

6 *The Analysis or parts of the Chapter.*

Secondly, Of the loosing of the Dragon out of Prison, wherein is considerable.

1. The time when; *But when the thousand years are expired Satan shall be loosed out of Prison.*
2. The subtle practises of the Dragon declared in the seducing, and stirring up new Enemies against the Church; *And he shall go out to deceive the Nations*: described by the extent of the places whence to be gathered; *From all the Quarters of the Earth.* 2^{ly} By their denomination (*Gog and Magog.*) 3^{ly} By their number (*As the sand of the Sea.*) 4^{ly} The intent of the gathering; *For Battle against the Saints.*
3. The hostile acts of these seduced Enemies, partly going up every way against them, partly surrounding them on every side: *And they went up on the breadth of the Earth, and encompassed the Camp of the Saints about, and the beloved City.*

Then nextly, The effects of this great gathering, and what became of this Dragouical design and mighty Host: *And fire came down from God out of Heaven and devoured them.*

Thirdly, His final and utter judgment, which is described.

1. By the Cause; *And the Devil that deceived them.*
3. By the place; *Was cast into the lake of fire.*
2. By his Companions in Torment; *Beast and False-prophet.*

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The Analysis or parts of the Chapter. 7

4. By the extremity and endlessness of it; *And shall be tormented day and night for ever and ever.*

Then what follows the damning of the Dragon, viz. The general judgment, wherein is to be considered,

1. The Majestical Enthronement of the Judge upon his Tribunal or Judgment seat, partly by the glory thereof; partly by the power of his presence: *And I saw a great white Throne and him that sat upon it, from whose face the Earth and Heaven fled away, and there was found no place for them.*

2. The order and manner of his judicial proceeding.

1. By his convening all before his Tribunal, that were to be judged; *And I saw the Dead both small and great stand before God, the Sea giving up the dead which were in it, and the Graves delivering up the dead which were in them.*

2, By his final dooming or sentencing of them, wherein note,

1. The matter of fact.

2. The evidence produced for conviction; *And the Books were opened, and another Book was opened, which is the Book of Life, and the dead were judged out of those things, which were written in the Books according to their works.*

3. The Execution of the judicial sentence, both upon Things and Persons, 1. Things: *And Death and Hell were cast into the lake of fire:*

8 *The Analysis or parts of the Chapter.*

This is the second Death. 2. Persons, *And whosoever was not found written in the Book of Life, was cast into the lake of fire.*

Having thus laid down the parts, the next thing to be considered and enquired into, is the meaning of the Spirit, and what is held forth to us by this Parabolical, and misterious Prophecy. For this Book of the Revelations (as Mr. Mead well observes) is not usually to be taken according to the Letter only, as of a certain bare History of things done, but as a Prophecie involved with Mysteries, Allegories, and Types. Therefore must we labour to get a right discerning of the meaning of those Parables, and Prophetical Misteries which for the most part are Figurative and Tropical, and in part borrowed from the Condition of affairs under the Old Testament, And that it is alike injurious to truth to take a misterious Allegory in the Letter, as to make an Allegory of the plain Scripture; to Litterize the Allegory, as to Allegorize the Letter.

Bernard, p. 130. *As it is composed of similitudes, so the words are Figurative, the whole Prophecie full of Metaphors, and almost altogether Allegorical: so as we must take heed that we look further than into the Letter and naked Relation of things, as they are set down: Otherways the book should be full of absurdities, impossibilities, falsities, and flat contradictions unto other truths of Scripture, which are far from the words of Gods holy Spirit, which are ever holy and true: For who can believe a Lamb to have seven eyes, a*
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mountain burning to be cast into the Sea, and this thereby to become in a third part blood, a star to fall from Heaven, Locusts to be of so monstrous a shape as is set down in Chapter 9th, and Horses with Lions heads; fire, smoke and brimstone coming out of their mouths; Dragon and Beast with seven heads and ten horns, &c. Therefore we must not stick in the Letter, but search out the Historical sense, which is the truth intended. Also we must note this carefully, that all this whole prophesie is framed after the state and condition of the antient people of God, the Jews; and after the words and visions of the antient Prophets as we may see by comparing the words and visions of this Book with Moses and the Prophets, First to their sufferings under their three Enemies, as Pharaoh in Egypt called a Dragon. 2. By Babel and the Beasts noted in Daniel. 3. By Gog and Magog. 2. To their whole state, viz. By the twelve Tribes, the Wilderness, Thunder, Lightning, Earthquake, the Tabernacle, the Ark of his Testament, the Priests, to white Raiment, a Golden girdle about the paps, the Altar, Incense, Odours, Lamps, Candlesticks. Golden Censer, Temple, Singing, Instruments of Musick, smoke filling the Temple, to the Trumpets, To Jerusalem, Kings, Thrones, Crowns, Elders, &c.

Therefore for our better guide herein, these known necessary and approved Rules are laid down to be observed in the Exposition of the difficult things in this Chapter, viz. That

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10 *Rules to be observed in the Exposition.*

taking it for granted as previous to all, there is an absolute necessity of (a) Prayer,

a James 1. 17. (b) Reading, (c) Meditation,
1 John 1 20, 27. (d) Conference, (e) Practice,
b Rev. 1. 3. we must diligently observe.
Acts 8. 18,

29. 30. c Psal. 1. 32. d Dan. 12. 4, 8, 13. e Rev. 1. 3.
Psal. 119. 98, 99. John 7. 17. Dan. 12. 3.

Rule 1. First, to compare any obscure passage, or phrase with other Scriptures and Prophecies alledged, or alluded to, whereby much light will be gained to many dark places in this book, and so Scripture shall expound Scripture, which is the best Interpreter, as for instance, *Rev. 11.* 4, 5, 6. Wherein the two witnesses are compared to *Moses* and *Aaron*, *Numb. 16.* to *Elijah* and *Elisba*, *1 Kings 1.* to *Zerubbabel* and *Josua*. *Zach. 73.* 11, 12, 14. The Song of *Moses*, *Rev. 15.* 3. with *Exod. 15.* 1. *Psal. 145.* 17. mystical *Babylon*, *Rev. 17.* 24. with literal *Babylon*, *Jer. 51.* 7. To separate from her, *Rev. 18.* 4. with *Jer. 51.* 6. her destruction, *Rev. 18.* 7, 8. with *Isa. 47.* 7, 8, 9. To rejoyce at it, *Rev. 18.* 20. with *Jer. 51.* 48. Saints coming forth in vengeance, *Rev. 19.* 13. *Isa. 63.* 2. *Rev. 19.* 15. with *Psal. 29.* *Isa. 63.* 3. New Heavens and Earth, *Rev. 21.* 1. with *Isa. 65.* 7. *2 Pet. 3.* 13, &c.

Rule 2. Secondly, To consider, what vision or obscure passage the Holy Ghost hath interpreted in the Revelation it self. For of all such

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Rules to be observed in the Exposition. 11

The Exposition is undoubted and infallible, and so will the Revelation be the best Expounder of the Revelation, and from those Expositions proportionably borrow light, for the discovering of other obscure passages depending thereupon, relating thereto, or contemporaneous therewith: As for instance, Rev. 1. 20. *The mystery of the seven Stars in his right hand, and of the seven Golden Candlesticks interpreted by Christ, viz. The seven Stars are the Angels of the seven Churches: and the seven Candlesticks are the seven Churches.* So Rev. 17. 7. *The mystery of the Woman and of the Beast that carryeth her, which hath the seven heads and ten horns, and of the waters she sat on, explained and expounded by the Holy Spirit: The Woman is interpreted to be the great City, that then reigned over the Kings of the Earth: And the waters where the Whore sitteth to be People, Multitudes, Nations, and Tongues: The Beasts seven heads to be seven Mountains, and seven Kings; Ten horns to be ten Kingdoms, concerning which interpretation Mr. Mead hath this Remark, viz. This is singular in this place, nor to be passed over, with a slight observation: That this vision concerning the great Whore and the Beast bearing her, is opened to John and to us by the Angel (contrary to his wonted manner) with a most plain interpretation without doubt to this end, that by the benefit of the interpretation thereof, as being the chiefest vision of all the rest,*

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12 *Rules to be observed in the Exposition,*

the other *Mysteries contained in the Revelations* hitherto indeed shut up, but depending upon it with a wonderful Artifice, might be revealed. Here therefore give all attention: and least the Angel should take this pain in vain, as far forth as it concerneth thee: Remember this right well, right well, I say.

And another thus; *This prophesie thus lively disclosed, may deservedly be stiled the Divine Key of the Revelation, whereby many mysteries of this book may be unlocked, and the Top-Tower, or Turret of the Revelations, whence the secrets of this Book may be peculiarly and certainly discovered on every side.*

Rule 3. Thirdly, Most diligently to observe the scope, order, and harmony of the Prophecies.

In the next place we come to consider the Phrases and Terms, that call for explanation and unfolding in this Prophecy, which we shall take in order as they lye in the several parts of the Chapter, viz.

First, Who the Dragon? 2^{ly} What by his apprehending? 3^{ly} Who the Angel that thus lays hold upon him, that comes from Heaven? and what by Heaven? 4^{ly} What by the Dragons binding, imprisoning, and sealing in the pit? 5^{ly} What by the bottomless pit? 6^{ly} What the thousand years, and how to be taken whether definitely and indefinitely? 7^{ly} What this living

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living of the Martyrs, or first Resurrection:
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 this second Death? 10^{ly} What by the rest of the
 Dead, that lived not again? 11^{ly} What to be
 Priests of God and of Christ? 12^{ly} What by the
 Dragons loosing, or release and deceiving the
 Nations? 13^{ly} Who *Gog* and *Magog*? 14^{ly} What
 the beloved City: 15^{ly} What the fire that comes
 down from Heaven to destroy the Enemies?
 16^{ly} What by the general judgment? And of
 these we shall endeavour to speak distinctly
 with enlargement suitable to the point before
 us.

Of the Dragon.

THe first thing to be enquired into, is the
 great subject of this discourse, the Dragon;
 Who and what he is. The right understanding
 whereof will let us much into the Mystery of this
 Prophecy, which therefore obliges to the more
 diligent search, and greater exactness, keeping
 close to the rules propounded.

Dragon, or old Serpent in Scripture is taken in
 a two-fold sence; sometimes in a literal, viz.
 that Creature, who as said (*Gen. 3. 1.*) *was*
more subtile than any beast of the field, which the
Lord God had made, held forth to be destructive,
cruel and devouring, Jer. 51. 34. Eccles. 10. 11.
poisonous and murderous, Dent. 52. 33. Psal.

58. 4. Envious and malicious, *Gen. 3. 1, 2, 4.* And sometimes in a figurative or millical sense, viz. Great Tyrants, who acting in the Dragons cruel, subtle, envious and destructive nature, are properly so called. Therefore *Pharaoh* that old cruel Enemy of Gods people is called Dragon, *Isa. 51. 9. Ezck. 29. 3.* So also *Nebuchadnezzar* that other cruel bloody Enemy, *Isa. 27. 1. Jer. 51. 34.* Also the Roman Empire whilst Heathen, so murderously bloody to the Saints in distinction from the Beast called Dragon, great Red Dragon, *Rev. 12. 39.* So the Whale or Leviathan that devouring tyrannous Sea-monster called Dragon *Psal. 74. 13, 14.* Hence the Heathenish and Pagan Empire, that bears rule in all the world, as *Turk, Tartar, &c.* Is called here in this place Dragon in distinction from the Beast, that bore sway only in *Euroep*, and now vanquished and put down, as in the former Chapter, so that as the Pagan Empire we are to notion Dragon here, viz. a State or Empire (as the Beast interpreted before) not any particular person.

Object. But it is said, what need you go so far for an interpretation, when you have one so near at hand? Is it not here said that he is the Devil and Satan the old Serpent? So also *Rev. 12. 9.* the seven headed, ten horned, red Dragon is called the old Serpent the Devil and Satan, and therefore by Dragon here is not to be understood a state

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State or constitution of Government, as you suppose;
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Ans. It is true the Dragon in the 12th and here also is said to be the old Serpent, Devil and Satan; not that he was personally so, but figuratively and representatively; as it is said the Serpent beguiled *Eve*. 2 *Cor* 11. 3. which was not the Serpent barely considered, but the Devil acting the Serpent: As the Devil in *Samuels* shape or mantle; or when a man is possessed by the Devil, the man is said to speak and act, when it is the Devil that speaks and acts him: And so is the Heathen Empire called the Devil and Satan, *Rev.* 2. 10. Where it is said the Devil shall cast some of you into prison: Not that the Devil in person was to do it; But the Devil in his Imps, Agents, Officers, Instruments, Vicegerents; And so *Rev.* 2. 13. It is said, Satan dwelt and had his seat there; not that the Devil actually and visibly in person dwelt there: But the Devil in his Spirit and old enmity acting in his substitutes, the Rulers and Magistrates of that place. And well might the Heathen Emperours of old be called the Devil, and Satan that old Serpent.

First, Because he as God and prince of this World, and of the Air the *Abaddon*, and *Apolylon*, King of the bottomless pit, having by Gods permission the dispose of the worldly Governments,

ments, (*Luke* 4. 6. compared *Rev.* 13. 7.) is the Head and Sovereign of the Rulers of darkness in this world. And therefore are the Beastly and dragonical powers springing from him, acting under him, and being influenced by his Spirit as their Lord and Head, are called Devils by his name; Whereas Gods Rulers, deriving from above, influenced by his Spirit, acting in his name, by his Laws and in his Authority, are called Gods.

Secondly, Because they acting in that Dragonical, subtle, tyrannous, bloody spirit, even the spirit of the Devil, are therefore called the Red Dragon, Devil, and Satan.

Thirdly, Because they set up and impose Idolatry, the Devils worship, not only thereby worshiping themselves, but inforcing others to do the same, yea to require divine worship to be done to themselves, as *Nebuchadnezzar*, and the Heathen Emperours of old, false worship being called the worship of Devils; *1 Cor.* 10. 20, 21. *2 Chron* 11. 15. *Deut.* 32. 17. And that by Dragon is to be understood the Heathen Empire or Government, further appears from the interpretation given by Christ himself in this Book, *Rev.* 17. 8, 9, 10. Where the seven headed and ten horned Beast, that had the Crowns upon the horns (the Image as well as substitute of the Dragon, who had seven heads and ten horns also, the difference only betwixt them, was, that the Dragon had his Crowns upon his heads; which

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which when he resigned in that part of his Dominion to the Beast, the Crowns were put upon the horns) is interpreted by the spirit to be civil Empire and power. The ten horns are ten Kingdoms, and seven heads are seven Kings, five of which were fallen before *Johns* time, and one of the six of those heads was in *Johns* time, and the seventh afterwards to come; and they also signified seven hills interpreted to be that City, that then ruled over the Kings of the Earth, which was no other than *Rome*, the seat and Metropolis of the Empire, as it was then standing upon seven Mountains.

So that the seven headed red Dragon and seven headed scarlet coloured Beast, his Image and Successour, in that part of the World, *Europe*, was no other by this interpretation than the Sovereign Empire and Rule, that first was exercised in *Rome* Heathen (that drew the third part of the Stars of Heaven, or powers or potencies of this world) during the Dragonical state, and in *Rome* Antichristian, during the Beastly state.

And further it appears that by Dragon we are to understand here the heathen Empire from the extent of his power and jurisdiction. For it is said *Rev.* 16. 13, 14. that the emissaries of the Dragon, Beast and False-Prophet go forth unto the Kings of the Earth, and of the whole world to gather them to the Battle of that great day of God Almighty. The Beast and False-Prophets power

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extend no further than the ten Kingdoms. But it is the Dragon that commands the rest of the world, deceiving the nations and whole world, *Rev.* 12. 9. Therefore it is said of him, after he is loosed again, 20. 8. that he goes out again to deceive the Nations, which are in the four quarters of the Earth, *Gog* and *Magog*, which great army (the number of whom is as the sand of the Sea) is said to come up upon the breadth of the Earth, and to compass the Camp of the Saints: so that it appears plainly to be that power that influences and commands, the greater part of the world. And again it appears to be the Heathen Empire or State of Government; because it is judged to the same ruine and destruction that the Beast and False-prophet were (they who were interpreted, *Rev.* 17. the ministerial and magisterial part of Antichrist) and said to be taken and cast alive into the lake of Fire und Brimstone, *viz.* that frame of Rule and Government, as utterly to be cancelled, reverst, and vacated, and never any more to appear in this world; so is the Dragonical, Satanical state, being adjudged to the same lake of Fire and Brimstone with the Beast and False-prophet, utterly also damned and destroyed, never any more to appear in the world.

And again it appears to be no less, if you examine the scope of the place and order of the Prophecies.

The scope of the Book is to shew as the rise and
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rage, so especially the ruine of the Enemies of Christ, and his Church in order to their triumph and Glory, which is excellently held forth by Mr. *Thomas Goodwin* in his Interest of States and Nations in that brief Epitome he gives of the *Revelations* : Which Book (saith he) is a Tragicomedy beginning with a Kingdom, given to be won by conquest, *Rev. 6. 8.* and ending with a Corronation of a King and the Marriage of his Bride; and all between is but the removing of all such lets and impediments as stand in the way. Now the principal Enemies that Christ and his Church hath to deal with, are held forth under the types and terms of a Dragon, Beast and False-prophet. The Dragon acts two parts one before the rise of the Beast, and another presently upon and after the Beasts fall. The twelfth Chapter gives an account of the victory that *Michael* obtained over him, when he was cast out of Heaven into the Earth, upon which he resigned up his power, feat and authority unto the Beast, *viz.* in those territories for 42. Months, or 1. 60. days or years.

At the latter end of the Beasts or Antichrists Dominion, *viz.* under the sixth Vial, there is a confederacy and combination of Dragon, Beast and False-prophet to gather the Kings of the Earth and whole world to the Battle of the great Day of God Almighty: Accordingly they are assembled and ingage Battle with Christ and his followers; (not that we are to suppose that all

Of the Dragon.

the world, viz. *Europe, Asia, Africa, and America*, are to be gathered into one place: But holding out the Universal enmity and opposition, that with mutual consent shall be made in the powers of the Earth against Christ, his people and Government) but with what success this Hostile league and confederacy is struck, you have already heard: Their powers are broken; their Authority is dissolved. The Beast and False-prophet, viz. the ministerial and Magisterial part of Anti-Christ is taken and cast alive into the lake of Fire and Brimstone. They are wholly gone off the Stage with a stink, who have so long Lorded it in those ten Kingdoms of *Europe*. And then also is the Dragon taken, and bound, and imprisoned in order to the taking place of Christs Kingdom, not only in *Europe*, but over the whole world, throughout the whole Earth, which was the Dragons or Devils dominions, or that Heathenish Empire and Rule, that extends all the world, through both *Asia, Africa, and America* in distinction from the Beastly state, that hath been visible in the *Europian* Territories. Now during the time of the Dragons binding, the Church hath peace, rest and rule over the whole world; but after he is released, and that Empire permitted to perk up again, fresh disturbance will be given to the Church, called the Camp of the Saints or the beloved City, all the world through, till the Dragons total-doom and judgment, which then immediately follows.

In further confirmation hereof take these following instances.

The Assemblies Annotations upon Rev. 12. 3. A great red Dragon, viz. the Heathen Roman Emperours succeeding one another, who did the Devil service, as in other things, so chiefly in persecuting the Church, Psal. 74. 13, 14. Isa 27. 17, 18. 51. 9. Ezek. 29. 3. He is great because of his large Empire; Red, that is bedewed with the blood of the Saints, at if dyed with it; seven heads sitting on seven hills, Chap. 17. 9. Ten horns ten Provinces, the strength of it as horns are of Beasts, Dan. 8. 3, 4, 5. 6. Seven Crowns seven kinds of Governments, one after another on her seven hills (Rev. 17. 10) on his heads, not his horns; for the Supreme Authority was in Rome on the seven hills, not in the Provinces as after: His tayl drew the third part of Heaven, he subjected the third part of the Provinces of the world: Did cast them to the Earth, viz. Put down these Princes, whom he subdued from the Royal Authorities. And upon Rev. 20. 2. Dragon, the Pope being destroyed, the Devil would bring in the Turk, who seemeth yet to stand, or some other Enemy, like the Heathen Emperour called the Dragon, before Rev. 12. 3. to persecute, and war against the Christians, but God will not permit it till the thousand years of the Churches prosperity be done, and upon the 10th verse, The Devil, viz. the Turk the Devils new Agent, another Dragon, like the Heathen Emperour or some other Enemy, no Christian by Pro-

feſſion ſhall be ſent to Hell to keep the Pope and Popiſh Emperour company Here it may be noted, that the foes of the Church that profeſs not the name of Chriſt, as the Heathen and Turkiſh Emperour, are in this Book compared to Dragons and Serpents, and to the Devil himſelf, ſo the Popes and Popiſh Emperours who profeſs Chriſtianity, are compared to wild Beaſts.

And Mr. Mead in his Comment upon the Rev. Chap. 12. 3, 4. A wonder or representation of Rome Heathen, whoſe marks are every where ſeven heads and ten horns: ſeven heads indeed, as well for the ſeven hills, upon which the City was built, as alſo for the ſeven ſorts of Governours, who were ſucceſſively to Govern that City. The ten horns for the ten Kingdoms, which were to ariſe in the time of the laſt head, to which they were to grow: which interpretation is not mine, but the Angels Chap. 17. In the mean time another Character of the Roman Emperour is added to theſe. whereas it is ſaid, He drew the third part of the Stars of Heaven with his Tail, and did caſt them to the Earth; that is, he ſubjected the third part of the Princes and Rulers of the World to his Empire. For even ſo much, viz the third part of the known world in John's age, the dominion of Rome did comprehend within its Limits.

Add here Bernard upon Rev. 12. 3. p. 208. This is expanded to be the old Serpent, the Devil and Satan verſ. 9. by an alluſion to Gen. 3. but

but yet so understanding him as hereby be understood also the special ministry of his fury, viz. the Heathen persecuting Emperours of Rome. For this prophesie of things to be done here on Earth by men: Also the Woman noteth out a company here in this world, and so must the Dragon note out in like sort such here as be her Adversaries. Again the description of this Dragon cannot agree properly to the Devil himself, but is indeed the Arms of Rome, when it was Heathen and had Heathen Emperours ruling there, who worshiped the Devil, 1 Cor. 10. 20. and were led by him, as all the wicked be, Eph. 2. 2. He persecuting Christians for the very name of Christ, so as the battle was against Christ Jesus himself. No marvel then that they be called the Dragon, that is the Devil, who is put for his Instruments, Chap. 2. 10 As here his Instruments for him.

Of the Dragons taking or apprehending.

A *Nā* be laid hold, or took: A Metaphor borrowed from the seizing of a Prisoner at war and so improved here. It is said in the former Chapter he was fought with and vanquished; and in this Chapter laid hold off, or taken, implying a compleat conquest; for when a chief General after Battle is taken, the business is over.

Which holds out no less than the absolute victory, that Christ and his followers have obtained in pleading his kingly right to the Governments of this world over the Beastly and Dragonical powers of this world, who have usurpt and a long time posses'd the same, and having not only subdued, but absolutely dismissed, cashier'd, and damned the Antichristian state in both parts of it, both Civil and Ecclesiastical, even to that degree, that they shall never appear to do mischief any more, no more than two wicked wretches, that are cast alive into Hell fire, can ever expect to come forth to act villany any more in this world; so now also is the Heathen Pagan state so vanquish'd and brought down, and as much out of a capacity to do any more mischief for the season intended, then a Baffled, Conquer-

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And that such a season shall be, wherein Christ Jesus, (who hath right to the worlds Government, not only by gift, purchase, covenant and inheritance) must yet plead and obtain the same by war and conquest also, appears in part from these following Scriptures.

Numb. 24. 8. *He shall eat up the Nations his Enemies: He shall break their bones and pierce them through with his arrows. 9. He conch-*
d, he lay down as a Lyon: Who shall raise him up?

Isa. 41. 2. *Who raised up the righteous man from the East, called him to his foot, gave the Nations before him, and made him rule over Kings? He gave them as the dust to his Sword, and driven Stubble to his Bow: Speaking of Abraham (Gen. 14.) in his subduing the four Kings, Types of the four Monarchies. Who hath wrought and done it, calling the Generations from the beginning? I the Lord, the first viz. he that was with Abraham in the Type in the beginning at the first,) and with the last I am e. (will also in the conclusion be with the seed of Abraham in the same work in subduing and making their Antitypes, the four Monarches eyes themselves)* Isa. 42. 13. *The Lord shall go forth as mighty man: He shall stir up jealousy like a man of War: He shall cry, yea roar: He shall prevail against his Enemies. 14. I have a long time holden*

holden my peace, I have been still and refrained myself: Now Will I cry like a Travelling Woman I will destroy, and devour at once. 15. I will make wast Mountains and Hills, and dry up all their Herbs: and I will make the Rivers Islands and I will dry up the Pools, &c.

Haggai 2. 22. And I will overthrow the Thron of Kingdoms, and will destroy the strength of the Kingdoms of the Heathon: and I will overthrow the Chariots, and those that ride in them: and their Horses and their Riders shall come down, every one by the Sword of his Brother.

Rev. 17. 14. 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 chosen and faithful.

Rev. 19. 13, &c. And he was clothed in Vesture dipt in blood, and his name is called the Word of God: And the Armies, which are in Heaven, followed him upon white Horses, clothed in fine linnen, white and clean: And out of his Mouth goeth a Sharp Sword, that with it he should smite the Nations: And he shall rule them with a rod of Iron: And he treadeth the Winepress of the fierceness and wrath of Almighty God: And he hath on his Vesture and on his thigh written, King of Kings, and Lord of Lords.

So also, Psalms 2. 8, 9, &c. Dan. 2. 44, 45. Psal. 45. 3, 4, 5. Psal. 66. 3, &c. Psal. 72. 9.

19. *Isa.* 24. 19, 20, 21, 22. *Ezek.* 21. 26;
7. *Rev.* 14. 19, 20. *Isa.* 63. 1, 2, 3, 4, 6.
Which dispensation is no other than the pouring out the Vials, *Chap.* 16. The Earth-quake, Desolation and Slaughter that attends the Resurrection of the Witnesses, *Rev.* 11. Typed out by *Abrams* Conquest of the four Kings, as before; the overturning of *Pharaoh* and his Host; the subduing the thirty one Kings in *Canaan* by *Moserah*, in order to give rest to the people in the promised land; the destruction of all Enemies by *David* in order to *Solomons* quiet, and peaceable Reign. And this work (as in the types) is to be performed gradually. First the Antichristian powers and Interest; afterwards the Heathenish and pagan Governments, in order to the subduing, and bringing the whole world under the Dominion, and Sovereignty of Jesus Christ, who must have the Heathen for his inheritance, and the uttermost parts of the earth for his possession, and must rule from Sea to Sea, from the River to the end of the Earth.

of

Of the Angel, that lays hold on
or apprehends the Dragon.

And I saw an Angel come down from Heaven
having the Key of the Bottomless pit and
great chain in his hand, and he laid hold
&c.

THe word Angel both in Greek and Hebrew
signifies a Messenger, taken therefore some
times for Heavenly Spirit *Heb. 1. 7. Psal. 103.*
20. Sometimes a Minister of the Gospel or El-
der, *2 Cor. 5. 20. Rev. 2. 1.* Sometimes for
Christ Jesus himself the Archangel. So some
times by an Angel, though exprest in the singular
Number, is meant the whole Eldership or Mi-
nistry, as *Rev. 2. 1.* So the Angel of the Church
of *Ephesus*, is to be understood more than one
because they had Elders more than one
Acts 20. 17. So the Angel is said to pour out the
Vials, *Chap. 16.* By it is to be understood those
Ministers of Gods wrath, that are to execute his
judgments upon *Babylon.* And by the Angel in
the *14th Chapter*, that is to Preach the Everlasting
Gospel, we are to understand the whole Ministry,
that is then called thereto. Which I take to be
the import of Angel here, *viz.* the vertue, power
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Of the Angel that lays hold on the Dragon.

And authority of Christ the Archangel, put forth and by his Church, and people clothed with authority to perform this great service, having a Key and Chain, Emblems of power and authority put into their hands. Christ being their head and representative, and the rather so, because it is a power and authority in opposition to the Dragon, so is a mystical representative of all the Enemies of Christ; it being no new thing to represent a whole party by the head and chief, that influence them: As to say such a King vanquished such a King, when neither of the Kings are personally present, but virtually so by their commissions, powring their Generals and Armies. So Michael and his Angels are said to fight, *Rev. 12.* the one side, and the Dragon and his Angels the other; when neither Christ, nor the Devil are personally present, but their Agents and Instruments, *Constantine* and his Host in the half of the Woman and Man-child on the one side, and *Maxentius* and his crew seeking to devour the one and the other, on the other side.

So are the Bloody, Tyrannous, Antichristian Powers, that for 1260. years are to oppose the Church, represented by a Beast. And the filthy idolatrous Church by a lewd filthy Strumpet, a Harlotish Woman: and the true Church of Christ a Woman,

Object. But is it not said that the Angel comes down

30 Of the Angel that lays hold on the Dragon of the Angel
down from Heaven? Therefore it must either be down from
Christ himself in person, or some mighty Angel every person
that descends from him out of Heaven to perform and consume
his great Service. Heaven flye a

In answer whereto I shall first shew you, that Thirdly,
by this Angel we cannot understand the person of we three
Christ here descending, and coming from Heaven appear the
and secondly, shew you what we are understand by Because it
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fool.

First, By this Angel we cannot understand the Fourth
person of Christ. not by C

First, Because this is not the time of his per- and terr
sonal coming and appearing, which will not be then upo
till a thousand years after; for this action is bul like trave
at the beginning of the thousand years: His per- in the nig
sonal coming is not to be till the Judgment day of Lot at
It being said, that he must judge the quick and a snare
dead at his appearing and Kingdom, which is not the Earth
to be till after the thousand years, and after the heard)
Battle of *Gog and Magog*. formed.

Secondly, Because when he comes in person, once, b
it is not to such work as this; not to fight and to pow
subdue Enemies with material Swords, nor to greees do
put his people as the Lambs Army and followers mountai
upon any such service at that time, being then all Kingdor
to be in the Returrection and glorified state made must be
like himself in glory, and as the Angels of God. for whi
Neither will any of his Enemies be in a capacity Saints:
to make resistance, or opposition, who in their own. Th

Of the Angel that lays hold on the Dragon. 31

own persons shall be destroyed by fire, and the very earth they inhabit, and all its works burnt up and consumed, at whose presence the Earth and Heaven fly away.

Thirdly, Because such an apprehension would make three personal comings of Christ. whereas we read but of two (*Heb. 9. 28.*) who will appear the second time without sin to Salvation. because it is expressly said, *He sits at the right hand of God, till his Enemies be made his foot-stool.*

Fourthly, This conquering, fighting work is not by Christ in person at this time of his glorious and terrible appearing; because the Execution then upon the Enemies will be sudden and speedy like travail upon a Woman with Child; as a Thief in the night; like Lightning; as it was in the days of *Lot* and *Noah* with sudden destruction; and as the snare will be come upon all the Inhabitants of the Earth. Whereas this work (as you have heard) is a work of time, gradually to be performed. The stone smites not the Image all at once, but gradually, and after smiting beats him to powder, and blows it away: Then by degrees doth that little stone increase to be a great mountain, and to fill the whole Earth: first the ten Kingdoms in *Europe*, where the Beast hath ruled, must be overcome in order to Whores judging, for which there is *Hallelujah* and Praise by all the Saints: After that is the Dragon to be dealt with, viz. The Heathen power and rule all the world through;

32 *Of the Angel that lays hold on the Dragon.*
through; for all the Kingdoms of this world are to become the Kingdoms of our Lord and his Christ; this therefore asks time, the other is done at an instant, suddenly, at the sounding of a Trump, in the twinkling of an eye.

Fifthly, Neither can Christs personal appearing, be at this time, because then it must be supposed, that Christ being in the Camp of the Saints and beloved City shall suffer himself, and all the Glorious Angels and glorified Saints to be besieged and streightned by the *Gog-Magog* Army.

Therefore must this be done by his virtual presence power and spirit (though spoken, as if he did it in person) and these great Conquests effected, as in the foregoing Chapter is expressed by the Sword coming out of his mouth, *viz.* by his word, commission, in his name, and by his authority.

But by what ways will the Lord effect this work upon the Enemy?

Various will be the ways and means, that this great work of removing this opposition and subduing these Enemies be brought to pass, as the Scripture plentifully makes mention, *viz.*

First, Sometimes by appearing against them in some extraordinary way of his providence, either after the manner of *Egypt*, by ingaging the Host of Heaven and Stars in their courses against them by Hail-stones and Coals of fire, as at Mount *Perizim*, or as in the Vally of *Gibeon*.

Or

Of the Angel that lays hold on the Dragon. 33

Or Secondly, sometimes in an ordinary way, by confounding, dispiriting, dividing them, engaging them one against the other, as *Isa.* 19. 2. 14. *Jer.* 51. 46.

More especially by raising, spiriting and engaging his own people in the service to the fulfilling of divers promises and propheties, as *Gen.* 22. 17. *Psal.* 110. 2. *Psal.* 76. *Jer.* 51. 19. 20 the 25. *Obad.* 21. *Zach.* 13. 14. 12. 3. *Mal.* 4. 4. *Rev.* 17. 14. 18. 4. 19. 14.

And the fore is the spirit promised to be poured out in the latter day to this (as one) end. *Isa.* 8. 6. 10. 27. *Zach.* 12. 6. *Isa.* 32. 15, 16.

And as Satan inspires and influences his Instruments in an invisible, spiritual manner; so the Lord Jesus directs, guides, governs and spirits his Saints and followers.

And his special presence (as of old) to accompany his in such great service, *Joshuah* 5. 13, 14, 15. *Numb.* 10. 35, 36. 14. 42. *Exod.* 33. 5. *Psal.* 68. 1. *Isa.* 51. 9, 10, 11. *Mica* 2. 12, 13. 7. 15. *Zeph.* 3. 8.

And why should it be thought more strange to have the work of God in the hands of his Saints in binding and keeping under their Enemies, to be represented by an Angel dealing with a Dragon, than to have the work in the hand of *Constantine* against the *Pagan* Roman power (in the behalf of the Man-child the type hereof) to be represented by a contest betwixt *Michael* and the dragon? It being said that *Michael* and his

D Angels

Angel fought, and the Dragon and his Angels, when *Constantine* and his followers in the behalf of Christ, fought with and overcame *Maxemius* and his Heathen crew, though both of them influenced no doubt by both the heads and principals, as it may be also concluded in this place.

This contemporizeth with the witnesses, rising and Earth-quake, Vials out of the Temple, the Lambs war, and the retaliating of *Babilon*.

Of Heaven.

BY Heaven properly is to be understood either the out-spread Firmament, which God called Heaven, *Gen. 1. 8.* wherein are the Birds of Heaven, *Mat. 13. 32.* the Winds of Heaven, *Dan. 4. 12.* the Clouds, Rain and Dew of Heaven. Or the starry Heaven, *Gen. 1. 17.* Or that Heaven of heavens, the third Heaven, the place of Gods principal Seat, *Mat. 16. 9 2 Cor. 12. 2.*

Figuratively, sometimes for the heights and places above us, sometimes God himself, *Luke 20. 21.* I have sin'd against Heaven. Sometimes the Church is called the Kingdom of Heaven, and ofren so represented in this Book.

Sometimes for Rule, Dignity and Sovereignty in the world the place of the Rulers or the Gods, *Rev. 12. 11.* States and Kingdoms in the World political are (as Mr. Mead observes upon the place)

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much answerable to the condition of the world natural and accordingly represented in Scripture; for as the world natural consists of Heaven and Earth, and in the Heaven Sun, Moon Stars; so in each State and Kingdom by Nobility and Laity and Diversity of Orders and degrees in Rule and Government, there is the semblance of them; which interpretation Dr. Twist highly applauds, convincing (saith he) the Reader of the sense and meaning of the Text, which is delivered by him even to admiration, wherein he excels greatly in his Preface upon the Key of the Revelations. And therefore it is familiarly express'd in Scripture, when great desolations happen to a State or Kingdom in subversion of their Rule and Government, that the Sun is darkened, Moon eclipsed, Stars fall from Heaven. As Isa. 13. 10. Upon Babilons threatened destruction. Ezek 32. 7. Upon Egypts desolation. And the Catastrophe that befalls the Kings and great men of the Earth under the sixth seal, Rev. 6. 12, 13, 14. set forth by like Metaphors, by Sun being darkned, Moon becoming blood, Stars of Heaven falling to the Earth, Heaven departing as a Scroll, and Mountains removing out of their places.

Which I take to be the true meaning of Heaven here, viz. the seat of authority, that the Church was now ascended to after the Victory obtained against her Enemies, who now by her Rulers, are come forth in Christs name, by the righteous Laws, which are the cords and Chains of Christs Kingdom and by the visible power, and authority

authority in their hand, bind and chain up their Enemies, new Heavens, *Isa. 65.* importing the same.

Of the Dragons Binding, Imprisoning, shutting up, sealing.

And bound him and cast him into the bottomless pit, and shut him up and set a Seal upon him, that he should deceive the Nations no more.

THis Binding, Casting into Prison, shutting up and sealing are all terms of securing, as *Dan. 6. 16, 17. Mat. 27. 64, 65, 66.* And are Metaphorical expressions, taken from the Nature of restraining and safe keeping some notorious desperate Villane, from doing of mischief. As when some cruel, murderous desperate wretch is taken, they use to fetter him with heavy Chains, cast him into the Dungeon, lock the door fast upon him, not only to preserve the peace and quiet, but to see him forth-coming to the Law day.

Which here holds out not only an absolute Conquest, and subduing of Enemies (as before) but as much quiet and peace to the Church of God by this their close imprisonment and restraint, as the neighbourhood may expect safety and

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and quiet, when the murderous Thiefs and Robbers are in Irons in the Dungeon, or as the Lamb may enjoy freedom and ease, while the Foxes, Wolves and Dogs are in Chains; As the good Dutcheſs ſaid to the bloody Gardiner, looking out of his priſon in *Edward* the ſixt his days, that it was well for the Lambs when the Foxes were in Chains. For ſuch a righteous Rule by the Laws and Government of Chriſt ſhall take place, that ſhall be as Chains, Bonds and Cords to all the wicked tyrants and oppreſſors, that they ſhall have no more liberty and power to domineer and exerciſe their wonted cruelty over the Saints, then as ſo many men in Fetters and Chains.

And that ſuch a ſtate of eaſe, peace, quiet and reſt is to be the portion of the Church after all their trouble, diſturbance and vexation, they have met with from the bloody tyrants and beaſtly oppreſſors by this eminent reſtraint, that is to be put upon them, appears from the following Scriptures,

Iſa. 10, 9, 10. They ſhall not hurt nor deſtroy in all my holy Mountain; for the Earth ſhall be full of the Knowledge of the Lord, as the waters cover the Seas. 10. And in that day there ſhall be a root of Jeſſe, which ſhall ſtand for an Enſign of the people, to it ſhall the Gentiles ſeek, and his REST ſhall be glorious.

Iſa. 32. 17. And the work of Righteouſneſs ſhall be peace, and the effect of righteouſneſs, quietneſs, and aſſurance for ever. 18. And my people

shall dwell in a peaceable habitation, and in safe dwellings and in quiet resting places.

Isa. 60. 17, 18. I will also make thy Officers peace, and thy Exaltors righteousness: Violence shall be no more heard in thy Land, wasting and destruction within thy Borders; but thou shalt call thy Walls Salvation, and thy Gates praise.
21. Thy people shall be all righteous.

Isa. 2. 3, 4. Out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem. 2. And he shall judge among the Nations, and shall rebuke many people: and they shall beat their Swords into Plow shares, and their Spears into Pruning-hooks: Nation shall not lift up Sword against Nation; neither shall they learn War any more.

Isa. 33. 20. Look upon Zion the City of our Solemnities. Thine eyes shall see Jerusalem a quiet habitation, a Tabernacle that shall not be taken down, not one of the Stakes thereof shall ever be removed, neither shall any of the Cords thereof be broken

Psal. 72. 3. The Mountains shall bring peace and the little hills by righteousness. 4. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. 7. In his days shall the righteous flourish, and abundance of peace, so long as the Moon endureth. So Ezek. 34. 12. to 16. 27, 28. Jerem. 50 6.

Heb. 4. 9. There remaineth therefore a Rest^r or keeping of a Sabbath) to the people of God.

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This is to be the state of the new Heavens, and the new Earth, wherein righteousness shall dwell, when *Jerusalem* shall be a rejoicing and her people a joy, in whom shall no more be heard the voice of weeping, nor crying, when the Elect shall long enjoy the work of their hands, &c. This is the new *Jerusalem*s state, *Isa.* 65. 17, 18. 66. 22. *Rev.* 21. 3. The beloved City now takes place in the ruine of the great City *Babylon*, *Rev.* 20. 9. Now comes the Bride, the Lambs wife, after the destruction of the Mother of Harlots and Abominations. And the Palme bearing multitude now appears, *Rev.* 21. 9, 10, 11. 79. 10, &c. Typed out by *Canaan* the Land of rest and promise, by *Solomons* reign, a time of peace, all the Enemies being subdued and brought under.

Of the Bottomless pit, that the Angel casts the Dragon into upon his binding.

ANd cast him into the bottomless pit. The word here rendred bottomless pit, is from the Latin *Abissus*, taken from the Greek *Ἀβυσσος* from *α* and *βυω* to Cover; for the deep is covered with waters; sometimes therefore translated the deep, 2 Cor. II. 25. a night and a day in the deep. So the Hebrew *צפון* is used for depth of the Sea, *Isa.* 51. 10. *Psal.* 42. 7. Or for *Chaos*, *Gen.* 1. 2. and so taken here in this Book. For the Beast, that is said to come out of the *Abyss* or bottomless pit (*Rev.* 11. 7. 17. 8.) is said to rise up out of the Sea (13. 1.) compared with *Dan*, 7. 1, 2 Sea is so called from the gathering together of Waters (*Gen.* 1. 10.) and Waters in this book are interpreted to be multitudes of People, Nations and Tongues, *Rev.* 17. 15. Metapharicolly also put for Hell, *Luke* 8. 31. *Rev.* 9. 2.

So that as the Dragon, Chap. 12. was cast by *Michael* from Heaven, viz. from the Rule, Dignity and Sovereignty that he enjoyed in the Empire, into the Earth (as *Mead* well interprets Heaven here; for in no other sense could the Dragon

Dragon be in Heaven, or cast out of Heaven, being neither capable of the material Heaven, nor the Spiritual Heaven the Church: therefore no other but the figurative or metaphorical Heaven, in which he resided, and out of which upon Michaels combate and overthrow he is thus cast out) so is he here not only deposed and dethroned, but so kept down during the thousand years reign, as if he was shut up a close prisoner in a Dungeon or pit.

And in this sence, Earth, Sea, Deep, bottomless pit are much of the same signification, the Earth being founded upon the Sea. In the 2 Chapt. upon the Dragons casting upon the Earth, there is a Woe to the inhabitants of the Earth, and of the Sea. The first Beast Chapt. 13 comes from the Sea, and the second two horned beast comes from the Earth, and they are the Earth dwellers, that succour and support him, and adore after and worship him.

He was in the 12 Chapt. cast into the Earth though no restraint upon him; for he makes his abode there, deceives the nations still, and by his counsel incites the Beast, to whom he gives power and authority, casts floods against the Church and Kingdoms, and engages afresh to their disturbance, as Revel. 16. But here being cast into the Abyss, he is bound; an absolute restraint is upon him for his thousand years.

For during the said term, all Empire and Rule is taken from him, and he is not onely cast into the

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the Lump and Mass of the people, the Earth dwellers, from whom he came out, but such a restraint laid upon him, during Christs Kingdom, that the Nations shall know no other Rule, or Sovereignty either in Civil, Military or Ecclesiastical; but Christs only; and to which the whole world must be subject, will they, will they.

The mystical Dragon is cast into the Sea, *Abyss*, great Waters, or into the Earth, or among the Earth dwellers, that through the Devils influence he should not deceive the Nations to Idolatry, and murderous slaughter and persecution by his tyrannous Rule and Government. The Spiritual Dragon influencing, in the mean time put into his restraint all that time as he is chained in Hell.

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Of the thousand years.

Concerning the thousand years so often expressed in this Chapter we shall make this three-fold enquiry. First, How we are to take whether definitely or indefinitely. Secondly, definitely, whether only one space of time is intended, where a thousand years is so expressed several times. And Thirdly, If so, when those thousand years are said to begin and end.

First, whether to take that number of years indefinitely for a great space of time, as *Psal. 91. 7. A thousand shall fall at thy side, and ten thousand at thy right hand.* So *Psal. 90. 4. A thousand years are in thy sight, but as yesterday, when it past as a watch in the night for a great while,* *Sam. 18. 7. Saul hath slain his thousands, and David his ten thousands;* that is, *David many more than Saul, not just so many.*

Or definitely, for the certain express time as were mentioned? I conclude the latter for these Reasons.

First, Because, that when there is no necessity to take a Scripture in a figurative sense, we are to receive it in the Letter, but neither the scope of the place, Analogy of Faith, or other Scriptures say any such necessity upon us, therefore so to take it.

Secondly

Secondly, Because this same space is so often repeated by the spirit, to which we should take the more earnest heed, as matter of instruction and information; for thrice it is said, Satan was bound a thousand years and afterwards loosed, 2. 3. 7. Twice it is said the Saints shall reign a thousand years, *verse 46*. Once that the rest of the dead lived not again till the thousand years finished, *verse 5*. There being a thousand years of Satans Captivity and the Rest of dead; and a thousand years of the Saints Reigning with Christ.

If so, then Secondly, Whether these intend one and the same space of time or no;

That one and the same space of time is hereby intended is manifest, as *Pareus* well observes: Because in *verse 2.* and *6.* the thousand years are without an Article, *κίλια έτη*: But four times afterwards with an Article *τα κίλια έτη* these thousand years emphatically. As if he should say, Satans imprisonment shall continue a thousand years, and during these thousand years, the Martyrs shall live and reign with Christ, and afterwards he shall be loosed. The parts to which this number is applied, are so cemented together as Cause and Effect, distinction and opposition that they very much strengthen and prove that just account of a thousand years, *viz.* Satan is bound a thousand years, that he should not deceive the Nations, till the same thousand years be fulfilled: Then the Saints lived and reigned a thousand years with