

Revelation

The Book of the Revelation of St. John consists of two principal divisions. 1. Relates to “the things which are,” that is, the then present state of the church, and contains the epistle of John to the seven churches, and his account of the appearance of the Lord Jesus, and his direction to the apostle to write what he beheld, ch. 1:9–20. Also the addresses or epistles to seven churches of Asia. These, doubtless, had reference to the state of the respective churches, as they then existed, but contain excellent precepts and exhortations, commendations and reproofs, promises and threatenings, suitable to instruct the Christian church at all times. 2. Contains a prophecy of “the things which shall be hereafter,” and describes the future state of the church, from the time when the apostle beheld the visions here recorded. It is intended for our spiritual improvement; to warn the careless sinner, point out the way of salvation to the awakened inquirer, build up the weak believer, comfort the afflicted and tempted Christian, and, we may especially add, to strengthen the martyr of Christ, under the cruel persecutions and sufferings inflicted by Satan and his followers.

Chapter 1

Chapter Outline

- The Divine origin, the design, and the importance of this book. (1-3)
- The apostle John salutes the seven churches of Asia. (4-8)
- Declares when, where, and how, the revelation was made to him. (9-11)
- His vision, in which he saw Christ appear. (12-20)

Verses 1-3

This book is the Revelation of Jesus Christ; the whole Bible is so; for all revelation comes through Christ, and all relates to him. Its principal subject is to discover the purposes of God concerning the affairs of the church, and of the nations as connected therewith, to the end of the world. These events would surely come to pass; and they would begin to come to pass very shortly. Though Christ is himself God, and has light and life in himself, yet, as Mediator between God and man, he receives instructions from the Father. To him we owe the knowledge of what we are to expect from God, and what he expects from us. The subject of this revelation was, the things that must shortly come to pass. On all who read or hear the words of the prophecy, a blessing is pronounced. Those are well employed who search the Bible. It is not enough that we read and hear, but we must keep the things that are written, in our memories, in our minds, in our affections, and in practice, and we shall be blessed in the deed. Even the mysteries and difficulties of this book are united with discoveries of God, suited to impress the mind with awe, and to purify the soul of the reader, though he may not discern the prophetic meaning. No part of Scripture more fully states the gospel, and warns against the evil of sin.

Verses 4-8

There can be no true peace, where there is not true grace; and where grace goeth before, peace will follow. This blessing is in the name of God, of the Holy Trinity, it is an act of adoration. The Father is first named; he is described as the Jehovah who is, and who was, and who is to come, eternal, unchangeable. The Holy Spirit is called the seven spirits, the perfect Spirit of God, in whom there is a diversity of gifts and operations. The Lord Jesus Christ was from eternity, a Witness to all the counsels of God. He is the First-born from the dead, who will by his own power raise up his people. He is the Prince of the kings of the earth; by him their counsels are overruled, and to him they are accountable. Sin leaves a stain of guilt

and pollution upon the soul. Nothing can fetch out this stain but the blood of Christ; and Christ shed his own blood to satisfy Divine justice, and purchase pardon and purity for his people. Christ has made believers kings and priests to God and his Father. As such they overcome the world, mortify sin, govern their own spirits, resist Satan, prevail with God in prayer, and shall judge the world. He has made them priests, given them access to God, enabled them to offer spiritual and acceptable sacrifices, and for these favours they are bound to ascribe to him dominion and glory for ever. He will judge the world. Attention is called to that great day when all will see the wisdom and happiness of the friends of Christ, and the madness and misery of his enemies. Let us think frequently upon the second coming of Christ. He shall come, to the terror of those who wound and crucify him by apostacy: he shall come, to the astonishment of the whole world of the ungodly. He is the Beginning and the End; all things are from him and for him; he is the Almighty; the same eternal and un-changed One. And if we would be numbered with his saints in glory everlasting, we must now willing submit to him receive him, and honour him as a saviour, who we believe will come to be our Judge. Alas, that there should be many, who would wish never to die, and that there should not be a day of judgment!

Verses 9–11

It was the apostle's comfort that he did not suffer as an evil-doer, but for the testimony of Jesus, for bearing witness to Christ as the Immanuel, the Saviour; and the Spirit of glory and of God rested upon this persecuted apostle. The day and time when he had this vision was the Lord's day, the Christian sabbath, the first day of the week, observed in remembrance of the resurrection of Christ. Let us who call him "Our Lord," honour him on his own day. The name shows how this sacred day should be observed; the Lord's day should be wholly devoted to the Lord, and none of its hours employed in a sensual, worldly manner, or in amusements. He was in a serious, heavenly, spiritual frame, under the gracious influences of the Spirit of God. Those who would enjoy communion with God on the Lord's day, must seek to draw their thoughts and affections from earthly things. And if believers are kept on the Lord's holy day, from public ordinances and the communion of saints, by necessity and not by choice, they may look for comfort in meditation and secret duties, from the influences of the Spirit; and by hearing the voice and contemplating the glory of their beloved Saviour, from whose gracious words and power no confinement or outward circumstances can separate them. An alarm was given as with the sound of the trumpet, and then the apostle heard the voice of Christ.

Verses 12–20

The churches receive their light from Christ and the gospel, and hold it forth to others. They are golden candlesticks; they should be precious and pure; not only the ministers, but the members of the churches; their light should so shine before men, as to engage others to

give glory to God. And the apostle saw as though of the Lord Jesus Christ appeared in the midst of the golden candlesticks. He is with his churches always, to the end of the world, filling them with light, and life, and love. He was clothed with a robe down to the feet, perhaps representing his righteousness and priesthood, as Mediator. This vest was girt with a golden girdle, which may denote how precious are his love and affection for his people. His head and hairs white like wool and as snow, may signify his majesty, purity, and eternity. His eyes as a flame of fire, may represent his knowledge of the secrets of all hearts, and of the most distant events. His feet like fine brass burning in a furnace, may denote the firmness of his appointments, and the excellence of his proceedings. His voice as the sound of many waters, may represent the power of his word, to remove or to destroy. The seven stars were emblems of the ministers of the seven churches to which the apostle was ordered to write, and whom Christ upheld and directed. The sword represented his justice, and his word, piercing to the dividing asunder of soul and spirit, [Heb 4:12](#). His countenance was like the sun, when it shines clearly and powerfully; its strength too bright and dazzling for mortal eyes to behold. The apostle was overpowered with the greatness of the lustre and glory in which Christ appeared. We may well be contented to walk by faith, while here upon earth. The Lord Jesus spake words of comfort; Fear not. Words of instruction; telling who thus appeared. And his Divine nature; the First and the Last. His former sufferings; I was dead: the very same whom his disciples saw upon the cross. His resurrection and life; I have conquered death, and am partaker of endless life. His office and authority; sovereign dominion in and over the invisible world, as the Judge of all, from whose sentence there is no appeal. Let us listen to the voice of Christ, and receive the tokens of his love, for what can he withhold from those for whose sins he has died? May we then obey his word, and give up ourselves wholly to him who directs all things aright.

Chapter 2

Chapter Outline

Epistles to the churches in Asia, with warnings and encouragements, To the church at Ephesus;	(1-7)
at Smyrna;	(8-11)
at Pergamos;	(12-17)
and at Thyatira.	(18-29)

Verses 1-7

These churches were in such different states as to purity of doctrine and the power of godliness, that the words of Christ to them will always suit the cases of other churches, and professors. Christ knows and observes their state; though in heaven, yet he walks in the midst of his churches on earth, observing what is wrong in them, and what they want. The church of Ephesus is commended for diligence in duty. Christ keeps an account of every hour's work his servants do for him, and their labour shall not be in vain in the Lord. But it is not enough that we are diligent; there must be bearing patience, and there must be waiting patience. And though we must show all meekness to all men, yet we must show just zeal against their sins. The sin Christ charged this church with, is, not the having left and forsaken the object of love, but having lost the fervent degree of it that at first appeared. Christ is displeased with his people, when he sees them grow remiss and cold toward him. Surely this mention in Scripture, of Christians forsaking their first love, reproves those who speak of it with carelessness, and thus try to excuse indifference and sloth in themselves and others; our Saviour considers this indifference as sinful. They must repent: they must be grieved and ashamed for their sinful declining, and humbly confess it in the sight of God. They must endeavour to recover their first zeal, tenderness, and seriousness, and must pray as earnestly, and watch as diligently, as when they first set out in the ways of God. If the presence of Christ's grace and Spirit is slighted, we may expect the presence of his displeasure. Encouraging mention is made of what was good among them. Indifference as to truth and error, good and evil, may be called charity and meekness, but it is not so; and it is displeasing to Christ. The Christian life is a warfare against sin, Satan, the world, and the flesh. We must never yield to our spiritual enemies, and then we shall have a glorious triumph and reward. All who persevere, shall derive from Christ, as the Tree of life, perfection and confirmation in holiness and happiness, not in the earthly paradise, but in the heavenly. This is a figurative expression, taken from the account of the garden of Eden, denoting the pure, satisfactory, and eternal joys of heaven; and the looking forward to them in this world, by faith, commu-

nion with Christ, and the consolations of the Holy Spirit. Believers, take your wrestling life here, and expect and look for a quiet life hereafter; but not till then: the word of God never promises quietness and complete freedom from conflict here.

Verses 8–11

Our Lord Jesus is the First, for by him were all things made; he was before all things, with God, and is God himself. He is the Last, for he will be the Judge of all. As this First and Last, who was dead and is alive, is the believer's Brother and Friend, he must be rich in the deepest poverty, honourable amidst the lowest abasement, and happy under the heaviest tribulation, like the church of Smyrna. Many who are rich as to this world, are poor as to the next; and some who are poor outwardly, are inwardly rich; rich in faith, in good works, rich in privileges, rich in gifts, rich in hope. Where there is spiritual plenty, outward poverty may be well borne; and when God's people are made poor as to this life, for the sake of Christ and a good conscience, he makes all up to them in spiritual riches. Christ arms against coming troubles. Fear none of these things; not only forbid slavish fear, but subdue it, furnishing the soul with strength and courage. It should be to try them, not to destroy them. Observe, the sureness of the reward; "I will give thee:" they shall have the reward from Christ's own hand. Also, how suitable it is; "a crown of life:" the life worn out in his service, or laid down in his cause, shall be rewarded with a much better life, which shall be eternal. The second death is unspeakably worse than the first death, both in the agonies of it, and as it is eternal death: it is indeed awful to die, and to be always dying. If a man is kept from the second death and wrath to come, he may patiently endure whatever he meets with in this world.

Verses 12–17

The word of God is a sword, able to slay both sin and sinners. It turns and cuts every way; but the believer need not fear this sword; yet this confidence cannot be supported without steady obedience. As our Lord notices all the advantages and opportunities we have for duty in the places where we dwell, so he notices our temptations and discouragements from the same causes. In a situation of trials, the church of Pergamos had not denied the faith, either by open apostacy, or by giving way so as to avoid the cross. Christ commends their stedfastness, but reproves their sinful failures. A wrong view of gospel doctrine and Christian liberty, was a root of bitterness from which evil practices grew. Repentance is the duty of churches and bodies of men, as well as of particular persons; those who sin together, should repent together. Here is the promise of favour to those that overcome. The influences and comforts of the Spirit of Christ, come down from heaven into the soul, for its support. This is hidden from the rest of the world. The new name is the name of adoption; when the Holy Spirit shows his own work in the believer's soul, this new name and its real import are understood by him.

Verses 18–29

Even when the Lord knows the works of his people to be wrought in love, faith, zeal, and patience; yet if his eyes, which are as a flame of fire, observe them committing or allowing what is evil, he will rebuke, correct, or punish them. Here is praise of the ministry and people of Thyatira, by One who knew the principles from which they acted. They grew wiser and better. All Christians should earnestly desire that their last works may be their best works. Yet this church connived at some wicked seducers. God is known by the judgments he executes; and by this upon seducers, he shows his certain knowledge of the hearts of men, of their principles, designs, frame, and temper. Encouragement is given to those who kept themselves pure and undefiled. It is dangerous to despise the mystery of God, and as dangerous to receive the mysteries of Satan. Let us beware of the depths of Satan, of which those who know the least are the most happy. How tender Christ is of his faithful servants! He lays nothing upon his servants but what is for their good. There is promise of an ample reward to the persevering, victorious believer; also knowledge and wisdom, suitable to their power and dominion. Christ brings day with him into the soul, the light of grace and of glory, in the presence and enjoyment of him their Lord and Saviour. After every victory let us follow up our advantage against the enemy, that we may overcome and keep the works of Christ to the end.

Chapter 3

Chapter Outline

Epistles to the church at Sardis;	(1-6)
at Philadelphia;	(7-13)
and Laodicea.	(14-22)

Verses 1-6

The Lord Jesus is He that hath the Holy Spirit with all his powers, graces, and operations. Hypocrisy, and lamentable decay in religion, are sins charged upon Sardis, by One who knew that church well, and all her works. Outward things appeared well to men, but there was only the form of godliness, not the power; a name to live, not a principle of life. There was great deadness in their souls, and in their services; numbers were wholly hypocrites, others were in a disordered and lifeless state. Our Lord called upon them to be watchful against their enemies, and to be active and earnest in their duties; and to endeavour, in dependence on the grace of the Holy Spirit, to revive and strengthen the faith and spiritual affections of those yet alive to God, though in a declining state. Whenever we are off our watch, we lose ground. Thy works are hollow and empty; prayers are not filled up with holy desires, alms-deeds not filled up with true charity, sabbaths not filled up with suitable devotion of soul to God. There are not inward affections suitable to outward acts and expressions; when the spirit is wanting, the form cannot long remain. In seeking a revival in our own souls, or the souls of others, it is needful to compare what we profess with the manner in which we go on, that we may be humbled and quickened to hold fast that which remains. Christ enforces his counsel with a dreadful threatening if it should be despised. Yet our blessed Lord does not leave this sinful people without some encouragement. He makes honourable mention of the faithful remnant in Sardis, he makes a gracious promise to them. He that overcometh shall be clothed in white raiment; the purity of grace shall be rewarded with the perfect purity of glory. Christ has his book of life, a register of all who shall inherit eternal life; the book of remembrance of all who live to God, and keep up the life and power of godliness in evil times. Christ will bring forward this book of life, and show the names of the faithful, before God, and all the angels, at the great day.

Verses 7-13

The same Lord Jesus has the key of government and authority in and over the church. He opens a door of opportunity to his churches; he opens a door of utterance to his ministers; he opens a door of entrance, opens the heart. He shuts the door of heaven against the foolish, who sleep away their day of grace; and against the workers of iniquity, how vain and confident soever they may be. The church in Philadelphia is commended; yet with a gentle reproof.

Although Christ accepts a little strength, yet believers must not rest satisfied in a little, but strive to grow in grace, to be strong in faith, giving glory to God. Christ can discover this his favour to his people, so that their enemies shall be forced to acknowledge it. This, by the grace of Christ, will soften their enemies, and make them desire to be admitted into communion with his people. Christ promises preserving grace in the most trying times, as the reward of past faithfulness; To him that hath shall be given. Those who keep the gospel in a time of peace, shall be kept by Christ in an hour of temptation; and the same Divine grace that has made them fruitful in times of peace, will make them faithful in times of persecution. Christ promises a glorious reward to the victorious believer. He shall be a monumental pillar in the temple of God; a monument of the free and powerful grace of God; a monument that shall never be defaced or removed. On this pillar shall be written the new name of Christ; by this will appear, under whom the believer fought the good fight, and came off victorious.

Verses 14–22

Laodicea was the last and worst of the seven churches of Asia. Here our Lord Jesus styles himself, “The Amen;” one steady and unchangeable in all his purposes and promises. If religion is worth anything, it is worth every thing. Christ expects men should be in earnest. How many professors of gospel doctrine are neither hot nor cold; except as they are indifferent in needful matters, and hot and fiery in disputes about things of lesser moment! A severe punishment is threatened. They would give a false opinion of Christianity, as if it were an unholy religion; while others would conclude it could afford no real satisfaction, otherwise its professors would not have been heartless in it, or so ready to seek pleasure or happiness from the world. One cause of this indifference and inconsistency in religion is, self-conceit and self-delusion; “Because thou sayest.” What a difference between their thoughts of themselves, and the thoughts Christ had of them! How careful should we be not to cheat our own souls! There are many in hell, who once thought themselves far in the way to heaven. Let us beg of God that we may not be left to flatter and deceive ourselves. Professors grow proud, as they become carnal and formal. Their state was wretched in itself. They were poor; really poor, when they said and thought they were rich. They could not see their state, nor their way, nor their danger, yet they thought they saw it. They had not the garment of justification, nor sanctification: they were exposed to sin and shame; their rags that would defile them. They were naked, without house or harbour, for they were without God, in whom alone the soul of man can find rest and safety. Good counsel was given by Christ to this sinful people. Happy those who take his counsel, for all others must perish in their sins. Christ lets them know where they might have true riches, and how they might have them. Some things must be parted with, but nothing valuable; and it is only to make room for receiving true riches. Part with sin and self-confidence, that you may be filled with his hidden treasure. They must receive from Christ the white raiment he purchased and provided for them; his own imputed righteousness for justification, and the garments of

holiness and sanctification. Let them give themselves up to his word and Spirit, and their eyes shall be opened to see their way and their end. Let us examine ourselves by the rule of his word, and pray earnestly for the teaching of his Holy Spirit, to take away our pride, prejudices, and worldly lusts. Sinners ought to take the rebukes of God's word and rod, as tokens of his love to their souls. Christ stood without; knocking, by the dealings of his providence, the warnings and teaching of his word, and the influences of his Spirit. Christ still graciously, by his word and Spirit, comes to the door of the hearts of sinners. Those who open to him shall enjoy his presence. If what he finds would make but a poor feast, what he brings will supply a rich one. He will give fresh supplies of graces and comforts. In the conclusion is a promise to the overcoming believer. Christ himself had temptations and conflicts; he overcame them all, and was more than a conqueror. Those made like to Christ in his trials, shall be made like to him in glory. All is closed with the general demand of attention. And these counsels, while suited to the churches to which they were addressed, are deeply interesting to all men.

Chapter 4

Chapter Outline

A vision of God, as on his glorious throne, around which were twenty-four elders and four living creatures. (1-8)

Whose songs, and those of the holy angels, the apostle heard. (9-11)

Verses 1-8

After the Lord Jesus had instructed the apostle to write to the churches “the things that are,” there was another vision. The apostle saw a throne set in heaven, an emblem of the universal dominion of Jehovah. He saw a glorious One upon the throne, not described by human features, so as to be represented by a likeness or image, but only by his surpassing brightness. These seem emblems of the excellence of the Divine nature, and of God’s awful justice. The rainbow is a fit emblem of that covenant of promise which God has made with Christ, as the Head of the church, and with all his people in him. The prevailing colour was a pleasant green, showing the reviving and refreshing nature of the new covenant. Four-and-twenty seats around the throne, were filled with four-and-twenty elders, representing, probably, the whole church of God. Their sitting denotes honour, rest, and satisfaction; their sitting about the throne signifies nearness to God, the sight and enjoyment they have of him. They were clothed in white raiment; the imputed righteousness of the saints and their holiness: they had on their heads crowns of gold, signifying the glory they have with him. Lightnings and voices came from the throne; the awful declarations God makes to his church, of his sovereign will and pleasure. Seven lamps of fire were burning before the throne; the gifts, graces, and operations of the Spirit of God in the churches of Christ, dispensed according to the will and pleasure of Him who sits upon the throne. In the gospel church, the laver for purification is the blood of the Lord Jesus Christ, which cleanses from all sin. In this all must be washed, to be admitted into the gracious presence of God on earth, and his glorious presence in heaven. The apostle saw four living creatures, between the throne and the circle of the elders, standing between God and the people. These seem to signify the true ministers of the gospel, because of their place between God and the people. This also is shown by the description given, denoting wisdom, courage, diligence, and discretion, and the affections by which they mount up toward heaven.

Verses 9-11

All true believers wholly ascribe their redemption and conversion, their present privileges and future hopes, to the eternal and most holy God. Thus rise the for-ever harmonious,

thankful songs of the redeemed in heaven. Would we on earth do like them, let our praises be constant, not interrupted; united, not divided; thankful, not cold and formal; humble, not self-confident.

Chapter 5

Chapter Outline

A book sealed with seven seals, which
could be opened by none but Christ, who
took the book to open it. (1-7)

Upon which all honour is ascribed to
him, as worthy to open it. (8-14)

Verses 1-7

The apostle saw in the hand of Him that sat upon the throne, a roll of parchments in the form usual in those times, and sealed with seven seals. This represented the secret purposes of God about to be revealed. The designs and methods of Divine Providence, toward the church and the world, are stated, fixed, and made a matter of record. The counsels of God are altogether hidden from the eye and understanding of the creature. The several parts are not unsealed and opened at once, but after each other, till the whole mystery of God's counsel and conduct is finished in the world. The creatures cannot open it, nor read it; the Lord only can do so. Those who see most of God, are most desirous to see more; and those who have seen his glory, desire to know his will. But even good men may be too eager and hasty to look into the mysteries of the Divine conduct. Such desires, if not soon answered, turn to grief and sorrow. If John wept much because he could not look into the book of God's decrees, what reason have many to shed floods of tears for their ignorance of the gospel of Christ of that on which everlasting salvation depends! We need not weep that we cannot foresee future events respecting ourselves in this world; the eager expectation of future prospects, or the foresight of future calamities, would alike unfit us for present duties and conflicts, or render our prosperous days distressing. Yet we may desire to learn, from the promises and prophecies of Scripture, what will be the final event to believers and to the church; and the Incarnate Son has prevailed, that we should learn all that we need to know. Christ stands as Mediator between God and both ministers and people. He is called a Lion, but he appears as a Lamb slain. He appears with the marks of his sufferings, to show that he pleads for us in heaven, in virtue of his satisfaction. He appears as a Lamb, having seven horns and seven eyes; perfect power to execute all the will of God, and perfect wisdom to understand it, and to do it in the most effectual manner. The Father put the book of his eternal counsels into the hand of Christ, and Christ readily and gladly took it into his hand; for he delights to make known the will of his Father; and the Holy Spirit is given by him to reveal the truth and will of God.

Verses 8-14

It is matter of joy to all the world, to see that God deals with men in grace and mercy through the Redeemer. He governs the world, not merely as a Creator, but as our Saviour. The harps were instruments of praise; the vials were full of odours, or incense, which signify the prayers of the saints: prayer and praise should always go together. Christ has redeemed his people from the bondage of sin, guilt, and Satan. He has not only purchased liberty for them, but the highest honour and preferment; he made them kings and priests; kings, to rule over their own spirits, and to overcome the world, and the evil one; and he makes them priests; giving them access to himself, and liberty to offer up spiritual sacrifices. What words can more fully declare that Christ is, and ought to be worshipped, equally with the Father, by all creatures, to all eternity! Happy those who shall adore and praise in heaven, and who shall for ever bless the Lamb, who delivered and set them apart for himself by his blood. How worthy art thou, O God, Father, Son, and Holy Ghost, of our highest praises! All creatures should proclaim thy greatness, and adore thy majesty.

Chapter 6

Chapter Outline

The opening of the seals, The first, second, third, and fourth.	(1-8)
The fifth.	(9-11)
The sixth.	(12-17)

Verses 1-8

Christ, the Lamb, opens the first seal: observe what appeared. A rider on a white horse. By the going forth of this white horse, a time of peace, or the early progress of the Christian religion, seems to be intended; its going forth in purity, at the time when its heavenly Founder sent his apostles to teach all nations, adding, Lo! I am with you always, even to the end of the world. The Divine religion goes out crowned, having the Divine favour resting upon it, armed spiritually against its foes, and destined to be victorious in the end. On opening the second seal, a red horse appeared; this signifies desolating judgments. The sword of war and persecution is a dreadful judgment; it takes away peace from the earth, one of the greatest blessings; and men who should love one another, and help one another, are set upon killing one another. Such scenes also followed the pure age of early Christianity, when, neglectful of charity and the bond of peace, the Christian leaders, divided among themselves, appealed to the sword, and entangled themselves in guilt. On opening the third seal, a black horse appeared; a colour denoting mourning and woe, darkness and ignorance. He that sat on it had a yoke in his hand. Attempts were made to put a yoke of superstitious observances on the disciples. As the stream of Christianity flowed further from its pure fountain, it became more and more corrupt. During the progress of this black horse, the necessaries of life should be at excessive prices, and the more costly things should not be hurt. According to prophetic language, these articles signified that food of religious knowledge, by which the souls of men are sustained unto everlasting life; such we are invited to buy, [Isa 55:1](#). But when the dark clouds of ignorance and superstition, denoted by the black horse, spread over the Christian world, the knowledge and practice of true religion became scarce. When a people loathe their spiritual food, God may justly deprive them of their daily bread. The famine of bread is a terrible judgment; but the famine of the word is more so. Upon opening the fourth seal, another horse appeared, of a pale colour. The rider was Death, the king of terrors. The attendants, or followers of this king of terrors, hell, a state of eternal misery to all who die in their sins; and in times of general destruction, multitudes go down unprepared into the pit. The period of the fourth seal is one of great slaughter and devastation, destroying whatever may tend to make life happy, making ravages on the spiritual lives of men. Thus the mystery

of iniquity was completed, and its power extended both over the lives and consciences of men. The exact times of these four seals cannot be ascertained, for the changes were gradual. God gave them power, that is, those instruments of his anger, or those judgments: all public calamities are at his command; they only go forth when God sends them, and no further than he permits.

Verses 9–11

The sight the apostle beheld at the opening the fifth seal was very affecting. He saw the souls of the martyrs under the altar; at the foot of the altar in heaven, at the feet of Christ. Persecutors can only kill the body; after that there is no more they can do; the soul lives. God has provided a good place in the better world, for those who are faithful unto death. It is not their own death, but the sacrifice of Christ, that gives them entrance into heaven. The cause in which they suffered, was for the word of God; the best any man can lay down his life for; faith in God's word, and the unshaken confession of that faith. They commit their cause to Him to whom vengeance belongs. The Lord is the comforter of his afflicted servants, and precious is their blood in his sight. As the measure of the sin of persecutors is filling up, so is the number of the persecuted, martyred servants of Christ. When this is fulfilled, God will send tribulation to those who trouble them, and unbroken happiness and rest to those that are troubled.

Verses 12–17

When the sixth seal was opened, there was a great earthquake. The foundations of churches and states would be terribly shaken. Such bold figurative descriptions of great changes abound in the prophecies of Scripture; for these events are emblems, and declare the end of the world and the day of judgment. Dread and terror would seize on all sorts of men. Neither grandeur, riches, valour, nor strength, can support men at that time. They would be glad to be no more seen; yea, to have no longer any being. Though Christ be a Lamb, he can be angry, and the wrath of the Lamb is exceedingly dreadful; for if the Redeemer himself, who appeases the wrath of God, be our enemy, where shall we find a friend to plead for us? As men have their day of opportunity, and their seasons of grace, so God has his day of righteous wrath. It seems that the overthrow of the paganism of the Roman empire is here meant. The idolaters are described as hiding themselves in their dens and secret caves, and vainly seeking to escape ruin. In such a day, when the signs of the times show those who believe in God's word, that the King of kings is approaching, Christians are called to a decided course, and to a bold confession of Christ and his truth before their fellowmen. Whatever they may have to endure, the short contempt of man is to be borne, rather than that shame which is everlasting.

Chapter 7

Chapter Outline

- A pause between two great periods. (1-3)
- The peace, happiness, and safety of the saints, as signified by an angel's sealing 144,000. (4-8)
- A song of praise. (9-12)
- The blessedness and glory of those that suffered martyrdom for Christ. (13-17)

Verses 1-8

In the figurative language of Scripture, the blowing of the four winds together, means a dreadful and general destruction. But the destruction is delayed. Seals were used to mark for each person his own possessions. This mark is the witness of the Holy Ghost, printed in the hearts of believers. And the Lord would not suffer his people to be afflicted before they were marked, that they might be prepared against all conflicts. And, observe, of those who are thus sealed by the Spirit, the seal must be on the forehead, plainly to be seen alike by friends and foes, but not by the believer himself, except as he looks stedfastly in the glass of God's word. The number of those who were sealed, may be understood to stand for the remnant of people which God reserved. Though the church of God is but a little flock, in comparison with the wicked world, yet it is a society really large, and to be still more enlarged. Here the universal church is figured under the type of Israel.

Verses 9-12

The first fruits of Christ having led the way, the Gentiles converted later follow, and ascribe their salvation to God and the Redeemer, with triumph. In acts of religious worship we come nigh to God, and must come by Christ; the throne of God could not be approached by sinners, were it not for a Mediator. They were clothed with the robes of justification, holiness, and victory; and they had palms in their hands, as conquerors used to appear in their triumphs. Such a glorious appearance will the faithful servants of God make at last, when they have fought the good fight of faith, and finished their course. With a loud voice they gave to God and the Lamb the praise of the great salvation. Those who enjoy eternal happiness must and will bless both the Father and the Son; they will do it publicly, and with fervour. We see what is the work of heaven, and we ought to begin it now, to have our hearts much in it, and to long for that world where our praises, as well as our happiness, will be made perfect.

Verses 13–17

Faithful Christians deserve our notice and respect; we should mark the upright. Those who would gain knowledge, must not be ashamed to seek instruction from any who can give it. The way to heaven is through many tribulations; but tribulation, how great soever, shall not separate us from the love of God. Tribulation makes heaven more welcome and more glorious. It is not the blood of the martyrs, but the blood of the Lamb, that can wash away sin, and make the soul pure and clean in the sight of God; other blood stains, this is the only blood that makes the robes of the saints white and clean. They are happy in their employment; heaven is a state of service, though not of suffering; it is a state of rest, but not of sloth; it is a praising, delightful rest. They have had sorrows, and shed many tears on account of sin and affliction; but God himself, with his own gracious hand, will wipe those tears away. He deals with them as a tender father. This should support the Christian under all his troubles. As all the redeemed owe their happiness wholly to sovereign mercy; so the work and worship of God their Saviour is their element; his presence and favour complete their happiness, nor can they conceive of any other joy. To Him may all his people come; from him they receive every needed grace; and to him let them offer all praise and glory.

Chapter 8

Chapter Outline

- The seventh seal is opened and seven angels appear with seven trumpets, ready to proclaim the purposes of God. (1, 2)
- Another angel casts fire on the earth, which produces terrible storms of vengeance. (3–5)
- The seven angels prepare to sound their trumpets. (6)
- Four sound them. (7–12)
- Another angel denounces greater woes to come. (13)

Verses 1–6

The seventh seal is opened. There was profound silence in heaven for a space; all was quiet in the church, for whenever the church on earth cries through oppression, that cry reaches up to heaven; or it is a silence of expectation. Trumpets were given to the angels, who were to sound them. The Lord Jesus is the High Priest of the church, having a golden censer, and much incense, fulness of merit in his own glorious person. Would that men studied to know the fulness that is in Christ, and endeavoured to be acquainted with his excellency. Would that they were truly persuaded that Christ has such an office as that of Intercessor, which he now performs with deep sympathy. No prayers, thus recommended, was ever denied hearing and acceptance. These prayers, thus accepted in heaven, produced great changes upon earth. The Christian worship and religion, pure and heavenly in its origin and nature, when sent down to earth and conflicting with the passions and worldly projects of sinful men, produced remarkable tumults, here set forth in prophetic language, as our Lord himself declared, [Lu 12:49](#).

Verses 7–13

The first angel sounded the first trumpet, and there followed hail and fire mingled with blood. A storm of heresies, a mixture of dreadful errors falling on the church, or a tempest of destruction. The second angel sounded, and a great mountain, burning with fire, was cast into the sea; and the third part of the sea became blood. By this mountain some understand leaders of the persecutions; others, Rome sacked by the Goths and Vandals, with great slaughter and cruelty. The third angel sounded, and there fell a star from heaven. Some take

this to be an eminent governor; others take it to be some person in power who corrupted the churches of Christ. The doctrines of the gospel, the springs of spiritual life, comfort, and vigour, to the souls of men, are corrupted and made bitter by the mixture of dangerous errors, so that the souls of men find ruin where they sought refreshment. The fourth angel sounded, and darkness fell upon the great lights of heaven, that give light to the world, the sun, and the moon, and the stars. The guides and governors are placed higher than the people, and are to dispense light, and kind influences to them. Where the gospel comes to a people, and has not proper effects on their hearts and lives, it is followed with dreadful judgments. God gives alarm by the written word, by ministers, by men's own consciences, and by the signs of the times; so that if people are surprised, it is their own fault. The anger of God makes all comforts bitter, and even life itself burdensome. But God, in this world, sets bounds to the most terrible judgments. Corruption of doctrine and worship in the church are great judgments, and also are the usual causes and tokens of other judgments coming on a people. Before the other three trumpets were sounded, there was solemn warning how terrible the calamities would be that should follow. If lesser judgments do not take effect the church and the world must expect greater; and when God comes to punish the world, the inhabitants shall tremble before him. Let sinners take warning to flee from the wrath to come; let believers learn to value and to be thankful for their privileges; and let them patiently continue in well doing.

Chapter 9

Chapter Outline

The fifth trumpet is followed by a representation of another star as falling from heaven and opening the bottomless pit, out of which come swarms of locusts. (1–12)

The sixth trumpet is followed by the loosing of four angels bound in the great river Euphrates. (13–21)

Verses 1–12

Upon sounding the fifth trumpet, a star fell from heaven to the earth. Having ceased to be a minister of Christ, he who is represented by this star becomes the minister of the devil; and lets loose the powers of hell against the churches of Christ. On the opening of the bottomless pit, there arose a great smoke. The devil carries on his designs by blinding the eyes of men, by putting out light and knowledge, and promoting ignorance and error. Out of this smoke there came a swarm of locusts, emblems of the devil's agents, who promote superstition, idolatry, error, and cruelty. The trees and the grass, the true believers, whether young or more advanced, should be untouched. But a secret poison and infection in the soul, should rob many others of purity, and afterwards of peace. The locusts had no power to hurt those who had the seal of God. God's all-powerful, distinguishing grace will keep his people from total and final apostasy. The power is limited to a short season; but it would be very sharp. In such events the faithful share the common calamity, but from the pestilence of error they might and would be safe. We collect from Scripture, that such errors were to try and prove the Christians, [1Co 11:19](#). And early writers plainly refer this to the first great host of corrupters who overspread the Christian church.

Verses 13–21

The sixth angel sounded, and here the power of the Turks seems the subject. Their time is limited. They not only slew in war, but brought a poisonous and ruinous religion. The antichristian generation repented not under these dreadful judgments. From this sixth trumpet learn that God can make one enemy of the church a scourge and a plague to another. The idolatry in the remains of the eastern church and elsewhere, and the sins of professed Christians, render this prophecy and its fulfilment more wonderful. And the attentive reader of Scripture and history, may find his faith and hope strengthened by events, which in other respects fill his heart with anguish and his eyes with tears, while he sees that men

who escape these plagues, repent not of their evil works, but go on with idolatries, wickedness, and cruelty, till wrath comes upon them to the utmost.

Chapter 10

Chapter Outline

- The Angel of the covenant presents a little open book, which is followed with seven thunders. (1-4)
- At the end of the following prophecies, time should be no more. (5-7)
- A voice directs the apostle to eat the book; (8-10)
- and tells him he must prophesy further. (11)

Verses 1-7

The apostle saw another representation. The person communicating this discovery probably was our Lord and Saviour Jesus Christ, or it was to show his glory. He veils his glory, which is too great for mortal eyes to behold; and throws a veil upon his dispensations. A rainbow was upon his head; our Lord is always mindful of his covenant. His awful voice was echoed by seven thunders; solemn and terrible ways of discovering the mind of God. We know not the subjects of the seven thunders, nor the reasons for suppressing them. There are great events in history, perhaps relating to the Christian church, which are not noticed in open prophecy. The final salvation of the righteous, and the final success of true religion on earth, are engaged for by the unfailing word of the Lord. Though the time may not be yet, it cannot be far distant. Very soon, as to us, time will be no more; but if we are believers, a happy eternity will follow: we shall from heaven behold and rejoice in the triumphs of Christ, and his cause on earth.

Verses 8-11

Most men feel pleasure in looking into future events, and all good men like to receive a word from God. But when this book of prophecy was thoroughly digested by the apostle, the contents would be bitter; there were things so awful and terrible, such grievous persecutions of the people of God, such desolations in the earth, that the foresight and foreknowledge of them would be painful to his mind. Let us seek to be taught by Christ, and to obey his orders; daily meditating on his word, that it may nourish our souls; and then declaring it according to our several stations. The sweetness of such contemplations will often be mingled with bitterness, while we compare the Scriptures with the state of the world and the church, or even with that of our own hearts.

Chapter 11

Chapter Outline

- The state of the church is represented under the figure of a temple measured. (1, 2)
- Two witnesses prophesy in sackcloth. (3-6)
- They are slain, after which they arise and ascend to heaven. (7-13)
- Under the seventh trumpet, all antichristian powers are to be destroyed and there will be a glorious state of Christ's kingdom upon earth. (14-19)

Verses 1, 2

This prophetic passage about measuring the temple seems to refer to Ezekiel's vision. The design of this measuring seems to be the preservation of the church in times of public danger; or for its trial, or for its reformation. The worshippers must be measured; whether they make God's glory their end, and his word their rule, in all their acts of worship. Those in the outer court, worship in a false manner, or with dissembling hearts, and will be found among his enemies. God will have a temple and an altar in the world, till the end of time. He looks strictly to his temple. The holy city, the visible church, is trodden under foot; is filled with idolaters, infidels, and hypocrites. But the desolations of the church are limited, and she shall be delivered out of all her troubles.

Verses 3-13

In the time of treading down, God kept his faithful witnesses to attest the truth of his word and worship, and the excellence of his ways, The number of these witnesses is small, yet enough. They prophesy in sackcloth. It shows their afflicted, persecuted state, and deep sorrow for the abominations against which they protested. They are supported during their great and hard work, till it is done. When they had prophesied in sackcloth the greatest part of 1260 years, antichrist, the great instrument of the devil, would war against them, with force and violence for a time. Determined rebels against the light rejoice, as on some happy event, when they can silence, drive to a distance, or destroy the faithful servants of Christ, whose doctrine and conduct torment them. It does not appear that the term is yet expired, and the witnesses are not a present exposed to endure such terrible outward sufferings as in former times; but such things may again happen, and there is abundant cause to prophesy in sackcloth, on account of the state of religion. The depressed state of real Christianity may relate only to the western church. The Spirit of life from God, quickens dead souls, and shall

quicken the dead bodies of his people, and his dying interest in the world. The revival of God's work and witnesses, will strike terror into the souls of his enemies. Where there is guilt, there is fear; and a persecuting spirit, though cruel, is a cowardly spirit. It will be no small part of the punishment of persecutors, both in this world, and at the great day, that they see the faithful servants of God honoured and advanced. The Lord's witnesses must not be weary of suffering and service, nor hastily grasp at the reward; but must stay till their Master calls them. The consequence of their being thus exalted was a mighty shock and convulsion in the antichristian empire. Events alone can show the meaning of this. But whenever God's work and witnesses revive, the devil's work and witnesses fall before him. And that the slaying of the witnesses is future, appears to be probable.

Verses 14–19

Before the sounding of the seventh and last trumpet, there is the usual demand of attention. The saints and angels in heaven know the right of our God and Saviour to rule over all the world. But the nations met God's wrath with their own anger. It was a time in which he was beginning to reward his people's faithful services, and sufferings; and their enemies fretted against God, and so increased their guilt, and hastened their destruction. By the opening the temple of God in heaven, may be meant, that there was a more free communication between heaven and earth; prayer and praises more freely and frequently going up, graces and blessings plentifully coming down. But it rather seems to refer to the church of God on earth. In the reign of antichrist, God's law was laid aside, and made void by traditions and decrees; the Scriptures were locked up from the people, but now they are brought to the view of all. This, like the ark, is a token of the presence of God returned to his people, and his favour toward them in Jesus Christ, as the Propitiation for their sins. The great blessing of the Reformation was attended with very awful providences; as by terrible things in righteousness God answered the prayers presented in his holy temple now opened.

Chapter 12

Chapter Outline

- A description of the church of Christ and of Satan, under the figures of a woman and of a great red dragon. (1-6)
- Michael and his angels fight against the devil and his angels, who are defeated. (7-12)
- The dragon persecutes the church. (13, 14)
- His vain endeavours to destroy her, He renews his war against her seed. (14-17)

Verses 1-6

The church, under the emblem of a woman, the mother of believers, was seen by the apostle in vision, in heaven. She was clothed with the sun, justified, sanctified, and shining by union with Christ, the Sun of Righteousness. The moon was under her feet; she was superior to the reflected and feebler light of the revelation made by Moses. Having on her head a crown of twelve stars; the doctrine of the gospel, preached by the twelve apostles, is a crown of glory to all true believers. As in pain to bring forth a holy family; desirous that the conviction of sinners might end in their conversion. A dragon is a known emblem of Satan, and his chief agents, or those who govern for him on earth, at that time the pagan empire of Rome, the city built upon seven hills. As having ten horns, divided into ten kingdoms. Having seven crowns, representing seven forms of government. As drawing with his tail a third part of the stars in heaven, and casting them down to the earth; persecuting and seducing the ministers and teachers. As watchful to crush the Christian religion; but in spite of the opposition of enemies, the church brought forth a manly issue of true and faithful professors, in whom Christ was truly formed anew; even the mystery of Christ, that Son of God who should rule the nations, and in whose right his members partake the same glory. This blessed offspring was protected of God.

Verses 7-11

The attempts of the dragon proved unsuccessful against the church, and fatal to his own interests. The seat of this war was in heaven; in the church of Christ, the kingdom of heaven on earth. The parties were Christ, the great Angel of the covenant, and his faithful followers; and Satan and his instruments. The strength of the church is in having the Lord Jesus for the Captain of their salvation. Pagan idolatry, which was the worship of devils, was cast out of the empire by the spreading of Christianity. The salvation and strength of the church, are only to be ascribed to the King and Head of the church. The conquered enemy hates the

presence of God, yet he is willing to appear there, to accuse the people of God. Let us take heed that we give him no cause to accuse us; and that, when we have sinned, we go before the Lord, condemn ourselves, and commit our cause to Christ as our Advocate. The servants of God overcame Satan by the blood of the Lamb, as the cause. By the word of their testimony: the powerful preaching of the gospel is mighty, through God, to pull down strong holds. By their courage and patience in sufferings: they loved not their lives so well but they could lay them down in Christ's cause. These were the warriors and the weapons by which Christianity overthrew the power of pagan idolatry; and if Christians had continued to fight with these weapons, and such as these, their victories would have been more numerous and glorious, and the effects more lasting. The redeemed overcame by a simple reliance on the blood of Christ, as the only ground of their hopes. In this we must be like them. We must not blend any thing else with this.

Verses 12-17

The church and all her friends might well be called to praise God for deliverance from pagan persecution, though other troubles awaited her. The wilderness is a desolate place, and full of serpents and scorpions, uncomfortable and destitute of provisions; yet a place of safety, as well as where one might be alone. But being thus retired could not protect the woman. The flood of water is explained by many to mean the invasions of barbarians, by which the western empire was overwhelmed; for the heathen encouraged their attacks, in the hope of destroying Christianity. But ungodly men, for their worldly interests, protected the church amidst these tumults, and the overthrow of the empire did not help the cause of idolatry. Or, this may be meant of a flood of error, by which the church of God was in danger of being overwhelmed and carried away. The devil, defeated in his designs upon the church, turns his rage against persons and places. Being faithful to God and Christ, in doctrine, worship, and practice, exposes to the rage of Satan; and will do so till the last enemy shall be destroyed.

Chapter 13

Chapter Outline

- A wild beast rises out of the sea, to whom the dragon gives his power. (1-10)
- Another beast, which has two horns like a lamb, but speaks as a dragon. (11-15)
- It obliges all to worship its image, and receive its mark, as persons devoted to it. (16-18)

Verses 1-10

The apostle, standing on the shore, saw a savage beast rise out of the sea; a tyrannical, idolatrous, persecuting power, springing up out of the troubles which took place. It was a frightful monster! It appears to mean that worldly, oppressing dominion, which for many ages, even from the times of the Babylonish captivity, had been hostile to the church. The first beast then began to oppress and persecute the righteous for righteousness' sake, but they suffered most under the fourth beast of Daniel, (the Roman empire,) which has afflicted the saints with many cruel persecutions. The source of its power was the dragon. It was set up by the devil, and supported by him. The wounding the head may be the abolishing pagan idolatry; and the healing of the wound, introducing popish idolatry, the same in substance, only in a new dress, but which as effectually answers the devil's design. The world admired its power, policy and success. They paid honour and subjection to the devil and his instruments. It exercised infernal power and policy, requiring men to render that honour to creatures which belongs to God alone. Yet the devil's power and success are limited. Christ has a chosen remnant, redeemed by his blood, recorded in his book, sealed by his Spirit; and though the devil and antichrist may overcome the body, and take away the natural life, they cannot conquer the soul, nor prevail with true believers to forsake their Saviour, and join his enemies. Perseverance in the faith of the gospel and true worship of God, in this great hour of trial and temptation, which would deceive all but the elect, is the character of those registered in the book of life. This powerful motive and encouragement to constancy, is the great design of the whole Revelation.

Verses 11-18

Those who understand the first beast to denote a worldly power, take the second to be also a persecuting and assumed power, which acts under the disguise of religion, and of charity to the souls of men. It is a spiritual dominion, professing to be derived from Christ, and exercised at first in a gentle manner, but soon spake like the dragon. Its speech betrayed

it; for it gives forth those false doctrines and cruel decrees, which show it to belong to the dragon, and not to the Lamb. It exercised all the power of the former beast. It pursues the same design, to draw men from worshipping the true God, and to subject the souls of men to the will and control of men. The second beast has carried on its designs, by methods whereby men should be deceived to worship the former beast, in the new shape, or likeness made for it. By lying wonders, pretended miracles. And by severe censures. Also by allowing none to enjoy natural or civil rights, who will not worship that beast which is the image of the pagan beast. It is made a qualification for buying and selling, as well as for places of profit and trust, that they oblige themselves to use all their interest, power, and endeavour, to forward the dominion of the beast, which is meant by receiving his mark. To make an image to the beast, whose deadly wound was healed, would be to give form and power to his worship, or to require obedience to his commands. To worship the image of the beast, implies being subject to those things which stamp the character of the picture, and render it the image of the beast. The number of the beast is given, so as to show the infinite wisdom of God, and to exercise the wisdom of men. The number is the number of a man, computed after the usual manner among men, and it is 666. What or who is intended by this, remains a mystery. To almost every religious dispute this number has yet been applied, and it may reasonably be doubted whether the meaning has yet been discovered. But he who has wisdom and understanding, will see that all the enemies of God are numbered and marked out for destruction; that the term of their power will soon expire, and that all nations shall submit to our King of righteousness and peace.

Chapter 14

Chapter Outline

- Those faithful to Christ celebrate the praises of God. (1-5)
- Three angels; one proclaiming the everlasting gospel; another, the downfall of Babylon; and a third, the dreadful wrath of God on the worshippers of the beast. The blessedness of those who die in the Lord. (6-13)
- A vision of Christ with a sickle, and of a harvest ripe for cutting down. (14-16)
- The emblem of a vintage fully ripe, trodden in the wine-press of God's wrath. (17-20)

Verses 1-5

Mount Sion is the gospel church. Christ is with his church, and in the midst of her in all her troubles, therefore she is not consumed. His presence secures perseverance. His people appear honourably. They have the name of God written in their foreheads; they make a bold and open profession of their faith in God and Christ, and this is followed by suitable actings. There were persons in the darkest times, who ventured and laid down their lives for the worship and truth of the gospel of Christ. They kept themselves clean from the wicked abominations of the followers of antichrist. Their hearts were right with God; and they were freely pardoned in Christ; he is glorified in them, and they in him. May it be our prayer, our endeavour, our ambition, to be found in this honourable company. Those who are really sanctified and justified are meant here, for no hypocrite, however plausible, can be accounted to be without fault before God. ([Rev 14:6-13](#))

Verses 6-13

The progress of the Reformation appears to be here set forth. The four proclamations are plain in their meaning; that all Christians may be encouraged, in the time of trial, to be faithful to their Lord. The gospel is the great means whereby men are brought to fear God, and to give glory to him. The preaching of the everlasting gospel shakes the foundations of antichrist in the world, and hastens its downfall. If any persist in being subject to the beast, and in promoting his cause, they must expect to be for ever miserable in soul and body. The believer is to venture or suffer any thing in obeying the commandments of God, and professing the faith of Jesus. May God bestow this patience upon us. Observe the description

of those that are and shall be blessed: such as die in the Lord; die in the cause of Christ, in a state of union with Christ; such as are found in Christ when death comes. They rest from all sin, temptation, sorrow, and persecution; for there the wicked cease from troubling, there the weary are at rest. Their works follow them: do not go before as their title, or purchase, but follow them as proofs of their having lived and died in the Lord: the remembrance of them will be pleasant, and the reward far above all their services and sufferings. This is made sure by the testimony of the Spirit, witnessing with their spirits, and the written word.

Verses 14–20

Warnings and judgments not having produced reformation, the sins of the nations are filled up, and they become ripe for judgments, represented by a harvest, an emblem which is used to signify the gathering of the righteous, when ripe for heaven, by the mercy of God. The harvest time is when the corn is ripe; when the believers are ripe for heaven, then the wheat of the earth shall be gathered into Christ's garner. And by a vintage. The enemies of Christ and his church are not destroyed, till by their sin they are ripe for ruin, and then he will spare them no longer. The wine-press is the wrath of God, some terrible calamity, probably the sword, shedding the blood of the wicked. The patience of God towards sinners, is the greatest miracle in the world; but, though lasting, it will not be everlasting; and ripeness in sin is a sure proof of judgment at hand.

Chapter 15

Chapter Outline

A song of praise is sung by the church. (1-4)

Seven angels with the seven plagues;
and to them one of the living creatures
gives seven golden vials full of the wrath
of God. (5-8)

Verses 1-4

Seven angels appeared in heaven; prepared to finish the destruction of antichrist. As the measure of Babylon's sins was filled up, it finds the full measure of Divine wrath. While believers stand in this world, in times of trouble, as upon a sea of glass mingled with fire, they may look forward to their final deliverance, while new mercies call forth new hymns of praise. The more we know of God's wonderful works, the more we shall praise his greatness as the Lord God Almighty, the Creator and Ruler of all worlds; but his title of Emmanuel, the King of saints, will make him dear to us. Who that considers the power of God's wrath, the value of his favour, or the glory of his holiness, would refuse to fear and honour him alone? His praise is above heaven and earth.

Verses 5-8

In the judgments God executes upon antichrist and his followers, he fulfils the prophecies and promises of his word. These angels are prepared for their work, clothed with pure and white linen, their breasts girded with golden girdles, representing the holiness, and righteousness, and excellence of these dealings with men. They are ministers of Divine justice, and do every thing in a pure and holy manner. They were armed with the wrath of God against his enemies. Even the meanest creature, when armed with the anger of God, will be too hard for any man in the world. The angels received the vials from one of the four living creatures, one of the ministers of the true church, as in answer to the prayers of the ministers and people of God. Antichrist could not be destroyed without a great shock to all the world, and even the people of God would be in trouble and confusion while the great work was doing. The greatest deliverances of the church are brought about by awful and astonishing steps of Providence; and the happy state of the true church will not begin till obstinate enemies shall be destroyed, and lukewarm or formal Christians are purified. Then, whatever is against Scripture being purged away, the whole church shall be spiritual, and the whole being brought to purity, unity, and spirituality, shall be firmly established.

Chapter 16

Chapter Outline

- The first vial is poured out on the earth, (1-7)
 the second on the sea, the third on the
 rivers and fountains.
- The fourth on the sun, the fifth on the (8-11)
 seat of the beast.
- The sixth on the great river Euphrates. (12-16)
- And the seventh on the air, when shall (17-21)
 follow the destruction of all antichristian
 enemies.

Verses 1-7

We are to pray that the will of God may be done on earth as it is done in heaven. Here is a succession of terrible judgments of Providence; and there seems to be an allusion to several of the plagues of Egypt. The sins were alike, and so were the punishments. The vials refer to the seven trumpets, which represented the rise of antichrist; and the fall of the enemies of the church shall bear some resemblance to their rise. All things throughout their earth, their air, their sea, their rivers, their cities, all are condemned to ruin, all accursed for the wickedness of that people. No wonder that angels, who witness or execute the Divine vengeance on the obstinate haters of God, of Christ, and of holiness, praise his justice and truth; and adore his awful judgments, when he brings upon cruel persecutors the tortures they made his saints and prophets suffer.

Verses 8-11

The heart of man is so desperately wicked, that the most severe miseries never will bring any to repent, without the special grace of God. Hell itself is filled with blasphemies; and those are ignorant of the history of human nature, of the Bible, and of their own hearts, who do not know that the more men suffer, and the more plainly they see the hand of God in their sufferings, the more furiously they often rage against him. Let sinners now seek repentance from Christ, and the grace of the Holy Spirit, or they will have the anguish and horror of an unhumiliated, impenitent, and desperate heart; thus adding to their guilt and misery through all eternity. Darkness is opposed to wisdom and knowledge, and forebodes the confusion and folly of the idolaters and followers of the beast. It is opposed to pleasure and joy, and signifies anguish and vexation of spirit.

Verses 12–16

This probably shows the destruction of the Turkish power, and of idolatry, and that a way will be made for the return of the Jews. Or, take it for Rome, as mystical Babylon, the name of Babylon being put for Rome, which was meant, but was not then to be directly named. When Rome is destroyed, her river and merchandise must suffer with her. And perhaps a way will be opened for the eastern nations to come into the church of Christ. The great dragon will collect all his forces, to make one desperate struggle before all be lost. God warns of this great trial, to engage his people to prepare for it. These will be times of great temptation; therefore Christ, by his apostle, calls on his professed servants to expect his sudden coming, and to watch that they might not be put to shame, as apostates or hypocrites. However Christians differ, as to their views of the times and seasons of events yet to be brought to pass, on this one point all are agreed, Jesus Christ, the Lord of glory, will suddenly come again to judge the world. To those living near to Christ, it is an object of joyful hope and expectation, and delay is not desired by them.

Verses 17–21

The seventh and last angel poured forth his vial, and the downfall of Babylon was finished. The church triumphant in heaven saw it and rejoiced; the church in conflict on earth saw it and became triumphant. God remembered the great and wicked city; though for some time he seemed to have forgotten her idolatry and cruelty. All that was most secure was carried away by the ruin. Men blasphemed: the greatest judgments that can befall men, will not bring to repentance without the grace of God. To be hardened against God, by his righteous judgments, is a certain token of sure and utter destruction.

Chapter 17

Chapter Outline

One of the angels who had the vials, explains the meaning of the former vision of the antichristian beast that was to reign 1260 years, and then to be destroyed. (1-6)

And interprets the mystery of the woman, and the beast that had seven heads and ten horns. (7-18)

Verses 1-6

Rome clearly appears to be meant in this chapter. Pagan Rome subdued and ruled with military power, not by art and flatteries. She left the nations in general to their ancient usages and worship. But it is well known that by crafty and politic management, with all kinds of deceit of unrighteousness, papal Rome has obtained and kept her rule over kings and nations. Here were allurements of worldly honour and riches, pomp and pride, suited to sensual and worldly minds. Prosperity, pomp, and splendour, feed the pride and lusts of the human heart, but are no security against the Divine vengeance. The golden cup represents the allurements, and delusions, by which this mystical Babylon has obtained and kept her influence, and seduced others to join her abominations. She is named, from her infamous practices, a mother of harlots; training them up to idolatry and all sorts of wickedness. She filled herself with the blood of the saints and martyrs of Jesus. She intoxicated herself with it; and it was so pleasant to her, that she never was satisfied. We cannot but wonder at the oceans of Christian blood shed by men called Christians; yet when we consider these prophecies, these awful deeds testify to the truth of the gospel. And let all beware of a splendid, gainful, or fashionable religion. Let us avoid the mysteries of iniquity, and study diligently the great mystery of godliness, that we may learn humility and gratitude from the example of Christ. The more we seek to resemble him, the less we shall be liable to be deceived by antichrist.

Verses 7-14

The beast on which the woman sat was, and is not, and yet is. It was a seat of idolatry and persecution, and is not; not in the ancient form, which was pagan: yet it is; it is truly the seat of idolatry and tyranny, though of another sort and form. It would deceive into stupid and blind submission all the inhabitants of the earth within its influence, except the remnant of the elect. This beast was seven heads, seven mountains, the seven hills on which Rome stands; and seven kings, seven sorts of government. Five were gone by when this

prophecy was written; one was then in being; the other was yet to come. This beast, directed by the papacy, makes an eighth governor, and sets up idolatry again. It had ten horns, which are said to be ten kings who had as yet no kingdoms; they should not rise up till the Roman empire was broken; but should for a time be very zealous in her interest. Christ must reign till all enemies be put under his feet. The reason of the victory is, that he is the King of kings, and Lord of lords. He has supreme dominion and power over all things; all the powers of earth and hell are subject to his control. His followers are called to this warfare, are fitted for it, and will be faithful in it.

Verses 15–18

God so ruled the hearts of these kings, by his power over them, and by his providence, that they did those things, without intending it, which he purposed and foretold. They shall see their folly, and how they have been bewitched and enslaved by the harlot, and be made instruments in her destruction. She was that great city which reigned over the kings of the earth, when John had this vision; and every one knows Rome to be that city. Believers will be received to the glory of the Lord, when wicked men will be destroyed in a most awful manner; their joining together in sin, will be turned to hatred and rage, and they will eagerly assist in tormenting each other. But the Lord's portion is his people; his counsel shall stand, and he will do all his pleasure, to his glory, and the happiness of all his servants.

Chapter 18

Chapter Outline

- Another angel from heaven proclaims the fall of mystical Babylon. (1-3)
- A voice from heaven admonishes the people of God, lest they partake of her plagues. (4-8)
- The lamentations over her. (9-19)
- The church called upon to rejoice in her utter ruin. (20-24)

Verses 1-8

The downfall and destruction of the mystical Babylon are determined in the counsels of God. Another angel comes from heaven. This seems to be Christ himself, coming to destroy his enemies, and to shed abroad the light of his gospel through all nations. The wickedness of this Babylon was very great; she had forsaken the true God, and set up idols, and had drawn all sorts of men into spiritual adultery, and by her wealth and luxury kept them in her interest. The spiritual merchandise, by which multitudes have wickedly lived in wealth, by the sins and follies of mankind, seems principally intended. Fair warning is given to all that expect mercy from God, that they should not only come out of this Babylon, but assist in her destruction. God may have a people even in Babylon. But God's people shall be called out of Babylon, and called effectually, while those that partake with wicked men in their sins, must receive of their plagues. ([Rev 18:9-19](#))

Verses 9-19

The mourners had shared Babylon's sensual pleasures, and gained by her wealth and trade. The kings of the earth, whom she flattered into idolatry, allowing them to be tyrannical over their subjects, while obedient to her; and the merchants, those who trafficked for her indulgences, pardons, and honours; these mourn. Babylon's friends partook her sinful pleasures and profits, but are not willing to share her plagues. The spirit of antichrist is a worldly spirit, and that sorrow is a mere worldly sorrow; they do not lament for the anger of God, but for the loss of outward comforts. The magnificence and riches of the ungodly will avail them nothing, but will render the vengeance harder to be borne. The spiritual merchandise is here alluded to, when not only slaves, but the souls of men, are mentioned as articles of commerce, to the destroying the souls of millions. Nor has this been peculiar to the Roman antichrist, and only her guilt. But let prosperous traders learn, with all their gains, to get the unsearchable riches of Christ; otherwise; even in this life, they may have to

mourn that riches make to themselves wings and fly away, and that all the fruits their souls lusted after, are departed from them. Death, at any rate, will soon end their commerce, and all the riches of the ungodly will be exchanged, not only for the coffin and the worm, but for the fire that cannot be quenched.

Verses 20–24

That which is matter of rejoicing to the servants of God on earth, is matter of rejoicing to the angels in heaven. The apostles, who are honoured and daily worshipped at Rome in an idolatrous manner, will rejoice in her fall. The fall of Babylon was an act of God's justice. And because it was a final ruin, this enemy should never molest them any more; of this they were assured by a sign. Let us take warning from the things which brought others to destruction, and let us set our affections on things above, when we consider the changeable nature of earthly things.

Chapter 19

Chapter Outline

- The church in heaven and that on earth triumph, and praise the Lord for his righteous judgments. (1-10)
- A vision of Christ going forth to destroy the beast and his armies. (11-21)

Verses 1-10

Praising God for what we have, is praying for what is yet further to be done for us. There is harmony between the angels and the saints in this triumphant song. Christ is the Bridegroom of his ransomed church. This second union will be completed in heaven; but the beginning of the glorious millennium (by which is meant a reign of Christ, or a state of happiness, for a thousand years on earth) may be considered as the celebration of his espousals on earth. Then the church of Christ, being purified from errors, divisions, and corruptions, in doctrine, discipline, worship, and practice, will be made ready to be publicly owned by him as his delight and his beloved. The church appeared; not in the gay, gaudy dress of the mother of harlots, but in fine linen, clean and white. In the robes of Christ's righteousness, imputed for justification, and imparted for sanctification. The promises of the gospel, the true sayings of God, opened, applied, and sealed by the Spirit of God, in holy ordinances, are the marriage-feast. This seems to refer to the abundant grace and consolation Christians will receive in the happy days which are to come. The apostle offered honour to the angel. The angel refused it. He directed the apostle to the true and only object of religious worship; to worship God, and him alone. This plainly condemns the practice of those who worship the elements of bread and wine, and saints, and angels; and of those who do not believe that Christ is truly and by nature God, yet pay him a sort of worship. They stand convicted of idolatry by a messenger from heaven. These are the true sayings of God; of Him who is to be worshipped, as one with the Father and the Holy Spirit.

Verses 11-21

Christ, the glorious Head of the church, is described as on a white horse, the emblem of justice and holiness. He has many crowns, for he is King of kings, and Lord of lords. He is arrayed in a vesture dipped in his own blood, by which he purchased his power as Mediator; and in the blood of his enemies, over whom he always prevails. His name is "The Word of God;" a name none fully knows but himself; only this we know, that this Word was God manifest in the flesh; but his perfections cannot be fully understood by any creature. Angels and saints follow, and are like Christ in their armour of purity and righteousness. The

threatenings of the written word he is going to execute on his enemies. The ensigns of his authority are his name; asserting his authority and power, warning the most powerful princes to submit, or they must fall before him. The powers of earth and hell make their utmost effort. These verses declare important events, foretold by the prophets. These persons were not excused because they did what their leaders bade them. How vain will be the plea of many sinners at the great day! We followed our guides; we did as we saw others do! God has given a rule to walk by, in his word; neither the example of the most, nor of the chief, must influence us contrary thereto: if we do as the most do, we must go where the most go, even into the burning lake.

Chapter 20

Chapter Outline

Satan is bound for a thousand years.	(1-3)
The first resurrection; those are blessed that have part therein.	(4-6)
Satan loosed, Gog and Magog.	(7-10)
The last and general resurrection.	(11-15)

Verses 1-3

Here is a vision, showing by a figure the restraints laid on Satan himself. Christ, with Almighty power, will keep the devil from deceiving mankind as he has hitherto done. He never wants power and instruments to break the power of Satan. Christ shuts by his power, and seals by his authority. The church shall have a time of peace and prosperity, but all her trials are not yet over.

Verses 4-6

Here is an account of the reign of the saints, for the same space of time as Satan is bound. Those who suffer with Christ, shall reign with him in his spiritual and heavenly kingdom, in conformity to him in his wisdom, righteousness, and holiness: this is called the first resurrection, with which none but those who serve Christ, and suffer for him, shall be favoured. The happiness of these servants of God is declared. None can be blessed but those that are holy; and all that are holy shall be blessed. We know something thing of what the first death is, and it is very awful; but we know not what this second death is. It must be much more dreadful; it is the death of the soul, eternal separation from God. May we never know what it is: those who have been made partakers of a spiritual resurrection, are saved from the power of the second death. We may expect that a thousand years will follow the destruction of the antichristian, idolatrous, persecuting powers, during which pure Christianity, in doctrine, worship, and holiness, will be made known over all the earth. By the all-powerful working of the Holy Spirit, fallen man will be new-created; and faith and holiness will as certainly prevail, as unbelief and unholiness now do. We may easily perceive what a variety of dreadful pains, diseases, and other calamities would cease, if all men were true and consistent Christians. All the evils of public and private contests would be ended, and happiness of every kind largely increased. Every man would try to lighten suffering, instead of adding to the sorrows around him. It is our duty to pray for the promised glorious days, and to do every thing in our public and private stations which can prepare for them.

Verses 7-10

While this world lasts, Satan's power in it will not be wholly destroyed, though it may be limited and lessened. No sooner is Satan let loose, than he again begins deceiving the nations, and stirring them up to make war with the saints and servants of God. It would be well if the servants and ministers of Christ were as active and persevering in doing good, as his enemies in doing mischief. God will fight this last and decisive battle for his people, that the victory may be complete, and the glory be to himself.

Verses 11-15

After the events just foretold, the end will speedily come; and there is no mention of any thing else, before the appearing of Christ to judge the world. This will be the great day: the Judge, the Lord Jesus Christ, will then put on majesty and terror. The persons to be judged are the dead, small and great; young and old, low and high, poor and rich. None are so mean, but they have some talents to account for; and none so great, as to avoid having to account for them. Not only those alive at the coming of Christ, but all the dead. There is a book of remembrance both for good and bad: and the book of the sinner's conscience, though formerly secret, will then be opened. Every man will recollect all his past actions, though he had long forgotten many of them. Another book shall be opened, the book of the Scriptures, the rule of life; it represents the Lord's knowledge of his people, and his declaring their repentance, faith, and good works; showing the blessings of the new covenant. By their works men shall be justified or condemned; he will try their principles by their practices. Those justified and acquitted by the gospel, shall be justified and acquitted by the Judge, and shall enter into eternal life, having nothing more to fear from death, or hell, or wicked men; for these are all destroyed together. This is the second death; it is the final separation of sinners from God. Let it be our great concern to see whether our Bibles justify or condemn us now; for Christ will judge the secrets of all men according to the gospel. Who shall dwell with devouring flames?

Chapter 21

Chapter Outline

A new heaven, and new earth: the new Jerusalem where God dwells, and banishes all sorrow from his people. (1–8)

Its heavenly origin, glory, and secure defence. (9–21)

Its perfect happiness, as enlightened with the presence of God and the Lamb, and in the free access of multitudes, made holy. (22–27)

Verses 1–8

The new heaven and the new earth will not be separate from each other; the earth of the saints, their glorified, bodies, will be heavenly. The old world, with all its troubles and tumults, will have passed away. There will be no sea; this aptly represents freedom from conflicting passions, temptations, troubles, changes, and alarms; from whatever can divide or interrupt the communion of saints. This new Jerusalem is the church of God in its new and perfect state, the church triumphant. Its blessedness came wholly from God, and depends on him. The presence of God with his people in heaven, will not be interrupt as it is on earth, he will dwell with them continually. All effects of former trouble shall be done away. They have often been in tears, by reason of sin, of affliction, of the calamities of the church; but no signs, no remembrance of former sorrows shall remain. Christ makes all things new. If we are willing and desirous that the gracious Redeemer should make all things new in order hearts and nature, he will make all things new in respect of our situation, till he has brought us to enjoy complete happiness. See the certainty of the promise. God gives his titles, Alpha and Omega, the Beginning and the End, as a pledge for the full performance. Sensual and sinful pleasures are muddy and poisoned waters; and the best earthly comforts are like the scanty supplies of a cistern; when idolized, they become broken cisterns, and yield only vexation. But the joys which Christ imparts are like waters springing from a fountain, pure, refreshing, abundant, and eternal. The sanctifying consolations of the Holy Spirit prepare for heavenly happiness; they are streams which flow for us in the wilderness. The fearful durst not meet the difficulties of religion, their slavish fear came from their unbelief; but those who were so dastardly as not to dare to take up the cross of Christ, were yet so desperate as to run into abominable wickedness. The agonies and terrors of the first death will lead to the far greater terrors and agonies of eternal death.

Verses 9–21

God has various employments for his holy angels. Sometimes they sound the trumpet of Divine Providence, and warn a careless world; sometimes they discover things of a heavenly nature of the heirs of salvation. Those who would have clear views of heaven, must get as near to heaven as they can, on the mount of meditation and faith. The subject of the vision is the church of God in a perfect, triumphant state, shining in its lustre; glorious in relation to Christ; which shows that the happiness of heaven consists in intercourse with God, and in conformity to him. The change of emblems from a bride to a city, shows that we are only to take general ideas from this description. The wall is for security. Heaven is a safe state; those who are there, are separated and secured from all evils and enemies. This city is vast; here is room for all the people of God. The foundation of the wall; the promise and power of God, and the purchase of Christ, are the strong foundations of the safety and happiness of the church. These foundations are set forth by twelve sorts of precious stones, denoting the variety and excellence of the doctrines of the gospel, or of the graces of the Holy Spirit, or the personal excellences of the Lord Jesus Christ. Heaven has gates; there is a free admission to all that are sanctified; they shall not find themselves shut out. These gates were all of pearls. Christ is the Pearl of great price, and he is our Way to God. The street of the city was pure gold, like transparent glass. The saints in heaven tread gold under foot. The saints are there at rest, yet it is not a state of sleep and idleness; they have communion, not only with God, but with one another. All these glories but faintly represent heaven.

Verses 22–27

Perfect and direct communion with God, will more than supply the place of gospel institutions. And what words can more full express the union and co-equality of the Son with the Father, in the Godhead? What a dismal world would this be, if it were not for the light of the sun! What is there in heaven that supplies its place? The glory of God lightens that city, and the Lamb is the Light thereof. God in Christ will be an everlasting Fountain of knowledge and joy to the saints in heaven. There is no night, therefore no need of shutting the gates; all is at peace and secure. The whole shows us that we should be more and more led to think of heaven as filled with the glory of God, and enlightened by the presence of the Lord Jesus. Nothing sinful or unclean, idolatrous, or false and deceitful, can enter. All the inhabitants are made perfect in holiness. Now the saints feel a sad mixture of corruption, which hinders them in the service of God, and interrupts their communion with him; but, at their entrance into the holy of holies, they are washed in the laver of Christ's blood, and presented to the Father without spot. None are admitted into heaven who work abominations. It is free from hypocrites, such as make lies. As nothing unclean can enter heaven, let us be stirred up by these glimpses of heavenly things, to use all diligence, and to perfect holiness in the fear of God.

Chapter 22

Chapter Outline

A description of the heavenly state, under the figures of the water and the tree of life, and of the throne of God and the Lamb. (1-5)

The truth and certain fulfilling of all the prophetic visions, The Holy Spirit, and the bride, the church, invite, and say, Come. (6-19)

The closing blessing. (20, 21)

Verses 1-5

All streams of earthly comfort are muddy; but these are clear, and refreshing. They give life, and preserve life, to those who drink of them, and thus they will flow for evermore. These point to the quickening and sanctifying influences of the Holy Spirit, as given to sinners through Christ. The Holy Spirit, proceeding from the Father and the Son, applies this salvation to our souls by his new-creating love and power. The trees of life are fed by the pure waters of the river that comes from the throne of God. The presence of God in heaven, is the health and happiness of the saints. This tree was an emblem of Christ, and of all the blessings of his salvation; and the leaves for the healing of the nations, mean that his favour and presence supply all good to the inhabitants of that blessed world. The devil has no power there; he cannot draw the saints from serving God, nor can he disturb them in the service of God. God and the Lamb are here spoken of as one. Service there shall be not only freedom, but honour and dominion. There will be no night; no affliction or dejection, no pause in service or enjoyment: no diversions or pleasures or man's inventing will there be wanted. How different all this from gross and merely human views of heavenly happiness, even those which refer to pleasures of the mind!

Verses 6-19

The Lord Jesus spake by the angel, solemnly confirming the contents of this book, particularly of this last vision. He is the Lord God faithful and true. Also by his messengers; the holy angels showed them to holy men of God. They are things that must shortly be done; Christ will come quickly, and put all things out of doubt. And by the integrity of that angel who had been the apostle's interpreter. He refused to accept religious worship from John, and reproved him for offering it. This presents another testimony against idolatrous worship of saints and angels. God calls every one to witness to the declarations here made. This book,

thus kept open, will have effect upon men; the filthy and unjust will be more so, but it will confirm, strengthen, and further sanctify those who are upright with God. Never let us think that a dead or disobedient faith will save us, for the First and the Last has declared that those alone are blessed who do his commandments. It is a book that shuts out from heaven all wicked and unrighteous persons, particularly those who love and make lies, therefore cannot itself be a lie. There is no middle place or condition. Jesus, who is the Spirit of prophecy, has given his churches this morning-light of prophecy, to assure them of the light of the perfect day approaching. All is confirmed by an open and general invitation to mankind, to come and partake freely of the promises and of the privileges of the gospel. The Spirit, by the sacred word, and by convictions and influence in the sinner's conscience, says, Come to Christ for salvation; and the bride, or the whole church, on earth and in heaven, says, Come and share our happiness. Lest any should hesitate, it is added, Let whosoever will, or, is willing, come and take of the water of life freely. May every one who hears or reads these words, desire at once to accept the gracious invitation. All are condemned who should dare to corrupt or change the word of God, either by adding to it, or taking from it.

Verses 20, 21

After discovering these things to his people on earth, Christ seems to take leave of them, and return to heaven; but he assures them it shall not be long before he comes again. And while we are busy in the duties of our different stations of life; whatever labours may try us, whatever difficulties may surround us, whatever sorrows may press us down, let us with pleasure hear our Lord proclaiming, Behold, I come quickly; I come to put an end to the labour and suffering of my servants. I come, and my reward of grace is with me, to recompense, with royal bounty, every work of faith and labour of love. I come to receive my faithful, persevering people to myself, to dwell for ever in that blissful world. Amen, even so, come, Lord Jesus. A blessing closes the whole. By the grace of Christ we must be kept in joyful expectation of his glory, fitted for it, and preserved to it; and his glorious appearance will be joyful to those who partake of his grace and favour here. Let all add, Amen. Let us earnestly thirst after greater measures of the gracious influences of the blessed Jesus in our souls, and his gracious presence with us, till glory has made perfect his grace toward us. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.