vol. VII. Lib. xvii. p. 384.—Τὴν Ἠπειρωτικὴν ἀρχήν, The Epirotic power. *Euseb. Pamph.* p. 58.—Ἡ Μακεδονικὴ βασιλεία, The Macedonian empire, *Ib.* p. 62.—Τὴν Μακεδονικὴν βασιλείαν, The Macedonian empire, *Ib.* p. 45. *Diod. Sic.* Vol. V. Lib. xii. p. 105. *Zonaræ Annal.* p. 94.—Τῆς Μακεδονικῆς βασιλείας, Of the Macedonian empire. *Diod. Sic.* Vol. IX. Lib. xxii. p. 307.—Ἐπὸς τῆς Μακεδονικῆς βασιλείας μὲν.

monarchy. The expression Ἡ Ῥωμαίων ἀρχή, the power of the Romans, is similar to the for-

In the 174th year of the Macedonian empire. Euseb. Pamph. p. 63.—Τῆς Μακεδονικῆς ἀρχῆς, Of the Macedonian power, Ib. p. 58.—Τῆς Μακεδονικῆς ἡγεμονίας, Of the Macedonian government. Euseb. Pamph. p. 74.—Ἡ Μακεδονικὴ δύναμις, The Macedonian power. Diod. Sic. Vol. IX. Lib. xxii. p. 293.—Ἡ Ποντικὴ βασιλεία, The kingdom of Pontus. Dionysii Orbis Descriptio, Annotation. Eustathii, et Hen. Stephani necnon Guilelmi Hill, Edit. Lond. 1688.—Τῆς Ποντικῆς βασιλείας, Of the kingdom of Pontus. Strabo, pp. 833, 851. Lib. xii. Edit. Amstel. 1707.—Τοῦ Κασπίου ἔθνους, Of the Caspian nation, Ib. Lib. xi. p. 768.—Τὰ Ἠπειρωτικὰ ἔθνη, The Epirotic nations, Ib. Lib. v. p. 338.—Τοῦ Σαρματικοῦ — ἔθνους, Of the Sarmatian nation, Ib. Lib. vii. p. 480.—Τοῦ Λιολικοῦ ἔθνους, Of the Æolian nation, Ib. Lib. viii. p. 514.—Τῶν Ἰβηρικῶν ἐθνῶν, Of the Iberian nations, Ib. Lib. iii. p. 228.—Τῆ Λακωνικῆ πολιτεία, The Lacedemonian republic. Athen. Deip. Vol. II. p. 50.—Τῆς Λακωνικῆς πολιτείας, Of the Lacedemonian republic. Dionys. Hal. p. 87.—Τὴν Ἰνδικὴν δύναμιν, The Indian power. Diod. Sic. Vol. II. Lib. ii. p. 55.—Τὴν Βαβυλωνίαν ἀρχὴν, The Babylonian power, Ib. p. 85.—Τῆς Ἰταλικῆς ἀρχῆς, Of the Italian power. Pachymeris Hist. Lib. iii. c. 15, p. 133, Edit. Byzant. Hist. 1729.—Τῆ Ῥωμαϊκῆ ἀρχῆ, The Roman power. Georgii Cedreni, Hist. Compend. Part II. p. 453.—Τῆς Ῥωμαϊκῆς βασιλείας, Of the Roman empire. Joan. Zonar. Annal. p. 8; Georgii Syncelli Chronographia, p. 156. Edit. Byzant. Hist. 1729; Georgii Cedreni Hist. Compend. Tom. I. p. 355.—Τὴν Ῥωμαϊκὴν βασιλείαν, The Roman empire. Niceph. Cæsar. p. 6, Præfat. Venet. 1729. Edit. Hist. Byzant.—Τῆ Φραγκικῆ πολιτεία, The French government. Agathia Scholastici, p. 13.—Τῆς Γοθικῆς ἡγεμονίας, Of the Gothic government, Ib. p. 27.—Τὴν Μηδικὴν ἀρχὴν καὶ τὴν Λυδικὴν, The power of the Medes and Lydians. Dionysii Orbis Descriptio, p. 147.—Τὴν Πτολεμαϊκὴν βασιλείαν, The kingdom of the Ptolemies. Diod. Sic.

mer in its import, though considerably more simple in its construction. As to the number of letters of which it is composed, it is as concise an expression as any used by the Greeks; but as it is not absolutely the direct name of the power, this is one reason why it should be rejected. Another reason is founded upon the ambiguity of the two expressions Ἡ τῶν Ῥωμαίων ἀρχή, and Ἡ Ῥωμαίων ἀρχή, which, rendered into English, appear to have precisely the same meaning; but whether the Greeks attached a particular meaning to each of these it is very difficult to determine. Therefore, supposing the Roman power was the Beast which is num-

Vol. VII. Lib. xviii. p. 62.—Τῆς Ἀτταλικῆς βασιλείας, Of the kingdom of Attalus, Ib. Vol. IX. Lib. xxxiii. p. 85.—Τοῦ Σαβίνε ἔθνος, Of the Sabine nation, Ib. p. 173.—Τῆς ἐσπερίας βασιλείας, Of the western empire. Photii Biblioth. col. 42.

Of the two first forms for which we have given several authorities, there are two varieties; viz. of the first, instead of Τὸ τῶν Σακῶν ἔθνος, The nation of the Sacæ, we read Τὸ ἔθνος τῶν Σακῶν, Diod. Sic. Vol. II. Lib. ii. p. 104; for Τῆς τοῦ Φοίνικος βασιλείας, Of the kingdom of Phenice, we read Τῆς βασιλείας τοῦ Φοίνικος, Joannis Malalæ, Chronographia, p. 12. The variation in the second form is illustrated in the following examples: instead of Τὴν Περσῶν βασιλείαν, we read Τὴν βασιλείαν Περσῶν, The empire of the Persians; instead of Τὴν Λυδῶν βασιλείαν, The kingdom of the Lydians, we read Τὴν βασιλείαν Λύδων, Euseb. Pamph. pp. 398, 367; and instead of Τὴν Ῥωμαίων ἀρχήν, The power of the Romans, we read Τὴν ἀρχήν Ῥωμαίων, Herodiani, Hist. Lib. iii. c. 16. The third and fourth forms cannot admit of a variety consistently with the rules laid down by grammarians for the proper use of the prepositive article. See Constantini Rhodocanacidis Chiensis Tractatus de Articulis.

bered, and the number was found in the words Ἡ τῶν Ῥωμαίων ἀρχή, an objection might be raised against the use of the prepositive article τῶν; and if the number were found in Ἡ Ῥωμαίων ἀρχή, it might reasonably enough be asked why the prepositive article τῶν should be omitted, as numerous examples could be produced where it was not omitted, as well as many in favour of its being rejected. To these objections it would be impossible to give any satisfactory answer; and the question would consequently be involved in an inextricable difficulty, which would be totally incompatible with the perspicuity absolutely necessary in a prophecy of this nature. The expression Ἡ ἀρχὴ ἡ Ῥωμαϊκὴ is the direct name of the Roman power; and consequently, in this respect, is much superior to the two preceding. There is only one objection that can be brought against it, which is, that it is not the simplest mode of naming a power used by the Greeks. For it is a rule among them, that when the adjective follows its substantive, if the prepositive article be set before the substantive, that it must also be set before the adjective. But the repetition of the article is avoided by placing the adjective before the substantive; as in the words Ἡ Ῥωμαϊκὴ ἀρχή, which would be absurdly written Ἡ Ῥωμαϊκὴ ἡ ἀρχή, as no example could be produced to support this form, and the authority of every Greek grammarian, &c. who have spoken upon this point, is totally against it. Consequently, the expression Ἡ Ῥωμαϊκὴ ἀρχή, is the simplest

possible; and in this form alone must the name of the power be found whose number is 666.

Before we proceed to examine whether any power contains this number, it is essentially necessary to determine what kind of a power it is which is represented by the Apocalyptic Beast. This has been in a great measure proved before, when speaking of the meaning of the prophetic symbol Beast, which was there demonstrated to represent a *kingdom*. In this place it is necessary to observe that the Hebrew word מַלְכוּת, used by Daniel, and translated *kingdom*, is synonymous with the Greek word Βασιλεία, both being derived from a similar origin, viz. מַלְכוּת, a kingdom, from מַלְך, a king; and Βασιλεία, a kingdom, from Βασίλευς, a king. And in the Septuagint the Hebrew word מַלְכוּת is constantly translated Βασιλεία, which is no inconsiderable evidence, and may be esteemed a demonstration, that the number of the Beast must be contained in the name of some kingdom expressed by the Greek word Βασιλεία. A second circumstance in favour of the word Βασιλεία is the high sense in which this word is used by all Greek writers, the greatest monarchies of the earth being pointed out by this word. The mighty empires of the Babylonians, Persians, Macedonians, and Romans, were called Βασιλείαι, literally kingdoms, and the monarchs of these powers were named Βασιλεῖς, kings.* In the ninth and tenth

* All this is exactly true of the monarchs of the Babylonian,

centuries of the Christian era, et seq. the Greek emperors had such a veneration for the appellation

Persian, and Grecian empires; but the first Roman emperors were not denominated Βασιλεῖς by contemporary historians, but Αὐτοκράτορες, as is evident from Josephus, who speaks of Καῖσαρ, δεῦτερος — Ῥωμαίων αὐτοκράτωρ, Cæsar, the second emperor of the Romans; Τιβερίος Νάσων — τρίτος — αὐτοκράτωρ, Tiberius Naso, third emperor; Γαῖος Καῖσαρ, αὐτοκράτωρ, δικτάτωρ τὸ τέταρτον, &c. Caius Cæsar, emperor, dictator the fourth time, &c. Ἐπὶ Κλαυδία Καῖσαρος αὐτοκρατορίας, Under the empire of Claudius Cæsar. Plutarch styles Galba and Otho αὐτοκράτορες. See his Lives, Vol. V. Edit. Lond. 1729. The title of imperator, or αυτοκρατωρ, which is now of such high import was, in the time of the twelve Cæsars, considered inferior to that of rex, or βασιλεὺς; and Selden informs us that “it was long before any of the emperors used the title of king (although the emperor Aurelian wore a diadem and other ensigns that were proper to the name of king) but in their letters, commissions, and embassages, they styled themselves always *emperors*. Which (he adds) is expressly delivered by Synesius that lived under Arcadius, about CCCC years of Christ, shewing also, that it was then usual in the writings and speeches directed to them, to have styled them kings, especially by the Grecians. Ἡμεῖς μὲν (saith he to the emperor) ὑμᾶς ἀξιοῦμεν καὶ καλοῦμεν Βασιλέας, καὶ γράφομεν οὕτως. Ἕμεῖς δὲ εἴτε εἰδότες, εἴτε μη, συνηθεία δὲ συγχωροῦντες τὸν ὄγκον τῆς προσηγορίας ἀναδυομένοις εἴκατε. i. e. We think you worthy of the name, and so call you kings, and write you so. But you, whether you know so much or not, yet agreeing to custom, have seemed to dislike so swelling a title.—At length the name of *emperor* and *king* grew to be as one, although the Romans so much (for the remembrance of their liberty) at first distinguished them.” See his Titles of Honour, Part 1. chap. 2, § 3. This last clause is confirmed by Zonaras in his Annals, Lib. xv. c. 13, where, translating the Latin word Imperator by the Greek word βασιλεὺς he says, Ὁ δὲ τῶν Φράγλων Ἀρχηγός

Βασιλεὺς, that they thought it a degradation to the term to apply it to the emperors of the west which succeeded Lotharius I. Gibbon speaks upon this point in the following words: “ During the short union of virtue and power, they (the Greeks) respectfully saluted the august Charlemagne with the acclamations of *Basileus*, and emperor of the Romans. As soon as these qualities were separated in the person of his pious son, the Byzantine letters were inscribed, ‘ To the king, or, as he styles himself, the emperor of the Franks and Lombards.’ When both power and virtue were extinct, they despoiled Lewis the second of his hereditary title; and, with the barbarous appellation of rex or rega, (ρηγα,) degraded him among the crowd of Latin princes. His reply is expressive of his weakness: he proves, with some learning, that, both in sacred and profane history, the name of king is synonymous with the Greek word *basileus*: if, at Constantinople it were assumed in a more exclusive and imperial sense, he claims from his ancestors, and from the pope, a just participation of the honours of the Roman purple. The same controversy was revived in the reign of the Othos; and their ambassador describes, in lively colours, the insolence of the Byzantine court. The Greeks affected to despise the poverty and ignorance of the

Καρϋλλος Βασιλεὺς Ῥωμαίων παρὰ τοῦ Πάπα Λέοντος — ἀναγορευθεὶς. But Charles, the ruler of the Franks, was denominated Emperor of the Romans by Pope Leo.

Franks and Saxons; and, in their last decline, refused to prostitute to the kings of Germany the title of Roman emperors." * Thus it is evident that in the middle centuries the word Βασιλεύς was

* As Selden's account of the appellation βασιλεύς differs considerably from that of Gibbon, it will be proper to insert it here, that the reader may be put in possession of both sides of the question. "It hath been observed (says Selden) that the eastern emperors did in contempt style the western *reges* only; allowing their *basileus* to none but themselves and the king of Bulgaria, who had also his crown of gold, his tiar of silk, and red shoes, for his royal, being also imperial, habiliments. And so Georgius Logotheta always names the king of Bulgaria Βασιλεὺς τῶν Βουλγάρων, but the king of Hungary and Sicily Οὐγγαρίας and Σικελίας Ρῆξ, or rex Siciliæ; and the prince of Achaia only Αχαΐας Περιγίεψ, or Achaia princeps. But I think it proceeded not so much from contempt, as use, bred amongst them, to call foreign dignities by the names of that prince's country to which they were applied: as appears in Sultan, Ameras, Amermumnes, and Chagan (the same with Chan) and the like, copiously mentioned by Simocatta, Anna Comnena, Codin, Achmet, Cantacuzen, and the more obvious oriental authors. And they never agreeing willingly to that translation of the empire, but supposing themselves as emperors of new Rome, (for so Constantinople was called,) and to be the legitimate successors of that majestic title τοῦ Κόσμου Κύριος, or Lord of the World, (wherewith Antoninus long before blazoned himself to Eudæmon,) could hardly but endeavour such distinction of names, that so they might have one peculiar to their own greatness. Which, how could they better do, than by keeping their own to themselves, (that is, *Basileus*;) and giving other princes every one the language of every one's own territory? and the princes of Sicily in the time of Constantine the Great (saith Nicephoras Gregoras) were called Ρῆγες or *reges* only." See his Titles of Honour, Part I: chap. 2, § 4.

used in as high a sense by the Greeks as the word *imperator* among the western nations. In the New Testament the word Βασιλεία very frequently occurs; and is commonly applied to the most extensive dominations. We there find the following expressions: Ἡ βασιλεία τῶν οὐρανῶν, The kingdom of heaven; Τὸ εὐαγγέλιον τῆς βασιλείας, The Gospel of the kingdom; Ἡ βασιλεία τοῦ Θεοῦ, The kingdom of God; Τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον, His heavenly kingdom; Τὴν αἰώνιον βασιλείαν, The everlasting kingdom; Τῆ βασιλεία — Ἰησοῦ Χριστοῦ, The kingdom of Jesus Christ, &c. &c. This common use of the word βασιλεία in the Scriptures is no mean argument that the power of the Beast is also to be numbered as a *kingdom*; especially as this power is represented as one of the most extensive that ever appeared in the world. But the greatest evidence in favour of the word βασιλεία, which can possibly be produced, and which, of itself, would be sufficient if no other could be advanced, is its direct application to the Beast in the 10th verse of the 16th chapter of the Revelation. The words are as follow: Καὶ ὁ πέμπτος ἄγγελος ἐξέχευε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη. “ And the fifth angel poured out his vial upon the throne of the Beast; and his kingdom was darkened.”

Having demonstrated that the name of some *kingdom* or *empire* must contain the number 666, the number of the various kingdoms or empires that have appeared in the world must be computed

in the next place, in order to discover which is the Antichristian power spoken of by the Holy Spirit ; and also to determine whether the number of the Beast be confined to one power. This last point is of the utmost consequence ; for if it could be proved that two or more powers, differing in name, contained this number, then 666 could not be so emphatically styled the number of the Beast as it is in different parts of the Apocalypse ; especially in the following Scripture : “ And I saw as it were a sea of glass mingled with fire ; and them that had gotten the victory over the Beast, and over his image, and over the number of his name, stand on the sea of glass, having the harps of God.” Here the number 666 is apparently represented as a distinguishing characteristic of the Antichristian power from all other powers of the habitable globe. And it is absolutely necessary it should be so ; for, otherwise, the number of the Beast could be no additional evidence to the prophetic description of the Beast, as it is evidently designed to be ; for its want of peculiarity in this respect would greatly lessen the evidence that might be produced in its favour from any other quarter. The Greek names of the various monarchies of the earth, with their English names and numbers affixed, are the following :

CLASS I.

Containing the names of the various monarchies of the earth, for which I have met with the Greek national possessives, and the amount of the *numerical letters* in each name.

ORDER I.

Including the Greek national possessives, the declension of which is certain.

Βασιλεία.

Ἡ Ἀγγλικανή *	The kingdom of England	393
Ἀθήναια	The k. of the Athenians	347
Αἰγίναϊα	The k. of Ægina	358
Αἰγείνητικῆ	ibid.	692
Αἰγίναϊα	ibid.	353
Αἰγίνητικῆ	ibid.	687
Αἰγύπτια	The kingdom of Egypt	1072
Αἰγυπτιακῆ	ibid.	1100
Αἰγύπτιος †	ibid.	1341
Αἰθιοπικῆ	The kingdom of Æthiopia	485
Αἰθίοπισ	ibid.	657
Αἰολεῖος	The kingdom of Æolia	663
Αἰολία	ibid.	389
Αἰολικῆ	ibid.	416
Αἰολίς	ibid.	588
Αἰτώλια	The kingdom of Ætolia	1419
Αἰτωλικῆ	ibid.	1446
Αἰτωλίς	ibid.	1618

* Dosith. Patres Hierosol. Lib. iv. c. 2, § 4.

† Θράκησι καὶ Αἰγύπτιοι (μαρτυρίαι), Thracian and Ægyptian testimonies. Photii Biblioth. col. 379.

CLASS I.—ORDER I.

Βασιλεία.

Ἡ Ἀλαμανικὴ *	The kingdom of the Alemans	428
Ἀλανή †	The k. of the Alans	357
Ἀλανικὴ	ibid.	387
Ἀλβανή	The kingdom of the Albans	359
Ἀλβάνια ‡	The k. of Albania	362
Ἀλβανίς	The k. of the Albans	561
Ἀμαζονικὴ	The k. of the Amazons	474
Ἀμβρακιακὴ §	The k. of Ambracia	470
Ἀμβρακικὴ	ibid.	469
Ἀμβρακιωτικὴ ||	ibid.	1579
Ἀμπρακικὴ ¶	ibid.	547
Ἀνατολικὴ	The eastern empire	757
Ἀράβια	The Arabian empire	382
Ἀραβικὴ	ibid.	409
Ἀράβιος	ibid.	651
Ἀργεΐα	The kingdom of the Argives	387
Ἀργολικὴ	The k. of Argolis	509
Ἀργολίς	ibid.	681

* Φραγκικὸς τε καὶ Ἀλαμανικὸς ἔτι δὲ Γεπεδικὸς τε ἔ Λαγγοβαρδικός, Of or belonging to the Franks, Alemans, Gepidæ, and the Longobards. Agathia Scholastici, Lib. i. p. 11. Byzant. Hist. Edit. Venet.

† Ἀλανὸς ὄρος, Border of the Alans. Dionys. Orb. Descrip. p. 56.

‡ Αἱ Ἀλβάναι πύλαι, Albanian gates. Claudii Ptolemæi Geograph. Lib. v. cap. 11, Amstel. 1618.

§ Strab. Geograph. p. 498, Edit. Oxon. 1707.

|| Dionys. Orb. Descrip. p. 96.

¶ Thucyd. Hist. Vol. II. Lib. ii. p. 105, Edit. Bipont.

CLASS I.—ORDER I.

Βασιλεία.

Ἡ Ἀρκαδική	The kingdom of Arcadia	432
Ἀρκαδική	ibid.	431
Ἀρμένια	The kingdom of Armenia	474
Ἀρμενικὴ	ibid.	502
Ἀράβια	The Arabian empire	482
Ἀράβικη	ibid.	509
Ἀράβιος	ibid.	751
Ἀσὰς	The kingdom of Asia	669
Ἀσιανή	ibid.	537
Ἀσιατικὴ	ibid.	817
Ἀσίατις	ibid.	989
Ἀσις	ibid.	678
Ἀσσυριακὴ *	The Assyrian empire	1207
Ἀττικὴ	The kingdom of Attica	906
Ἀυσόνια	The k. of the Ausones	999
Ἀχαιῶν	The k. of the Achivi	880
Ἀχαιῶν	ibid.	890
Ἀχαιϊκὴ	ibid.	917
Ἀχαιῶν	ibid.	1089
Ἀχαιϊκὴ	ibid.	907
Ἀχαιῶν	ibid.	1079
Βαβυλώνια	The Babylonian empire	1563
Βαβυλωνιακὴ	ibid.	1591
Βακτριανὴ †	The kingdom of the Bactrians	759

* Τῶν Ἀσσυριακῶν, Assyrian affairs. Euseb. Pamph. Chron.
à Scaliger, p. 13.

† Τῷ Βακτριανῷ βασιλεῖ, The Bactrian king. Diod. Sic. Vol.
VII. Lib. xviii. p. 62, Edit. Bipont.

CLASS I.—ORDER I.

Βασιλεία.

Ἡ Βαλλιαρικὴ *	The kingdom of the Balliares	479
Βανδιλικὴ †	The Vandal empire	402
Βιθυνιακὴ ‡	The kingdom of Bithynia	777
Βοιωτία	The k. of Bœotia	1460
Βοιωτιακὴ	ibid.	1488
Βοιωτικὴ	ibid.	1487
Βοσπορανὴ §	The kingdom of Bosphorus	848
Βελγαρικὴ ||	The k. of Bulgaria	911
Βρέντια	The k. of the Brentii	735
Βρετανικὴ ¶	The British empire	763
Βρεταννικὴ	ibid.	813
Βρεττανικὴ	ibid.	1063
Βρέττανις **	ibid.	1235
Βρετταννικὴ ††	ibid.	1113
Βρέττια	The kingdom of the Brettii	985
Βυζαντεῖα	The Byzantine empire	1043

* Τὸ Βαλλιαρικὸν πέλαγος. The Balearic sea. Claud. Ptolem. Geograph. Lib. ii. c. 4.

† Πλετοῦ Βανδιλικοῦ, Vandal riches. Procop. Cæsar. de Bello Vandalico, p. 399. Edit. Venet. Byzant. Hist.

‡ Phot. Biblioth. col. 52.

§ Dionys. Orb. Descrip. p. 88.

|| Τὰ ἐπισήμα τῆς Βελγαρικῆς βασιλείας, The insignia of the Bulgarian kingdom. See Suiceri Thesaurus on the word Βασιλεῖς.

¶ Used by Strabo substantively, with γῆ or χώρα understood.

** Τὰς Βρεττανίδας νήσους, The British isles. Athen. Deip. Vol. II. p. 546, Edit. Bipont.

†† Τὸν Βρετταννικὸν ὠκεανόν, The British ocean. Claud. Ptolem. Geograph. Lib. ii. cap. 8.

CLASS I.—ORDER I.

Βασιλεία.

Ἡ Βυζαντιακὴ	The Byzantine empire.	1066
Βυζαντιανή	ibid.	1096
Βύζαντιας	ibid.	1238
Βυζαντική *	ibid.	1065
Βύζαντις	ibid.	1237
Γαλατικὴ	The kingdom of Gaul	640
Γαλλικὴ †	ibid.	369
Γαλαμαντικὴ †	The k. of the Garamantes	801
Γερμανικὴ	The Germanic empire	504
Γετικὴ §	The kingdom of the Getæ	613
Γιπεδικὴ ||	The k. of the Gepidæ	407
Γοθικὴ ¶	The k. of the Goths	687
Γραϊκὴ	The Greek empire	409
Δακικὴ **	The kingdom of the Dacæ	330
Δαμασκηνὴ	The k. of Damascus	599
Δαρδάνια	The k. of Dardania	438
Δαρδανικὴ	ibid.	465
Δηλιακὴ	The kingdom of Delos	348

* Τοῦ Βυζαντικοῦ στόματος, The Byzantine mouth. Strab. Geograph. p. 39.

† Ibid. p. 298.

‡ Ἡ Γαλαμαντικὴ φάραγξ, The Garamantic precipice. Claud. Ptolem. Geograph. Lib. iv. cap. 6.

§ Νόμος — Γετικὸς, Law of the Getæ. Dionys. Orb. Descrip. p. 55.

¶ Agathia Scholastici, Lib. i. p. 11. Edit. Venet. Byzant. Hist.

¶ Procop. Cæsar. Hist. Lib. i. cap. 1.

** Phot. Biblioth. col. 49.

CLASS I.—ORDER I.

Βασιλεία.

Ἡ Δυτικὴ	The Western empire	1009
Δωριακὴ	The kingdom of Doris	1210
Δωρικὴ	ibid.	1209
Δώριος	ibid.	1451
Δωρὶς	ibid.	1381
Ἑβραῖα	The kingdom of the Hebrews	386
Ἑβραϊκὴ	ibid.	413
Ἑβραῖς	ibid.	585
Ἑλευσινιακὴ	The kingdom of Eleusis	1006
Ἑλευσινιάς	ibid.	1178
Ἑλλαδικὴ	The Greek empire	375
Ἑλλανικὴ	ibid.	421
Ἑλλάς	ibid.	533
Ἑλληνικὴ	ibid.	428
Ἑλλήνιος	ibid.	670
Ἑλληνὶς	ibid.	600
Ἑρετριακὴ	The kingdom of Eretria	816
Ἑρετρικὴ *	ibid.	815
Ἑρετρὶς	ibid.	987
Ἑσπέρια	The Western empire	668
Ἑσπερινὴ	ibid.	725
Ἑσπέριος	ibid.	937
Εὐβοικὴ	The kingdom of Eubœa	787
Εὐβοίς	ibid.	964
Εὐβοικὴ	ibid.	782
Εὐβοίς	ibid.	954

* Athen. Deipnos. Vol. III. p. 78.

CLASS I.—ORDER I.

Βασιλεία.

Ἡ Ἠλειακὴ*	The kingdom of Elis	349
Ἡπειρωτὴ †	The kingdom of Epirus	1578
Ἡπειρωτικὴ	ibid.	1608
Ἡρακλεΐα	The kingdom of the Heraclidæ	442
Ἡρακλεωτικὴ	ibid.	1569
Θεσσαλικὴ	The kingdom of Thessaly	750
Θετταλὴ	ibid.	920
Θετταλικὴ	ibid.	950
Θηβαϊκὴ	The kingdom of Thebes	325
Θρακίαια	The k. of Thrace	418
Θράκια	ibid.	408
Θρακικὴ	ibid.	435
Θράκιος ‡	ibid.	677
Θρακίωα §	ibid.	1198
Θρηϊκὴ ||	ibid.	432
Ἰβηρικὴ	The kingdom of Iberia	425
Ἰλιακὴ	The k. of Ilium	346
Ἰλλυρικὴ ¶	The k. of Illyria	875
Ἰνδικὴ	The Indian empire	369
Ἰουδαϊκὴ	The kingdom of the Jews	790

* Strab. Geograph. p. 539.

† Πύρρος τοῦ Ἡπειρώτου βασιλέως, Pyrrhus the Epirotic king. Dionys. Hal. Antiq. Rom. p. 744.

‡ Photii Biblioth. col. 379.

§ Τὰς Θρακίωας πόλεις, The Thracian cities. Nicetas Choniates, p. 317, Edit. Venet. Byzant. Hist.

|| Dionys. Orb. Descrip. p. 102.

¶ Strab. Geograph. p. 164.

CLASS I.—ORDER I.

Βασιλείαι.

Ἡ Ἰσπανή*	The kingdom of Spain	616
Ἰσθριανή	The k. of the Istrians	946
Ἰσθριανίς	ibid.	1148
Ἰσθριηνή	ibid.	953
Ἰσθρική	ibid.	915
Ἰταλική	The k. of Italy	646
Ἰταλίς	ibid.	818
Ἰταλιωτικὴ	ibid.	1756
Ἰώνια	The kingdom of Ionia	1138
Ἰωνικὴ	ibid.	1165
Ἰωνίς	ibid.	1337
Καμπανικὴ	The kingdom of Campania	497
Καππαδοκικὴ	The k. of the Cappadocians	581
Καπυανή	The k. of Capua	827
Καπυϊνὴ †	ibid.	836
Κάρια	The kingdom of Cæria	399
Καρικὴ	ibid.	426
Κελτιβηρικὴ ‡	The kingdom of Celtiberia	780
Κελτικὴ §	The k. of the Celtæ	660
Κιλικεία	The kingdom of Cilicia	373
Κιλίκια ||	ibid.	368

* Athen. Deipnosoph. Vol. I. p. 467.

† Dionys. Hal. Antiq. Rom. p. 483.

‡ Strab. Geograph. p. 246.

§ Used substantively by Strabo, with γῆ or χώρα understood.

|| Τὰς Κιλικίας πύλας, The Cilician gates. Claud. Ptolem. Geograph. Lib. v. cap. 15.

CLASS I.—ORDER I.

Βασιλεία.

Ἡ Κιλίκιος	The kingdom of Cilicia	637
Κιμβρική *	The k. of the Cimbri	477
Κιμμερική	The k. of the Cimmerians	520
Κολχική	The k. of Colchis	1025
Κορίνθια	The k. of Corinth	537
Κορινθιακή	ibid.	565
Κορινθική	ibid.	564
Κυρητική	The kingdom of the Curetes	1203
Κρήσια	The k. of Crete	606
Κρησιακή	ibid.	634
Κρήσσια	ibid.	806
Κρητική	ibid.	733
Κυζικηνή	The kingdom of Cyzicum	790
Κύπρια †	The k. of Cyprus	878
Κυπριακή	ibid.	906
Κυρηναϊκή	The kingdom of Cyrene	884
Κώα	The k. of Coos	1088
Λαγγοβαρδική ‡	The k. of the Longobards	519
Λαζική §	The k. of the Lazi	343
Λακεδαιμόνια ||	The k. of Lacedæmon	509
Λακεδαιμονική	ibid.	536

* Strab. Geograph. p. 450.

† Athen. Deipnosoph. Vol. I. pp. 302, 303.

‡ Agathiæ Scholastici, Lib. i. p. 11.

§ This possessive is used by the Byzantine historians substantively, with the prepositive article, and γῆ or χώρα understood.

|| Athen. Deipnosoph. Vol. III. p. 15.

CLASS I.—ORDER I.

Βασιλεία.

Ἡ Λακωνικὴ	The kingdom of Lacedæmon	1206
Λέσβια	The k. of Lesbos	515
Λεσθιακὴ	ibid.	543
Λήμνια	The kingdom of Lemnos	406
Λημνικὴ	ibid.	433
Λιβιανὴ *	The kingdom of Libya	378
Λιβυκὴ	ibid.	737
Λιγυρικὴ	The kingdom of Liguria	1248
Λογγιβαρδῶν †	The k. of the Longobards	489
Λόκρια	The k. of Locris	498
Λοκρικὴ	ibid.	525
Λυδία	The kingdom of Lydia	717
Λυδῆ ‡	ibid.	709
Λύδια	ibid.	712
Λυδιακὴ	ibid.	740
Λυδιεΐα	ibid.	727
Λυδικὴ	ibid.	739
Λύδιος	ibid.	981
Λυκιακὴ	The kingdom of Lycia	756
Μακεδονεΐος	The Macedonian empire	742
Μακεδονικὴ	ibid.	495
Μασσαγετικὴ §	The k. of the Massagetæ	1055
Μεγαρικὴ	The k. of Megara	454

* Athen. Deipnosoph. Vol. I. p. 297.

† Τοῦ Λογγιβάρδε ἔθνος, The nation of the Longobards. Theophylacti Hist. Lib. iii. c. 10.

‡ Λίθος Ἡράκλεια, καὶ ἡ Λυδῆ, The Heraclian and Lydian stone. Hill's Theophrastus, on Stones, p. 17, Edit. Lond. 1746.

§ Dionys. Orb. Descrip. p. 139.

CLASS I.—ORDER I.

Βασιλεία.

Ἡ Μεμφιτικὴ	The kingdom of Memphis	1200
Μεσσήνια *	The k. of the Messenians	781
Μεσσηνιακὴ	ibid.	809
Μηδικὴ	The kingdom of the Medes	357
Μιλήσια	The k. of the Milesians	566
Μολοσσικὴ	The k. of the Molossi	915
Μολοσσις	ibid.	1087
Μολοττικὴ	ibid.	1115
Μυσιακὴ †	The kingdom of Mysia	946
Νάξια	The k. of Naxos	389
Νομαδικὴ ‡	The k. of Numidia	470
Ὀθωμανικὴ §	The Othman empire	1275
Οἰνωτρικὴ ||	The kingdom of the Œnotri	1635
Ούννικὴ	The k. of the Huns	875
Παιονικὴ	The k. of Pæonia	516
Παλμυρηνὴ	The k. of Palmyra	984
Παρθικὴ	The Parthian empire	495
Παφλαγονικὴ	The kingdom of Paphlagonia	1040
Πελασγικὴ	The k. of the Pelasgi	524
Πελασγικὴ	ibid.	624
Πελοποννησιακὴ	The k. of Pelopponnesus	949
Περσικὴ	The Persian empire	690
Περσις	ibid.	862
Ποντικὴ	The kingdom of Pontus	805

* Strab. Geograph. p. 535. † Ibid. p. 847.

‡ Ibid. pp. 755, 778.

§ Dosith. Patres Hierosol. Lib. xii. c. 8, § 4.

|| Strab. Geograph. p. 392.

CLASS I.—ORDER I.

Βασιλεία.

Ἡ Πορτογαλία *	The kingdom of Portugal	1332
Πραϊνεσινὴ †	The k. of Præneste	1081
Ροδιακὴ	The k. of Rhodes	480
Ροδιανή	ibid.	510
Ρωμαῖα	The Roman empire	1219
Ρωμαϊκὴ	ibid.	1246
Ρωσικὴ	The Russian empire	1405
Σαβινὴ ‡	The kingdom of the Sabines	538
Σαλαμίνα	The k. of Salamis	610
Σαλαμινιακὴ	ibid.	638
Σάμια	The kingdom of Samos	519
Σαμιακὴ	ibid.	547
Σαμικὴ	ibid.	546
Σαμνητικὴ §	The k. of the Samnites	904
Σαμνιτικὴ ||	ibid.	906
Σαννιτικὴ ¶	ibid.	916
Σαρακηνικὴ **	The Saracenic empire	685
Σαρδῶα	The kingdom of Sardinia	1373
Σαρδῶνια	ibid.	1433
Σαρδωνικὴ	ibid.	1460
Σαρδῶνιος	ibid.	1702

* Πορτογαλίαν χώραν, Country of Portugal. Chalcocondyl. de Reb. Turc. II. 36.

† Strab. Geograph. p. 363.

‡ Athen. Deipnosoph. Vol. I. Lib. i. p. 101.

§ Strab. Geograph. p. 335. || Ibid.

¶ Ibid. p. 369.

** Τὰ — Σαρακηνικὰ φῦλα, The Saracenic tribes. Legatio Justini ad Persas, p. 100. Edit. Venet. Byzant. Hist. 1729.

CLASS I.—ORDER I.

Βασιλεία.

Ἡ Σαρματική	The kingdom of Sarmatia	947
Σαυνιτική	The k. of the Samnites	1266
Σθλαβική *	The k. of the Sclavi	547
Σιδώνια	The k. of Sidon	612
Σιδώνια †	ibid.	1342
Σικελική	The Sicilian kingdom	570
Σικυωνιακή	The kingdom of Sicyon	1786
Σικυωνική	ibid.	1785
Σκλαβηνή	The kingdom of the Sclavi	586
Σκλαβική ‡	ibid.	558
Σκυθική	The kingdom of Scythia	934
Σκύρια	The k. of Scyros	998
Σπανική §	The Spanish empire	636
Σπαρτιαστὴ ||	The kingdom of Sparta	1367
Σπαρτιατική	ibid.	1297
Συβαριτική	The kingdom of the Sybaritæ	1318
Συβαρική	ibid.	1008
Συρακοσία	The kingdom of Syracuse	1269
Συρακυσία	ibid.	1669

* Ἐθνη Σθλαβικὰ, Slavonian nations. Joannis Zonaræ, Annal. Synopsis, p. 26.

† Ἡ Σιδωνία θάλασσα, The Sidonian sea. Dionys. Orb. Descrip. p. 21.

‡ Σκλαβικῶν ἐθνῶν, Slavonian nations. Const. Porphyrog. De Them. c. 30.

§ Georgii Syncelli Chronog. p. 36, Edit. Venet. Byzant. Hist:

|| Athen. Deipnos. Vol. IV. p. 154.

CLASS I.—ORDER I.

Βασιλεία.

Ἡ Συριακὴ	The kingdom of Syria	1006
Ταραντινὴ	The k. of Tarentum	1087
Ταυρικὴ	The k. of Taurus	1106
Ταχαρικὴ *	The Tatarian empire	1307
Τερικικὴ †	The Turkish empire	1195
Τοχαρικὴ †	The Tatarian empire	1376
Τραπεζουσία §	The empire of Trebizond	1441
Τριβαλλικὴ ||	The kingdom of the Triballi	778
Τροιζηνικὴ	The k. of Træzene	850
Τρωϊκὴ	The k. of Troy	1505
Τρωάς	ibid.	1668
Τρωίς	ibid.	1677
Τρωιάς	ibid.	1678
Τυρία ¶	The kingdom of Tyre	1078
Τυρρηνικὴ	The k. of the Tyrrhenes	1263
Τυρρηνίς	ibid.	1435
Τυρσηνικὴ	ibid.	1363
Ἵρκάνια **	The kingdom of Hyrcania	849

* Georgii Acropolitæ, Hist.

† Niceph. Greg. Lib. v. c. 5, p. 71.

‡ In Byzantinis Scriptoribus. This word, as well as Ταχαρικὸς, has been understood of the Tatars; but I have not been able to meet with the possessive of Τατάρου, Tatars, or Ταρτάρου, Tartars, both which Gentile names are used by Acropolita.

§ Dionysii Orbis Descrip. p. 131.

|| Τριβαλλικὸν ξενικόν. Georgii Pachymeris Historiæ Andronici, Lib. vi. c. 34.

¶ Strabonis Geograph. p. 1098.

** Used by Strabo, with γῆ or χώρα understood.

CLASS I.—ORDER I.

Βασιλεία.

Ἡ Ὑρκανικὴ*	The kingdom of Hyrcania	876
Φθιωτικὴ	The k. of Phthiotis	1924
Φοινικὴ	The k. of Phœnice	935
Φοινικικὴ	ibid.	965
Φοινισσὴ †	ibid.	1315
Φραγγικὴ ‡	The French empire	912
Φραγγικὴ §	ibid.	929
Φρυγιακὴ	The kingdom of Phrygia	1309
Φρυγικὴ	ibid.	1308
Φρύγιος	ibid.	1550
Φωκαϊκὴ ||	The kingdom of Phocis	1626
Φωκικὴ ¶	ibid.	1625
Χαλδαϊκὴ	The empire of the Chaldeans	941
Χαλκιδικὴ	The kingdom of Chalcis	970
Χία	The k. of Chios	878

* Theophylacti, Hist. Lib. iii. c. 15.

† Diodorus Siculus, Vol. IV. Lib. viii. p. 119.

‡ Agathia Scholastici, Lib. i. p. 11.

§ Const. Porphyrog. De Them. Part 1. Lib. i.

|| Strabonis Geograph. p. 236. ¶ Ibid. p. 622.

N. B. The possessives in this order which have no references will be found in the Lexicons of Hesychius, Suidas, Hederic, or Schrevelius, or the Thesaurus of Stephens.

ORDER II.

Including the Greek national possessives, the exact declension of which I have not been able to illustrate by examples, and the amount of the *numerical letters* in each. *

 Βασιλεία

Ἡ Αὔσονεϊος, 1273, or Ἡ Αὔσονεϊα, 1004. The kingdom of Ausonia. *Strabo*.

Ἡ Βάκτριος, 970, or Ἡ Βάκτρια, 701. The kingdom of the Bactrians. *Strabo*.

Ἡ Βρεττανήσιος, 1531, or Ἡ Βρεττανήσια, 1262. The British empire. *Cedrenus*.

Ἡ Βυζάντιος, 1307, or Ἡ Βυζάντια, 1038. The Byzantine empire. *Dionysius Periegetes*.

Ἡ Ἐπιδαύριος, 1147, or Ἡ Ἐπιδαύρια, 878. The kingdom of Epidaurus. *Thucydides*.

Ἡ Ἴόνιος, 677, or Ἡ Ἴονια, 408. The kingdom of Ionia. *Strabo*.

Ἡ Ἴονεῖος, 682, or Ἡ Ἴονεῖα, 413. *Ibid*.

* The possessives in this order are those which I have found only in the masculine or neuter gender, and consequently I have not been able to determine in what way they are declined, as, for example, whether it be ὁ καὶ ἡ Αὔσονεῖος, καὶ τὸ Αὔσονεῖον, or Αὔσονεῖος, Αὔσονεῖα, Αὔσονεῖον, or both ways. But thus much is certain, that the feminine possessives in this order must terminate in ος or α, or both.

CLASS I.—ORDER II.

Βασιλεία.

- Ἡ Κρηταῖος, 976, or Ἡ Κρηταῖα, 707. The kingdom of Crete. *Thesaurus of Stephens.*
- Ἡ Κρητήϊος, 983, or Ἡ Κρητήϊα, 714. Ibid.
- Ἡ Μακεδόνιος, 737, or Ἡ Μακεδόνια, 468. The Macedonian empire. *Dionysius the Geographer.*
- Ἡ Μακῆδόνιος, 740, or Ἡ Μακῆδόνια, 471. Ibid.
- Ἡ Λελεγίος, 620, or Ἡ Λελεγία, 351. The kingdom of the Leleges. *Strabo.*
- Ἡ Λιπαραῖος, 769, or Ἡ Λιπαραῖα, 500. The kingdom of Lipara. *Herodian.*
- Ἡ Μαυροῦσιος, 1758, or Ἡ Μαυροῦσια, 1489. The kingdom of the Maurusii. *Herodian.**
- Ἡ Μύσιος, 1187, or Ἡ Μύσια, 918. The kingdom of Mysia. *Strabo.*
- Ἡ Οὐλοῦσκιος, 1807, or Ἡ Οὐλοῦσκια, 1538. The kingdom of the Volsci. *Dionys. Halic. Ant. Rom.*
- Ἡ Σαμοθράκιος, 988, or Ἡ Σαμοθράκια, 719. The kingdom of Samothrace. *Athenæus.*
- Ἡ Σαρδόνιος, 972, or Ἡ Σαρδόνια, 703. The kingdom of Sardinia. *See Hederic's Lexicon.*
- Ἡ Σικυώνιος, 2027, or Ἡ Σικυώνια, 1758. The kingdom of Sicyon. *Euseb. Pamph.*
- Ἡ Τροιζήνιος, 1092, or Ἡ Τροιζήνια, 823. The kingdom of Træzene. *Steph. Thesaur.*
- Ἡ Τρωίος, 1747, or Ἡ Τρωία, 1478. The kingdom of Troy. Ibid.

* Strabo uses Τὴν Μαυρῆσιαν frequently, perhaps with γῆ or χώρα understood.

CLASS I.—ORDERS II. and III.

Βασιλεία.

- Ἡ Φοινικεῖος, 1212, or Ἡ Φοινικεῖα, 943. The kingdom of Phœnice. *Steph. Thesaur.*
 Ἡ Φοινικήιος, 1215, or Ἡ Φοινικήια, 946. *Ibid.*
 Ἡ Φοινίκιος, 1207, or Ἡ Φοινίκια, 938. *Ibid.*

ORDER III.

Including the various orthographies of the different monarchies for which I have not met with their corresponding possessives, with the amount of the *numerical letters* in each.

N. B. The possessives are formed from those contained in the two preceding orders, viz. Γαλλογραῖκή from Γραική; Ἰσιγοθική from Γοθική; Λαγγοβαρδική from Λαγγοβαρδική; &c. &c.

Βασιλεία

Ἡ Γαλλογραῖκή*	The k.	of the Gallogrecians	543
Ἰσιγοθική †	The k.	of the Visigoths	907
Λαγγοβαρδὴ ‡	The k.	of the Longobards	489
Λαγγοβαρδική ‡		ibid.	519
Λαγοβαρδὴ §		ibid.	486
Λαγοβαρδική §		ibid.	516

* Γαλλόγραῖκοι. Strabo.

† Οἱ — Ἰσιγοθοί. Porphyrogenitus.

‡ Λαγγοβαρδαί. Procopius Cæsariensis.

§ Λαγοβαρδοί. Suidas.

CLASS I.—ORDER III.

Βασιλεία.

Ἡ Λογγιβαρδική *	The k. of the Longobards	528
Λογγοβαρδὴ †	ibid.	558
Λογγοβαρδική †	ibid.	588
Λογθαβαρδὴ †	ibid.	955
Λογθαβαρδική †	ibid.	985
Μεσσηνια §	The kingdom of Messenia	581
Μεσσηνιακὴ §	ibid.	609
Ὀϊσιγοθθικὴ ||	The kingdom of the Visigoths	977
Οὐσιγηοθθικὴ ¶	ibid.	1375
Οὐσιγηοθθικὴ **	ibid.	1377
Οὐνικὴ ††	The kingdom of the Huns	825
Οὐανδαλικὴ ††	The k. of the Vandals	861
Οὐανδηλικὴ §§	ibid.	868
Οὐλούσκιος |||	The kingdom of the Volsci	1737
Οὐλούσκια |||	ibid.	1468
Οὐόλσκιος ¶¶	ibid.	1337
Οὐόλσκια ¶¶	ibid.	1068

* Λογγιβαρδικῶς, Of Lombardy. Joannis Cinnami, Hist: Λογγιβαρδοί. Procopius Caesariensis.

† Λογγοβαρδοί. Procopius Caesariensis.

‡ Λογούβαρδοί. Porphyrogenitus.

§ Μεσσηνίος. Suidas.

|| Ὀϊσιγηοθθοί. Procopius Caesariensis.

¶ Οὐσιγηοθθων: Ibid. ** Οὐσιγηοθθοί. Ibid:

†† Οὐνοί. Dositheus.

‡‡ Οὐάνδαλοι. Photius.

§§ Τῶν Οὐανδήλων. Theophanes.

||| Οὐλούσκοί. Suidas.

¶¶ Οὐόλσκοί. Strabo.

CLASS I.—ORDER III.

Βασιλεία.

Ἡ Οὐσριγοθική *	The k. of the Ostrogoths	1767
Σαρράκηνηκὴ †	The Saracenic empire	785
Σπαρτιατὴ ‡	The k. of Sparta	1267
Συβαρειτικὴ §	The k. of Sybaris	1323

* Οὐσριγοθόν. Procopius Cæsariensis.

† Σαρράκηνην. Nicetas Choniates.

‡ Τῶν Σπαρτιατῶν. Diodorus Siculus.

§ Συβαρειτῶν. Philodemus de Musicâ.

 CLASS II.

Containing the number of the different nations of the world, which have either not been kingdoms, or whose form of government I have not been able to ascertain. *

ORDER I.

Including the Greek national possessives, the declension of which is certain, with the amount of the *numerical letters* in each.

Πολιτεία.

Ἡ Ἀβαρικὴ	The government of the Abari	656
Ἄδραμυττηνὴ	The g. of Adramyttene	1726
Ἀκαρνανικὴ	The g. of the Acarnanians	775
Ἀκσιτάνια	The g. of the Aquitani	1377

* Nearly all the Greek possessives contained in this order will be found in Strabo's Geography.

CLASS II.—ORDER I.

Πολιτεία.

Ἡ Ἀμφιλοχικὴ	The g. of the Amphilochi	1803
Βασαρνικὴ	The g. of the Bastarni	1206
Βελγικὴ	The g. of the Belgæ	592
Γεννηϊτικὴ	The republic of Genoa	1440
Δαλματικὴ	The government of Dalmatia	928
Ἑνετικὴ	The Venetian republic	912
Ἐρυθραῖα	The government of the Erythræ	1140
Θερινὴ	The g. of Thurium	1161
Ἰαποδικὴ	The g. of the Iapodes	717
Ἰσαυρικὴ	The g. of the Isaurians	1263
Ἰσμαρικὴ	The g. of the Ismarians	903
Καρχηδονία*	The Carthaginian republic	1378
Καρχηδονιακὴ	ibid.	1406
Καρχηδονικὴ	ibid.	1405
Κάσπιος	The government of the Caspians	1095
Κάσπια	ibid.	826
Κιβυρατικὴ	The government of Cibyra	1385
Κρησωνικὴ	The g. of Crestonia	2030
Λεοντινὴ	The g. of the Leontini	1037
Λευκάδια	The g. of the Leucadians	985
Λιβυρρικὴ	The g. of the Liburnians	1144
Λιβυρνίς	ibid.	1316
Λυσιτάνια	The g. of the Lusitani	1586
Μαγνητικὴ	The g. of the Magnesians	954
Μαλιακὴ	The g. of the Malians	624

* Ἡ Καρχηδονία is used substantively by Strabo for Καρχηδών, Carthage.

CLASS II.—ORDER I.

Πολιτεία.

Ἡ Μαρσικὴ	The government of the Marsi	893
Μεσσάπια	The g. of the Messapians	1051
Μοσχικὴ	The g. of the Moschi	1462
Οἰταία	The republic of the Ætans	906
Ὀμβρικὴ	The government of the Umbrians	764
Ὀπούντια	The g. of the Opuntii	1495
Ὀρεσικὴ	The g. of the Orestæ	1227
Παμφύλια	The g. of the Pamphylians	1576
Παμφυλιακὴ *	ibid.	1604
Παμφυλικὴ	ibid.	1603
Περραικὴ	The g. of the Perrhæbi	750
Περρραιδικὴ	ibid.	850
Πισιδικὴ	The g. of the Pisidians	856
Ραβεννήσια	The g. of Ravenna	941
Σαβελλικὴ	The g. of the Sabellians	820
Σακαία	The g. of the Sacæ	747
Σελγικὴ	The g. of Selge	790
Σερβικὴ †	The g. of the Servians	859
Σινδικὴ	The g. of the Sindi	817
Σινδικὴ	ibid.	816

* See Stephens' Thesaurus.

† Σερβικαὶ χῶραι, Servian countries. Michaelis Glycæ, Hist. p. 255. Edit. Venet. Byzant. Hist.

CLASS II.

ORDER II.

including the various orthographies of the different nations, for which I have not met with their corresponding possessives, with the amount of the *numerical letters* in each.

Πολιτεία.

Ἡ'Ακυϊτάνια *	The government of the Aquitani	1307
Βενετική †	The Venetian republic	914
Λυσιτάνια ‡	The g. of the Lusitani	1516
Μεσάπια §	The g. of the Messapians	851
Ὀπόντια ||	The g. of the Opuntii	1095
Οὐνετική ¶	The Venetian republic	1382
Πισσιδική **	The g. of the Pisidians	1056

* Ἀκυϊτάνοι. Strabo.

† Βενετικῶν. Nicephorus Gregoras.

‡ Λυσιτάνοι. Strabo.

§ Μεσαπίων. Dionysius Halicarnassensis, Antiq. Roman.

p. 29.

|| Ὀποντία. I do not recollect the author.

¶ Τῶν Οὐνετῶν. Laonici Chalcocondylæ de Rebus Turcicis.

** See Caroli à Sancto Paulo Geographia Sacra, cum Notis et Animadversionibus, Lucae Holstenii.

From a close attention to the numbers of the different nations set down in the preceding Classes and Orders it will be sufficiently evident that there is not one which contains the exact number of 666. This must be acknowledged a very singular circumstance, when the great variety of examples produced are taken into the account. Yet the singularity is much more remarkable when it is considered, that even the use of the double article will in no one instance produce the number, that is to say, whether Ἡ Ῥωμαϊκὴ βασιλεία be computed, or Ἡ βασιλεία ἡ Ῥωμαϊκὴ; Ἡ Περσικὴ βασιλεία, or Ἡ βασιλεία ἡ Περσικὴ; Ἡ Μακεδονικὴ βασιλεία, or Ἡ βασιλεία ἡ Μακεδονικὴ, &c. &c. For in order that any kingdom or power noticed in Classes I. or II. might contain the number 666 when written with the double article, it is necessary that the number set down there should amount to only 658, the feminine prepositive article ἡ having a numerical value equivalent to what 658 is deficient of the number of the Beast. In Class II. I have added to the possessives the number contained in Ἡ πολιτεία, *government*, instead of that found in Ἡ βασιλεία, because I have not been able to determine the form of government of several of the nations there named, and the rest I have ascertained not to have been kingdoms. Πολιτεία contains 506 and βασιλεία 259; consequently the latter word has 247 less than the former. If the whole of the nations, therefore, set down in Class II. be considered as kingdoms, we shall find that even the subduction of

239 from any of the numbers if the single article be used, or of 247 if the double, will not leave 666 for a remainder. For that this should be the case it is requisite that the nation numbered in Class II. should contain 913 or 905. It is also worthy of remark, that if even the word *πολιτεία*, which is used by Aristotle for *government* in general, be applied to all the nations in Class I. instead of *βασιλεία*, there is *not one* which will amount precisely to 666, whether expressed with the single or double article. This necessarily arises from the following circumstance, that no kingdom noticed in this Class contains 411 or 419. Hence no kingdom or republic set down in the preceding Tables contains the number of the Beast, whether it be written with one or two prepositive articles. And with respect to the two other forms used by the Greeks to express the name of a power, (a considerable number of examples of which have already been given in the preceding part of this chapter,) it is evident that the presence of the ω , whose value is 800, is sufficient to prevent the number of the Beast from being found in either of these ways. Therefore in no form whatever, which has been used by the Greeks, can the number 666 be shewn to exist in any of the nations mentioned in the preceding Classes and Orders. But it has been already proved that the Beast is *some kingdom*; and the passage in the sixteenth chapter of the Revelation has been produced in which the very term *Βασιλεία*, or kingdom, is applied to the dominion of the

Beast. This kingdom, therefore, can be no other than that which is purposely omitted in the first Order of the first Class; I mean, ἡ Λατίνη βασιλεία, "*The Latin Kingdom.*" It is thus numbered:

H =	8	
A =	30	
α =	1	
τ =	300	
ι =	10	THE
υ =	50	
η =	8	
B =	2	LATIN
α =	1	
σ =	200	
ι =	10	KINGDOM,
λ =	30	
ε =	5	
ι =	10	
α =	1	
	<hr/>	
	666	
	<hr/>	

Having at length ascertained which is the kingdom of the Apocalyptic Beast, it may be deemed almost unnecessary to inquire further into the legitimacy of the Greek words just numbered, as Λατίνος has been so largely treated of in a former part of this work, and shewn to be used both as a substantive and an adjective. But as this word has undergone a considerable alteration in its pos-

sessive form, it will be highly necessary to trace its history from the time it was first used, to the period in which the Greeks ceased to be a nation. It is hardly necessary here to notice, that this name originated in Latinus, king of the Aborigines, the people over whom he reigned being called Latins, about 1100 years previously to the commencement of the Christian æra. From this period till a considerable time after the apostolic age, every Greek writer extant, who has had occasion for the possessive of *Latinus* has used the adjective *Λατῖνος*, *Λατίνη*, *Λατίνου*, in its different cases and genders, according as the occasion required; a considerable number of examples of which has already been given in pp. 54, 55, and to which may be added the four following out of Strabo, *Τῆς Λατίνης Φωνῆς*, * *Τῆς Λατίνης γλωσσῆς*, † “the Latin tongue;” *Τῆς Λατίνης ὁδοῦ*, ‡ “the Latin way;” *Τῆς Λατίνης διαλεκτῶς*, “the Latin dialect.” § The earliest example of the corruption of *Λατῖνος*, *Λατίνη*, *Λατίνου*, into *Λατινικός*, *Λατινική*, *Λατινικόν*, I believe is to be met with in Dio Cassius, who flourished about A. D. 230. The expression is *Λατινικά ῥήματα*, || “Latin words,” instead of *Λατίνα ῥήματα*. The Greek possessive of Latinus only occurs, I believe, three times more in Dio Cassius, all which examples are given in pp. 54, 55, and are free from the corrup-

* Pp. 201, 396. Edit. Amstel. 1707. + P. 242. † P. 382.

§ P. 396. The adjective *Λατίνη*, with *ἑδδς*, *γῆς*, or *χωρῶς* understood, is frequently used by this writer.

|| P. 713, Hamburg, 1650.

tion just mentioned. * From the time of Dio Cassius till the tenth century, I am not aware that the corrupted Greek possessive *Λατινικὸς* is to be

* The feminine possessive *Ἡ Λατῆνις, τῆς Λατινίδος, τῆς Λατινίδι,* is applied to Latin women. Stephens, in his Thesaurus, gives us as an example *Λατῆνις μουσα,* “The Latin muse;” and I have met with *Γυναιξὶ Λατινίσιν,* “Latin women,” in the annals of Nicetas Choniates, Lib. iii. p. 304, Edit. Venet. p. 370, Edit. Paris. In the Pseudosibylline Oracles, Lib. v. I have met with *Λατινίδος αἰγῆς,* “Latin country,” at the end of an hexameter line. *Λατινίδος ἔκγονε Ρώμης,* “descendant from Latin Rome,” occurs at the end of two hexameter lines; the first in the third and the other in the eighth book of the Pseudosibylline Oracles. In Nonni Dionysiacorum, Lib. xli. v. 160, is *Λατινίδα δέλτον,* “a Latin book.” Nicetas Choniates has in one place (Lib. iii. p. 285. Edit. Venet.) *Τοὺς ἐκ φυλῶν Λατινίδων,* “Nations of the Latin name;” and Dositheus, in his *Ἱστορία περὶ τῶν ἐν Ἱεροσολύμοις Πατριαρχευσάντων,* p. 4, has *Τῆς Λατινίδος φῶνης,* “The Latin tongue.” This possessive, however, is very rarely used; and I have met with only one ancient example, which is that given by Stephens. It is contained in the following epigram upon Apuleius, the Platonic philosopher, who flourished in the second century, in the reign of the Antonines:

*Εἰς Ἀπυλῆιον τὸν μάγον·
Καὶ νοερῆς ἀφθεγκτα Λατινίδος ὄργια μούσης
Ἀζετο παπταίνων Ἀπυλῆιος, ὃν τινὰ μύσην
Ἀουσονίς ἀρρήτη σοφίης ἀνεδρέψατο Σειρήν.*

On Apuleius the magician.

And Apuleius, intently looking into the silent rites of the intelligent Latin muse, worshipped a certain priest whom the Ausonian syren of secret wisdom had nourished.

Florilegii Variorum Epigr. Lib. v. Epigr. 59.

Λατῆνος is the only Greek possessive of Latinus, of which I can find an example so old as the Apostolic age.

met with even once ; but after this time the possessive *Λατίνος* became almost entirely disused, and *Λατινικὸς* was the word adopted in its stead.* Yet even in the barbarous ages of the middle centuries, when the Greek language was almost entirely stripped of its ancient purity and elegance, the possessive *Λατίνος* was sometimes used ; two noted examples of which are the following : *Τῆς Λατίνης φυλῆς*, “ the Latin tribe ;” and *Τῆς Λατίνης στρατιᾶς*, “ the Latin army,” both met with in the annals of Nicetas Choniates, respecting the emperor Isaac Angelus. † To what has already been said in favour of the possessive *Λατίνος* it may be added that *Λατινικὸς* is not in any lexicon that I have met with. Besides it would be absurd to suppose, that the name of the Beast would be counted in the barbarous Greek of the middle centuries, unless it could be proved that the name did not exist till that time, which we find was not the case. It therefore

* See the Byzantine Historians. The following examples, out of a vast multitude which might be quoted, may be of use to those who have it not in their power to consult these writers : *Λατινικὰ στρατεύματα*, “ Latin armies.” Niceph. Greg. Lib. i. c. 2. *Πλούτε Λατινικοῦ*, “ Latin wealth.” Ibid. *Τοῦ Λατινικοῦ χειμῶνος*, “ the Latin tempest.” c. 3. *Στρατὸν Λατινικὸν*, “ Latin army.” Lib. ii. c. i. *Τῆς Λατινικῆς δελείας*, “ the Latin slavery.” Ib. *Τριήρεσιν δύο Λατινικαῖς*, “ two Latin Triremes.” c. 6. *Τοῖς τε Ρωμαϊκοῖς καὶ Λατινικοῖς ἔθνεσιν*, “ the Roman and Latin nations.” Lib. iv. c. 5.

† Lib. i. p. 192. Edit. Venet. p. 234, Edit. Paris. and Lib. ii. p. 205, Edit. Venet. and p. 251, Edit. Paris. Byzant. Histor. Corpus.

follows, that the Greek which was spoken in the Apostolic age, must be that in which the Beast is numbered.

To complete the evidence for the possessive *Λατίνος*, this word was that which was used by Plutarch, who lived between A. D. 50, and A. D. 120, (and consequently was contemporary with St. John,) as may be seen in the following examples: *Τῶν Ἑλληνικῶν ὀνομάτων τότε μᾶλλον ἢ νῦν τοῖς Λατίνοις ἀνακεκραμένον*, * “Greek words being mixed with Latin at that time, rather than in the present age.” *Τὰς καλεσμένας Λατίνας ἐορτὰς*, † “the Latin feasts so called.”

Before I close this chapter it will be proper to notice the very striking peculiarity of this number. There is no other kingdom but that of the Latins which contains it, that I have been able to discover. There are, indeed, hundreds of nations not noticed in the preceding Tables, because I was not able to find their national possessives; and several of those directly denominated kingdoms I have been obliged to omit on the same account, such as the kingdom *τῶν Δρυόπων*, of the Dryopes; *τῶν Σικανῶν*, of the Sicani; *τῶν Σεγεσανῶν*, of the Segestani; *τῶν Σογδιανῶν*, of the Sogdiani; *τῶν Ὀσροηνῶν*, of the Osroeni; *τῶν Βάρων*, of the Varni; *τῶν Μαιτέων*, of the Matei; *τῶν Παφίων*, of the Paphians; *τῶν Λυγκησῶν*, of the Lyncestæ; *τῶν Ὀδρουσῶν*, of

* See his Lives, Vol. I. p. 139, Edit. Lond. 1729.

† Ibid. p. 289.

the Odrysi; τῶν Ἀσπληδονιῶν, of the Aspledonii; τῶν Ραυσίων, of the Ragusans; τῶν Αἰζειῶν, of the Æzei; τῶν Λυκαονῶν, of the Lycaonians; τῶν Καινιτῶν, or Κενινητῶν, of the Cæninensians; τῶν Κυριτῶν, of the Quirites; τῶν Κλυσινῶν, of the Clusini; τῶν Μυκηναῶν, of the Mycenæ; * τῶν Ἰσραηλιτῶν, of the Israelites; τῶν Ἐρεχθειδῶν, of the Erechthidæ; τῶν Μακκαβαϊκῶν, of the Maccabees; τῶν Βερβεγυδῶν, or τῶν Βερβεγυζιόνων, of the Burgundians; τῶν Οὔγγρων, or τῶν Οὔγγάρων, of the Hungarians; τοῦ Περγάμου, of Pergamus; τῶν Ροτόλιων, of the Rutuli; τῶν Κλυσίων, of the Clusii; τῶν Τεγεατῶν, of the Tegeates, &c. &c. †

But there is a peculiarity in the Latin kingdom which does not obtain in some of the others. Only one kingdom appears to contain 666; but several other kingdoms have similar numbers, such as Ἡ Ἀραβικὴ βασιλεία, the Arabian empire, and Ἡ Γραικὴ βασιλεία, the Greek empire, both which contain the number 409; Ἡ Ἑλληνικὴ βασιλεία, the Greek empire, and Ἡ Ἀλεμανικὴ βασιλεία, the kingdom of the Alemans, both containing 428; Ἡ Ἀλανὴ βασιλεία, the kingdom of the Alans, and Ἡ Μηδικὴ βασιλεία, the empire of the Medes, both containing 357; Ἡ Ἀμβραμιακὴ βασιλεία, the king-

* If Μυκηναῖος be an adjective, which I rather think may be proved, then Ἡ Μυκηναῖος βασιλεία, or Ἡ Μυκηναῖα βασιλεία, will contain 1066 or 797.

† The nations mentioned by Strabo, for which there are no possessives, amount to several hundreds. See his Geography *passim*.

dom of Ambracia, and Ἡ Νομαδικὴ βασιλεία, the kingdom of the Numidians, both containing 470; Ἡ Ἀμπρακικὴ βασιλεία, the kingdom of Ambracia, Ἡ Σαμιακὴ βασιλεία, the kingdom of Samos, and Ἡ Σθλαβικὴ βασιλεία, the kingdom of the Sclavi, all three containing 547; Ἡ Ἀλανικὴ βασιλεία, the kingdom of the Alans; and Ἡ Ἀργεῖα βασιλεία, the kingdom of the Argives, both containing 387; Ἡ Ἀργολικὴ βασιλεία, the kingdom of Argolis, Ἡ Ἀράβικη βασιλεία, the Arabian empire, and Ἡ Λακεδαιμόνια βασιλεία, the kingdom of Lacedæmon, all three containing 509; Ἡ Ἀρκαδιακὴ βασιλεία, the kingdom of Arcadia, and Ἡ Θρηικὴ βασιλεία, the kingdom of Thrace, both containing 432; Ἡ Ἀττικὴ βασιλεία, the kingdom of Attica, Ἡ Κυπριακὴ βασιλεία, the kingdom of Cyprus, and Ἡ Σαμνιτικὴ βασιλεία, the kingdom of the Samnites, all three containing 906; Ἡ Ἀχαϊκὴ βασιλεία, the kingdom of the Grecians, and Ἡ Ἰσιγοθικὴ βασιλεία, the kingdom of the Visigoths, both containing 907; &c. &c.

Having thus demonstrated that 666 is a distinguishing character of the Beast from an inexpugnable body of evidence; it will now be necessary to examine whether the description of the Beast corresponds exactly with the history of the Latin empire; and that it does, even in the minutest tittle, will I trust be fully evident to every person who carefully examines the contents of the following chapters.

CHAP. V.

Exposition of the twelfth Chapter of the Revelation, respecting the Woman and the Dragon.

It may seem strange, at first sight, that I should here leave the general subject of this work, and make a digression upon the twelfth chapter of the Revelation; but the reader's surprise will immediately vanish, when he is informed, that the proper understanding of the Beast is so intimately connected with that of the Dragon, that they cannot be satisfactorily explained independently of each other. In fact, a great portion of the chapter now under consideration has been generally misunderstood; and this has arisen principally from supposing that the heads of the Dragon and the Beast were the same; a supposition which will in the following pages be proved to be without foundation.

St. John commences his prophecy of the Woman and Dragon with the following words: "There appeared a great wonder in heaven, a woman cloathed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." That the Woman here represents the true church of Christ, most commentators that I have read, are agreed; and it will be further illustrated by the

passages in the 19th and 21st chapters of the Revelation, where the pure church of Christ is evidently represented by a woman. In the first a great multitude are represented as saying, "Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and his wife hath made herself ready." In the second, an angel talks with St. John, saying, "Come hither, I will shew thee the bride, the Lamb's wife." But that the Christian church is meant will appear also from her being "cloathed with the sun," a fine emblem of Jesus Christ, the sun of righteousness, the light and glory of the church. The woman has also "the moon under her feet." Bishop Newton understands this of the Jewish new moons and festivals: and indeed, the Mosaic system of rites and ceremonies could not have been better represented; for they were the "shadow of good things to come." The moon is the less light, and derives all its illumination from the sun; in like manner the Jewish æconomy possesses a portion of the glorious light of the Gospel. At the rising of the sun the lunar light is no longer necessary, as the sun which enlightens her, shines full upon the earth; and exactly in the same way has the whole Jewish system of types and shadows been superseded, and rendered unnecessary by the birth, life, crucifixion, death, resurrection, and ascension, of Jesus Christ.* Upon the head of the woman is also a crown of *twelve stars*, a very significant representation of the *twelve apos-*

* See Kershaw on the Revelation, Vol. II. p. 142.

cles, who were the first founders of the Christian church, and by whom the gospel was preached in great part of the Roman empire. By these twelve stars most commentators have understood the twelve apostles; but Dr. Mitchell differs from them, and imagines that princes or eminent men were intended, but certainly without any foundation, for stars are here designed evidently to represent religious ministers; and the number *twelve* defines the meaning in this place.

The woman “being with child, cried, travailing in birth, and pained to be delivered.” This is a striking figure, as Bishop Newton well observes, of the great persecution which the church of Christ should suffer under the heathen Roman emperors,* but more especially of that long and most dreadful one under Dioclesian. The woman is represented as “being with child,” to shew that the time would come when God’s patient forbearance with the Heathen would be terminated, and that a deliverer should arise in the Christian world who would execute the Divine vengeance upon Paganism. She is also represented as overtaken with the pangs of labour, to denote that the time is close at hand when she should be freed from all her persecutors, as well as to shew that her deliverance should immediately follow a time of great affliction.

* The ten principal persecutions of the Christians by the Heathen emperors commenced in the following years: A. D. 64, 95, 107, 118, 202, 237, 250, 257, 273, and 303. This last was the severest, and continued about ten years.

“ There appeared another wonder in heaven, and, behold, a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads.” That the Dragon is the symbol of the Heathen Roman empire is the opinion of most commentators; but none have given a sufficient reason why it should be here called a *Dragon*. The general sentiment upon this passage is contained in the following words: “ The principal intention of the prophecy in calling the Roman power a dragon, was to set forth its religion and enmity to Christ. It was under the influence of the dragon or serpent, the devil, the destroyer of mankind, and was instigated by him to worship idols and false gods; war and cruelty were its employment, and it became the great adversary of the Woman, or Christian church, by persecuting and slaying her children.” * But all this reasoning is totally inconclusive; for in this sense every wicked power might be called a dragon. It has been already observed that the Dragon is the symbol not of the *Roman empire*, but of the *HEATHEN Roman empire*; it therefore must be a representation of the religion of this empire. But what is a dragon? An entirely fabulous beast of antiquity. †

* See Dr. Mitchell's *New Exposition of the Revelation*, Part II. pp. 9, 10.

† The following strictures upon this imaginary animal are given in Dr. Rees' *Cyclopædia* upon the word *Draco*: “ There is nothing in the wide expanse of creation's range apparent to our

Consequently a most proper emblem of the Heathen worship, which consisted in paying adoration to great numbers of imaginary beings, termed gods, goddesses, &c. &c. The very foundation of

knowledge that can incline us to believe that the conception of the *dragon* originated from any natural object: it is assuredly the spontaneous offspring of a glowing imagination created in immediate subserviency to the mythology of remote antiquity, and in which it constitutes a pre-eminent character. The existence of the dragon was firmly credited among the ancients of almost every nation, both in the eastern and western nations of the earth, as may be clearly deduced from numberless authorities: it occurs in the sacred allegories of the Jews, and in the legends of the Chinese, from the earliest times of which any record is preserved; and even to this period is an object of worship in China; the like may also be said of Japan, and indeed of most Oriental countries. The classic poets of Greece and Rome afford abundant representations of this formidable monster: the dark retreats of their gods, and their sacred groves, were defended by dragons; and the Romans, Persians, and various other nations, fought under its banners and protection. The chariot of Ceres was drawn by dragons, and a dragon kept the garden of the Hesperides. In the Scandinavian mysteries the dragon was the minister of vengeance under their vindictive gods; and the Britons, like the Gauls, entertained a similar idea of its vengeful powers, while enslaved in the trammels of Druidic superstition. The dragon of the ancients was represented as possessing attributes sometimes even approaching divinity: his form was that of a serpent with wings and feet: his size was affirmed to be stupendous, and the powers he possessed destructive and irresistible: his agility in flight was compared sometimes with that of an eagle, or sometimes with the velocity of lightning; and it was furthermore declared, that the brilliancy of his eyes was alone sufficient to dissipate the darkness of midnight."

their religious system is mostly built upon fable; and it is very difficult to trace many of their superstitions to any authentic original; and even those which appear to derive their origin from the Sacred Writings* are so disguised in fable as literally to bear no more resemblance to the truth than the dragon of the ancients does to any animal with which we are acquainted. It is very remarkable that the Heathen Roman empire is not said to be like a dragon, as the Beast in the 13th chapter of the Revelation is said to be like a leopard; or as the three first beasts mentioned in the seventh chapter of the prophet Daniel are likened to a lion, a bear, and a leopard respectively. The reason is obvious from the consideration, that if this empire had been likened to a dragon, it would argue that there is or was such a beast as a dragon; for it would be highly absurd to say it was like an animal which we know has never existed. But the Heathen Roman empire is called *a dragon*, that is to say, its religion is a system of fable; † and *a great dragon* to shew that its empire was very extensive; and *a GREAT RED dragon*, to shew that it acquired its mighty dominion by immense slaughter, and it is called so likewise on account of its great persecution of the

* See Bryant's Ancient Mythology, wherein is an attempt to divest many of the Heathen traditions of fable. In Vol. I. pp. 428—434. Edit. London, 1775, is given a detailed account of the *Δράκων* of the ancients,

† Ammianus Marcellinus says, that the Romans had figures of dragons painted in red on their flags.

Christians during the three first centuries. The next thing we read of the Dragon is, that it has "seven heads," a circumstance which has been almost totally misunderstood by every commentator. The reason that it has been misunderstood, is in uniformly considering the seven heads of the Dragon to be exactly the same with those of the Beast ; * a supposition totally irreconcilable with the rest of the description of the Dragon yet to be examined. First, the heads of the Dragon and the Beast cannot be the same, because the *Beast* is the *Latin empire*, and the *Dragon* the *Heathen Roman empire*. Secondly, the angel informs St. John that the sixth head of the Beast was subsisting in his time, by which is meant the sixth form of government, as shall presently appear ; but the form of government of the Heathen Roman empire existing in St. John's time, was the same which it had

* The general notion of commentators that the heads of the Dragon and Beast are the same is thus expressed by Sir Isaac Newton, who was of the same opinion : " The Dragon signifies the same empire with Daniel's he-goat in the reign of his last horn, that is, the whole Roman empire, until it became divided into the Greek and Latin empires ; and all the time of that division it signifies the Greek empire alone ; and the Beast is Daniel's fourth beast, that is, the empire of the Latins. Before the division of the Roman empire into the Greek and Latin empires, the Beast is included in the body of the Dragon ; and from the time of that division the Beast is the Latin empire only. Hence the Dragon and Beast have the same heads and horns ; but the *heads* are crowned upon the Dragon, and the *horns* upon the Beast." See his Observations on Daniel and the Apocalypse, p. 315. London, 1733.

when Paganism ceased to be the religion of the empire; consequently, the imperial power must have been the seventh or last head of the Dragon. That the heads represent forms of government cannot be doubted, when the symbol is properly considered. The head is the chief and most essential part of an animal; so is the government of an empire; the different heads of the Dragon must, therefore, represent as many heads or *forms* of government. And in farther confirmation of this point it is observable, that the *head* has been used figuratively in all nations for the chief, principal, or topmost, of any thing. The heads of the Dragon have been differently named by different authors. Lord Napéir enumerates them as follows: “1 Kings, 2 Consuls, 3 Dictators, 4 Triumvirs, 5 Tribunes, 6 Emperors, and 7 Popes.”* But it is evident that this cannot be the right enumeration of them, for the Papal government formed no part of the Heathen Roman empire. Dr Henry More, who flourished in the seventeenth century, counted them as follows: Kings, Consuls, Tribunes, Decemviri, Dictators, Pagan Cæsars or emperors, Christian emperors, and emperors Pagano-Christian. † But this is more unlikely than the former; for the Christian emperors, and the emperors Pagano-Christian, by whom he meant Popes, were both subsequent to the conversion of the Roman

* See Napéir on the Revelation, p. 157.

† See his Apocalypsis Apocalypsews, in loc.

empire from Paganism. We will only produce one more enumeration of the Draconic heads, which is that adopted by Bishop Newton, and at present most generally received. They are the following: Kings, Consuls, Dictators, Decemvirs, Military Tribunes with consular authority, Emperors, and Dukes. The principal defect in this last list is that the emperors are considered the sixth instead of the seventh head, the dukedom of Rome never constituting a head of the Roman empire while in its Hea-then or Christian state. In support of the general assertion, that there were only five forms of Roman government previously to the *imperial*, a passage in the beginning of the sixth book of Livy's Roman history has been unfairly quoted. For Livy's words are to the following effect: "I have," says he, "in the five former books, given an account of all the wars abroad, and the seditions at home, which the Romans have had, from the first building of the city to the taking of it, under kings, consuls, decemvirs, dictators, and consular tribunes."* From this quotation it is plain that Livy's sole meaning is, that from the foundation of Rome, in the year before Christ 753, till the taking of the city by the Gauls A. U. C. 364, and B. C. 389, the Romans

* Quæ ab conditâ urbe Româ ad captam eandem urbem Romani sub regibus primùm, consulibus deinde ac dictatoribus, decemvirisque ac tribunis consularibus gessere, foris bella, domi seditiones, quinque libris exposui. Lib. vi. c. 1. See also Dr. Mitchell's *New Exposition of the Revelation*, Part II. pp. 10, 11. Stockport, 1800.

were under five different kinds of government. But it is well known that the imperial power did not commence till after the battle of Actium in A. U. C. 722, and B. C. 31, a period of 358 years after the taking of Rome by Brennus, and in the course of which appeared a new form of Roman government, that of the Triumviri, evidently as distinct from any of the others, as kings are from consuls, or consuls from emperors. For the triumvirate consisted in the division of the Roman republic into three parts, each governed by an officer possessed with consular authority in his own province; and all three united together in the regulation of the whole Roman state.* Consequently it differed entirely from the imperial power, which was the entire conversion of the Roman state from a republic to a monarchy. The following must, therefore, be the seven heads of the Dragon, viz. The Regal Power, the Consulate, the Dictatorship, the Decemvirate, the consular power of the Military Tribunes, the Triumvirate, and the Imperial Government. In support of this enumeration the celebrated passage in Tacitus's Roman history, which has been so often quoted to serve a different purpose, may be here produced with great advantage. It is to the following effect: "The city of Rome was originally governed by kings. L. Brutus instituted liberty and the consulate. The dictatorship was only occasionally appointed; neither did the decemviral power

* See Rollin's Roman History upon the Triumvirate, as well as other historians who have written upon the same subject.

last above two years; and the consular power of the military tribunes was not of long continuance. Neither had Cinna nor Sylla a long domination: the power of Pompey and Crassus also was soon absorbed in that of Cæsar; and the arms of Lepidus and Antony finally yielded to those of Augustus*." Here, it is evident, there are exactly seven forms of government mentioned, which are the same that have been already noticed. It has been objected that Tacitus mentions in this passage more than seven kinds of government†; but this objection will be seen to rest upon no foundation, when it is considered that neither Cinna nor Sylla introduced a change in the government, the power which the first held being the consulate, and that of the latter at one time being the consulate, and in a subsequent period the dictatorship. And it is well known that the power of Pompey, Crassus, and Cæsar, was the first triumvirate; and that of Lepidus, Augustus, and Antony, the second triumvirate. Thus we have from the testimony of Tacitus, one of the greatest Roman historians, the names of the seven Draconic heads; and it is also demonstrated that the imperial power is the *seventh*, and not the *sixth* head, as commentators

* Urbem Romam à principio reges habuere. Libertatem et consulatum L. Brutus instituit. Dictaturæ ad tempus sumebantur: neque decemviralis potestas ultra biennium, neque tribunorum militum consulare jus diu valuit. Non Cinna: non Sullæ longa dominatio: et Pompeii Crassique potentia cito in Cæsarem: Lepidi atque Antonii arma, in Augustum cessère. Tacit. Annal. Lib. I. in principio.

† See Poli Synopsis Criticorum, in loc.

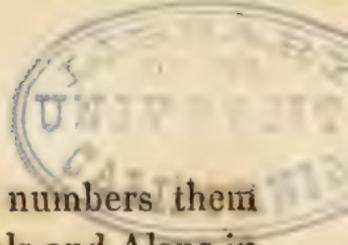
have hitherto imagined*. But the Dragon is also represented with ten horns. That these ten horns

* The following is the history of the rise, continuance, and fall, of the seven Roman forms of government: The regal government commenced with the foundation of Rome, and continued 244 years, viz. from B. C. 753 to B. C. 509. The kings that reigned were seven in number, who began their reigns as follows: Romulus, B. C. 753; Numa, 715; Tullus Hostilius, 672; Ancus Martius, 640; Tarquinius Priscus, 616; Servius Tullus, 578; and Tarquinius Superbus, 534. The consulate was introduced by Lucius Junius Brutus; and continued at the head of the republic, with frequent interruptions, till the establishment of the triumvirate of Augustus, Antony, and Lepidus, B. C. 43. The first that filled the office of dictator was Titus Lartius Flavius, B. C. 498. This office was originally held for only six months at a time, and was only resumed when the affairs of the Romans were in a critical state. The dictator knew no superior in the republic, the consuls themselves being in subjection to him. As his power was absolute, he could proclaim war, levy forces, conduct them against an enemy, and disband them at pleasure. But this office, so respectable and illustrious in the first ages of the republic, became odious by the perpetual usurpations of Sylla and Julius Cæsar; and after the death of the latter, the Roman senate, on the motion of the consul Antony, passed a decree which for ever forbade a dictator to exist in Rome. The decemviral power was instituted B. C. 450, and was so denominated from *ten men* being invested with absolute authority. But this form of government was of very short continuance; for in the third year it was entirely abolished in consequence of the great dissatisfaction of the people, and consuls were again appointed. The military tribunes with consular authority were first elected B. C. 443, during whose administration the consular dignity was entirely suspended. They were only three originally; but the number was afterwards augmented to six or more, according to the will of the people, and the emer-

must signify as many kingdoms, is evident from the seventh chapter of Daniel, where the angel, speaking of the fourth beast, says, that "the ten horns out of this kingdom are ten kings that shall arise;" and in this view of the passage many commentators are agreed; who also admit that the ten kingdoms are to be met with "amid the broken pieces of the Roman empire." And it is evident that nothing less than the dismemberment of the Roman empire, and its division into ten independent kingdoms, can be intended by the angel's interpretation just quoted. If, therefore, the ten horns of Daniel's fourth beast point out as many kingdoms; for the very same reason must the horns of the Dragon have a similar meaning. But the Roman empire was not dismembered, and divided into several kingdoms, till a considerable time after it became Christian. In what sense then can it be said, that the different kingdoms into which the Roman empire was divided by the barbarous nations are horns of the Dragon? I answer, in two senses. First, they may be considered as horns of the Dragon, because they were

gencies of the state. Part of them were plebeians, and the rest of patrician families. When they had subsisted about 70 years, not without some interruption, the office was totally abolished, and consuls again elected, one of which was chosen out of the plebeians. The triumvirate was first established B. C. 60, so denominated from *three officers* who were put in possession of the whole power of the Roman state. This power was abolished by the battle of Actium of September 2, B. C. 31, and was succeeded by the imperial, the last form of government of the Hea-then Roman world. This form of government continued about 508 years. See Lempriere's Classical Dictionary.

founded by great hosts of *Heathen* barbarous nations, which at first threatened the utter subversion of Christianity. Secondly, they were horns of the Dragon, because it was the Roman monarchy, in its seventh Draconic form of government, which was dismembered by the barbarians. For, though the Roman empire was not divided into ten kingdoms till a considerable time after it became Christian, it is well known that the depression of the Heathen idolatry, and the advancement of Christianity to the throne, effected not the least change in the *form of government*: the Romans continued still to be under subjection to *the imperial power*; and consequently, when the Heathen barbarous nations divided the Roman empire among themselves, they might very properly be denominated *horns of the Dragon*, as it was by means of their incursions that *the imperial power*, FOUNDED by the Heathen Cæsars, was abolished. Bishop Newton in his Dissertation upon the seventh chapter of Daniel, gives us the enumeration of the ten kingdoms according to different authors. Mr. Mede reckons up the ten kingdoms thus in the year 456, the year after Rome was sacked by Genseric, king of the Vandals: 1. The Britons. 2. The Saxons in Britain. 3. The Franks. 4. The Burgundians in France. 5. The Wisigoths in the south of France, and part of Spain. 6. The Sueves and Alans in Galicia and Portugal. 7. The Vandals in Africa. 8. The Alemanes in Germany. 9. The Ostrogoths whom the Longobards succeeded in Pannonia, and afterwards in Italy. 10. The Greeks in the residue



of the empire. Sir Isaac Newton numbers them thus: 1. The kingdom of the Vandals and Alans in Spain and Africa. 2. The kingdom of the Suevians in Spain. 3. The kingdom of the Visigoths. 4. The kingdom of the Alans in Gallia. 5. The kingdom of the Burgundians. 6. The kingdom of the Franks. 7. The kingdom of the Britons. 8. The kingdom of the Huns. 9. The kingdom of the Lombards. 10. The kingdom of Ravenna. Machiavel, in his history of Florence, names them as follows: 1. The Ostrogoths in Mæsia; 2. The Visigoths in Pannonia; 3. The Sueves and Alans in Gascoigne and Spain; 4. The Vandals in Africa; 5. The Franks in France; 6. The Burgundians in Burgundy; 7. The Heruli and Thuringi in Italy; 8. The Saxons and Angles in Britain; 9. The Huns in Hungary; 10. The Lombards at first upon the Danube, afterwards in Italy. Bishop Lloyd names them as follows: 1. Huns about A. D. 356. 2. Ostrogoths 377. 3. Wisigoths 378. 4. Franks 407. 5. Vandals 407. 6. Sueves and Alans 407. 7. Burgundians 407. 8. Herules and Rugians 476. 9. Saxons 476. 10. Longobards began to reign in Hungary A. D. 526, and were seated in the northern parts of Germany about the year 483. Dr. Mitchell gives us the following list of them in 455: "In the north of Gaul the Merovingian kingdom of the Franks had got possession of Batavia, and a tract of country on the right and left banks of the Lower Rhine: the Burgundians occupied the middle provinces of Gaul, from Switzerland to the ocean: the Visigoths possessed the southern

provinces, from the foot of the Alps to the Bay of Biscay: the Saxons, in 455, established themselves in Britain: the Suevi and Alans, united in one kingdom, were settled in Galicia in Spain, and the country now called Portugal: the Vandals occupied part of Spain and Africa: the Alemanni were settled in Rhœtia, the north of Switzerland, and Swabia: the Boii reigned in Noricum, now called Bavaria, and Austria: the Thuringians held the western part of Mœsia: and the Ostrogoths held the strong country of Pannonia, now called Hungary.”* Of these various accounts of the ten kingdoms the two first will not suit our purpose; for in Mr. Mede’s scheme the kingdom of the Britons, and that of the Greeks, can in no sense be considered horns of the Dragon, because they were not separated from the empire till after the time that they became Christian. And it appears improper to unite the Ostrogoths and Longobards into one kingdom, as one was founded upon the ruin of the other. In Sir Isaac Newton’s scheme, the kingdom of Ravenna cannot be called a Draconic horn, because it was a Greek power dependent upon the eastern empire. The principal objection I have to Dr. Mitchell’s list is, that he numbers them at too early a period, even before the entire dissolution of the western empire. The lists of Machiavel and Bishop Lloyd appear to me by far the most probable, as the whole of the powers named by these authors were Heathen nations at the time when the barbarians settled in the different parts of the

* See Dr. Mitchell’s New Exposition of the Revelation, in loc.

Roman dominions. The following must be, therefore, the ten horns of the Dragon :

1. The kingdom of the Huns.
2. The kingdom of the Ostrogoths.
3. The kingdom of the Visigoths.
4. The kingdom of the Franks.
5. The kingdom of the Vandals.
6. The kingdom of the Sueves and Alans.
7. The kingdom of the Burgundians.
8. The kingdom of the Heruli, Rugii, Scyrri, and other tribes which composed the Italian kingdom of Odoacer.
9. The kingdom of the Saxons.
10. The kingdom of the Lombards.*

It is remarkable that the Draconic horns are not said to be crowned as those of the Beast are.† The reason of which is, that though the Barbarians invaded the empire in their idolatrous heathen state, yet their almost universal conversion to Christianity, so soon after their transmigration, caused their dominions to pass from being horns of the Dragon, or Heathen empire, to those of Daniel's fourth Beast, or Roman empire. It is also remarkable that the Dragon is said to have "seven crowns upon his heads," which denotes that in every form of Roman government the heathen religion has been that of the state; and also that it was supported by the civil power. This, therefore, is an additional evidence to what has been

* See Faber on the Prophecies, Vol. II. p. 270, Edit. Lond. 1810.

† Rev. xiii. 1

already given, that the imperial power was the *seventh* and not the *sixth* Draconic head.

“His tail” also “draweth * the third part of the stars of heaven.” This passage does not appear to have been understood by any commentator. A pretty general opinion respecting the tail is, that it is a symbol here used, because the strength of the Dragon is supposed to reside in his tail. † But Dr. Mitchell comes nearest to the true meaning, when he says it alludes to the hindmost or last of the heathen emperors; and his quotation of a passage of Scripture is very appropriate for this purpose. He observes that it is no unusual mode of expression in the Old Testament to call the hindmost of an enemy the tail; as in Joshua x. 19. “Ye shall cut off the hindmost of them,” which is literally in Hebrew *וּנְבַתָם אֹתָם*, “ye shall cut off their tail.” ‡ Though Dr. Mitchell be right in supposing the tail to mean *the last part* of the Dragon; yet his application of it solely to the last heathen emperors, is incorrect. The truth is, the tail of the Dragon is the *seventh* or *last* form of government in the Heathen Roman world, viz. the imperial power. And the tail, or imperial power, “draweth the third part of the stars of heaven.” By the third part has generally been understood,

* In our common translation *σῦρει* is translated “drew,” but this is evidently a mistake; for the Greek word is in the present tense, and consequently ought to be translated “draweth.”

† See Poli Synopsis Critic. in loc.

‡ See his New Exposition of the Revelation, in loc.

that the Roman empire subjected the third part of the princes and potentates of the earth.* But that this is not a correct statement of the fact is evident from the testimony of ancient history. The Roman empire was always considered and called *the empire of the world* by ancient writers; and it is even so named in Scripture, for St. Luke, in the second chapter of his Gospel, informs us that “there went out a decree from Cæsar Augustus that the whole world should be taxed,” by which is evidently meant the Roman empire. Dionysius of Halicarnassus gives an account of the extent of the Roman empire in words to the following effect: “The city of Rome rules over the whole earth, even over places which are inaccessible, as well as those inhabited by men: for she sways the whole sea, not only within the pillars of Hercules, but also over every part of the ocean which is navigable: and is the first and only city, in the memory of man, which made the east and west the bounds of its empire.” † Petronius informs us that “the Roman conqueror had already in possession the whole globe, wherever there is sea, or land, or

* See Poli Synopsis Critic. in loc.

† Ἡ δὲ Ῥωμαίων πόλις ἀπάσης μὲν ἀρχεῖ γῆς, ὅση μὴ ἀνέμφοτος ἐστίν, ἀλλ’ ὑπ’ ἀνθρώπων κατοικεῖται· πάσης δὲ κρατεῖ θαλάσσης, οὐ μόνον τῆς ἐντὸς Ἡρακλείων στήλων, ἀλλὰ καὶ τῆς Ὀκεανίδος, ὅση πλεῖσθαι μὴ ἀδύνατος ἐστὶ, πρώτη καὶ μόνη τῶν ἐκ τοῦ παντὸς αἰῶνος, μνημονευομένων, ἀνατολὰς καὶ δύσεις ὄρες ποιησαμένη τῆς δυνασείας. Lib. i. prope principium.

star ;” * and Ovid observes that “ the territories of other nations were circumscribed within certain limits, but that the dominion of the Roman city is that of the world.” † Hence it is evident, the third part of the stars of heaven, cannot mean the third part of the princes and potentates of the earth ; for it is totally incredible that the *whole world* should signify in the Apocalypse any thing more than what it did in the time when that book was written, that is to say, the whole earth known at that time. Others suppose, that the reason why the Roman empire was called the third part, is because its power was principally exerted in Europe, one of the three grand divisions of the ancient world. ‡ But this is entirely indefinite. For the words of the prophecy are evidently designed to comprehend the whole, and not a principal part, of the imperial power. Secondly, it could not be properly called the third part in this sense, unless it could be proved that the Roman empire only ruled over Europe, the then third part of the known globe ; but that it had great dominion out of Europe is a fact well known to every one conversant in Roman history. The whole mystery of

* *Orbem jam totum victor Romanus habebat,
Qua mare, qua tellus, qua sidus currit utrumque.*

See Sam. Pitisci, *Antiq. Roman.* on the word *Imperium*.

† *Gentibus est aliis tellus data limite certo,
Romanæ spatium est urbis, et orbis idem.*

Fast. II. 683. See also Pitiscus, *ib.*

‡ See Bishop Newton, in *loc.*

this passage consists in the misapprehension of its symbolical language. In order, therefore, to understand it, the symbols here used, must be examined. By *heaven* is meant the most eminent, or *ruling part*, of any nation. This is evident from the very nature of the symbol: for "heaven is God's throne;" they, therefore, who are advanced to the supreme authority in any state, are very properly said to be *taken up into heaven*, because they are raised to this eminence by the favour of the Lord, and are "ministers of his, to do his pleasure." And the calamity which fell upon Nebuchadnezzar was to instruct him in this important truth, that "the Heavens do rule," that is, that all monarchs possess their kingdoms by Divine appointment, and that no man is raised to power by the chances of war, but "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." The meaning of the symbol *heaven* being thus ascertained, it cannot be difficult to comprehend the meaning of *earth*, this being evidently its opposite, that is, every thing in subjection to the *heaven* or *ruling part*. The figure is very appropriate, for as heaven is God's throne, so is the earth his footstool; and as the heaven of an empire is the throne of that empire; so the earth must be all in subjection to it. *Stars* have been already shewn to denote *religious ministers*; and this is more fully evident from the first chapter of the Revelation, where *the seven stars* which the

Son of God holds in his right hand are explained to signify *the seven angels of the seven churches*; by whom must be meant *the seven pastors or ministers* of these churches; for as angels are “ministering spirits sent forth to minister unto them who shall be heirs of salvation;” so ministers of the Gospel are the *spiritual pastors* of the Christian church. The resemblance of ministers to *stars* is very striking; for as the stars are the lamps of heaven which give light upon the earth; so are ministers the lights of the cause they advocate: and their position in heaven, the symbol of domination, very fitly betokens the spiritual authority of priests or ministers over their flocks. Hence as the Woman, or Christian church, has “upon her head a *crown of twelve stars*,” which signifies that she is under the *guidance* of the Twelve Apostles, who are the twelve principal lights of the Christian world; so has the Dragon also his *stars or ministers*. The stars therefore which the Dragon is said to draw with his tail must represent the whole body of Pagan priests, who were the *stars or lights* of the Heathen world. From what has been said it is evident, that the third part of the stars of heaven which the Dragon draws with his tail, must mean that the Heathen Roman empire draweth to his side, the third part of religious priests or ministers. But it has been already proved that the Heathen Roman empire ruled over all the world then known; in what sense then can it be said that it draws only a *third part* of the stars of heaven? The

answer is, the religious world in the time of St. John was divided into three grand branches, viz. The Christian world, the Jewish world, and the Heathen or Pagan world; consequently as *a dragon*, a fabulous animal, is an emblem of *a religion founded in fable*, it necessarily follows, that the *stars* or *ministers* of the Jews and Christians cannot be numbered among those which the Dragon, or the Heathen Roman power, draws with his tail, as they were not the advocates of his idolatry, but were ministers of a religion founded by the God of Heaven, and consequently formed no part of the Pagan world; though they were in subjection, in secular matters, to the Pagan Roman empire. The tail of the Dragon, therefore, draweth after him *the whole Heathen world*, “and hath cast them upon the earth,” that is, reduced all the Pagan priests under the Roman yoke. The words of the prophecy are very remarkable. It is said the tail of the Dragon “draweth the third part,” speaking in the present tense; but it is added, “and hath cast them upon the earth.” What is the reason that the Greek *καὶ* couples verbs in different tenses? Evidently to shew that in the time when St. John wrote the Apocalypse, the world was divided into the three grand religious divisions already referred to, but that the tail of the Dragon, or the Pagan Roman power under its last form of government, had brought the whole Heathen world into subjection previously to the introduction of Christianity, when the world was divided religiously into only two

grand branches, viz. Jews and Gentiles. That the meaning in which *the third part* is here understood is that which is designed, is put beyond all controversy when it is considered that this very division is made in the first and third verses of the chapter now under consideration. In the first verse we are informed of the woman, *the Christian church*; and the moon under her feet, *the Jewish church*; and in the third verse a great red Dragon is mentioned, which has been shewn to be *the Heathen power*.

“And the Dragon stood before the Woman which was ready to be delivered, for to devour her child as soon as it was born.” This, I think, cannot be better explained than in the following words of Dr. Mitchell: “Before the death of Constantius, the heathen party being aware that the filial piety of Constantine would induce him to follow the example of his father, who so much favoured the Christians, beheld him with a watchful and malignant eye: many were the snares that, according to Eusebius, were laid for him by Maximian and Galerius: he relates the frequent and dangerous enterprises to which they urged him, with the design that he might lose his life. When Galerius heard of the death of Constantius, and that he had appointed Constantine for his successor, he was filled with the most ungovernable rage and indignation; notwithstanding he did not dare to take any steps contrary to the interest of Constantine; the dread of the armies of the west, which were mostly

composed of Christians, was a sufficient check to all attempts of that kind. Thus the Dragon, or Heathen power, stood before the Woman, or Christian church, to devour her son or deliverer, as soon as he was born." *

“ And she brought forth a man-child who was to rule all nations with a rod of iron.” That is, the Christian church, when her full time came, obtained a deliverer, who, in the course of the Divine Providence, was destined to rule *all nations*, that is, *the Heathen Roman empire*, with a rod of iron, a strong figure to denote the very *great restraint* that should be put upon Paganism, so that it should not be able longer to persecute the Christian church. This man-child is the dynasty of Christian emperors, beginning with Constantine’s conversion from Paganism, which happened in the latter part of A. D. 312, after the defeat of the emperor Maxentius.

“ And her child was caught up unto God, and to his throne.” That is, a succession of Christian emperors was raised up to the church ; for the Roman throne is here called the throne of God, as Bishop Newton very properly observes, because ‘ there is no power but of God ; the powers that be are ordained of God.’

“ And the woman fled into the wilderness,” a very striking figure to represent the great and ra-

* See Dr. Mitchell’s New Exposition of the Revelation, in loc.

pid increase of errors and heresies in the Christian world after the time that Christianity was made the religion of the empire, “Where she hath a place prepared of God that they should feed her there a thousand two hundred and threescore days.” How this was accomplished will be seen in a subsequent part of this chapter.

“And there was war in heaven.” As *heaven* here means the *throne* of the Roman empire, the *war in heaven* consequently alludes to the breaking out of civil commotions among the governors of this empire. But it appears that the war is undertaken on a religious account: for “Michael and his angels fought against the Dragon.” Michael is evidently put in opposition to the Dragon; therefore the former must represent the Christian power, as the Dragon comprehends the Heathen power. The Christian power is very properly represented by Michael, because he “is the great Prince which standeth for the children of God’s people.” “The Dragon” also “fought, and his angels,” or ministers, “and prevailed not” against the cause of Christianity; “neither was their place found any more in heaven,” the advocates of the Heathen idolatry were deposed from having any further share in the government of the empire. The civil wars evidently alluded to in the prophecy are thus given by Dr. Mitchell from the *Encyclopædia Britannica*: “Licinius is convicted of having persecuted Christianity, which was so highly favoured by his rival; and Constantine is known to have

been the first to begin the preparations for an open rupture. Both sides exerted all their power to make opposition: and, at the head of very formidable armies, came to an engagement, near Cybaliis, in Pannonia. Constantine, previously to the battle, in the midst of his Christian bishops, begged the assistance of heaven; while Licinius, with equal zeal, called upon the Heathen priests to intercede with the gods in his favour. Constantine, after an obstinate resistance from the enemy, became victorious, took their camp, and after some time compelled Licinius to sue for a truce, which was agreed upon. But this was of no long continuance; for soon after the war breaking out afresh, and the rivals coming once more to a general engagement, it proved decisive; Licinius was entirely defeated. The consequence of this victory was, the supreme power of the whole empire came into the possession of Constantine, the first Christian emperor, and the religion of Jesus Christ was established through all his dominions."

"And the great Dragon," or Heathen power, "was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Here the Heathen power is represented under some of the most horrid characters of the great apostate spirit, the enemy of mankind. First, it is called the "serpent which deceiveth the whole world," in evident allusion to that which deceived our first parents; and it is

well known that the Pagan power has deceived the whole world or Roman empire. Secondly, it is called an "old serpent," to shew that idolatry which was the religion of the world in St. John's days, had been the general religion of mankind from the earliest ages. It is called the "Devil," on account of its continual false accusations against the true worshippers of the Lord; for the Devil "is a liar from the beginning, and abode not in the truth, because there is no truth in him: he is a liar, and the father of it." It is also denominated "Satan," which is a Hebrew word signifying *an adversary*; and the history of the frequent persecutions of the Christians by the Heathens, is a sufficient proof that they merited this appellation in the fullest sense of the word. It is worthy of remark, that there is a singular difference of expression between this passage and its parallel one in the 20th chapter of the Apocalypse. In the former the words are, "that old serpent called the Devil and Satan;" in the latter it is "that old serpent which is the Devil and Satan." If there be a difference of meaning designed by these two expressions, and it appears to me there must be, then the sense of the first passage is, that the old serpent here spoken of, is not literally the Devil and Satan, or that spirit which works in the children of disobedience; but is only so denominated because he is actuated by the great apostate spirit under his two characters of Devil and Satan, or liar and adversary. In the second passage the meaning is, that the Dragon

there spoken of, is literally the Devil and Satan ; and the context consequently shews, that this inveterate enemy of mankind will be entirely prevented from deceiving the world (till the thousand years mentioned in that place be fulfilled,) either under the character of a “ Dragon,” by inciting to false worship, under that of “ Devil,” by falsely accusing the brethren, or under that of “ Satan,” by becoming an adversary to the church. The Dragon and his angels are said to be *cast out* ; which is more than was said in the preceding verse. There, mention is made of his being found no longer in heaven, or on the throne of the Roman empire ; here, he is entirely cast out from all offices of trust in the empire ; his religion is first only tolerated, and then totally abolished by the imperial power. This great event was not the work of a reign ; it took up many years ; for it had to contend with the deep rooted prejudices of the Heathen, who to the very last endeavoured to uphold their declining superstition. Paganism received several mortal strokes in the time of Constantine and his sons Constans and Constantius. It was farther reduced by the great zeal of Jovian, Valentinian, and Valens ; and was finally prohibited by the edicts of Gratian, Theodosius I. and his successors. It was not till A. D. 388, that Rome itself, the residence of the emperor, was generally reformed from the absurdities of Paganism ; but the total suppression of Paganism soon followed the conversion of the metropolitan city ; and about A. D. 395,

the Dragon may be considered to have been cast into the earth, that is, into a state of utter subjection to the ruling dynasty of Christian emperors.

“ And I heard a loud 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, which accused them before our God day and night.” This is a song of triumph of the Christian church over the Heathen idolatry; and is very expressive of the great joy of the Christians upon this most stupendous event. The loud voice of triumph is said to be heard in *heaven*, to shew that the Christian religion was now strenuously supported by the *heaven*, or *throne*, of the Roman empire. “ It is very remarkable,” as Bishop Newton observes, “ that Constantine himself, and the Christians of his time, describe his conquests under the image of a Dragon, as if they had understood that this prophecy had received its accomplishment in him. Constantine himself, in his epistle to Eusebius and other bishops concerning the re-edifying and repairing of churches, saith that ‘ liberty being now restored, and that Dragon being removed from the administration of public affairs, by the providence of the great God, and by my ministry; I esteem the great power of God to have been made manifest even to all.’ Moreover, a picture of Constantine was set up over the palace-gate, with the cross over his head, and under his feet the great enemy

of mankind, who persecuted the church by the means of impious tyrants, in the form of a Dragon, transfix'd with a dart through the midst of his body, and falling headlong into the depth of the sea." *

“ 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.” Here is given the reason why the followers of Christ prevailed at this time against all their adversaries; because, “ they overcame the Dragon by the blood of the Lamb,” by their continual intercession at the throne of grace for the conversion of the Heathen world; “ and by the word of their testimony,” by continually testifying against the errors and follies of mankind, “ and they loved not their lives unto the death,” they regarded not their present temporal estate, but even delivered up their lives to the fury of their persecutors, and thus sealed the truth of what they spoke with their blood. “ Therefore rejoice ye heavens, and ye that dwell in them.” Let the Christians which are now partakers of the present temporal prosperity, and advanced to places of trust in the empire, praise and magnify the Lord who has thus so mightily interfered in their behalf. But it is added, “ Woe to the inhabitants of the earth and of the sea! for the Devil is come down to you, having great wrath, because he knoweth that he hath but a short time.” By the *earth* is meant the people

* See Bishop Newton, in loc.

in subjection to the Roman empire; and by the *sea* those parts of the Roman dominions appear to be intended that were reduced to a state of anarchy by the incursions of the barbarous nations. It is not without precedent to liken great hosts of nations combined together, to the *sea*; for, in the 3d verse of the 26th chapter of Ezekiel, God says of Tyre, “Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.” Here then is a woe denounced against the whole Roman world, which will be excited by the Devil, the father of lies; and his wrath is great, “because he knows he hath but a short time,” the Christian religion he sees is rapidly gaining ground every where; and, if not timely checked, must soon brave all opposition. How this woe was executed by the malice of the Heathen idolaters upon the whole Roman empire, will be sufficiently evident in the remaining part of this chapter; suffice it here to say, that in consequence of the excitement and malicious misrepresentations of the Pagans of the empire, *a transmigration of a great swarm of nations* came upon the Romans, and ceased not their ravages till they had desolated the eastern empire even as far as the gates of Byzantium; and finally possessed themselves of the western empire. Thus the woe came upon the *earth*, or that part of the empire, which through all these troubles continued an integral part of the Roman world; and also upon the *sea*, or that part of the Roman empire, which,

in the anarchy of the times, was finally separated from the empire, and inundated, or overrun, by a great host of barbarians who divided the western empire among them.

“ And when the Dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.” In the former verse the general effect of the wrath of the Dragon (there named the Devil, because of his false accusations against the Christians not only before, but also after, his deposition from the imperial throne) was pointed out, and its final issue in the general desolation of the Roman world; here the subject is resumed; and the progress of this dreadful calamity is particularly marked. No sooner is the Dragon deposed from the imperial throne, but his malice, as might naturally be expected, is visibly exerted against the Christian worship. “ He persecutes the woman which brought forth the manchild.” Though the Pagans had now lost a great part of their power to persecute the Christians; yet the great moderation of the Christian emperors in allowing them freedom of speech was abused by them in continual defamation of the followers of Christ, and in their attempts to draw them from the worship of their holy religion. Among the writers in the Pagan interest, Hierocles, Julian the Apostate, Himerius, Libanius, and Eunapius were most conspicuous; “ Himerius and Libanius, in their public harangues, and Eunapius, in his lives of the philosophers, exhausted all their

rage and bitterness in their efforts to defame the Christian religion; while the calumnies that abounded in the discourses of the one, and the writings of the others, passed unpunished." * So successful were the Pagans in their endeavours, that they even gained over to their side Julian, (afterwards named The Apostate,) who, in his reign not only tolerated, but recommended, the Pagan worship; and did all in his power to undermine the principles of the Christian system. The civil power was also sometimes exerted against the Christians out of the bounds of the empire. "Among others Athanaric, king of the Goths, persecuted, for some time, that part of the Gothic nation which had embraced Christianity. In the remote provinces, the Pagans often defended their ancient superstitions by the force of arms, and massacred the Christians, who, in the propagation of their religion, were not always sufficiently attentive, either to the rules of prudence, or the dictates of humanity. The Christians, who lived beyond the limits of the Roman empire, had a harder fate. Sapor II. king of Persia, vented his rage against those of his dominions in three dreadful persecutions. The first of these happened in the 18th year of the reign of that prince; the second in the 30th, and the third in the 31st of the same reign. This last was the most cruel and destructive of the three; it carried off an incredible number of Christians, and conti-

* Mosheim's Ecclesiastical History, Cent. IV. Part. I.

nued during the space of forty years, having commenced in the year 330, and ceased only in 370. It was not, however, the religion of the Christians, but the ill-grounded suspicion of their treasonable designs against the state, that drew upon them this terrible calamity. For the Magi and the Jews persuaded the Persian monarch that all the Christians were devoted to the interests of the Roman emperor, and that Symeon, archbishop of Seleucia, and Ctesiphon, sent to Constantinople intelligence of all that passed in Persia." *

" And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent." The great eagle here mentioned can be no other than the Roman empire, and is so called because the eagle was the standard of the ancient Romans. This is not the only place where a nation is named from some animal which it has peculiarly appropriated to itself; for in the eighth chapter of Daniel's prophecy, the angel, who interpreted the vision of the ram and he-goat, says expressly, " The ram with two horns are the kings of Media and Persia, and the rough goat is the king of Grecia." In this passage it is evident that these two empires must have been so denominated from the circumstance of their appropriating these

* Mosheim's Ecclesiastical History, Cent. IV. Part 1.

animals to themselves.* The two wings of the great eagle must, therefore, refer to the two grand independent divisions of the Roman empire which took place Jan. 17, A. D. 395; and it is well known that after this division, though not on account of it, the Christian church fled into the wilderness, that is, into a state of great desertion. But in this desolate condition she is nourished, for the space of a time, and times, and a half. It was said before, that "the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred, and three-score days." These two events must, therefore, be the same: consequently the 1260 days is the same with a time, times, and a half. But in no other sense can they be considered the same, than by understanding a time to signify a year, times two years, and half a time, half a year, that is, three years and a half. And as each prophetic year contains 360 days; so three years and a half will contain precisely 1260 days. But 1260 days must mean 1260 years; for they are prophetic days which are meant. That a day, when spoken of prophetically, signifies a year is evident from the fourth chapter of Ezekiel, where this prophet lies upon his left side 390 days as a prophecy that the house of Israel should bear their iniquity as many years; and 40 days upon his right side as a prophecy that the house of Judah should bear their

* See Bishop Newton's Dissertation upon Dan. viii.

iniquity 40 years. By the two wings of the great eagle being said to be the place where the Woman is to be nourished for this long period from the face of the serpent is certainly meant that the Christian religion, though in a degraded condition, should be the religion of the two empires, while the rest of the world should be under the influence of the serpent, or false religion.

“And the serpent cast out of his mouth water as a flood, that he might cause her to be carried away of the flood.” The water here evidently means great multitudes of nations and people; for in Rev. xvii. 15, the angel says, “The waters which thou sawest — are peoples, and multitudes, and nations, and tongues.” This water, then, which the Dragon cast out of his mouth must be an inundation of barbarous nations upon the Roman empire; and the purpose which the Dragon has in view by this inundation is, that he might cause the Woman, or Christian church, to be entirely swept away from the face of the earth.

“But the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth.” This verse is thus explained by Bishop Newton. “Nothing indeed was more likely to produce the ruin and utter subversion of the Christian church than the irruptions of so many barbarous nations into the Roman empire. But the event proved contrary to human appearance and expectation: the earth swallowed up the flood; the barbarians

were rather swallowed up by the Romans, than the Romans by the barbarians; the Heathen conquerors instead of imposing their own, submitted to the religion of the conquered Christians; and they not only embraced the religion, but affected even the laws, the manners, the customs, the language, and the very name of Romans, so that the victors were in a manner absorbed and lost among the vanquished." The following quotation from Mosheim's Ecclesiastical History will be of use to shew that the invasion of the barbarous nations was excited by the Dragon in order to destroy the Christian church. In the commencement of his second chapter upon the fifth Century, he observes, "that the Goths, the Heruli, the Franks, the Huns, and the Vandals, with other fierce and warlike nations, for the most part strangers to Christianity, had invaded the Roman empire, and rent it asunder in the most deplorable manner. Amidst these calamities the Christians were grievous, nay, we may venture to say, the principal sufferers. It is true, these savage nations were much more intent upon the acquisition of wealth and dominion, than upon the propagation or support of the Pagan superstitions; nor did their cruelty and opposition to the Christians arise from any religious principle, or from an enthusiastic desire to ruin the cause of Christianity: it was merely by the instigation of the Pagans, who remained yet in the empire, that they were excited to treat with such severity and violence the followers of Christ. The painful con-

sideration of their abrogated rites, and the hopes of recovering their former liberty and privileges by the means of their new masters, induced the worshippers of the gods to seize with avidity every opportunity of inspiring them with the most bitter aversion to the Christians. Their endeavours, however, were without the desired effect, and their expectations were entirely disappointed. The greatest part of these barbarians embraced Christianity; though it be also true, that, in the beginning of their usurpations the professors of that religion suffered heavily under the rigour of their government."

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." These words evidently mark out the continued great and deep rooted enmity of the Dragon against the Christians; and at the same time his impotence in executing his fell designs. The earth had already swallowed up his mighty flood contrary to all human expectation; and what remains with him is little more than his unconquerable enmity. He is still "wroth with the woman;" as is evident from the following history: "To destroy the credit of the Gospel, and to excite the hatred of the multitude against the Christians, the Pagans took occasion, from the calamities and tumults which distracted the empire, to renew the obsolete complaint of their ancestors against Christianity, as the source of these complicated woes. They alleged that, before the coming

of Christ, the world was blessed with peace and prosperity; but that, since the progress of his religion every where, the gods, filled with indignation to see their worship neglected and their altars abandoned, had visited the earth with those plagues and desolations, which increased every day.* Notwithstanding the present great impotence of the Dragon, he still contended with the Woman; and “went,” (ἀπεῖλθε,) “departed,” to make war with the remnant of her seed.” He had now lost nearly all his influence in the Roman world, his ancient sphere of domination; yet on the confines of the once mighty Roman empire, he continued to have considerable power, for “the Christians, who lived in the extremities of the two empires, felt the persecuting rage of their barbarous invaders. In Gaul and Britain the Christian cause suffered severely, especially in the latter, where an immense number of Christians were put to death by the Anglo-Saxons who remained wedded to their ancient superstition.” † It is here said that “the Dragon went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ, “which implies,” as Bishop Newton excellently observes, “that at this time there was only a *remnant*, that corruptions were greatly increased, and that “the faithful were diminished from among the children of men.”

* Mosheim's Ecclesiastical History, Cent. V. Part 1,

† *Ib.* Cent. V. Part 1,

CHAP. VI.

Exposition of the seventeenth Chapter of the Apocalypse, respecting the Whore and the Beast.



IN the preceding chapter the two wonders which appeared in heaven have been considered, namely, that the whole earth was under the dominion of *one Heathen empire*; and, that Christianity was advanced to the throne of the Cæsars notwithstanding the very violent opposition it experienced from the Pagan world. The condition of the Christian church under the Heathen and Christian emperors has also been examined; and its flight traced into the wilderness, or its reduction to a desolate condition. It was also observed that the wilderness into which the woman fled, in the course of God's providence, were the two wings of the great eagle, or the two grand independent divisions of the Roman empire, which took place A. D. 395, and in which at least the profession of Christianity was maintained for a long period, while the rest of the world was under the influence of false religion of every description. In the chapter now under consideration we have a most painful account of the very deplorable state of religion in one of the wings of the *once mighty Roman empire*; and as it is well

known, by all acquainted with ecclesiastical history, that the religion of the Roman empire was finally divided into the Latin and Greek churches, it will be presently evident from multifarious and indisputable arguments, which of these two churches is the subject of the prophecy in this chapter.

“ And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters.” Here one of the angels which had the seven vials full of the seven last plagues is commissioned to shew the apostle John the judgment of the great Whore that sitteth upon many waters. That idolatrous worship is frequently represented in Scripture under the character of a *whore*, or *whoredom*, is evident from numerous passages which it is unnecessary to quote. One need only be noticed, which will be found in I Chron. v. 25. The words are, “ They transgressed against the gods of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.” But the woman mentioned here is called a “ great Whore” to denote her excessive depravity, and the awful nature of her idolatry. She is also represented as “ sitting upon many waters,” to shew the vast extent of her influence.

“ With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.” What an awful picture this is of the

state of the religion of the world in subjection to this Whore. Kings have committed spiritual fornication with her; and even their very subjects have drunk deep, dreadfully deep, into the doctrine of her abominable errors.

“So he carried me away in the spirit into the wilderness.” This wilderness which St. John had a view of was the desolate state of the church; and it was a truly awful sight, a terrible desert; a waste howling wilderness; for when he came thither he “saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.” No doubt can now be entertained that this Woman is the Latin church; for she sits upon the Beast with seven heads and ten horns, which has been already proved to be the Latin empire, because this empire alone contains the number 666. This is a representation of the Latin church in her greatest splendour; for she sits upon the scarlet-coloured beast, a striking emblem of her complete domination over the Latin empire. Her posture of sitting adds to her security; she is under no apprehension of being thrown from her seat; but has under her complete and easy subjection, the whole Latin world.* The state of the

* As the phrases Latin church, Latin empire, &c. are not very generally understood at present, it will not be improper here to explain them. During the period from the division of the Roman empire into those of the East and West till the final dissolution of the western empire, the subjects of both empires were equally known by the name of *Romans*. Soon after this event,

Latin church in the beginning of the fourteenth century may be considered that which corresponds

the people of the West lost entirely the name of Romans, and were denominated after their respective kingdoms which were established upon the ruins of the western empire. But as the eastern empire escaped the ruin which fell upon the western, the subjects of the former still retained the name of Romans, and called their dominion *the Roman empire*; by which name this empire was known among them till its final dissolution in A. D. 1453, by Mohammed II. the Turkish sultan. But the subjects of the eastern emperor, ever since the time of Charlemagne, or before, called the western people, or those under the influence of the Romish church, *Latins*, and their church *the Latin church*. And the western people, in return, denominated the eastern church, *the Greek church*, and the members of it *Greeks*. Hence the division of the Christian church into those of the Greek and Latin. For a confirmation of what has been here said, the reader may consult the Byzantine writers, where he will find the appellations of *Roman* and *Latin* used in the senses I have just mentioned in very numerous instances. He may also consult every writer of Constantinopolitan and ecclesiastical history; where he will also find these names frequently used. In Gibbon's *Decline of the Roman empire*, and Mosheim's *ecclesiastical history*, the following expressions are met with, when speaking of the western church, and its members, &c. The Latin world, The Latin church, The French or Latin kingdom, The Latin clergy, The Latin princes, The Latin allies, The Latin kingdom of Cyprus, The Latin subjects, The Latin pilgrims, The Latin powers, The Latin Christians, The Latin empire, The Latin emperors, The Latin throne, The Latin patriarch, The Latin monarchies, The Latin arms, The Latin priests, The Latin monks, The Latin synod, The Latin archbishop, The Latin camp, The Latin principality of Edessa, &c. &c. &c. In the public instruments drawn up by the general Popish councils, the Roman Catholics are sometimes denominated Latins, as may be

to this prophetic description in the most literal and extensive sense of the words: for at this time she

instanced in the following words which form a part of a decree of the council of Basil, dated Sept. 26, 1437, “copiosissimam subventionem pro unione Græcorum cum Latinis,”* a very great convention for the union of the Greeks with the Latins. Even in the very Papal bulls this appellation has been acknowledged, as may be seen in the edict of Pope Eugenius IV. dated Sept. 17, 1437, where in one place mention is made of “Ecclesiæ Latinorum — quæsitæ unio,”† the desired union of the church of the Latins; and in another place we read, “Nec superesse modum alium prosequendi operis tam pii, et servandi Latinæ Ecclesiæ honoris;”‡ that no means might be left untried of prosecuting so pious a work, and of preserving the honour of the Latin church. By the *Latin empire* is meant the whole of the powers which support the Latin church. In this sense Mosheim evidently uses it, when speaking of the Christian sects of the ninth century. “The sects, that had sprung up in the earlier ages of the church, subsisted still, without almost any change in their situations or circumstances that is worthy of mention. Such of them as were considerably numerous fixed their settlements beyond the limits both of the Greek and Latin empires, and thus out of the reach of their enemies.” The following are a few of the very numerous instances to be met with in Greek writers, in which the members of the Roman Catholic church are named *Latins*: Ἡ γὰρ πριγκίπισσα αὐτῆ δὴ ἀπόγονος οὖσα Βαλδεῖνα, ὃς Βυζαντίε ἐδασιλευσε ἐπὶ καιρὸν καὶ ὃν ὑπὸ Λατίνοις ἐάλω χρόνον. For this princess was a relation of Baldwin, who reigned at Byzantium for some time after it was taken by the Latins. Joannis Cantacuzeni, Hist. Lib. ii. c. 34.—Διὰ τὸν ἐπενεχθέντα τότε παρὰ Λατίνων Ῥωμαίους πόλεμον. On account of the war which was carried on by the Latins against the Ro-

* See Dumont's Corps Diplomatique, Tom. III. p. 35. † Ib. p. 32.

‡ Ib. p. 33.

had ascended to her highest pitch of worldly grandeur and temporal authority. And Butler, speak-

mans. *Ib.* c. 36.—*Τοῖς ἐν Γαλατᾷ Λατίνοις*, The Latins in Galata. *Ib.* *Lib.* iv. c. 25.—*Τοῖς ἐκ Βενετίας Λατίνοις*, The Latins of Venice. *Ib.*—*Βασιλεὺς ὁ πρῶτος Μιχαήλ, ἐπεὶ Βυζάντιον ἀνεσώσατο Ῥωμαίοις, καὶ Θράκην, καὶ Μακεδονίαν, καὶ τὴν ἄλλην ἅπασαν ἐσπέραν ἐξήκοντα ὀλίγω πλείω ἔτη δελευσαντο Λατίνοις, πεζὴν μὲν καὶ ἰππικὴν δύναμιν, μεγάλην εἶχε.* Michael (the first emperor, after that Byzantium was recovered by the Romans, together with Thrace, Macedonia, and the other western provinces, when they had been somewhat more than sixty years under the tyranny of the Latins,) had a great force of infantry and cavalry. *Ib.*—*Λατῖνοι γὰρ ὀλίγοι τινὲς ἐκ Γερμανῶν ἐν Βυζαντίῳ διατρίβοντες.* For there were a few German Latins still remaining in Byzantium. *Ib.* *Lib.* iii. c. 91.—*Βασιλέα μὲν Ἰμπεράτορα καλεῖν ἔθος Λατίνοις ἐστὶ.* It is a custom with the Latins to call the king Emperor. *Annæ Comnenæ Alexiados*, *Lib.* ii. c. 12.—*Ἐν ᾧ δὲ ταῦτα ἐγένετο, πρέσβεις πρὸς τοῦ Ῥώμης Ἀρχιερέως ἐπὶ τοὺς Ῥωμαίων ἦλθον Στρατηγούς, ὃν Πάπαν Λατίνοις ὀνομάζειν ἔθος ἐστὶ.* In the mean time the Legates from the Roman pontiff (a name which it is usual with the Latins to give the pope) came to the generals of the Romans. *Ib.* *Lib.* iii. c. 5.—*Ἀπὸ κτίσεως κόσμου ἕως τῆς βασιλείας Δούκα, ἐν ᾗ καὶ ἑάλω ἡ Κωνσταντινούπολις παρὰ τῶν Λατίνων, ἔτη 5712.* From the creation of the world to the reign of Ducas, in which time Constantinople was taken by the Latins, were 6712 years. *Ducæ Michaëlis Nepotis*, *Hist. Byzant.* c. 1.—*Τοῖς Φωκαεῦσι Λατίνοις*, The Latins of Phocæa. *Niceph. Greg.* *Lib.* ii. c. 1.—*Ἡ δὲ τοῦ Μαρκεσίε τάξις, οὐ τῶν ἐπισήμων ἐστὶ παρὰ Λατίνοις· ἀλλ' ὅπερ ἐν τοῖς Ῥωμαίων στρατεύμασιν ὁ τὴν βασιλικὴν κατέχων σημαίαν, τοῦτο παρὰ Λατίνοις Μαρκεσίος.* The dignity of marquis is not very eminent among the Latins; for he that carries the imperial standard in the Roman armies is by the Latins styled marquis. *Ib.* *Lib.* vii. c. 5, § 4.—*Οἱ ἐν Γεννούα τῇ πόλει Λατῖνοι*, The Latins in the city of Genoa. *Ib.* *Lib.* xiii. c. 17. § 2.—*Ἡ Λατίνων ἐκκλησία, Τῆς τῶν Λατίνων*

ing of the temporal power of the popes, observes, that “ the beginning of the fourteenth century,

*ἐκκλησίας, τῇ τῶν Λατίνων ἐκκλησίᾳ, The church of the Latins. Nicolai Cabasilæ Liturgiæ Expositio, c. 29, 30.—*Διαφορογενῶν Λατίνων, Latins of different nations. Nicetæ Choniatae, *Annales, Alexii Comneni, § 10.—*Ἦν γὰρ Λατίνος Ἴσπανὸς τῷ γένει, He was a Latin, a Spaniard by nation. *Ducæ Michaëlis Nepotis, Hist. Byzant. c. 44.—*Ὁρῶντες δὲ εἰ Χριστιανοὶ Λατίνοι τε, καὶ Ῥωμαῖοι τὸν ὄχλον, πάντες εἰς τοὺς Τούρκους ἐπεπήδησαν, καὶ τοὺς μὲν ξίφει, τοὺς δὲ ξύλοις ἔπαιον. The Christians, both Latins and Romans, seeing the multitude, fell all upon the Turks; and beat them some with the sword, and some with clubs. *Ib. c. 43.—*Τὸ δὲ μέσον ὁ Κορράδος Καῖσαρ μετὰ τῶν ἐπὶ μισθῷ ἀγγηγεμένων Λατίνων ἰππέων τὸ καὶ πεζῶν. Conrad Cæsar, with the Latin horse and foot in his pay, occupied the centre. *Nicetæ Choniatae, Annales de Isaacio Angelo, Lib. i. p. 202. Edit. Venet. p. 246, Edit. Par.—*Καὶ πρῶτος ὁ Κορράδος διακινεῖται φοινικῶσας μετὰ τῶν αὐτῷ συνόντων Λατίνων τὸ τῶν ὅπλων ἔχων ἐπίσημον. And Conrad, with his Latins, whose armour had a remarkably purple hue, made the first attack. *Ib. p. 247, Edit. Par.—*Ἄλλας πλείστας Συριακὰς ὑπηγάγετο πόλεις, Λατίνοις μὲν ὑπηκόως πρότερον, τότε δὲ προσκεχωρηκίαις Σαρακενῶσι. He reduced many other Syrian cities, which first had been in subjection to the Latins, and had afterwards revolted to the Saracens. *Ib. Lib. ii. p. 219, Edit. Venet. p. 266, Edit. Par.—*Οἱ μὲν οὖν ἐν τῇ Κωνσταντινῶν πόλει Λατίνοι, καὶ ὁ ἐν αὐτοῖς τάχα βασιλεύων Βαλδουῖνος πρεσβεῖαν ἔστειλαν πρὸς τὸν Βασιλέα. The Latins in Constantinople, and Baldwin who reigned over them, sent an embassy to the emperor. *Georgii Acropolitæ Historia, p. 70, Edit. Venet.—*Οὕτω μὲν ἡ Κωνσταντινούπολις προνοία Θεοῦ ὑπὸ Ῥωμαίων ἐγένετο, Ἰουλίῳ ἀγοντος κέ· οὔσης Ἐπιμελήσεως δ· καὶ ἀπὸ γενέσεως κόσμου ἔτες ὄντος 5Ψξξ· ὑπὸ Λατίνων κρατήθεισα χρόνος πενήκοντα ὀκτώ. Thus Constantinople, by the providence of God, came again under the Romans, on the 25th of July, the Indiction being 4, and the year from the creation of the world 6769.

may be assigned for the æra of their highest elevation; as, about that time, their territorial possessions had their largest extent: they had then made their greatest progress in exempting the clergy from the civil power; and they then experienced least resistance to their general claim of Divine right to temporal power. They might, therefore, at this time be thought to have secured the duration of their temporal power.” * The beast upon which the woman sits is of the colour of scarlet, to denote the splendour and great parade in which the Latin empire has constantly delighted, scarlet being often used figuratively for splendid and rich attire. The beast is also “full of names of blasphemy.” Blasphemy signifies *impious* speaking when applied to God: it also means the unhallowed use of sacred things: a name of blasphemy must be, therefore, the prostitution of a sacred name to an unholy purpose. That this is the meaning of blasphemy in Scripture is evident from the 9th verse of the second chapter of the Apocalypse, where God says “I know the blasphemy of them which say they are Jews, and are

after it had been governed by the Latins fifty-eight years. *Ib.* p. 116.—Πρὸς δὲ τὴν δευτέραν ὁ Οὐρβανὸς ἔγραψεν ἵνα κυρώσῃ, ὅτι ὅστις Χριστιανὸς πορευθεῖν εἰς Ἱερουσαλὴμ βοηθῆσαι τοῖς Λατίνοις κατὰ τῶν Σαρακηνῶν, εἶναι τοῦτον συγκεχωρημένον. Urban wrote to the second synod that a decree might be passed, that whatsoever Christian should go to Jerusalem to assist the Latins against the Saracens should have his sins remitted. *Dosit.* Patriarch. Hierosolymit. Book viii. c. 7. § 1.

* See his *Revolutions of the Germanic empire.*

not, but are the synagogue of Satan." It is well known that the nations in support of the Latin or Romish church have abounded in blasphemous appellations; and have not blushed to attribute to themselves and to their church the most sacred titles. The king of France was addressed by the title of *Christianissimus*, * (Most Christian,) the imperial palace was called *sacrum*, (sacred,) a name given to it at least as early as the year 874. † The church of Rome is called *sancta*, ‡ (holy,) *sacro-sancta*, § (most holy). The Pope is or has been addressed by *Sanctissimus et beatissimus Pater*, || (Most holy and blessed father,) *Beatissimus et Deo amabilissimus Pater*, ¶ (Most blessed father, most beloved by God,) *Sanctissimus et beatissimus Romanorum archiepiscopus*, ** (The most holy and blessed archbishop of the Romans.) Innocent III. in the beginning of the thirteenth century, appropriated to himself the title of *Vicarius Jesûs Christi*, †† (The Vicar of Jesus Christ.) The Roman

* See Mabillon *De Re Diplomaticâ*, Lib. ii. c. 3, § 5.

† *Ib.* Lib. vi. p. 544.

‡ See in Rymer's *Fœdera*, frequenter. § *Ibid.*

|| See Mabillon, *prope initium*. ¶ *Ibid.* ** *Ibid.*

†† *Ib.* Lib. ii. c. 2, § 12. The use which the Roman pontiff has made of this title is sufficiently evident in the following blasphemous words which form a part of the benediction of Pius V. in his inauguration of Cosmo Medici into the office of Grand Duke of Tuscany: "*Sanctus Christi vicarius in te inspiret, ut quemadmodum hic tibi ditiones terrestres contulit, ita in cœlis præmia tibi æterna largiatur.*" The holy vicar of Christ breathes on thee, that as he hath conferred on thee terrestrial possessions,

pontiff is styled *Sua Sanctitas*, * *Ejus Sanctitas*, † (His Holiness.) He is addressed by *Sanctitas Vestra*, ‡ (Your Holiness), *Sanctissimus Dominus noster Papa*, § (Our most holy Lord, the Pope.) The see of Rome is called, *Sancta Sedes*, || (The Holy See.) The college of Cardinals is denominated *Sanctum Collegium*, *Sacrum Collegium*, (The sacred college). The crown of the kingdom of Hungary was styled, *sacra corona*, *sancta corona*, (The holy crown.) ¶ The form of this appellation in the state instruments was, *Sacræ nostri Regni Hungariæ Corona*, *Sacram nostram Regni Hungariæ Coronam*, ** (The holy crown of our kingdom of Hungary.) In one place I have met with it in the following form: *Nostram sacri Regni Hung. Coronam*, (Our crown of the holy kingdom of Hungary.) †† The Papal councils were styled *sanctæ*, (holy,) *sacrosanctæ*, (most

so also he may bestow on thee everlasting rewards in heaven. See Selden's *Titles of Honour*, Part II. chap. i. § 31.

* See Limborch's *History of the Inquisition*, Lib. i. c. 30.

† See in Burnet's *History of the Reformation*, frequenter.

‡ Ibid.

§ This is one of the most common titles by which the Pope has been addressed. See in Dumont, *sæpissimè*.

|| See Burnet's *History of the Reformation*, and also *Rerum Germanicarum Scriptores Germanicos ab Henrico Meibomio*, and other historians.

¶ See in *Scriptores Rerum Hungaricarum à Schwandtnero*, *sæpissimè*.

** See in Dumont's *Corps Diplomatique*, frequenter.

†† *Ib. Tom. II. p. 358.*

holy,) as may be instanced in *Sacrosancta generalis Synodus Basileensis*, * (The most holy general synod of Basil,) *Sacrosancta generalis Synodus Constantiensis*, † (The most holy general synod of Constance,) *Sancta Synodus*, ‡ (The holy synod,) *Sacrum Concilium*, (The holy council,) &c. &c. The title of the instruments issued by the general councils was generally as follows: “*Sacrosancta Generalis Synodus — in Spiritu Sancto legitimè congregata, Universalem Ecclesiam representans, ad perpetuam rei memoriam.*” § (The most holy general synod,—in the Holy Spirit legally gathered together, representing the Universal Church,—to be held in perpetual remembrance.) Here is then a beast full of names of blasphemy, appropriating the most sacred titles to itself and its most idolatrous religion; not only blaspheming by the improper use of sacred names, but even by applying to its bishop those names, which alone belong to God; for God hath expressly declared, that he “will not give his glory to another, neither his praise to graven images.”

“And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her for-

* See Dumont's *Corps Diplomatique*, Tom. II. p. 290, et in aliis locis.

† *Ib.* p. 90, et in aliis locis.

‡ See in Dumont, frequentissimè.

§ See in Dumont's *Corps Diplomatique*, frequenter.

nication." This verse cannot be better explained, I think, than in the following words of Bishop Newton, "The woman is arrayed too in purple and scarlet colour, this being the colour of the popes and cardinals, as well as of the emperors and senators at Rome. The woman is also decked with gold and precious stones, and pearls: and who can sufficiently describe the pride, the grandeur, and magnificence, of the church of Rome in her vestments and ornaments of all kinds? Alexander Donatus hath drawn a comparison between ancient and modern Rome, and asserts the superiority of his own church in the pomp and splendour of religion. You have a remarkable instance in Paul II. of whom Platina relates, that in his pontifical vestments he outwent all his predecessors, especially in his regno, or mitre, upon which he had laid out a great deal of money, in purchasing at vast rates diamonds, sapphires, emeralds, chrysoliths, jaspers, ——— and all manner of precious stones, wherewith, adorned like another Aaron, he would appear abroad somewhat more august than a man, delighting to be seen and admired by every one. But lest he alone should seem to differ from the rest, he made a decree, that none but cardinals should, under a penalty, wear red caps; to whom he had in the first year of his popedom given cloth of that colour, to make horse-cloths or mule-cloths of when they rode. You have another conspicuous instance in the Lady of Loretto; the riches of whose—image, and house, and treasury; the

golden angels, the gold and silver lamps ; the vast number, variety, and richness of the jewels, of the vestments for the——image, and for the priests ; with the prodigious treasures of all sorts ; are far beyond the reach of description ; and, as Mr. Addison says, ‘ as much surpassed my expectation, as other sights have generally fallen short of it. Silver can scarce find an admission, and gold itself looks but poorly amongst such an incredible number of precious stones.’ Moreover the woman, like other harlots who give philters or love-potions to inflame their lovers, hath a golden cup in her hand, full of abominations and filthiness of her fornication ; to signify the specious and alluring arts, wherewith she bewitcheth and inciteth men to idolatry, which is abomination and spiritual fornication.” In addition to what Bishop Newton has said, I think, with Dr. Mitchell, that the cup which the Woman holds in her hand being of gold, is to denote the most pompous and costly manner in which the Latin church has held forth to the nations, the rites and ceremonies of its idolatrous and corrupt worship.

“ And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” This inscription being written upon her forehead is intended to shew that she is not ashamed of her doctrines, but publicly professes and glories in them before the nations : she has, indeed, “ a

whore's forehead ; she has refused to be ashamed." But the inscription upon her forehead is exactly the portraiture of the Latin church. This church is certainly, as Bishop Newton well expresses it, " a mystery of iniquity." It is a great and unfathomable mystery, that such a church should be permitted to exist upon the face of the earth ; but God hath promised, for the consolation of his people, that upon the sounding of the seventh trumpet " the mystery of God shall be finished, as he hath declared to his servants the prophets." This Woman is also called Babylon the Great : she is the exact antitype of the ancient Babylon in her idolatry and cruelty ; but the ancient city called Babylon is only a drawing of her in miniature. This is, indeed, Babylon the Great. " She affects the style and title of ' our holy *mother* the church,' but she is in truth the *mother* of fornications and abominations of the earth." *

" And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus ; and when I saw her, I wondered with great admiration." It is one of the articles of the Latin church that it should have no faith with heretics ; and how the members of this church have acted upon this most dreadful tenet, the pages of ecclesiastical history plainly declare, as I shall have occasion to notice more at large in a subsequent part of this work. But it is expressly declared that

* Bishop Newton, in loc.

this church, this Latin church, which is supported by the Latin empire, is guilty of the blood of the saints, and of the blood of the martyrs of Jesus; great numbers of those whom she has denominated heretics have, therefore, been the saints of God and the martyrs of Jesus. Hear this, thou apostate and cruel church! They were saints of God; but thou hast treated them as the filth of the world, and as the offscouring of all things. They were the martyrs of Jesus, whom thou burnedst in thy fires, and torturedst in thy inquisitions.* Thou hast been drunken, intoxicated with pride, because thou hast had power over these holy men of God, whom thou hast called heretics, but whom the Lord owns as his holy ones, as his faithful martyrs. No marvel then that the Christian prophet is affected with so great wonder; for thou hast assumed to thyself the most sacred names; he saw the beast upon which thou sittest full of names of blasphemy, such as *holy, most holy, most Christian, sacred, most sacred*; and yet thou art drunken with the blood of the saints, and with the blood of the mar-

* The most sacred titles have been given by the Papists to this horrid tribunal. The inquisition is called *Sanctum Officium*, (The holy office;) the prison of the inquisition is styled *Sancta Domus*, (The holy house;) the Tribunal is named *Sacrum Inquisitionis Tribunal*, *Sanctæ Inquisitionis Tribunal*, (The holy Tribunal of the Inquisition, The Tribunal of the holy Inquisition.) The Papists have even gone so far as to call it *Sanctissima Inquisitio*, (The most holy Inquisition!!) See Limborch's *Hist. of the Inquisition*, Lib. i. c. 1, 25, 30.

tyrs of Jesus. What horrid blasphemies thou hast been, and still art guilty of, in thus prostituting the sacred names of God and Christians, and applying them to thy most abominable idolatries, and thus alluring men to drink of thy poisoned cups of idolatry and pride. "But thy time is near to come; and thy days shall not be prolonged."

"And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." St. John was greatly astonished at this symbolical representation of the Woman sitting upon a beast. But the angel who shewed him the vision asks him the reason of his astonishment, evidently intimating to him by this interrogation, that the Woman, from such a character as that he saw inscribed upon her forehead, must be capable of committing every species of cruelty, and of uttering all manner of blasphemies. The angel also undertakes to explain the vision; and the explication is of such great importance, that had it not been given, the mystery of the Dragon and the Beast could never have been satisfactorily explained in all its particulars. The angel begins with saying, "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is." There have been

several interpretations of this passage, some of which it may not be improper here to notice. Lord Napeir, upon the foundation that the Revelation was written during the interregnum which took place in the Roman empire between the reigns of Domitian and Nerva, explains it thus: “ This *Beaste* that *Saint Iohn* did see, was, and is not, and shall rise of lowe estate, and shall goe into decay: *Was* (saith hee) because the *Romane* Empire, and gouernment of *Emperours*, was before that time, that hee wrote: *Is not* (saith hee) because the time wherein hee wrote, the Emperour *Domitian* was dead, and the Empire waked, for the nexte Emperour *Nerva Cocceius*, who was the first straunger, or Barbarian *Emperour*: This (saith hee) shall goe into decay: that is, shall goe shortlie into decaie: for otherwise simple, all fleshe must goe at some time into decay: And so was it indeed, that this *Nerua* goeth shortlie into decaie: For hee liued Emperour but one yeare, three monethes, and nine daies, and then he died. Againe, the *Beaste* (saith that same text) *Was, and is not, and yet is*, that is to say, there were Emperours before *Saint Iohn* wrote, none when he wrote, and yet when he wrote the Empire stood, and the gouernment by Emperours was vnabolished.” * The interpretation here given is very ingenious; but it rests upon a very slender foundation. For, first,

* See Napeir on the Revelation, Prop. 24, p. 37, Edit. Edinburgh, 1593.

ancient writers are not agreed with respect to the time when the Apocalypse was written ; for though Irenæus says it was written (*πρὸς τῷ τελευτῇ τῆς Δομιτιανοῦ ἀρχῆς*.) “ at the end of Domitian’s reign ;” * yet Epiphanius asserts it was written in the reign of the emperor Claudius ; † and the churches of Syria have thus inscribed their version, “ The Revelation made to John the Evangelist by God in the island of Patmos into which he was banished by Nero the Cæsar.” ‡ The great uncertainty, therefore, in this point is a sufficient refutation of Lord Napier’s opinion ; for it is totally incredible that such an important part of the description of the Beast, as the one we are now considering, should be suffered to rest upon such doubtful history. Secondly, it is the Beast that was, and is not, and yet is ; therefore an interregnum cannot be alluded to, for the Beast is an empire, and not an emperor or emperors. Mr. Mede’s interpretation is as follows : “ The beast that had already been in the course of five of his heads, was not then in that state of sovereignty in which the whore should ride him ; and yet was even then (in St. John’s time) in present being in the sixth head, the Cæsars then reigning.” § This is also ingenious, but upon examination will be found not to comport with the words of the text. For the text does not say, that the Beast

* *Adversus Hæreses*, Lib. v. c. 30.

† See Bishop Newton’s *Dissertation on the Prophecies*, in *Apoc. i.* ‡ *Ibid.*

§ See his *Works*, p. 922, Edit. Lond. 1662.

was not then in that state in which the Whore should ride him, but absolutely *was not*, that is, had no existence in the time of St. John. Fr. Junius's gloss upon the phrase, "The beast that was, and is not, and yet is," is to the following effect: by the Beast, understanding the Roman empire, he thus comments upon it: "It was in the kindred or house of Julius; and now it is not in that kindred, having been translated into another at the death of Nero: yet the family that at present occupies the throne of the Cæsars shall soon pass away, and another family be raised to the imperial dignity; and yet it is the same beast still, for though different families have had dominion over the Romans, yet each monarch has had equal power with any of his predecessors; and through these various mutations of ruling families, the Roman empire has nevertheless continued to be as extensive and as powerful as in the time of Augustus." * This opinion is overthrown by the consideration that the phrase *was, is not, and yet is*, is in reference to the empire, and not to the imperial families. Dr. Johnston's comment upon this text is as follows: "He was, before John's day, in the imperial and other preceding heads of Roman government. He is not in John's day, in his public and visible character as the Papal and last head of Roman government: yet in another sense he then actually existed. That spiritual pride, ambition, desire of pre-eminence,

* See Thomson's English Bible, in loc.

fondness for abrogated and uninstituted modes of religious worship, implicit attachment to men's persons, and the robbing Christ of his real glory, which are the essential qualities of the Papal constitution, were in the world, and had discovered many symptoms of their existence in the apostolic age. Hence, in this view, John, the last of the apostles, could say of the Beast, 'He is.' To this purpose John thus expresses himself, in his first Epistle, chap. iv. 5. 'And this is that spirit of Antichrist, whereof you have heard that it should come, and even now already is it in the world.' By the influence of Satan these essential qualities of Antichrist were nourished and gradually strengthened in the world, even in the apostolic age. In a succeeding period, they were to become more visible; when that person, the constitution of whose government should be made up of them, should be raised to his throne. But before he could be raised to his throne, it must be left vacant by the demise of that king who then possessed it."* This appears to have considerably more evidence in it than the preceding; yet, it is subject to a similar objection, viz. that it is an *empire*, and not the spirit of Antichrist, which *was, is not, and yet is*. Another interpretation of the passage is the following, upon the supposition that the words are in reference to the Roman pontificate. The office of Pontifex Maximus *was* separate from the Roman

* See his Commentary on the Revelation, in loc.

civil power, previously to the imperial government ; *is not* a separate office, because at present absorbed in the imperial power, the Roman monarch being Pontifex Maximus as well as Imperator ; but *shall* again *be* separated from the civil power in the time of the Papacy, when the Pope will assume that title ; *and yet is*, for though the office be not separate, yet it is still retained in the person of the emperor. * This is extremely ingenious, and is one of the best I have met with. Its grand error lies in considering the Pontificate the Beast, instead of the different monarchies in communion with the church of Rome. But the opinion which is most generally received, is that given by Dr. Henry More, and adopted by Bishop Newton and others. It is as follows : “ The Roman empire, which is understood by the beast with seven heads and ten horns, is represented here under such a state and condition, that at some time it might be said truly of it in its prefiguration that it is the beast that was and is not ; which was only true in the time of pure Christianity obtaining in the empire, that is, from Constantine’s time, suppose, to the apostasie of the church into Antichristianism or idolatry. For the beast is the empire idolatrizing, which idolatrizing empire ceased to be in the reign of the pure Christian Cæsars : but being there, would be an apostasie again into a kind of Pagano-Christian idolatry in the empire, and so the empire become a beast

* See Poli Synopsis Criticorum, in loc.

again; it is therefore called the Beast that *was*, namely, under the Paganical idolatry, but *is not*, namely, in that time that pure Christianity is the religion of the empire, but should be afterwards, which is expressed by, *And shall ascend out of the bottomless pit.* The empire becoming Pagano-Christian, and exercising their idolatry upon other objects than the old Pagans did, could not properly be said to be the same Pagan empire revived again, but rather the image thereof, that is, an idolatrous empire, bearing an analogie or similitude to the old Pagan idolatrous empire, in a manner in all their strokes of idolatry. From whence it is rightly termed *that was*, as being idolatrous, as the Pagan empire; and *is not*, that is to say, is not that very Pagan empire, their idolatry having now new objects; *and yet is*, (viz.) because the idolatry is the same though disguised under new titles and objects." * This opinion seems to me much more exceptionable than the preceding. In the first place, it does not explain the phrase *was*, and *is not*, in any probable sense; for the words were evidently spoken to St. John, by the angel, in reference to the time in which the apostle lived; but the Roman empire was in its Pagan state till the time of Constantine, which was long after that of St. John, therefore the words cannot be taken in the sense of Dr. More. Secondly, the words *and yet is*, must be understood of the time of St. John.

* See his Apocalypsis Apocalypsews, in loc.

or otherwise they can have no definite meaning whatever. Thirdly, the supposition that St. John lived in that state of the Beast, which the angel told him *was*, and that there were to follow those states of the Beast called *is not*, *shall arise*, and *yet is*, is truly the greatest absurdity of interpretation possible, and must contain in itself its own entire refutation. Those who wish to examine other opinions upon this subject may consult Poole's Synopsis Criticorum, and Dr. Gill's commentary on the Revelation. The solution of the passage is as follows: The Beast is the Latin kingdom (*Ἡ Λατίνη Βασιλεία*;) consequently the Beast *was*, that is, was in existence previously to the time of St. John, for Latinus was the first king of the Latins and Numinator the last; *is not* now, because the Latin nation has ceased long ago to be an independent power, and is now under the dominion of the Romans; but *shall ascend out of the bottomless pit*, that is, the Latin kingdom, the Antichristian power, or that which ascendeth out of the abyss, or bottomless pit, is yet in futurity. But it is added, "all they that dwell on the earth shall wonder (whose names were not written in the book of life, from the foundation of the world,) when they behold the beast that was, and is not, and yet is." By the *earth* is here meant the subjected part of the Latin empire, that is to say, *the Latin world*; therefore the meaning is, that all who dwell in the Latin world shall adhere to the idolatrous and blasphemous religion of the Latin church which is supported

by the Latin empire, except those, whom God knew from the foundation of the world, as believing in the true Sacrifice, receiving his holy word, and keeping themselves unspotted from the corruption that is in the world; therefore the names of such are represented as written in the book of life, from the foundation of the world, as those who would finally be partakers of eternal life; and their Lord hath ascended into the heavens that he might prepare their places for them. But the inhabitants of the Latin world, under the dominion of the Romish religion, shall wonder when they behold the Beast, or Latin empire, that is, as Lord Napeir remarks, “shall haue in great admiration, reuerence, and estimation, this great monarchie.” They shall wonder at it, by considering it the most sacred empire of the world, that in which God peculiarly delights; but those that so wonder have not their names written in the book of life, but are among the corrupt part of mankind, for “no idolater hath inheritance in the kingdom of God.” In the preceding part of the verse the Beast is considered in three states, as that which *was*, and *is not*, and *shall ascend out of the bottomless pit*; here a fourth is introduced, *and yet is*. * This is added to shew that though the Latins

* The authenticity of this last clause, which is supported by several good manuscripts, has been called in question. There exist three various readings of it, viz. *Και τὸν ἐστίν*, “and yet is,” (which is the one generally received,) *καὶ παρῆστιν*, “and now is,” and *καὶ παρῆσται*, “and shall be.” Bengel, Griesbach, and Wetstein, approve of the last reading, because several of the

were subjugated by the Romans ; nevertheless the Romans themselves were Latins, for Romulus, the founder of their monarchy, was a Latin ; consequently that denominated in St. John's days the Roman empire, was in reality the Latin kingdom, for the very language of the empire was the Latin ;

best and oldest manuscripts appear in its favour, among which is the Codex Alexandrinus known to be one of the most ancient extant. Notwithstanding this great testimony for the future verb, I am satisfied that the common reading is that which was written by the apostle, from the following reasons : 1. Καὶ παρεῖναι is unnecessary ; for the context shews, independently of this clause, that the Beast was in futurity in the time of the apostle as may be easily gathered from the following words : “ And all they that dwell on the earth SHALL WONDER, (whose names were not written in the book of life from the foundation of the world,) WHEN THEY BEHOLD the beast that was,” &c. consequently, the following reading of the Vulgate is considerably more concise, in omitting this clause, *videntes bestiam quæ erat, et non est*, “ when they behold the beast that was, and is not.” 2. It is evident from the angel's explanation, that the Beast existed in St. John's time ; for in his account of the seven heads, it is said, that “ five are fallen AND ONE IS, and the other is not yet come.” Therefore, whether καὶ παρεῖναι be the genuine reading or no, it is certain that καίπερ ἔστιν, or καὶ παρεῖναι, is also true of the Beast in the apostle's time. But it has been shewn that καὶ παρεῖναι contains no meaning that may not be gathered from the context, which is not the case with καίπερ ἔστιν, or καὶ παρεῖναι. It hence follows that the present verb must be the genuine reading. The Syriac and Coptic versions of the Apocalypse were evidently made from manuscripts which contained the common reading, for the Latin translation of the first is, *quod erat, et non est, et appropinquavit*, “ that was, and is not, and hath approached ;” and that of the latter, *quæ est, et non est, et cecidit*, “ that is, and is not, and hath fallen.”

and the Greek writers who lived in the time of the Roman empire expressly tell us, “that those formerly called Latins are now denominated Romans.”* The meaning of the whole passage is, therefore, as follows: the corrupt part of mankind shall have in great admiration the Latin empire yet in futurity, which has already been, but is now extinct, the Romans having conquered it; and yet is still in being, for though the Latin nation has been subjugated, yet its conquerors are themselves Latins. But it may be objected to what has been already said concerning the phrases *was, is not, shall ascend out of the bottomless pit, and yet is*, that these are spoken of the Beast upon which the apostle saw the Woman, or Latin church, sit; for the angel says, “The beast that THOU SAWEST, was, and is not,” &c. what reference, therefore, can the Latin empire which supported the Latin church, have to the Latin kingdom which subsisted before St. John’s time, or to the Roman empire which might properly be so denominated. This objection has considerable weight at first sight, and cannot be answered satisfactorily till the angel’s explanation of the Beast has been examined; therefore it is added, “Here is the mind which hath wisdom.” It was said before, Rev. xiii. 18. “Here is wisdom: let him that hath (νοῦν) a mind count the number of the

* *Λατίνοι, οἱ καὶ Ῥωμαῖοι*: The Latins who are also Romans. Suidas’s *Lex. in loc.* Hesychius, in his lexicon, makes *Λατίνοι* synonymous with *Ῥωμαῖοι*.

beast." *Wisdom*, therefore, here means, a correct view of what is intended by the number 666; consequently, the parallel passage, "Here is the mind which hath wisdom," is a declaration that the angel's interpretation of the Beast can be understood only by those who have *this wisdom*, for the words of the angel have such a pointed reference to THE NAME of the Beast which is gathered from his NUMBER, that it is utterly impossible to comprehend them thoroughly, without being previously acquainted with his name, as will be fully shewn in the sequel.

"The seven heads are seven mountains on which the woman sitteth." This verse has been almost universally considered to allude to the seven hills upon which Rome originally stood;* and it is well known that ancient Rome did stand upon seven hills, for the proof of which many authorities might be adduced; but we will only notice one, which is to be met with in Dionysius Halicarnassensis. This writer, when speaking of the great dimensions of Rome, says that "Tullius enclosed the seven hills

* Lord Napier, who was of this opinion, expresses himself as follows: "This *Beast*, whereon the said whoorish woman or *Babylonical citie* sitteth, hath seven heads, which the text interpreteth to be seven *mountaines*: Euen so *Rome*, the chief city or *Metropolitane* seat of the *Latine* Empire, is set upon seven hills." See his 24th Proposition, wherein he endeavours to prove that "the great ten-horned beast is the whole bodie of the *Latine* Empire, whereof the Antichrist is a part."

with a wall." * But it has been objected, that modern Rome is not situated upon the seven hills, but is in the Campus Martius, † and that, consequently, Pagan Rome is the city intended in the prophecy. ‡ This is certainly a very formidable objection; and the more especially as it has been already proved that the Woman is the Latin church. And it is also a fact that so far from the present city being seated on seven hills, the hills themselves are but little inhabited, the ruins of old structures rendering the air so unwholesome as to be only fit for gardens or vineyards. § Another formidable objection which might be made is, that the seven hills are not a distinguishing characteristic of Rome; for even Constantinople, formerly the capital of the Greek empire, is also seated upon seven hills; || and therefore the seven-hilled city is not sufficient of itself to distinguish between the Greek and Latin churches. Another objection to the common interpretation of the seven mountains being the seven hills of Rome is, that the Greeks did not call

* Ὁ δὲ Τύλλιος—τοὺς ἑπτὰ λόφους ἐνὶ τείχει περιέλαβεν. Antiq. Rom. p. 219.

† See Poli Synopsis Criticorum, in loc. The names of the seven hills of Rome are, The Capitoline, The Palatine, The Aventine, The Celan, The Esquiline, The Viminal, and the Quirinal.

‡ See the Douay Testament, Calmet's commentary, &c.

§ See the History of Italy, translated by Edmund Warcupp, p. 150, Edit. Lond. 1660.

|| See Gibbon's Decline and Fall of the Roman empire.

the Roman eminences ὄρη, mountains, as those which the Woman is represented as sitting upon are called; but only λόφοι, hills; this is evident from the passage in Dionysius already quoted; and is still further confirmed by the epithet ἐπτάλοφος, seven-hilled, which was given to the city.* It is true that the Romans named them *Montes*, mountains; but unless it could be proved that they were also so named by the Greeks, this argument could have but little weight. Another objection is, that the mountains are here understood literally; whereas in other parts of the Revelation where the word is used, it would be absurd to understand it so; as for instance in Rev. vi. 14. where it is said, “every mountain and island were moved out of their places;” and in Rev. xvi. 20. where we are told, “every island fled away, and the mountains were not found.” From all these objections it is evident that the seven hills of Rome are not intended; and we must look elsewhere for the interpretation. In order to understand this scripture aright we must ascertain the meaning of the figurative expression *mountain*. In this we shall be greatly assisted by a reference to those texts of scripture where the word is used; in several of which we shall find it is unequivocally the emblem of great and mighty power. In Isaiah ii. 2. this is evidently its meaning; for it is prophesied that “it shall come to pass in the last days, that the mountain of the Lord’s

* See the different Greek lexicons.

house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." In the 14th verse of the same chapter it is said, that "the day of the Lord of hosts shall be upon all the high mountains, and upon all the hills that are lifted up." These words, it is evident, can be taken only in a figurative sense; and must mean that the Lord's anger will be levelled against every proud government, whether they be *mountains*, or extensive dominations; or only *hills*, or inferior powers. The kingdom of Chaldea is called, in Jer. li. 25. "a destroying mountain, that destroyeth the earth," and in Daniel ii. 35. the kingdom of God, represented by a stone, becomes a great mountain, and fills the whole earth, by which is meant, as the angel informs us, that the kingdom of God shall consume all the kingdoms mentioned in that chapter, and shall itself stand for ever. The mountains upon which the Woman sitteth must be, therefore, *seven great powers*; and as the mountains are heads of the Beast, they must be the *seven GREATEST eminences* of the Latin world. In order therefore to find out which are the mountains, it must be first premised that the Latin empire is composed of several monarchies, a circumstance well known to every one acquainted with its history; the head of the Latin empire must, consequently, be the principal power composing it, or the German empire. But the Beast is said to have seven heads, that is to say, the Latin empire has seven heads or principal

powers; and these heads or principal powers are explained by the angel to be the seven mountains on which the Woman, or Latin church, sits. As no other power was acknowledged at the head of the Latin empire but that of Germany; how can it be said that the Beast has seven heads? This question can only be solved by the singular constitution of the Germanic league. The history of it is briefly as follows: "Monarchy was first established in Germany by Clovis. After him Charlemagne extended his power and his dominions; and so great had the empire become, that, during his reign and that of his son, government was administered in the provinces by persons vested with power for that purpose, under the title of dukes. In each district of these provinces justice was distributed by a comes or count, in German called Graf. But from their courts lay an appeal to that of the emperor, before a president, styled Comes Palatinus, that is, count Palatine, or of the palace, in German denominated Psalzgraf. The frontiers or marches were governed by a marquis, styled by the Germans Markgraf, similar to our lord warden. The centre of the empire was generally ruled by an officer who possessed a similar power, but a greater extent of dominion, than the *graf* under the title of Landgrave. Towns and castles, which were occasionally honoured with the residence of the emperor, were governed by a burggraf. But the signification of these titles, and the extent of power which accompanied them, differed at different pe-

riods, according to the gradual developement of the German constitution. By family broils and civil wars the dignity of the sovereign was depressed, and a new form in the government raised up. The dukes exalted their power above that of the emperor; while the sovereign, to strengthen the bond of personal attachment, ratified to others and their descendants that sway which had been formerly delegated and dependent on his will. Hence arose the modern constitution of distinct principalities, acknowledging one head in the person of an emperor." * Before the dissolution of the Germanic league, there were about 300 princes of the empire, each sovereign in his own country, and might enter into alliances, and pursue by all political measures his own private interest, as other sovereigns do; for if even an imperial war were declared he might remain neuter, if the safety of the empire were not at stake. Here then is an empire of a construction without exception the most singular and intricate that ever appeared in the world; for the "emperor," as Gibbon observes when speaking of Charles IV. "was no more than the elective and impotent magistrate of an aristocracy of princes." † Germany was, therefore, speaking in the figurative language of Scripture, a country abounding in *hills*, or containing an immense number of distinct principalities. But the different

* See the Encyclopædia Perthensis, in loc.

† See his Decline and Fall, chap. 49, prope finem.

German states did not each possess an equal share of power and influence ; some were more eminent than others. Among them there were, also, a few which might, with the greatest propriety, be denominated *mountains*, or states possessing a very high degree of political importance. But the seven mountains on which the Woman sits must have their elevations above all the other eminences in the whole Latin world ; consequently they can be no other than the SEVEN ELECTORATES of the German empire. These were, indeed, mountains of vast eminence, for in their sovereigns was vested the sole power of electing the head of the empire. But this was not all : for, “ besides the power of electing an emperor, the electors had a right to capitulate with the new head of the empire, to dictate the conditions on which he was to reign, and to depose him if he broke those conditions. They actually deposed Adolphus of Nassau in 1298,* and Wen-

* The form of deposition of this emperor was in words to the following effect : “ Six years ago, the empire being vacant, we canonically elected Adolphus count de Nassau king of the Romans, knowing at that time no person more worthy of that dignity. At first he conducted himself wisely, following the advice of the most prudent electors and princes of his court ; but, in a little time, he began to despise their advice, and listen to the counsels of young persons, without either sense or experience : then he found himself destitute of means and friends to assist him sincerely in bearing the burden of government. The electors, perceiving his indigence, and swayed by twenty other motives, have demanded the Pope’s consent to depose him and choose another emperor. We are told that our envoys have ob-

eeslaus in 1400. * They were sovereign and independent princes in their respective dominions,

tained the consent of his holiness; though those of Adolphus affirm the contrary. But we, having no regard to any authority but that which is vested in ourselves, and finding Adolphus incapable of governing the empire, do depose him from the imperial dignity, and elect Albert duke of Austria king of the Romans." See Modern Universal History, Vol. XXIX. pp. 249, 250.

* The following extract from the public instrument respecting the deposition of the emperor Wenceslaus exhibits in a very remarkable manner the great influence and authority of the Electors of the Empire. After summing up the various instances in which the emperor had shewn himself unworthy of the government, the electors proceed to depose him as follows: "Idcirco malum hoc, toti Christianæ Reip. exitiale, minimè diutius ferendum et tolerandum consentes, animo bene confirmato, post multos variosque Tractatus consultationesque, tum inter nos ipsos tum etiam cum aliis Principibus et Optimatibus Sacri Imperii, seriò habitas, pro Ecclesiæ salute, Christiani Orbis consolatione, Sacri Imperii honore et utilitate, præfatum Dominum Wenceslaum, tanquam negligentem et destructorem Imperii, eoque indignum, à Sacro Romano Imperio, omnique ejus dignitate hoc tempore penitus removendum esse duximus. Nos itaque Joannes Archiepiscopus, nomine prædictorum Dominorum Sacri Romani Imperii Co-electorum, nostroque, tum commemoratis, tum pluribus aliis insignibus defectibus causisque moti, hac nostra Sententia, quam præsentì Scripto damus atque ferimus, prædictum Dominum Wenceslaum, ceu inutilem, negligentem, dissipatorem, et indignum Sacri Romani Imperii Defensorem, eodem Romano Imperio, omnique ejus gradu, Dignitate ac Ditione ad idem pertinente, privamus et submovemus: cunctis Principibus, Optimatibus, Equitibus, Ingenuis, Urbibus, Provinciis, et Subditis Sacri Romani Imperii denunciantes, eos ab omni Homagio et Juramento, Personæ Wenceslai nomine Imperii præstito, prorsus

had the ‘privilegium de non appellando illimitatum,’ that of making war, coining, and exercising

esse liberos: requirentes atque monentes eos sub Jurisjurandi fide, quâ Sacro Imperio adstricti tenentur, ne prædicto Domino Wenceslao, tanquam Romanorum Regi, deinceps obediant et obsequantur; neque illi Jus ullum, obsequium, censum, redditum aut ullam aliam obventionem, quocunque nomine tandem appellanda veniat, ceu Romanorum Regi, pendant, exhibeant, aut exhiberi permittant: sed ejusmodi debita utili et idoneo Romanorum Regi, divino favente Numine deinceps sufficiendo, asservent. ————— è publico solio in Tribunalis usum erecto, Dominis Co-electores nostris ibidem judicio assidentibus, anno Dominicæ Incarnationis millesimo quadringentesimo, Indictione octavâ, feriâ sextâ, die vigesimâ mensis Augusti, paulum ante Nonarum tempus; Pontificatûs Sanctissimi in Christo Patris ac Domini, Domini Bonifacii Noni, Divinâ Providentiâ, Papæ, anno undecimo.” See Dumont’s *Corps Diplomatique*, Tom. II. pp. 274, 275, where the whole of this instrument will be found.

“We, therefore, agreeing that this evil, so destructive to the Christian republic, is to be no longer borne with and tolerated, our mind being completely made up, after many and various treaties and consultations seriously had, as well among ourselves as also with the other princes and grandees of the Holy empire, for the safety of the church, the consolation of the Christian world, and the honour and advantage of the Holy empire, we have resolved that the aforesaid Lord Wenceslaus shall be henceforward entirely removed from the Holy Roman empire and all its dignity, as one negligent, the destroyer of the empire, and unworthy of it. We, therefore, John, archbishop, in the name of the aforesaid lords, co-electors of the Holy Roman empire, moved by our own interest, as well as by the notorious failings already mentioned, with many other causes, do, by this our sentence, which we give and report in the present instrument, deprive and remove the aforesaid Lord Wenceslaus, (as a person

every act of sovereignty. They formed a separate college in the diet of the empire, and had among themselves a particular covenant, or league, called the Kur verein. * They had precedence of all the

useless and negligent, a dissipated character, and an unworthy defender of the Holy Roman empire,) of and from the same Roman empire, and all his rank, dignity and power appertaining thereto. We also signify to all the princes, grandees, knights, freemen, cities, provinces, and subjects of the Holy Roman empire, that they are entirely liberated from all homage, and their oath given to the person of Wenceslaus in the name of the empire. We also require and admonish them by the oath which binds them to the Holy empire, that they do not henceforth obey and submit to the aforesaid Lord Wenceslaus as king of the Romans; and that they do not submit, present, or suffer to be presented to him as king of the Romans any law, favour, tribute, revenue, or any other matter by whatever name it may be called; but that they preserve dues of this kind for a proper and fit king of the Romans, through the favour of the Divine Being to be afterwards appointed.—From the public throne erected for the use of the Tribunal, our Lords co-electors sitting in judgment, in the year from the Incarnation of our Lord 1400, the Indiction being 8, the day of the week Friday, on the 20th of August, a little before the commencement of the Nones; and in the eleventh year of the Pontificate of the most holy father and lord in Christ, Boniface the ninth, by the providence of God, Pope.”

* This Treaty of Union was drawn up at Mentz the Monday after the Exaltation of the Holy Cross, in the year of our Lord, 1399. The title of the instrument is thus translated into French by Dumont, in his *Corps Diplomatique*, Tom. II. p. 271. “*Traité d’Union entre les Electeurs du St. Empire, par lequel ils se promettent reciproquement de se tenir etroitement unis tout le tems de leur vie, de se prêter une assistance mutuelle pour*

other princes of the empire, and even ranked with kings." * The heads of the Beast understood in this way is one of the finest emblems of the German constitution which can possibly be conceived; for as this empire was at the head of the Latin monarchy, *the seven mountains* very fitly denote *the seven PRINCIPAL powers* of which the German empire was composed. And, also, as each electorate, by virtue of its union with the Germanic body, was more powerful than any other Roman Catholic state of Europe not so united; so was each electorate, in the most proper sense of the word, one of the highest elevations in the Latin world. The time when the seven electorates of the empire were first instituted is very uncertain. The general opinion of German historians, especially the canonists, is that they derived their origin from an edict of Otho III. confirmed by pope Gregory V. in the year 996. Others say that they were not instituted before the reign of the emperor Henry IV in the eleventh century. Others refer their origin to

le maintien de leur Droit d' Election, et de ne consentir à aucune diminution de l' Empire, soit de la part du Roi des Romains, ou de quelque autre que ce soit." Treaty of Union betwixt the Electors of the Holy Empire, by which they reciprocally promise to keep strictly united the whole term of their life; mutually to assist each other for the support of their right of Election; and not to consent to any diminution of the empire, whether on the part of the king of the Romans, or from any other quarter. A similar treaty was again drawn up by them at Gelnhausen, July 5, 1502. See Dumont, Tom. IV. p. 31.

* See Rees' Cyclopædia on the word Elector.

Frederic II. who died in 1250; and others will have it that they did not exist before 1280; and have, therefore, ascribed their institution to Rudolph of Habsburgh, the founder of the house of Austria. But Wiquefort differs from all other historians in this point, and says they were instituted by virtue of the Golden Bull of Charles IV. in 1356. But that they existed long before this latter year, is evident from history; for Cardinal Ostia who lived in the time of Pope Innocent IV. between 1243 and 1254, speaks of them in his commentary on the decretal of Innocent III. where he affirms that the electors mentioned in that place, are the archbishops of Mentz, Cologne, and Triers, the count palatine of the Rhine, the duke of Saxony, the marquis of Brandenburgh, and the duke of Bohemia. These were exactly the same with those afterwards acknowledged by the Golden Bull. Martinus Polonus, who also lived about the same time with the Cardinal of Ostia, names the seven electors as follows: the archbishop of Mentz, the chancellor of Germany; the archbishop of Triers, chancellor of Gaul; the archbishop of Cologne, chancellor of Italy; the marquis of Brandenburgh, high chamberlain; the palatine of the Rhine, high steward; the duke of Saxony, gentleman of the horse; and the king of Bohemia, high cup-bearer. These are also the same with those mentioned by the Cardinal; consequently it follows that the institution could not have been later than the time of

Innocent IV.* But how long they existed before A. D. 1356 it is impossible to determine; therefore we must say with Selden that “there is no other kind of certainty of it than thus, that by a tacit consent of the states and of the empire (since it came into Germany) this *septemviral* election hath been received, and that so the dignity of electorship hath been settled by the same consent upon those three ecclesiastical and four secular princes. But when or at what time this was first so received is not delivered in any testimony that is certain enough to decide the controversy.” † But the uncertainty in this respect does not in the least weaken the evidence of the mountains being the seven electorates, but rather confirms it; for, as we have already ob-

* See Du Pin’s Ecclesiastical History of the Tenth Century, chap. vi. Rees’ Cyclopædia, and Chambers’ Dict. on the word Elector; and the different German historians. Koch says, that the first mention of the seven electors was in a letter of Urban IV. respecting the contested election of Richard, king of England, and Alphonsus, king of Castille, where his words are “Principes vocem in hujusmodi electione habentes, qui sunt septem numero.” The princes having a voice in this election, who are seven in number. See his Tableau des Révolutions, Tom. I. p. 180. The whole of this letter is inserted in the first Tome of Dumont’s Corps Diplomatique, pp. 216—219. and the electorates here mentioned are precisely the same with those afterwards acknowledged by the Golden Bull. The date of the letter is Aug. 31, without the year of our Lord; but, according to Dumont, it must have been in 1262, 1263, or 1264, as the pontificate of Urban IV. was only in these years.

† See his Works, Vol. III. Tom. I. Col. 487.

served, the representation of the Woman sitting upon the Beast is a figure of the Latin church in the period of her greatest authority spiritual and temporal; this we know did not take place till about the commencement of the fourteenth century, a period subsequent to the institution of the seven electorates. Therefore, the Woman sits upon the seven mountains, or the German empire in its elective state: * she is said to sit upon them, to denote

* The state of the German constitution in the reign of the emperor Charles IV. is thus described by Gibbon: "It is in the fourteenth century, that we may view in the strongest light the state and contrast of the Roman empire of Germany, which no longer held, except on the borders of the Rhine and Danube, a single province of Trajan or Constantine.——The German emperor was no more than the elective and impotent magistrate of an aristocracy of princes, who had not left him a village that he might call his own. His best prerogative was the right of presiding and proposing in the national senate, which was convened at his summons; and his native kingdom of Bohemia, less opulent than the adjacent city of Nuremberg, was the firmest seat of his power, and the richest source of his revenue. The army with which he passed the Alps, consisted of three hundred horse—such was the shameful poverty of the Roman emperor, that his person was arrested by a butcher in the streets of Worms, and was detained in the public inn, as a pledge or hostage for the payment of his expences. From this humiliating scene let us turn to the apparent majesty of the same Charles in the diets of the empire. The golden bull, which fixes the Germanic constitution, is promulgated in the style of a sovereign and a legislator. An hundred princes bowed before his throne, and exalted their own dignity by the voluntary honours which they yielded to their chief or minister. At the royal banquet, the hereditary great officers, the seven electors, who in rank and title

that she has the whole German empire under her direction and authority, and also that it is her chief support and strength. Supported by Germany she is under no apprehension of being successfully opposed by any other power; she sits upon the seven mountains, therefore she is higher than the seven highest eminences of the Latin world;* she must, therefore, have the Latin empire under her com-

were equal to kings, performed their solemn and domestic service of the palace. The seals of the triple kingdom were borne in state by the archbishops of Mentz, Cologne, and Treves, the perpetual archchancellors of Germany, Italy, and Arles. The great marshal, on horseback, exercised his function with a silver measure of oats, which he emptied on the ground, and immediately dismounted to regulate the order of the guests. The great steward, the count palatine of the Rhine, placed the dishes on the table. The great chamberlain, the margrave of Brandenburg, presented, after the repast, the golden ewer, or bason, to wash. The king of Bohemia, as great cupbearer, was represented by the emperor's brother, the duke of Luxemburgh and Brabant; and the procession was closed by the great huntsmen, who introduced a boar and a stag, with a loud chorus of horns and hounds. Nor was the supremacy of the emperor confined to Germany alone; the hereditary monarchs of Europe confessed the pre-eminence of his rank and dignity: he was the first of the Christian princes, the temporal head of the great republic of the west." See his *Decline and Fall of the Roman empire*, chap. 49, near the end.

* It is worthy of note that those states which were finally advanced to the dignity of electorates were a long time before the issuing of the Golden Bull, great and powerful; and might in a peculiar sense be denominated mountains, in reference to the other minor states with which they were surrounded. But as several other states were also of great political importance, the

plete subjection. But this state of eminence was not of very long continuance; the removal of the Papal see from Rome to Avignon tended considerably to diminish the temporal sovereignty of the Latin church, and the great schism from 1377 to 1417 was also detrimental to it. But the greatest shock of all was the light of the glorious Reformation which first broke out in Germany in 1517; and in a very few years gained its way not only over several of the great principalities of Germany, but was also made the established religion of several Popish countries. Consequently, in the sixteenth century the Woman no longer sat upon the seven mountains, the electorates not only having refused to be ruled by her, but some of them having also despised and abandoned her doctrines. The changes, therefore, which were made in the seventeenth, eighteenth, and present centuries, in the number of the electors, will not affect, in the least, the interpretation of the seven mountains already given. *

prophecy only denominates those mountains which finally obtained the exclusive right of electing the head of the empire.

* The changes alluded to are the following: In 1623, the emperor Ferdinand II. transferred the electoral dignity from Frederic V. count palatine to Maximilian duke of Bavaria. This translation of dignity, and many other acts of sovereignty, which the empire remarked in Ferdinand with a jealous eye—obliged the princes to join in a league, and to call strangers to their assistance. The war was long, and so bloody, that it is said to have swept away more than half the people of Germany. At last, both sides being weary, an assembly was held at Munster to



But the heads of the Beast have a double signification; for the angel says, "They are also seven

conclude a peace, and the ambassadors there found themselves in a great strait how to satisfy the two principal branches of that house. Each of them pretended to the electorate: the first having had possession thereof for many ages, required the restitution of it; and the second, alleging the signal services he had done the empire, would not consent to the peace, unless it were provided that he should still enjoy that honour. In conclusion, as Maximilian had many friends, so Charles Lewis did not want his supporters: whereupon they came to this agreement, (in 1648,) that Maximilian duke of Bavaria should have the first electorship, and an eighth should be erected for Charles Lewis prince palatine of the Rhine; upon this condition, that if the Guilielmine branch failed before the Rodolphine, these latter should again take possession of their ancient electorship, and the other be wholly abolished.—“ In 1692 a ninth electorate was added by the emperor Leopold in favour of the duke of Hanover of the house of Brunswick Luneburg. From that period to the year 1777 the electoral college consisted of the three ecclesiastical electors, Mentz, Treves, and Cologne, and the six secular, Bohemia, the palatinate of the Rhine, Saxony, Brandenburg, Bavaria, and Hanover. The dominions of the last elector palatine of the Rhine having devolved, in December 1777, to the elector of Bavaria, the electoral college was again reduced to eight members until the peace of Luneville; when the three ecclesiastical electors were secularized, the archbishop of Ratisbon introduced as a new elector-archchancellor, and the duke of Wirtemberg, the landgrave of Hesse-Cassel, the margrave of Baden, and the grand duke of Tuscany, as duke of Saltzburg, raised to the electoral dignity. This increased the number of electors to ten, viz. the elector-archchancellor, Bohemia, Bavaria, Saxony, Brandenburg, Hanover, Wirtemberg, Hesse-Cassel, Baden, and Saltzburg. But this arrangement was not of long duration. In the year 1806 the German empire was dis-

kings." Before, it was said, they "are seven mountains;" here "they are also seven kings," which is a demonstration that *kingdoms* are not here meant by *mountains*; and this is a further argument that the seven electorates are represented by seven mountains, for though the sovereigns of these states ranked with kings, they were not kings; that is to say, they were not absolute and sole lords of the territories they possessed, independently of the emperor; for their states formed a part of the Germanic body. But the seven heads of the Beast are also seven kings; that is to say, the Latin empire has had seven supreme forms of government; for *king* is used in the prophetic writings for any supreme governor of a state or people, as is evident in Deut. xxxiii. 5. where Mosès is called a king.*

Of these seven kings, or supreme forms of government, the angel informs St. John "five are fallen, and one is, and the other is not yet come; and, when he cometh, he must continue a short space." Several interpretations of this passage have been noticed in explaining the heads of the Dragon; and it is plain that none of them can be

solved; and the electoral college was not only dissolved with the dissolution of the German empire; but the title of elector, a title which for so long a series of years conferred a rank equal to that of the old kings of Europe, became altogether extinct." See *Estates of the Empire*, by Lewis du May, knight, Edit. Lond. 1676; and Rees' *Cyclopædia* on the word *Elector*.

* See *Poli Synopsis Criticorum*, in loc.

right, from reasons already given. We must, therefore, look for them among the governments of the Latin nation, where they can only be found, as will presently appear. It is well known that the first form of Latin government was that of kings, which continued after the death of Latinus 428 years till the building of Rome, B. C. 753. * After Numitor's decease the Albans, or Latins, instituted the form of a republic, and were governed by dictators. We have only the names of two, viz. Cluilius and Metius Fufetius or Suffetius; but as the dictatorship continued at least 88 years, it is possible there might be others though their names and actions are unknown. † In the year before Christ 665 Alba, the metropolis of the Latin nation, was destroyed by Tullus Hostilius, the third king of the Romans, and the inhabitants carried to Rome. This put an end to the monarchical republic of the Latins; and the Latins elected two annual magistrates whom Dionysius calls dictators, but who

* The Latin kings, beginning with Æneas, reigned in the following order: Æneas 3 years, Ascanius 38 years, Silvius 29 years, Æneas Silvius 31 years, Latinus Silvius 50 years, Alba Silvius 39 years, Capetus Silvius 26 years, Capys Silvius 28 years, Calpetus Silvius 13 years, Tiberinus Silvius 8 years, Agrippa Silvius 40 years, Alladius Silvius 19 years, Aventinus Silvius 37 years, Procas Silvius 23 years, Amulius Silvius 44 years, and Numitor 2 years. See Dionysius Halicarnassensis, *Antiq. Rom. Lib. i.*

† See *Vetus Latium à P. Marcellino Corradino, Lib. i. cap. 8. Edit. Rom. 1704.*

are called prætors by other writers. * This form of government continued till the time of P. Decius Mus, the Roman consul; for Festus in his fourteenth book informs us “ that the Albans enjoyed prosperity till the time of king Tullus; but that Alba being then destroyed, the Consuls till the time of P. Decius Mus held a consultation with the Latins at the head of Ferentina, which is under the Alban mount, and the empire was governed by the council of both nations.” † The Latin nation was entirely subjugated by the Romans B. C. 336, which put an end to the government by prætors, after it had continued upwards of 300 years. The Latins from this time ceased to be a nation, as it respects the name; therefore the three forms of government already mentioned were those which

* *Albâ itaque eversâ, Latina gens reipublicæ instar vixit, et duos dictatores, quos alii prætores vocant elegit, quibus summum imperii jus esset, quandequidem Latini populi quovis anno ad Lucum Ferentinæ coibant, ut ibi annum magistratum crearent.* “Alba being therefore overthrown, the Latin nation lived like a republic, and elected two dictators, whom others call prætors, who were invested with the chief authority of the state, since the Latins assembled at the Ferentine grove that they might there create an annual magistrate.” See *Vetus Latium à P. Marcellino Corradino, Lib. i. cap. 8. Edit. Rom. 1704.* This author calls them dictators from the authority of Dionysius, which will be examined in another place.

† *Albanos rerum potitas usque ad Tullum regem, Albâ deinde dirutâ, usque ad P. Decium Murem, consules populos Latinos ad caput Ferentinæ, quod est sub monte Albano consulere solitos, et imperium communi consilio administrare. Ib.*

the Latins had during that period which the angel speaks of, when he says, "the beast which thou sawest was." But as five heads, or forms of government, had fallen before St. John's time, it is evident that the two other heads of government which had fallen, must be among those of the Romans; first, because though the Latin nation so called was deprived of all authority by the Romans, yet the Latin power continued to exist, because the very conquerors of the Latin nation were Latins; and, consequently, the Latins, though a conquered people, continued to have a Latin government. Secondly, because the angel expressly says, when speaking to St. John, that *one is*, that is, the sixth head, or Latin form of government, was then in existence, which could be no other than the imperial power, because the Romans were masters of the whole earth then known. It therefore necessarily follows, that the Roman forms of government by which Latium was ruled must be the remaining heads of the Beast. Before the subjugation of the Latins by the Romans four of the Roman forms of government had fallen, the regal power, the dictatorship, the decemvirate, and the consular power of the military tribunes, the last of which was abolished about B. C. 366; none of these, therefore, ruled over Latium. But as the Latins were finally subdued about B. C. 336, the consular government of the Romans which was then in existence, must be the fourth head of the Beast. This head continued, with very little inter-

ruption, till the rising up of the triumvirate, the fifth head of the Beast, B. C. 43. The dictatorship of Sylla and Julius Cæsar could not be considered a new head of the Beast, as the Latins had already been ruled by it in the persons of Cluilius and Fufetius. The sixth head of the Beast, or that which existed in the time of St. John, was, consequently, the imperial power, the seventh Draconic form of government. The seventh Latin form of government was in futurity in St. John's time, but when it should come it was to endure but a short time. This part of the prophecy is thus explained by Bishop Newton: "The sixth is the power of the Cæsars or emperors, which was subsisting in the time of the vision. An end was put to the imperial name in the year 476 by Odoacer king of the Heruli, who, having taken Rome, deposed Momyllus Augustulus, the last emperor of the west. He and his successors the Ostrogoths assumed the title of kings of Italy: but though the name was changed, the power still continued much the same. This, therefore, cannot well be called a new form of government; it may rather be considered as a continuation of the imperial power, or as a renovation of the kingly authority. Consuls are reckoned but one form of government, though their office was frequently suspended, and after a time restored again: and in the same manner kings may be counted but one form of government, though the name was resumed after the interval of so many years. A new form of government was not erected,

till Rome fell under the obedience of the eastern emperor, and the emperor's lieutenant, the exarch of Ravenna, dissolved all the former magistracies, and constituted a Duke of Rome to govern the people, and to pay tribute to the exarchate of Ravenna.—This form of government commenced in 566, according to some accounts, or in the year 568 according to others; and the city revolted from the eastern emperor to the Pope in the year 727.”* Plausible as this explication of the seventh head of the Beast may appear at first sight, a little consideration will shew that it is totally insufficient to explain the words of the text in a satisfactory manner: for a *head of the Beast* signifies a supreme independent form of government; consequently the Roman duchy cannot be the seventh head as it was dependent upon the exarchate of Ravenna; and the exarchate of Ravenna cannot be the head as it was itself in subjection to the Greek empire. It hence follows, that the form of government which the Romans had during the exarchate, was the imperial power, the sixth and not the seventh head of the Beast. The Rev. G. Faber has ascertained the truth exactly, in denominating the Carlovigian patriciate the seventh head of the beast. † That this was a supreme independent form of government is evident from history. The

* See his Dissertat. on the Prophec'es, in loc.

† See his Dissertation on the Prophecies, Vol. II. pp. 227, &c. Lond. 1810.

patriciate was the highest dignity in the Greek empire; and Justinian calls it *summam dignitatem*.* The Greek governors of Ravenna were indifferently styled exarchs and patricians;† and as long as the exarchate was in power, the patriciate was only a subordinate dignity. But after the conquest of the exarchate by the Lombards, the patriciate of Rome became independent of the Greek empire, especially after Pipin the French sovereign dispossessed the Lombards of the exarchate, and bestowed it upon the Pope, A. D. 755. Gibbon, in speaking of the patriciate, observes, that “the decrees of the senate and people successively invested Charles Martel and his posterity with the honours of *Patrician of Rome*. The leaders—of a powerful nation would have disdained a servile title and subordinate office: but the reign of the Greek emperors was suspended; and, in the vacancy of the empire, they derived a more glorious commission from the Pope and the republic. The Roman ambassadors presented these patricians with the keys of the shrine of St. Peter, as a pledge and symbol of sovereignty; and with a holy banner, which it was their right and duty to unfurl in the defence of the church and city. In the time of Charles Martel and of Pipin, the interposition of the Lombard kingdom, covered the freedom, while it threatened the safety, of Rome; and the Patriciate represented

* See Encyc. Brit. on the word Patrician.

† See Gibbon's Decline and Fall, chap. 49.

only the title, the service, the alliance, of these distant protectors. The power and policy of Charlemagne annihilated an enemy, and imposed a master. In his first visit to the capital, he was received with all the honours which had formerly been paid to the exarch, the representative of the emperor; and these honours obtained some new decorations from the joy and gratitude of Pope Adrian I. — In the portico Adrian expected him at the head of his clergy; they embraced as friends and equals: but, in their march to the altar, the king, or patrician, assumed the right hand of the Pope. Nor was the Frank content with these vain and empty demonstrations of respect. In the 26 years that elapsed between the conquest of Lombardy and his imperial coronation, Rome, which had been delivered by the sword, was subject, as his own, to the sceptre of Charlemagne. The people swore allegiance to his person and family; in his name money was coined, and justice was administered: and the election of the Popes was examined and confirmed by his authority. Except an original and self-inherent claim of sovereignty, there was not any prerogative remaining, which the title of emperor could add to the patrician of Rome.”* In

* Gibbon's *Decline and Fall*, chap. 49.—Struvius's account of the patriciate is as follows:—*Exinde memoranda veniunt iura aduocatiæ atque Patritiatus Romanorum, quæ Carolus M. fuit adeptus. Scilicet, postquam Caroli M. pater Pipinus, Stephanum papam ab Aistulpho Longobardorum rege liberasset, ipsum non solum sed etiam filios ejus Carolum atque Carolomannum, A. C.*

confirmation of what has already been said with respect to the patrician dignity becoming an inde-

754. constituit Patritios, per quam dignitatem ipsis tunc temporis iura defensionis sedis Romanæ fuerunt concessa. Dum autem Adrianus Papa per legatum suum Petrum, Carolum ad auxilia contra Desiderium ferenda inuitaret, hac ratione utebatur, quod ipse legitimus tutor et defensor esset ipsius ecclesiæ, quoniam illum Stephanus Papa in Patricium Romanorum ordinauerit. Hinc denuo iura defensionis atque aduocatiæ Romanæ Carolo fuerunt concessa. Dum vero per mensium spatium Carolus in obsessione Papiæ vr̄bis moraretur, circa Paschatis festum Romam properans, vbi cum magna solemnitate a Papa et proceribus Romanis cum crucibus et vexillis fuit receptus, ipseque in Patritium Romanorum non solum constitutus, sed etiam sub hac dignitate iureque, Adrianus Papa habita synodo, sanctione pragmatica omne ius eligendi pontificem et ordinandi sedem Papalem concessit, vt hac ratione sub titulo atque dignitate Patritiatus omne ius in vr̄bem et Papam Romanum Carolo concederetur. Adriano defuncto, Leo Pontificatum suscepit, et mox per legatos suos claves Confessionis S. Petri ac vexillum Romanæ vr̄bis cum aliis muneribus Regi misit, rogauitque, vt aliquem de suis optimatibus Romam mitteret, qui populum Romanum ad suam fidem atque subiectionem per sacramentum firmaret. Hinc etiam iura supremi domini tanquam Patritius in vr̄bem et Papam Romanum exercuit, dum in controversia Romanorum cum Leone Papa iudicem, ageret, monetas Romæ cudi faceret, hoc Patricii titulo inter alios vteretur, eosdemque regiis æquipararet, dum ista ætate non nisi regnorum tituli essent vsitati, atque ab eodem anni regiminis computarentur. Quare etiam Scriptorum adserere non dubitant, Carolum Romam, antequam Imperator fieret, suis sceptris addidisse. See his *Corpus Historiæ Germanicæ*; Tom. I. pp. 136—139. Periodūs iv. § 25, 26.

“ From that time the rights of the office of protector, and of the patriciate of the Romans, which Charlemagne obtained, began to be mentioned. For after that Pipin, the father of Char-

pendent Roman government, we may add the following words of Dr. John Jacob Mascou: "As the title of Patricius is so eminent in the histories of Pipin and Charlemaign, it may be worthy our

lemagne, had delivered Pope Stephen from Aistulphus king of the Lombards, the Pope constituted not only him, but also his sons Charles and Caroloman, patricians in the year of Christ 754, by which dignity the right of defending the Roman See was at that time conceded to them. For when Pope Adrian had, by his legate Peter, intreated Charles to afford him assistance against Desiderius, he availed himself of this plea, that he was the lawful guardian and protector of the church, as Pope Stephen had ordained him patrician of the Romans. Hence the right of defending and advocating the cause of the Romans was again conceded to Charles. But when Charles had been detained some months in the siege of Pavia, he hastened to Rome about the feast of the Passover, where he was received with great solemnity by the Pope and the Roman noblemen, and himself not only appointed patrician of the Romans; but also under this dignity and power Pope Adrian, having called a synod for the purpose, by a pragmatic sanction yielded up to him the whole right of electing the pontiff, and of regulating the Papal See. It is hence evident that under the title and dignity of the patriciate the whole power over the city and the Pope of Rome was committed to Charles. Upon the death of Adrian, Leo acceded to the pontificate; and shortly after sent to the king, by his legates, his keys of the shrine of St. Peter, and the ensign of the Roman city, with other gifts; and intreated him that he would send some one of his grandees to Rome, who would establish by oath the Romans under his protection and subjection. Hence he had supreme authority as patrician over the City and the Pope of Rome, whilst in the controversy of the Romans with Pope Leo he acted as judge, caused money to be coined at Rome, used this title of patrician among others; and made them equal with the regal,

enquiry, what was the real signification of it. The *Patriciat*, in itself, was not so much an office, or kind of public employ, as the *exarchatus*, *ducatuſ*, and other offices of the empire were, as rather a peculiar dignity in the empire, which had likewise its proper insignia. Constantine the Great, in particular, placed it in high esteem: And, after this, persons of the greatest distinction, when they had enjoyed the offices of *consuls* and *præfecti prætorii*, or other the principal posts of the empire, were honoured with it. Even several kings of foreign nations have accepted of it. Odoacer sued for this title from the emperor Zeno, that he might rule, with the better face, in Rome and Italy. When this emperor afterwards encouraged Theoderic, king of the Ostro-Goths, to march into Italy, he nominated him *Patricius*. Even Clovis accepted of this dignity from Anastasius. But after the Popes conferred the title of *Patricius* on king Pipin and his sons, it may have received a new and particular signification. From this time we might agree with Peter de Marca and Pagius, that the *Patricii* were the protectors of the Roman church, and, at the same time, had the temporal jurisdiction in Rome.* Selden says that “the title of patri-

(when in that age only the titles of kingdoms had been used;) and the years of his reign were computed from the same. Wherefore writers even scruple not to assert, that Charlemagne, before he was made emperor, had annexed Rome to his sceptre.”

* See his History of the Ancient Germans, translated by Tho-

cus was of such honour, that Charlemagne, before he was crowned emperor, had it as an additament of greatness." * Finally, " that Charlemagne was Patrician of the Romans, and ruled over them under this name, is attested by numberless state-instruments and historians." † This form of government continued till the imperial coronation of Charlemagne in 800, when the title of Roman patrician was absorbed in that of Roman emperor; for Du Cange informs us that " the patriciate of the Romans is properly to be understood of the præfecture of the City of Rome, or even of Italy, which used to be governed by patricians.—Therefore, (he adds,) it is no wonder that Charles, when made emperor, should abandon the title of patrician, as the patrician dignity was in subjection to the imperial." ‡ The point of time when the Patriciate

mas Lediard, Esq. Vol. IV. pp. 637, 638. Edit. Lond. and Westm. 1738.

* See his Titles of Honour, Col. 1012.

† Carolum M. Patricium fuisse Romanorum, iisque hoc nomine imperasse infinita diplomata et historici testantur. See Capitularia Rerum Francorum à Stephano Baluzio, Tom. II. p. 920, Paris. 1677.

‡ Patriciatu Romanorum intelligendus propriè de urbis Romæ, vel etiam Italiæ præfecturâ, quæ à Patriciis—regi solebat.—Non mirum igitur, si Carolus imperator factus à patricii titulo abstinuit, cum Patriciatu dignitas fuerit imperatoris subdita. See his Glossary on the word Patriciatu. See also Joannis Meursi Glossarium Græco-Barbarum on the word Πατρισιος.

of Rome commenced cannot be readily ascertained. Alberic (in his Chron. ad A. D. 750) will have it that Charles Martel was the first patrician; for he says "Gregory III. not only suspended the tribute, (scilicet to the Greek emperor,) but also having sent relics and precious gifts to Charles Martel, prince of the Franks, saluted him in his Apostolic writings, in which he signified that the Roman clergy and people had elected him patrician of the Roman city, and defender of the church. Therefore Charles Martel was Roman patrician, his son Pipin was Roman patrician, Charlemagne his son was Roman patrician till he was made emperor, a title of greater eminence."* But Mascou and others think it extremely doubtful whether Charles Martel was ever invested with the insignia of the Patriciate, or was even proclaimed Patricius. † Yet notwithstanding the uncertainty of this point, all agree that his son Pepin was made patrician; and Hugo Flaviniacensis (Chron. Verdunensi apud

* Tertius autem Gregorius non solum vectigalia interdixit, sed etiam Karolo Martello Francorum principi missis reliquiis et muneribus pretiosis, salutavit eum Apostolicis scriptis, quibus et significavit, quod Romanus eum clerus et populus elegissent Romanæ patricium vrbis et ecclesiæ defensorem. Itaque Karolus Martellus fuit patritius Romanus, Pippinus filius eius fuit patritius Romanus, Karolus Magnus filius eius fuit patritius Romanus, donec factus fuit Imperator, quod maius est. See Struvius's Corpus Hist. Germanicæ, Tom. I. p. 137, n. 46.

† See Mascou's History of the Ancient Germans translated by Thomas Lediard, Esq. Vol. II. pp. 638, 639.

Labbeum, Tom. I. p. 104,) says, that “ Stephen, who had succeeded Zacharias, left Rome on account of the oppression of Aistulphus, king of the Longobards, on the fourteenth day of the month October, being the seventh Indiction, the second year of his Pontificate, and the 754th from the Incarnation, and came to Pipin in France, and constituted him both Defender of the Roman church, and prince; confirmed him as king by his unction, and anointed his two sons Caroloman and Charles. And then was Rome withdrawn from her allegiance to the empire of the Greeks.” * If we follow the first of these opinions, the patriciate, as an independent form of government existed about 60 years; but if the latter, which is by far the most certain, then its duration was about 46 years. The seven heads of the Beast are, therefore, the following: The Regal power, The Dictatorship, The power of the Prætors, † The Consulate, The Triumvirate, The

* Stephanus, qui Zachariæ successerat propter infestationem Aistulphi Regis Longobardorum decimo quarto die mensis Octobris Roma egressus Indictione septima Papatus sui anno secundo ab Incarn. Dom. DCCLIV. ad Pipinum venit in Francia, et constituit eum Romanæ ecclesiæ defensorem, et Principem, et confirmavit unctioe sua in Regem, et unxit duos filios eius Carolomanum et Carolum. Et tunc ablata est Roma a subiectione Imperii Græcorum. See Stravius’s Corpus Hist. Germanicæ, Tom. I. p. 137; n. 46.

† I call this the government of prætors, because this is the name by which it is called by almost all writers. But Licinius, whom Dionysius Halicarnassensis quotes, appears to dissent from all others in this particular; for speaking of the origin of the

Imperial power, and The Patriciate. The last of these was to remain a short time, which was actu-

office of dictator among the Romans, he quotes the opinion of Licinius, who derives it from the Albans, *μετὰ τὸν Ἀμελίω καὶ Νομίτωρος θάνατον, ἐκλείπουσῆς τῆς βασιλικῆς συγγενείας, ἐνι-αυσιαίως ἄρχοντας ἀποδεῖξαι, τὴν αὐτὴν ἔχοντας ἐξουσίαν τοῖς βασι-λεῦσι, καλεῖν δὲ αὐτοὺς δικτάτωρας.* “After the death of Amu-lius and Numitor, the royal family becoming extinct, annual magistrates, called dictators, were appointed, which possessed equal power with kings.” Here Licinius evidently confounds the two separate governments of the dictatorship and the præto-rian power; for the Latins, previously to the destruction of Alba, did not elect annual magistrates, but only a perpetual dictator, as is evident from Dionysius’s own history; for, speaking of Clu-ilius, he says, *τῆς μεγίστης ἀρχῆς ἀξιωθεῖς,* “he was esteemed worthy of the chief authority;” and, in another part of his work it is observed of Metius Fufetius, that he was one *ὃν αὐτοὶ τῇ μεγιστῇ ἀρχῇ ἐκόσμησαν,* “whom they (the Albans) invested with the chief authority.” From these two last passages it is evident the chief authority of the Alban or Latin state was in-vested in one person only, and not two as would appear by the first quotation made above. That the government of the Latins previ-ously to the destruction of Alba was not only different in nature, but also in name, from that which they had subsequently to that event, is fully evident from Livy, who, in the first book of his his-tory, numbering Cluilius among the Alban kings, says, *Cluilius Al-banus rex moritur; dictatorem Albani Mettum Fuffetium creant.* “Cluilius the Alban king dying, the Albans create Mettus Fuf-fetius dictator;” and in his eighth book, when describing the final war of the Romans with the Latins, he says, *Prætores tum duos Latium habebat, L. Annium Setinum et L. Numicium Cir-ceiensem.* “Latium had at that time two prætors, L. Annius of Setia, and L. Numicius of Circeii.” See also Sigonius de an-tiquo jure Italiæ, Lib. i. c. 3, and Rollin’s Roman history, Vols

ally the case ; for, from its first rise to independent power to its utter extinction, there passed only about 45 years, a short time in comparison to the duration of several of the other heads ; for the primitive regal government continued at least 428 years ; the dictatorship was in power about 88 years ; the power of the prætors was in being for upwards of 300 years ; the consulate lasted about 280 years ; and the imperial power continued upwards of 500 years.

“ And the Beast that was, and is not, even he is an eighth, and is of the seven, and goeth into perdition.” That is to say, the Latin kingdom that has already been, but is now no longer in existence, shall immediately follow the dissolution of the seventh form of Latin government ; and this dominion is called *an eighth*, because it succeeds to the seventh. Yet it is not an eighth *head* of the Beast, because the Beast has only *seven* heads ; for to con-

III. p. 111, Edit. Lond. 1754. Sigonius says, (speaking of the Latin councils,) Concilium—Latinorum tale fuit, quale in Græcia Amphyctionum : sic enim ab initio erat traditum, ut omnes Latini nominis rerum communium causa ad lucum Ferentinæ, qui erat sub monte Albano, coirent ; ibique de summa republica consultarent, ac duobus prætoribus rem universam Latinorum committerent. “ The council of the Latins was similar to that of the Amphyctions in Greece : for thus it was ordered from its beginning, that all bearing the Latin name should assemble at the grove of Ferentina, in one common cause, and there consult about the republic, and commit their whole state to the care of two prætors.” See Sigon. ib.

stitute a new head of the Beast, the form of government must not only differ in nature, but also in name. This head of the Beast is, therefore, “of the seven,” (ἐκ τῶν ἑπτὰ,) * that is, *one of the seven*, the preposition ἐκ having precisely this meaning. The form of government represented by this head is, consequently, the restoration of one of the preceding seven. But the form of government here intended must be that from which the Beast obtains his name, for it is said, “THE BEAST—is an eighth, and one of the seven;” the restored head is, therefore, the regal state of the Latins, or, in other words, *the Latin kingdom*, (Ἡ Λατίνη Βασιλεία,) which followed the patriciate, or seventh head of Latin government. But the Beast, in his eighth state, or under his first head restored, “goeth into perdition.” No other Latin form of government shall succeed; but the Beast, in his last, or Antichristian state, shall be “taken, and—cast alive into a lake of fire burning with brimstone.”

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.” The meaning of *horns* has already been defined when speaking of those of the Dragon; but it is evident the ten horns of the Beast and Dragon cannot be the same, as interpreters commonly con-

* The following Greek words ἐκ τῶν ἑπτὰ is translated “one of the seven;” in three of the old English versions. Calmet’s translation of the Vulgate, *de septem*, is “une de sept,” *one of the seven*.

ceive; because the powers represented by the Beast and Dragon are different. Therefore Bishop Newton aims at a more probable interpretation in counting the horns as they stood in the eighth century, when the Pope was advanced to temporal authority. "The principal states and governments," he tells us, "then were, 1. of the senate of Rome, who revolted from the Greek emperors, and claimed and exerted the privilege of choosing a new western emperor; 2. of the Greeks in Ravenna; 3. of the Lombards in Lombardy; 4. of the Huns in Hungary; 5. of the Alemanes in Germany; 6. of the Franks in France; 7. of the Burgundians in Burgundy; 8. of the Goths in Spain; 9. of the Britons; 10. of the Saxons in Britain." * The grand objection against Bishop Newton's scheme is, that these ten were not the principal Latin monarchies which subsisted during the temporal authority of the church; for of the horns of the Beast the angel thus speaks: "These have one mind, and shall give their power and strength unto the beast;" therefore the ten horns must be the principal strength of the Latin empire, that is to say, this empire is to be under the dominion of ten monarchs independent of each other in every other sense, except in their implicit obedience to the Latin church. That this must be the meaning may be gathered from the angel's words: "The ten horns which thou sawest are ten kings which have re-

* See his Dissertation on the seventh chapter of Daniel.

ceived no kingdom as yet, but receive power as kings one hour with the beast." That is to say, though the Latin empire be now in existence, the ten horns refer to ten Latin kingdoms yet in futurity, and consequently they have received no dominion AS YET; for that part of the Latin empire now in power is the sixth head, or imperial government of the Heathen Cæsars. But the ten states of the Latins receive dominion as monarchies or independent powers one time* with the Beast, that is to say, at the same time with him; consequently the Latin empire here intended, is the one which is yet to arise.

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful." The ten powers

* The most common meaning of ὥρα, here translated *hour*, is *season* or *time*; and in Hederic's Lexicon the first Latin meaning given is *tempus*, which signifies *time* or *season*. The evident sense of τὴν ἐαρινὴν ὥραν in Polybius is "the spring season." See his Mag. Hist. Lib. iii. p. 356. Amstel. 1670. And even in the New Testament ὥρα is sometimes translated *time* as in Mark vi. 35. καὶ ἤδη ὥρα πολλή; "and now the time is far passed." See also Rom. xiii. 11. Μιὰν ὥραν must, therefore, mean, *one time*, that is to say, the ten horns are in existence one time (the same time) with the Beast. Μιὰν γνώμην, in the following verse, is translated *one mind*, and evidently means that the ten kings had *the same mind*. Vitringa's translation of μιὰν ὥραν by the Latin words *uno eodemque tempore*, "in one and the same time," I am satisfied contains the sense of the original; as does also the French version *en un meme temps*, words of the same import.

of the Beast must compose the kingdom of Antichrist, for they make war with the Lamb, who is Christ Jesus. This is perfectly true of all Popish states; for they have constantly opposed, as long as they have had any power, the progress of pure Christianity. They make war with the Lamb by persecuting his followers; but the Lamb shall in due time overcome them, for he is Lord of lords, and King of kings; all lords have their authority from him; and no king can rule without him; therefore the ten Latin kings are God's ministers to execute his vengeance upon the idolatrous nations. But when these Antichristian monarchies have executed the Divine purpose, those that are with the Lamb, the called, the chosen, and the faithful, those who have kept the truth in the love of it, shall, must, prevail against all their adversaries, because their battles are fought by the Lamb, who is their God and deliverer.

“ And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.” “ So many words,” Bishop Newton observes, “ in the plural number fitly denote the great extensiveness of her power and jurisdiction:—She herself glories in the title of the *Catholic church*, and exults in the number of her votaries as a certain proof of the true religion. Cardinal Bellarmin's first note of the true church is *the very name of the Catholic church*: and his fourth note is *amplitude, or multitude and variety of believers*; for the truly catholic church, says

he, ought not only to comprehend all ages, but likewise all places, all nations, all kinds of men." *

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Here is a clue to lead us to the right interpretation of the horns of the Beast; and I totally dissent from Bishop Newton, who thinks that the ten horns are here put by a common figure, of the whole, for a part. It is said the ten horns shall hate the whore, by which is evidently meant, when connected with what follows, that the whole of the ten kingdoms in the interest of the Latin church, shall finally despise her doctrines, be reformed from Popery, assist in depriving her of all influence, and in exposing her follies; and in the end consign her to utter destruction. From this it follows that no Roman Catholic power which did not exist as late as the Reformation can be numbered among the horns of the Beast; the ten horns must, therefore, be found among the great states of Europe at the commencement of the Reformation. These were exactly ten, viz. France, Spain, England, Scotland, The Empire, Sweden, Denmark, Poland, Hungary, and Portugal. In these were comprehended most of the minor states, not styled monarchies; and which, from their first rise to the period of the Reformation, had been subdued by one or more of the ten grand Roman Catholic

* See his Dissertat. on the Prophecies, in loc.

powers already named. Consequently these ten constituted the power and strength of the Beast ; and each minor state is considered a part of that monarchy under the authority of which it was finally reduced previously to the Reformation.

THE KINGDOM OF FRANCE, the first monarchy in the interest of the Latin church, had the powerful duchy of Normandy annexed to it in 1204, and the kingdom of Navarre in 1512. The first Roman Catholic monarch of the Franks was Clovis, who was baptized, in 496.

THE KINGDOM OF SPAIN was originally divided into a great number of states. The principal nation in this peninsula was that of the Visigoths who embraced Arianism at the time of the dismemberment of the Western Roman Empire. In this creed they continued above 123 years till the reign of their king Reccared or Recared I. surnamed The Catholic. The conversion of this monarch to the Romish religion had been early brought about by Leander, metropolitan of Seville ; but the declaring himself a Catholic publicly, was considered a very delicate point. At length, after a great victory which he obtained over the Franks, it was resolved that the king should propose, to the grandees and prelates about his person, introducing the Catholic religion throughout his dominions, which he accordingly did, in October, A. D. 586 ; and in 589 King Reccared, being very desirous to settle the affairs of the church on so firm a basis that it should never be shaken, summoned for that purpose a council

at Toledo where five metropolitans and sixty-two bishops assembled, and made several canons, which were signed by the king, the metropolitans, and the prelates; and thus the conversion of the Goths became a national act.* The Gothic monarchy in Spain was completely subverted by the Moors on Nov. 11, 711 or 712, after it had subsisted nearly 350 years. Don Pelayo restored the Spanish monarchy in the Asturias, Sept. A. D. 718, whose descendants governed it under the name of the kingdom of Oviedo and Leon for almost 320 years, when it was united by marriage to the kingdom of Castile on July 22, 1037. A considerable part of Spain was subdued by Sancho III. called The Great. He divided his dominions among his children; in consequence of which three principal Spanish monarchies in the interest of the Latin church were founded in 1035, viz. the kingdoms of Navarre, Castile, and Arragon. The Moors had also established a powerful monarchy in Spain called the kingdom of Granada; but the Moors received repeated overthrows till about the year 1492, when all the kingdoms in Spain were united by the marriage of Ferdinand, king of Arragon, and Isabella the heiress, and afterwards queen, of Castile, who took Granada, and expelled out of Spain the Moors and Jews, who would not be converts to the Roman Catholic faith, to the number of 170,000 fa-

* See Modern Universal History, Vol. XIX. pp. 391, 396. Edit. 8vo.

milies. * The kingdom of Naples and Sicily passed under different masters. The Normans conquered it, and Roger was named king of Sicily by the Pope, in 1130. The Norman line continued till their kingdom was subdued by Henry VI. emperor of Germany. After internal contests Charles of Anjou became king of Sicily 1266: after the Sicilian vespers, 1282, Sicily was seized by a fleet sent by the kings of Arragon; but Naples continued to acknowledge the line of Anjou, which expired in the year 1382. René of Anjou, king of Naples 1435, was the father of Margaret, wife of Henry VI. of England: but the French line failed in 1481, in Charles count de Maine, who named Louis XI. king of France his heir, whence the pretension of France to the kingdom of Naples. The last revolution it underwent, before the period of the Reformation, was its annexation to the crown of Spain in 1504. † From this it appears that the kingdom of Naples and Sicily cannot be considered one of the ten horns of the Beast, as its independent power was totally extinguished many years previously to the Reformation.

THE KINGDOM OF ENGLAND was increased by the addition of the Irish heptarchy in 1172, and of the Welsh dominions in 1285. The Roman Catholic

* See Guthrie's Geographical Grammar; from which the history of some of the other kingdoms in the interest of the Latin church, has been partly collected.

† See Pinkerton's Geography, in loc.

doctrines were preached amongst the English by Austin, (commonly called The Apostle of the English,) who arrived in 597, and died in 605. The conversion of the Saxon nations from Paganism was completed in the course of the seventh and eighth centuries.

THE KINGDOM OF SCOTLAND was principally confined within the limits of the country so called; and the annexation of this kingdom to that of England was not till 88 years after the commencement of the Reformation in Germany, and about forty years subsequent to its establishment in Scotland.

THE GERMAN EMPIRE at first comprehended the kingdom of France; but these two very powerful monarchies were finally separated as far back as 888, when Eudes was the first monarch of France after its separation from Germany. The kingdom of Italy which formed a part of the empire under Charlemagne, but was afterwards separated and governed by tyrants, was finally reunited by Otho I. in 962. Batavia and Holland became independent of Germany, to which it had been united under one of the grandsons of Charlemagne, in the beginning of the tenth century, when the supreme authority was lodged in the three united powers of a count, the nobles, and the towns. At last they were swallowed up by the house of Burgundy, anno 1433. The emperor Charles V. the heir of that family, transferred them, in the year 1477, to the house of Austria, and ranked them as part of

the empire, under the title of the Circle of Burgundy. The kingdom of Bohemia has been considered a fief of the empire from its first erection into a kingdom; and the emperor Charles IV. who was also king of Bohemia, acknowledged it one of the electorates by his Golden Bull published in 1356.

THE KINGDOM OF SWEDEN was first converted from Paganism some time in the ninth century; the introduction of the Roman Catholic doctrines was about 853, by Ansgarius, bishop of Bremen. This monarchy was united to that of Denmark in 1387, by Margaret daughter of Valdemar; and in 1394 this princess became queen of Denmark, Norway, and Sweden. Sweden, after many tragical revolutions, was liberated from the Danish yoke by the celebrated Gustavus Vasa in 1523, five years before the establishment of the Reformed religion in this country. Sweden was the first Roman Catholic country in which the Reformation was established by law.

THE KINGDOM OF DENMARK had Norway annexed to it in the fourteenth century, an union which subsists to the present day. The Roman Catholic doctrines were introduced into this kingdom about A. D. 858.

THE KINGDOM OF POLAND is the next in order of the ten Latin monarchies. It was originally governed by dukes; and Boleslaus was the first who assumed the title of king, in 999. He conquered Moravia, Prussia, and Bohemia, making them tri-

butary to Poland. Boleslaus II. added Red Russia to Poland, by marrying the heiress of that duchy, anno 1059. But this prince, who is surnamed The Cruel, son of Casimir I. having put to death St. Stanislaus, bishop of Cracow, Poland, by way of punishment for his crime, forfeited the title of a kingdom, and was reduced to a principality, which was given to Uladislaus in 1082. It did not recover the name of a kingdom, until Primislaus II. who was chosen by the nobility, and was anointed and crowned in the church of Guezna, towards the year 1295. He was succeeded by Ladislaus II. called The Small; who, to maintain this dignity of a king, sent ambassadors to the Pope, who ordained, that he should be solemnly anointed in the church of Cracow, in 1320. Jagello, who in 1384 mounted the throne, was grand duke of Lithuania, and a Pagan; but on his being elected king of Poland, he not only became a professor of Christianity, but was at pains to bring over his subjects to that religion. He united his hereditary dominions to those of Poland; and the crown continued in his family till 1572. The Roman Catholic doctrines were first introduced into Poland by duke Mieczlaus (surnamed the Eye of Christianity) about A. D. 964. This prince appointed Adelbert, sent by the Pope to propagate Popery in Poland, primate of the whole republic.

THE KINGDOM OF HUNGARY commenced about the year 1000. Geysa was the first Roman Catholic monarch in Hungary. He was converted by

Adelbert, bishop of Prague, in 989. In the year 997 Geysa died, and was succeeded by his son Stephen, then very young, but who had been declared king by the states the year before his father died; which title, with the addition of that of apostolic, four years after, (1000,) was confirmed to him by Pope Sylvester II. Stephen, at that time surrendering his kingdom to the church. This Stephen is reckoned the first of the kings of Hungary; for his predecessors were kings more by authority and power than by ordinary title.* This monarchy received considerable additions in the fourteenth century; for about the year 1310 king Charles Robert ascended the throne, and subdued Bulgaria, Servia, Croatia, Dalmatia, Sclavonia, and many other provinces; but many of these conquests were afterwards reduced by the Venetians, Turks, and other powers. In the fifteenth century Huniades, who was guardian to the infant king Ladislaus, bravely repulsed the Turks, when they invaded Hungary; and, upon the death of Ladislaus, the Hungarians, in 1438, raised Matthias Corvinus, son of Huniades, to their throne. Lewis, king of Hungary, in 1526, was killed in a battle, fighting against Solyman, emperor of the Turks. This battle had almost proved fatal to Hungary; but the archduke Ferdinand, brother to the emperor Charles V. having married the sister of Lewis, he claimed the title of king of Hungary, to which he succeeded with some diffi-

* Modern Universal Hist. Vol. XLII. p. 6.

eulty. On his being chosen emperor of Germany, in 1558, Ferdinand retained the crown of Hungary till 1562, when he resigned it to his son Maximilian; and it has since continued a constant appendage of the house of Austria. By this short history it is evident that the kingdom of Hungary is to be considered one of the horns of the Beast, because its final subduction by the house of Austria did not take place till after the Reformation.

THE KINGDOM OF PORTUGAL was the last of the ten Latin monarchies. The history of its rise is briefly as follows: In the tenth century Alphonsus VI. king of Castile and Leon, rewarded Henry, grandson of Robert king of France, for his bravery and assistance against the Moors, with his daughter, and that part of Portugal then in the hands of the Roman Catholics. Henry was succeeded by his son Alphonsus Henry, in 1095, who gained a decisive victory over five Moorish kings in July 1139. This victory proved the origin of the monarchy of Portugal; for Alphonsus was then proclaimed king by his soldiers. This kingdom continued from this time an independent monarchy till a considerable time after the Reformation; for it was not united to Spain before the 12th of September, 1580, and it was again separated by John, duke of Braganza, on the 1st of December 1640.

From this very slight sketch of history it is evident that the ten horns of the Beast must be the Roman Catholic monarchies of France, Spain, England, Scotland, The Empire, Sweden, Den-

mark, Poland, Hungary, and Portugal,* as these were the ten grand divisions of the Latin world, which included in them every monarchy, and almost all the other minor states of the Romish communion, and were consequently those which gave their power and strength to the Beast.

* Trapp, in his Commentary ad loc. enumerates the following as the ten kingdoms of the Beast; Naples, Spain, Portugal, France, Poland, Bohemia, Hungary, Denmark, Sweden, and England. But Vitringa, in his *Apocalypsis Joannis Exposita et Illustrata*, pp. 1044, 1045, has given the following list, which is very near the truth: “Regna Galliarum sive Franciæ, Hispaniarum, Germaniæ, Angliæ, Scotiæ, Daniæ, Sueciæ, Hungariæ, Bohemiæ, et Poloniæ.” The kingdoms of Gaul or France, Spain, Germany, England, Scotland, Denmark, Sweden, Hungary, Bohemia, and Poland. The error in this scheme consists in enumerating the monarchies in the interest of the Latin church as they stood in the eleventh century, before the rise of the kingdom of Portugal; and in denominating Bohemia a horn, which was only a sief of The Empire.—It is remarkable that the kingdoms of the Latin world have been precisely *ten* at particular times before the complete formation of the ten grand monarchies. Gibbon has taken notice of one instance, when speaking of Roger, the first king of Sicily, who ascended the throne A. D. 1130. He says, “the chiefs of the nations, who attended his coronation at Palermo, might doubtless pronounce under what name he should reign over them; but the example of a Greek tyrant or a Saracen emir were insufficient to justify his regal character; and the nine kings of the Latin world* might justly disclaim their new associate, unless he were consecrated by the authority of the supreme pontiff.” See his *Decline and Fall*, chap. 56.

* These were the kings of France, England, Scotland, Castile, Arragon, Navarre, Sweden, Denmark, and Hungary.

“ For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.” Let no one imagine that these ten Latin kingdoms, because they support an idolatrous worship, have been raised up by the power of man, or the chances of war. No kingdom or state can exist without the will of God ; therefore let the inhabitants of the earth tremble, when they see a wicked monarchy rise to power ; and let them consider that it is raised up by the Lord in order to execute his vengeance upon the idolatries and profligacies of the times. It is said of the kings in communion with the church of Rome, that “ God hath put in their hearts to fulfil his will.” How is this Divine will accomplished ? In the most awful and afflictive manner ! In causing ten Latin kings to unite their dominions into one mighty empire for the defence of the Latin church. Here is a dreadful dispensation of Jehovah ; but it is such as the nations have most righteously deserved, because when they had the truth they lived not according to its most holy requisitions, but loved darkness rather than light because their deeds were evil. Therefore hath “ the Lord sent them strong delusion that they should believe a lie, that they might all be damned who believe not the truth, but have pleasure in unrighteousness.” But this deplorable state of the world is not perpetual ; it can only continue till every word of God is fulfilled upon his enemies ; and when this time arrives, (which will be that of

Christ's second advent,) then shall the Son of God slay that Wicked "with the spirit of his mouth, and shall consume him with the brightness of his coming."

"And the woman which thou sawest is that great city, which reigneth over the kings of the earth." It has already been shewn that the Woman sitting upon the seven-headed Beast is the representation of the Latin church; here we have the greatest assurance that it is so; because the Woman is called *a city*, which is a much plainer emblem of a church, as this word is used unequivocally in this sense in so many parts of Scripture that we cannot mistake its meaning. In Rev. iii. 12. we read "of the city of God, the New Jerusalem, which cometh down out of heaven from God." This no person can think literally means a city; but must allow that the whole church of God on earth is intended. In Rev. xxi. 10. we read of "that great city, the holy Jerusalem, descending out of heaven from God." In Rev. xi. 2. we read that "the holy city shall be trodden under foot by the Gentiles." In Rev. xxii. 19. it is written, that "if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city." Psal. xlvi. 4. "There is a river, the streams whereof shall make glad the city of God." Psal. lxxxvii. 3. "Glorious things are spoken of thee, O city of God." Heb. xii. 22. "But ye are come unto mount Sion, and unto the city of the living God, the heavenly

Jerusalem." In the above quotations from the Sacred Oracles, *city of Jerusalem, holy city, &c.* evidently mean the church of God; for in no other sense can these symbols be properly understood. The Woman, therefore, must be the Latin church; and as St. John saw her sitting upon the Beast; this must signify that she "reigneth over the kings of the earth," that is, over the kings of the Latin world, for that this is the meaning of *earth* has been already shewn in a preceding part of this work. She is also called *a great city*, to denote the very great extent of her jurisdiction; for she has comprehended within her walls the subjects of the mighty dominations of France, Spain, England, Scotland, The Empire, Sweden, Denmark, Poland, Hungary, and Portugal. What an extensive city was this! Surely such as to justify the prophetic denomination "that great city."

Having now gone through the whole of the angel's interpretation of St. John's vision of a Woman sitting upon the seven-headed and ten-horned Beast; it will be essentially necessary, for reasons already given, to examine a little more attentively the following words of the angel: "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell upon the earth shall wonder (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is." It has already been shewn that the phrases *was, is not, shall*

ascend out of the bottomless pit, and yet is, refer to the Latin kingdom which existed before the building of Rome ; to the Roman empire in the time of St. John ; and to the Latin empire which was in futurity in the apostolic age. But as the words *was, is not, &c.* are spoken of the Beast upon which St. John saw the Woman or Latin church sit ; how can it be said that *this Beast* had an existence before the date of the Apocalypse, when the Woman, whom it carried, was not in being till long after this period ? And what connection has the Latin empire of the middle ages with that which derived its name from Latinus, king of the Aborigines, and was subjugated by the ancient Romans ; or even with that which existed in the time of the apostle ? The answer is as follows : St. John saw the Beast upon which the Woman sat with all his seven heads and ten horns. Consequently, as the angel expressly says, that *five* of these seven heads had already fallen in the time of the vision, it therefore necessarily follows, that the apostle must have seen that part of the Latin empire represented by the seven-headed Beast, which had already been under the emblem of *five* heads. Therefore, the Woman sat upon *the Beast that was*. But it is plain from the angel's interpretation that the whole of the seven heads fell before the Beast, upon which the Woman sat, arose ; and yet the Woman is represented as sitting upon the seven-headed Beast, to denote, as has already been shewn, that it is the Latin kingdom in its last estate, or under one of

its heads restored, which is the kingdom of Antichrist. The Beast is also said not to have any existence in the time of the vision; from which it is evident that the monarchy of the Latins, and not that of the Romans, is here intended; because the latter was in the time of the vision. Again, the Beast which St. John saw had not yet ascended out of the bottomless pit in his time; consequently, the whole seven heads and ten horns were in futurity; for all these heads and horns rose up out of the abyss at the same time with the Beast. How is this apparent contradiction reconciled? I answer, In the most plain and satisfactory manner by means of the angel's double interpretation of the heads: for, if the seven heads be taken in the sense of seven mountains, then the Beast with all his heads and horns was altogether in futurity in the apostle's time; for the seven heads are the seven electorates of the German empire, and the ten horns the ten monarchies in the interest of the Latin church. Finally, the Beast is said to exist in the time of the vision; therefore, the Roman empire, which governed the world, must be here alluded to; and, consequently, the phrase *and yet is*, is a proof that, as the Beast is the Latin kingdom, and *this Beast* is said to have an existence in the time of the apostle, that the empire of the Cæsars, though generally known by the name of *the Roman*, is in a very proper sense *the Latin kingdom*, as the Latin was the language which prevailed in it. Hence the seven-headed and ten-horned Beast is at once

the representation of the ancient Latin power ; of the Roman empire which succeeded it ; and of the Latin empire which supported the Latin church. Here is then the connection of the ancient Latin and Roman powers with that upon which the Woman sat. She sits upon the Beast *that was and is not*, because three of his heads represent the three forms of government of the ancient Latins who no longer exist as an independent nation, viz. The Regal Power, The Dictatorship, and The Power of the Prætors. She sits upon the Beast which *shall ascend out of the bottomless pit*, because all his seven heads, taken in the sense of mountains, are yet to come. She sits upon the Beast that *yet is*, because four of his heads represent four forms of government of the Roman or Latin empire now in existence, viz. The Consulate, The Triumvirate, The Imperial Power, and The Patriciate. It is hence evident, that the seven-headed Beast is the Latin power in general from its first rise ; and, consequently, the Beast which carried the Woman can be no other than the Latin empire which has now, in this its last estate, supported the Latin church for more than a thousand years.

CHAP. VII.

Exposition of the thirteenth Chapter of the Revelation, respecting the seven-headed and ten-horned Beast which rises out of the sea; and of the two-horned Beast which rises out of the earth.



THE angel's explanation contained in the seventeenth chapter of the Apocalypse may be considered an interpretation of the one now under consideration, as well as of the vision of the Woman sitting upon the seven-headed and ten-horned Beast. In fact, without the assistance of the angel's interpretation, it is impossible to understand aright the mysteries of the Beasts spoken of in the thirteenth chapter, as we shall presently discover; and this is the chief reason why the consideration of the thirteenth chapter of the Apocalypse has been reserved to this place.

“ And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.” This is evidently the same Beast upon which St. John saw the Woman sit, because it has got seven heads, and ten horns; and, consequently, must be the Latin

empire. It was seen rising up out of the sea, which is the same that is said of the four beasts of Daniel; the sea must, therefore, be the symbol of a great multitude of nations, as has already been proved. And as a *beast* is the symbol of an *empire*, the meaning is, that every mighty empire is raised upon the ruins of a great number of nations, against which it has successfully contended, and incorporated with its dominions. And, in like manner, the Latin empire rises up out of the sea, in eradicating all the hostile nations in its way, and establishing its mighty sway over the many subjugated countries. But this Latin empire which St. John saw rising up out of the sea had ten crowns upon its ten horns; which is a demonstration that the empire here intended is that which was composed of ten distinct monarchies in the interest of the Latin church. But this was not the case with the ancient Latin monarchy, nor with the Roman empire which might be so called; consequently, neither of these is the empire here represented. There only remains, therefore, the Latin empire which supported the Latin church; and with this it quadrates exactly, as it was composed of the ten grand independent monarchies of France, Spain, England, Scotland, The Empire, Sweden, Denmark, Poland, Hungary, and Portugal. Upon the seven heads of the Beast was also a name * of blas-

* Our translation has it "the name of blasphemy," which is too definitely expressed, for the original words are ὄνομα βλασ-

phemy. This has been variously understood, Jerome and Prosper give it as their opinion, that the name of blasphemy consists in the appellation *urbs æterna*, “eternal city,” applied to Rome.* Lord Napeir understands it not of one particular name but of the whole which have been applied to Rome, heathen or Papal; as also of every other blasphemous superscription and title, adopted by the ancient Romans or modern Papists. † Dr. Johnston thinks that the name of blasphemy consists in the title of “His Holiness” applied to the Pope. ‡ Dr. Henry More thinks, that by the name of blasphemy is meant the system of idolatrous worship of the Romans and Papists. § This sentiment has been adopted by Dr. Mitchell; and of this opinion is also Bishop Newton, and with him a great host of commentators. The names produced by these commentators are οὐρανοπολεῖ Ῥωμῆς, (The heavenly city Rome;) *Terrarum dea, gentiumque Roma*, (Rome, Goddess of the earth and nations;) Θεὰς Ῥωμῆς, (Rome the goddess, &c. &c.) || But some particular name must be alluded to, because the

φημίας, literally, “a name of blasphemy.” The French translate it “un nom de blasphème,” which is exactly in unison with the generally received Greek text.

* See Bishop Newton’s *Dissertat. on the prophecies*, in loc.

† See Napeir on the *Revelation*, pp. 106, 107.

‡ See his *Commentary on the Revelation*, in loc.

§ See his *Apocalypsis Apocalypseως*, in loc.

|| See Bishop Newton, in *Apoc. xiii. 1.*

Greek word ὄνομα is singular ; * and this blasphemous appellation is said to be upon all the seven

* There is a various reading of ὀνόματα, names, which is supported by many great authorities, among which is the Codex Alexandrinus ; but I believe the singular word ὄνομα to be the proper reading, as it is the generally received one, is supported by the ancient Coptic and Æthiopic versions, and is the one adopted in the English and French translations. Erasmus, in his elaborate edition of the New Testament, has ὄνομα. Bengel, in his very accurate edition, considers ὀνόματα an inferior reading ; while, on the other hand, Harwood, Wetstein, and Griesbach, maintain that ὀνόματα is best supported by manuscripts. But what may be considered a very powerful evidence in favour of the common reading is the early comments upon it by Jerome and Prosper. Jerome, commenting upon St. Paul's words, " Et nunc quid detineat, scitis ; ut reveletur in suo tempore," And now ye know what withholdeth, that he might be revealed in his own time, observes, " Nec vult apertè dicere Romanum imperium destruendum, quod ipsi qui imperant, æternum putant. Undè secundùm Apocalypsim Johannis, in fronte purpuratæ meretricis, scriptum est *nomen blasphemie*, id est, Romæ æternæ. Si enim apertè audacterque dixisset, non veniet Antichristus, nisi prius Romanum deleatur imperium, justa causa persecutionis in orientem tunc Ecclesiam consurgere videbatur." Neither will he openly affirm that the Roman empire will be destroyed, because they who rule, consider it *eternal*. Whence, according to the Apocalypse of John, a name of blasphemy was written on the forehead of the scarlet whore, that is, the name of Roma æterna. For if he had openly and boldly said, that Antichrist will not come till the Roman empire was destroyed, a just cause of a persecution against the eastern church would at that time appear to be afforded. See his Works printed at Paris in 1706, Tom. IV. col. 209. I have not seen the work of Prosper ; but Spanheim, speaking of the inscription of ΘΕΑΣ ΡΩΜΗΣ, which he so frequently met with on the ancient Greek

heads. In order, therefore, to determine what this name is, the meaning of the seven heads in this place must be ascertained. It has already been shewn that the heads of the Beast have a double signification; and as this is the first place where the heads have been mentioned with any description, it may be taken for granted that, that meaning which is the first mentioned in the angel's interpretation must be the one in this place. This is, "the seven heads are seven mountains on which the woman sitteth;" the name of blasphemy will, consequently, be found upon the seven electorates of Germany. That the order in which the angel explained the double meaning of the heads must be designed to illustrate the thirteenth chapter in the manner already asserted, appears evident from the want of chronological arrangement in the two expositions; for the forms of government were previous to the electorates of Germany, and would have doubtless been explained first, had not the

coins, and considers as the name of blasphemy mentioned in the Apocalypse, observes, "Quo autem referendum mihi videtur illud nomen blasphemix, quod septem capitibus inscriptum gestasse legitur bestia in sacro Revelationum libro, et quod Hieronymus ac Prosper ad *urbis æternæ* appellationem retulerunt." To which inscription that name of blasphemy appears to me to refer, which we read in the sacred book of the Revelations, that the beast had inscribed upon his seven heads, and which Jerome and Prosper have applied to the appellation of *urbs æterna* (eternal city). See Spanhemii Dissert. Tertia de Præstant. et Usu Numm. Ant. Sect. 3, p. 138, Vol. I.—Bishop Newton on the Prophecies, in loc. and Dr. Hammond, in Apoc. xiii. 1.

perfect understanding of every thing spoken relative to the heads, rendered a different arrangement necessary. As the name of blasphemy must be, therefore, upon the seven electorates of Germany it will not be difficult to determine what this name is. And this will soon be resolved by considering that the seven electorates comprise the seven principal powers of the German empire. Consequently, as the name of blasphemy is common to these seven, it can, therefore, be no other than that which was also common to the whole empire, or that well-known one of, SACRUM Imperium Romanum, "The SACRED (or HOLY) Roman empire." Here is a sacred appellation blasphemed by its application to the head-power of the Beast. No kingdom can be properly called *holy* but that of Jesus; therefore it would be blasphemy to unite this epithet with any other power; but it must be horridly blasphemous to apply it to the German empire, the grand supporter of Antichrist from his very rise to temporal authority. Can that empire be sacred which has killed the saints, which has professed and supported with all its might an idolatrous system of worship? It is impossible. Therefore its assumption of *sacred*, or *holy*, is, in the highest sense the words can be taken, "a name of blasphemy." But it is not the imperial family alone which has so denominated their empire; the whole of Europe have agreed in the appellation. The word *sacrum* has been understood in the same sense with *sanctum*; and Sacrum Imperium Roma-

num has been translated into the various languages of Europe in the same manner as if it were Sanctum Imperium Romanum. In the public state instruments of the Dutch, the Roman empire of Germany is called holy, as is evident in the treaty and agreement between Wenceslaus and Joan, duke and duchess of Brabant, and Louis count of Flanders, concerning Antwerp and its dependencies, drawn up on the 20th of March, 1357. The words are the following: “Wencelaus van Behem by der gratien Gods Hertoghe, ende Johanne by der selver gratien Hertoginne van Lucembourg, van Lotrijke, van Brabant, van Lymborch, Marckgreve des Heylichs Rijcks;” that is, “Wenceslaus of Bohemia, by the grace of God Duke, and Joan by the same grace Duchess of Luxembourg, Lorraine, Brabant, and Limbourg, marcgrave of the Holy empire.”* The French have called it, Le Saint Empire Romain, (The Holy Roman empire; †) and the English translation of Sacrum Imperium Romanum, in the Golden Bull of Charles IV. of 1356, is The Holy Roman empire; ‡ and Chambers tells us that “the empire of Germany is called in juridical acts and laws, the Holy Roman empire, S. R. I. q. d. Sacrum Imperium Roma-

* See M. J. Dumont’s *Corps Universel Diplomatique*, Tom. I. p. 328, Amsterdam, and Hague, 1726.

† See Dumont’s *Corps Diplomatique*.

‡ See *Modern Universal History*, Vol. XXX. pp. 481—518, Edit. 8vo, London, 1761.

num.” * Even the Germans themselves have so called it, as is evident in the following sentences: “*Die vier graven desz heiligen Romischen reichs,*” that is, the four graves of the Holy Roman empire; † “*Des heiligen Romischen reichs hoffegraven,*” counts of the house of the Holy Roman empire. ‡ The name of blasphemy is very properly said to be upon the seven heads of the Beast, or seven electorates of the German empire, because the electors are styled *Sacri Imperii Principes Electores*, § (Princes, Electors of the Holy empire,) *Sacri Romani Imperii Electores*, || (Electors of the Sacred or Holy Roman empire,). The propriety is still further evident, because each elector held some office named after the empire. Thus the archbishop of Mentz was, *Sacri Imperii per Germaniam Archicancellarius*, ¶ (archchancellor of the Holy empire in Germany;) the archbishop of Triers was, *Sacri Imperii per Galliam et regnum Arelatense archicancellarius*, ** (archchancellor of the Holy empire among the Gauls, and in the kingdom of Arles;) the archbishop of Cologne was, *Sacri Imperii per Italiam archicancellarius*, †† (archchancellor of the Holy empire in Italy;) the

* See his Dictionary on the word Empire, and also Rees' Cyclopædia.

† See Selden's Works, Vol. III. Tom. I. Col. 434.

‡ Ibid. Col. 449.

§ See Dumont's Corps Diplomatique, Tom. I. p. 308.

|| Ibid. p. 312.

¶ Ibid. p. 307.

** Ibid. p. 306.

†† Ibid.

king of Bohemia was, Sacri Imperii archipincerna, * (arch-cupbearer of the Holy empire;) the Count Palatine of the Rhine was, Sacri Imperii archidaphiferus, † (grand-steward of the Holy empire;) the duke of Saxony was, archimarescallus Sacri Imperii, ‡ (grand-marshal of the Holy empire;) and the margrave of Brandenburg was, Sacri Imperii archicamerarius, § (archchamberlain of the Holy empire.) The mouth of blasphemy cannot be more evident than in the following impious words which form a part of the Golden Bull published by Charles IV. in Jan. 1356: “ But thou, Envy! how often hast thou attempted to ruin by division the Christian empire, which God hath founded upon the three cardinal virtues, faith, hope, and charity, as upon a holy and indivisible Trinity; vomiting the old venom of discord among the seven electors, which are the pillars and seven principal members of the Holy empire, by the brightness of whom the Holy empire ought to be illuminated as by seven torches, the light of which is reinforced by the seven gifts of the Holy Spirit.” || The Roman empire of Germany is in one

* See Dumont's Corps Diplomatique, Tom. I. p. 308.

† Ibid.

‡ Ibid.

§ Ibid.

|| Tu quidem Invidia Christianum Imperium, à Deo ad instar Sancte et individue Trinitatis, fide, spe, et caritate, virtutibus Theologicis, roboratum, cujus fundamentum super Christianissimo regno feliciter stabilitur, antiquo veneno, velut serpens in palmites Imperiales, et membra ejus propinquiora, impio scelere vomuisti, ut concussis columpnis totum edificium ruine subjiceres,

part of the Golden Bull called *sacrosanctum*, as in the following words: Decor et gloria Sacrosancti Romani Imperii,* (the ornament and glory of the *most holy* Roman empire!) It is not easy to define the exact time when the word *sacrum* was applied to the Roman empire of Germany. The most ancient instrument in which I have found it is that of a treaty of peace between Rodolph king of the Romans, and Philip count of Savoy, drawn up on the 27th of December, 1083. It is contained in the exordium as follows: “Rudolphus Dei Gratiâ Romanorum Rex semper Augustus. Universis Sacri Romani Imperii fidelibus, præsentis literas inspecturis, gratiam suam et omne bonum.” † “Rudolphus by the grace of God king of the Romans, always august. To all the faithful of the *Holy Roman empire* who shall inspect the present letters, his favour and all good.” But it is certain that this appellation did not come into general use till the latter part of the thirteenth century.

“And the beast which I saw was like unto a leo-

divisionem inter septem Electores Sacri Imperii, per quos velut septem candelabra lucentia in unitate Spiritus septiformis, Sacrum illuminari debet Imperium, multotiens posuisti. Ib. 305; and Modern Universal History, Vol. XXX.

* See Dumont's Corps Diplomatique, Tom. I. p. 308. In the Burgundian protestation against the peace of Munster made by the Empire with the French king, in 1648, without the consent of His Catholic Majesty, we find the following expression: “Sacrosanctum hoc Imperium,” This most holy empire. Ib. Tom. VII. p. 484.

† Ibid. p. 58.

pard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." The Latin empire which St. John saw with ten crowns upon its ten horns is likened to a leopard. This similitude of the Beast to a leopard, I conceive, together with many commentators, to be an allusion to the third beast of Daniel, which is well known to represent the empire of the Greeks. "The leopard is remarkable for swiftness; 'their horses (saith the prophet Habakkuk, i. 8.) are swifter than the leopards:' and Alexander and the Macedonians were amazingly swift and rapid in their conquests."* In like manner the Latin empire was mightily increased, and consolidated in a surprisingly short space of time, by the powerful arms of the illustrious Charlemagne, who, in the course of his reign raised up an empire little, if at all, inferior to the western division of the Roman empire in the time of Theodosius. But the greatest similitude of the Latin empire to a leopard consists in its great resemblance to the modern Greek empire; for, that the power of the Greeks was still said to be like a leopard even after its subjugation by the Romans, is evident from the 12th verse of the seventh chapter of Daniel: "As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time." The Latin empire was, in the first place, like to its contemporary, because both adhered to an idolatrous system of worship, professedly Christian,

* See Bishop Newton's Dissertation on Dan. vii.

but really Antichristian ; and it is well known that the Greek and Latin churches abound in monstrous absurdities. Secondly, both empires were similar in respect to their opposition to the spread of pure Christianity ; though, it must be allowed that the Latins far outstripped the Greeks in this particular. Thirdly, both empires were similar in respect to the civil authority being powerfully depressed by the ecclesiastical ; though it must be allowed the authority of the Latin church was more strongly marked, and of much longer continuance. The excommunication of the Greek emperor by the patriarch Arsenius, and the consequences of that excommunication, afford a remarkable example of the great power of the Greek clergy. But there is a property in the Latin empire which does not exist in its contemporary ; for we are told “ his feet were as the feet of a bear.” The second beast of Daniel was likened to a bear, and there can be no doubt that the kingdom of the Medes and Persians was intended ; and it is very properly likened to this animal, because it was one of the most inhuman governments that ever existed ; and a bear is the well-known emblem of cruelty. See 2 Sam. xvii. 8. and Hos. xiii. 8. Bishop Newton speaks of the Medo-Persian cruelties in the following words : “ Cambyses, Ochus, and others of their princes, were indeed more like bears than men. Instances of their cruelty abound in almost all the historians who have written of their affairs, from Herodotus, down to Ammianus Mar-

cellinus, who describes them as proud, and cruel, exercising the power of life and death over slaves and obscure plebeians. They pull off the skins, says he, from men alive by pieces, or all together: and they have abominable laws, by which for one man's offence all the neighbourhood is destroyed. Well, therefore, might a learned French commentator (Calmet) say, that the Persians have exercised the most severe and the most cruel dominion we know of. The punishments used among them beget horror in those who read of them." What a striking picture is all this of the abominable cruelties of the Latin empire! Have not the subjects of this empire literally trampled to death all those in their power who would not obey their idolatrous requisitions? Read the history of their inquisitions in Fox's Book of Martyrs, and other books which treat upon this subject, in all which will be found a melancholy catalogue of the horrid tortures and most lingering deaths which they have obliged great numbers of Christians to suffer. In this sense the feet of the Beast "were as the feet of a bear." Another particular in which the Beast differed from a leopard, was in having a mouth like a lion. This part of the prophecy is thus explained by Dr. More: "It is like the Babylonish kingdom (the first beast of Daniel, which is likened to a lion,) in its *cruel decrees* against such as will not obey their idolatrous edicts, nor worship the golden image that Nebuchadnezzar had set up. Their stubbornness must be punished by a hot fiery furnace.

Fire and faggot must be prepared for them that will not submit to this New Roman idolatry."

"And the dragon gave him his power, and his seat, and great authority." It was said of the dragon, in Rev. xii. 8. that his place was found no more in heaven; the dragon here cannot, therefore, be the Heathen Roman empire, as this was abolished previously to the rising up of the Beast. It must then allude to the restoration of one of the DRACONIC heads of the Beast, as will be seen in the explanation of the following verse.

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." This is the second and last place where the heads of the Beast are mentioned with any description; and, therefore, the meaning here must be *forms of government*, as these were noticed last in the angel's double explanation. The head that was wounded to death can be no other than the seventh Draconic head, which was the sixth head of the Beast, viz. the Imperial power; for "this head," as Bishop Newton observes, "was, as it were, wounded to death, when the Roman empire was overturned by the northern nations, and an end was put to the very name of emperor in Momyllus Augustulus." It was so wounded that it was wholly improbable that it could ever rise again to considerable power; for the western empire came into the possession of several barbarous nations of independent interests. But why is the wounded imperial power here called

a head of the Beast, and not a head of the Dragon. Evidently to shew that only that division of the Roman empire was dismembered which ruled over Latium. For the seventh Draconic head ruled over the whole Roman empire, which was not wounded, as it were, to death at the time spoken of. Again, when the Roman monarchy was divided into the eastern and western empires, the western division might very properly be called the Latin empire as Latin was the language which prevailed in it, while the eastern might be called the Greek empire from its prevailing language. Therefore, when it is said that one of the heads of the Beast was wounded, as it were, to death, the meaning will be, that the western division of the Roman empire, or in other words, the Latin empire, was broken to pieces. But the wounded head was healed; consequently, the western empire must be restored. This was effected, as Lord Napier very properly observes, “by Charlemaign—in whose person and successors, that deadly wound of the empire was healed, and the estat of Emperors renewed.”* Here is then the western empire restored, the emperor having assumed all the marks of the ancient emperors of the west, with the titles of *Semper Augustus, Cæsar, and sacred majesty.* †

* See his *Commentary on the Revelation*, p. 174.

† The empire of Charlemagne, which may be compared, with regard to its extent, to the ancient western empire, comprised the greatest part of Europe, as it included all Gaul, Germany, Spain as far as the Ebro, Italy, Pannonia, Dalmatia, Croatia, &c.

From what has been said above it is evident that the head-power of the Beast must be *the ROMAN empire*; for to constitute a complete restoration of the sixth head of the Beast, not only its *dominion*, but also its *name*, must be restored. But as the Eastern and Western Empires from the time of Charlemagne were equally known by the name of *the Roman empire*; which of these constituted the head of the Beast? The words of the prophecy decide this point in the most clear and satisfactory manner. It is *that* Roman empire which has affixed to it *a name of blasphemy*; therefore it is not the eastern or Greek empire, which was simply called by the Greeks, *The Roman empire*; but it is the Roman empire of Germany, which has been most blasphemously named in almost all public instruments, from the thirteenth century, *SACRUM Imperium Romanum, The HOLY Roman empire*. This

extending from west to east from the Ebro to the Elbe and Oder, and from south to north from the duchy of Benevento and the Adriatic sea even to the Eyder which separates the Germans from the Danes. See Koch's *Tableau des Revolutions*, Tom. I. p. 53; and other historians. With respect to Charlemagne's dominions in Italy, Coccinius, in his book, *De Bello Maximiliani cum Venetis, Anno 1511*, says that "Carolus Magnus postquam Romæ à populo et clero Romano Imperator est nuncupatus, et fœdus cum Græco Imperatori iniit, vt Apulia et Sicilia Græco Imperatori cederent, et reliquum quod esset Italiae ab vrbe vsque Alpes, Latini Imperatoris esset." Charlemagne, after he was named emperor at Rome by the people and Roman clergy, made a league with the Greek emperor, that Apulia and Sicily should be ceded to the Greek emperor, and that the rest of

is therefore an additional evidence, to what has been already advanced, that the Latin empire, with the Roman empire of Germany at its head, is the Beast of the Apocalypse.

But it is said that the Dragon gave the Beast his power; by which is meant that the revived Western Empire was added to the other powers in the interest of the Latin church, thereby forming one mighty empire. That this was literally the case will appear from the following brief account of events which led to the restoration of the Roman monarchy in the west: "The primitive western empire continued to Augustus Romulus, surnamed Augustulus, who lost it in 476. Odoacer, king of the Heruli, the Goths and Lombards having reduced it, they were in possession of it 300 years. This division of the empire gave rise to that of the Eastern and Western churches; and towards the fifth century, under Honorius and Valentinian III. the Roman empire entirely decayed; and the Barbarians, who had been often repulsed into the countries beyond the Danube and the Rhine, which served, as it were, for the two barriers of the empire, passed those two rivers, and made themselves masters of several Roman provinces. The Cimbri were the first who penetrated through all Germany, and settled themselves on the lands of the Romans; the old Saxons made themselves formi-

Italy, which was from the city to the Alps, should be the Latin emperor's. See *Rerum Germanic. Scriptorum*, Tom. II. p. 565. Argentorati, 1767.

dable on both sides of the Elbe, as well as Didier king of the Lombards, and an infinity of other people ; so far that Pope Adrian III. in fear of the church, whose countries were over-run by the Barbarians, implored the succour of Charlemagne, king of France, who, after many victories over the enemies of the church, obliged them for the most part to be Christians, and dispersed them. In acknowledgment of so great a service Pope Leo III. anointed and crowned Charlemagne emperor of the west, at Rome, by the consent of Nicephorus emperor of the east.—This coronation took place on Christmas-day, 800.” * Thus it evidently appears the Dragon † gave his power, *δύναμιν*, his armies, or military strength, ‡ to the Beast; that is,

* See M. Meun’s Coronation of the kings of France, pp. 178, 179. Lond. 1775.

† The revived western empire being here designated the Dragon, is an additional evidence to what has been already advanced, that the three Heathen forms of government which ruled over Latium are reckoned *heads* of the Beast.

‡ That Charlemagne pledged himself to support the Roman Catholic faith with all his might is plainly visible in the following oath which he took at the time of his coronation in 800 : “ In nomine Christi spondeo atque polliceor ego Carolus Imperator coram Deo et beato Petro Apostolo me Protectorem et Defensorem fore hujus Sanctæ Romanæ ecclesiæ in omnibus utilitatibus, quatenus divino fultus fuero adiutorio, prout sciero poteroque.” In the name of Christ I promise and purpose that I Charles, emperor, before God and the blessed apostle Peter, will be the protector and defender of this Holy Roman church in all necessary cases as far as I shall be assisted by Divine aid, and to the best of my knowledge and ability. See Dumont’s *Corps Diplomatique*, Tom. I. in principio.

he gave his strength in support of the Latin empire. He also gave his seat, *θρόνον*, (literally, his throne,) to him; that is, his whole empire formed an integral part of the Latin empire by its conversion to the Roman Catholic faith. He also gave him great authority. This is literally true of the Roman empire of Germany, which, by its great power and influence in the policies of Europe, extended the religion of the empire over the various states and monarchies of Europe, thus incorporating them as it were in one vast empire, by uniting them in one common faith. “And all the world (*ὅλη ἡ γῆ*, all the earth,) wondered after the beast.” As the original word signifies *earth*, and not *world*, as in our translation, the Latin world, which is the *earth* of the Beast, is here intended; and the meaning of the passage consequently is, that the whole body of the Roman Catholics were affected with great astonishment at the rapidly-increasing and mighty sway of the Latin empire considering it as a great and holy power.

“And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?” Worshipping the Dragon here evidently means the voluntary subjection of the members of the Latin church to the revived western empire because of the eminent part it has taken in the support of their faith. The empire of Germany was also worshipped by the epithet *sacrum*, sacred, being applied to it.

But it is not the new western empire only which is worshipped, the whole Latin empire is a partaker in the adoration. The manner in which it is worshipped consists in the subjects of it saying, “Who is like unto the beast?” Is it not the only holy power in the universe? Is it possible for any person not a subject of it to be saved? “Who is able to make war with him?” Can any nation successfully fight with it? Is not the Roman empire which is at the head of it, *invictissimum*, (most invincible?) *

“And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months;” that is, there was given power to the emperor, (who may be considered the *mouth* of the Beast, as he represented in his person the *head*-power of the Latin empire,) to assume, with a considerable shew of propriety, the greatest and most lofty titles; such as Romanorum Imperator, semper Augustus, (Emperor of the Romans, always august.) The instruments of Charlemagne generally began as follows: “In nomine Patris, et Filii, et Spiritûs Sancti, Carolus serenissimus Augustus, à Deo coronatus, magnus et pacificus Imperator, Romanorum

* The subscription of Otho III. emperor of Germany, was “Signum D. Othonis, Cæsaris invictissimi,” The seal of Lord Otho, the most invincible Cæsar. See Dumont’s Corps Diplomatique, Tom. I. p. 41. His successors also subscribed themselves in this manner. See Rerum Germanicarum Scriptores Germanicos, ab Henrico Meibomio, Juniore, Tom. II. frequenter.

gubernans imperium, qui et per misericordiam Dei Rex Francorum et Langobardorum.” * In the name of the Father, Son, and Holy Ghost, Charles, the most serene Augustus, crowned by God, the great and pacific emperor, governing the empire of the Romans, who by the mercy of God is also king of the Franks and Longobards. When Charlemagne was made emperor the words of the proclamation were the following: “ Karolo Augusto à Deo coronato, magno et pacifico Imperatori Romanorum vita et victoria;” † Life and victory to Charles Augustus, crowned by God, the great and pacific emperor of the Romans. A very frequent subscription of the emperors is instanced in the following one of Charles, the grandson of Charlemagne: “ Signum Caroli gloriosissimi Augusti,” ‡ The seal of Charles the most glorious Augustus. But blasphemies are also uttered by this mouth, to shew that the system of worship which he supports is a system of blasphemy, as there will be occasion presently to observe. The Beast is to continue forty-two months. As these forty-two months are prophetic, they must mean so many years as there are days contained in them, that is to say, 1260 years, each month containing 30 days. § The

* See Mabillon De Re Diplomaticâ, Lib. ii. c. 3, § 8.

† Ibid. ‡ Ib. p. 555.

§ That *days*, in the language of prophecy, mean *years* has already been shewn when speaking of the Woman's flight into the wilderness for 1260 days; and it is further confirmed by the seventy weeks of Daniel, which all allow to represent 490 years.

Beast, therefore, will continue to prevail more or less throughout this whole space ; but when its termination will take place is rather difficult to say, as the beginning cannot at present be indubitably ascertained. That the 1260 years commenced before the coronation of Charlemagne as emperor of Germany in 800 would appear from the circumstance of the Dragon giving his power to the Beast, which supposes that the Beast was, previous to the conversion of the Western Empire to the Catholic faith. The majority of commentators think that the year 606 was the first of the 1260 years, because at this time the Greek emperor Phocas declared the Pope infallible. Bishop Newton supposes the year 727 as probable as any for the commencement ; as it was then that the city of Rome revolted from the Greek emperor and the exarch of Ravenna. Some have thought that the beginning was not till 755, when Pepin, king of France, bestowed the exarchate of Ravenna upon the Pope, and thereby made him a temporal prince.

“ And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.” As the *heads* of the Beast have been understood in two senses, so must the *mouth*. If the German empire be considered the *head* of the Beast, then the *mouth* will signify the emperor ; as has been already shewn. But if we understand the regal state of the Latins, to be the head (“ for the beast is an eighth, and one

of the seven,") then all the Roman Catholic kings united together in one purpose, will be the *mouth*. That this last is the meaning in this place is evident, not only from the circumstance that it is in unison with the order of the angel's explication, but also from the objects against which the blasphemy is directed, as will be fully shewn in the sequel. The Latin empire is here represented as a blasphemous power in three respects: first, he blasphemes the name of God. This has been most notoriously the case with the different Popish princes, who continually blaspheme the sacred names of God by using them in their idolatrous worship. They have blasphemed the name of God in instituting a religious order called The Society of Jesus, the members of which, usually known by the name of Jesuits, have done all in their power to gain converts to their abominable doctrines. The French monarch, Henry III. has blasphemed the name of God by instituting, (horrid to relate,) knights of the order of the Holy Ghost!* The Beast also blasphemes the tabernacle of God. This passage cannot properly be understood till the meaning of the word *tabernacle* be ascertained. Tabernacle is any kind of dwelling-place; and, in an eminent sense, among the Jews, was a kind of tent to take

* This order was instituted, with great pomp, on the 2d of January, in the year of Our Lord, 1579, in the church of the Great Augustines, at Paris.

up and down as occasion required, which was, as it were, the palace of the Most High, the dwelling of the God of Israel. It was divided into two partitions, one called The Holy Place, and the other The Most Holy Place; in the latter of which, before the building of the temple, the ark of the covenant was kept, which was a symbol of God's gracious presence with the Jewish church. All this the author of the Epistle to the Hebrews, in the eighth and ninth chapters, explains to prefigure the body of Christ, as is evident in the following words: "But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." The *tabernacle of God*, is, therefore, as Dr. Henry More well observes, *the body of Christ*, and differs from the *temple* mentioned in Rev. xi. 2. which represents the *church of Christ*. From the foregoing observation respecting the meaning of *tabernacle*, I perfectly agree with Dr. Henry More and the Rev. E. W. Whitaker, who understand the blasphemy of the tabernacle of God by the Beast, of his impious doctrine of transubstantiation, in which it is most blasphemously asserted that the substance of the bread and wine in the sacrament, is literally converted by the consecration of the priest, into the very body

and blood of Jesus Christ!!* This doctrine was first advanced among the Latins in the tenth cen-

* Mosheim gives the following account of the doctrine of Transubstantiation: "It will not appear surprising that the bread, consecrated in the sacrament of the Lord's supper, became the object of religious worship: for this was the natural consequence of the monstrous doctrine of Transubstantiation. But the effects of that impious and ridiculous doctrine did not end here; it produced all that train of ceremonies and institutions that are still used in the church of Rome in honour of that deified bread as they blasphemously call it. Hence those rich and splendid receptacles that were formed for the residence of God under this new shape, and the lamps and other precious ornaments that were designed to beautify this habitation of the Deity. And hence the custom that still prevails, of carrying about this *divine bread* in solemn pomp through the public streets, when it is to be administered to sick or dying persons, with many other ceremonies of a like nature, which are dishonourable to religion, and opprobrious to humanity. But that which gave the finishing touch to this heap of absurdities, and displayed superstition in its highest extravagance, was the institution of the celebrated *annual Festival of the Holy Sacrament*, or, as it is sometimes called, of the *body of Christ*, whose origin was as follows: A certain devout woman, whose name was Juliana, and who lived at Liege, declared that she had received a revelation from heaven intimating to her, that it was the will of God, that a peculiar festival should be annually observed in honour of the holy sacrament, or rather of the real presence of Christ's body in that sacred institution. Few gave attention or credit to this pretended vision, whose circumstances were extremely equivocal and absurd, and which would have come to nothing, had it not been supported by Robert, bishop of Liege, who, in the year 1246, published an order for the celebration of this festival throughout the whole province, notwithstanding the



tury by Paschasius Radbertus, abbot of Corbie in France; and met with considerable opposition at first; but was afterwards (1215) fully received, and became an article of the Roman Catholic faith. It is for the pages of ecclesiastical history to record the incredible numbers which have been martyred by the Papists for their non-reception of this most unscriptural and Antichristian doctrine. The Beast also blasphemes "them that dwell in heaven." By *heaven* is here meant the throne of God, and not the throne of the Beast, because it is against God the Beast blasphemes; for "he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." This must, therefore, allude to his impious adoration of the saints and angels, whose residence is in heaven. He blasphemes against God by paying

opposition which he knew would be made to a proposal founded only on an idle dream. After the death of Juliana, one of her friends and companions, whose name was Eve, took up her cause with uncommon zeal, and had credit enough with Urban IV. to engage him to publish, in the year 1264, a solemn edict, by which the festival in question was imposed upon all the Christian churches without exception. This edict, however, did not produce its full and proper effect, on account of the death of the pontiff, which happened soon after its publication; so that the festival under consideration was not celebrated universally throughout the Latin churches before the pontificate of Clement V. who, in the council, held at Vienne in France, in the year 1311, confirmed the edict of Urban." Mosheim's Eccles. Hist. Cent. XIII. Part II. chap. iv. § 2.

that adoration to the celestial inhabitants, which alone belongs to God. That this sort of worship has been, and still is, kept up among the Roman Catholics, their mass-book is a sufficient evidence.

“ And it was given unto him to make war with the saints, and to overcome them : and power was given him over all kindreds, and tongues, and nations.” After what has been already said respecting the Beast, it is no wonder that he is found opposing the true church of Christ, for his doctrines are in total hostility to it. But the Beast could have no power over the saints unless it were given him from heaven ; therefore it is said that “ it was given unto him to make war with the saints, and to overcome them.” Bishop Newton’s comment upon this passage is as follows : “ Who can make any computation, or even frame any conception, of the numbers of pious Christians who have fallen a sacrifice to the bigotry and cruelty of Rome ? Mede upon the place hath observed from good authorities, that in the war with the Albigenses and Waldenses there perished of these poor creatures in France alone *a million*. From the first institution of the Jesuits to the year 1480, that is, in little more than thirty years, nine hundred thousand orthodox Christians were slain. In the Netherlands alone the Duke of Alva boasted, that within a few years he had dispatched to the amount of thirty-six thousand souls, and those all by the common executioner.

In the space of scarce thirty years the inquisition * destroyed by various kinds of torture a hundred and fifty thousand Christians. Sanders himself confesses, that an innumerable multitude of Lollards and Sacramentarians were burnt throughout

* Dupin's account of the Tribunal of the Inquisition is briefly as follows: "There had been already (before the thirteenth century) several instances of heretics condemned to fines, to banishments, to punishments, and even to death itself; but there had never yet been any war proclaimed against them, nor any croisade preached up for the extirpation of them. Innocent III. was the first that proclaimed such a war against the Albigenes and Waldenses, and against Raymond count of Toulouse their protector. War might subdue the heads, and reduce whole bodies of people; but it was not capable of altering the sentiments of particular persons, or of hindering them from teaching their doctrines secretly. Whereupon the pope thought it advisable to set up a tribunal of such persons whose business should be to make inquiry after heretics, and to draw up their processes. For this purpose he made choice of the Dominican and Franciscan friars who were newly established, to whom he gave commission to make an exact inquiry after heretics, and to draw up informations against them. And from hence this tribunal was called The Inquisition. By degrees the authority of those inquisitors increased; and whereas at the first they only drew up the process of heretics, and solicited the ordinary judges to condemn them, they afterwards had the power granted them of trying the crime of heresy conjunctly with the bishops. The emperor Frederic II. approved of this tribunal, took the inquisitors into his protection, and attributed to the ecclesiastics the taking cognizance of the crime of heresy; leaving only to the secular judges the power of inflicting the punishment of death on those who were condemned. This tribunal of the inquisition was at first set up at Toulouse, and in the other cities of Languedoc, where the heresy of the Albigenes and Waldenses had the

all Europe ; who yet, he says, were not put to death by the pope and bishops, but by the civil magistrates." The following extracts from Limborch's History of the Inquisition will be of great service to shew the truly diabolical spirit by which the Papists were influenced in their persecution of those they denominated heretics. " Some of the Valdenses coming into the neighbouring kingdom of Arragon, king Ildefonsus, in the year 1194, put forth against them a very severe and bloody edict, by which he ' banished them from his kingdom, and all his dominions as enemies of the cross of Christ, profaners of the Christian religion, and public enemies to himself and kingdom.' He adds : ' If any, from this day forwards, shall presume to receive into their houses the aforesaid Valdenses and Inzabbati, or other heretics, of whatsoever profession they be, or to hear in any place their abominable preachings, or to give them food, or to do them any kind office whatsoever ; let him know, that he shall incur the indignation of Almighty God and ours ; that he shall forfeit all his goods, without the benefit of appeal, and be punished as though guilty of high treason, &c. Let it be farther observed, That if any person, of high or low condition, shall find any of the often before-mentioned accursed wretches, in any part of our domi-

deepest rooting. The Popes likewise set it up in Italy, from whence it passed a long time after into Spain ; but it was banished France, and could never be introduced into Germany." Cent. XIII. chap. 10.

nions, who hath had three days' notice of this our edict, and who either intends not to depart at all, or not immediately, but who contumaciously stays, or travels about; every evil, disgrace, and suffering, that he shall inflict on such person, except death or maiming, will be very grateful and acceptable to us; and he shall be so far from incurring any punishment upon this account, that he shall rather be entitled to our favour. However, we give these wicked wretches liberty till the day after All Saints, (though it may seem contrary to justice and reason,) by which they must either be gone from our dominions, or upon their departure out of them. But afterwards they shall be plundered, whipped, and beat, and treated with all manner of disgrace and severity." The emperor Frederic II. put forth many laws against heretics, their accomplices, and favourers, at Padua, by which the horrid tribunal of the Inquisition was greatly promoted. We shall only extract one, which is as follows: "Frederic, by the grace of God, Emperor of the Romans, and always August, king of Jerusalem, and Sicily, to his beloved princes, the venerable archbishops, bishops, and other prelates of the church; to the Dukes, Marquises, Earls, Barons, Governors, Scultets, Burgraves, Advocates, Judges, Ministers, Officials, and all other his faithful subjects, throughout the whole empire, to whom these letters shall come, greeting and all happiness:

"The care of the Imperial government, committed to us from heaven, and over which we pre-

side, by the gift of God, and the height of our dignity, demand the material sword, which is given to us separately from the priesthood, against the enemies of the faith, and for the extirpation of heretical pravity, that we should pursue, with judgment and justice, those vipers and perfidious children, who insult the Lord and his church, as though they would tear out the very bowels of their mother. We shall not suffer these wretches to live, who infect the world by their seducing doctrines, and being themselves corrupted, more grievously taint the flock of the faithful. We therefore appoint and ordain, that heretics, of whatsoever name, throughout our empire, being condemned by the church, and delivered over to the secular power, shall be punished according to their deserts. If any of them, after their being apprehended, shall return to the unity of the faith, through the fear of death, let them suffer perpetual imprisonment, and do penance according to the canons. Farther, whatsoever heretics shall be found in the cities, towns, or other places of the empire, by the inquisitors appointed by the Apostolic see, or other orthodox persons zealous for the faith, let those who have jurisdiction there, seize their persons, at the instance of the inquisitors and other Catholics, and keep them in strict custody, till, being condemned by the censure of the church, they perish by an accursed death, for their denying the sacraments of faith and life. We condemn also to the same punishment, all whom the craft of the deceitful enemy

shall employ as advocates, unlawfully to defend the error of these heretics, especially since those who are defiled with such wickedness are equal in guilt; unless they desist upon proper admonition, and wisely consult the preservation of their lives. We subject also to the same punishment those who, being convicted of heresy in any one place, fly to another, that they may more safely pour out the poison of their heretical pravity; unless in this instance, they have a testimony in their favour from those who have been converted to the faith from the same error, or from those who have convinced them of their heresy, which in this case we allow may lawfully be done. We condemn also to death all such heretics, who, being brought to trial, shall abjure their heresy when in extreme danger of life, if afterwards convicted of having dissembled and taken a false oath, and of having willingly relapsed into the same error, that thereby their vile dissimulation may be more destructive to themselves, and their falsehood meet with its deserved punishment. We farther deprive heretics, their receivers and favourers, of all benefit of proclamation and appeal; being willing that every seed of this heretical stain should, by all means, be extirpated out of our empire, in which the true faith ought ever to be preserved. Moreover, as we have received greater favours from the Divine mercy, and are exalted to a higher dignity than the children of men, we ought to pay the more solemn services of gratitude. If then we manifest our displeasure against

those who contemn us, and condemn traitors in their persons, and by stripping their children of their inheritance, how justly shall we be more incensed against those who blaspheme the name of God, and revile the Catholic faith, and deprive, by our imperial authority, all heretics, their receivers, abettors, and advocates, and their heirs and posterity, even to the second generation, of their temporal estates, public offices, honours, that they may continually mourn at the remembrance of their fathers' crimes, and certainly know that God is a jealous God, punishing the iniquities of the fathers upon their children. Not that we would exclude from our mercy those, who keeping themselves free from the heresy of their fathers, shall discover their secret perfidiousness: for whatever punishment their guilt may receive, we would not subject their innocent children to it. We hereby also declare our pleasure, that we appoint the friars predicant of the order of Predicants, to take care of the faith against heretics, in all parts of our empire. We also take under our special Imperial protection all others whatsoever, that shall come to judge heretics, and grant them leave to go, stay, or return, except those who are under the ban of the empire; and will that none shall injure them; but that they shall have the assistance and recommendation of all the faithful in the empire. We farther command all, and singular of you, that wheresoever, and to whomsoever of you they shall come, ye receive them kindly, and keep their per-

sons safe from all the attempts of heretics, who may lay in wait for them, and grant them your advice, safe conduct and assistance in the execution of affairs, so acceptable before God. And as to all heretics they shall discover to you in their jurisdiction, let them be apprehended, and kept in safe custody, till being ecclesiastically condemned, they shall suffer the deserved punishment; as knowing that in so doing, their obedience will be pleasing to God, and acceptable to us, viz. in assisting, with their utmost endeavours, the said friars to root out of all the parts of our empire this new unheard of and infamous heretical pravity. And if any one shall be negligent and remiss in this matter, let him know that he shall be unprofitable before God, and justly incur our highest displeasure.

Dated at Padua, Feb. 22." *

The Beast had also power "over all kindreds, and tongues, and nations." As the Book of the Revelation is a prophecy of all that should come upon the Christian world till the end of time, "all kindreds, and tongues, and nations" must imply *the whole Christian world*. And that the Latin empire, in the course of its reign, has had the extensive power here spoken of is evident from history. It is well known that the profession of Christianity was chiefly confined within the limits of the Greek

* The year when this edict was published is uncertain. Paulus Servita refers it to the year 1244, and Bzovius and Raynald to 1225. See Limborch's *History of the Inquisition*, ib.

and Latin empires till the period of the Reformation. By means of the Crusades the Latins extended their empire over several provinces of the Greeks. In A. D. 1097 “ Baldwin—extended his conquests over the hills of Armenia and the plain of Mesopotamia, and founded the first principality of the Franks or Latins, which subsisted fifty-four years, beyond the Euphrates.”* Of the increasing power of the Latin kingdom of Jerusalem, Gibbon thus speaks: “ Within this narrow verge (Jerusalem and Jaffa, with about twenty villages and towns of the adjacent country,) the Mahometans were still lodged in some impregnable castles; and the husbandman, the trader, and the pilgrims, were exposed to daily and domestic hostility. By the arms of Godfrey himself, and the two Baldwins, his brother and cousin, who succeeded to the throne, the Latins breathed with more ease and safety; and at length they equalled, in the extent of their dominions, though not in the millions of their subjects, the ancient princes of Judah and Israel. After the reduction of the maritime cities of Laodicea, Tripoli, Tyre, and Ascalon, which were powerfully assisted by the fleets of Venice, Genoa, and Pisa, and even of Flanders and Norway, the range of the coast from Scanderoon to the borders of Egypt was possessed by the Christian pilgrims. If the prince of Antioch disclaimed his supremacy,

* Gibbon's *Decline and Fall of the Roman empire*, chap. 98. This was called the Latin principality of Edessa.

the counts of Edessa and Tripoli owned themselves the vassals of the king of Jerusalem: the Latins reigned beyond the Euphrates; and the four cities of Hems, Hamah, Damascus, and Aleppo, were the only relics of the Mahometan conquests in Syria." * In 1204 the Greeks were expelled Constantinople by the Latins, † who set up an empire there,

* Gibbon's *Decline and Fall of the Roman empire*, chap. 58.

† In this and the two following years the Greek empire was split into several independent principalities, an account of which is thus given us in the *Ancient Universal History*, Vol. XVII. p. 172, Edit. 1748. "The Latins, now masters of the imperial city, proceeded to the election of a new emperor; when Baldwin, earl of Flanders, a prince in every respect equal to that high trust, was, after some deliberation, chosen, and crowned with extraordinary pomp and magnificence in the church of St. Sophia. To him was allotted the city of Constantinople, and the country of Thrace, with a limited sovereignty over the other provinces, which already were, or should afterwards be, taken from the Greeks. To Boniface, marquis of Montferrat, they assigned Thessaly, which was erected into a kingdom. The Venetians had for their share the islands of the Archipelago, part of Peloponnesus, and several cities on the Hellespont. But while the Latins were thus dividing their new acquisitions, Theodorus Lascaris, son-in-law to the tyrant Alexius Angelus, having, at the taking of Constantinople, made his escape into Bithynia, was there joyfully received by the inhabitants; and, possessing himself not only of that country, but of Phrygia, Mysia, Ionia, and Lydia, from the Mæander to the Euxine sea, took upon him the title of emperor, and fixed his imperial seat in the famous city of Nice. At the same time David and Alexius Comneni, grandchildren to the late tyrant Andronicus, seizing on the more eastern countries of Pontus, Galatia, and Cappadocia, erected a new empire at Trapezus or Trapezond, where

which, however, was but of short duration. Mosheim's account of it is briefly as follows: "About two years after this (1206) the Greeks resolved to set up, in opposition to this Latin emperor (Baldwin) one of their own nation; and elected for that purpose Theodore Lascaris, who chose Nice in Bithynia for the place of his imperial residence. From this period till the year 1261 two emperors reigned over the Greeks, the one of their own nation, who resided at Nice; and the other of Latin or French extraction, who lived at Constantinople,

their posterity reigned, till their empire, as well as that of Constantinople, fell into the hands of Mohammed the Great.—Thus the Greek empire was no longer one, but divided into several empires, Baldwin reigning at Constantinople, the marquis of Montferrat in Thessaly, Theodorus Lascaris at Nice, the Comneni at Trapezond, and the Venetians in the islands, not to mention several other toparchies or principalities erected on the ruins of the Constantinopolitan empire." The following are the names of the five Latin emperors who successively reigned at Constantinople, with the year in which they respectively began their reign: Baldwin I. A. D. 1204; Henry, his brother, A. D. 1206; Peter, count of Auxerre, A. D. 1217; Robert, his son, A. D. 1217; and Baldwin II. A. D. 1227. "Some writers reckon John of Brienne, formerly king of Jerusalem, among the Latin emperors of Constantinople; and tell us, that it was agreed among the Latin princes, that he should be honoured with the title of emperor during his life, he being then near eighty years of age; and that upon his death the empire should return to Baldwin, who was to marry Martha, or, as some style her, Mary, the daughter of John, by his second wife Berengaria, the daughter of Alphonso, king of Castile." *Ancient Universal History*, Vol. XVII. p. 177, note (A).

the ancient metropolis of the empire. But in the year 1261 the face of things was changed by the Grecian emperor, Michael Palæologus, who, by the valour and stratagems of his general, Cæsar Alexius, became master of Constantinople, and forced the Latin emperor Baldwin II. to abandon that city, and save himself by flight in Italy. Thus fell the empire of the Franks at Constantinople, after a duration of fifty-seven years."* The total overthrow of the Latin states in the east soon followed the recovery of Constantinople by the Greeks, an account of which is thus given by Mosheim, "Lewis was the last of the European princes that embarked in the holy war; the dangers and difficulties, the calamities and disorders, and the enormous expences that accompanied each crusade, disgusted the most zealous, and discouraged the most intrepid promoters of these fanatical expeditions. In consequence of this, the Latin empire in the east declined apace, notwithstanding the efforts of the Roman pontiffs to maintain and support it; and in the year 1291, after the taking of Ptolemais, or Acra, by the Mahometans, it was entirely overthrown."† From the above short historical extracts it is evident that the Latins have had power over the whole world professedly Christian; but it is not said that the whole world was in utter sub-

* Cent. XIII. Part 1. chap. 1, § 3.

† See his Ecclesiastical History, Cent. XIII. Part 1. chap. 1. § 8.

jection to him, for we read in the following verse, "And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world." The earth here is the Latin world, as has been observed before in similar cases. The meaning, therefore, is that all the corrupt part of mankind, who are inhabitants of the Latin world, shall submit to the religion of the empire except, as Bishop Newton expresses it, "those faithful few whose names, as citizens of heaven, were inrolled in the registers of life."

"If any man have an ear let him hear." These words are evidently introduced to impress the reader with the awfulness of what has been just spoken, "all shall worship him whose names are not written in the book of life;" as well as to fix his attention upon the following words:

"He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." The Latin empire here spoken of, or that which is composed of ten distinct monarchies, must go into captivity. Why? Because it has led into captivity, by not only propagating among the various nations its abominable Antichristian system, but also in compelling them to embrace it under penalty of forfeiting the protection of the empire. The Latin empire must be also killed with the sword, because it has killed the saints of God.

"Here is the patience and the faith of the saints."

By these words, as Dr. Mitchell observes, “ God calls upon his saints to keep in view, under all their persecutions, his retributive justice : there is no violence that has been exercised upon them but what shall be retaliated upon the cruel and persecuting government and governors of the Latin empire.”

“ And I beheld another beast coming up out of the earth ; and he had two horns like a lamb, and he spake as a dragon.” As *a beast* has been already shewn to be the symbol of *a kingdom or empire*, the rising up of this second Beast must consequently represent the rising up of *another empire*. This beast “ comes up out of the *earth* ;” therefore it is totally different from the preceding, which rose up out of the *sea*. *Earth* here means *the Latin world*, for this word has been shewn to import this already in several instances ; the rising up of the Beast out of this earth must, consequently, represent the springing up of some power out of a state of subjection to the Latin empire : therefore, the Beast, here called “ another beast,” is *another LATIN empire*. Commentators are generally agreed that this second Beast is an ecclesiastical domination ; therefore, if this general opinion be correct, (of which I have no doubt, as abundant evidence can be produced to support it, as will be fully shewn in the sequel,) this Beast can be no other than *the spiritual Latin empire*, or, in other words, *the Romish hierarchy*. How this Beast came up out of the earth may be seen in the following history. In the time of Char-

lemagne the ecclesiastical power was in subjection to the civil; and it continued to be so for a long time after his death; therefore the Beast, whose deadly wound was healed, ruled over the whole Latin world, both clergy and laity; these, consequently, constituted but one Beast, or empire. But the clergy, with the Pope at their head, kept continually gaining more and more influence in the civil affairs of the empire; and in the tenth century their authority was greatly increased. Dr. Mosheim's account of the growing authority of the Latin clergy is contained in the following words: "The adventurous ambition of the bishops of Rome, who left no means unemployed to extend their jurisdiction, exhibited an example which the inferior prelates followed with the most zealous and indefatigable emulation. Several bishops and abbots had begun, even from the time that the descendants of Charlemagne sat on the imperial throne, to enlarge their prerogatives; and had actually obtained, for their tenants and their possessions, an immunity from the jurisdiction of the counts and other magistrates, as also from taxes and imposts of all kinds. But in this century they carried their pretensions still farther; aimed at the civil jurisdiction over the cities and territories in which they exercised a spiritual dominion, and aspired after nothing less than the honours and authority of dukes, marquises, and counts of the empire. Among the principal circumstances that animated their zeal in the pursuit of these dignities

we may reckon the perpetual and bitter contests concerning jurisdiction and other matters, that reigned between the dukes and counts, who were governors of cities, and the bishops and abbots, who were their ghostly rulers. The latter, therefore, seizing the favourable opportunity that was offered them by the superstition of the times, used every method that might be effectual to obtain that high rank, that hitherto stood in the way of their ambition. And the emperors and kings to whom they addressed their presumptuous requests, generally granted them, either from a desire of pacifying the contentions and quarrels that arose between civil and military magistrates, or from a devout reverence for the—order; or with a view to augment their own authority, and to confirm their dominion by the good services of the bishops, whose influence was very great upon the minds of the people.” * In the subsequent centuries the power of the Romish hierarchy ascended even above that of the emperors; and led into captivity the kings of the whole Latin world, as there will be occasion to shew in commenting upon the following verses. Thus it plainly appears that the Romish hierarchy was at length entirely exempted from the civil power, and constituted “another Beast,” as it became entirely independent of the secular Latin empire. And this Beast came up out of the *earth*, that is, the Latin clergy, which composed a part of

* Cent. X. Part II. chap. 2. § 9.

the *earth*, or *Latin world*, raised their authority against that of the secular powers ; and, in process of time, wrested the superintendence of ecclesiastical affairs from the secular princes. As the seven-headed Beast is represented as having ten horns, which signify so many kingdoms leagued together to support the Latin church ; so the Beast which rises out of the earth has also two horns, which must, consequently, represent two kingdoms, for if *horns of a Beast* mean kingdoms in one part of the Apocalypse, kingdoms must be intended by this symbol whenever it is used in a similar way in any other part of this book. As the second Beast is the spiritual Latin empire ; the two horns of this Beast denote that the empire thus represented is composed of two distinct powers. These, therefore, can be no other, as Bishop Newton and Faber excellently observe, than the two grand independent branches of the Romish hierarchy, viz. the Latin clergy, REGULAR and SECULAR. “ The first of these comprehends all the various monastic orders ; the second comprehends the whole body of parochial clergy.” These two grand branches of the hierarchy originally constituted but one dominion, as the monks as well as the other clergy were in subjection to the bishops ; but the subjection of the monks to their diocesans became by degrees less apparent ; and in process of time, through the influence and authority of the Roman pontiffs, they were entirely exempted from all episcopal jurisdiction, and thus became a spiritual power entirely in-

dependent of that of the secular clergy, as will fully appear from the following extract out of Puffendorf's Introduction to the History of the Principal States of Europe: " Monks being as submissive to their superior as private soldiers are to their colonel, the pope had nothing to do but bring its head into his views, and every convent was a sort of regiment at his call. It having been found by playing them off, if the interest of Rome required it, against the secular clergy as well as against the laity, that they were of great service to the Holy see, monks were towards the end of the thirteenth century encouraged by the pope to throw off all obedience to their diocesans, and to put themselves under his immediate protection. This point being gained, popes, in the quarrels which from time to time arose between different orders, as for instance between the Dominicans and Franciscans, always took care to carry it with so even a hand that one could not oppress the other; and as neither could complain of partiality, both were thereby kept firm in their interest. By degrees monks engrossed alms and legacies, and interfered in other things to the great prejudice of the secular clergy. This, of course, drew upon them the envy and hatred of bishops, whose interest was strongly connected with that of the secular clergy; but being assured of the pope's countenance these were not regarded. Whenever any bishop disputed the authority of a pope, monks, like so many bulldogs, were set upon him: and the people, deluded by

their hypocrisy, commonly sided with them. They besides kept a watchful eye over the behaviour of bishops, and constantly informed the generals of their respective orders, who resided at Rome, thereof; so that before any scheme to throw off his authority could be brought to maturity the pope had time to take his measures." * That we may have the greatest assurance possible that the two-horned Beast is the spiritual Latin empire, it is called in Rev. xix. 20. "the false-prophet," † "than which," as Bishop Newton justly observes, "there cannot be a stronger or plainer argument to prove, that false-doctors or teachers were particularly designed;" for *prophet*, in the Scripture-style, is not unfrequently used for a preacher or expounder of God's word, as in Exod. vii. 1. "And the Lord said unto Moses, See I have made thee a god unto Pharaoh; and Aaron thy brother shall be thy prophet." In 1 Cor. xiv. this is unequivocally its meaning, where the apostle says, "He that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church." It hence follows that the two-horned Beast, which rose up out of the earth or Latin world, is an empire of false-doctors or teachers; and, consequently, it can be no other than the spiritual Latin empire, or the Romish hie-

* Vol. II. pp. 84, 85.

† Compare Rev. xix. 20. with Rev. xiii. 12—17.

rarchy. The second Beast is said to have “two horns like a lamb.” As *lamb*, in every other part of the Apocalypse, evidently means Christ, who is “the Lamb of God which taketh away the sin of the world,” it must have a similar import in this passage; therefore the meaning here is evidently that the two horns of the Beast, or the regular and secular clergy, profess to be the ministers of Christ; to be like him in meekness and humility; and to teach nothing that is contrary to godliness. The two-horned Beast, or spiritual Latin empire, has in reality the name, and, in the eyes of the Latin world, the appearance, of a Christian power. But he is only so in appearance, and that alone among his deluded votaries; for when he spake, “he spake as a dragon.” The doctrines of the false-prophet are very similar to those contained in the old Heathen worship; for he has introduced “a new species of idolatry nominally different, but essentially the same, the worship of angels and saints instead of the gods and demigods of antiquity.” *

* That the false-prophet spake like a Dragon is evident from his adoration of multitudes of *fabulous* saints and angels, as will fully appear from the following account given by Dr. Mosheim of the state of the Latin church in the ninth century: “The ignorance and corruption that dishonoured the Christian church, in this century, were great beyond measure; and were there no other examples of their enormity upon record, than the single instance of that stupid veneration that was paid to the bones and carcases of departed saints; this would be sufficient to convince us of the deplorable progress of

“ And he exerciseth all the power of the first beast before him ; and causeth the earth, and them

superstition. This idolatrous devotion was now considered as the most sacred and momentous branch of religion ; nor did any dare to entertain the smallest hopes of finding the Deity propitious, before they had assured themselves of the protection and intercession of some one or other of the saintly order. Hence it was, that every church, and indeed every private Christian, had their particular patron among the saints, from an apprehension that their spiritual interests would be but indifferently managed by those, who were already employed about the souls of others. The priests and monks set their invention at work, and peopled, at discretion, the invisible world with imaginary protectors. They dispelled the thick darkness which covered the pretended spiritual exploits of many holy men ; and they invented both names and histories of saints that never existed, that they might not be at a loss to furnish the credulous and wretched multitude with objects proper to perpetuate their superstition and to nourish their confidence.—The ecclesiastical councils found it necessary, at length, to set limits to the licentious superstition of these ignorant wretches, who, with a view to have still more friends at court, for such were their gross notions of things, were daily adding new saints to the list of their celestial mediators. They accordingly declared, by a solemn decree, that no departed Christian should be considered as a member of the saintly order, before the bishop in a provincial council, and in presence of the people, had pronounced him worthy of that distinguished honour. This remedy, feeble and illusory as it was, contributed in some measure, to restrain the fanatical temerity of the saint-makers ; but, in its consequences, it was the occasion of a new accession of power to the Roman pontiff. Even so early as this century, many were of opinion, that it was proper and expedient, though not absolutely necessary, that the decisions of bishops and councils should be confirmed by the consent and authority of the Roman pontiff, whom they consi-

which dwell therein, to worship the first beast whose deadly wound was healed." In the preced-

dered as the supreme and universal bishop; and this will not appear surprising to any who reflect upon the enormous strides which the bishops of Rome made towards unbounded ambition in this barbarous and superstitious age, whose corruption and darkness were peculiarly favourable to their ambitious pretensions. It is true, we have no example of any person solemnly sainted by the bishop of Rome alone, before the tenth century, when Udalric, bishop of Augsburg, received this dignity in a formal manner from John XV. It is, however, certain that before that time the Roman pontiffs were consulted in matters of that nature, and their judgment respected in the choice of those that were to be honoured with saintship; and it was by such steps as these, that the church of Rome engrossed to itself the creation of these tutelary divinities, which, at length, was distinguished by the title of Canonization. This preposterous multiplication of saints was a new source of abuses and frauds. It was thought necessary to write the lives of these celestial patrons, in order to procure for them the veneration and confidence of a deluded multitude; and here lying wonders were invented, and all the resources of forgery and fable exhausted, to celebrate exploits which had never been performed, and to perpetuate the memory of holy persons who had never existed. We have yet extant a prodigious quantity of these trifling legends, the greatest part of which were, undoubtedly, forged after the time of Charlemagne by the monastic writers. The same impostors, who peopled the celestial regions with fictitious saints, employed also their fruitful inventions in embellishing with false miracles, and various other impertinent forgeries, the history of those who had been really martyrs or confessors in the cause of Christ.—It was not enough to reverence departed saints, and to confide in their intercession and succours; it was not enough to clothe them with an imaginary power of healing diseases, working miracles, and delivering from all sorts of calamities and dangers; their bones,

ing verse the two-horned beast was represented as rising out of the earth, that is, obtaining gradually

their clothes, the apparel and furniture they had possessed during their lives, the very ground which they had touched, or in which their putrefied carcasses were laid, were treated with a stupid veneration, and supposed to retain the marvellous virtue of healing all disorders both of body and mind, and of defending such as possessed them against all the assaults and devices of Satan. The consequence of this wretched notion was, that every one was eager to provide himself with these salutary remedies, for which purpose great numbers undertook fatiguing and perilous voyages, and subjected themselves to all sorts of hardships; while others made use of this delusion to accumulate their riches, and to impose upon the miserable multitude by the most impious and shocking inventions. As the demand for relics was prodigious and universal, the clergy employed all their dexterity to satisfy these demands, and were far from being nice in the methods they used for that end. The bodies of the saints were sought by fasting and prayer instituted by the priest in order to obtain a Divine answer, and an infallible direction; and this pretended direction never failed to accomplish their desires; the holy carcase was always found, and that always in consequence, as they impiously gave out, of the suggestion and inspiration of God himself. Each discovery of this kind was attended with excessive demonstrations of joy, and animated the zeal of these devout seekers to enrich the church still more and more with this new kind of treasure. Many travelled with this view into the eastern provinces, and frequented the places which Christ and his disciples had honoured with their presence, that, with the bones and other sacred remains of the first heralds of the Gospel, they might comfort dejected minds, calm trembling consciences, save sinking states, and defend their inhabitants from all sorts of calamities. Nor did these pious travellers return home empty; the craft, dexterity, and knavery, of the Greeks found a rich prey in the stupid credulity of the Latin relic-hunt-

more and more influence in the civil affairs of the Latin world. Here he is represented as having obtained the direction and management of all the power of the first beast, or secular Latin empire, before him, ἐνώπιον αὐτοῦ, in his presence. That the false-prophet had the extensive power here spoken of is evident from history; and it is well known that the civil power was in subjection to the ecclesiastical. "Many (German) bishops," Mr. Lowman observes, "had large temporal dominions bestowed upon them, in which they had regal and sovereign authority: they receive homage, and an oath of fealty from their subjects: they have the supreme power of the sword, both in the punishment of their subjects, and in making war; they coin money, levy taxes, make treaties with the other princes of the empire, and with foreign princes; and have all the rights of sovereignty, in as full manner as any of the se-

ers, and made a profitable commerce of this new devotion. The latter paid considerable sums for legs and arms, skulls and jaw-bones, (several of which were Pagan, and some not human,) and others that were supposed to have belonged to the primitive worthies of the Christian church; and thus the Latin churches came to the possession of those celebrated relics of St. Mark, St. James, St. Bartholomew, Cyprian, Pantaleon, and others, which they shew at this day with so much ostentation. But there were many, who, unable to procure for themselves these spiritual treasures by voyages and prayers, had recourse to violence and theft; for all sorts of means, and all sorts of attempts, in a cause of this nature were considered, when successful, as pious and acceptable to the Supreme Being." Mosheim's Ecclesiastical History, Cent. IX. Part II. chap. 3, § 3, 4, 5, 6.

cular electors, or princes of the empire. A very great part of Germany is thus in the hands of ecclesiastical persons, with temporal jurisdiction. It has been observed, that in about seventy years, from A. D. 936 to 1002, the three Othos, who succeeded each other in the empire, gave two-thirds of the estates of Germany to ecclesiastics, as Heiss, a Roman Catholic historian, informs us.* Extraordinary as the power of the secular clergy has been in all parts of the Latin empire, it was but feeble when compared with that of the monastic orders, especially the Mendicant Friars, who first made their appearance in the early part of the thirteenth century. These friars were divided by Gregory X. in a general council which he assembled at Lyons in 1272, into the four following societies or denominations, viz. the Dominicans, the Franciscans, the Carmelites, and the Hermits of St. Augustine. All these orders were very highly venerated by all orders and degrees of people. Mosheim's account of them is as follows: "As the pontiff's allowed these four Mendicant orders the liberty of travelling wherever they thought proper, of conversing with persons of all ranks, of instructing the youth and the multitude wherever they went; and as these monks exhibited, in their outward appearance and manner of life, more striking marks of gravity and holiness, than were observable in

* See his Paraphrase and Notes on the Revelation of St. John, in loc.

the other monastic societies, they arose all at once to the very summit of fame, and were regarded with the utmost esteem and veneration throughout all the countries of Europe. The enthusiastic attachment to these sanctimonious beggars went so far, that, as we learn from the most authentic records, several cities were divided, or cantoned out, into four parts, with a view to these four orders; the first part was assigned to the Dominicans, the second to the Franciscans, the third to the Carmelites, and the fourth to the Augustinians. The people were unwilling to receive the sacraments from any other hands than those of the Mendicants, to whose churches they crowded to perform their devotions, while living; and were extremely desirous to deposit there also their remains after death; all which, occasioned grievous complaints among the ordinary priests, to whom the cure of souls was committed, and who considered themselves as the spiritual guides of the multitude. Nor did the influence and credit of the Mendicants end here; for we find, in the history of this and the succeeding ages, that they were employed not only in spiritual matters, but also in temporal and political affairs of the greatest consequence, in composing the differences of princes, concluding treaties of peace, concerting alliances, presiding in cabinet-councils, governing courts, levying taxes, and other occupations, not only remote from, but absolutely inconsistent with, the monastic character and profession. We must not, however, imagine that all

the Mendicant friars attained to the same degree of reputation and authority; for the power of the Dominicans and Franciscans surpassed greatly that of the other two orders, and rendered them singularly conspicuous in the eyes of the world. During three centuries these two fraternities governed, with an almost universal and absolute sway, both state and church, filled the most eminent posts ecclesiastical and civil; taught in the universities and churches with an authority, before which all opposition was silent, and maintained the pretended majesty and prerogatives of the Roman pontiffs against kings, princes, bishops, and heretics, with incredible ardour and equal success. The Dominicans and Franciscans were, before the Reformation, what the Jesuits have been since that happy and glorious period, the very soul of the hierarchy, the engines of state, the secret springs of all the motions of the one and the other, and the authors or directors of every great and important event both in the religious and political world.* Hence it is evident that the false-prophet has exercised “all the power of the first beast in his sight,” both temporal and spiritual; and therefore, with such astonishing influence as this, over secular princes, it was no difficult matter for him to cause “the earth, and them which dwell therein, to worship the first beast whose deadly wound was healed.” That is, he causes the whole Latin world to submit to the

* Cent. XIII. Part II. chap. 2. § 23, 24.

authority of the Latin empire, with the revived western empire at its head; persuading them that such submission is beneficial to their spiritual interests, and absolutely necessary for their salvation. Here it is observable, that both Beasts have dominion over the same *earth*, for it is expressly said, that the second Beast “causeth the earth and them that dwell therein to worship the first beast;” therefore it is, as Bishop Newton and others have judiciously observed, *imperium in imperio*, “an empire within an empire:” we have, consequently, the greatest reason to assert, without running any risk of being successfully contradicted, that the two Beasts consist in the division of the great Latin empire, by the usurpation of the Latin clergy, into two distinct empires, the one secular, the other spiritual; and both united in one grand Antichristian design, viz. to diffuse their most abominable system of idolatry over the whole *earth*, and to extend the sphere of their domination.

“And he doeth great wonders, so that he maketh fire come down from heaven upon the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live.” In order to establish the Latin church upon a foundation that can never fail, the false-prophet “doeth great wonders;” he attempts the most wonderful and prodigious exploits,

and is crowned with incredible success. He has the art to persuade his deluded followers that the clergy of the church of Rome are the only true ministers of Christ; that they have such great influence in the court of heaven, as to be able not only to forgive sins, but also to grant indulgences in sin, by paying certain stipulated sums.* He persuades them too, that they can do works of supererogation, that is, more than are absolutely necessary to sal-

* Mosheim in his Ecclesiastical History, Cent. XII. Part 11. chap. 3, § 3, gives the following account of the doctrine of Indulgences: "The bishops, when they wanted money for their private pleasures, or for the exigencies of the church, granted to their flock the power of purchasing the remission of the penalties imposed upon transgressors, by a sum of money, which was to be applied to certain religious purposes; or, in other words, they published indulgences; which became an inexhaustible source of opulence to the episcopal orders, and enabled them, as is well known, to form and execute the most difficult schemes for the enlargement of their authority, and to erect a multitude of sacred edifices, which augmented considerably the external pomp and splendor of the church.—When the Roman pontiffs cast an eye upon the immense treasures that the inferior rulers of the church were accumulating by the sale of indulgences, they thought proper to limit the power of the bishops in remitting the penalties imposed upon transgressors, and assumed almost entirely, this profitable traffic to themselves. In consequence of this new measure, the court of Rome became the general magazine of indulgences; and the pontiffs, when either the wants of the church, the emptiness of their coffers, or the dæmon of avarice, prompted them to look out for new subsidies, published not only an universal, but also a complete, or what they called a plenary remission of all the temporal pains and penalties which the church had annexed to certain transgressions."

vation.* He pretends that an incredible number of miracles have been wrought, and are still working, by the Almighty as so many evidences of the great sanctity of the Latin church; and the false-prophet has such an astonishing influence over his flock, as to cause them to believe all his fabulous legends and lying wonders. He pretends, also, (and is believed!) that his power is not confined to this world; that he is able by his prayers, to deliver the souls of the deceased from what he calls purgatory, a place which he has fabled to exist for the purification of sinful souls after their departure from this world. His wonderful exploits in being able to induce men, possessed of reasonable faculties, to believe his monstrous absurdities, do not end here; he even "maketh fire come down from heaven in the sight of men." This passage, with its context, has been very generally understood of the pre-

* This monstrous doctrine is thus stated by Mosheim: "That there actually existed an immense treasure of merit, composed of the pious deeds, and virtuous actions, which the saints had performed beyond what was necessary for their own salvation, and which were therefore applicable to the benefit of others; that the guardian and dispenser of this precious treasure, was the Roman pontiff; and that of consequence he was empowered to assign to such as he thought proper, a portion of this inexhaustible source of merit, suitable to their respective guilt, and sufficient to deliver them from the punishment due to their crimes. It is a most deplorable mark of the power of superstition, that a doctrine, so absurd in its nature, and so pernicious in its effects, should yet be retained and defended in the church of Rome." Mosheim's Eccles. Hist. Cent XII. Part II. chap. 3, § 4.

tended miracles of the Romish church, as appears in the following comment upon it by Bishop Newton: "He pretends, like other false-prophets, to shew great signs and wonders, and even to call for fire from heaven, as Elias did. His impostures too are so successful, that he deceiveth them that dwell on the earth by the means of those miracles which he hath power to do.—Now miracles, visions, and revelations, are the mighty boast of the church of Rome; the contrivances of an artful cunning clergy to impose upon an ignorant credulous laity. Even fire is pretended to come down from heaven, as in the case of St. Anthony's fire, and other instances cited by Brightman and other writers on the Revelation; and in solemn excommunications, which are called the thunders of the church, and are performed with the ceremony of casting down burning torches from on high, as symbols and emblems of fire from heaven. Miracles are thought so necessary and essential, that they are reckoned among the notes of the catholic church; and they are alleged principally in support of purgatory, prayers for the dead, the worship of saints, images, and relics, and the like (as they are called) catholic doctrines." But all this is insufficient to explain the words of the text in a satisfactory manner: the wonders which the false-prophet performs are *real*, not *pretended*; for it is said "he *doeth* great wonders;" and that the fire which he is said to bring down from heaven on the earth cannot be any deception, it is added that he does it "in the sight of

men." Therefore, the Rev. G. S. Faber gives a somewhat more probable interpretation, in the following words: "Heaven is a symbol of the church; the earth of the Roman empire; and fire of divine wrath. The darting, therefore, of fire out of the church upon the secular empire seems to relate to those solemn denunciations of the Divine wrath, which, under the name of interdicts and excommunications, were hurled against those who dared to oppose the authority of the beast." * The grand defect in Mr. Faber's scheme is, his misapprehension of the symbolical language; for *heaven* does not mean the *church*, neither the *earth*, the *Roman empire*; nor can *fire* be here an emblem of *Divine wrath*, as it cannot for a moment be supposed that the false-prophet could bring down the Divine wrath upon those that opposed his doctrines. But of all interpretations which I have seen of this passage that of Mr. Cunningham is by far the most probable; and is, as far as it goes, I believe, perfectly correct. "Fire in this passage," he observes, "may denote the fire of persecution, which the Pope and his clergy caused to come down from the symbolical heaven, or the civil government, to destroy their enemies, all who disputed their authority." † To have a perfect understanding of this passage

* Dissertation on the Prophecies, Vol. II. p. 317. Edit. Lond. 1810:

† See his Dissertation on the Seals and Trumpets, London, 1813, 8vo.

the meaning of the symbols contained in it must be accurately determined. *Fire*, in Scripture, when it signifies *wrath*, represents that species of indignation which is attended with the destruction of whatever is the cause of it. Thus the wrath of God is likened in Psalm xviii. 7, 8. to *fire*: “ Then the earth shook and trembled ; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured.” In Jer. iv. 4. we have the following words: “ Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem ; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.” But what fixes the meaning of *fire* in Rev. xiii. 13. is the parallel passage in Rev. xiv. 5. concerning the two witnesses, called in verse 10 of the same chapter “ two prophets :” “ If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies ; and if any man will hurt them he must in this manner be killed.” Therefore, the *fire* which the false-prophet bringeth down from *heaven* upon the *earth*, is the *fiery indignation* which he causes to come down from the *heaven* or *throne* of the Latin empire upon all those of the *earth* or *Latin world* that rebel against his authority. All this has been fulfilled in the Romish hierarchy: the Latin clergy have denominated all those that oppose their authority heretics; they have instituted tribunals to try the

cause of heresy ; and all those that would not submit to their idolatry, they have condemned to various kinds of tortures and deaths. It is very remarkable that it is not said of the false-prophet, as it is of the two witnesses, that “ fire cometh out of his mouth” upon the earth ; but that “ he bringeth fire from heaven on the earth ;” that is to say, the false-prophet will only try the cause of heresy, and pass the sentence of condemnation ; he will not suffer an ecclesiastic to execute the sentence of the court ; the *destroying fire* he causeth to come down from the *heaven* or *throne* of the Latin empire ; secular princes and magistrates must execute the sentence of death upon all that are capitally condemned by the spiritual power. “ He MAKETH fire come down from heaven ;” he compels secular princes to assist him against heretics ; and if any rebel against his authority, he immediately puts them under the bond of the anathema, so that they are deprived of their offices, and exposed to the insults and persecution of their brethren. How the false-prophet has compelled secular magistrates to destroy heretics will be seen in the following Inquisitorial decree : “ We ordain, moreover, that the earls, barons, governors, and consuls of cities and other places, shall take their corporal oath at the admonition of the bishop, and swear that they will faithfully, effectually, and sincerely, assist the church, according to their office and utmost power, against heretics and their accomplices, when required by the bishops : and if they refuse to do this, let them be deprived of that

honour which they possess, and never be raised to any other. Let them further be excommunicated, and their countries put under the interdict of the church." * Thus the false-prophet deceives the Latin world "by the means of those miracles which he had power to do in the sight of the beast." Under the appearance of great sanctity (for he had "two horns like a lamb," though "he spake as a dragon,") he persuades men to believe all his lying doctrines; and "enforces his canons and decretals with the sword of the civil magistrate;" "saying to them that dwell on the earth that they should make an image to the beast which had the wound by a sword, and did live." There have been various opinions respecting what is meant by the *image of the Beast*. Lord Napeir and Whiston suppose the empire of Germany to be the image, because it is an image of the old Roman empire: but this is the revived head of the Beast, and the image is made "to the beast which had the wound by a sword and did live;" therefore the revival of the head was previous to the making of the image; and, consequently, the German empire is not the same with the image of the Beast. Vitringa supposes the Tribunal of the Inquisition to be the image; but this, I think, more unlikely than the former. Others again think, that the image refers to the worshipping of images so prevalent in the Latin church. But how can it be said of the image, in this sense,

* Limborch's History of the Inquisition, Book ii. chap. 15.

that the false-prophet caused it not only to “speak,” but also gave life to the image of the Beast, that it “should cause that as many as would not worship the image of the beast should be killed.” The truth is, the image of the Beast must designate a person who represents in himself the whole power of the Latin empire: therefore it cannot be the emperor; for though he was, according to his own account, *supremum Caput Christianitatis*, “the supreme head of Christendom;” * yet he was only the chief of the Germanic aristocracy; and, consequently, was only governor of the principal power of the Latin empire. The image of the Beast must be the supreme ruler of the Latin empire; and as it is through the influence of the false-prophet that this image is made for the first Beast, it necessarily follows, that this great chief must be an ecclesiastic. Who this is, has been ably shewn by Bishop Newton in his comment on the following verse:

“And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.” “The influence of the two-horned Beast, or corrupted clergy, is farther seen in persuading and inducing mankind to make an image to the Beast which had the wound by a sword and did live.—This image

* See Mandate of Maximilian I. in Dumont’s *Corps Diplomatique*, Tom. IV. p. 46, dated Nov. 12, 1503.

and representative of the Beast is the Pope. He is properly the idol of the church. He represents in himself the whole power of the Beast, and is the head of all authority temporal as well as spiritual. He is nothing more than a private person, without power, and without authority, till the two-horned Beast, or corrupted clergy, by choosing him Pope, give life unto him, and enable him to speak and utter his decrees, and to persecute even to death as many as refuse to submit to him and to worship him. As soon as he is chosen Pope, he is cloathed with the pontifical robes, and crowned and placed upon the altar, and the cardinals come and kiss his feet, which ceremony is called adoration. They first elect, and then they worship him; as in the medals of Martin V. where two are represented crowning the Pope, and two kneeling before him, with this inscription, *Quem creant adorant*, ‘Whom they create they adore.’ He is the principle of unity to the ten kingdoms of the Beast; and causeth, as far as he is able, all who will not acknowledge his supremacy to be put to death.” The great ascendancy which the Popes have obtained over the kings of the Latin world by means of the Romish hierarchy is sufficiently marked in the history of Europe. As long as the great body of the people were devoted to the Roman Catholic idolatry it was in vain for the kings of the different Roman Catholic countries to oppose the increasing usurpations of the Popes. They ascended, in spite of all opposition, to the highest pinnacle of human greatness;

and even the authority of the emperors themselves was established or annulled at their pleasure. The high-sounding tone of the Popes commenced in Pope Gregory VII. commonly known by the name of Hildebrand, who aimed at nothing less than universal empire. The plans of this ambitious pontiff were contrived for the purpose of raising the church above all human authority, to a state of perfect supremacy and independence. One of his boldest strokes, was the publishing “an anathema against whoever received the investiture of a bishopric or abbacy from the hands of a layman; as also against those by whom the investiture should be performed.” * This measure was the occasion of a speedy quarrel between the Pope and the emperor Henry IV. which issued in the excommunication of the latter, and his deposition from all power and dignity, regal or imperial. † “By this

* Mosheim’s Eccl. Hist. Cent. XI. Part II. chap. 2. § 14.

† The following is the form of excommunication issued by the Pope against this emperor: “Beate Petre Apostolorum Princeps, inclina, quæsumus, aures tuas nobis; et audi me servum tuum, quem ab Infantiâ nutriti, et usque ad hunc diem de manu iniquorum liberâsti, qui me pro tuâ fidelitate oderunt et odiant. Tu mihi testis es, et Domina mea Mater Dei, et beatus Paulus frater tuus, et omnes Sancti, quod tua Sancta Romana Ecclesia me invitum, ad sua gubernacula traxit; et ego non rapinam arbitratus sum ad Sedem tuam ascendere; potiusque volui vitam meam in peregrinatione finire, quam locum tuum pro gloriâ mundi sæculari ingenio arripere; Et ideo, ex tuâ gratiâ, non ex meis operibus credo quod tibi placuit et placet, ut populus Christianus tibi specialiter commissus mihi obediat, specialiter

severe sentence, which filled a great part of Christendom with troubles and divisions, and involved

pro vitâ tuâ mihi commissâ; et mihi tua gratia est potestas à Deo data ligandi atque solvendi in cœlo et in terrâ. Hâc itaque fiducia fretus pro Ecclesiæ tuæ honore et defensione, ex parte omnipotentis Dei Patris et Filii et Spiritûs Sancti, per tuam potestatem et auctoritatem, Henrico Regi Filio Henrici Imperatoris, qui contra tuam Ecclesiam inauditâ superbiâ insurrexit, totius Regni Teutonicorum, et Italiæ gubernacula contradico; et omnes Christianos à vinculo juramenti quod sibi fecere, vel facient, absolvo; ut nullus ei sicut Regi serviat, interdico. Dignum est enim, ut qui studet honorem Ecclesiæ tuæ imminuere, ipse honorem amittat quem videtur habere. Et quia sicut Christianus contempsit obedire, nec ad Dominum rediit quem dimisit, participando excommunicatis, meaque monita, quæ pro suâ salute sibi misi, te teste, spernendo seque ab Ecclesiâ tuâ, tentans eam scindere, separando, vinculo eum anathematis vice tuâ alligo, et sic eum ex fiducia tuâ alligo, ut sciant gentes, et comprobent quia tu es Petrus, et super tuam Petram Filius Dei Vivi ædificavit Ecclesiam suam, et portæ inferi non prevalebunt adversus eam."

“Blessed Peter, Prince of the Apostles, incline thine ears, we beseech thee, to us, and hear me, thy servant, whom thou hast nourished from mine infancy, and to the present day hast liberated from the hand of the unjust, who have hated and do hate me for my fidelity to thee. Thou art my witness, and so is my lady the mother of God, and blessed Paul thy brother, and all the saints, that thy Holy Roman church has advanced me against my will to the head of its government; and I have not thought it robbery to ascend to thy seat; and I would rather end my life in pilgrimage than take possession of thy place for the secular glory of the world. And, therefore, from thy favour, not of my works, I believe that it hath pleased, and doth please thee, that the Christian people specially committed to thee should obey me, specially for thy life committed to me; and thy favour to me is the power given by God of binding and loosing in heaven and in

Germany in long and bloody wars, the emperor was reduced to such extremity, that he set out for Italy in the middle of winter, with his wife and son Conrad, an infant, in order to humble himself before the pope, who was then at Canosa, a place belonging to Godfrey and Mathilda.—After a journey attended with great fatigue and inconvenience, Henry alone was admitted within the outer gate, and given to understand that he had no favour to expect, until he should have fasted three days, standing from morning to evening barefooted

earth. Relying, therefore, on thy faithfulness for the honour and defence of thy church, on the part of Almighty God the Father, Son, and Holy Ghost, by thy power and authority I forbid the government of the whole kingdom of the Germans and of Italy to king Henry, the son of Henry the emperor, who hath risen up with unexampled pride against thy church; and I absolve all Christians from the oath of allegiance which they have made or shall make to him, that none may obey him as king. For it is proper that he who studies to lessen the honour of thy church should himself lose the honour which he appeareth to have. And because as a Christian, he hath despised obedience; neither hath returned to the Lord whom he hath forsaken in having fellowship with excommunicated persons, and in spurning my admonitions, which, thou being my witness, I sent him for his salvation, and also in separating himself from thy church, thereby endeavouring to make a schism; I, in thy stead, bind him with the bond of the anathema, and thus I bind him in fidelity to thee, that all the nations may know and acknowledge, that thou art Peter, and upon thy rock the Son of the living God hath built his church, and the gates of hell shall not prevail against it." Dumont's Corps Diplomatique, Tom. I. p. 53. The date of the instrument is A. D. 1076.

among the snow, and then asked pardon of the Pope for the offences he had committed: This penance was literally performed; and on the fourth day, being the twenty-fifth day of January, (1077,) he was forgiven, and received absolution."* Here we have an evident instance of the power and great influence of the Popes in the eleventh century; but it was still further increased in the following century; for on the 23d of September 1122, the emperor Henry V. gave up all right of conferring the regalia by the ceremony of the ring and crosier, and that the chapters and communities should be at liberty to fill up their own vacancies.† The contest between the Pope and the emperors, which was terminated in 1122, was renewed by Frederic I.

* See Modern Universal History, Vol. XXIX. p. 85.

† That part of the instrument which contains this concession is couched in the following words: "Ego Heinricus Dei gratiâ Romanorum Imperator Augustus, pro amore Dei, et Sanctæ Romanæ Ecclesiæ, et Domini Papæ Callixti, et pro remedio animæ meæ, dimitto Deo et Sanctis ejus Apostolis Petro et Paulo, sanctæque Catholicæ Ecclesiæ, omnem investituram per annulum et baculum, et concedo in omnibus Ecclesiis, quæ in Regno vel Imperio meo sunt, canonicam fieri electionem et liberam consecrationem." I Henry, by the grace of God, emperor and Augustus, for the love of God, and the Holy Roman church, and our Lord Callixtus the Pope, and for the salvation of my soul, I give up to God and his holy apostles Peter and Paul, and to the Holy catholic church, all right of investiture by the ring and crosier; and I grant a canonical election and free consecration to be made in all churches which are in the kingdom or my empire. Dumont, Tom. I. p. 66.

surnamed Barbarossa ; but after a long warfare, with various success, the emperor was obliged to sue for peace from the Pope ; in consequence of which there was an interview between them at Venice in 1176, the account of which is as follows : “ The emperor’s arrival in that city being notified, he was waited upon by the doge, the patriarch, the bishop, the clergy, and the senate, who conducted him in their barge to St. Mark’s, where the Pope and cardinals waited his coming. Frederic, when he approached” the Pope, “ who was seated, bowed down with profound reverence, and kissed his feet ; a condescension which brought tears into the eyes of the Pope, who clasped him in his arms, and gave him the kiss of peace ; then, the emperor taking him by the hand, they entered the church together, where, mass being celebrated by the Pope himself, Frederic reconducted him to the door, still walking on his left hand, and held the stirrup while he mounted his mule.” * The custom which the Popes adopted of dating their acts according to the years of the emperor’s reign, and impressing the imperial image on their coins, had disappeared in the time of Gregory VII. The domain of the church was subsequently augmented by the famous donation of the countess Matilda, who died in 1115, and had invested the Pope with the province known under the name of the patrimony of St. Peter, as well as the Marc of Ancona, the duchy of Spoleto,

* See Modern Universal History, Vol. XXIX, p. 134.

the Ferrarese, and the Bolognese. Now the præfecture of the city of Rome was given up to Pope Alexander III. by the peace concluded at Venice, in 1177; and the emperor Frederic I. and several emperors hesitated not to acknowledge the entire independence of the Popes, in renouncing formally every right of sovereignty which their predecessors had enjoyed over Rome and the ecclesiastical state.*

“ The emperor Henry VI. son of Frederic Barbarossa, submitted to be crowned kneeling by the Pope; who, being seated in a magnificent chair, as soon as he had crowned him kicked the crown from his head again, to shew his right of taking away as well as conferring empire.” † From this time till the commencement of the fourteenth century the power of the Popes was considerably increased. The exorbitant power of the Popes was, at last, so confirmed by length of time that it seemed immoveable. The principal thing which contributed to the Pope’s temporal grandeur was the “ excessive superstition that enslaved the minds of the generality, together with the wretched ignorance and barbarity of the age, by which every spark of truth was stifled, as it were, in its very birth.” In the thirteenth century the Popes “ inculcated that pernicious maxim, That the bishop of

* See Koch’s *Tableau des Revolutions*, Tom. I. pp. 139, 140, and other historians.

† Puffendorf’s *Introduction to the History of the Principal States of Europe*, Vol. I. p. 351, Edit. Lond. 1764.

Rome is the supreme lord of the universe, and that neither princes nor bishops, civil governors nor ecclesiastical rulers, have any lawful power in church or state but what they derive from him.—In order to establish their authority, both in civil and ecclesiastical matters, upon the firmest foundation, they assumed to themselves the power of disposing of the various offices of the church, whether of a higher or of a more subordinate nature, and of creating bishops, abbots, and canons, according to their fancy.—The first of the pontiffs, who usurped such an extravagant extent of authority was Innocent III. whose example was followed by Honorius III. Gregory IX. and several of their successors.—In Asia and Europe Innocent III. disposed of crowns and sceptres with the most wanton ambition. In Asia he gave a king to the Armenians; in Europe he usurped the same extravagant privilege in the year 1204; and conferred the regal dignity upon Primislaus, duke of Bohemia. The same year he sent to Johannicius, duke of Bulgaria and Wallachia, an extraordinary legate, who, in the name of the pontiff, invested that prince with the ensigns and honours of royalty; while, with his own hand, he crowned Peter II. of Arragon, who had rendered his dominions subject and tributary to the church, and saluted him publicly at Rome with the title of king.—The ambition of this Pope—extended his views farther, and resolved to render the power and majesty of the Roman see formidable to the greatest European monarchs, and even to the

emperors themselves. When the empire of Germany was disputed, towards the commencement of this century, between Philip duke of Suabia, and Otho IV. third son of Henry Lion, he espoused, at first, the cause of Otho, thundered out his excommunications against Philip; and upon the death of the latter, which happened in the year 1209, he placed the imperial diadem upon the head of his adversary. But as Otho was, by no means, disposed to submit to this pontiff's nod, or to satisfy to the full his ambitious desires, he incurred, of consequence, his lordly indignation; and Innocent declaring him, by a solemn excommunication, unworthy of the empire, raised in his place Frederic II. his pupil, the son of Henry VI. and king of the Two Sicilies, to the imperial throne in the year 1212. The same pontiff excommunicated Philip Augustus, king of France, for having dissolved his marriage with Ingerburg, a princess of Denmark, and espoused another in her place; nor did he cease to pursue this monarch with his anathemas, until he engaged him to receive the divorced queen, and to restore her to her lost dignity.—But of all the European princes none felt, in so dishonourable and severe a manner, the despotic fury of this insolent pontiff as John, surnamed *Sans Terre*, king of England. This prince opposed vigorously the measures of Innocent, who had ordered the monks of Canterbury to choose Stephen Langton, a Roman cardinal of English descent, archbishop of that see, notwithstanding the election of John de Grey

to that high dignity, which had been regularly made by the convent ; and had been confirmed by royal authority. The Pope, after having consecrated Langton at Viterbo, wrote a soothing letter in his favour, to the king, accompanied with four rings, and a mystical comment upon the precious stones with which they were enriched. But this present was not sufficient to avert the just indignation of the offended monarch, who sent a body of troops to drive out of the kingdom the monks of Canterbury, who had been engaged by the Pope's menaces to receive Langton as their archbishop. The king also declared to the pontiff, that, if he persisted in imposing a prelate upon the see of Canterbury, in opposition to a regular election already made, the consequences of such presumptuous obstinacy would, in the issue, prove fatal to the Papal authority in England. Innocent was so far from being terrified by this menacing remonstrance, that, in the year 1200, he sent orders to the bishops of London, Worcester, and Ely, to lay the kingdom under an interdict, in case the monarch refused to yield and to receive Langton. John, alarmed at this terrible menace, and unwilling to break entirely with the Pope, declared his readiness to confirm the election made at Rome ; but, in the act that was drawn up for this purpose, he wisely threw in a clause to prevent any interpretation of this compliance, that might be prejudicial to his rights, dignity, and prerogative. This exception was rejected, and the interdict was proclaimed. A

stop was immediately put to Divine service; the churches were shut; the administration of all the sacraments was suspended, except that of baptism; the dead were buried in the highways without the usual rites, or any funeral solemnity. But, notwithstanding this interdict, the Cistercian order continued to perform Divine service; and several learned and respectable divines, among which were the bishops of Winchester and Norwich, protested against the injustice of the Pope's proceedings. The interdict not producing the effects that were expected from it, the pontiff proceeded to a still farther degree of severity and presumption; and denounced a sentence of excommunication against the person of the English monarch. This sentence, which was issued out in the year 1208, was followed about three years after by a bull, absolving all his subjects from their oath of allegiance, and ordering all persons to avoid him, on pain of excommunication. But it was in the year 1212, that Innocent carried his impious tyranny to the most enormous length, when assembling a council of cardinals and prelates, he deposed John, declared the throne of England vacant, and wrote to Philip Augustus, king of France, to execute this sentence, to undertake the conquest of England, and to unite that kingdom to his dominions for ever. He, at the same time, published another bull, exhorting all Christian princes to contribute, whatever was in their power, to the success of this expedition, promising such as seconded Philip in this grand enter-

prise, the same indulgences that were granted to those who carried arms against the infidels in Palestine. The French monarch entered into the views of the Roman pontiff, and made immense preparations for the invasion of England. The king of England, on the other hand, assembled his forces, and was putting himself in a posture of defence, when Pandulf, the Pope's legate, arrived at Dover, and proposed a conference in order to prevent the approaching rupture, and to conjure the storm. This artful legate terrified the king, who met him at that place, with an exaggerated account of the armament of Philip on the one hand, and of the disaffection of the English on the other; and persuaded him that there was no possible way left of saving his dominions from the formidable arms of the French king, but that of putting them under the protection of the Roman see. John, finding himself in such a perplexing situation, and full of diffidence both in the nobles of his court and in the officers of his army, complied with this dishonourable proposal, did homage to Innocent, resigned his crown to the legate, and received it again as a present from the see of Rome, to which he rendered his kingdom tributary, and swore fealty as a vassal and feudatory. In the act by which he resigned, thus scandalously, his kingdom to the Papal jurisdiction, he declared that he had neither been compelled to this measure by fear nor by force; but that it was his own voluntary deed, performed by the advice, and with the consent, of the barons of

his kingdom. He obliged himself and his heirs to pay an annual sum of seven hundred marks for England, and three hundred for Ireland, in acknowledgment of the Pope's supremacy and jurisdiction; and consented that he or such of his successors as should refuse to pay the submission now stipulated, to the see of Rome, should forfeit all their right to the British crown.*—“Martin IV. who was advanced to the Papal chair in 1281, excommunicated Michael Palæologus, the Greek emperor under the pretext of his having broken the peace that had been concluded between the Greek

* Cent. XIII. Part II. chap. 2, § 8. The following is an extract from one of the letters of Innocent III. to king John, dated Nov. 4, 1213, when this monarch had yielded his kingdom as a fief to the Roman church: “Rex regum, et Dominus dominantium Jesus Christus, Sacerdos in æternum secundum ordinem Melchisedech, ita Regnum et sacerdotium in ecclesiâ stabilivit, ut sacerdotale sit regnum, et sacerdotium sit regale, sicut in epistolâ Petrus et Moyses in Lege testantur, UNUM PRÆFICIENS UNIVERSIS, quem suum in terris Vicarium ordinavit, ut SICUT ei flectitur omne genu cœlestium, terrestrium, et etiam infernorum, ITA illi OMNES OBEDIANT ET INTENDANT, ut sit unum ovile et unus pastor.” Jesus Christ, King of kings and Lord of lords, a priest for ever after the order of Melchisedech, hath so established a kingdom and priesthood in the church, that there may be a sacerdotal kingdom and a royal priesthood, (as Peter in his epistle and Moses in the Law testify,) ONE RULING OVER ALL, whom he hath ordained his vicar in the earth, that AS every knee in heaven, earth, and under the earth, bows to the former, so all should obey and be ruled by the latter, that there may be one fold and one shepherd. See Vitringa on the Apocalypse, p. 807, Franequeræ, 1705.

and Latin churches at the council of Lions. The same insult was committed against Peter, king of Arragon, whom Martin not only excluded from the bosom of the church, but also deposed from his throne, on account of his attempt upon Sicily, and made a grant of his kingdom, fiefs, and possessions, to Charles, son of Philip the Bold, king of France. It was during the execution of such daring enterprises as these, and while he was meditating still greater things for the glory of the Roman hierarchy, that a sudden death, in the year 1285, obliged him to leave his schemes unfinished.* The point of time in which the Romish bishops attained their highest elevation of authority was, undoubtedly, about the commencement of the fourteenth century. “Boniface VIII. who was Pope at this time, outstripped all his predecessors in the high-sounding tone of his public decrees. According to him the secular power is but a simple emanation from the ecclesiastical; and the double power of the Pope, founded upon Holy Scripture, is even an article of faith. God, said he, has confided to Saint Peter and to his successors two swords, the one spiritual, the other temporal. The first ought to be exercised by the church itself, and the other by secular princes for the service of the church, and according to the will of the Pope. The latter, that is to say, the temporal sword, is in subjection to the former; and the temporal authority depends in-

* Cent. XIII. Part II. chap. 2. § 15.

dispensably on the spiritual power which judges it, while God alone can judge the spiritual power. Finally, he adds, it is necessary to salvation for every human creature to be in subjection to the Roman pontiff." * Thus it plainly appears from the preceding historical extracts that the two-horned Beast, or Romish hierarchy, has given "life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship † the image of the beast

* "Selon lui la puissance seculiere n'est qu'une simple emanation de la puissance ecclesiastique, et le double pouvoir du pape, fondé sur l'Écriture sainte, est meme un article de foi. 'Dieu,' disoit-il, 'a confié a S. Pierre et à ses successeurs deux glaives, l'un spirituel et l'autre temporel. Le premier doit etre exercé par l'église même, et l'autre par les princes seculiers, pour le service de l'église, et suivant la volonté du pape. Ce dernier, c'est à dire le glaive temporel, est subordonné au premier, et l'autorité temporelle depend indispensablement de la puissance spirituelle qui la juge, pendant que Dieu seul peut juger la puissance spirituelle. Enfin,' ajoutoit-il, 'il est de la nécessité du salut, pour tout creature humain d'etre soumis au pontife Romain.'" See M. Koch's *Tableau des Revolutions de l'Europe*, Vol. II. au commencement, Paris, 1807.

† That the Bishop of Rome has required universal homage, and insisted upon implicit obedience to his authority from every creature, is evident from passages already quoted in the preceding part of this chapter, and is still further manifest from the following collection of passages made out of the Canon Law by Archbishop Cranmer: "He that knowledgeth not himself to be under the Bishop of Rome, and that the Bishop of Rome is ordained by God to have primacy over all the world, is an heretick, and cannot be saved.—Princes Laws, if they be against the ca-

should be killed." Here it is very remarkable that the false-prophet is not said to make an image for

nons and decrees of the Bishop of Rome, be of no force nor strength.—All the decrees of the Bishop of Rome ought to be kept perpetually of every man, without any repugnancy, as God's word spoken by the mouth of Peter; and whosoever doth not receive them, neither availeth them the Catholick faith, nor the four Evangelists, but they blaspheme the Holy Ghost, and shall have no forgiveness.—All kings, bishops, and noblemen, that believe or suffer the Bishop of Rome's decrees in any thing to be violate, be accursed, and for ever culpable before God, as transgressors of the Catholick faith.—The Bishop of Rome is not bound to any decrees, but he may compel, as well the clergy as laymen, to receive his decrees and canon law.—The Bishop of Rome hath authority to judg all men, and specially to discern the articles of the faith, and that without any counsel, and may assoil them that the counsel hath damned; but no man hath authority to judg him, nor to meddle with any thing that he hath judged, neither emperor, king, people, nor the clergy: and it is not lawful for any man to dispute of his power.—The Bishop of Rome may excommunicate emperors and princes, depose them from their states, and assoil their subjects from their oath and obedience to them, and so constrain them to rebellion.—The emperor is the Bishop of Rome's subject, and the Bishop of Rome may revoke the emperor's sentence in temporal causes.—It belongeth to the Bishop of Rome to allow or disallow the emperor after he is elected; and he may translate the empire from one region to another.—The Bishop of Rome may appoint coadjutors to princes.—The Bishop of Rome may open and shut heaven unto men.—The see of Rome receiveth holy men, or else maketh them holy.—He that maketh a lye to the Bishop of Rome committeth sacriledg.—To be senator, capitane, patrician, governour, or officer of Rome, none shall be elected or pointed, without the express license and special consent of the see of Rome.—It appertaineth to the Bishop of Rome to judg which

himself, but to the seven-headed Beast. For it was Phocas, the Greek emperor, who declared the Pope universal Bishop, and thereby put him at the head of the hierarchy ; but it was the false-prophet that said “ to them that dwell upon the earth that they should make an image to the beast that had the wound by a sword, and did live.” That is, they preached up the Pope’s supremacy over temporal princes ; and, through the astonishing influence of the Latin clergy on the minds of the people, the Pope, at last, became the supreme sovereign of the secular Latin empire ; and thus was at the head of all authority temporal and spiritual.

“ And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.” As the Romish hierarchy had the most powerful ascendancy over the minds of all ranks and degrees of men in the empire, it was no difficult matter for this great body to cause “ all, both small and great, rich and

oaths ought to be kept, and which not.—The Bishop of Rome is judg in temporal things, and hath two swords, spiritual and temporal.—The Bishop of Rome may give authority to arrest men, and imprison them in manacles and fetters.—The Bishop of Rome may compel princes to receive his legate.—It belongeth also to him to appoint and command peace, and truce to be observed and kept, or not.—The collation of all spiritual promotions appertain to the Bishop of Rome.—The Bishop of Rome may unite Bishopricks together, and put one under another at his pleasure.” See Burnet’s History of the Reformation, Vol. I. pp. 198—200, Dublin, 1730.

poor, free and bond, to receive a mark in their right hand, or in their foreheads." The signification of this mark has been a little contested. Lord Napier supposes the mark to consist in the different crosses which the Papists marked themselves with: his paraphrase is as follows: "The Pope caused all his subjects of Christendom, to receive and bear in their hands and foreheads markes and tokens, representing the name of the *Latin empire*; such as the marks of $\chi\tilde{\epsilon}\varsigma$ and crosses of sundry sorts." *

* Sir Isaac Newton's opinion of the mark is similar to that of Lord Napier; and is thus expressed by Faber: "As for the mark of the Beast, which I conceive to be the cross, this mark, no less than the name *Latinus*, is peculiar to the Beast that is, or the Papal Roman empire, as contradistinguished from the Beast that was, or the Pagan Roman empire. The ancient Roman Beast despised the cross: but the revived Roman or Latin Beast made it his peculiar badge not only in religious but civil matters, introducing it into his standards, blazoning it in the armorial bearings of many of his great men, and displaying it upon the crowns of all his ten horns; insomuch that the crescent is not more the mark of Turkey, or the dragon of China, than the much abused symbol of the cross is of the Papal Latin empire.—The name then of the Beast is *Latinus*; the number of his name is 666; and his mark,—the cross." This interpretation of the *mark* is certainly very ingenious, and Faber's quotation of *the Rubric of the Roman Missal* appears to stamp it with great authority. It is as follows: "In consecrating the baptismal water, the priest is directed to divide it, in the form of *a cross*, with his extended hand, which he is immediately to wipe with a cloth. Afterwards he is again to touch the water with his hand; next he is to make *three crosses* upon the font: and then he is to divide the water with his hand, pouring it out, *crosswise*, to the four parts

Bishop Newton and many others consider that the mark of the Beast is here spoken of in reference to the "ancient custom of servants receiving the mark of their master, and soldiers of their general, and those who were devoted to any particular deity, of the particular deity to whom they were devoted. These marks," he adds, "were usually impressed on their right hand or on their foreheads; and consisted of some hieroglyphic characters, or of the

of the world. Having duly gone through this process, muttering all the while in such a manner as not to be heard by the bystanders, he is to change his voice, and recite a short prayer in the tone of reading. The prayer being ended, he breathes three times upon the water in the form of a *cross*; and then, resuming the low muttering of his former incantation, he drops a little wax into the water. Thrice he drops this wax into the water, and thrice he takes it out; blowing, at its last immersion, three times upon the water in the *cruciform* figure of the Greek letter Ψ Psi. Lastly, he mixes oil and cream with the water, moving his hand to and fro in the shape of a *cross*; and the consecrated *commixtio*, as it is termed, is thought to be then duly prepared for the administration of the sacrament of baptism. Nor is the *cross* used in this absurdly superstitious manner throughout the initiatory rite of Christianity alone. *Holy* eggs and *holy* candles, *holy* salt and *holy* water, go through a somewhat similar ceremony; and are marked in a similar manner, with the sign of the *cross*. Nay, even when not immediately engaged in performing the rites of his multifarious adoration, let a Papist be assailed either by natural or supernatural terrors, and he will forthwith almost mechanically commence the operation of *crossing* himself in various parts of his body." Notwithstanding the very great plausibility of this interpretation of the *mark*, it will be found on more minute examination, that the *cross* is not the *mark of the Beast's name*.

name expressed in vulgar letters, or of the name disguised in numerical letters according to the fancy of the imposer." But Dr. Mitchell, with his feeble light of *Λατρίνος*, appears to me to have ascertained the meaning of this passage with singular precision: he observes that "the mark is the number of a name, and not of any time. So extensive was this mark," he continues, "that not only the people must be of the Latin church, but things also must have it; the scriptures, the laws of the empire, the mass and offices of the church, must be in Latin, and no other language." All that I can say here is simply by way of comment upon the Doctor's words. That the signification of the mark is to be ascertained by means of the name is abundantly evident from Rev. xiv. 11. where it is said that "they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the MARK OF HIS NAME." The name of the Beast is the Latin empire; the mark of his name must, therefore, be his Latin worship. That this is the meaning of the mark is demonstrable from the circumstance that the two-horned Beast, or false-prophet, causes all descriptions of persons to receive it; and it is well known that the continual employment of the Latin clergy is to enforce the Latin idolatry upon their flocks. The mass and offices of the church, which are in Latin, and contain the sum and substance of their idolatrous worship, are of different kinds, and abound in impious prayers to the Virgin Mary, and the saints and an-

gels. They even assert that the mass is one of the seven sacraments; and preach that no creature can be saved unless he implicitly receive it as such. In fact the Latin worship is the universal badge of distinction of the Latin church from all other churches on the face of the earth; and is, therefore, the only infallible MARK by which a genuine Papist can be distinguished from the rest of mankind. But the two-horned Beast causes all to receive this “mark in their right hand, or on their foreheads.” *Right hand*, in Scripture language, is the symbol of the main strength of the person of whom it is spoken. Thus, in Ps. xvii. 7. God is said to save by his right hand them which put their trust in him. In Ps. xx. 6. we read of the “saving strength of God’s right hand.” Ps. xxi. 8. it is said that “God’s right hand shall find out those that hate him.” The meaning of *right hand* is sufficiently obvious in the following words in Ps. xlv. 3, 4. “Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things.” The reception of the mark in the right hand must, therefore, mean that all so receiving it, devote the whole powers of their mind and body for the propagation of the Latin worship, and in the eradication of all they denominate heresies out of their church. But some receive the mark on their foreheads. By any thing being impressed upon the forehead is meant, as has been observed upon a former occa-

sion, the public profession of whatever is inscribed or marked upon it. Thus in Rev. ix. 4. it is said of the locusts, that "it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God on their foreheads." Here it is evident that the men who are under the Divine displeasure are those who do not make a public profession of the unadulterated truths of the Gospel. In Rev. xiv. 1. mention is made of "an hundred forty and four thousand, having his Father's name, written on their foreheads." In Rev. xxii. 4. of the servants of God it is said, "And they shall see his face; and his name shall be in their foreheads." In these texts the meaning of God's name being written upon the forehead must be, that it is evident to all that these men are the children of God. In Ezek. iii. 7. the children of Israel are called "stiff of forehead and hard of heart," that is to say, they are not ashamed of their impieties, but make a public profession of them. The mark of the Beast being received on the forehead must, consequently, mean that all those so marked make a public profession of the Latin worship; whereby it is evident to all that they form a part of the Latin church. Many may be marked in the right hand, which are also marked on their foreheads; but it does not follow that those marked on their foreheads are also marked in their right hand; that is to say, it is not every individual that complies with the Latin worship, who, to the utmost

of his power, endeavours to propagate his religious system. Therefore the propriety of the words, "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." The Romish clergy would have all their flocks zealous advocates of their unholy doctrines; but a passive obedience to his Latin idolatry, will frequently exempt from the displeasure of the hierarchy.

"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." Bishop Newton's comment upon the first part of this verse is as follows: "If any dissent from the stated and authorized forms, they are condemned and excommunicated as heretics; and in consequence of that they are no longer suffered to buy or sell; they are interdicted from traffic and commerce, and all the benefits of civil society. So Roger Hoveden relates of William the Conqueror, that he was so dutiful to the Pope, that he would not permit any one in his power to buy or sell any thing, whom he found disobedient to the apostolic see. So the canon of the council of Lateran under Pope Alexander the third, made against the Waldenses and Albigenses, enjoins upon pain of anathema, that no man presume to entertain or cherish them in his house or land, or exercise traffic with them. The synod of Tours in France under the same Pope orders, under the like intermination, that no man should presume to receive or assist them, no not so much as to hold any commu-

nion with them in selling or buying, that being deprived of the comfort of humanity, they may be compelled to repent of the error of their way. Pope Martin V. in his bull, set out after the council of Constance, commands in like manner, that they permit not the heretics to have houses in their districts, or enter into contracts, or carry on commerce, or enjoy the comforts of humanity with Christians." "In the ninth century the ecclesiastics were continually making use of this spiritual weapon (excommunication) to repel any violence or affronts offered them; and time and familiarity rendering offenders more and more obdurate, they proceeded, by degrees, to rigours unknown to antiquity; as the excommunicating of whole families, or provinces; prohibiting the exercise of all religion therein; and even accompanying the excommunications with horrible ceremonies, and direful imprecations. In the tenth and eleventh centuries, the severity against the excommunicated was carried to its highest pitch: nobody might come near them, not even their own wives, children, or servants; they forfeited all their natural legal rights and privileges, and were excluded from all kinds of offices. Thus was an excommunicated king reduced to the condition of a private man. To render the excommunicated still more odious, the priest was obliged to stop, and break off Divine service, if an excommunicated person entered the church. The form of excommunication in the Romish church, as related by Feoret, is to take lighted

torches, throw them upon the ground with curses and anathemas, and trample them out under foot to the ringing of the bells." The following is the form of the excommunication: "By the authority of Almighty God The Father, The Son, and The Holy Ghost, and of the blessed Mary, mother of God, and of all the saints, we excommunicate, anathematize, and put out of the pale of holy mother church, those malefactors N.—leagued together, and their accomplices; and unless they repent, and make satisfaction, thus let their light be extinguished before the living for ever and ever. So be it, Amen, Amen, Amen."* The following is the form of an interdict extant in a MS. of the church of Beauvois, amongst the laws of Charles the Great. "In the name of Christ, I Hildegarius, Bishop of Beauvois, by the authority of the Father, the Son, and the Holy Ghost, and by the authority of St. Peter, prince of the apostles, and by our own authority, do excommunicate and interdict this church, and all the chapels belonging to it, that no one may have power from Almighty God, or from St. Peter, the prince of the apostles, from this day to sing or

* "Auctoritate Dei Patris omnipotentis, et Filii, et Spiritus Sancti, et beatæ Dei genetricis Mariæ, omniumque sanctorum, excommunicamus, anathematizamus, et à limitibus sanctæ matris ecclesiæ sequestramus illos malefactores, N. consentaneos, quoque et participes; et nisi resipuerint, et ad satisfactionem venerint, sic extinguetur lucerna eorum ante viventem in sæcula sæculorum. Fiat: Amen: Amen: Amen." See Rees' Cyclopædia on Excommunication.

hear mass, or perform any Divine office, or receive the tythe of Almighty God, without our special leave. And whoever shall presume, contrary to these interdicts, either to sing or hear mass, or to perform Divine service in any place, or to receive the tythe of Almighty God, let him be excommunicated and accursed by the authority of the omnipotent God, the Father, the Son, and the Holy Ghost, and of St. Peter, and all the saints, and separated from the society of Christians, and from the doors of our holy mother church, where there is remission of sins, and let him be anathema maranatha, to the end of the world, with the devils in hell. So let it be, once, twice, thrice, Amen." * It is in

* In Christi nomine ego Hildegarius episcopus (Bellovacensis) ex parte Patris, et Filii, et Spiritûs Sancti, et ex parte sancti Petri Apostolorum principis, et ex nostrâ parte, excommunicamus et interdicimus hanc ecclesiam, et omnes capellas ad illam adspicientes, ut nullus habeat licentiam Dei omnipotentis, et sancti Petri Apostolorum principis, ab hâc die in antea missam cantare, nec audire, nec ullo modo divinum officium ministrare, nec decimam Dei omnipotentis accipere, nisi per nostram licentiam: et quicumque contra hæc interdicta aut missam cantare, vel audire, vel in aliquo loco divinum officium ministrare, aut decimam Dei omnipotentis accipere præsumserit, ex parte Dei Patris omnipotentis, et Filii, et Spiritûs Sancti, et ex parte sancti Petri atque sanctorum omnium sit excommunicatus, et maledictus, et à consortio Christianorum segregatus, et à limitibus sanctæ matris ecclesiæ, ubi fit remissio peccatorum, separatus; et sit anathema maranatha usque in finem sæculi cum diabolis in inferno. Fiat, fiat, fiat. Amen. Chandler's Edition of Limborch's History of the Inquisition, Vol. II. Book iii. chap. 1.

this and similar ways that the false-prophet has terrified the Latin world, and kept it in subjection to the secular and spiritual powers. Those interdicted by the two-horned Beast from all offices of civil life, are such as have not “the mark, or the name of the beast, or the number of his name.” * Bishop Newton supposes that, the name of the Beast, and the number of his name, mean the same thing; but this opinion is totally irreconcilable with Rev. xv. 2. where St. John informs us that he “saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over the number of his name, stand upon the sea of glass, having the harps of God.” † In this passage it is evident that the

* The disjunctive particle ἢ, “or,” between τὸ χάραγμα, “the mark,” and τὸ ὄνομα τοῦ θηρίου, “the name of the beast,” is omitted in many excellent manuscripts, which has induced some to suppose that the meaning of the passage is, that the mark consists in the name of the Beast, or the number of his name. “And that no man might buy or sell save he that had the mark, [to wit,] the name of the beast, or the number of his name.” But that this cannot be the meaning is evident from the context; for the name of the Beast is the Latin empire; therefore, if the mark be the same with the name of the Beast, the mark must be the Latin empire, a supposition which the whole tenor of the prophecy shews to be absurd. Therefore the mark is not the same with the name of the Beast; though it refers to the name, as is evident from Rev. xiv. 11. where we read of τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ, “the mark of his name,” as has been already shewn.

† The common reading of the passage is as follows: τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης αὐτοῦ, καὶ ἐκ τοῦ χάραγμα-

Beast, his image, and the number of his name, are perfectly distinct; and, therefore, no two of them can mean the same thing. Hence what is meant by *the name of the Beast* is entirely different from that intended by *the number of his name*. But how can this be, when it is expressly declared in the following verse that the number of the Beast is 666; which number is declared to be that of his name?

τος αὐτοῦ, ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ; “them that had gotten the victory over the beast, and over his image, and over his mark, [and] over the number of his name.” In the above passage ἐκ τοῦ χαράγματος αὐτοῦ, “over his mark,” is certainly an interpolation; for it does not exist in many of the best Greek manuscripts, among which are the Codex Alexandrinus, the Codex Monachorum Sancti Basilii, and the Codex Ephrem. The reading of the Codex Alexandrinus, and nearly thirty others, is τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης αὐτοῦ, καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, “them that had gotten the victory over the beast, and over his image, and over the number of his name.” A great number of the ancient versions also omit the clause respecting the mark; among which are the Syriac, the Æthiopic, the Coptic, all the Arabic, and the Vulgate: the reading of the last of which is, eos qui vicerunt bestiam, et imaginem ejus, et numerum nominis ejus; “them that had conquered the beast, and his image, and the number of his name.” It is from the foregoing among other reasons that Bengel, Wetstein, and Griesbach, consider ἐκ τοῦ χαράγματος αὐτοῦ, a reading of very little authority, all of whom have marked it out of the text in their editions of the Greek Testament. It is very likely that ἐκ τοῦ χαράγματος αὐτοῦ was originally a marginal reference made by some person who, from a mistaken view of Rev. xiii. 17. took the mark of the Beast to be the same with the number of his name; and that in process of time it crept into the text through the carelessness of transcribers.

The solution of the whole mystery is as follows : Both Beasts have the same appellation ; that is to say, the name of the first and second Beast is equally Ἡ Λατίνη Βασιλεία, The Latin kingdom ; therefore, by the “ name of the Beast ” is meant The Latin kingdom ; and by the “ number of his name ” is also meant The Latin kingdom. And as it has been already proved that the name of the Beast is perfectly distinct from the number of his name, it necessarily follows that one of the Beasts is designated by *the name of the Beast*, and that the other is distinguished from it by *the number of his name* ; hence only one of the Beasts is numbered ; that which is not numbered is termed “ the name of the beast,” and the numbered Latin empire is denominated “ the number of his name ; ” i. e. as both Beasts have the same name, 666, the number contained in the name of the Beast not counted, stands for the Latin kingdom which is numbered, exactly agreeable to an ancient practice of representing names by the numbers contained in them, many examples of which have been already given in the second chapter of this work. Therefore, the meaning of the whole passage is, that those whom the false-prophet does not excommunicate, or put out of the pale of his church, have “ the mark ” of the Beast, that is, are genuine Papists, or such as are actively or passively obedient to his Latin idolatry. Those also escape his ecclesiastical interdicts which have “ the name of the beast, or the number of his name.” By a person having the name of the

Beast is evidently meant, his being in subjection to the Latin empire, and, consequently, an individual of the Latin world; therefore those that have the name of the Beast, or the number of his name, are those that are subjects of the Latin empire, or of the numbered Latin empire, that is to say, who are in subjection to the Latin empire secular or spiritual. All that were in subjection to the secular or spiritual power were not Papists in heart; hence the propriety of distinguishing those which have the mark, from those which have the name of the Beast, or the number of his name. But which of the two Beasts it is which God has numbered has been not a little contested. That it is the first Beast which is numbered has, I believe, been the prevailing opinion. On this side are Lord Napier, Whiston, Bishop Newton, Faber,* and others. Among those that have supposed the second Beast to be the one which is numbered are Dr. Henry More, Pyle, Kershaw, Galloway, Bicheno, &c. Dr. Gill and Reader assert, that both Beasts have the same number, and that the name is *Ααρτίνος*. The reason of these different opinions arises from its not being directly expressed in the following words, which is the numbered Beast: "Here is wisdom:

* It is rather singular that Mr. Faber should assert so positively that the number is that of the name of the first Beast, when he himself says in his contents to the second volume of his *Dissertations on the Prophecies*, p. 17, that "the two apocalyptic Beasts—are the two contemporary Latin empires secular and spiritual."

let him that hath a mind count the number of the beast:" for if these words be taken by themselves without any reference to other passages in the Apocalypse, they may allude to either of the two Beasts; and, at the same time, it is evident that only one can be numbered, though both equally contain 666, because both are called by precisely the same name; for it is said "Let him that hath a mind count the number of the beast," not *of the Beasts*; consequently, though it is certain that the numbered Beast is the Latin empire; it is impossible from the mere name to say whether it is the Latin empire secular or spiritual. Hence the necessity of determining which of the two Beasts God has computed. That it is the second Beast which is numbered is evident from three different passages in the Apocalypse. The first is in Rev. xiii. 17. where it is said "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." Here the name of the Beast is mentioned before the number of his name, which is a presumptive evidence that the name of the Beast refers to the first Beast, and the number of his name to the second. The second passage is in Rev. xv. 2. where mention is made of "them that had gotten the victory over the beast, and over his image, and over the number of his name." That, here styled The Beast, is evidently the secular Latin empire; for it was to this that the two-horned Beast made an image; consequently, there can be no doubt that "the number of his name," or the

numbered Latin empire, is the two-horned Beast, or false-prophet. Besides, the saints of God are represented as getting the victory over the Beast as well as over the number of his name, which is a demonstration that two distinct Antichristian empires are here spoken of, for otherwise it would be tautology. It is also well known that there are only two Beasts mentioned in the Revelation; consequently, as it has been already shewn that the one here styled The Beast, is the secular Latin empire, it is impossible that "the number of his name" can be any other than the false-prophet. Again, the saints of God are said to be victorious over "the number of his name," or 666; that is, over the empire represented by this number; which number is declared to be contained in the name of the Beast for which an image was made. Consequently both Beasts have the same name, the number is found by summing up the values of the letters of this name; and 666 distinguishes one Beast from the other. We have, therefore, the fullest evidence, that the numbered Beast is the spiritual Latin empire. That the two-horned Beast is the one which is numbered, is farther evident from a comparison of this passage with Rev. xix. 20. In the latter passage the words are "And the beast was taken, and with him the false-prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with

brimstone." Here nothing is said of the "number of his name," which is so particularly mentioned in Rev. xv. 2. And in Rev. xv. 2. nothing is mentioned of the false-prophet; the reason of which can only be that what is termed in one passage "the number of his name" is in its parallel one called "the false-prophet." Hence the two-horned Beast or false-prophet is also designated by the phrase "the number of his name," and, consequently, it is this Beast which is numbered. But what adds the last degree of certainty to this question is the passage in Rev. xiii. 18. which immediately follows the one which is now under consideration. "Here is wisdom: let him that hath a mind count the number of the Beast; for it is the number of a man: and his number is Six hundred three-score and six." Here is a key by which the sacred mystery can alone be unlocked; wherefore "let him that hath a mind count the number of the beast;" let a kingdom be found out which contains the precise number of 666; for this must be infallibly the name of the Beast. Ἡ Λατίνη Βασιλεία, The Latin kingdom, has this number. But both Beasts are called by this name: which is, therefore, the one that is numbered? The text says, "the number of the beast — is the number of a man;" Consequently, the numbered Beast must be A MAN; that is to say, it must be represented elsewhere in the Revelation under this emblem, for in no other sense can *an empire* be denominated *a man*; therefore it is not the ten-horned Beast, for

this is uniformly styled *The Beast* in every part of the Apocalypse where there has been occasion to mention this power. It can, therefore, be no other than the two-horned Beast, or Romish hierarchy, which is likewise named **THE FALSE-PROPHET.** *

* See Rev. xvi. 13. xix. 20. and xx. 10.

CHAP. VIII.

Explanation of Daniel's vision of the Ram and He-goat.

AS in the preceding part of this work the twelfth, seventeenth, and thirteenth chapters of the Revelation have been considered at full length, and shewn to contain a prophecy of the various events that would take place in the Latin world, or western wing of the great Roman empire, it will be highly proper in this place to consider the predictions concerning the remaining part of the Roman world. That the eighth chapter of Daniel is a prophetic account of the Greek empire and Greek church will fully appear in the sequel.

“ In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision ; (and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam ;) and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns : and the two horns

were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold an he-goat came from the west, on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." These first eight verses, together with the angel's explanation of them contained in the 20th, 21st, and 22d verses of the same chapter, are all that have been properly understood by commentators, of Daniel's vision of the ram and he-goat. And as these have been so ably explained by Mr. Mede, Bishop Newton, and others, it is unnecessary to enter here into any great detail, as the celebrated works of these great men are already before the

public. It is, nevertheless, absolutely requisite that a few general observations should be here made upon them in order that the remaining part of the prophecy may be appropriately and perspicuously introduced. That the ram with two horns represents the Medo-Persian empire no person will attempt to call in question, as the angel himself, verse 20, says expressly to Daniel, "The ram which thou sawest having two horns are the kings of Media and Persia." The question is, Why should this empire have been called a ram. The answer which Bishop Newton and others have given appears to me sufficiently decisive, "that it was usual for the king of Persia to wear a ram's head made of gold, and adorned with precious stones, instead of a diadem; for so Ammianus Marcellinus describes him. Bishop Chandler and others farther observe, that rams' heads with horns, one higher and the other lower, are still to be seen on the pillars of Persepolis." * That the Medo-Persian empire is called a ram on account of its appropriating this animal to itself in the manner already described is not without precedent in Scripture; for the Roman empire is evidently designated by an eagle in the Apocalypse; and even Christ's words, "Wheresoever the carcase is thither will the eagles be gathered together," must be understood of the Romans who were the executioners of God's vengeance upon the Jewish nation. Of the ram it is

* See Bishop Newton on Dan. viii. and Wetstein on Rev. xiii. 11.

said that it had two horns, that is, the empire represented by it was composed of the two monarchies of Media and Persia. One horn was higher than the other to shew that the kingdom of the Medes and that of the Persians were not equally powerful. The higher came up last, that is to say, the empire of the Persians, which was after that of the Medes, was the most powerful of the two. Cyrus, the founder of the Medo-Persian empire, “was son of Cambyses, king of Persia, and by his mother Mandane was grandson of Astyages king of Media; and afterwards marrying the daughter and only child of his uncle Cyaxares king of Media, he succeeded to both crowns, and united the kingdoms of Media and Persia.”* The ram, or Medo-Persian empire, was seen “pushing westward, and northward, and southward,” that is, this dominion was rapidly increased in these three directions. First towards the west by the conquest of the kingdom of Lydia by Cyrus B. C. 548, and of that of Babylon, B. C. 538; secondly towards the north, by subjugating the Armenians, Cappadocians, and various other nations; lastly, towards the south by the conquest of Egypt by Cambyses, B. C. 525. It is true that the Persians conquered India, in the time of Darius, which lay to the east of them; but this is not mentioned in the prophecy, Bishop Newton supposes, “because those countries lay very remote from the Jews, and were of little concern or

* Bishop Newton on Dan. viii.

consequence to them ; but this reason does not appear sufficient. The reason seems to be in the words “ pushing, so that no beasts might stand before him.” The Persians pushed, that is, obtained immense power with great rapidity towards the west, north, and south ; but their conquests in the east were not executed with that rapidity which marked the commencement of their empire ; and consequently they could not be said, in this sense, to push eastward. As no beasts, or dominions, could stand before the ram, he consequently did according to his will, and became great ; the Medo-Persian empire was, in its time, the most mighty empire in the world.

As Daniel was considering the exploits of the ram, he saw an he-goat come from the west, on the face of the whole earth. This the angel says, verse 26, “ is the king of Grecia ;” so that there can be no difficulty in the application. The kingdom of the Greeks is called a he-goat, evidently from the circumstance of the goat being its ensign or standard. Bishop Newton says, “ A goat is very properly made the type of the Grecian or Macedonian empire, because the Macedonians at first, about two hundred years before Daniel, were denominated *Ægeadæ*, or the goat’s people ; and upon this occasion, as heathen authors report. Caranus, their first king, going with a great multitude of Greeks to seek new habitations in Macedonia, was commanded by the oracle to take the goats for his guides to empire : and afterwards see-

ing a herd of goats flying from a violent storm, he followed them to Edessa, and there fixed the seat of his empire, made the goats his ensigns or standards, and called the city *Ægeæ*, or the goat's town, and the people *Ægeadæ*, or the goat's people." This he-goat came from the west; and it is well known that the kingdom of the Greeks was situated to the west of the Persian empire. He came upon "the face of the whole earth." The *earth* here means *the Persian world*; therefore the goat came into the Persian dominions. He is represented as not touching the ground, to denote, as Bishop Newton observes, the great rapidity of his marches and conquests. The goat had, also, "a notable horn between his eyes." This the angel explains to be the first king; consequently the kingdom of Alexander is intended; as Alexander was not only the first king of the Greek or Macedonian empire properly so called; but the regal power was also the first form of government among the Greeks. The goat "came to the ram that had two horns—and ran unto him in the fury of his power." This is a striking figure of the rapidity with which the Greeks under Alexander came upon the Persians. The goat also "came close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand." The complete conquest of the two-

horned ram by the he-goat, or, in other words, the destruction of the Persian empire by the Greeks, was accomplished by Alexander in three great battles; the first fought at the river Granicus, B. C. 334, the second at Issus, B. C. 332, and the last at the village of Guagamela near Arbela, B. C. 331. Thus the ram was stamped upon by the goat; and there was none that could deliver the ram out of his hand; for the Macedonian empire “waxed very great,” was established upon the ruins of the Persian, and became in its stead the most powerful monarchy in the world. When the he-goat, or Greek empire, “was strong,” that is, attained to its highest summit of power, “the great horn,” or dynasty of Alexander, “was broken, and for it came up four notable horns towards the four winds of heaven,” that is to say, the Greek empire was divided into four notable kingdoms. That this is the meaning of this passage is plain from the angel’s words, verse 29, “Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.” How this was accomplished may be seen from the following brief sketch of history given by Bishop Newton: “The empire of the goat was in its full strength when Alexander died of a fever at Babylon. He was succeeded in the throne by his natural brother Philip Arridæus, and by his own two sons Alexander Ægus, and Hercules: but in the space of about fifteen years they were all murdered, and then the first horn, or kingdom, was entirely

broken. The royal family being thus extinct, the governors of provinces, who had usurped the power, assumed the title of kings: and by the defeat and death of Antigonus in the battle of Ipsus, they were reduced to four, Cassander, Lysimachus, Ptolemy, and Seleucus, who parted Alexander's dominions between them, and divided and settled them into four kingdoms." It is said that these four kingdoms are not in the power of the goat, that is, they are not united together in one common interest, as the different independent states of Greece used to be, that sent members to the Amphictyonic council. These four kingdoms are totally independent of each other in every sense of the word.

The following part of the vision relates to the rising up of a little horn out of one of the four kingdoms of the Greeks: "And out of one of them came forth a little horn, which waxed exceeding great toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered." These verses are thus explained by the angel: "And in the latter time of their kingdom, when the transgressors are

come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power : and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand ; and he shall magnify himself in his heart, and by peace shall destroy many : he shall also stand up against the Prince of princes ; but he shall be broken without hand.” In order to understand either Daniel’s vision of the little horn, or the angel’s interpretation of it, it is necessary to ascertain what is meant by the indignation spoken of in the following words : “ And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man’s voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision. So he came near where I stood ; and when he came, I was afraid, and fell upon my face : but he said unto me, Understand, O son of man ; for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground : but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation : for at the time appointed the end shall be.” In these words there is a general account of the time when the calamitous part of the

vision shall be fulfilled: it is to "be in the last end of the indignation;" or, as the Hebrew words **בְּאַחֲרֵית הַזֶּעַם** may be more literally rendered, "in the last part of the indignation." By *indignation* must be meant some signal act of God's displeasure upon the Jewish nation. That it cannot refer to the Babylonish captivity, which was in the time that Daniel had the vision, is evident from the very words "it shall be in the last part of the indignation;" for the captivity was considerably more than half over at the date of the vision, and consequently the future verb, in this sense, would be totally absurd. The commencement of the captivity was B. C. 606, the date of the vision B. C. 553, or the 53d year of the captivity; what remained, therefore, of the captivity was only about 17 years. That the distress of the Jewish nation under Antiochus Epiphanes cannot be intended, is proved at large by Bishop Newton. In fact the 2300 days mentioned by the angel cannot be accommodated to Antiochus Epiphanes in any proper sense. There remains then the last awful dispensation of the Lord against the Jews, viz. their final destruction as a nation by the Romans, and their dispersion over the whole habitable globe. This indignation is in force to the present hour, and has continued now upwards of 1700 years; the exploits, therefore, of the little horn must be performed some time in the course of the long captivity which now afflicts the Jewish people.

The angel begins his description of the little horn

by saying, " And out of one of them came forth a little horn." This the angel explains in the following words: " And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." This the generality of interpreters, before the time of Sir Isaac Newton, have understood of Antiochus Epiphanes, who, on account of his cruelties to the Jews, was nicknamed by them Epimanes, or Furious. But Sir Isaac Newton and Bishop Newton have demonstrated that the words of the prophecy are not at all designed to represent this king. The most complete refutation of the opinion that Antiochus Epiphanes is the little horn is given by Bishop Newton, when he says that *horns* signify *kingdoms*, as the angel expressly declares, " Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation." Consequently, the little horn must be a fifth kingdom. But Antiochus Epiphanes was only monarch of one of the four Grecian kingdoms, and is not, therefore, the little horn alluded to. Though the two Newtons have wisely rejected the common interpretation of the little horn; yet their application of the prophecy to the monarchy of the Romans appears to me highly absurd. For the angel says that the little horn should arise out of one of the four horns of the goat; but the Romans are well known to have arisen out of Latium, no part of which was ever subdued by the ancient Greeks. The greatest ar-

gument which the Bishop advances in favour of his interpretation is, that the power of the Romans was the only one of any note, which rose up in the latter time of the four kingdoms of the Greeks, and that it was by this the four horns were entirely subverted, and the Jewish nation destroyed. But upon a close examination of the words of the angel, it will be clearly seen that the Bishop has built his foundation upon an entirely false view of the passage. He considers "the latter time of their kingdom" to refer to the last period of the four Grecian monarchies previously to their subjugation by the Romans. But that this is not the meaning is evident from the word *kingdom* being in the singular connected with the plural pronoun *their*. The angel evidently designs to shew that the four divisions of the Greek empire are not meant by saying, "four kingdoms shall stand up out of the nation, but not in his power," that is, as has been before observed, they shall be four independent monarchies. Hence, if the latter time of these monarchies had been intended, the expression would have been, "the latter time of these kingdoms." As the kingdom here alluded to is that of the Greeks according to the interpretation of the angel, *their kingdom* must mean *the Greek empire*; and, therefore, alludes to a time when the dominions of the four horns should be again re-united into one great empire, as in the time of Alexander. This did not take place till the fourth century of the Christian æra, when the great Roman empire was divided into two inde-

pendent monarchies, called the eastern and western empires; and after the fall of the western empire in the fifth century, and especially after its revival in 800, the eastern monarchy was denominated by the western nations the Greek empire, and the Greeks in return called all the nations, who obeyed the Pope, Latins. It is hence clear that the little horn cannot be before the re-union of the Greeks into one great empire entirely independent of all others. But it is said that the little horn is not to rise up till the latter time of this kingdom; and it is well known that the Greek empire was destroyed in 1453; it then necessarily follows that the first appearance of the little horn is to be sometime in the last half of the period comprehended between A. D. 395 and A. D. 1453, that is to say, it cannot be before the tenth century, nor later than the fifteenth. Hill, Whitaker, and Faber aim at a much more probable interpretation of the *little horn*, in supposing Mohammedanism, from its first rise to its utter extinction, to be intended. But though two or three circumstances in the prophecy have considerable weight when thus applied, as will be seen in the sequel respecting the taking away of the daily sacrifice, and the casting down of the sanctuary; yet the scope of the prophecy is totally inapplicable to it. 1. It is absurd to translate **מלכותם באחרית** *in the futurity of* (i. e. in the period subsequent to,) *their kingdom*; as this is a sense in which the words were never used, **אחרית** meaning nothing more than the *last part* of that spoken of.

2. The *dark sentences* understood by the horn, or king of fierce countenance, cannot be applied to the Koran in any probable sense. 3. The phrase, "his power shall be mighty, but not by his own power," cannot be explained of Mohammedanism in any way which can render it a peculiar characteristic of this religion. And Mr. Faber's explication will equally apply to any false worship which has had an extensive sway in the earth. 4. It is not a *religion*, but a *kingdom* or *empire*, which must be designated by the little horn.* This horn is not to stand up till "the transgressors are come to the full." By transgressors Bishop Newton understands the wicked Jews; and therefore explains the passage of the time when the Romans destroyed the Jewish nation. But it is evident this cannot be the meaning; for God's present indignation against the Jewish nation, was only then first manifested; but this horn was not to rise up till the afterpart of this indignation. Secondly, the transgressors spoken of are the *Greeks* and not the *Jews*, a circumstance which is demonstrable from the very words: "And in the latter time of their kingdom, when the transgressors are come to the full;" that is, in the latter time of the Greek empire, when the Greeks have filled up the measure of their iniquity. The great idolatry of the Greeks in the middle centuries was truly deplorable; it was a growing evil; every day they added to the great

* See Faber's Dissertation on the Prophecies, Vol. I. p. 265, &c. Edit. Lond. 1810.

and tremendous mass of their iniquity. They were inferior to the Latins in hardly any kind of superstition ; both churches abounded in idolatrous worship of every sort ; and it was no wonder that the anger of the Lord finally destroyed the Greeks as a nation. The Greeks, like the Latins, were worshippers of the saints and angels, and the adorers of relics of every description ; and the great profligacy of their clergy, especially in the 11th, 12th, and 13th centuries, was a certain presage of the speedy perdition of their empire. Of the corruption of the Greek clergy in the 13th century, Mosheim thus speaks: “ Both the Greek and Latin writers, provoked, beyond measure, by the flagitious lives of their spiritual rulers and instructors, complain loudly of their licentious manners, and load them with the severest reproaches ; nor will these complaints and reproaches appear excessive to such as are acquainted with the history of this corrupt and superstitious age. Several eminent men attempted to stem this torrent of licentiousness, which from the heads of the church had carried its pernicious streams through all the members ; but their power and influence were unequal to such a difficult and arduous enterprise.” * In this century great exertions were made by the Roman pontiffs to unite the Greek and Latin churches, which was at last effected, though it continued but for a very short time. The history of it is as fol-

* Part II. chap. 2. § 1.

lows: “ Michael Palæologus had no sooner driven the Latins out of Constantinople, than he sent ambassadors to Rome to declare his pacific intentions, that thus he might establish his disputed dominion, and gain over the Roman pontiff to his side. But, during the course of these negociations, Urban’s death left matters unfinished, and suspended once more the hopes and expectations of the public. Under the pontificate of Gregory X. proposals of peace were again made by the same emperor, who, after much opposition from his own clergy, sent ambassadors to the council that was assembled at Lions in the year 1274; and there, with the solemn consent of John Veccus, patriarch of Constantinople, and several Greek bishops, publicly agreed to the terms of accommodation proposed by the Roman pontiff. This re-union, however, was not durable; for the situation of affairs in Greece and Italy being changed some years after this convention, and that in such a manner as to deliver the former from all apprehensions of a Latin invasion, Andronicus, the son of Michael, assembled a council at Constantinople in the palace at Blachernæ, A. D. 1284, in which, by a solemn decree, this ignominious treaty was declared entirely null, and the famous Veccus, by whose persuasion and authority it had been concluded, was sent into exile. This resolute measure, as may well be imagined, rendered the divisions more violent than they had been before the treaty now mentioned; and it was also followed by an open schism, and by the most un-

happy discords among the Grecian clergy."* From this history it is evident, that the immorality of the Greeks was at a very high pitch in the thirteenth century; and the union of the Greek and Latin churches, though of very short continuance, is a proof that the Greeks were as much addicted to idolatry as the Latins, and the more especially, as during this union they acknowledged the supremacy of the Roman pontiff, † the main point of

* Mosheim, Part II. chap. 3, § 13.

† A second union was effected between the Greek and Latin churches in the early part of the fifteenth century, which, however, proved more transitory than the preceding. That part of the Papal bull in which the Pope's supremacy over the Greek church is acknowledged is as follows: *Item diffinimus Sanctam Apostolicam Sedem, et Romanum Pontificem in universum Orbem tenere Primatum, et ipsum Pontificem Romanum Successorem esse beati Petri Principis Apostolorum, et verum Christi Vicarium, totiusque Ecclesiæ Caput, et omnium Christianorum Patrem et Doctorem existere; et ipsi in beato Petro pascendi, regendi ac gubernandi universalem Ecclesiam à Domino nostro Jesu Christo plenam potestatem traditam esse; quemadmodum etiam in gestis Œcumenicorum Conciliorum et in Sacris Canonibus continetur. Renovantes insuper ordinem traditum in Canonibus ceterorum venerabilium Patriarcharum; ut Patriarcha Constantinopolitanus secundus sit post Sanctissimum Romanum Pontificem, tertius vero Alexandrinus, quartus autem Antiochenus et quintus Hierosolymitanus; salvis videlicet privilegiis omnibus et juribus eorum. Datum Florentiæ in Sessione publicâ Synodali solenniter in Ecclesiâ Majori celebratâ, anno Incarnationis Dominicæ millesimo quadringentesimo tricesimo nono, pridie Nonas Julii, Pontificatûs nostri Anno nono.* "Likewise we define the Holy Apostolic See, and the Roman Pontiff, to have primacy over the whole globe, and the Roman pontiff himself to

difference consisting in what was termed the procession of the Holy Ghost. But in the time of this universal corruption of the Greek church a little horn is to rise up; and the first place of its appearance is to be in one of the four grand divisions of the Greek empire, spoken of by the angel; for it is said that “out of one of them came forth a little horn.” This, then, can be no other than the Othman, or Ottoman empire, as this was a mortal enemy to the Greeks, and first rose up in Asia Minor, a province which fell to the share of Lysimachus at the time when the Greek empire was divided, about 308 years before the Incarnation. Gibbon’s account of the rise of the Othmans is as follows: “After the retreat of Zingis (A. D. 1240,) the sul-

be the successor of the blessed Peter, prince of the apostles, and to be the true vicar of Christ, and the head and pastor of the whole church, and of all Christians; and that full power has been given by Our Lord Jesus Christ to him through St. Peter, of feeding, ruling, and governing the universal church, as even it is acknowledged in the acts of the General councils, and in the sacred canons. We revive, moreover, the rank, delivered in the Canons, of the other venerable patriarchs; that the Constantinopolitan patriarch be next after the most holy Roman pontiff, the patriarch of Alexandria the third, the patriarch of Antioch the fourth, and the patriarch of Jerusalem the fifth; with all their privileges and rights preserved to them. Given at Florence in the public synodic session, solemnly celebrated in the greater church, in the year of the Incarnation 1439, the day before the nones of July, and in the ninth year of our pontificate.” This instrument was signed by 128 ecclesiastical dignitaries, Greek and Latin, all whose names are extant in the instrument. See *Corps Diplomatique*, Tom. III. p. 66—68.

tan Gelaleddin of Carizme had returned from India to the possession and defence of his Persian kingdoms. In the space of eleven years, that hero fought in person fourteen battles; and such was his activity that he led his cavalry in seventeen days from Teflis to Kerman, a march of a thousand miles. Yet he was oppressed by the jealousy of the Moslem princes, and the innumerable armies of the Moguls; and, after his last defeat, Gelaleddin perished ignobly in the mountains of Curdistan. His death dissolved a veteran and adventurous army, which included under the name of Carizmians, or Corasmins, many Turkman hordes, that had attached themselves to the sultan's fortune. The bolder and more powerful chiefs invaded Syria, and violated the holy sepulchre of Jerusalem: the more humble engaged in the service of Aladin, sultan of Iconium; and among these were the obscure fathers of the Ottoman line. They had formerly pitched their tents near the southern banks of the Oxus, in the plains of Mahan and Nesa; and it is somewhat remarkable that the same spot should have produced the first authors of the Parthian and Turkish empires. At the head, or in the rear, of a Karismian army, Soliman Shah was drowned in the passage of the Euphrates: his son Orthogrul became the soldier and subject of Aladin, and established at Surgut, on the banks of the Sangar, a camp of four hundred families or tents, whom he governed fifty-two years both in peace and war. He was the father of Thaman, or Athman, whose

Turkish name has been melted into the appellation of the caliph Othman.—The Seljukian dynasty was no more ; and the distance and decline of the Mogul khans soon enfranchised him from the control of a superior. He was situate on the verge of the Greek empire : the Koran sanctified his gazi, or holy war, against the infidels ; and their political errors unlocked the passes of Mount Olympus, and invited him to descend into the plains of Bithynia. Till the reign of Palæologus these passes had been vigilantly guarded by the militia of the country, who were repaid by their own safety and an exemption from taxes. The emperor abolished their privilege, and assumed their office ; but the tribute was rigorously collected, the custody of the passes was neglected, and the hardy mountaineers degenerated into a trembling crowd of peasants without spirit or discipline. It was on the twenty-seventh of July, in the year twelve hundred and ninety-nine of the Christian æra that Othman first invaded the territory of Nicomedia ; and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster.” * The Othman empire is called a little horn from the great obscurity and insignificance of its commencement ; and the angel, in his interpretation, styles the horn “ a king of fierce countenance.” By this last expression is evidently meant that this horn should be a fierce and cruel nation, and not as Bi-

* Chap. 64.

shop Newton intimates, when applying it to the Romans, that it should be a nation destitute of fear. That the Turks have been, and still are, a cruel, inhuman people, is most notorious to the whole world. The history of their empire is little else than one continued series of blood, rapine, and desolation ; and the very name of Turk is proverbially used to denote a person remarkable for acts of inhumanity. The king of fierce countenance, or the Othman nation, is said to “ understand dark sentences.” This passage is variously translated : the Septuagint has it *σύνιων προβλήματα*, understanding problems ; the English translation of the Arabic is, “ skilful in disputations ;” that of the Syriac is “ skilful in ruling ;” and in the Vulgate it is “ intelligens propositiones,” understanding propositions. The Hebrew words, *מבין תירדות*, certainly signify “ understanding ænigmas, or obscure sentences ;” and Bishop Newton and others suppose the meaning to be, that he should be “ a politic and artful, as well as a formidable power.” But as it is a nation which is said to “ understand hard sentences,” the meaning must be, that its policies are of such a cast as to be almost totally impenetrable. This has been a very striking characteristic of the Othman emperors ; for it is well known that they have studied to be as obscure as possible ; and it has been almost impossible for any of the nations to know the real designs of the sultans, as it was a very frequent practice with them to say one thing and mean another. They were

the greatest dissemblers in the world. Of Amurath or Murad I. Knolles says, that he “ was one that could dissemble deeply.” * Of Mohammed II. he also says, that “ craft, covetousness, and dissimulation, were in him accounted for tolerable faults in comparison of his greater vices. In his love was no assurance; and his least displeasure was death.” † Thus it is evident that an almost impenetrable obscurity frequently hung over the counsels of the Grand Sultan, and his real intentions were often such very dark ænigmas, as to baffle the skill of the greatest politicians.

Though the horn is accounted little in its commencement, yet it is said to “ wax exceeding great towards the south, and towards the east, and towards the pleasant land.” As the horn, or Othman empire, waxes exceeding great in these three directions, it is evident it must have previously become great. This empire could not properly be said to have become great till the Othmans took possession of Constantinople, the metropolis of the Greek empire. This event happened in May, 1453, under the reign of the sultan Mohammed II. and it was considered an event of such a calamitous nature, that the western nations were terribly alarmed, and endeavoured to revive the spirit of the Crusades in order to drive the infidels out of Europe. It is

* See his History of the Turks at the end of Amurath's reign.

† *Ib.* at the end of this sultan's reign.

hence clear that the three quarters in which the Othman empire becomes *very great*, are in reference to Constantinople, the capital of their dominions ; and it is remarkable that this power was increased in these three directions precisely in the order mentioned in the vision. For seven years after the taking of Constantinople Mohammed II. annexed to his empire the Morea, which was governed by Demetrius and Thomas, the two surviving brothers of the name of Palæologus. The dominions of these two despots were situated to the south of Constantinople ; so that it could be said of the Othman empire, with the utmost propriety, that it waxed exceeding great *towards the south*. Demetrius and Thomas were “ joined the next year (1461) by a companion in misfortune, the last of the Comnenian race ; who, after the taking of Constantinople by the Latins, had founded a new empire on the coast of the Black Sea. In the progress of his Anatolian conquests, Mahomet invested with a fleet and army the capital of David, who presumed to style himself the emperor of Trebizond ; and the negociation was comprised in a short and peremptory question, ‘ Will you secure your life and treasures by resigning your kingdom ? or had you rather forfeit your kingdom, your treasures, and your life ? ’ The feeble Comnenus was subdued by his own fears—the capitulation was faithfully performed, and the emperor, with his family, was transported to a castle in Romania ; but, on a slight suspicion of corresponding with the

Persian king, David, and the whole Comnenian race, were sacrificed to the jealousy or avarice of the conqueror." * As the empire of Trebizond was situated exactly to the east of Constantinople, the capital city being on the southern coast of the Euxine Sea, it is evident that the next quarter in which the Othman empire was increased was *towards the east*, according to the prophecy. But the sultans have their dominions also mightily increased "towards the pleasant land." By *the pleasant land* is evidently meant the land of the Israelites, for it is so called in Ps. cvi. 24. "Yea, they despised the pleasant land; they believed not his word." And also in Zech. vii. 14. "But I scattered them with a whirlwind among all the nations whom they knew not: thus the land was desolate after them, that no man passed through nor returned; for they laid the pleasant land desolate." The Othman power was greatly increased in this direction, (which is to the south-east of Constantinople,) in the time of Selim I. for this sultan, in 1516, added Syria and Palestine to the Othman empire, drove the king of Persia out of Armenia, and seized Tauris. In the following year he defeated Gauri, sultan of Egypt, and annexed his monarchy to the Othman dominions; but the subjugation of this kingdom by the Turks, though it was directly south of Constantinople, cannot be an objection to the interpretation of the prophecy here given, be-

* Gibbon's *Decline and Fall*, chap. 68.

cause its conquest was after that of Syria and Palestine; for the Othmans began to wax exceeding great towards the south, before they were remarkably victorious in the other quarters mentioned in the prophecy, as has been already noticed in speaking of the conquest of the Morea.

After this general account of the augmentation of the Othman empire, we are next informed against whom it has prevailed: "It waxed great even to the host of heaven." By *host* is meant *an army*; thus The Lord of Hosts, is the Lord of armies; *the host of heaven* must, consequently, mean the *army of heaven*. It has before been shewn that heaven signifies the ruling part of that spoken of; and the angel informs us that the exploits of the horn are against the עַם-קְדוֹשִׁים "people of the Holy Ones," as it is properly rendered in the margin of our Bible, and not *holy people*, as in our translation, for the reason given why the horn prevails is, because those against whom it succeeds have filled up the measure of their iniquities, and consequently are not עַם הַקְּדוֹשׁ, "holy people," as it is said of the saints of God in Isaiah, lxii. 11, 12. "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord." The people of the Holy Ones, or as it is translated in another place, "The people of the saints," must, therefore, mean those to whom God has, in the

course of his providence, committed his Sacred Oracles ; and as this horn had its commencement in the time of the Christian dispensation, *the host of heaven* must mean the Christian powers. It then follows that by the horn's waxing great to the host of heaven is intended his power over those professing the Christian religion. It also appears that the horn succeeds in a very considerable degree, for, " it cast down some of the host, and of the stars, to the ground, and stamped upon them." As the host of heaven signifies the Christian powers, the stars must here denote Christian ministers ; consequently the horn, or Othman empire, has cast down, or brought into subjection, not only some of the host of heaven, or a part of the world professing Christianity, but also some of the stars, or religious ministers, have been also subjected to his authority. But the dominion of the horn is of no common kind ; it *stamps upon those* which it casts down from heaven, to denote that it rules them with the most despotic and tyrannical government. That the Othman empire answers this description exactly no one need be informed that is at all conversant with Turkish history. The established religion of the Greek empire was Christianity, at least in name ; and the whole of this empire has been subdued by the Othmans, whose sway is known to be one of the most tyrannical and despotic in the whole world ; a circumstance in their history which will be considered more at large in the subsequent part of this chapter. But it is not against the powers

professing Christianity that the malice of the horn is solely directed ; he “ magnified himself even to the prince of the host.” As *host of heaven* means the civil powers of the world professing Christianity, the prince of this host can be no other than Jesus Christ, as they are called by his name, and profess to be in subjection to his authority. The horn, or Othman nation, therefore, endeavours to destroy the authority of Christ by diminishing the number of those called Christians ; and thus magnifies himself even to the prince of the host, little imagining that he derives all his power over the Greek nation from this same Christ who has delivered into his hands this mighty power because of its great idolatry. The success of the horn is remarkably great, for “ by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.” Commentators in general have understood *daily sacrifice* here to mean literally what the Jews meant by it ; and therefore have applied it to the suspension of the daily sacrifice in the time of Antiochus Epiphanes, or to its entire abolition by the Romans. But that neither of these can be the meaning is evident from the angel’s assertion that this vision was to take place “ in the last end of the indignation,” a phrase which has been already explained. The daily sacrifice must, therefore, be a Jewish figure to denote its Christian antitype. The daily sacrifice was the standing and public worship among the Jews ; its antitype can then be no other than the public ministration of the word among the

Christians. That the Othmans, wherever they have had any power, have in general abolished the public ministry of the word among the people professing Christianity, is well known. But they have also cast down the place of his (Christ's) sanctuary. Among the Jews *sanctuary* often meant the place wherein their public worship was performed. See Ps. lxxiii. 17. Therefore as Jewish things were a type of Christian, sanctuary must mean the places appointed for public worship among those denominated Christians; and consequently the meaning of the prophecy is, that the Othmans would not only suspend the public worship of Christ, but also either destroy the different religious edifices, or appropriate them to his own abominable superstition. That this has been exactly the case is verified by history, a great number of Christian churches having been converted into Mohammedan mosques.

“And an host was given him against the daily sacrifice by reason of transgression,” that is, a military power was given by God to the Othmans to prevent the resumption of the daily sacrifice or public worship among the Greeks; and the reason of this awful dispensation of Jehovah is immediately given; the Othmans obtained this great ascendancy over the Christian worship in the east, “by reason of transgression,” that is to say, on account of the great idolatries which had been repeatedly, and for a very long season, practised among the Greeks.

“And it cast down the truth to the ground,” that is, the Othmans, with all their might, have en-

deavoured to extinguish every particle of Christian worship, by rendering the civil affairs of the Greeks very desperate in order to induce them to apostatize from their religion, and embrace Mohammedanism. “And it practised,” that is, the Othmans practised every subtilty which was calculated to advance the Mohammedan superstition, and depress the Christian worship; “and prospered” in their undertakings, because of the great transgressions of God’s people.

The angel, in his interpretation of the vision, says, “His power shall be mighty, but not by his own power.” This has been differently understood by commentators in their application of it to Antiochus Epiphanes, all which Bishop Newton has ably refuted. The bishop’s opinion, therefore, shall only be examined in this place. He remarks, that “this part of the prophecy, as well as the rest, can no where be so justly and properly applied, as to the Romans. With them it quadrates exactly, and with none of the other horns or kingdoms of the goat. The strength of the other kingdoms consisted in themselves, and had its foundation in some part of the goat; but the Roman empire, as a horn or kingdom of the goat, was not mighty by its own power, was not strong by virtue of the goat, but drew its nourishment and strength from Rome and Italy. There grew the trunk and body of the tree, though the branches extended over Greece, Asia, Syria, and Egypt.” This opinion, at first view, may appear very plausible to many; but upon

a close examination will appear not to have the least weight. In the first place it would be perfectly absurd to denominate the conquering nation a horn of the power which it has subdued, unless it could be proved that it originally rose up out of this power. But this was not the case with the Roman empire; for it first sprung up in Latium, a district of Italy, and from that spot spread itself over the whole known world; consequently, the goat was rather a horn of the Romans, than the Romans a horn of the goat. Secondly, admitting that the Roman power might be called a horn of the goat, it could by no means be styled a little horn at the time when it conquered Greece; as its power was then far greater than any one of the four kingdoms into which the empire of Alexander was divided. Thirdly, the Roman empire was mighty by its own power, that is to say, the Romans fought their own battles with the subjects of their own nation; and it is absurd to say that "his own power" must mean his power as a horn or kingdom of the goat. If the little horn signifies the Roman empire, *his own power* must mean the power of the Roman empire, and, the sense of the whole passage will be, The power of the Romans was mighty, but not by means of their own power; a conclusion which is totally unsupported by history, as the contrary is well known to have been the fact, for the Romans are well known to have been the finest soldiers and bravest men of their time, and consequently to have constituted the strength of the Roman empire

But though the Romans will not answer the prophetic description, "His power shall be mighty, but not by his own power," yet it corresponds to the Othmans in the most exact and singular manner. The great body of the military forces of the Turks were composed of Greek captives whom they educated in the art of war from their childhood, and thus became the main, and in some cases the only strength of the Othman empire. Knolles's account of the Othman government, and the constitution of the Turkish military force, is here quoted, as it is the best comment I know upon the words of the prophecy: "The Othoman government in this his so great an empire is altogether like the government of the master over his slave, and indeed meer tyrannical; for the Great Sultan is so absolute a lord of all things within the compass of his empire, that all his subjects and people, be they never so great, do call themselves his slaves and not his subjects; neither hath any man power over himself, much less is he lord of the house wherein he dwelleth, or of the land which he tilleth, except some few families in Constantinople, to whom some few such things were by way of reward, and upon especial favour given by Mahomet the Second, at such time as he won the same. Neither is any man in that empire so great, or yet so far in favour with the Great Sultan as that he can assure himself of his life, much less of his present fortune or state longer than it pleaseth the sultan. In which so absolute a sovereignty (by

any freeborn people not to be endured) the tyrant preserveth himself by two most especial means; first by taking off all arms from his natural subjects; and then by putting the same and all things else concerning the state and government thereof into the hands of the apostata, or renegade Christians, whom for the most part every third, fourth, or fifth year, (or oftner, if his need so require) he taketh in their childhood, from their miserable parents, as his tenths or tribute children; whereby he gaineth two great commodities: First, for that in so doing he spoileth the provinces he most feareth, of the flower, sinews, and strength of the people, choice being still made of the strongest youths, and fittest for war; then, for that with these, as with his own creatures, he armeth himself, and by them assureth his state; for they, in their childhood, taken from their parents laps, and delivered in charge to one or other appointed for that purpose, quickly, and before they are aware, become Mahometans; and so no more acknowledging father or mother, depend wholly on the Great Sultan; who, to make use of them, both feeds them and fosters them, at whose hands only they look for all things, and whom alone they thank for all. Of which fry, so taken from their Christian parents, (the only seminary of his wars;) some become horsemen, some footmen, and so in time the greatest commanders of his state and empire, next unto himself; the natural Turks, in the mean time, giving themselves wholly unto the trade of merchandize, and other

their mechanical occupations; or else to the feeding of cattel, their most ancient and natural vocation, not intermeddling at all with matters of government or state. So that if unto these his souldiers, ALL OF THE CHRISTIAN RACE, you joyn also his fleet and money, you have as it were the whole strength of his empire; for in these four, his horsemen, his footmen, his fleet and money, especially consisteth his great force and power.”* The main strength of the Turkish empire consisted in his horsemen and footmen, the former of which are called spahis, and the latter janizaries. Of the spahis the timariots were by far the most numerous, and, according to Knolles, amounted in 1623 to 719,000 fighting men, of whom 257,000 had their residence in Europe, and the remainder in Asia and Africa. † Of the institution of the janizaries Knolles thus speaks: “About this time (by the suggestion of Cara Rustemes a doctor of the Mahometan law) Zinderlu Chelil, then Cadelesher or chief justice among the Turks, but afterwards better known by the name of Catradin Bassa, by the commandment of Amurath, took order, that every fifth captive of the Christians, being above fifteen years old, should be taken up for the king, as by law due unto him; and if the number were under five, then to pay to the king for every head 25 as-

* See his account of the Othman empire in 1623, Vol. II. p. 982, Rycaut's Edit. Lond. 1687.

† Ibid. p. 984.

pers, by way of tribute ; appointing officers for collecting both of such captives and tribute money, of whom the aforesaid Cara Rustemes himself was chief, as first deviser of the matter. By which means great numbers of Christian youths were brought to the court as the king's captives, which by the counsel of the same Zinderlu Chelil, were distributed among the Turkish husbandmen in Asia, there to learn the Turkish language, religion, and manners ; where, after they had been brought up in all painful labour and travel by the space of two or three years, they were called unto the court, and choice made of the better sort of them to attend upon the person of the prince, or to serve him in his wars ; where they dayly practising all feats of activity, are called by the name of Janizars (that is to say, new souldiers.) This was the first beginning of the Janizars under this sultan Amurath the first,* but had great increase under Amurath the second, insomuch that Jovius with some other historiographers, attribute the beginning of this order to him ; which nevertheless (as appeareth by the Turks own histories) had the beginning as is afore-

* This was in A. D. 1362, or An. Hegiræ 763, according to Cantemir. See his History of the Othman empire, p. 38. The Turkish law which appropriated every fifth Greek captive to the Sultan in order to be disposed of by him as he should think fit, was afterwards mitigated to every tenth. But this decimation act was itself abolished, though gradually, in the reign of Murad or Amurath the fourth, in the former part of the seventeenth century. See Cantemir, *ibid.*

said; and hath ever since been continued by the Turkish kings and emperors by the same and some other greater means, so that in process of time they be grown to that greatness as that they are oftentimes right dreadful to the great Turk himself—and are at this day the greatest strength of the Turkish empire.”* It has been disputed whether the timariots or janizaries were the principal strength of the Turkish empire. Knolles speaks upon this point as follows: “It is commonly reported the strength of the Turkish empire to consist in this order of the Janizaries, which is not altogether so; for albeit that they be the Turks best footmen, and surest guard of the Great Sultan’s person, yet undoubtedly the greatest strength of his state and empire resteth nothing so much in them, as in the great multitude of his horsemen, especially his timariots.”† From these sketches of history it is evident that the power of the Othmans was mighty, but not by their own power; for instead of training up their own natural subjects in the exercise of arms, they made choice of the Greek captives for this purpose, thus fighting their enemies with the power of their enemies.

Another property of the little horn is, that “he shall destroy wonderfully, and shall prosper, and practise.” This is an exact picture of the Oth-

* Hist. of the Turks by Rycant, Vol. I. pp. 132, 133. Edit. Lond. 1687.

† Ibid. Vol. II. p. 985.

mans: their mode of destroying their enemies has been the most inhuman that could enter into the mind of man; they have destroyed without respect to age, sex, or condition; and the tortures invented by these barbarians against such as professed the Christian religion are too dreadful to be here detailed. But the cruelties of the Turks have not been more wonderful than the unaccountable blindness and superstition of the Greeks and Latins; therefore have the Othmans *prospered* against both churches as far as it was the will of God they should, and have *practised* every policy that appeared calculated to destroy the Christian worship.

They have also “destroyed the mighty and the people of the Holy Ones.” They have destroyed the mighty by destroying the Roman empire in the east, and thus putting an end to the dynasty of Roman emperors which began in the fourth century, when the Roman empire was divided into the eastern and western empires, and had continued, in an uninterrupted succession, till the death of Constantine VII. in 1453. They also destroyed the people of the saints in putting an end to this empire; for Christianity was the professed religion of the Greek empire; and the Turks, in the course of the Divine providence, prevailed against it in the east, as has been already observed. The great pieces of artillery which the Othmans employed to destroy the Greek or eastern empire were astonishing. Bishop Newton, in his comment on the sixth Apocalyptic

trumpet, gives us the following account of them :
 “ Amurath the second broke into Peloponnesus, and took several strong places by the means of his artillery. But his son Mohammed at the siege of Constantinople employed such great guns, as were never made before. One is described to have been of such a monstrous size that it was drawn by seventy yoke of oxen, and by two thousand men. There were two more, each of which discharged a stone of the weight of two talents. Others emitted a stone of the weight of half a talent. But the greatest of all discharged a ball of the weight of three talents, or about three hundred pounds ; and the report of this cannon is said to have been so great, that all the country round about was shaken to the distance of forty furlongs. For forty days the wall was battered by these great guns, and so many breaches were made, that the city was taken by assault, and an end put to the Grecian empire.”
 Thus history demonstrates the meaning of the prophecy, “ He shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty, and the people of the Holy Ones.”

Of the horn, or Othman empire, it is also said, that “ through his policy he shall cause craft to prosper in his hand.” *Craft*, or *deceit*, (מרמה) here evidently means *the Mohammedan religion* ; for it was this which the Othmans diffused over the different countries which they subjugated. The Christian world need not be told why it should be here called *deceit*, as it is well known to be an in-

vention of the impostor Mohammed, and is evidently put in opposition to **THE TRUTH** in a preceding verse, which has been shewn to mean *the Christian religion*. The Othman policy has been continually exerted in devising the best methods of depressing Christianity, and disseminating their faith. A master-stroke of policy among them is thus related by Rycaut: “It was the custom formerly amongst the Turks, every five years, to take away the Christians children, and educate them in the Mahometan superstition; by which means they increased their own people, and diminished and enfeebled the force of the Christians.”* Another piece of Turkish policy is mentioned by the same author as follows: “Such as adhere to the Christian faith, the Turk makes no account of, and values no otherwise in the place of subjects, than a man doth of his ox or ass, merely to carry the burthens, and to be useful and servile in slavish offices—so that it is evident that the Turks design is no other, than by impoverishment and enfeebling the interest of Christianity, to draw proselytes and strength to his own kingdom.”† By these means, and others which need not be here mentioned, have the Ottomans caused the Mohammedan craft to *prosper in their hand*, so that at this day a very considerable portion of the habitable globe is darkened by it.

* See his *Present State of the Turkish Empire*, chap. 19.

† *Ibid.*

Another circumstance mentioned in the prophecy respecting the horn, or Othman empire, is that “he shall magnify himself in his heart.” This is the very character of the Othmans: they esteem every nation not professing Mohammedanism as the scum of the earth, and rank them in the class of infidels. Rycaut says, “The Turks—are naturally a proud and insolent people, confident and conceited of their own virtue, valour, and forces, which proceeds from their ignorance of the strength and constitution of other countries; so that when the danger which may arise from the conjunction and union of Christian princes to the Mahometan interest, is discoursed of, they compare the Grand Signior to the lion, and other kings to little dogs, which may serve (as they say) to rouse and discompose the quiet and majesty of the lion, but can never bite him, but with the utmost peril.”* But the Turks have no room for boasting; for of all the governments in the world, there perhaps could not be found one more despotic; and the policy of the Sultans has always been to maintain their absolute sway; and to secure it they have abolished all nobility, and prohibited all hereditary succession in the offices of government. † Thus it is evident the Othmans, a nation of slaves, (by their own confession to their sultan,) have magnified themselves in

* See his *Present State of the Turkish Empire*, chap. 21.

† *Ib.* chap. 22.

their hearts, esteeming the Christians no better than dogs!

But it is also said of the horn, or Othman empire, that he “by peace shall destroy many;” or, as it may be more literally rendered, בשלוח ישחית רבים “in peace he shall destroy many.” All this has been literally fulfilled in the Othmans. They have destroyed many *by means of peace*, for Rycaut informs us that “it is an old and practised subtilty of the Turks, immediately after some notable misfortune, to entreat of peace, by which means they may gain time to recollect their forces and provisions to prosecute the war.”* They have also destroyed many *in time of peace*, for it is a maxim with them “that they ought not to regard the leagues they have with any prince, or the reasons and ground of a quarrel, whilst the breach tends to the enlargement of their empire, which consequently infers the propagation of their faith.” † Rycaut informs us that “many and various are the examples and stories in all ages, since the beginning and increase of the Turkish power, of the perfidiousness and treachery of this people; that it may be a question, whether their valour and force hath prevailed more in the time of war, or the little care of their faith, and maintenance in their leagues hath availed them in time of peace. Thus Didymotichum, in the time of peace, under Amurath,

* See his Present State of the Turkish empire.

† Ibid.

third king of the Turks, whilst the walls and fortifications were building, was by the Asian labourers, which were entertained in the work, and the help of other Turks which lay near in ambush, surprised and taken. So also Rodestum, in the time of peace, by command of Amurath, was by Eurenoses assaulted and taken by stratagem. So Adrianople, in the reign of the same emperor, after peace made again, and assurances given of better faith, was by the art and disguise of Chasis-Ilbeg, pretending to be a discontented captain, and a fugitive from the Turks, by fair speeches, and some actions and skirmishes abroad, gained such confidence amongst the credulous Greeks, as enabled him afterwards to set the gates open to Amurath's army, which after some conflict, was taken, and never recovered again by the power of the Greeks." * Gibbon's character of Mohammed II. surnamed The Great, is that he "could stoop from ambition to the basest arts of dissimulation and deceit. Peace was on his lips, while war was in his heart." † The deep policy and dissimulation of Mohammed the Great is sufficiently evident in the following history: "The despots of the Morea, Demetrius and Thomas—were astonished by the death of the emperor Constantine, and the ruin of the monarchy. Hopeless of defence, they prepared, with the noble Greeks who adhered to their for-

* See his *Present State of the Turkish Empire*, chap. 22.

† *Decline and Fall of the Roman Empire*, chap. 68.

tune, to seek a refuge in Italy, beyond the reach of the Ottoman thunder. Their first apprehensions were dispelled by the victorious sultan, who contented himself with a tribute of twelve thousand ducats : and while his ambition explored the continent and the islands in search of prey, he indulged the Morea in a respite of seven years. But this respite was a period of grief, discord, and misery. The *hexamilion*, the rampart of the isthmus, so often raised, and so often subverted, could not long be defended by three hundred Italian archers : the keys of Corinth were seized by the Turks : they returned from their summer excursions with a train of captives and spoil ; and the complaints of the injured Greeks were heard with indifference and disdain. The Albanians, a vagrant tribe of shepherds and robbers, filled the peninsula with rapine and murder ; the two despots implored the dangerous and humiliating aid of a neighbouring bashaw ; and when he had quelled the revolt, his lessons inculcated the rule of their future conduct. Neither the ties of blood, nor the oaths which they repeatedly pledged in the communion and before the altar, nor the stronger pressure of necessity, could reconcile, or suspend, their domestic quarrels.—The distress and revenge of the weaker rival invoked their supreme lord : and, in the season of maturity and revenge, Mahomet declared himself the friend of Demetrius, and marched into the Morea with an irresistible force. When he had taken possession of Sparta, ‘ You are too weak,’ said the Sultan, ‘ to

control this turbulent province: I will take your daughter to my bed; and you shall pass the remainder of your life in security and honour.' Demetrius sighed and obeyed; surrendered his daughter and his castles; followed to Adrianople his sovereign and son; and received for his own maintenance, and that of his followers, a city in Thrace, and the adjacent isles of Lemnos and Samothrace."*

Hitherto the prophecy has dwelt upon the prosperous state of the horn; what follows relates to the time of his final perdition, and consequently remains to be fulfilled, as the Othman empire is still in being. "He shall also stand up against the Prince of princes; but he shall be broken without hand." What event is here designed it is impossible to say with certainty; yet there are some expressions in the prophecy which may lead to a probable conjecture. It is evident that the Othman empire will continue till the time comes when God's indignation against the Jewish nation will be ended; for "the after or last part of the indignation," is the period assigned to the little horn, in which he is to destroy the mighty, and the people of the Holy Ones, and to prosper, and practise, &c. Consequently the perdition of the Turkish empire must be contemporary with the end of the indignation. The end of the Divine indignation against the Jewish people necessarily implies their restoration to the Divine favour in conse-

* Decline and Fall of the Roman Empire, chap. 68.

quence of their conversion to Christianity. And as the Scriptures abound with prophecies respecting the prosperity of the Jews in the latter days; and their reinstatement in the land of promise, it is very probable that what is meant by the Othmans standing up against the Prince of princes is, their opposition to the will of God in the return of the Jews to their own land. What makes this opinion extremely probable is, that the land of promise forms now an integral part of the Othman empire; and, consequently, the Jews can never come again into the possession of Judea till the Turks be previously dispossessed of it. But all human power, however well organized, must fail when it acts against the will of Christ, who is the Prince of princes; therefore it is no wonder the horn will be broken, or the Othman empire subverted. But the horn is to "be broken without hand." That is, "he shall not die the common death of empires by the hands of men, but shall be destroyed by a sudden stroke from heaven." He lifts up his hand against the Prince of princes; therefore by the Prince of princes, shall he be consumed, without the instrumentality of human power.*

* The standing up of the horn against the Prince of princes may possibly be the same with the armament of Gog and Magog, an account of which is given in the 38th and 39th chapters of Ezekiel. That both prophecies remain yet to be accomplished there can be no reasonable doubt: Bishop Newton, Dr. Gill, and other eminent divines, suppose the Turks to be intended by Gog and Magog; and it is evident that the invasion of Gog will

After Daniel had seen the vision of the ram, he-goat, and little horn, he is informed of the 2300 days. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." It has been already shewn that the sanctuary was cast down by the Othmans;

not take place till after the return of the Jews into Palestine, as appears in the following verse: "After many days thou shalt be visited: IN THE LATTER YEARS thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them." That the invasion of Gog can refer to no event prior to the Christian dispensation, is manifest from the following interrogation of Jehovah, "Art thou he of whom I have spoken IN OLD TIME by my servants the prophets of Israel, which prophesied in those days MANY YEARS, that I would bring thee against them?" The end of Gog, as well as of the horn, or Othman empire, will be by a miraculous dispensation of Divine vengeance: "And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I am the Lord." chap. xxxviii. 21—23.

and as their empire still exists, the sanctuary is not yet cleansed, that is to say, the Mohammedan superstition still pollutes the eastern world, where the religion of Christ once flourished. It necessarily follows, from what has been said, that the 2300 days are not yet terminated; for the angel expressly says, that at their conclusion the sanctuary shall be cleansed. The great difficulty of this passage is to determine the point of time when the 2300 days commenced. Bishop Newton considers the common English translation erroneous. He says that “in the original there is no such word as *concerning*; and Mr. Lowth (he adds) rightly observes, that the words may be rendered more agreeably to the Hebrew thus: ‘For how long a time shall the vision last, the daily sacrifice be taken away, and the transgression of desolation continue, &c.’” After the same manner the question is translated by the Seventy, and in the Arabic version, and in the Vulgar Latin.* But I totally dissent from the Bishop in this opinion, and con-

* The Septuagint translation is as follows: “*Ἔως πότε ἡ ὄρασις σήσεται ἢ θυσία ἢ ἀσθεῖσα, καὶ ἡ ἀμαρτία ἐρημώσεως ἢ δοθεῖσα, καὶ τὸ ἅγιον καὶ ἡ δύναμις συμπατηθήσεται.*” “How long shall the vision stand, the sacrifice be taken away, the transgression of desolation continue, and the sanctuary and host be trodden under foot.” The Vulgate is “*Usquequo visio et iuge sacrificium, et peccatum desolationis quæ facta est, et sanctuarium et fortitudo conculcabitur?*” “How long shall be the vision and the daily sacrifice, and the transgression of the desolation which was made, that both the sanctuary and the host shall be trodden under foot?”

sider the common translation much more correct than the Septuagint, or the Arabic and Vulgate versions. The original words are **הַחֹזֶן הַתָּמִיד** which must mean "the vision of the daily sacrifice;" a construction which the very words demand, for the Septuagint, &c. could not be correct, unless there was a η placed before **הַתָּמִיד**, the English of which would then be, How long *shall be* the vision AND the daily sacrifice, &c. But the tautology evident in the Septuagint, Arabic, and Vulgate versions of this passage is a proof that they do not contain the sense of the Hebrew text; for the daily sacrifice, and the casting down of the sanctuary, certainly formed part of Daniel's vision; and, consequently, in the first clause, "How long shall the vision last?" must be contained all that can be implied in the latter part of the interrogation. In the Hebrew what is translated 2300 days is literally 2300 evenings and mornings; * but as the evening and morning is "in Hebrew the notation of time for a day," I think 2300 † days must be meant,

* So I would translate the Hebrew words **עַר עַרְבַּ בְּקַר אֲלָפִים** **עַר עַרְבַּ בְּקַר אֲלָפִים** **וּשְׁלֹשׁ מֵאוֹת**: which is literally *two thousand and three hundred evening-morning*, the Hebrew numeral words being joined with nouns in the singular number. These words are also in the singular number in the 26th verse, where it is said by the angel, that "the vision of the evening and the morning, which was told, is true."

† Several copies of the Septuagint read 2400 days ($\gamma\mu\epsilon\rho\alpha\iota$ $\delta\iota\sigma\chi\mu\iota\lambda\iota\alpha\iota$ $\kappa\alpha\iota$ $\tau\epsilon\tau\pi\alpha\kappa\acute{o}\sigma\iota\alpha\iota$;) but this reading is evidently spurious.

which signify as many years,* according to the mode of interpretation already adopted in the explanation of the 1260 days of the Woman's residence in the wilderness, and of the forty-two months of the Beast's continuance. From this it follows that the vision of the daily sacrifice, and the transgression of desolation to give both the sanctuary and the host to be trodden under foot, must continue 2300 years. If this be a correct view of the prophecy, it is, hence, evident that the commencement of the 2300 days cannot be so early as the time of the vision, as more than these years have already elapsed since the third year of the reign of Belshazzar. There is also considerable evidence in the supposition that the 2300 years did not commence before the time of Alexander the Great; for in the account of the ram with two horns there is nothing

as several of the best and oldest manuscripts of the Septuagint have *τριακόσια* instead of *τετρακόσια*. One of the manuscripts alluded to is the Codex Alexandrinus, supposed to have been written so early as the fourth or fifth century. In the Complutensian Polyglott printed at Alcalá in 1517, and in the Antwerp Polyglott printed in 1570, it is *τριακόσια*. Theodoret, who flourished in the fourth century, read so in his copy of the Septuagint. The various reading of 2200 days, which Jerome says existed in some manuscripts in his time, merits no attention as only two of these manuscripts have come down to us. There is no various reading of this passage in the Hebrew text, which appears to me decisive in favour of the common reading.

* See Bishop Newton's Dissertation on the Prophecies in loc.

spoken respecting the daily sacrifice, or the transgression of desolation: but in the vision of the he-goat all these things are mentioned; it would, therefore, appear that the commencement of the 2300 days cannot be before Alexander's reign: and as the first sight Daniel had of the he-goat was in its coming from the west to attack the ram with two horns, it is not improbable that the year in which Alexander invaded Persia was the commencement. This was about B. C. 334;* and consequently the 2300 years will end some time in the last half of the twentieth century. That the commencement of the 2300 years is to be dated in the time of Alexander may be gathered from the circumstance that Daniel saw the little horn springing up out of one of the four horns of the goat; from which it appears that the length of the vision of the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot, will comprise at least the time allotted to both the Greek and Othman empires. But as the prophecy is not yet fully accomplished, it would not be safe nor prudent to speak positively concerning the exact time of its entire fulfilment; I, therefore, conclude with Bishop Newton, that "when these years shall be expired, then their end will clearly shew whence their beginning is to be dated."

* This is one of the three epochs which Bishop Newton supposed might be the commencement of the days mentioned above. See his Dissert. in loc.

The angel concludes his interpretation of the vision of the ram and he-goat with saying, "And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision, for it shall be for many days." "The shutting up of the vision," as Bishop Newton very properly observes, "implies that it should not be understood of some time; and we cannot say that it was sufficiently understood so long as Antiochus Epiphanes was taken for the little horn. The vision being for many days must necessarily infer a longer term than the calamity under Antiochus of three years and a half, or even than the whole time from the first beginning of the vision in Cyrus to the cleansing of the sanctuary under Antiochus, which was not above 371 years. Such a vision could not well be called long to Daniel, who had seen so much longer before; * and especially as the time assigned for it is two thousand and three hundred days; which, since they cannot by any account be natural days, † must needs be prophetic days, or two

* See Dan. vii.

† Bishop Newton has very ably refuted the general opinion that the 2300 days refer to the time of Antiochus Epiphanes as follows: "These two thousand and three hundred days can by no computation be accommodated to the times of Antiochus Epiphanes, even though the days be taken for natural days. Two thousand and three hundred days are six years and somewhat more than a quarter: but the profanation of the altar under Antiochus lasted but three years complete, according to the author of the first book of the Maccabees; i. 59. compared with iv. 52. and the desolation of the temple, and the taking away of

thousand and three hundred years. Such a vision may properly enough be said to be FOR MANY DAYS.”

the daily sacrifice by Apollonius, continued but three years and a half, according to Josephus. Mr. Mede proposeth a method to reconcile the difference, and saith that the time is ‘not to be reckoned from the height of the calamity, when the daily sacrifice should be taken away, (from thence it is but three years,) but from the beginning of the transgression, which occasioned this desolation, and is described 1 Macc. i. 11, &c.’ But Antiochus began to reign, according to the author of the first book of the Maccabees, i. 10. in the 137th year of the kingdom of the Greeks, or æra of the Seleucidæ; and *in those days* was the beginning of the transgression, which is described 1 Macc. i. 11, &c. that is ten or eleven years before the cleansing of the sanctuary, which was performed in the 148th year according to the same author, iv. 52. Or if we compute the time from Antiochus’s first going up against Jerusalem, and spoiling the city and temple, these things were done, according to the same author, iv. 20. in the 143d year; so that this reckoning would fall short of the time assigned, as the other exceeds it.”

CONCLUSION.

THE prophecies in the eighth chapter of Daniel, and in the 12th, 13th, and 17th chapters of the Revelation having now been considered at full length, and with very considerable detail, it is evident that they embrace the main events which have transpired in the Christian church from the giving of the prophecy to the present time. Of the state of religion in the Roman empire, that which has prevailed in the western or Latin church forms a very prominent part of the prophecies of the Apocalypse; and the predictions contained in the 13th and 17th chapters of this book are so clear and definite in their application to the Papists, that no person can well mistake their meaning. The very name of the Roman Catholic powers is given under the symbol of the number 666, which, by a most certain calculation, is proved to be no other than Ἡ Λατινὴ Βασιλεία, *The Latin kingdom*, a name by which the Roman Catholic monarchies were collectively known among the Greeks. No other name, independently of its number, will answer the prophetic description. The Latin kingdom is, therefore, without the least shadow of uncertainty, denominated The Beast with seven heads and ten

horns. Of this power the most awful things are spoken: it is called "the beast that ascendeth out of the bottomless pit, and goeth into perdition." It is said of the Beast, that "all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world." In Rev. xix. 20. "the beast was taken, and with him the false-prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." In Rev. xx. 10. we read that the devil who deceived "the nations which are in the four quarters of the earth, Gog and Magog,"—"was cast into the lake of fire and brimstone, where THE BEAST AND THE FALSE-PROPHET are, and shall be tormented day and night for ever and ever." The Woman or Romish church is denominated "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." She is said to be "drunk with the blood of the saints, and with the blood of the martyrs of Jesus." She is exactly like the ancient Babylon, in her idolatry and cruelty; therefore she will resemble this city in her punishment: for as Jeremiah wrote in a book all the evil that should come upon Babylon, he said to Seraiah, "When thou comest to Babylon, and shalt see, and shalt read all these words; then thou shalt say, O Lord, thou hast spoken against this place, to cut it off, that none shall re-

main in it, neither man nor beast, but that it shall be desolate for ever. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates; And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her." And in Rev. xviii. 21. it is said of Babylon the Great its antitype, that "a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived." No adequate comparison can be made between the crimes of the Heathens and Papists; for the religion of the former was a system of fable; but the latter have blasphemed the sacred system of Christianity by their impious and idolatrous worship. In this respect they have sinned after the similitude of Belshazzar, king of Babylon, whom Daniel thus addressed: "And thou his son, O Belshazzar, hast not hum-

bled thine heart, though thou knewest all this ; but hast lifted up thyself against the Lord of heaven ; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them ; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know ; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Therefore as God wrote upon the wall of the Babylonish king's palace, the words *Mene, Mene*, which Daniel interpreted to Belshazzar as follows : " This is the interpretation of the thing : Mene, God hath numbered thy kingdom, and finished it : " so likewise is the kingdom of Antichrist, or Babylon the Great, *numbered* ; and in due time it shall be finished, according to the Scriptures. The system of numbering which God has used in counting the Beast is the literal valuation of the Greeks, a heathen invention ; and consequently, the very similitude of the religion of the Latin kingdom, which, though professedly Christian, is exactly similar to the Pagan superstition, differing from it almost solely in the objects of adoration, the Latins worshipping the saints and angels instead of the fabulous deities of the Heathens. The Greeks, who, like the Latins, have been great idolaters, escaped not the vengeance of the Lord, as has been seen in the preceding chapter. Because of the horrid impieties which the

Greeks had been guilty of for a very long period, the Othmans were permitted by God to prevail against the Christian worship (so called) in the east. And the Othmans have not only subdued the nation of the Greeks, but have introduced into the conquered countries the religion of Mohammed ; and to this day the transgression of desolation, or Mohammedanism supported by the desolating sword of the Othmans, still afflicts the eastern world, where the religion of Christ flourished for a considerable period. Seeing then that the Greeks have so righteously suffered such things because of their great idolatry, shall the Latin world escape, which has persecuted with far greater cruelty the true church of Christ ? It is impossible. Therefore saith God (Rev. xviii. 4, 5.) to his people who dwell in the great city Babylon, “ Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” This Divine admonition is of incalculable importance, for “ If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb : and the smoke of their torment ascendeth up for ever and ever : and they have no rest day nor night, who worship the beast

and his image, and whosoever receiveth the mark of his name." Let the Roman Catholic world attend to these awful words ere iniquity prove their ruin; for it is written of Babylon the Great, that "her plagues shall come IN ONE DAY, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."

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