The bloody almanack: to which England is directed, to fore-know what shall come to passe, / by that famous astrologer, M. John Booker. Being a perfect abstract of the prophecies proved out of Scripture, by the noble Napier, Lord of Marchistoun in Scotland.

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Table of contents

Title page

1. The bloody Almanac.
    1.1. I. Concerning the opening of the seven Seals mentioned Revel. 6.
    1.2. II. Concerning the seven Trumpets mentioned Chap. 8. & 9
    1.3. Concerning the seven Angels mentioned Rev. 14.
    1.4. FOUR Concerning the Symbol of the Sabbath.
    1.5. V Concerning the Prophecy of Elias.
    1.6. VI Concerning the Prophecy of Daniel.
    1.7. VII. Concerning Christ's own saying.

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The bloody Almanac: [Page 1a]

To which ENGLAND is directed, to foreknow what shall come to pass, by that famous ginger, M. JOHN BOOKER.

Being a perfect Abstract of the Prophecies proved out of Scripture, By the noble NAPIER, Lord of Marchistoun in Scotland.

The guide of Astrologers.

The Joy of England.

The destruction of the World.

LONDON, Printed for Anthony Vincent, and are to be sold in the Old-Baily. 1643.

1. The bloody Almanac.

1.1. I. Concerning the opening of the seven Seals mentioned *Revel. 6.* [Page 2b]

JOHN mentions the opening of the seven seals, Re●. 6. the opening of every seal must continue the space of seven years, and that because of removing and giving seven years to every seal, you shall find the effect of every seal to be performed within the seven years of that seal; and so the harmony to be perfect betwixt those seals and the just history.

This was opened when Christ was baptised, and began to preach, and open the sealed doctrine of our salvation, which was in the end of the 29. year of the age of Christ, and about the beginning of his thirtieth year, as Luke testifieth.

1. Betwixt the year of Christ 29. and 36. then Christ by his doctrine, miracles, death, and victory over death, so touched and moved the hearts of all the faithful, that suddenly he with his Disciples got the victory over all the world.

2. Betwixt the year 36. and 43. within the space of these second seven years S. Stephen suffered martyrdom for Christ's sake, and james the brother of john likewise was beheaded.

3. Then in the third seal, betwixt the 43. and 50. year of Christ there was a famine whereof Agabus prophesied. Acts 11. and Luke in his book of the Acts maketh mention. In this dearth the bushel of wheat was sold for five times the accustomed price, and the bushel of barley for three, as testifieth Suetonius and Dion.

4 Then in the fourth seven years, betwixt the years of Christ 50. and 57 certain heretics arose, as *Corinthus, Nicolaus*, and Ebion, who held deadly heresies against the Divinity of Christ; whereupon in the time of these fourth seven years

john wrote the fourth Evangel, and published it, beginning at the description of Christ's Divinity, expressly against those Heretics.

5 Then in the fifth seven years, even the year of Christ 57 (as the Text saith) there was seen under the Altar the souls of them that were killed for the Word of God, and for the testimony which they maintained, even so in that very year arose the tyrant Nero, on whose bloody seat the blood of the Saints cry up to the heavens to God to revenge their blood.

6 Then in the sixth seven years, as the Text saith, there was a great earthquake, and the Sun was black as sackcloth of hair, and the Moon was like to [Page 3a] blood, and even so after the year of Christ 64 a great change and defection came on all estates of the Roman Empire, for now Nero, raised great persecutions against the true spiritual Professors; to have utterly darkened and extinguished the light of the Gospel; so that the true Church of God was forced to lurk in secret, for the revenge whereof, God moved the Kingdoms of *France, Spain*, and Isle of Britain to revolt from this Tyrant.

7 Then in the seventh seven years which was betwixt the year of Christ 70. and 77. the text saith, at the opening of this seal, there was silence in heaven about half an hour; even so at that time God's Church had peace a little while.

1.2. II. Concerning the seven Trumpets mentioned Chap. 8. & 9

I. THe last of the seven Seals, and the first of the seven Trumpets begin both at once in An. 71. This appeareth evidently, for even by the Text, Chap. 8. the seventh said being opened that very hour the seven Angels received their Trumpets to blow; for having said in the first Verse, And when he had opened the first seal, there was silence in heaven about half an hour, he subjoineth immediately, Ver. 2. And I saw the seven Angels, etc. receive their seven trumpets: And farther, after he had showed verse 5. how Christ poured out the fiery co●les of his wrath in revenge of the blood of his Saints, which doubtless

was upon jerusalem which shed it, incontinent he subjoineth verse 6. and 7. that then the seven Angels prepared themselves to blow, and the first blew his Trumpet, etc. so therefore justly at this destruction of jerusalem in *Anno Christi* 71. make we both the last Seal and the first Trumpet to begin. Every Trumpet containeth the space of 245. years which is the just space of 5. Jubilees, and that this 71. year of Christ, and consequently the first year of every the other Trumpet was Jubilee, you may consider by the discourse of *Iosep●●us Scal●g●rd● emend●●t. temporum*. I do conceive them to signify the seven Ages that were then to come to the world's end; and I am the more confirmed to believe they do so; for that I find in Histories that great mutations of Empires followed the end of these 245. years one after another, as for example: In the year of Christ 71. jerusalem was destroyed by Titus and Vespasian: this was the year that *jesus Christ* procured the revenge of his blood and the blood of his Saint ●po● the synagogue of the jews.

II. 245. years after, which was in the year 316. Constantine the Emperor of Rome transported the Imperial Seat from Rome to Constantinople, and in Rome Pope Silvester began the Papistieall Kingdom, and Italy was left as a prey to the Goths and Vandals, who destroyed Rome and subdued all Italy.

III. 245 years after, that is, in Anno 561. or thereabouts, Totita King of Goths burned Rome and usurped the Dominion thereof.

FOUR 245. years after, that is in Anno 806, Charlemaigne received the new ●●pire of Germans and Romans.

V 45. years after, that is An. 1051 Zedok began the Dominion of the Turks.

VI 245. years after, that is in the year 1246. Otoman, began the first Empire of ⟨◊⟩ ●●oure Nations Mahometans.

VII. Lastly, 245. years after, that is in the year 1541. arose our true [Page 3b]
profession against the Kingdom of Antichrist, so then for conclusion you see that every Trumpet or vial endureth 245. years; And this seventh Trumpet

which we are now under, is not to end till the year of Christ 1786. But I do not think that the World shall continue so long, because it is said, Matth. 24.22. that for the Elects sake the time shall be shortened. It appears to me that the day of Judgement shall be betwixt the year of Christ 1688. and 1700.

1.3. Concerning the seven Angels mentioned Rev. 14.

IN the 14. of the Revelation there is mention made of seven Angels, Rev. 14. and every one of the first three thundering Angels (as I may tell them) contain a Jubilee, and then the four last all at once compleateth the day of Judgement, by which it appears to me that the day of Judgement shall fall about that time. Now to make it appear that every one of the first three thundering Angels contain a Jubilee, after the custom of the Levites & Prophets, who divide great dates by Jubiles, and small dates by weeks or years, we judge apparently this last Age to be divided by jubiles and every thunder or Angel of these three that are said in the Text Ch. 14. v. 6 8 9 to pretend Gods great Harvest to contain a Jubilee, which is 49. years, and that the 4. last thundering Angels all at once compleateth the day of Judgement: In the 14 chapter, v. 14 16. it is said that the fourth thundering Angel which is Christ himself, enters actually into this great harvest, to gather up his Elect at the warning of the fifth Angel, even God's holy spirit ver. 15. like as contrarily the sixth thundering Angel executor of God's fierce wrath, mentioned v. 17.19. is admonished and warned by the seventh Angel commander thereof to cut down, and tread out the Vines of the earth into the winepress of God's wrath, and so by these 4. last Angels or Thunders, to wit, by Christ himself and by his whole ministering Angels under the figure of these last Angels, all the whole great day of God's harvest and latter Judgement is accomplished.

1. The first or the three first Angels jubilee begin. The last of the 7. Seals and the first of the seven Trumpets began both at once in the year of Christ 71. so in like manner the last of the seven Trumpets, and the first of the seven thunder begin both at once, in the year of Christ, 1541. In c. 11. v. 5. it is said, that at the blast of the 7. Trumpet, the Kingdom of the World becometh Christ's Kingdom, that

is, than the Kingdom of Antichrist & all other profane Kingdoms shall fall, and Christ's Kingdom shall be spread and enlarged overall; and this can no other way come to pass, then by the preaching of the Evangel; which was of new opened & preached at the coming of the first Angel, whom the text saith to have an everlasting Gospel to preach unto them that dwell upon the earth, which Angel, as I said before, is manifest to be the first of the seven thunders: therefore it followeth consequently that the new restoring of the Evangel, the seventh Trumpet and the first Thunder, or thundering Angel come all at once in An. 1541. about which year God stirreth up openly his first Ministers and servants, *Luther, Calvin, Melancthon* and others, v. 6, 7. to preach out during all this Jubilee, the perfect verity of the Gospel publicly, which before was hid and obscured under the Antichristian reign; so that the true Church [Page 4a] lurketh no more, but God's truth to all the world is made apparent by these Ministers teaching them according to the Text, to fear God only, and leaving all other superstitious worshipping to give glory only unto him.

2. The first of these 3. jubiles if you reckon, you shall easily find that it ended in *Ann. Christi* 1590. And then came the second of the seven thundering Angels, declaring even presently the horrible fall and decay to become of that figurative Babylon, and great Antichristian City, about which time, to wit, the end of the first jubilee, and beginning of the second, God hath showed marvellous indices that the Empire of Rome and Papistical Kingdom shall shortly fall■ the Antichristian and Spanish Fleet is destroyed, the late King of Fra● ●e Duke of Guize and his Brother, Papists and Committers of the Parisian Massacre, all murdered by other, a Protestant now made King of France; this jubilee endeth in the year, 1639.

3. After that comes the third jubilee, or the third thundering and threatening Messenger openly and loudly threatening, that if any be now that do worship o● reverence that Antichristian Empire, or that receive the old superstitious marks thereof on their foreheads or on their hands, the same shall drink of God's wrath; so that in this third Jubilee the Ministers and Messengers of God, shall (God-willing) have only the latter dregs of that Romish feat to admonish and

threaten by open intimation, that if any be in whose hearts the reverence of that ruined Empire, or if any now be marked with Chrism or Cross on hand or head, he shall be tormented eternally in the fire of Hell.

4, 5, 6, 7. Then add to 1639. 49. years and the day of Judgement appears to fall about 1688. plainly proved by Scripture.

1.4. FOUR Concerning the Symbol of the Sabbath.

FIrst, as touching the Symbol of the Sabbath, it is thought by the most learned, that the six days of labour weekly observed, doth mean and bear the Symbol of 6000. years, that mankind shall endure the travels and cares of this world, and that is confirmed by Peter, who speaking of the day of Judgement, noteth that a thousand years shall be as one day in God's sight, and a day as a thousand years■ and so consequently the six days of work to represent six thousand years, after the which six thousand years, of worldly cares and travels, then shall come our eternal Sabbath and rest in the glory of Heaven, signified by the seaventh day's rest, for that truly there is no institution appointed by God to Moses, which besides the civil commodity had not also a spiritual figure, and sure it is that no figure agreeth more consonant with these six days of work, and seventh day of rest then the present miseries of this world, and eternal Sabbath hereafter.

1.5. V Concerning the Prophecy of Elias.

SEcondly, agreeable to the former, there is a sentence of the house of Elias, reserved in all ages bearing these words, the world shall stand six thousand years, and then it shall be consumed with fire, two thousand years void or without Law, two thousand years under the Law, and two thousand years shall be the days of the Messiah, and for our offences which shall be many and [Page 4b] great, shall these years lack which shall lack, thus far saith Elias: Now the term of these 6000. years, doth expire about the 2000 year of Christ, which term both by the said saying of Elias, and by Christ's own saying in Matthew appeareth to be shortened.

1.6. VI Concerning the Prophecy of Daniel.

But by Daniel we shall approach nearer that term, for in his 12. Chapter entreating both of the first resurrection, which is the resurrection from the Antichristian errors; and of the second resurrection, which is the general resurrection from the dead, such an Angel as afterwards appeareth to *john, Rev.* 10. teaching him concerning the latter day, doth here appear to Daniel, swearing solemnly a term of Prophetical days doubled by the Prophet, of which the greatest term is expressed to be 1335. Prophetical days, which ●re so many years, whose beginnings are determined in these words, and from the time that the daily sacrifice shall cease, and the abomination put to desolation, or made desolate, shallbe 1290. days, blessed is he that waiteth and abideth to the 1335. day: as if he should say, from that time that both the Jewish daily sacrifice shall cease and the abominable rites of the Gentiles be abolished, to the completing of the great resurrection from the Antichristian errors, and utter day of his Kingdom shallbe 1290. years, and then blessed shall he be that abideth and remaineth constant in the small time, that shallbe betwixt that and the latter day, which shall fall in the 1335. year from the taking away of the said Jewish Ceremonies, and Gentiles superstitions, but so it is that these were neither actually taken away by Christ's Passion, neither in the destruction of jerusalem, nor otherwise, till miraculously in the days of julian the Apostate, *Anno Christi* 365. This Apostate having in despite of Christ ordained the Jews to build up and repair their Temple of jerusalem on the one part, and on the other part having sent his Legates to offer sacrifice in the chief Ethnic Temple of the Gentiles in Delphos, and to consult with that oracle of Apollo there, GOD sent his thunder from above and earthquake from beneath, and thereby overwhelmed both those chief Temples about one tune so utterly, that to this day all the Jewish daily sacrifice of the one, and the abominable Ethnic superstitions of the other have ceased, and p●t to utter confusion and desolation: but if after the opinion of some learned men, this Text doth mean in the Original Hebrew, not the abomination, to be put in desolation, but contrarily a desolating, and wasting abomination, to be set up, together also with the taking away the former, and foresaid daily sacrifice, in this case appearing by

the same date is not the less established; for who was a more horrible and wasting abomination than was the aforesaid julian that blood thirsty Apostate, together with his detestable idolatrous magical decrees, which publicly he acted and set up, to bring Christianisme to utter desolation, so that howsoever this abomination be expounded, either passively to be made desolate, as the Gentiles chief abominable and idolatrous Oracle of Apollo at that time was made desolate; or actively, that the abomination should make a wasting or desolation, and that that wasting abomination should be then erected, as the abominable tyrant and Apostate julian was promoted Emperor, and his cla●● [Page 5a] decrees of persecution at that time set out, even always in that very same year, 365. all the foresaid accidents occurred: for in that one year, both first the foundations of the J●shish Temple of daily sacrifice, as secondly (in the passive sense) the said Temple of the Ethnics abominations in Delphos were by thunder and earthquake both destroyed, as thirdly in the active sense that abominable Julian and his Decrees, for desolating and devouring God's servent were then set up; Therefore from this year of Christ, 365. we are commanded to reckon 1335. years, which falls in Anno 1700. And then saith Daniel, V 6. shall be tre end of all wonders, even the wondrous and great day of the Lord, but yet as this prophesy doth abridge the aforesaid prophecy of Elias,

1.7. VII. Concerning Christ's own saying.

ANd Christ's foresaid saying in Matthew that came after this Prophecy, doth apparently abridge somewhat of this time, therefore as men said before■ every thundering Angel of three containec 49. years, and then comes that groat day of the Lord; and we proved that the first thundering Angel began in Anno 1641. to which add thrice 49. years, which is 147. years, and so by that account the latter day will fall in Anno 1687. wherefore appearingly betwixt this 1688. according to the Revelation, and the 1700. year according to Daniel, the said latter day should fall, and for further confirmation thereof, there is a number put in the end of the 14. Chapter of the Revelation, which appears to be a date of the latter day, for that Chapter altogether speaks of the Lords great harvest and latter judgement, there, saith john, the blood came out of the winepress unto the horse

bridles, by the space of 1600 stades or courses, as if appearingly he would mean metaphorically, as wine may be thought to flow from the Press, or the blood of slain men in a field to ascend to the horse bridles; so eternally shall the torment of the wicked ascend, after 1600. years be accomplished; for their stades agree well to mean years, seeing a stade is that Race or course, that one is thought to run with one breath, before he begin to renew his breath again, as one year is that race or course, that the Sun maketh in a circuit, before he begin to renew his circuit again, now counting therefore 1600. years, f●om the time that this was written, which was about the 97. year of Christ, as Eusebius in his Chronicke saith, or in the end of the reign of Domitian, as Fremeus saith, which was in the year 199. the end of the account shall fall about the year of Christ 1697. or the year 1699. which is betwizt the said term 1688. and 1700. and so the difference of these dates are but small, and if the time of Histories were surely written, and observed, it may be thought that the difference would be either less, or utterly nothing at all.

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