A
Commentary
Upon The
Divine Revelation
Of The
Apostle and Evangelist Iohn.
By
David Pareus.
Translated
Out of the Latine into
English by Elias Arnold.

Amsterdam
Printed by C. P.
1644
To the Christian Reader:

It is an usuall saying, *A good thing cannot bee too common*: the worth and profitablenesse of this Booke is well knowne of the learned every where: being (and indeed deservedly) esteemed one of the best and choicest Commentaries, that is now extant upon the Revelation. And if we consider the perillous times wherein wee are, I know no worke more seasonable for our instruction and comfort touching the present Commotions and uproares in the world. For here we shall find, that it is necessary, that such things come to passe, to the end the words of this Prophesie may be fulfilled: we have all need (as the Apostles faith) of patience: now what will more perswade us to be quiet, contented, comforted, then to looke into the Revelation of Jesus Christ, where we shall find all the conflicts and combats of the Gospell against the Dragon, Beast, and False-prophet most clearly set forth, and none of our sufferings in any way or kind to be otherwise, then what was fore-appointed in the unchangeable decree of God. Moreover here we have set downe with the finger of God, the certain event and issue of the whole warre: namely Antichrists destruction, and the glorious and happy victory of the Saints. A man of a weak and cowardly Spirit, will cheerfully fight, if he know before hand that he shall surely overcome. This assurance all true Believers have, that they shall be more then Conquerors through him that loveth them, and therefore they have cause enough to stand fast, and their owne, fight the good fight of faith: seeing it is without question, that they shall overcome in the blood of the Lambe: But if this I need not here speake, considering how largely and sweetly his matter is treated of in this Commentary.

It is not my purpose to speake any thing in the behalfe of the Translator, or in the prais of his worke: least that in the Proverbs chap. 27. 14. Should be applied to me. Wherefore what is here done, is to the triall and judgement of all sober and godly minded Readers. Onely I must needs say that it would be a singular benefitt to our Nation, if there were more of Pareus his workes translated into our English tongue. And for outh I do perceive, the Trans-lator of this hath some purpose so to do, if this (which is the first) finde a faire and friendly acceptance. And I have no reason to speake otherwisie: Considering how well Mr. Brightman on the Revelation is approved of: Now howsoever I will not speake any thing the least to his disparagement: notwithstanding seeing Pareus was a later
a later Writer, an Interpreter one among a thousand, a man of an acute and deepe judgement, and one that had his thoughts and meditations on the worke 30. yeares: in these and other respects the Reader may well make account to meete here with many things, more for his satisfaction then hitherto he hath ever had: and that he may sooner see with his owne eyes the truth of what I speake, I shall advise him in the first place carefully to read Pareus his Preface: for it will much helpe him, to the better understanding of the following Commentary.

And thus committing the worke to the favourable acceptance of religious and judicious mindes, beseeching the Father of our Lord Jesus Christ to bleffe and prosper it for his glory, and for the consolation and edification of all those that seek his favour, and desire to feare his Holy Name, I rest.

Thine in JESVS CHRIST.

J. C.
THE AUTHOR'S
ADVERTISEMENT
TOUCHING THE
Publishing of this COMMENTARY.

Had thought indeed never to have set forth this Commentary upon the Revelation, long since expounded in the Academia in CXXVIII. Lectures, but to have left the same unto my children for their proper use: and this for divers causes: especially finding that as yet I had not touched the height of the mysteries, neither should easily satisfy others, having in many things not satisfied myself. In the mean while I thought it requisite with all diligence to search out the judgements of more learned Interpreters in the harder matters: and not to neglect whatsoever might seem in the Commentaries of ancient and modern Interpreters to conduce for the polishing of the work: as not being ignorant of the admonition of Horace,

(Membranis intus politis, delere licebit,

Quod non edideris: nescit vox misfa reverti.)

That a man may alter or blot out his private writings, which are not made publicke: but the word that is out cannot be recalled. Notwithstanding it happened of late (I know not by what providence) that at length I affronted to the publishing thereof, at the earnest request of friends: who judged it a thing unfit, that the Church, (no weighty reason hindering the same) should any longer be deprived of this treasure: be it whatsoever it be: persuading themselves that by me something more would be published touching these mysteries, then as yet was extant. And that the things yet hid, are perhaps of that nature, which either God hath reserved unto his own power, or are better not to be known, then known by us: of which kind some things are, according to Austin.

They added that now there was special use to vindicate this Prophezie, it being publickly deprav'd by new feigned Oracles and false Glosses, as if it did establish Romish Idolatry, and Patronize Popish Tyranny, from which notwithstanding it portended nothing but sad evils unto the Godly, and most miserable calamities unto the Church, the which the Revelation setteth forth by lively colours, as it were the very Kingdome of Antichrist himselfe, under the type of a Beast and False-Prophet: All which they affirm is made appeare throughout this Commentary: by which reasons being over-sway'd, I gave way to the publishing thereof, yet so as this Sacred and lait gift or gratefull Gift should be dedicated unto none, save unto my Lord and Saviour Jesus Christ.

If therefore so it be, that in the opening of these mysteries I may

(A)
AN ADVERTISEMENT TOUCHING THE

seen unto some in any place to come short: these I lovingly desire to supply my defect with their greater diligence. Pardoning in the mean time what is not yet attained to, being thankfull for what is found out. But if there shall be any, who writ my expostitions touching the beast, or his head, or horns, or the like mysteries, unto the offence and injury of any mans person: to these I declare, that I have written nothing to the reproach or scandal of any man: but truly and candidly expounded what our Saviour Christ revealed unto John, not to the injury, but rather instruction and Salvation of all such as desire to be saved, not unto the offence, but admonition and amendment of such as will not perish.

Neither am I the first who have thus expounded the Beast. What speaketh I of myself? Neither was the Apostle John the first who shewed Antichrist at Rome: for before him Paul testified, that the Son of perdition should sit in the Temple of God as God, that is, claim the principality in the Church: for even then the mystery of iniquity was a working, except it had bin for that which did withstand, that is, as Chrysostom, Ambrose, and Jerome interpret it, the Romane Empire: which first being translated from the mountains of Rome to some other place, and weakened, should as it were be abolisht.

After both Irenaeus a most ancient writer said, that the very name of the Beast in all likelihood should bee (κατακόρων) Latine, the same as if he had bin a divine Prophet foretelling the apostacy of the Latin Church, he expressly addeth these words: But in this we will not boast.

Gregory himselfe I. Romish Pope confidently affirmed that that Priest should be Antichrift, or Antichrists fore-runner, who filled himselfe Universal: pointing as with the finger at Boniface IIII. his Successour: for, faith he, the king of pride is at hand, and that which is not lawfull to be spoken, an Army of Priests is prepared.

Neither will I now alledge any more (referring it till afterward in Chap. 13.) who after the time of Gregory I. have demonstrated Rome to be the seat of Antichrist, and the Pope with his double-word Antichrist. Wherfore it is said not of ignorance, but malice, that by us Protestants the Pope first began to be Antichrist. Good things scandalize no man, unless an evil mind, faith Tertullian. But truth is the best thing. Therefore this truth, that Antichrist doth now reigne at Rome, can scandalize none but evil-minded men. Wherefore thou, O Pope, hear this truth and repent, before the hand of the Heavenly Conquerour lay hold on thee, and cast thee into the Lake of Fire and Brimstone.

Neither let Parasites deceive thee, who from the Revelation promise unto thee the whole Empire of the World: one while denying thou art a man: another while they feine thee an halfe-god, one while Gods Vice-gerent, yea a God: who paint out thy Church gloriously sitting on a throne, (I sit a Queene, and am no Widow, and shall see no sorrow) treading under her feet the Protestant Hereticks with their Bibles. These cozen thee with vain words. Hearken to Clemens a man of ancient credit, he sheweth what the Revelation promiseth thee: What thinkest thou, faith he, of thy Prophecie, to wit, of Johns Revelation? dost thou at least thinke, that in some part it belongeth unto thee? Thou hast
PUBLISHING OF THIS COMMENTARY.

Hast not so loft shame and sense to deny these things. Therefore look into, and read the condemnation of the great whore, sitting upon many waters, and there contemplate thy worthy acts, and what shall befall thee. Hath not the Apostle Paul sufficiently noted that thou art he that sittest in the temple of God? why then shouldst thou not suspect all that thou dost, and hast? Thy two born like the Lambs: thy two keys, and the two swords in thy hand: the Triple Crown on thy head: the mystery in thy body: the Image which thou caustest: the inhabitants of the earth to worship, killing them that refuse to do it: the name and the number of thy name: the Masse and Latine Leturgie: the whorsif woman sitting upon Seven Mountains: now oughghest thou not to suspect all these?

And ye O wise Kings: when will ye understand, whom to serve and what ye should do? when will God put it into your hearts to doe his will, that is, to make Rome the whoresif woman desolate? Oh serve the Lord with fear and trembling, kiss the Son lest he be angry, and yee perish in the way: let the Lambe conquer you, not unto destruction, like as the Beast overcommeth, but unto conversion: do it (o kings) speedily, lest it be too late. For God will not be mocked. He hath begun to put into the hearts of divers good Kings to do this willingly: He will also put into the hearts of others, when it shall please him, according to the oracle of the Angell. And already hath he persuaded the hearts of some Emperours deceased, even in their agone, to approach before the Tribunall of God not by invoking of Mary, but by imploring the divine mercy, and so rendred their soules to God their Saviour, not in confidence of the Churches treasure, but the alone merits of Jesus Christ. He put also into the heart of another great Zealot in his fickle bed, to turn his face from the Priest, chanting prayers to the Virgin Mary, and promising him Salvation by his own and the Saints merits, thereby testifying, that he desired to be rayfed up by the intercession and merits of Christ. They that cease to do thus shall not be partakers of Salvation. They which do it seriously, verily they are overcome by the Lambe unto their Salvation, and they make the whore desolate: late indeed, yet not too late. But let no man tempt God: for ye know not how soon yee may be taken away. While therefore it is time walke in the light, leaft the darknesse come upon you.

Neither let flatterers deceive you, who say, that it seems hath, dishonourable, and unbeseming, that so many Princes warre against the Lambe, follow the Beast, are Antichrists Vassals, that the greatest part of the Empire consists of Antichrist, who is to be cast into the Lake of Fire. This is the deceitfull song of Sirenes. To begin with the last particular, How I pray shall the greatest part of the Empire consist of Antichrist, if our truth doth stand that the Pope is Antichrist, unless either the Pope be laid to be the greatest part of the Empire, then which nothing is more false, and opprobrious to the Empire, or that these men do meerly trifle? But will they deny them to be Kings touching whom the Revelation hath foretold such things? Or will they accuse the Revelation to cast dishonourable aspersions upon Kings?

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They say: that Pagan, not Christian Kings are spoken of. But this is neither agreeable to the Revelation, nor to their own fiction. For the Kings, who shall give their power to the Beast and fight against the Lamb, shall be the same, into whose hearts God will put it to hate the whore and make her desolate. Now this argues that they shall not be Pagan but Christian Kings, who before being deceived through ignorance, shall sin in fact; but at length being overcome by the Lamb, that is, brought to repentance; they shall, forsaking their error, turn their hearts and power against the whore. Neither can any man except he be deprived of understanding deny, that these things are couched in the Text.

And if credit be given unto their fiction, there shall at Antichrist’s coming be no more then ten Kings in the whole world, signified by the horses of the Beast, and of these, three being slain, seven shall fight for Antichrist. Therefore either these shall be Christian Kings, or else there shall then be no Christian Kings under the Sun, thefallsthereof the Revelation doth shew Chap. 21. 24.

Now tell me, what has been, or doth honour or dishonour there in it, that (as Paul confesseth he was sometime a blasphemer, a persecutor, and injurious, but ignorantly, and so obtained mercy;) the ten Kings have given their power unto the Beast against the Lamb: but of ignorance: and being overcome by the Lamb have repented: God putting it into their hearts to hate the whore? Tell me, I say, should this be to the dishonour of Kings, which is to their great glory, to have sinned indeed through ignorance, but repented through the mercy of God? Or is not rather the fiction of these Prophets very reproachfull, scandals and fatal, who say, that toward Antichrist rising there shall be no where any Emperor or Roman Empire: that there shall be no King in any place save those seven (that remaine of the ten) fighting for Antichrist. And seeing they every hour expect their Antichrist, to arise (as they say out of the tribe of Dan) what do they but threaten an utter destruction both to the Emperor, Roman Empire, and all Christian Kings? For according unto these mens doctrine, as then there shall bee no Emperor, no Empire: so neither King of France, Spain, England, Poland, Hungary, &c. or if there be any they shall be Antichrist’s Life-guard and vassals. Now tell me, who they are that cast reproaches upon Christian Kings, set their Crownes awry, and menace them with eternall damnation.

Wherefore blest shall ye be, if ye hear and keep the Commandments of this Prophefie, that ye may have right to the tree of life, and may enter through the gates into the City: But he that wil hurt, let him hurt still: and he that is filthy let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Amen. Even so come Lord Iesus: and sanctifie us in truth. Thy word is truth. Amen.

Proverbs 27. 6.

Better are the wounds of a friend, then the deceitfull kisses of an enemy.
The Authors

PREFACE UPON THE REVELATION
OF THE
APOSTLE AND EVANGELIST
I O H N:
HAPPLY BEGUN AND PROPOUNDED
VNTO HIS AUDITORY IN THE
UNIVERSITY. ANN. 1608.

If any of you (my Heavens) admire, wherefore, after the Ex-
pulsion of Paulis Epistle unto the Hebrews, I should passe y such
many excellent Booke of the New Testament, and take in hand
the Interpretation of the last, viz. the Revelation, the Author
and Canonical authority whereby hath long since variously bin
disputed of: and which being replenished with great secrets,
types, and darke sentences, is scarcely intelligible unto any: and
though it be entituled a Revelation, yet seemeth not in the, least to be a Book
revealed, but rather shut up and sealed: which seemeth also to bee the reason that
it is placed at the end of the New Testament: from the interpretation whereof
because of its obscurity, not a few of the ablest Divines have hitherto obtained:
and lastly seeing it hath long since bin held, that it doth contain some things con-
trary to Apostolical Faith, and favour the heretie of the Childeists. If I say, any man
wondreth at this my purpose, such a one I would have with me to acknowledge,
that these very objections (besides other causes which now are not requisite to be
related) with which this most Heavenly Book is injuriously charged, offereth occa-
sion unto me to interpret the same, that ye might understand that the Revelation
of John is so farre from the guilt of these accusations (which do not a little weak-
en the Canon of our Faith) that we rather may say of it, what Jerome most truly
said of the Prophesie of Isaias: Whateuer is in Holy Writ, whatever can be
uttered by the tongue or received by the senses of mortall man, is contained in this Book:
which leat it might seeme to be spoken by me without ground, I thought good
to primit in way of Preface, in which I will handle somethings more briefly, by other Interpreters more largely handled: and somethings pro-
perly belonging to our purpose, I shall more diligently explicate.

CHAPTER. I.

Of the Author of the Revelation

Who was the Author of this Booke, would never in our times have beene
questioned, unleefe Eusebium and Epiphanius had left In writing, that some
of old time didscruple the thing. For Eusebium recordeth, that in his time it was
diversely on both parts disputed touching the Revelation. Afterward he faith, there
were some who suppoled from the Bookes (called De Remissioneibus) of one
Lib. p. hist.
c. 25. Her.
51.

Dionys.
THE AUTHORS PREFACE

DIOTYSIUS an Alexandrine Bishop, and also from one Cain an old Writer, that the Revelation was not written by John the Apostle, but forged by the Heretic Cerinthus, who feined an earthly Kingdom to Christ, in which the Saints should have their fill of corporall pleasures a thousand yeeres: into which feme, some whom they called Chalifs, men in other respects of note in the Church, drew the Saviour's Chapter of the Revelation. But other Divines and worthy Fathers have always demonstrated, that there is no such thing in that Chapter: and, we also will shew it on the place.

But so farre is it from truth, that the blasphemous Haretick Cerinthus could be the Author of this Booke; as nothing is lesse credible, or more unlikely. For Cerinthus blasphemously maintained, that Christ was not before Mary. But the Revelation throughout teacheth and proveth the Eternal Deity of Christ by such evident Arguments against Cerinthus, Ebon, Plutinus, and such like enemies of Christ, as almost no Scripture affirmeth the same more clearly.

However therefore it is no marvel, that the Marcionites (as Tertullian recordeth) as also the Alogian and Turan Heretickes (as Epiphanius, Augstinus, and Philastrian testifie) did reject the Revelation as being contrary to their herefie: Yet the Origen of old had no reason, neither to this day hath any man a just or probable cause, to call into question the Author, or Canonical Authority of this most Sacred Bookes.

That John the Apostle (whose Gospell and three Canonical Epistles are extant) is the Author, may be proved by solid and undoubted reasons.

First the Title itself sheweth that he is the Author: Ἀποκάλυψις Ἰωάννη τῷ Ιησοῦ The Revelation of John the Divine. But thou wilt say, it is not said, John the Apostle or Evangelist: but John the Divine: touching whom it seems to be uncertain who he was: because, as Eusebius recordeth, there were two Johns, whose Monuments were then at Ephesus, viz. John the Evangelist the Writer of the Gospell, and of one Canonical Epistle: and John the Presbyter or Elder, the Author of the two latter Epistles, and of the Revelation: unto which opinion also Diotysius Alexandrinus in the fore-alleged place doth assent.

But verily that Presbyter is not called the Divine, which Title Kαρ' ἐπόνοια in way of eminency was most deserved by the Ancients attributed unto John the Evangelist, because none of the Apostles or Divines wrote more heavenly of the Deity of Christ. Therefore the Kings Copie of Montanus expresseth the whole Title thus: Αποκάλυψις тύ τοίνυ των Πατριών τω Σολωμον The Revelation of the Holy Apostle and Evangelist John the Divine, the which, whether it were prefixed by John himself or afterward by the Church, is of no great conquequence: seeing it sufficiently appeareth, that it is taken from ver. 1 & 2. Besides it is not credible, neither can it bee proved that the Lord Iesus after the death of the Apostles, sent his Angell unto another John, then unto John the Apostle.

But that a certaine upstart Interpreter supposeth that John beginning with that other Title (The Revelation of Iesus Christ, which God gave unto him) would not have the Title of the Booke to bear the Name of the Author, almost after the same manner, by which, faith he, the Author of our Society would have the same to be called the society of Iesus, not of Ignatius: I doubt not but all found men do understand, that this is not onely more then infently spoken: as if forsooth there could or ought to be an equalitie betweene the Apostle John, and Ignatius the Souldier: the Revelation of Iesus Christ, and the Iesuicall Society of Yesterdays hatching, but that all it is altogether inconvenient and contrary unto the purpose of the Author. For John in the very first verse saying: The Revelation of Iesus Christ, which he signified by his Angell unto his servants John: doth put too his name: and the Church hitherto hath always called this Book, the Revelation of John, and not the Revelation of Iesus. The Jefuites therefore ought not by this example
UPON THE REVELATION.

example to diffemble the Name of their Author; but should be called the Society of Ignorant, and not the Society of Jesus.

The Periphrasis of the Author commeth the same thing, Chap. 1. ver. 2. who have record of the word of God, and the testimony of Jesus Christ: which sheweth plainly that the Writer of the Revelation and of the gospel was the same: for who hath more clearly borne record of the word of God, and the testimony of Jesus Christ, than the Apostle John in his Gospel, which beginneth: In the beginning was the word (ας λόγος) &c. and in his first Epistle Chap. 1. v. 1. That which was in the beginning, &c. and the word of God, &c. we have from it and heareth a witness: and Chap. 5. 9. This is the witness of God, which he hath testified of his Son, &c. unto which, it is that in Chap. 19. 13. where he calleth Christ's coming unto judgment (της ιερους του θεου) the word of God: and the title of John the Apostle (whatsoever others may judge) doth plainly appear throughout the whole Book, as we shall observe in the course of our Explication.

And, that this Author faw and wrote the Revelation in the Isle Patmos. I was faith, Chap. 1. 9. in the Isle that is called Patmos, for the word of God, and the testimony of Jesus Christ, which circumstance doth not obscurely denote the Apostle John. Neither read we of any other John banished into Patmos for the word of the Lord, and the witness of Jesus Christ, then John the Apostle, who, as Eusebius recordeth, was condemned for the Gospel's sake, and banished into Patmos by the Emperor Domitian.


The Arguments usually alleged to the contrary, I will not now for brevity sake fet downe. Exegesis hath painfully collected the same: And by Theodore Beza in his Annotations upon this Book are solidly refuted. One thing onely I will touch, which some do pretend touching the difference of the Style of the Revelation, and the writings of John the Evangelist, but with no great reason: for an egg is not more like an egg, then John's Style is like to himselfe here and there. How often (to pass over other things) doth he say that were are washed from our infamous by the blood of Christ, which also hee faith I. Epift. Chap. 1. 7. But to grans, what they say, that the Style doth differ, was the same kind of speech to be used in writing the Gospel, and a Prophecy? what marvel, that an unlike manner is explicated by a different Style. Besides it is to bee obsered, that John wrote most part of the Book in his owne words, but in Phrases and words dictated by the Angel. Where he uteth his owne, hee plainly retaineth the Periphrase, which he hath in his Gospel and Epistles, as we shall see in its place.

Besides some do observe, that although John indeed wrote the Prophecy in Greek: yet it seemeth the Angel uttered the same in Hebrew; for being John's native language: This appeareth by manifold Hebrew expressions throughout the Book, as Abaddon, Harmageddon, Hallelujah, Gog, Magog, and the often Repition of the number Seven, touching the seven Spirits, seven candlesticks, seven Churches, seven Angels, seven Seals, seven Trumpets, seven Vials, seven heads of the Beast, seven horns of the Lambe, &c. Lastly the whole Periphrase or form of expression, seemeth rather to incline to the Hebrew than the

Greek
Greek: Hence the said writers suppose that the number of the Beasts name expressed in Greek by Χριστός is to be interpreted by the Hebrew letters חָרְשׁוֹנִים precisely expressing the number 666. But of this no more at present. And thus much of the Author.

Chapter II.

Touching the Canonical authority of the Revelation.

Now by these things the divine Authority of the Book doth necessarily follow. For if the Apostle John be the Author: the Divine and Canonical Authority cannot justly be questioned. For the Apostles writings are Apostolical.

Besides, the Author doth againe and againe testify, that he received his Revelation from Christ, and wrote the same by the Angels command.

This also the testimony of the Ancient Church confirmeth. For the Revelation is allowed under the name of John, and as Canonical Scripture, by the most ancient Council of Arles, which was before that of Nice: also in the Council of Carthage III. Can. 47. and some others following.

The Revelation also hath bin alwayes of Canonical authority with the Greeke and Latine Fathers: although certaine Græcians before Dionysius Alexandrinus did some what scruple the same: as of old some of the Latine Church had their doubts touching the Epistle to the Hebrews, because it did seeme to favour Novatians, as Jerome writeth unto Damasus. But the scruple of one, or a few of the Ancients can no more disannull the authority of any Canonical Book of Scripture, then the scruple of a few now can doe.

And howsoever Luther in his first Edition of the New Testament in the Germaine tongue, did not reckon the two latter Epistles of John, the Epistles also of James and Jude, among the Apostolical and Canonical Scriptures: Not indeed (as some Papists write) because he could not bear those words, Chap. 14. 13. Blessed are the dead, &c. because their works follow them (which verily doe notably over throw their fiction of the Souls of the Saints going into Purgatory) but rather because he thought that such obscure Visions and Figures were not so well agreeable unto the light of the New Testament: notwithstanding in another Edition Anno 1535. hee speaketh more liberally in the Preface touching these Bookes: neither do they, who at this day are called Lutherans, any longer question the Canonical authority of the Revelation.

For our part we did not judge the Revelation was therefore to be received, that we might abate the darknes and obscure sayings of the Bookes, so venemous against the Juncture of our malice against the Pope of Rome: as that upstart Interpreter before mentioned, hath begin to calumniate us, but because the reasons before laid down, and many more, doe confirm our belief: and because by the Revelation we are manifestly taught, that that on of perdiction lifting himselfe up against whatsoever is called God, and setting in the Temple of God, as if he were God, is no other but that Capetian love, even to this day treading down all powers under his feet.

But a man might justly wonder that Papists Writers do not tremble at the very sight of this Booke: and how they are not afraid to explicate the Propheisy by their Commentaries: but that the thing it selfe speaketh they chiefly doe it (seeing they can neither wholly extinguish it, nor keep it any longer from the people) at least to deprave the oracles thereof by their false Interpretations: the which notwithstanding they labour for in vain: seeing it is as clear as the Sun at Noon day, that under the Image of the Beast and False-Propheisy seducing the Inhabitants of the Earth: and of the whorsife woman committing fornication with the Kings of the Earth: and of the great Cisse on seven hills ruling over the Kings of the Earth,
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Earth, is represented the Monarchicall and Papall Sea of Rome: and under the Image of Locusts the innumerable vermine of the Clergy and Monkes: under the Type of Merchandizes, which no man, (Antichrist being discovered) shall buy any more, are set forth R omish Indulgences, and buying and selling of Souls, &c.

CHAPTER. III.

Of the obscurity of the Booke: What it is, and whence, with the remedies of the same.

Augustine writing of the darknesse of the Revelation, saith: In this Book, which is named a Revelation, are contained many dark things, that the Readers mind might be exercised, and in it are a few things, by the cleannesse whereof the rest with labour may be sought out, chiefly, because it so repeateth the same things after a divers manner, that whereas it may seeme to speake of different matters, by diligent search we shall find that they are the same things diversly expressed. And Jerom: In the Revelation (faith he) is shewed a Booke sealed with seven Seals, which though thou givest it to a man that can read, to read it, he will answer thee: I cannot, it is sealed. And afterward: The Revelation of John hath as many Sacraments as words. I have said but little in regard of the worth of the Booke. It is beyond all praise. In every of the words are hid manifold understandings. So indeed it is: for the sharpnesse of mens wit is blinder then beetles in the true understanding, as of other divine Scripture, so of this also, unleafe it be enlightened by the beams of the Holy Ghost: but the caufes of this obscurity are plain.

First, the whole Booke is Propheticall touching future things: Write, faith the Angell, the things thou haft seen, which are, and which shall be afterward. But future things as future, because they are not in any sense, are either altogether unknowne, or being foreknowne are conceived not so much by the understanding, as in hope.

And, That these future things are not declared by plaine words, neither defined by notes or markes of times, places, and persons: but are revealed unto John (and to written) in darke and enigmatical Visions. It is true, many Visions in Scripture were plaine, as set before the eyes of the mind or bodies, so King Belshazzar saw a hand writing upon the platter of the wall: Eliafa saw fiery Charrers round about him: and Ahab the bush burning before him: Peter a sheepe with foure-footed Beasts let downe from Heaven unto the Earth: Paul saw the Lord standing by him in the night, &c. In these there was no great difficulty. But there are other Visions more intricate: when the Images or Representations signifying some secret thing, are exhibited unto the minds of men, either seeing or awake: the mysteries of which except they be revealed are so obscure, as that they cannot be found out by the understanding of mortall man. Of this kinde were the dreames of Pharaoh, Nebuchadnezzar: the Visions alfo of Eschiel, Daniel, and Zacharias, unto which we worthily may compare the Visions of the Revelation. The secrets indeed of the aforesaid dreames, God not onely revealed unto the singular benefit of them which dreamt the same, but alfo would have them written for the understanding of all. But the mysteries of the Visions, although he revealed them to his servants and Prophets, yet hee kept them secret from all other men, namely, that indeed prophane men might always let light by things so obscure: but the godly, even by the obscurity thereof be the more stirred up to the searching out of divine mysterie.

And although we can fearlessly, and with much difficulty come unto the understanding of all the secrets of this Booke: notwithstanding the difficulite ought not to affright or to keep us from searching: but rather stirre up a more diligent enquiry.

(B)
enquiry into the same. Many things in the Book are without any shades of
darke Types, as speeking plainly of the punishments of the ungodly, of the
blessedness and reward of the Saints, &c., in which lies no obscuritie. In many
Types also the signification is plain, and the Analogie with the things signifi-
not obscure: as the Analogie of the seven (Candlesticks, with the seven Churches,
of the Lamb with Christ, of the woman with the Church, of the Dragon with Sa-
van, of the Beast and False Prophet with Annichrift, of the Locusts with the de-
serving Monkeys, of Babylon and the Great Whore with Rome, of the seven heads
of the Beast with the seven hills of Rome.

In the other more obscure Visions we have three helps, by which in some mea-
ure wee may dive into the understanding of them, viz. the Propheticall Scripture,
History, and experience.

For first, after we have compared the Types of the Revelation with the Visions
and Phrases of the ancient Prophets, in speciall with Ezekiel, Daniel, and
Zacharias: we shall find a great likenesse in them, and thence receive much light:
for example: In Chap. 4. 5. it is said, there were seven Lamps of Fire burning be-
fore the throne: which plainly appeareth to be taken out of Zach. 4. 10., where
the seven Lamps are said to be the seven eyes of Jehovah running to and fro
through the whole Earth. By which undoubtedly is signified the ubiquitie of Gods
power and providence. Out of the fame Chapter is taken, that in Chap. 11. 4. two
wineasses are said to be two Olive trees, and two Candlesticks standing before the face
of the Lord of the Earth: Examples of which kinde we shall observe many more in the
course of our Interpretation.

If from Johns time we diligently run over the History of the Empire and Ro-
mane Church, and precisely compare the principal events with the Types of the
Revelation, certainly we shall see much light to come unto these Visions. The
Romane and Ecclesiastical History testifies, that divers frorms of perfections
were raised against the Christians by Romane Tyrants. Eusebius recorded out
of Egesippus, that the Church did not long after the Apostles time, remain
an undefiled Virgin: but by little and little, through the ambition and con-
tention of Priests declined from Apostolical sincerity: But after Constanti-
tines time, faith John, she became greater indeed in wealth, but lees in
verities.

After Histories also testifie, that the Romane Bishops by pride and subtiletie,
namely under a pretence of the primacy, left by the Apostle Peter, as also of Chris:
Vicarship bequeathed unto them, they, through the covetousness and neglect of
the Emperours, not onely usurped power over the City of Rome, but also took
into their owne hands the very spoile of the Empire, and at last established this
Sacred Empire of the Welt, the direct or indirect power whereof should wholly
be in the Pope Holiness. All which things do not obscurely teach us, what is
meant by the opening of the Seales, by the star falling from heaven to the earth, by the
Beast speaking great and blaspemous things, what is intended by the Beast, False-
Prophet, and Image of the Beast, what lastly by the whorish woman sitting on the
Beast, and ruling over the Kings of the Earth in the great Citie upon seven
Mountains.

Lastly, if we rightly consider the experience of the present times, two nuts
are not more alike, then is the Beast and Purple Whore to the Papacy: then the
Locusts unto the Popish Clergy: then the impure Frogs (proceeding out of the
mouth of the Dragon, Beast, and False Prophet) unto the Popes Meffengers,
(being hooded like to Frogs) viz. the Jewsites cracking miracles, and run-
ing too and fro by Sea and Land unto the Kings of the Earth, to gather
them unto the Battell of that great Day of God Almighty. These
things, I say, will in some measure bee remedies against the darkenesse
of the Book.
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Vmo which in the last place we must add diligent meditation, and ardent prayer, that the Spirit of God who revealed these mysteries to John, do enlighten the eyes of our minds with heavenly knowledge to finde out the wisdom of this Booke. For blessed is he that readeth: and blessed are they that hear the words of this Prophet, and keep them, that is, which diligently meditate, and labour exactly to weigh these oracles in an equal balance, with the events past, present, and to come.

CHAPTER IV.

Touching ancient and moderne Interpreters of the Revelation, and of the manner of Interpreting observed by them.

I have spoken of the Author, and Canonick Authority, and obscuritie of the Revelation, and shewed that in these things is nothing to hinder us from the interpretation thereof.

The objection about the Interpreters is of no weight. I confesse that not a few Divines of great account, as Luther, Melancthon, Bucer, Martyr, Calvin, Beza, and others have abstained from the Interpretation of the Revelation. But this neither doth lessen the authority of the Booke, neither doth it prejudice other Interpreters: for who knowes, whither the darknesse of the Book, or their other weighty labours, or want of time did occasion the same, certain it is, they no way questioned the authority of the Bookes.

In the meane while, in all Ages there have beene excellent Teachers of the Church, who have laboured to illustrate the secrets of this Booke by their Commentaries.

The Anciendst that have written upon the Revelation, are Infini Martyr, and Irenaeus Bishop of Lyons, and Melito of Sardis, as Ierome and Eusbeius record. But their Commentaries have not been preferred until our times: have onely that some few fragments of this nature touching the ten horns of the Beast, the two hoarned Beasts, of the image, Character, Number and Name of the Beast arising out of the Sea, are found in Irenaeus Lib. 5. Cap. 21. 22. 23. 25.

Among Augustines worke wee finde a few Homilies upon the Revelation, which notwithstanding are ascribed to Ticonia by Bede, who himselfe also hath commented some things upon the Apocalypse.

But Augustine in that divine Commentary de Civitate Dei endeavours to search not a few mysteries of this Booke, touching Gog and Megg, touching the thousand yeares of Satans binding and loosing, of the first and second Resurrection, of the Saints reigning with Christ a thousand yeares, of the fire falling from heaven and devouring the ungodly, of the casting of the devill and his followers into the lake of fire, of the dead, which the Sea, Death, and Hell, shall give up to be judged, and lastly touching the New Heaven and the New Earth, &c.

Wee have also some what upon the Revelation under the name of Ambrose: but it may plainly bee gathered from the worke it selfe, that it is later than Ambrose.

In the latter Ages among Monkes and Schoolemen, almost no Booke hath had so many Interpreters, as the Apocalypse, seeing no man but thought it a fine thing to exercise his wit in the opening of such dark Enigmas, either for ostentation false, or to delight himselfe with Allegories, a long Catelogue of which, even above an hundred, as well of such as are extant, as not, that upstart Interpreter, before mentioned, hath reckoned up. And among these hee commendeth foure Manu-scripts which he found in the Libraries of Spaine. Undoubtedly our Germany hath more. I have seene a compendious Exposition of John's Revelation (B 2).
THE AUTHORS PREFACE

Relation written in the year 1486. by Ioannes Hille in a Franciscane: whither, (as they say) foretold many other things.

At Heidelberg in the Library of WISEDOMS College is extant a Commentary of two big Volumes, written a little before that time by Richard Faber of Landenburg an Augustinian.

Luther also published a short Commentary upon the Apocalypse at Würzburg Anno 1528. sent unto him out of Livonia, having no name unto it: the which Conv. Geisnerus in his Bibliotheca ascribed unto John Huss. But it plainly appeared to be more ancient. The Postill of Lyra ascribes the prologue of that nameless Author, which begins thus : Almighty God, and the heavenly hosts, &c. unto Gilberthus Piatavium, who flourished under the Emperor Conradus about the year 1140. But by the 20th Chapter it appears not to be so ancient, for the Author there disputing touching those seven years, testifies, that he wrote in the yeer, from the Incarnation of Christ, 1337. Which, faith he, is our present date. He often expressly interprets the Papacy for Antichrist, and the Pope for Antichrist: which therefore I believe, least any an might imagine, that were the first Authors of this opinion. Yea Pope Gregory above a thousand years ago doubted not confidently to say, that that Priest should be Antichrist, or his Forerunner, who should arrogate the Title of Universal unto himself, which a while after, as is known, the Bishops of Rome themselves did doe. But of this more in its place.

Alcexaro also hath raked together many latter Writers upon this Booke, of his owne order.

But of ours, not a few Divines of excellent learning, have in the foregoing age put their hands to this Prophets, among whom notwithstanding in my judgement Henry Bradlyng of Helpehia is most eminent, whom almost all do follow, as David Hythe, Adamus Costa, Franciscus Lambertus, Schultesius Meyers, Nicolaus Collado, Johannes Fuxius, Benedictus Artius, Matthiaus Lithrenus, Angellus Margaritas, Petrus Arisopus, Francisca Iunius: Daniel Tossius. And of late in this our age, John Nepier a Scotchman, Thomas Brightman an Englishman, Raphael Eglius, Conradus Graffius a German, Johannes Pignator, Matthias Hoit, Matthias Costrimus a Frenchman, with others whom I have not seen.

But thou wilt say: to what end are all theses named? To wit to shew what I purposed, that nothing of the authority of this Booke is hereby diminished, because (as hath bin object) some worthy Divines have abstained from interpreting the same.

Touching the manner of interpretation, which every of them hath followed, and whether, being so many, they have effectually what they desired and ought to have done: would be too long to explicate, neither is it to the purpose in hand. This one thing perhaps may be affirmed without injurie to any of them all, that to this Booke hath happened, what the Evangelist Mark writeth of the woman defiled with an issue of blood: that shee had suffered many things of the Physitianis, and it availed her nothing, but she became much worse: perhaps not so much by reason of the Physicians unskilfullness, as the incurableneess of the disease, namely the healing thereof being referred for to illustrate the glory of Christ.

For while to many (every one following the force and reason of his own wit) have uttered such various things touching these enigmatical Visions, plainly indeed, as I suppose, yet little cohering with themselves, or with the scope or meaning of the Holy Ghost: it is come to passe, that indeed there are extant an heap of Commentaries upon this Booke, every of which promife and light unto the Prophets, whereas the obscuritie thereof is not only not lessemed thereby, but in some places also more darkened. For some apply the Enigmazes of the Revelation unto the History of the Ancient Church: Others diversely unto the continued period of the New Church: Others in every particular have
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have imagined unto themselves mysticall meanings, thinking, as the saying is, that under every stone gold lay hid: Others turned all things into tropes and morall Allegories: Others have laboured prophetically to preface and find out future things, even more then was lawful for men to know: yes hardly among so many (which commonly is laid of Chronicles) than shall find two or three agree: which disagreement verily argues that the difficultie of the Books is not yet by so great variety of Authors wholly taken away, but rather encreased: not so much by a blame-worthy ignorance of Interpreters, as in regard of the incomprehensible witnedome of the Prophecies itselfe: the full revelation whereof is undoubtedly referred unto the manifestation of Christ our Lord.

Nowwithstanding I write not these things touching Interpreters, as if I would detract any thing from the labours of so many learned men, or thought that by their labour nothing of these mysteries were brought to light or explicated: and that I at length in all these Enigmases, had (as the saying is) hit the nail on the head. Far be it: for I doubt not in the least, but that a great part of these Types by foregoing and present events are so manifestly brought to light, that the truth of them may daily bee feene and felt, of such, who, as the Holy Ghost requireth (v. v. 14) have understanding. Yet I ingenuously profess that I have bin very much helped by the Commentaries of most of them, especially Bullinger and Brightman: Now what I further judge touching the whole form, method, and manner of interpreting the Revelation, I will by and by tew.

CHAPTER V.

Of the dignity, time, profit, and scope of this Prophecie.

I have spoken of the Author, and authority, of the obscurity and Interpreters of the Revelation: and thus I have freed this Booke from a three-fold slander: first as if they were not Canonical: secondly obscure, as not to be understood: thirdly of neglect: as if for this cause the worthieest Divines had hitherto slamm'd the interpretation thereof.

There remaine two other scandals to be taken away: one of the order: that this Booke is the last of the New Testament: the other of order: that it contains something not agreeable to Apostolical Faith: both these clouds will be dispersed by the consideration of the dignity of this Prophecie, which (like the Morning Starre above the rest) shineth most clearly, among the other Books of the New Testament.

What therefore respects the Order, so farre is it from diminishing the worth of the Booke in any kind, as it the more commendeth the same. For it is in every deed a divine Seale, by which the Holy Ghost was pleased, not without reason, to close up both the Old and the New Canon of the divine Scriptures: which manifestly appeareth from that prophetical Proclamation at the end of the Booke, by which such are pronounced blessed who observe the words of this Prophecie: the falsifiers on the contrary that presume to add or take ought therefrom, are threatened with curses: for unto them that addeth, God shall add the plagues that are written in this Booke: to them that take away, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things that are written in this Booke. What could be expressed more honourable concerning this Prophecie: for if it be unlawfull to add or take ought thereof: then certainly in all respects it is absolute, perfect, divine, and the word of God, unto which nothing without impiety may bee added by men. Againse if nothing may be taken away from the same, then it is Sacred, inviolable, divine, and the word of God, which only cannot be broken. Thus we see that

(B 3)
the Canonick dignity of this Booke is established by the order it selfe.
And hereby it is plainly made equall with the divine Bookes of Moses himself, the Prince of Prophets. For as thole, because they are the first of the Sacred Canon, are often confirmed with this Seale: he shall not add unto the word which I command you, neither shall ye diminish ought from it. &c: So this Booke as it were closing the Holy Canon, is confirmed with the like Seale: that nothing may be added to it, nothing taken away from it: As Moses therefore was the Chieftaine of the Prophets, leading the first rankes: So John was chiefe of the Prophets, closing up, or leading the last rankes: and here I willingly affent to Bezae opinion, molt solidly and truly affirming, that it seemed good to the Holy Ghost to gather into this present Booke, those things which remained to be fulfilled after Christs comming, of the predictions of the former Prophets: and also to add some things, so farre as concerned was to know. A like honourable Title that worthy Divine John Oecolam- Padius giveth unto this Booke: That is the best Interpreter of all the Prophets.

Neither will I speake more touching the order save this one thing, that in it appeareth also a manifest reason of time. For it is the last Booke of the New Testament, not because it is last in dignity, but in time. For Jerome writeth, that Domitian railing after Not the second perfection against the Chrittians, John wrote the Revelation in the 14. yeere of his reigne in the Ile called Patmos. With whom Jerome saith ancient Writer doth agree, affirming, that John saw the Revelation not long before his time, but almost, faith hee, in our age, towards the end of Domitian his Empire.

Wherefore the Apocalypse was written in the ninety sixth yeere of Christ, after all the other Bookes of the New Testament were written. For John outlived all the Apostles and Canonick Writers, and lived (as Sophronius records) until the third yeere of Titianus, which from Christs birth was Anno 102: and after his passion (as Jerome recordeth) 68. and from the destruction of Jerusalem 25. Now whereas some affirm that John wrote his Gospell after the Revelation, it is without any probability. But we come to speake of the utility of the Revelation.

This Booke doth excellently shine forth in point of doctrine: for it truly teacheth the Propheticall and Apostolical Faith, and much illustretes many articles of the Gospell, or common places. In special it prooveth the eternall Deity of Christ with such weighty arguments, as scarcely more excellent are to be found in any other part of Scripture: absolutely describing unto Christ many attributes, which are onely proper unto Jehovah: viz., that he is Alpha and Omega, the first and the last, the beginning and the end: the Almighty: that the Lamb standing in the Throne of the Deity, equall in majesty with the Father, is worshipped by all the Heavenly Inhabitants, that he judgeth the adversaries, rules the Nations with an iron rod, that hee is the King of kings, and Lord of lords, &c.

It plainly also maintaineth the Doctrine of Christs Mediatorship, and work of our Redemption through his blood, calling him the saithfull Winness, the First begotten from the dead, the Prince of the kings of the earth, the Lamb slain from the beginning of the world, who hath washed us in his blood from our sins, and made us Priests and Kings to God and the Father, &c.

It lets forth the afflicted state and condition of the Church in this life, especially in the latter times, by evident types, viz., that the woman bringing forth a Man-child, the Ruler of the Nations, shall be driven into the Wilderness by the Dragon and the Beast, where the shall remaine hid from the sight of men, when the two Wimettes shall prophetic against the Dragon and the Beast, and shall indeed be slain, but being againesayed to life, they shall bee taken up into Heaven, &c. By which yeverly it is manifest that nothing else is signified, then that the Church in Antichrists reigne shall bee obsiose, and secret in the wilderness,
wilderness, being oppressed in Babylon it selfe: the Seat of Antichrist, untill at length Babylon decaying there being commanded to come out of her, shall againe come forth and be seen of men.

By which, that cavill is easily answered: Where the Church was before Luther's time, if the Papacy were not. The Papacy indeed was the Apostolical Church, it was Babylon, having nothing but the bare Name of the Holy Citie. But the true Church lye hid as captivated and oppressed in the same, no more appearing in the world, then the woman lurking in the wilderness, or the Seven Thousand in Israel that bowed not the knee unto Baal: or a sound kernel in rotten Apple, until it was brought to light and repaired by the new prophesying of the two Witnesses. Christ therefore was not without a Church, although the Papacy were not the same.

It representeth also Bishops defecting the Orthodoxe Faith, and the studie of divine things, and cumbering themselves with worldly affairs, under the Type of stars falling from Heaven into the Earth: with their nature and plottings against the godly: neither hath any man, after the Apostle Paul, more lively let forth the riling, perdon, reign, tyrannity, fear, manifestation, and destruction of Antichrist, then have we it in this Prophecie: lastly it most clearly prophesieth many things touching the comforts of the Church under the Cross, of her deliverance, victory, and glorification, with the punishments of Tyrants and all other adversaries.

By which we see, that this Booke is not onely worthy to be continually read in the Church and meditated on: but also to containe very profitable and necessary Doctrines, especially for this late age. For the Jesuites Antichrists chiefe Souldiers are very ingenious to corrupt, and wrest the plain Oracles of this Prophecie into a contrary meaning, as if they were not onely not to be applied against the Papacy, but also did make for the dignity thereof: wherefore also it is our duty diligently to labour, that the Revelation may be familiarly expounded and knowne: not suffering the fame to be depraved: least we our selves be deceived by the flights of Antichrist, or that by our carelesnesse we suffer others to be ensnared by pernicious errors.

Now this wee shal: the more easily attaine unto, if wee always have the Scope of this Booke before our eyes, like as Mariners doe the more safely direct their course in the vast Sea, by looking up unto the stars. The principal Scope thereof was.

FIRST, generally, That the Christian Church being fore-warned of her future condition after the Apostles time, even unto the end of the world, should not promise perpetuall delight and ease unto her selves, but timely be prepared manfully to sustain the battles at hand.

SECONDLY, specially: least the Godly, (even then groaing under the Romane persecutions, and calamities which were to endure yet a long time) being offended, should be discouraged: but know that it came to passe, because the Lord had revealed unto his servant John that it should be so: and withall that they might be raised up with sure comforts of an happy issue out of their calamities: for this cause also Christ in the Gospell forewarned his Disciples of the Cross and future sorrow: that when it came they might remember that it had been foretold unto them: For the darts which are foreseen, strike the last, and we do receive the wits of the world more tolerably, if we be fenced against them through the shield of providence, faith Gregory.

Thirdly forasmuch as not long after the Romane persecutions, Satan, through the rober, ambition and contention of the Bishops of the Churches, was to erect Antichrist's throne in the Temple of God, the Holy Ghost in speciall would have his forms, nature, reign, and Tyranny to bee set forth (as it were) in lively colours unto us, that we might learne the better to know, reform, and take heed of him.

Moreover he would have the destruction and punishment of Antichrist and all
all other adversaries as also the victory and future glorification of the Church to be plainly described; lest either we should envy the present prosperity of the adversaries, or overmuch fear their tyranny: but that on the contrary we might be patient under the Cross, and constant in our Combats, retaining an assured hope of victory, deliverance, and future glory, even unto the end.

Now that, besides these scopes that uplift inspire labour to wrest the Revelation to this purpose, as if it should teach, that Rome, being the head of Pagan Idolatry, by an admirable vicissitude was to be changed into the Metropolis of the Catholick Church, that the Roman Church was gloriously to triumph both in respect of the Roman City, and of the whole Empire, and that the sovereign authority of the Romish Pope should always remain in the height of honour: is such a filthy and impudent deprivation of this most sacred Prophecy: that even the Devil himself is obliged to blush thereat: and I should wonder if these goodly trifles do not cause laughter, or shame even to the Romish Court it selfe. But these things a little after are to be more nearly examined, when we come to the Argument. Enough touching the Order.

Lastly, The things which have been objected against the Booke, as being erroneous and contrary to the Faith: in special that it feemes in Chap, 20. to favour the brutish doctrine of the Heretickes :ermes, touching Christ and the Saints worldly and voluptuous Reign on Earth a Thousand Years before the Vniversall Resurrection of the dead: doth not at all trouble me. For if the objections of Heretickes or Pagans had prefently been believed, we should long since have had nothing entire in the whole Scripture: but all these things have long agoe beene vindicated by ancient and later Interpreters: and we referre the clearing of every of them to their proper places, leaft our Preface should bee too tedious,

CHAPTER VI.

Touching the Argument of the Booke.

To come unto the Argument of the Booke, however by what hath beene said already, it is not obscure, yet I will handle the same more nearly.

The principal and greater part of the Booke is prophetical (hence in the very beginning it is called a Prophecy) containing Typical Prophecies not onely touching the state of the Church and the signes of the last times, of which Christ foretold his Disciples; like as Rivers thought good to explicate the Argument of the Apocalypse, viz. that it is nothing else but certaine Commentaries upon those words of our Lord. For they extend themselves much larger unto the times next after the Apostles, and thence from the giving of the Revelation, even unto the end of the world: namely touching the present conflicts of the Christian Church, which already were in those times, and afterwards should continually befall her: first, with Romane Tyrants, afterward with divers Heretickes: and at length both with the Easterner, and especially the Wetterne Antichrist: as also of their insinuations and tyranny against her, by which as if shee were forsaken of Christ her head, they should grievously both inwardly and outwardly afflict, and almost wholly oppresse her. But withall on the contrary of the most sweet comforts of the godly under the Cross, that those storms of afflictions should not befall them at a venture, or onely at the luft and will of the adversaries: but by the ordering hand of God, for the exercice of the Church: neither yet should they be perpetually or continue too long: but at length be changed with the heavenly glory of the Saints: all the wicked being by the power of Christ the Conqueror, cast into the lake of fire and brimstone for ever and ever.

This Book is also doctrinal and horatious, mixing here and there with oracles;
excellent doctrines, exhortations, and reproofs: both particular unto the seven Churches of Asia: which were committed to the care of John being banished into Patmos: as also universal unto all Christians even until this day, for doctrine, for reprobo, for correction, for instruction in righteousness. These things suffice touching the general Argument.

The upshot Interpreter of the Revelation (before mentioned) having thought upon a new Stratagem, I know not whether to curry favour with the Pope, or the more to harden him to his destruction, doth hence forge to himself new Oracles touching the Church, and the Monarchick Empire of the Pope of Rome, and with his Hypotheses doth wholly stray from the Scope of this Prophecy, and to speak the truth, doth foully deprave the Argument thereof.

His Hypotheses or Positiones are principally four: One general; Three special.

The general is of the Argument of the whole Revelation: that is describes a two-fald warre of the Church: one with the Synagogue, the other with Paganism, and a two-fald victory and triumph over both adversaries.

But the former warre with the Synagogue was already fought before the Prophecy was revealed: and the Synagogue with the Temple lay in ashes. To what purpose then should this warre have been fliued unto John as being to come afterward? Like as, faith he, things done are represented in a Consecration. As if fortooth, Christ would reprent unto John things done, and not rather, which were to come to passe afterward. As for the latter warre with Paganism, although it was then on foot very hot already, and was further to lie more heavy upon the Christians: notwithstanding a more fierce conflict by faire with Antichrist was to befall them (not to speak of the Gogh Warre) by whom the Church (as is prefigured in the Apocalypses) should grievously be oppressed unto the very last times, and against whom victory and triumph is promised unto the Saints, the which all Interpreters, the Papists not excepted, do confesse.

Of his special Hypotheses the first is, that in the first eleven Chapters is represented the rejection of the Jewish Nation, and the defoation of the City Jerusalem by the Romans.

The second: That in the nine following Chapters is portended the Empire of the Rome Church over Rome and the whole world, and the overthrow of Paganism: the which forsooth should bee that horrible judgement of the Great Whore and destruction of Babylon, effected by Constanine the Great and his Successours.

The third: That in the two last Chapters under the Type of the Lamberes Bride and the New Jerusalem, is set forth the glorious and triumphant state of the Rosie Church in Heaven.

But these most idle vanities will soon vanish away, if thou dost but even put them to the Touch-stone, that is, the very Text of the Prophecy: for Christ did reveal those things to John which should shortly bee done, Chap. i. i. and afterward Chap. 4. 1. whereas therefore the destruction of Jerusalem, and rejection of the Jews, by Alcasars owne confession was fulfilled XXV. yeeres before the Revelation was given. Who then should believe that Christ would have revealed unto John for a great mysterie, a History so generally known, under such obscure Types: John Revelation prophesies of things present and to come, faith Andreas out of a Treateise of Methodus: intitled Symposiuomos Bankes. Therefore the first Hypothesis is undoubtedly false.

Neither is the second more true. For the judgement of the Great Whore, and the ruine of Babylon is represented not as a grace of conversion, but as a punishment of whoredom to bee inflicted on the kingdom & fest of Antichrist in the last times. Therefore to interpret this of the conversion of Rome and Paganism unto the Faith of Christ, which came to passe three hundred yeeres after Christ under Constanine and his Successours, is to make a mokie of reason.

The third is no better then the rest. The Spouse of the Lamber, and the New Jerusalem.
The Authors Preface

Jerusalem, is the whole Church of Christ, gloriously triumphing in Heaven, from whom God hath wiped away all tears: in which shall bee nothing that is defiled and abominable, as shall be afterward shewed in its place: but that the now Roman Apostatical Church, worshipper of Idols, mother of fornications, and driver, not of Christ’s sake, but of the Beast of Antichrist (while she remains such on earth) should also belong unto the Spouse of Christ in Heaven; shall then be true, when that of the Apostile is falle: Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Enemaries, nor Abusers of themselves with mankind, nor Thieves, nor Drunkards, nor Revilers, nor Blasphemers, nor Extortioners shall enter the Kingdom of God. Shall I take the members of Christ, and make them the members of an harlot: which shall be ad Calendas Graecas, that is, never.

But what need I trouble my selfe? This new fiction of the Inquirer is abundantly refuted by the judgement of Ribera, Bellarmine, and other most acute Doctors of his owne order: although fearfully there be any one of them, whom he doth not most freely confute.

But of late a certaine learned and judicious Divine seeth to have set forth in lively colours the argument of that painfull and moost polished Inquirie, in an Epityle, which I shall here annexe.

Unto the two Letters the Post halting away, issu in a few lines. What was my opinion perhaps my father had heard long since: what now is, I will not easily say, γνῶσθαι ἡν τελλας διδικασμος. For I grow old learning many things. Lately one Alcarius a Infenes hath published an Inquirie upon the Revelation, in which he rejoyns himself, and grandates the Pope of Rome, affirming that the dedication of the Enigmases of old made to the Roman Church, touching the future principallity of this Church over all Churches, and the majesty of the Pope, which others should submissively worship and humbly adore, so as he first out of the darkness of the Apocalypse shewed a light by which the old Prophecies sheweth by others not understood, may be enlightened, namely of the authorith of the Roman Church over all others, that the alone is the Spouse of Christ, Cant. 6. Psal. 45. at his right hand and married to the Lamb, Rev. 19. whose founders were Peter and Paul, whom Sianis sett forth by a couple of horsemen, one sitting on an Ass, the other on a Camel, which two are the Angels in the Revelation denouncing the ruine of Babylon: before whose feet Iohn fell downe to worship: and other strange mysteries, which he havong first found out, doth now flusteringly applie to the Pope, being lift up with incredible joy, if not madnesse and folly: or to joy truly, with blaspheamous impurity and sacriligious boldness. I know not whether thou haft seen D. N. I suppose you have some and read him: for as much as he adorneth Commentaries on that propesie, &c. Its the works of a Spanishe Divine of Granata fairly printed at Antwerp An. 1614. the Author also being an eloquent Interpreter of his owne mind and sense: One thing I know: that of madmen well he will make them more mad by his glozing Exposition of Enigmases: such flatterers are the Lyesies of their Antichrist, being void of truth, ful of deceit, and wanting no words. The sume is: a two-fold warre of the primitive Church: the first against Judasisme in the two first Chapters: the other against Paganeisme, in the eight following: the Cisse and world being converted to the Faith of Christ, and hence a four-fold Hallelubah. Lastly a long during peace to the Church, Antichrist being to overcome under the names of Gog and Magog, and in the last place the most glorious triumphs of the Roman Church in the Heauen at the day of Judgement: a worthy cover to the pos: March. 10. 1615.

N. N.

Behold a lively Idea of the Inquirie, the which being communicated unto me by a friend, I thought good here to rehearse it, least happily the beautifullnesse of the new worke might deceive any one. For he conneth new Oracles, hence I call him an usufruer: his worke otherwise being of much labour and more then vulgar war, and not unpolished: which I could with, the Author had more rightly placed. Enough both of the true and the falle Argument of the Apocalyps. Wee come to the Parts.

Chap.
Upon the Revelation.

Chapter VII.

Touching the parts of the Revelation.

The booke ordinarily is variously divided. I shall not much differ from the common partition: but distribute the same into a Preface, Prophesy or Visions: and a Conclusion.

I. The Preface contains the Title and Dedication of the booke, Chapter 1. unto verse 9.

II. The Prophesy I distinguish into seven Visions, clearly enough and distinctly shewed by Christ unto John in the Spirit, in the 1st Parma: from thence unto verse 6. of Chap. 22. But those that suppose, and urge that the booke consists of one continued Vision, do wholly stray from the Scope, and in vain wearie the Reader, as I shall shew by and by.

The first Vision is of Christ gloriously walking among the seven golden Candlesticks, and commanding John to write certaine Commandements unto the seven Churches of Asia, and also the following Visions, for the perpetuall doctrine, instruction, and consolation of the Faithfull: from verse 9. Chap. 1. 2. 3.

This Vision is not prophetical of future things, as the six following, but wholly doctrinal, confirming John in the function of teaching, and commending his Apostolical authority unto the seven Churches of Asia.

The second is touching Gods majesty sitting in the Throne, and of the Lamb standing in the Throne: and of the booke sealed with seven Seales, and of the opening of the Seale and of the booke by the Lamb, and diverse wonders thence proceeding: Chap. 4. 5. 6. 7.

The third is of the seven Trumpetts of the Angels, and wonderful apparitions following thereupon. Chap. 8. 9. 10. 11.

The fourth is of the woman in travell of a Man-Child, and of the Dragon persecuting the Man-Child and woman: of the womens flight into the wilderness, and of the rage of the two Beasts against the Saints: Chap. 12. 13. 14.

The fifth is of the seven Angels pouring forth the Seven Vials of the last plagues upon the adversaries, and throne of the Beast: Chap. 15. 16.

The sixth is of the Judgement of the great whore, and ruin of Babylon, and of the casting of the Beast and Falle-prophet, with all his followers into the Lake of fire and brimstone: Chap. 17. 18. 19.

The seventh is of the binding and loosing of the Dragon at the end of a thousand yeers, and lastly of the Judgement of the Diuell, Death, Hell, and all reprobates that were not written in the booke of Life, and of the figure and glorious state of the Heavenly Ierusalem: Chap. 20. 21. 22. unto verse 6.

III. The conclusion of the booke commends the profitableness of the Prophesy, and by an Anathema establisheth the divine authority thereof: from verse 6. unto the end.

Chapter VIII.

Touching the Forme of the Revelation.

The things hitherto premised, have beeene treated of by many Interpreters. That which remains touching the forme and method of the Revelation, hath as yet beene observed, but by few, nay; to speake it with modesty, I fearely find the same explicated by any one.

The forme indeed seems to bee Epistolarie: having an Epistolarie Inscriptiun (C 2) and
and Subscription, and is shut up with an Epitolarie with common to the Ap-ophles: all the Acts of the first Vision are Epitolarie.

But that which beginneth at the fourth Chapter (which is the first prophetical Vision) and the following unto the end, if you will observe them, have plainly a Dramaticall forme, hence the Revelation may truly be called a Propheticall Drama, Show, or representation. For as in humane Tragedies, diverse persons one after another come upon the Theater to represent things done, and to again depart: diverse Chores also or Companies of Musitians and Harpers, dawning the diversity of the Acts, and while the Acts hold up, do with musique accord sweeten the wearineffe of the Spectators, and keep them in attention: to ve-erly the thing it selfe speaketh that in this Heavenly Interlude, by diverse shows and apparitions are represented diversely, or other (as we shall see) the same things touching the Church, not past, but to come, and that their diverse Acts are renewed by diverse Chores or Companies, one while of 24, Elders and four Beasts, another while of Angels, sometimes of Sealed ones in their foreheads, and sometimes of Harpers, &c. with new Songs, and worthy Hymnus, not too much to lessen the earliness of the Spectators, as to inflame holy meditations into the minde of the Readers, and to lift them up to Heavenly matters. The which thing not having beene hereto observed by most Interpreters, they have wondered what was meant by so many Songs, Hymnus, and change of Angels and Personages renewed in diverse Visions, and what by the often iterated Representations of the Beasts, Babylon, and the last judgement, which causeth them to seek and imagine Anticipations, Recapitulations, and unnecessary Mysteries in these things, which either serveth one to the Dramaticall decorum, or else had a manifest respect to the method of the Visions, concerning which I will speake by and by.

What Oriens therefore wrote touching the Song of Songs: that it seemed to him Solomon wrote a wedding song after the manner of a Drama: which, faith he, is a Song of many Personages, like as a Table is setted in the Theater, where diverse persons are brought in, some coming, and some departing: that the Text of the Nar-ration may be made up by diverse, and into diverse mens; and he calleth that wedding Verse a Spiritual Interlude of four Personages, which he faith the Lord revealed unto him in the same: viz. the Bridegroom and Bride with the Bride her virgins: with the Bridegroom his flock of Companions: The same thing I more truly may lay touching the Revelation, that it seemeth unto mee, the Lord it self revealed the same unto me by his Angell, after the manner of a Dramaticall Representation, and that it is an Heavenly Drama, or Interlude, not onely of four, but of diverse persons and things, by Typical Speeches and Actions, exhibiting to thouns fight or hear-ing those things in the Heavenly Theater, which God would have him to understand, and us by continuall prayers, meditations, and observations to search out, touching the future state of the Church. And that ye may understand this to be so, I will endeavour to delineate and pourtray the method of the Revelation, now indeed briefly as in a Type, referring the self to the Preface of every Vision: But the order of the Personages, by whom this Propheticall Interlude is Acted, I will by and by set downe in a Short Table.

CHAPTER. IX.

Touching the general Method of the Revelation.

To speake accurately of the Method and Order of this Prophecy: whether the general, by which the prophetical visions do all cohere one with another: or the speciall, by which the Apparitions of every of the Visions doe follow each other, is not for me to do, although I have employed my study more then thirty yeares this way. Yet I will say (to lift up the endeavours of others) as much as the Lord
UPON THE REVELATION.

It is now fifty two years ago, since I first heard the Table Discourses (as they call them) of my Master Zacharias Ursinus, that great Divine, in Wittenham College, out of the Old and New Testament. He for five years together, as often as the Reader had ended with the Epistle of Jude, "Nemo<sup>1</sup> (that be) Mathew; I desired he had the Revelation also, being ignorant of the difficulties, which either my Master illustrated, or else would not as yet commit unto his Disciples. At length Anno 1597, being again come from the reading of the Scriptures, I wrote the Revelation, he bade the Reader go forward. Then the Revelation was read: which he illustrated with brief notes, in many days, yes half hours, as there are Chapters in the Bible, yet accuratly, as he was wont to do all things: these his Observations I with all attention gave heed unto, and as much as might be, set them down in writing, and thereby I began to observe some certain of the obscurity about the distinction and analogy of the Visions.

Fourteen yeeres after I my selfe being called to the Government of the said College (wherein also I continued so many yeers) running over seven times at lea[st] the explication of the Revelation, I at length seemed unto my selfe to observe some kind of Harmony in certain Visions, and as it were some distinct M[il] of most of the Visions.

Here specially of the Ancients Augustine, and of the latter, Nicolaus Cusa[h]o a Divine of Leninga, did most effect mee.

For Augustine in his Commentary de C. D. after hee had taught that the last judgement should certainly come to passe, both by other Scriptures, and largely also by the Revelation, at length, he faith: In this Book many things are obscurely spoken, to exercise the mind of the Reader: and in it are a few things, by the measurements, whereby the rest might with labour bee found out: chiefly because it repeats the same things after a diverse manner, as if it seemed to speak of different things, whereas we shall finde that it speaketh of the very same things, after a diverse manner. By which words Augustine seemeth to me witilly and truly to say three things. First, that many dark things are contained in this Booke, to exercise the minds of the Reader. Secondly, that some things in the Booke are plain, by the understanding whereof, the other more obscure things might with study be divided. Thirdly, that it principally conduceth unto the searching out of the mysteries of this Booke, to obverse that the same things are spoken of in diverse Types after a different manner; although different things seeme to be spoken of.

The fift of which touching the obscurity seemeth plainly so to be, as hath before been thew in Chap. 3. by which indeed the Holy Ghost hath involved this Prophesie of the New Testament, not because bee would not have the same to bee understood by the Readers: but to have their minds and understanding exercised with labour, studie, and prayer, as appeareth Chap. 13, 16, & 17, 9, &c.

The second doth notably respect the speciall method. For almost in every Vision there are some few (if not many) things, whence the plain understanding of the other more obscure may bee found out: either because they are properly spoken: or because, the significations of the Types are declared by the Spirit himselfe: or lastly because the Types themselves are so manifestly agreeing to the matter signified, as they yield no difficult understanding unto such as diligently mind the same. For example: it is plain that in the very beginning it is laid, that here those things are revealed, which must shortly be done: and John is commanded to write those things, which were, and which should afterward come to passe: and expressly those last plagues, and oftentimes the last Judgement: wherefore two more dark things are easily divined into. First, that the Types of the Revelation do not represent the foregoing Hi[s]torie of the Israelitish Church: but the future state of the New Church. Secondly, that they shadow out, not a few

(3)

*Rev. 1: 19 & 14: 1 & 15: 2*  
*Rev. 14: 14 & 19: 11 & 20: 11*
The authors' preface

Ages only after the Revelation: nor yet the last times and Tragedie of Anti-
christ alone, but the whole period of the Church.

Thus it is plaine, that the Harres are the Ministers of the Churches, the great
Harres renowned Teachers. Whence it is not obscure, what is meant by the
great Harres falling from Heaven.

Moitover also it is plaine, that in Scripture a wherein woman doth denote the
Apostilicall Church. Whence it is cleare, that the woman clothed with the Sun,
signifies the true Church: the flight of the woman into the wilderness, her be-
ning out of fight, riding on the Beast, and sitting upon seven hills, the adulterous
and domineeing Church of Rome.

It is also plaine, that most of the Visions doe end with the left judgement.
Hence it is manifest, that the periods of the Church are often ended: neither is
one only continued throughout the whole Revelation.

Which very thing the Third Advertisement of Augustine doth intimate. For
by the Seuen Seals and seven Trumpets different things seem to be signified, wher-
as the same things are treated of after a different manner. Thus the Beatris ap-
peare to be diverse, whereas notwithstanding they are but one. The rupture,
and ruine of Babylon is diversely set forth: and yet it always comes but to
one thing.

And this is that which also Nicolaus Collado seems to have observed in his Ex-
position on the Revelation in the School of Laufamna; published Anno 1584.
For following this observation of Augustin he learnedly sheweth: that it plea-
sed the Lord to shew a thing unto his servants in Visions, not once, but twice,
yea sometimes thrice; the more to confirm the thing: like as in Act. 10.
when God would shew Peter, that he should not refuse to go in to a heathen man,
it is said that he sheweth him twice or thrice the Earth from Heaven, and received up
again: so also in the Revelation the future calamities and changes of the Church
are exhibited to John not once, but again and again in diverse Visions: and in-
deed in such a manner, that by a certain gradation, the latter doe always add
somewhat more clear and weighty to the former. Now that the matter may
appear more evidently, I will set down his own words:

After, saith he, horrible tyranny had oppressed even all the Churches, and that
indeed with a wonderfully strong hand of shed hypocrisy: and so all liberty was either exstira-
cated, or banished, or else more and more brought to nothing through tempts, or did
were away through neglect: Hocopus hic labor erat: and therefore the Lord would
have the servants of Christ to be forewarned of such weighty matters in a threestold Vision,
least through the universal rage of wickedness they might be drawn away, or least be-
ing sometime drawn away, they should never returne into the right way again. This
I say, was chiefly the necessary cause of foresignifying the same thing diversely: and the
often inculcation of it by seven Seales, seven Trumpets also, and seven Vials: Now in
these is a certaine gradation most worthy of observation. For the opening of the seven
Seales Hireseth up indeed, and moveth the eyes of the Beholders a farre off: neither doth
it suffer all the Seales to bee without a part: but the most shrill sound of the Trumpets breau-
teth indeed something more terrible, and sounding in the ears of sleepy and dull persohns;
renders them not to go on in their flagglid downstix. Yet these two may come one to
have respect to the eyes and ears: But the pouring forth of the Vials may bee said wholly
to take hold on the whole man, and with beast to scourchim.

It is also worthy of observation, that in this Book is gathered together seven Visions
of three sorts touching the same things, viz. of Seales, Trumpets, and Vials, so that every
latter kind of is more full then the former, (which belongs also unto the Narration of things)
and proponnd the things themselves more nearly to the view of the eye, denoting, and more
certainly defining the same with more circumstances: For example: the opening indeed
of the Seals comprehendeth the whole matter, though summarily, yet signifie enough;
but all the same things much more significantly in the sounding of the Trumpets: but the
pouring out of the vials comprehendeth the very things most significantly of all. So in those
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Dreams of Joseph it is more expressive; that Joseph should be worshipped by the Sonne, Moses, and eleven Stars, then that his seed should be worshipped by his brethren forever. So in the Dreams of Pharaoh those seven ears of corn did more nearly forebode the famine, than the seven kings. So also the Vision representing the four Monarchies in that Image, whose head was of gold, Dan. 2. and opposing unto them the Kingdom of Christ, yet it left express the matter, then that following vision in Dan. 7., propounding the same thing in future Beasts: also the vision of part of those very things in Chap. 8., is more plain; and in the Ramme, He-goat, and his four horns, &c. again peculiar particulars he also professes more specially, Chap. xi. These things Colla. 

Hence he after a new manner hath fashioned his method into the forme of an Harmonie, oppositely coupling the seven Seals of the second Vision, with the seven Trumpets of the third Vision, and with the seven Vials of the fifth Vision, by a singular studie and praiseworthy diligence.

Now although I do not at this time dispute of his explication it selfe: and that the combining of the seven Vials with the seven Seals and Trumpets, is not without scruple, as I shall shew in its place: as also that he restrains the whole Revelation unto the Tragedie of Antichrist, or those times only which after the rising and growth of Antichrist felt the calamities shadowed out: nor lastly doth it from that combination or coupling sufficiently appear, what is the meaning of many other wonders touching the measuring of the Temple, and the two witnesses slaine by the Beast, of the travails and flight of the woman into the wilderness: of the Beast four times coming forth on the Theater of the last Judgment so often times represented, &c. and how those things cohere with the Seals, Trumpets and Vials: Notwithstanding I hence have drawn two things which are sufficiently evident: First, indeed, that they do erre from the scope, who with Elysium, Amanites, and others imagine that a continued course of the Ecclisiall Historie, from the beginning of the Revelation unto the end of the world is prefigured in this Prophetie: Unto which opinion, besides those things Colla hath noted, this in speciall is contradisthit, that almost in every of the Visions, the whole period is so evidently ended by the Type of the last Judgment, as it cannot easie be questioned, or weakened by imagined Anticipations. Secondly, that of Antich in the fore-alleged place: The Revelation dureth so many menses, as it may seeme to speak of different things, whereas it is found to speak the same things only in a diverse manner: that is, it represents the future condition of the Church, so farre as it concerneth the principal events, by diverse Visions againe and againe, one while more obscurely, another while more plainly.

Hence briefly I thus determine touching the generall Method of the whole Prophetie.

First, that wee stray not from the scope, we must know, that the Revelation is not a representaion of things past, like as, for example, the Historie of Daniel, Susanna, or the Bapst, which is represented in a Concedee, as Alcazar affirmeth, but that is a Prophetie of future events concerning the Christian Church, even from the time of the Revelation (which, as before I shewd, was about the l4. yeere of Domitian, or the ninety sixth of Christ) unto the last deliverance of the Church, and utter destrucion of Antichrist with all the wicked. For therefore it is called a Revelation and a Prophetie, which is onely of future things: and Christ commands John to write those things which must be done afterwrrds.

The which notwithstanding is not to bee taken too precisely, as if there were nothing at all of things past intermingled. For almost in three places, the argument of the Visions so requiring, it could not be avoided, but some things past should be mixed with things to come. The first place is in Chap. 12. touching the woman in travaile with the Man-Child, &c. where the beginning or originall of the Christian Church is plainly figured out by the Type of Christs
II.

The Revelation is not one continued vision, but distinct.

III.

The Revelation speaks the same things in a diverse manner.

IV.

The latter Visions are clearer than theformer.

V.

The periods of the Visions are the same, but not the same histories.

Chirl's Nativity and Ascension: which Vision therefore is more perfect than all the rest, as we shall see in its place. The second place is in Chap. 17. where the Beast, on which the whore sitteth, is said to have been in the five Kings before the Revelation. Lastly in Chap. 20. touching the thousand years of Satans binding, that he might no more seduce the Nations, a few years, to wit, twenty five, from the destruction of the Temple and Jewish Nation went before the Revelation: for Satan did not cease through the Jews to deceive the Nations, and keep them from the Gospel of Christ until the Synagogue and the Jewish Nation was disdipped: as shall be shewed in its place.

Secondly we must remember: That howsoever the Revelation may seeme to be one continued Vision: yet indeed it is not one, neither revealed at one time, but are many distinct Visions, to wit, Seven, as it were so many figures exhibited to John in the Spirit, as was elsewhere shewed in the Partition of the Booke: in which least I should goe too farre from other Interpreters, I retained the sevem-fold number, which is familiar, and as it were peculiar unto this Prophecie: neither have I varied love only in the seven Visions, to which why I rather joyned the twentieth Chapter, then to the first, I will shew hereafter.

Evident traces of distinction do sufficiently appear throughout in the Text, as shall be shewed Chap. 1, 10. whither John saw them in seven times and ecclasis, or in fewer. This is certaine, that bee was not once only, but oftentimes ravished in the Spirit, neither saw he in all one place, but some in Heaven, some in the Sea-shore, some in the Wilderness, and laftly some in a high Mountain, which is to be observed partly against the new imagined confessions of the Inquirers, partly against that received error, as if one continuall Historie of the Church, from the beginning even unto the end were observed in this Booke: from which supposition many things will necessarily be confusedly explicated, and contrary to the scope.

Thirdly it is to be noted, what Anyfin hath observed, That the Revelation speaks the same things after a diverse manner: that is, that divers Visions by changed types do represent the same period of the Ecclesiastical History. Of which thing that often iterated description of the last Judgement is a most clear Argument, which is annexed unto every one of the Visions, not by anticipation (as commonly it is imagined) but in a right order of Historie. Now least this so often repetition of the same things, might bee thought to bee idle or unprofitable, the following obervations are to be added.

Fourthly therefore it is to be noted, the same things are so diversly spoken, as Colato hath well observed: the former Visions are for the most part more obscure, the latter bringing clearer light to the darkeness of the former, if you rightly observe them. The opening of the seven Seales seem to be obscure in the second Vision: But the seven Trumpets, especially the five latter, touching the great stars falling from Heaven to the Earth: the Locusts tormenting, and yet not killing men, the Armies of the same Angels of Euphrates, &c. are more clear in the third Vision. The measuring of the Temple, and the Prophecy of the two Witnesses seems to be obscure in the third Vision: but it is illustrated by the preaching of the three Angels against Antichrist, in the fourth vision. The Historie of the Beast is obscure Chap. 11. & 13. but most clear, Chap. 17. The last Judgement is more darkly shadowed out towards the end of the second and third Visions: but more clearly towards the end of the fourth, by the Type of the Harvest and Vintage, and of the fifth Vision by the Type of a great Earthquake: but most clearly towards the end of the sixth: and most properly in the seventh.

Fifthy it is to be noted, that the same things are diversely spoken, not for that the same individual events are again iterated, but because the selfe same period of the Church according to different Histories more known, & sometimes also the same are shadowed out by more manifest Types. For example: In the second vision the
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black-horse denotes the Church made black with heresies after Constantine's time: The pale-horse having death sitting on, and drawing Hell after him, the Church sickle even unto death, towards Antichrists rising: In the third vision by the founding of the third, fourth, and fifth Trumpets the same state of the Church is indeed represented: yet more specially the declining, corruption, and lastly the apostacy of the Sea of Rome: In the fourth vision her Tyranny and Idolatry: In the fifth and sixth vision is exhibited her ruine and judgement: and so of the rest, as we shall see in the Explication.

Sixthly. Also it is to be noted, that all the visions doe figure out the same period of the Church, yet not all the whole: but some indeed the whole, others some certaine distances: For the whole period of the Ecclesiastical History from the Revelation unto the end, is principally distinguished by fourse distances: afterward I call them four periods in the same sense, for, the four remarkable distances or state of the whole period.

The first distance was of the Church flourishing and growing under the Roman Tyrants, untill the peace brought in by Constantine.

The second distance was of the Church reigning and rioting under Christian Emperours, untill the rising of the Western Antichrist in Boniface III. Pope of Rome: and of the Eastern in Mahommet five years after: Of which distance Hieron, after, faith he, the Church came under Christian Princes: in power indeed and riches she became greater, but lese in verses.

The third distance was of the Church trodden upon, and oppressed by Antichrist, especially the Western, untill the measuring of the Temple, which began to be effected by the two witnesses John Husse, and Jeron of Prague, who were slaine by the Beast in the Councell of Constan's Anno. 1414, and thence untill Luther, by whose ministrerie the measuring of the Temple (broken off, or hindered through the Tyranny of Papes) began to be continued Anno. 1517.

Lastly the fourth distance is of the church reformed from Popery, &c of the declining of the Papacy, to endure untill the end. For the Beast goes into destruction, whatsoever the gates of hell attempt to the contrarie, and Bibles win their Prophet said truly: From that time, then the Pope began by you to be Antichrist, his Empire hath been so farre from increasing, as is heath always worse and more decreased.

This whole period, I say, of the Christian Church, some visions doe represent, according to the foure-fold state erewhile declared: and these I call Universal Visions, because they contain the universal History of the Church, but some shadow out not the entire, but onely the two latter distances of the whole period, or the Tragedie of Antichrist: and these I call Particular, because they represent not the entire History of the Church, but onely the latter part thereof touching Antichrist's rage and judgement, and of the Churches warfare and victory against him.

Universal Visions I find to bee foure: viij. the second touching the seven Seals: and the third of the seven Trumpets: and the fourth of the woman in travails: and the seventh (which is as it were a Recapitulation of all the foregoing) touching the binding and loosing of the Dragon, &c. The particular Visions are two, viij. the fifty of the seven Vials of the last plagues: and the first of the Judgement of the Great Whore, the overthrow of Babylon, and destruction of Antichrist. And these things I suppose do suffice to the plain understanding of the general Method of this Prophets.
CHAPTER X.

Of the special Method of the Apocalyps.

What concerns the special Method, because it is more diligently explicated in every of the Visions, I shall in this place speake the more thereof.

First, We must remember, that the forme of this Prophetie is truly Tragi-
call. For it representeth Tragi-call motions and tumults of the adversaries against
the Church of Christ, and at length the Tragi-call end alfo of the wicked them-
selves. Now Writers of Tragedies usually mingle (μισθοὺς τας ἁγαθὰς) feigned things with serious, both for preparation, as for delight take, and to dis-
tinguish their Dramas, or Interludes into Acts, Scenes, and Chores, the which
also I find to be observed in this Dramaticall Propheticke. For most of the Visions,
besides the propheticall things they treat of, have somethings μεταιματικως
Preparatory: They also containe certain distinct Acts of Prophetical Types:
and divers Chores or Companies beginning, or comming in between, or ending
the Prophetical Action with musickall accord, tending to the decorum and
pleasante of the Drama.

Secondly, In every Vision (I speake of the five Propheticall) we must prudent-
ly distinguishing betwixt what is Dramaticall, what Prophetical.

I cal that Dramaticall which is preparatory to the visions: of which kind is what
we have in Vision first Chap. 1. from v. 9. unto the end: in the second Chap. 4.
& 5. in the third Chap. 8. unto ver. 7. in the fifth Chap. 15. throughout. The
Chores also, and their Prayers, Songs, Hymnes, Praifes, are, the Chore or
Company of the four and twenty Elders, in the second, third, & first Vision: the Chore
of the four Beasts in the second and first Vision: the Chore of Angels in the second
Vision: the Chore of all creatures, ibid: the uncertain Chore in the fifth and first Vision:
the Chore of Harpers in the four: and fifth: whole Symphonies and Songs are
to bee read in the said Visions, Chap. 4. ver. 8, &c. and Chap. 19, 9, &c. and
19. ver. 1, &c. All these properly serve for the decorum of the Prophetical
Drama, neither doe they containe Propheties, but propound Morall Do-
ctrine, of celebrating the worke of God, and his judgements unto the
Church. But they that search for other mysteries in these things, seeme to
labour in vaine.

Propheticall, I call those Parts or Types of Visions, which by word, gesture,
or action, represent future events concerning the Church, by a certain simili-
tude of things, whither open or hid: and for the most part are repeate out of
the Acts of the ancient Prophets: In the understanding and application of which
unto their events past, present, and to come, the true explication of this Prophetie
doth consist, and principally aime at.

Thirdly, The Method and Explication of the Prophetical Types, cannot be
gathered more commodiously and safely then from the Argument it selfe, namely
the generall of the whole Booke, and the speciall of the Visions in particular.

The generall Argument (as we heard in the foregoing Chapter) is specially in two
things. For the Apocalyps forewarneth the Church of her condition and for-
rrowes at hand: and arme her with comfort against the same. The same we
have in every of the Visions. For they both foretell future evils, as also shew
the Godly the remedies thereof: yet all shew not the same things, nor in the
same manner. For some prefigure all, that is, both the first, and the second
Battles, which I called Universal: some the second only and latter, which
I called Particular. By the first or former battles of the Church, I mean,
the Combats shee had with Tyrants and Romane Adversaries, oppugning the
Testimony of Jesus: as also with Heretickes diversely depraving the word of
God.
UPON THE REVELATION.

God. By the second and later; her Combates with the Eastern and Western Antichrists.

Hence there are as it were sever distinct scopes of the universal Visions: but of the particular two only: the which I for instruction sake do name Aeths.

The first Act of the universal Visions hath a proposition of the calamities, with which the Church shall be assaulted by Pagans and Heretickes untill Antichrists rising.

The second in way of parallel to the first, prefigureth comforts opposite to the calamities of the Godly.

The third shadoweth out an amplification of calamities, or new and more glorious Combats of the Church under Antichrist.

Lastly, the fourth parallel to the third, sheweth the Catastrophe of all evils, viz: the declining of Antichrist's Kingdom, and the casting of all adversaries into the lake of fire: and on the contrary the Churches Victory, and Eternal Glory.

The particular Visions are finished with the two latter Acts, because they only represent Antichrist's tragedy, rage, declining, and destruction: the which notwithstanding the former touching the seven Vials doth more briefly: the latter touching the whore riding on the Beast more largely and clearly: therefore this also is to be distinguished from aeths, yet anwering to the two latter Acts of the universal Visions.

Now although the Parallel-Acts both former and latter are not always divided by whole Chapters (like as tragicall writers use to doe) but sometimes are joined together, and as it were mingled in the same Chapters, because they shadow out Histories or things by the same periods, and walking (as the saying is) with equal steps: yet every where (if thou well observe the Method) they have traces evident enough, as wee have diligently shewed in every of the Visions: where also we have noted the Markes and Periods of every of them.

CHAPTER XI.

The manner of interpreting observed by Pareus.

Furthermore by the things hitherto spoken touching the Argument and Method, the manner of interpreting observed by us will not be obscure.

To every vision wee have prefixed its proper dispensation or order, with as much brevity, and light as could be: the Chapters we have illustrated with Arguments, Parts, and Analysis.

The Doctrines which in this Prophecy are many and excellent: we have so laboured to expound and apply unto the Scope of divine Scriptures shewed by the Apostle: Rom. 15. 4. 2. Tim. 3. 16. (being profitable, for reproofs, for correction, for instruction in righteousness, and lastly for the patience, comfort, and hope of the Saints) that this Booke may with no great labour, profitable be propounded unto the Churches by the Ministers of Gods word.

Now seeing in the beginning I said, that the eternal Deity of Christ is throu- out in this Prophecy proved with such evident Arguments against Heretickes, as scarcely any other Scripture doth it more clearly, I thought it worth the labour to note above XI. Arguments of that nature in their severall places, vindicating them from the depravings of Enthusiasts the Transsilvanian Hereticke (which he calls Explications:) that it might so much the more appear, that those Ancients, who (as Eusebius recorded) denied the Canonical Authority of this Book, as not written by the Apostle John, but the Hereticke Cerinthus, did either not looke into the Booke, and so sinned through grosse ignorance, or else

(D 2)
were carried away with more than humane affection.

What Method have taken in explication Propheticall things, hath already been said, and the Prefaces of the Vision shall shew: in which have not onely laboured to declare the Argument, Scope, Coherence, Order, and Period of every one, but in speciall clearly to shew the Harmonie and content of the foregoing and following Types, and of the darker and more clear each with other, and with the Types and Phrases of the ancient Prophets, that so might illustrate the Revelation by the Revelation: which manner of interpreting cannot bee but most safe and certaine. For seeing it is evident, that the darker Types go before, and the clearer follow after, and are notwithstanding Analogical or agreeing with each other: undoubtedly the more darke must bee fought out by the clearer. Now the more clear have no extraordinary difficult application unto the things signified by them: And therefore wee may thence with some labour draw the understanding of the darker, which also have laboured to doe.

In summe (following Amastis advice) have shewed these two things: that the same things are in many ways repeated in this Book, as it may seeme to speaks of different things, whereas we shall finde that the same things are diversely related: And: that a few (yea not a few but many) things are in the Book, by the manifestation whereof the rest might with labour be found out: which again I say not, as if I thought that all the mysteries of the Revelation were by me unfolded: Far be it: I come short in many things: Throughout where I sticke, and where bounds seeme to be lest, there ingeniously professeth a man must stand and goe no further: For here is wisedome. To them that earnestly call upon God the Spirit is given according to the measure of the gift of Christ. It befell even the Apostle Paul, that he obtained not the thing hee petitioned of God. How much more may the same befal us, and me the least of all: especially in these things, of which the Lord hath as yet reserved much in his owne power.

Wherefore to interpret the Revelation, is not to unite all the knots of Enigmas, to leave unvisitable or be ignorant of nothing at all in the same, or by precipitately interpreting the meaning of the Image, Character, number of the Beast's name, the Beast himselfe, the woman on the Beast, the eating of her flesh, the seven, the ten Kings that shall burne her, Gog and Magog, to make all gain-layers to bee silent. For who hath ever attained unto this by interpretation or commenting on any part of Holy Writ? They therefore that require the same, are wiser then Christ, the Apostles and God himselfe: And on the contrary such are wise against God who make a mocke of the Oracles they understand not, because of their obscuritie, or because of the diversity of Interpreters.

Many types of future things remaine secret and are known to God onely, until they are fulfilled. The whole fourth Aet with its accomplishment is secret: because the seventh Trumpet hath not yet sounded: neither is the seventh Viall yet poured forth into the Ayre. A great part also of the third Aet is referred unto posteritie, which in time shall see the full gathering together of the Kings of the Earth into Harmegeddon, the devouring and burning of the whorish woman, the defoliation of Babylon, and the event of the Gogges Warre, &c. The beginning we see, and further shall see.

In the two former Aetis, and the better part of the third (the accomplishment whereof hisherto Histories and daily experience doe plainly shew, that if we held our peace, the very flies would cry out) it is the part of a Faithfull Interpreter, not to draw the Readers from the scope, neither to send them from those things which are done at home before their eyes, to seek for Chimeras in the Hyperborean Mountaines, which thing almost all the Iufiticall brethren at this day do in their Commentaries, least happening Antichrist should bee found in the Mountaines of Rome, for the discovery of whom the greater part of the Apocalypse was of old revealed, and circumscribed with such apparent oracles, that
after the Historie and experience of so many Ages, we may justly question, whether it were greater blindness in the Jews not to beleive in Christ, then for thele to deny the Pope of Rome to be Antichrist.

Wherefore I shall seeme to have performed my function sufficiently, not if I discouse all the obscuritie of mysteries so irreputably, that all do applaud mee: but if (so farre as God hath enabled me) by the helpe of my Method laid down, I shall congruously, perpicuously, and without deceit (according to scope and experience) explicate both the other Enigmas of this Prophecie, and especially that part which contains the simplification and Catastrophe of the Combats of the Church, and properly respects thee last times. Now by doing hereof, if I have not kindled a Torch, to take off the darkness with which it seemes to be covered, yet verily I have laboured, and if I be not deceived, have lighted a Candle, by the light and guidance whereof, as by Ariadne her thread, other (Godly Divines shall after me dive more deeply into these hidden mysteries, and more needy point at that Son of perdition sitting in the Temple of God as god, and exalting himselfe above all that is worshipped, shewing himselfe that hee is God: And they shall say: This is he: O Romanist beware of him.

A M E N.
THE APPARITIONS AND PERSONS

MAKING UP THIS PROPHETICAL DRAMA, REVEALED IN SEVEN VISIONS.

In Vision I. Chapters 1, 2, 3.

JOHN THE EVANGELIST, Actor, and interlocutor throughout.
Christ in a glorious form walking amongst the seven candlesticks: The author of the Revelation, and maker of the prologue.

In Vision II. Chapt. 4, 5, 6, 7.

The majesty of God sitting on the throne.
The first choir of the four and twenty Elders.
The 2. Choir of the four Beasts.
The Book sealed with seven Seals in the hand of He that sitteth on the throne.
A strong Angel desiring the book to be opened.
The Lamb as it were slain opening the book.
The 3. Choir of Angels.
The 4. Choir of all creatures.
A white horse with his Rider coming forth out of the first Seale.
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An Angel sounding the first trumpet.
An Angel sounding the second trumpet.
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An Angel sounding the fourth trumpet.
An Angel sounding the fifth trumpet.
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AND PERSONS.

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A COMMENTARY

Vpon the

REVELATION
OF Iohn the APOSTLE.

The argument parts, and analysis of Chap. 1.

After the title, and Apostolical salutation, to the seven Churches of Asia. Iohn receives the first vision, namely the seven golden candlestickes, and Christ his glorious walking in the midst of them, and how he was affected with the vision; and received from Christ commandement for to write the same, both concerning things present, and to come. The parts of the chapter are two: the former contains the preface to v. 9. The latter, the vision of Christ gloriously walking in the midst of the seven candlesticke from ver. 9, unto the last.

He preface, contains the title, and an apostrapheal dedication of the booke. The title sheweth, first the argument of the booke, that it is a revelation of things to come, & Christ the author of it, as also the ministrerie of the Angel ver. 1. Secondly it notes the person of the author by a periphrasis, or description, ver. 2. Thirdly it commendeth the profitablenes of the booke, from the necessitie of it, ver. 3. The dedication contains the prologographie, or description of the persons, who, and to whom he writeth, ver. 4. Secondly the Apostles with, evoe, grace from God and from the seven spirits, as also from Jesus Christ: whose threefold office he declareth, ver. 5. Thirdly the celebration of the prayses of Christ, and giving of thanks, for a threefold benefit received from him, ver. 5, 6: His comming to Judgement is promised, by the words of Zacharie, ver. 7, and in the last place, bringeth him in testifying his eternall Godhead and omnipotencie, ver. 8. The vision contains the preparation & vision it self. In the preparation Iohn sheweth the name, how he was affected, the place of his banishment, and the caufe, ver. 9. Secondly the time and manner of the vision, ver. 10. Thirdly a command to write the vision, and to send it to the seven Churches by name, ver. 11. Fourthly his Gesteure, ver. 12. In the vision are three things, first the form, secondly the effects, & thirdly the things following. The form of the vision which hee saw is twofold: first the seven Golden candlestickes. Secondly the form of the Sonne of man in the midst of them; whose habit, and clothing hee describeth, ver. 13: His head, Hair, and eyes, ver. 14: His feet and voice, ver. 15: His right hand holding the seven starrs, his mouth armed with a two edged sword, and his face shining like the sun, ver. 16. The effects are first Iohns Great amazement, secondly his falling to the ground, ver. 17. The things following are, first a twofold comforting of Iohn: first
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by Gesture, the laying on of the right hand, ver. 17. Secondly by speech, bidding him to fear, and the reason is taken, from the person & adjunct of the speaker, viz., because he is eternall God, the Lord of life, of death, & of hell, ver. 18. 1 The command of writing the present vision, & following prophecies. 2 The unfolding of the mysterie, first of the seven Stares, that they are the seven pastors, and secondly of the seven candlesticks to bee the seven Churches of Asia.

THE FIRST PART OF THE
CHAPTER
CONTAINING THE PRE-
face, title, and dedication of the booke.

1 Revelation of Jesus Christ, which God gave unto him, to shew unto his servants, things which must shortly come to passe; and he sent and signified by his angel unto his servant John.

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things, which are written therein: for the time is at hand.

4 John to the seven churches in Asia. Grace be unto you and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne

5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth: unto him that loved us, and washed us from our sins in his own blood.

6 And hath made us kings, and priests unto God and his Father; to him be glory and dominion for ever and ever, Amen.

7 Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him: even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.
A COMMENTARIE

UPON THE

REVELATION

Chap. 1, ver. 1.

He revelation: this prophetic title, doth express the argument of the booke, called in Gr. σοφία καλλίστης. Concerning the meaning of which word, there is extant in a colledge called wisdom college (of which I have before spoken, a manuscript in way of commentary on this booke, which Giveth us an example of their monastical ignorance: the author tells us, that the word apocalyps is compounded of ἀποκαλύψις: but the sense of the word, which wee may ad' vērō saevō, that is, a revelation of things to come. Afterward it is sometimes called a prophecy, from the argument of it, which is a prediction of future things revealed by God. And the title answered to the title of the ancient prophets, as, the vision of Isaiah, the vision of Obadiah, the prophecy of Amos, which Naum saw, the prophecy which Ezechias saw, the word of the Lord that came to Hesek, to Joel, to Micah, &c. so that it sheweth the divine authority of the booke. For to reveal things to come, is from God only: so that this booke, being a revelation, is inspired of God, which argument Iohn afterwards doth more fully confirm. For as Iesom well observeth, this mystical booke is intituled, a revelation, to give us to understand, that we have need of the knowledge, and explanation of it, that we may say with the prophet, open my eyes, and I will consider the marvellous things of thy law (Ps. 119.18).

Of Jesus Christ that is, which Christ revealed unto Iohn. So that Christ is the author of the revelation, which is the first argument, to proove the God-head of Christ, in this booke. For God, by the prophet, doth assume it as a thing peculiar to himself, to reveal secrets. Isa. 42, 9, & 41, 23: Rebeled, the former things are come to pass, and new things doe I declare before they spring forth I will call you of them: and confounds by this argument all Idols, that they are no Gods, because they are ignorant of future things. But the words following, which God gave unto him, seem to weaken the argument. For to whom God doth reveal things to come, hee is not God: but God hath revealed these things to Christ, therefore Christ is not God. The argument is twofold, first the whole may bee granted, if it bee taken in a good sense, as namely, that Christ (albeit he is true God) yet wherein God his father hath revealed these things to him, that is, according to his humanity, hee is not God. For the humanity of Christ, not foreknowing things to come but by revelation, is not God: but the man Christ Jesus, is God, because by his divinity, hee foreknew all things of himself. Secondly the assumption is not in the text, and may bee denied: for Iohn faith not, that God revealed these things to Christ, but gave this revelation to him, as to our mediator, that hee might reveal the same...
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to us his servants: for it is his proper office, to reveal the will of the father to the Church. So that John speaketh of the office of Christ, as he is our mediator, which doth not diminish the equalitie of the son, with the father, but supposeth it: because as he was made man, or a creature, of what power forever, he could not have performed the works of a mediator: But it behooved him also to bee God. But Thirdly, there follows no absurditie, to understand it as spoken of the Godhead of Christ: for such is the order of existience, such also is the manner of working, between the father, and the Son. For as the Son existeth not of himself, but as he is the first begotten of the father, so the Son revealeth things to come, not of himself, but as he receiveth them from the father: and as the Father giveth unto the Son his Essence: so is also his divine wisdom communicated unto him from the father by Eternall Generation. Lyra and others understand God, in this place (δι' ὑμῶν) Essentially of the whole trinitie: and taking it in that sense, then the revelation is given to Christ by God, as unto a mediator only: but understanding it of the person of the father, then God is said to give it unto Christ, both, as to the Son, and mediator also.

To shew unto his servants (the end, that God Gave the revelation to Christ) was, not that he should have it for himself. But, by being the messenger of the father, to reveal it to his servants. By servants is meant John, with the pastors and teachers, yea all the faithful of all ages: to all which the mysteries of this book were to be revealed by Christ.

First, to John that he should write it, and then to all the rest both to read, and understand it, meditate, teach, &c. explain it to the Church of God. The Gr. (ἀναφέρεται) his, noteth the servants of Christ, for it cohereth with the word (διαφέρει) to shew, which noteth the office of Christ, and not of God. So that Christ sheweth this revelation, to his own servants, which is a second argument; proving the Godhead of Christ. For he certes is the Lord of the Church, yea God Eternal, to whom John, the teachers, and all the faithful of the Church are servants: for God alone is the Lord of the Church, according to that of the psalmist, Is. 119:10. For albeit Christ, in that he is our mediator, is exalted to bee head and Lord of the Church: notwithstanding (except he had been God) he could neither have been mediator, or Lord of the Church. So that we plainly see, that Christ, Jesus, is God, teaching John and all the faithful are his servants.

Which must (shortly come to pass) this noteth the subject of the booke, which containeth an historie of things not already past: but of things to come afterward, both to the Church, and enemies thereof. Must come to pass, not by a fallall or absolution necessifie, but hypothetically or supposedly, according to that of the apostle, 1 Thess. 5:3.

Besides God hath so decreed it, whose counsell is unchangeable: and therefore the events must happen according to the same: also because of secondearie causes, as the mixture of Satan, &c. the rage of the enemies against the Church, which though they bee changeable in themselves, yet they are not changed: so that if accedentall events bee not altered by the counsell of God, and secondearie causes, they necessarily come to pass, though the contingencie bee not taken away.

Shortly also how (shortly seeing), after so many ages, they are not as yet come to pass, and are for the most part to bee fully accomplished near the very last times, which is distant from the time this was revealed, more then 1500 years: some extend this to the whole time of the new Testament, which though it were to continue more then 1000 of yeares, yet is called short, both in regard of the age of the world then already past: as also in regard of eternitie, in which shall bee neither shortene nor length of time.

For this cause the whole time of the new Testament, is in scripture called the last hour, the last times, the ends of the world. For the whole time and age of the world is but a moment in the eyes of God, as yesterday when it is past, and as a watch in the night. Which is the reason that Christ saith, chap. 21:12: that he will come.
For the first persecution of Christians, began straightways under Tiberius and Nero, which took away Paul, and Peter: the other under Domitian, in whose time John was banished. Wherefore he foretells them; not to terrify, but to animate the godly against the dangers at hand, that it might not come upon them unawares: as Christ faith John 16, 1: these things have I spoken unto you, that ye should not be offended: for the darts which are foreseen, are the lefle hurtfull: whithall hee teacheth, what is the portion of the Church in this world, namely to suffer afflictions, lealt wee should fayn delights unto our selves. So likewise hee comforteth us from the brevity of the afflictions, and certainty of the promised delivere: For as afflications must shortly come, so also shall deliverance shortly, and certainly come: because Christ foretold the one, as well as the other unto John.

Lastly it appeareth that the revelation treaı̂th, not of things past but to come: wherefore they mifled of the scope, who apply a great part of the types to the state of the Jewishe occurrences and Roman Empire then already past.

And signifis is by his angel: that is, Christ signified it. He declareth the faithfulnesse of Christ in executing the charge committed to him of God, and shewing this revelation to John his servant, and dear Apostle, by sending his angel, who instructed him in every particular of it. And signifis, that is, who also signified the same, &c. for so it is expressd in ver. 6 & 16 of chap. 22: where the Lord Jesu faith, that he sent his angel to shew these things to John, & to his servants in the Churches.

So wee see, that the scriptures compared together, interpret themselves. Wee need not refrain the word signified to a typical, and dark manner of revelation, but rather it noteeth a plain and manifest discovery, made unto John: because that, which is here laid to be signified, is in the fore alluded place expounded by the words shewing, &c. and be sent: Gr. sending, this whole verie retaineth the Hebrew phrase: and is, as if it were read thus: who also sending his angel signified the same to his servant John. Hence wee gather a third proofe of the God-head of Christ: much like to the second: for as John is a servant, so also is the angel, and both are employed by Christ as his proper servants, who is Lord of them both, and therefore God: for the angels are servants to none, but to Jehovah God, of whom it is said, who maketh his angels spirits, &c. it is true, Christ is Lord of the angels, in that hee is the mediator: but unless hee were God, hee could neither bee mediator or Lord of the angels: by this argument, Hebr. 1, 6: the Apostle proveth the God-head of the son: because the angels of God adore him.

Ver. 2. Who bare record of the word of God: hence it appeareth, that the Evangelist John is the writer of the revelation: for hee bare record of the word of God in the very entrance of his Gospel, saying: in the beginning was the word; this is the testimonie of John, when the Jews sent unto him: and ye sent to John, and he bare witness; which things though spokem of John the Baptist, yet were written by John the Evangelist: who bare record to the word in letting downe of the testimonies of the word of God: besides none of the writers of holy scripture, have more expressly testified the divinity of Christ then the Evangelist John: For who but John nameth
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nameth the fon of God (Λαβαν) the word: in that he was from the verie begin-
ning the wisdom, and orator of the father unto the Church: for bee calleth him
(πον Σεβ Θεος) the essentia word of God.

And of the testimonie of Iesus Christ! that is, the doctrin of Christ. And it may
bee understood either of Christ, or elle of Iohn. For as Christ hath broughth forth
the testimonie of the redemption of the Church, out of the boosome of the father,
so hath Iohn also wittnesst at the fain doctrin of Christ both by voice and writing.

Ribera understands this record to be meant of the Gospel preached, but not
written, because bee suppofeth, that John wrote his Gospel, some while after the
revelation, being returned to Ephesus from Patmos: and alledged Eusebius, and
Ierom, but neither of them make mention of it: And so by this means so known
a mark of this Evangelical writer should be made voyd. This may likewize be
gathered from the words following.

Of all things that bee saw) For so the Evangelist wreteth of himself in the Gospelf.
And bee that lawe it bare record, and his record is true, to which place bee seeemeth
plainly to allude in these words, that, be bare record of all things which bee saw. In the
version of Montanus thefe words (and which must be hereafter) are annexed:
which seeme to bee taken from v. 19: and put in this place, but then the words all
things which bee saw must bee referred to these visions onely, and not to the history
of the Gospel, but I retain the former exposition.

Ver. 3) blest is hee that readeth) bee commendeth the dignitie of this booke
from the utility of it, because the readers,heareers, and obsevvers of this prophesie,
shall thereby receive the fruit of eternall happynesse.

That readeth) bee commendeth the reading of this booke to all men, because all
defire happynesse. Not as if the reading thereof laved us: but because it is necessarie
to teachers both for their, and others salvation.

And which heare) they which hear this booke are also said to bee blesthe, both
unto the end, that the unlettered, who can not read, should not seeme to bee excluded
from the benefit of it, (for if they can not read themselues, let them heare others
read it) as also to commend the publack interpretation of this booke to the Church.

And keep these things: it is a small matter to reade, and hear the word, but to
kepe the same is all in all: that is so to lay it up in the fowle, and heart, as that wee
never be unmindfull of it: also to meditate, obserue and apply the events to the
prophecies, that so the accomplishment of them may bee taken notice of by us.
Moreover wee are to make use of the precepts, admonitions, consolations, prom-
ises, and threatnings, which wee then doe, when the rage of the enemie doth not
difmay us, when wee carefully take heed of the deceit of Antichrist, and Baites
of the devil, to be short, when wee cheerfully induc adversities, in hope of
eternall happynesse. By these things wee attain to blestheenes: not as if by the reade-
ing, heareing, or keeping of this prophesie, wee merited our owne salvation. But
because such diligence and vigilancie is a means to remove that, which hindereth
our happynes, and directeth us in the right way of attaining the same.

Of this prophesie) in calling it a prophesie he commendeth the booke, from the argu-
ment of it. For all prophesie is of God, knowing this, that no prophesie of the scrip-
tures is of any private interpretation. 2. Par. x. 20: but is divinely inspired: for God
alone forekneweth things to come: And therefore this booke is divine, & canonical:
besides it serveth also to stir up our desire for to gaine the knowledge of this
booke. For by nature wee are all desirous to know things to come. Some on the
contrarie argue from this place, that this booke is not of divine authoritie, becaus it
seemeth in vain to promisse blestheenes to those that kepe it, when as in
regard of the obscurite of it, no man is able to understand it, much lesse to kepe
the same. Bellarmin chargeth Luther with it: well, whoodover said it: it is but a
vain cavill, for though there bee contained in this booke many dark prophecies:
yet withall it treateth of many articles of faith, and excellent precepts of life
ofthe
of the period, office, and benefits of Christ: the ministrations of Angels, and happiness of the triumphant Church, with the praise, and comfort of the militant: with all teaching us to embrace Godliness, to be constant in afflictions, to hold fast faith and love, to take heed of false prophets, to go out of Babylon, and beware of Antichrist, \\

To be short, it contains many worthy, and comfortable sentences, as blessed are the dead, that die in the Lord, \\

Promises also of the deliverance of the Church, of the marriage of the Lamb, with threatenings of destruction to the enemies. All which things, how profitable, and useful they are, it is manifest unto all.

For the time is at hand.) A reason to stir up a diligent care in us, to read, hear, and keep this prophecy. Because the time, both of the hurricane of the adversary against the Godly, as also of the delirious of the Church, is at hand. The knowledge of evil and good things, even at the door is not to be neglected: but the diligent reading of this prophecy, causeth us to know both evil, and good things at hand: therefore it is not to be neglected. It admonisheth us therefore to watch, lest we be overwhelmed with the present troubles. It comforteth us also, that we be not dismayed for fear of the present battles; but with full assurance of the presence of God, and promised victory, we hold out manfully unto the end.

That the time was then at hand, histories make manifest: for John being banished in the isle of Patmos, began already to feel the fury of Domitian. And here the dream of such is refuted, who bide the fulfilling of this prophecy, to the last three years before the end of the world.

4. John to the seven Churches.) Those things being foretold of, which served to gain authority & attention to this book. John dedicateth the revelation to the seven Churches of Asia, wishing Grace and peace unto them. By seven, Andrews understandeth all the Churches: Because in Scripture, the number seven, is a number of perfection: but because the seven Churches in Asia, as it were nominated by a mark to be known, therefore I understand that it was purposely dedicated unto them: not that the revelation belongeth not to others, but because the first vision doth directly concern them: the rest generally belongs to the whole Church.

Of Asia.) He speaketh of Asia the latter, or that part of Asia, which is inviolated from the East, with both countries of Armenia from the west, with the Egean sea, from the North with the Euxine sea, & from the south with the Mediterranean sea. Here John had planted seven Churches of note, whereof that of Ephesus was the greatest: but after he was banished, the teachers carefully performing their office, he is commanded in the first vision to reproove & admonish them of their duty.

Grace to you and peace be, or be multiplied: as in i. Pet. x. 2: by a familiar salutation, he seeketh to gain the good will of these, whom he was afterwards more sharply to admonish. The Apostolical salutation hath been opened in the Epistle to the Romans, and Corinthians. Grace is that free favor of God, from which death flows, all the mercies of God, and every good thing which we enjoy. The Gifte doth well understand it, of the free forgiveness of sins. Peace, the effect of Grace, is the tranquility, and joy of the confidence, of which the Apostle speaketh, being justified by faith, we have peace with God. The Hebrews by the word peace, understand all manner of prosperitie: and hence the Apostles in the beginning all most of their Epistles, doe not with out caule with the name unto the faithful.

Which is, and which was, and which is to come.) It is manifest that this is a paraphrase of the name of God, who alone is the author and giver of Grace & peace. But others do interpret it otherwise. Some of the father alone, from whom the Apostles generally desire grace to the Churches. Grace and peace be to you from God our Father, he is called which is, because he is from none, but the beginning of the deity is from him. And which was, because he was before all time in eternitie.
And which is to come, because he will come to judge the world by the Father: for the Father hath given power unto the Son to judge: and all things shall be judged by the Son. For the Father judgeth no man, but hath delivered all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

Others will have the three persons to be noted by three differences of time, attributing the severall times to the severall persons, that is, which is to the Father, which was to the Son, and that which is to come, to the Holy Ghost. His coming in to the Church by proceeding from the Father, and the Son, is so rejoiced, grace be to you, and peace from the Godhead, which subsisteth in three persons. To be short, others think, that God is (οὐσιότυπος) essentially described, and do apply all the words to every one of the persons: for the Father is he, which is, which was, and which is to come, so is the Son, and so is the Holy Ghost.

What then? all these expostulations were right, and godly, if John in these words had ended his prayer, but he addeth, and from the seven spirits, and from Jesus Christ, by which he declareth, that he directeth his prayer in the behalf of the Churches to the Holy Trinity. But not indeed in words commonly used, yet such as are convenient to his purpose: for the title of this prophetic hath many things proper and excellent, fitted to the argument of visions: which not being observed by some interpreters, they vainly wearie themselves, and go astray: For seldom the same of God, or the Father, or the Son, or of the Holy Ghost is found in the revelation in express words: But John speaking of Godareth for the most part prophetically, and in the words of this prayer, and in the following address.

Therefore this prayer is set down in words agreeing to the excellent proprieties of this prophecy, and in the words of the ordinary form of salutations, used of the Apostles, as grace and peace to you, from God, and from the Lord Jesus Christ: or, the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. John useth this kind as more proper and secret: Grace and peace be with him which is, and which was, and which is to come, and from the seven spirits, and from Jesus Christ, &c. in which words the true God, three in persons, one in essence is described, as the divine attribute, and prayer of the Apostle doth plainly manifest: Now come to the particulars.

From him which is. Thus he describeth the person of the Father, by attributes proper to the divine essence, yet common to every one of the persons: Hereupon Christ affirneth the same to himself, ver. 7. Which is a most evident argument of his divinity. And it is a description of eternity, including and exceeding the three differences of the time, present, past, and to come, which is, which was, and which is to come. The words which is to come, being put for shall be: as in that of John 16, 13. He will shew you things to come: that is, things that shall be: 1o, I must keep the feast that cometh in Jerusalem. And it seemeth that he altogether intended here to express that name of God in Exodus, Ex 1 18, and will be, from which cometh the name Jehovah, in which word as Variablis well observeth the Hebrews, the names of thofe three differences of time. It serveth for the great comfort of the Church, in that he prayeth for grace and peace, not only from God the father, but from him, which is, which was, and which is to come, who alwayes remaineth the same; and with whom is no variableness, nor shadow of turning. Indeed in the world the Church hath experience of diverse changes: but in God alone, the Father constant shelter: because he changeth not with the world, but whom he once loveth, he loveth to the end. Before I proceed further, here take notice, that some subtle ones are displeased, because of a solecism against the rule of grammar: for it should not have been
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been writ. But what are these men so sharp sighted, as to set rules to God: Let them confute, if they can, that expression of God: Exod. 3. 14. I am hath sent me to you. Or is the spirit of God tyed, so speak as is pleasing to Priscian. Let them therefore suffer God to pronounce his own names (as in John) without declination: who himself is (ἀμέτρητον) indescribable, immoveable.

And from the seven spirits] Who should be these spirits hath so troubled interpreters, that some for this very cause, have blotted this whole prophecy, out of the canon of holy writ. Some refer it to the person of the son, in the fencer: peace be to you from the son of God sitting on the throne, before whom are the seven spirits, which he holdeth in his hand: chap. 3. 1. But they observe not what followeth, ver. 5. And from Jesus Christ. For indeed John prayeth for grace, not from him that holdeth the seven spirits, but from the seven spirits expressly. Andreas, Lyra, and Ribena whom others follow, understand by the seven spirits, seven angels ministers before the throne of God: and they say seven either indefinitely for innumerable, because the number seven is perfect: So Lyra: from the seven spirits, that is, from all the angels, which are ministers of our salvation, or definitely, supposing there are seven great Angels, which chiefly care for the safety of man: So Clements Alex. there are seven of greatest power, the first bome princes of the angels, through whom God doth provide for all men kinds. Which semetin is to be back with a place in Tobie 12. 11. I am Raphael the Angel of the seven, which stand before the Lord. This opinion seems to agree, with the letter of the text. Because the seven spirits before the throne of God are often mentioned, as in chap 4. 5. & 5. 6. & 8. 2. etc., as if they were Gods special ministers, alleviating the pain of God. But John in praying to the seven spirits for grace, confutes this opinion, for it is contrary to scripture, and Christian religion, to pray for grace unto created angels. Besides none but God is the fountain & giver of grace, and peace, from whom, and through whom, and for whom are all things. Therefore we finde that the Apostles pray for, and desire grace from none but God alone.

Also faith well found divinity admits not, that the grace and peace of the Gospel, be demanded of the Angels. For such praying is a part of that worship spoken of, Matth. 4. 9. Thou shalt worship the Lord thy God, and him only shalt thou serve. And concerning grace that of James is most true, every good gift, and every perfect gift is from above, and cometh downe from the father of lights. And therefore we may not understand the seven spirits, to be seven angels, in regard of the divine attributes given unto them. Neither will the subtilitie of Ribena helpe the matter: we expell faith here, the grace and peace of our sanctification, from the angels, as from the ministers of God, for the text speaketh not of expecting, but of a religious praying for grace: which for to direct the same unto the angels, were great impertie: Because the religious worship of angels is expressly condemned in scripture: and the angels themselves forbidden to fall downe before them, or to worship them, chap. 19. 10, and 22. 9. To be short, the Apostle maketh his prayer for grace, jointly both from him, that is, and from the seven spirits, and from Jesus Christ, as working caules, or rather as from one only cause, to wit, from one God, three in persons. Neither is that equivocation of Andreas to be allowed, who faileth, the seven spirits are not, as equally in power, joyed with the most holy God, and blessed tripony: But are named, one, as God's chief servants according to that of the Apostle, I charge thee before God, and the Lord Jesus Christ, and the elect angels. But the particles (from these) times repeated, doth plainly shew, that the seven spirits are joyned with God, as the giver of Grace. Whereas to call God, Christ, the angels and man together to witness, is neither repugnant to scripture of found divinity: For Christ himself, 1 Tim. 3. 5: faith, I will confess his name, before my father, and before his angels. And therefore that place in 1 Tim. 5. 21. alleged by Andreas, is not of the same nature, with this here treated of. For the literal sense semeth not fully to agree with the following places, (as I myself have formerly minded) neither to confirm ought to angels as by and by I will it make to appear.
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The third and most common exposition, both of ancient and modern writers, understand by the seven spirits, the holy Ghost, which only is agreeable to the Scripture & analogy of faith: according to that of the prophet, I will not give my glory to another. But according to the letter it seemeth to be otherwise, for there are laid to be seven spirits, and the holy Ghost is but one: but we are to mind the nature and prerogative of this prophetic is such, as if every thing should be strictly urged according to the letter, we should of necessity multiply divers things. So that by seven being a perfect number, he speaketh of the holy Ghost who is but one, pouring forth seven, that is fundynd gifts, and graces upon the Church; which is a figurative speech, or metaphor, when the effects are put for the cause. Or else John withking grace to the seven Churches, attributes to each, one and the same spirit, as if there were seven in all. Neither is it of weight that in some other places of this book, there is mention made of seven spirits, as of seven angels, for if the phrase be well observed, we may perceive, that they are noted as diverse from these here spoken of, who are absolutely called the seven spirits which are before the throne of God, by which the union of essence with him that sitteth on the throne is set forth by a divine attribute: the other are called the seven spirits of God, sent forth into all the earth: the seven angels which stand before God, not having any divine attribute: by which it is plain, that these latter places speak of created angels, who are God’s ministering spirits.

Alas! man is against the truth, that here the holy Ghost is spoken of; and not, as the other affirmeth, that these seven spirits should denote the seven powers of God’s providence, namely, his veracity, charity, justice, wisdom, patience, timeliness, and wrath. Which is a mystic, bringing along with it an inconvenience, which he defrieth to avoid; for he makes question, whither found divinity will admit, that grace and peace be asked from the seven virtues, rather than from the seven created angels, yea how grace and peace can be prayed for, from menacings, and wrath: so be it.

And from Jesus Christ) In that he willth grace, and peace from Christ in the third and last place, is neither against the former exposition, nor any way derogate from the dignity of Christ: for as the Apostle 2 Cor. 13. 14, doth not derogate from the order of the persons in the trinity, though he be put Christ in the first place: so here our Apostle for weighty causes lets down the holy Ghost, before Christ: because he treateth of him, not simply as being the Son of God, but also as he is the mediator, redeemer, and revealer of this prophetic. Notwithstanding great reason it is, that he should pray for grace and peace from Christ, because it cometh by him, John. 1. 17, and he is our peace.

Who is the faithful and wise servant) The following titles are so many reasons, wherefore grace, and peace is prayed for from Christ: and the sixth forth (as hath been shewed in the analysis) both his threefold office, with the benefit thereof, as also declare his eternal Godhead. The first title respects his prophetical office: that faithful and wise servant, which semeth to be taken from Psa. 89. 38, wise servant, because he hath brought forth out of the bosom of his father the testimony; that is, the glad tidings of the redemption of man through his death: and from heaven hath opened to us the true knowledge of God, and way of salvation.

Who is the faithful and wise servant) Because he not only confirmed the heavenly truth by preaching, by miracles, & weekly calling of sinners to repentance, & to the faith of the Gospel; but also sealed the same by suffering on the cross; and by instituting the ministry, he gave to the churches, Apostles, prophets, Evangelists, Pastors and Teachers, who perpetually should be his witnesses, & preach the Gospel to other ages, for the perceiving of the saints, for the edifying of the body of Christ, according to these scriptures 1 Thes. 2. 6: I have manifested my name to the chiefest among men; for the world, and 18. 57: For this cause came I into the world, that I should bear witness unto the truth: the words which are in the bosom of the Father; he hath revealed God unto us. Who before Pontius Pilate witnessed a good confession.

The
The Father, and holy Ghost are also said to be witnesses: 1. Io. 5. 7. there are three that bear record in heaven the Father, the Word, and the holy Ghost. The Father saith Christ, himself, hath borne witness of me. And of the holy Ghost he saith, when the Comforter is come, &c. He shall testify of me: the Apostles are called witnesses. Acts 1. 18. And Amos Rev. 2. 12. and two witnesses are mentioned, called Martyrs for the shedding of their blood for the testimony of Christ. Rev. 11. 3.

But Christ only was 'exalted' by way of prerogative is called 'that faithful witness: because he is first brought with him the witness of the truth. Down from heaven, he first, and he only hath shed his blood for his own testimony, whereas all other martyrs suffered, not for their own, but for the testimony of Jesus Christ. Yea also the witness which the Father, and the holy Ghost gave of him, was declared by himself; and therefore Christ as by a special, and proper right is called 'the faithful witness, that is, the true and constant revealer of the doctrine of our salvation: whoever therefore hearkens not to him, can not be saved: but who so heareth him shall have life eternal. This also confirmeth the authoritie of the revelation, because it was revealed to John by Jesus Christ 'that faithful witness, who can not lie, nor deceive: therefore this book is true, divine, and we may safely trust, and believe all things contained in it. It serveth also to instruct us, that if Christ only be the true witness, then those are not to be heard but avoved as Liars, which teach the Church such things as dissent from the testimonie of Christ. It may also comfort us, because Christ 'the faithful witness will not forfake them who suffer for the cause of his truth, but will at length reward them faithfully according to his promise.

The first begotten of the dead This title concerns Christ his prieff office, who died for our sins, and was raised again for our justification. For the word (dead) shews that he died: and being the first begotten of the dead, it teacheth us, that he was rayed from the dead. And the whole scripture testifieth, that the end and use of his death and resurrection, was not a bare testimonie, (as Seclusin blasphemeth) but chiefly a propitiation to purge us from our sins, and to justify us before God. Paul calleth him likewise the first begotten of the dead, and sheweth that Christ is become the first fruits of them that sleep. But how can Christ be the first fruits of the dead, seeing the scriptures teistle that Elias, and Eliezer rayed up two persons from the dead, before the time of Christs manifestation in the flesh. Lactarius also, with the widows fon, and Centurions servant, were restored from death to life?

Answer: First Christ is the first begotten or first fruits of the dead, because he was the first, that rayed up himself from the dead by his owne power: whereas all before Christ, were rayed not by their owne power, but Christs alone.

Secondly, Christ was rayed up to an immortall life, not to dy any more: but the other to an earthly life, and became subject to death again. He is said to be the first begotten, or the first that did rise again: because the resurrection is a kinde of new birth; and so Christ calleth the last resurrection a regeneration. And Paul applieth that in Psal. 2. of the father eternally begetting the son, to his resurrection from the dead: and hence he is declared to be the eternal and omnipotent son of God.

This should greatly comfort us; that though we be borne, and brought forth in a corruptible condition: yet when we rise again, we shall be regenerated unto a state incorruptible: even while we are in this life, we are regenerated, but it is spiritually only and in part: but when we shall by the spirit of God be restored to eternall life, then we shall be regenerated both corporally and fully, to wit, when our mortal bodies shall be made conformable to the glorios body of Christ: let us not fear therefore, though we should suffer death for the testimonie of Christ, because he who is the first begotten of the dead, will free us from death, according to that promise: Father I will also that they whom thou hast given...
given me be with mee, where I am and that they may behold my glory, which thou hast given mee. Again if we be dead with him, we shall also live with him.

And the prince of the kings of the earth. The third title of Christ declareth his kingly office, that he is far more powerful than kings, tyrants, and all other adversaries whatsoever, and by his power can easilie subdue them for as much as he sitteth, at the right hand of God, and powerfully governeth all things both in heaven, and in earth: and hence in chap. 19. 16: bee is called, the king of kings, and Lord of Lords: which serveth for the comfort of the Church, for if Christ be Lord over all the kings of the earth, why should we fear their rage against us? Christ is chief of all, and stronger than all: and therefore can easily topple their rage, Christ is the prince of all; and so hath the prophets and counsellors of them all in his hand, and will order and direct them for the good of his chosen. Satan is called the prince of the world, not by way of right, but of fact: because by Christ's permission he hath taken into his hand the principality of the world for a season: that he might powerfully worke in the children of disobedience, to their destruction. He fully said, all the kingdoms of the earth are mine: for the father hath appointed, not Satan, but the Son to be the heir, and king of all. He calleth them kings of the earth, that are powerful in this world, who for the most part oppose Christ, and but few of them receive him: yet Christ is the prince of all: the rebellious he will break with a rod of iron, as the posters vassal, whose fury therefore is not to be feared: for they are the kings of the earth, not of heaven, earthly power, is but frail, and of no force against God. Afterwards the kings of the earth more restrictively are called the vassals of Antichrist.

4 Argument of the deity of Christ.

Who loved us] In the Greek, to him that loved us, and washed us. Here something is to be noted about the construction of the words in the original. Gaumem a Papist insulting against the Greek copies, faith, the Greek reading is full of tedious for these daives to hom that loved, &c. can not be refered to any thing in the text. Ribera the Lefuere also, applauding the Lause version above the Greek, faith, by this it is manifest that the Lause is much power then the Greek that is now extant. And after ward, the Greek copies that now are, are corrupt, and our interpreter hath (according to his usual manner) followed the true and amended ones. And there seemes to be some thing in their exception, if the words, unto him that loved us, &c. be referred, to what goeth before. But Aelofar, although a leufuer, yet doth justly repprove them, for the false construction they speak of, is not in the text, but procedeth from their owne fancy: there is no reason (faith hee) we should suppose that the Greek copies are corrupt, for the vulgar Lause admitteth the same construction elsewhere, as appeareth in their translation on chap. 6. 4: he which sitteth on the red horse, to him it was given that he should take peace from the earth, in like manner the words here, who loved us, are not to be construed with the foregoing matter: but with that followeth, to him be glory, &c. This be taketh out of Andreatas and Arethus, who from these words to him that loved us understand the beginning of the following thanksgiving. And indeed the construction is plain, if a period be made, and the article of who, be put before & whenever hath made, so the whole thanksgiving would thus bee read. To him who loved us, and washed us from our names in his owne blood, and made us priests, and kings to God his father, to him be glory and dominion for ever, and ever, Amen. Thus much about the construction.

And who loved us] He concludes the dedication, with a thanksgiving in which,
(the threefold office of Christ being before spoken of) hee now theeweth a threefold benefit flowing from the same to us. First he giveth thanks, that he loved us who is the fountain of our salvation: for seeing the Son of God loved us: therefore hee tooke our fleshe, and laid down his life for us, & delivered us from death to life. God (faith the Apostle) commendeth his love towards us, in that, while we were yet sinners Christ died for us. Again, who shall separate us from the love of Christ thereby perishing wee the love of God, because hee laid down his life for us. So saith Christ himself: Greater love hath no man than this, that a man lay down his life for his friends, &c. The scripture feteth forth the love of the father also in this thing: that he gave his son up to the death for us. The love indeed of the son feemeth to be greater, because he loveth more, that will give his owne life for others, then hee that giveth the life of another to the death: but in this the father and the son have manifested one, and the same philantropie, or fulness of love to us,ward, the father, in that he gave the son, and the son in that hee became obedient unto the father. The consideration of whose love ought to take away from us all opinion of merit and selfe-trust. For the father and Christ loved us, not because we were worthy of it, but when wee were enemies, and dead in trespasses. It should also stir up our thank fulness, to love him again, who first loved us, and to consecrate our selves wholly to him. And in the last place it is for our comfort: for those whom he hath thus freely loved, hee will love unto the end, and not leave them in the hower of death.

And hath washed us from our sinnes by his owne blood. Here followeth another benefit, being an effect of the former, for seeing hee loved us, therefore hee shed his blood, and gave his life for us: a golden sentence containing the summe of the Gospel, and a princall fruit of the death of Christ. Besides it yeeldeth us an argument, who was the writer of this book, for this is the phrase of John the Evangelist: the blood of Jesus Christ the Son of God, doth purge us from all sinne: that which there he calleth purging, here it is called washing by a like metaphor taken from water which purgeth away foulness. Now Christ cleanseth us from our sinnes two maner of waies. First by his merit: because by the shedding of his blood he hath taken away the guilt of our sins, and justified us before the judgement seat of God. Secondly by the efficacie of his sufferings: for by the vertue of his merit, he also giveth us the holy Ghost, and regenerateth us to newness of life, that being dead to sin we might live unto righteousness. So that John in few words, doth comprehend many great mysteries of the Gospel. Christ hath washed us from our sinnes. So then we were defiled with sinne: we were guilty in the sight of God: but hee hath washed us by his owne blood: and therefore the shedding of his blood is a price fullie satisfying the justice of God for all our sinnes. Contrarie to the blasphemous falshood of Socrates affirming that the blood and death of Christ is nothing, but a martyrdom, whereby he merited his owne exaltation. He hath washed us from our sinnes. So then wee are justified before God, by the merit of his blood. Therefore it is false, that we are washed and justified, by the merit of works. To be short, he hath washed us, being therefore once purged, let us not returne to the wallowing again in the myre: but rather seriously endeavor to be righteous, and acceptable to Christ our Saviour.

6. And hath made us kings, and priests unto God, and his saints. In the Greeke there is a defect of the relative εκ, who common to the Hebrewes, and hath made, is put for who hath made. For the word, kings) the old interpreter rendreth it, kingdoms: and the reason of it may be, because two greeke copies have the word βασιλεια, that is a kingdom: but all other copies, yea the kings bible, read βασιλικος, that is, kings which also is repeated, chap. i. i.e.

Aedas defendeth the vulgar translation with many words, but the general agreement of all copies is against him, and though the fence may be the same, yet it is more probable, that persons with persons, rather then persons with things should be joyned together; besides the one is a proper speech, the other figura-
A COMMENT. UPON THE

tive. This is the third benefit we receive from Christ, viz., that he hath
made us priests, and kings, not only, in adopting us to be heirs of his king-
dom, but also through the power of the holy Ghost, hath made us conquerors,
over sin, death, Satan, and all other enemies, as it is written, in all these things,
we are more than conquerors, through him that loved us. And the God of peace shall bruise
Satan under your feet shortly. Thanks be to God, which giveth us the victory through Jesus
Christ. And this is our victory, that overcometh the world even our faith. Lastly Christ
hath made us kings, whereby to shew that he will at length crowne all his members
with glory and honor.

And priests to offer spiritual sacrifices acceptable to God through Christ,
and to consecrate our selves as a living sacrifice pleased unto him. Here
hath reference to that in Exod. 19, 6, and ye shall be unto me a kingdom of priests,
and an holy nation. Which words the Apostle Peter thus explaineth: ye also as living
stones are built up a spiritual house, an holy Priesthood, to offer up spiritual sacrifices ac-
ceptable to God through Jesus Christ. And again, ye are a royal Priesthood, an holy nation,
people, that ye should shew forth the praises of him, whom God called out of
darkness unto his marvellous light.

To God and his Father! Whether we understand this of the Trinity, or else (as
generally it is taken) of the person of the father, the fence is one, that is, that we
are reconciled to God by Christ, should therefore labour to give up our selves
to him, as an acceptable sacrifice. Indeed this our reconciliation is a singular dig-
in which God forbid, we should stain with any spots of unthankfulness.

The papists challenge the Priesthood, as proper to their clergy: but Christ on
the contrary, hath made it common to all the faithful. They confess indeed that
spiritually all may be priests, yet properly they one only, who are anointed
with the holy unction: but it may easily be proved that their hierarchy, and order of
birds priests and monks, were not instituted by Christ or his Apostles, but
were brought into the Church, by a preposterous imitation of Jewish and heathen
rites.

Likewise on the contrary pleads, that the Priesthood here spoken of, is not to be
taken properly, but metaphorically. Now who doth deny it? therefore seeing
himself standing herein with his own shadow, he changeth his title, and affirneth,
that the Priesthood in this place is properly spoken of, and pretendeth a rule, that
oftentimes that which in holy writ, is meant to be spoken of in general, is not to
be applied to all in particular, but only to some of the number, whom it con-
tendeth. And he addeth for this, Exod. 19, 6: ye shall be unto me a kingdom of priests,
an holy nation, &c. The rule wee acknowledge, yet do deny, that it appertneth
unto this place. For the words of the text compared with the place of Peter,
cannot be understood of some of the faithful only, but of all in general: for as not
a few of the faithful, but all are made kings to God by Christ: so also not a few
but all are made priests. It is likewise plain, that the speech in Exodus respected
all the people, for as they were an holy nation, so they were a royal Priesthood,
though afterward by a special privilege, God granted the ceremonial Priesthood
to one tribe alone: which privilege if it belong to the Romish clergy also, let
Libera flow it from the holy scriptures.

To him be glory! the relative (to him) doth plainly cohere with the foregoing
delves about those that loved and washed. And therefore glory and thanksgiving is pro-
terly ascribed to Christ: for he giveth thanks, and teacheth us to give immortal
praise to him, because he hath washed us, and made us kings, and priests to God,
and his father. He giveth to Christ, that which he already hath, that we
should acknowledge that he hath it, and that it is his will, we should ascribe the
same to him, and therefore we are bound to render due praise to him, because
what he hath, it is all for our good. Glories, that is, both the glory of his Godhead,
as also the exaltation of his glorious reigning at the right hand of the father.
Dominion, this respecteth both his omnipotence which he hath from all eternity,
as hec
as he is God: as all his authority over all creatures, which he received in time, as he is the mediator.

For ever & ever] The Hebrews ar golam, sheweth the eternity of Christ for our consolation, Amen a particle confirming, so it shall be, or so be: from (Amen) to be faithful. Furthermore here we have a fist, and most manifest argument of Christ's divinity. For the effects attributed to Christ are divine. For he is God, whose love is the fountain & the cause of our salvation, it is God, who hath purchased the Church with his own blood. It is God who hath made us kings, and priests to himself: for none but God can give the spiritual kingdom and Priesthood: it is God to whom glory and dominion is due: now all those things being of right attributed unto Christ, it plainly sheweth that he is God.

Ver. 7. Behold he commeth with clouds, and every eye shall see him] This confirmeth the former argument, that these things are certainly spoken of Christ: seeing it is he which must come to judgment, it is he whom every eye shall see to come in the clouds of heaven with power and majesty, it is he, whom the soldiers pierced, and at whose coming all the kings of the earth shall whail, and the wicked shall cry, saying to the mountains fall on us, & to the hills cover us. Hence it is apparent that John here attributes glory & dominion unto Christ: for the words, to him be glory and dominion, & behold he commeth, do manifestly accord. But some may say, why is there here a promise of his coming? not only to strengthen our faith touching his glorious returning to judgment, but chiefly for the comfort of the godly, and terror of the wicked. For now Christ being bodily absent, feemeth (as it were) to have forseen the Church in her affliction; but our redeemer will come in the clouds: now the wicked rejoice, tyrants tyrannize, and Antichrist rageth against the Godly, as if they were left orphans. But they shall see the judge coming gloriously in the clouds, him (I say) whom they have injuriously condemned, pierced, and daily doth afflict in his poor members, yea and shall bitterly howl, when they shall hear that sentence pronounced, go ye cursed into everlasting fire, &c. This feemeth to be the true meaning of the place: the opinion therefore of Alciatus is absurd, who refers this to the coming of Christ, to make the Church victorious, in the conversion both of Jews and Gentiles: for that which followeth is contrary to his exposition.

With clouds: ] This is more, then in the clouds, which is spoken of us: for we at the coming of Christ shall be caught up in the clouds to meet the Lord in the air. And it doth the divine majesty of Christ, for it is spoken of Jehovah God, P. al. 97, 2: Cloudes and darknesse are round about him. This confirmeth the ubiquity of Christ's bodily presence, for he shall descend from heaven in the clouds, and with the clouds, therefore his human nature is not, nor ever shall be every where. For how then could he possibly come with clouds, which are not every where: hence it is, when we celebrate the Lords supper, we are commanded to shew forth his death till he come. So then bee will come visibly with the clouds, which is a strong reason to prove that his body is not the mean time invisibly hid in, under, or about their hosts, altar, or chalice.

Every eye shall see him] Synecdoche: part being put for the whole, that is all men both good & Bad, yea the very soldiers & enemies which pierced him on the Cross hee him, which serves to terrify all ungodly scoffers, who, because they see him not here on earth with their bodily eyes, thinke not that he reigneth gloriously in the heavens. But to their woe and condemnation they shall see him coming, for they shall walk before him, that is, horror and trembling shall come on them, at the fight of the judge, and hearing the sentence of their just damnation. This is taken out of the prophecy of Zacharias, 12, 10: where Jehovah (speaking of himself, that day there shall be a great mourning in Jerusalem. A repenting mourning in the elect: but in the reprobate of final deleration. This very text John the Evangelist alledged upon the crucifying & piercing of Christ by the soldiers, J. 19, 37: hence we gather
gather two things. First that John the Evangelist was the penman of this book. For hee alone here and in his Gospel, applieth that place in Zacharie unto Christ. The second is, concerning the deity of Christ: for that which Jehovah (in Zacharie) speaketh of himself, they shall see, whom they have pierced, John attributes it to Jehovah Christ pierced on the cross, who is neither the father, nor the holy Ghost. Therefore the (John) Jehovah, crucified and pierced in the flesh, is Jehovah. And this is the first argument of the deity of Christ.

Even so, Amen. The two particles, do strongly confirm, the coming of Christ to judgement, to the end that the godly now in afflictions, and troubles may have no way doubt of their future deliverance: neither the wicked thinketh to goe unpunished, who scoff at our faith and confidence. The word nec (even so) with the Greeks and Latinis, is an affirmation. Amen with the Hebrews, is a certain affirmation, which two words euallie put together, exclude al manner of doubting, as if he had said, this is determined, confirmed, &c. and cannot bee altered. They are too curious, who in the words eateth for a mystery, viz, the calling of all nations unto Christ.

Ver. 8. I am Alpha and Omega, the beginning and the ending. Here some interpreters beginne the vision: whereas the preface here endeth. For the person of whom he before said, that he should come in the clouds, he presents here before our eyes as present, and crying from heaven, for the comfort of the godly, and terror of his enemies: as if he said, I will come before thee, I will appear, and will come to thee. I am Alpha and Omega, the beginning and the ending. Furthermore to be a beginning and ending, is a proverbial speech, and meant of one that is first or chief in any thing: as in Martial, one Codrus is called the Alpha of poor men, that is, poorest of men. Alpha is the first letter of the Greek alphabet, & Omega the last. Christ therefore in calling himself Alpha and Omega, the beginning, and end, and that absolutely, therein doth assume unto himself, absolute perfection, power, dominion, eternity and divinity.

The beginning and ending] The Latin version hath not these words, neither Montanus, but all other Greek copies have them. Besides they are also read in Chap. 21. 6, and 22. 13: whereby it appeareth that they were not taken from the margin, and put into the text, as some have thought.

Which is, and which was, and which is to come] Christ assumeth all those epithetises here to himselfe, by which John ver. 4. described God. Ribera understandeth it of the trinitie as formerly: but it hath beenh supposed, that Christ speaketh of himself, and so the fathers, Naumion, Ambrose, and Athanasius interpret the place. And what marveile is it, if Christ who is God, doth take to himself, what ever is due to God.

The Almighty] Another epithetise proper to God, which Christ also taketh to himself, shewing that he is the true eternal, and omnipotent God, in all things equal, and coessential with the father, and the holy Ghost, and here we see, who, and how great hee is, which must come to judge the world. For the adversaries must stand before Christ the judge, not as he is simply man: but before Christ the judge, as he is the eternal, and omnipotent God. This being the seventh argument of Christs divinity, is three times repeated. He is the first & the last: which is, was, and is to come, and the Almighty, and therefore surely hee is God eternal. For to Jehovah faith of himself: I the Lord the first, and the last, I am hee: I am the first, and I am the last, and besides mee there is no God, I am God Almighty. But Christ doth chalenge as due to him all the divine attributes, therefore hee is Jehovah, that
one eternall and omnipotent God with the father, and the holy Ghost. Ephesians 3:11-12: these words to be Christ's, but will have them to be the fathers speaking of himself;

First because, it is not onely said of Christ, that hee is to come, but of many others also, as Matth. 17: 11: Elias must first come. God the father is said to come, Matth. 21: 40: When the Lord of the vineyard commeth, what will he do to those husband-men. Christ faith of himself and the father, Joh. 14: 23: We will come to him, and make our abode with him.

Secondly because that description which is, was, and is to come is attributed ver. 4 to the father alone.

Thirdly because that which John before spake of Christ's comming, be afterward confirms the same, by the testimonie of God himselfe, after the manner of the prophets, who used to adde in the end of their sentences, thus saith the Lord. Answer, though some interpreters yea, Lyra alio Riberis Iesuitae, referre these things to God absolutely, that is to the trinity as speaking in this place: not withstanding I have already sufficiently proved the contrary. As for the hereticks reasons they prove nothing.

For first we insist not upon the participle, which is to come, (whence he vainly goes about to deceive) but on grounds formerly spoken off: neither can it be denied with any figure of reason, but that Christ speaks of himself in ver. 11: I am Alpha and Omega, the first and the last: and therefore the shift in this place is idle. For the strength of our argument flaneth not in this: viz., that every one, who is to come as God, (as the heretick foolishly imagineth) but thus, that he is God, to whom all these divine attributes doe appertain.

Secondly though that description of God which is, &c. do in ver. 4: note out the person of the father, from whom John first of all descrieth grace: yet forasmuch as the essential attributes, ascribing eternity, are common to the three persons, therefore they are rightly attributed to Christ the second person in the trinity.

Thirdly, howsoever we acknowledge, that the title is propheticall, yet it will necessarily follow, that Christ here speaks these things of himselfe, both to confirm John's testimony of him, as also that the godly might be comforted in having to great, and glorious a judge. And lastly it is for the the terror of all wicked and ungodly men. And thus much of the preface.

The other part of the Chapter, the preparation to the first vision: with the vision itself.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.
10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,
11 Saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks.
13 And in the midst of the seven candlesticks one Seat upon the Son of man, clad with a garment down to the foot, and girt about the paps with a golden girdle.
14 His head, and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire.
15 And his feet like unto fine brass, as if they burned in a furnace: and his voice as the sound of many waters.
16 And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance as the sun shineth in his strength.
17 And when I saw him, I fell as dead: and he laid his right hand upon me, saying unto me, Fear not, I am the first, and the last.
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18. I am he that liveth, and was dead: and behold, I am alive for evermore, Amen, and have the keys of hell, and of death.

19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks: And the seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest, are the seven churches.

John who am also your brother and companion in tribulation] Hitherto wee have been treated of the preface, now followeth the preparation to the vision, with the vision itself. 1 John: Domitian, Alexander, and Eusebius witnesseth, draweth hence a reason for to weaken the authority of this book, as if the author were excessive in publishing of his own praise: for, saith he, the Prophets & Apostles used not to mention so oft their own names. 2 John doth in this book lay many times 1 John, as if he had been writing not a book, but an obligation or acquittance. But John herein doth nothing more, than what is very seemly, yea necessary. Five times indeed, he names himself in this book, which will not seem strange, if we minde that it is one thing, to write a historie, another thing to write a prophesie. The truth of an historie requireth not the authority of the writer, but so doth a prophesie. Therefore we read that the old prophets as Jeremia, Daniel, and others did usually prefix their names to their prophecies, whose example John seemeth here to imitate. Yea Paul himself expresseth sometime his name in his Epistles. 1 Paul with my owne hand, &c. And touching the repetition of his name here, it was very necessary. For otherwise it might have been thought, that Christ who before called himself Alpha and Omega, had also spoken the words following I am your brother, &c. therefore his name is feanably inferred. 1 John who am your brother, &c. by which epithetos, hee seekes to win their good will, & also comforteth the Churches to whom he witteth.

Your brother.] Not by blood, but by faith, and in the communion of Christ, for there is betwixt the members of Christ a spiritual brotherhood, straitly tying them together in the bond of love: he calleth himself their companion in these respects: because they who are the members of one head, must mutually partake together in all conditions. First in affliction, for even then the Christians were grievously persecuted under Domitian, and John himself banished into Patmos. Secondly in the kingdom, that is a spiritual kingdom: For we being made kings and priests to God, do now with Christ our Lord maintain the same against all enemies, and in the end shall fully injure it with him in the heavens: by this fellowship, John the beloved disciple doth not alone rayle up the spirits of Christ's afflicted ones, because he requireth constancy no otherwise of them, but as he himself desired to be a companion with them in their common sufferings: yea affirseth them, that after their sufferings, they shall enjoy an everlasting kingdom. Thirdly he was their companion in the patience of the first Christ: or patience, as the word importeth, shewing that in the kingdom to come we shall not suffer, but reign, accordingly to that of Paul 2 Timoth. 2, 12. To which purpose is that saying of Tertullian: we triumph being overcome, being borne, we conquer, when we are kept downe, we escape. Howbeit we are no otherwise esteemed then malefactors, and worthy to be burnt, &c. Of this Christ this may be referred as well to the afflictions, & kingdom as to the patience or suffrence of Christ, which is very comfortable to the Godly, for herein the Apostle giveth us to understand, that not only he, but even Christ himself also doth partake with us in our troubles, and as the kingdom is Christ's, so also is our affliction, and our suffrence. Thus is he afflicted, and suffereth with us, that wee also might reign with him.

I was in the isle, that is called Patmos.] He sheweth where he was, and wrote the Revelation, which addeth authority to the history. Patmos is an Island
Island in the sea Egeum in circuit 30 miles as Plinian writeth. For what cause, and in what condition he was, being there, he mentioneth not. Ephebus, Ephesum, and others say, that he was banished thither, in the fourteenth year of Domitian, and there he received this revelation from Christ.

Terrullian addeth, that he was apprehended at Ephesus, by the governor of Asia, and sent to Rome, where he was bowled in oyle, but receiving no hurt afterward, was banished into this Island. It is further reported, that Domitian did cast him into a caldron of boiling oyle, in way of scorning, because he had heard, that the Christians took their name from Christ, that is, the anointed; Domitian being slain, &c. his acts for their cruelty recalled by the Senate, John (under the Emperor Neru) returned from his banishment to Ephesus, and ministr'd to the seven Churches in Asia, to whom he wrote the first vision. Epiphanius recordeth, that John was in Patmos in the days of Claudius Cesar: But it is a manifest error, Claudius being put for Domitian as the computation of the time sheweth.

For the word of God.] He closely notes the cause of his banishment, least it might bee scandalous, and taken as if he had been there as a malefactor: (for not the punishment, but the cause maketh a martyr:) whereas it was for his constant profession of the doctrine of Christ, which the Romans would neither suffer, in their city, or other territories, which caused the first great perfection against the Christians under Nero: and the second under Domitian, at which time many thousands of them laid down their lives, for the cause of Christ.

For the word of God, and the testimonie of Jesus Christ.] Both arejoynd as here, so in vers. 2. By the word, he understandeth the Son, the essentiai word of God, Joh. 1. 1. By the testimonie he meaneth the doctrine of Christ. Thus by banishments, and sufferings, the primitive Christians did triumph over their enemies, though scandalised as fools and Galileans by the men of this world, and esteemed worthy of nothing, but whipping, torturing, and hanging: therefore (faith Terrullian,) that the enemies challenge over us, is one joy, who had rather be condemned them for sake God, this is the Palm of our clothing: This is the chariot of our triumph, and the reason why wee submit not to these, whom thus we have overcome. Thus much for the time and the place, and where this prophesy was revealed to John.

I was in the spirit,] He sheweth how he saw this revelation, viz. not with mortall eyes, but being raviished in spirit, his mind was carried beyond it self. So we read that Peter and Paul praying earnestlie fell into a trance, and converted with God. The which againe confirmeth the divine authority of this booke. For the following visions, and the mysteries of them were revealed unto John, not by the power of any humane wit, but by the holy Ghost.

Interpreters observe three kinds of visions: First corporall, when we behold the objects preferred, with our bodily eyes. Secondly spiritual, when we behold the appearances of things, either a wake, or a sleepe, yet understand them not, thus did Pharaoh, Nebuchadnezer, and Peter. The third they call intellectual, that is, when the minde being illuminated by the holy Ghost understandeth the mysteries of thos things which are preferred. Thus Joseph understood the vision of Pharaoh, and Daniel that of Nebuchadnezer, thus John saw the visions of the revelation in the spirit, that is, the holy Ghost gave him to understand them. Others expose these words in the spirit, as opposite to the being present in the body, not as if such which saw visions in the spirit, did not still retain their real bodies: but being raviished, they seemed for the present to themselves, as out of the body; even as Paul in the 2 Corinthians. 12. 3; caught up to the third heaven, knew a man in Christ, which in the body was, and out of the body he knew not.

This kind of visions, is one of the gifts of the new Testament, which Christ ascendeth upon high, poured forth upon the Church, according to the oracle in Joel. "Four young men had seen visions;" yet was this not given to all, but a special grace and bestowed onely, on such as the Lord pleased. Neither was it perpetual, but ceased with the gift of miracles, after the doctrine of the Gospel, was sufficiently propagated,
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propagated, and confirmed in the world: and hence we must beware of such who
now a days boast of visions as if they were inspired, but they are deceivers, to the
law and testimonies. For God hath eyd the church to the written word of the law
and Gospel: they have Moses and the Prophets, let them hear them, search the scriptures,
for though an angel from heaven, preach any other Gospel, let him be accursed.

On the Lords day } He calleth the first day of the weeke on which Christ rose
against the Lords day. He saie the revelation, on this day, which Christians kept holy
to God, being by the authority of the Apostles set apart for Church meetings, in
stead of the Jewish sabbaths: as we way gather from Cor. 16.1: where the Apostle commandeth, that on the first day of the week, gathering be made in the Church for
the brethren in Iesus. So Acts 20.7. In one of the sabbaths, that is, the first day of the
weeke the Christians are said to come together to break bread. So then the obser-
vation of the Lords day is warrant by an Apostolical tradition.

Hence Cagnus and Ribera infer, that the Church, besides yea and contrary to
the scripture, may impose some things to the observ'd as divine: let no man think
(faith he) that these things only are to be observ'd, which are contained in the scriptur'es:
but they do err. For first there is great difference between articles of faith and
the Lords day: no man doubteth, but the Church may lawfully appoint dayes,
and outward rites belonging to order and decencies, so it be done, without
scandal, opinion of worship, and intruding upon the liberty, and conscience:
but the question between us, and the papists is, touching points of faith necessarie
to salvation, which they affirme, that the Church or Bishops may ordaine, without
the authority of scripture, the which thing we deny: For God is wise in vain
by the commandments of men: Besides the authority of the Apostles is one thing,
and the commandments of Bishops and the Romish Church is another. For they were
not only divine inspired in their writings, but also in whatsoever they insti-
tuted touching Church orders. Wherefore, they not only appointed the Lords
day to be kept, but also made it apart of scripture: now as for other ministers,
they have not the same authority, so that, it cannot hence bee gathered, that any
thing should bee believed as necessarie to salvation, besides what is contained in
the holy scripture. For though the Lords day, is a matter not of faith: but of
fact: yet the observation thereof is according to the word of God.

Here it may be demanded, whether John saw the whole revelation upon one
Lords day? Indeed it may seem by the coherence of the matter, so to bee: not
withstanding I thinke, that Christ did not at one time burden the minde of his
servant, with so many different, and large visions: neither is it probable, because
the like distinctions of time, which other prophets had in their visions, appears
also to be in those visions of John: as in Chap. 4. ver. 2, 2: is evident. After this, I
looked, and immediately I was in the spirit, so that after he had seene the first vi-
sion, he was come to himselfe: ere he was again ravished, & saw other visions: and in
like-likehood this was upon another Lords day. The like wee may gather from chap-
ter 17.3. So he carried mee away in the spirit into the wilderness: and often it is said,
after these things: But I do not conceive all of them import a distance of time: but
the things which I specially minde are in: Chap. 4. 2, and 17. 3, and 21. 1: besides
all things were not reaveled to John in one place: but some things he law in Pat-
nos, some in the heaven, some on the sea shore, & some things in the wilderness:
But seeing we cannot certainly determine the thing, I will therefore leave it to the
readers choice.

Heard behind mee a great voice: By this great voice, John (whether sleepeing, or
waking) was stirred up to observe the visions, lest otherwise he should have ne-
lected them, as vain fancies. The voice was great, either in regard of the great
mysterie of the visions, or because it was the voice of the great God, or lastly in
regard of the lowdness, and shrillness thereof.

As of a trumpeter: Whole sounde is high, loud, and heard a great way off:
signifying that those things which John saw, ought continually to found in the
ears,
Ears, and hearts of God's people. And hence the prophets were commanded, to cry aloud, not to spare, but to lift up their voices like a trumpet; that all might hear, and have no pretence for their ignorance.

Alciat, unwittingly affirms, that this voice, was altogether like unto the sound of a trumpet. But the text faith, it was the voice not of one sounding, but speaking. Again by this voice is signified, how we should be stirred up to incounter with all our spiritual adversaries, as smothered by the sound of the trumpet, are imbocled to the battle. In that bee heard the voice behind him, is signified, that John added nothing to these visions, but that they were altogether divine: for the things which are behind us we see not. Or otherwise bee heard a voice behind, to denote how the things he heard were suddenly to come to passe even immediately upon John's departure.

11. Saying, I am Alpha and Omega, the first and the last. In this great voice are contained three things. First, the eternity of Christ is testified: Secondly, John's commission to write the visions: And lastly, a commandment given him to send the same to the seven Churches. And hence it is very clear, that Christ is that Son of God, who spake in ver. 8. For both there, and here he taketh the same things to himselfe. And there is no question to be made, but that in this place he speaketh himselfe, and of himselfe. Eniades is the Sanssernian objecteth, that these words are not in all copies, nor yet in the Latin version, and for this cite the Annotations of Beza.

I answer, though Acts and Monument have them not; yet Andreas, and the Edition of Tarsi have them, with other approved copies. Beza also confesseth that the repetition agrees well with the style of John, for Christ being to command John to write this vision, declares his authority from his Godhead, to the end he might not doubt, but what he did was truly divine. In the very words Christ speaketh of himselfe, verses 17. and Chap. 21. 6 & 21. 13: so that it seemeth, some hereticke ventured to blot this out of the vulgar version, thereby to darken the divinity of Christ, or else some presumptuous person did it, when he thought this repetition needless.

And what time saith he? In a book? Or, as it were, the commission of writing, confirms the authority of this book. For John wrote this prophecy, not of himselfe, but by the commandment of Christ, for though here the commandment be particular, to write this first vision, yet in ver. 19, it is General; not only of the things which are, but which shall be hereafter.

Write, what saith he? This serveth for the authorization of the book, for the Apostle is to write, not the things which he thought fit, but what God gave him to see.

And to the seven Churches in Asia. By seven, Rupertus understandeth all the Churches: but it is to be taken restrictively of the seven greater Churches of Asia the first, because they are expressly named, and epistles directed to every one of the Bishops or Pastors thereof: yet so as that laying of Christ appertaineth to this place. What I say unto you, I say unto all.

Ephefus. Situated neer the lea, was the head city of unionia, a famous mart-towne, and the more in respect of the temple of Diana, which was one of the seven wonders of the world. Here a tumult being railed against Paul, the towne Clarke cried out: ye three of Ephesus, what man is there that knoweth not, how the city of the Ephesians, is a worshipper of the great Goddessa Diana, and the Image, which fell downe from Jupiter. Here the Apostle Paul taught, and constituted a Church: in whom afterward he wrote an Epistle.

And to Smyrne. A towne and town: and a colonie of the Ephesians: taking its name from Smyrne, the wife of Thessalus, and builder thereof. Here was a porc, and temple of Homer, who as is said, was born here: it is probable, that either John, or some other Apostle, gathered a Church to Christ in this place.
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And to Pergamum:] Or Pergamum, a city of Troas, or Phrygia, famous because of the temple tower, called Pergamon, of which the poet mentioneth: It was the country of Galen the phisitian: from this place came store of that paper, which we call parchment: there is mention made no where, of this place in the history of the Church, unless it bee Acts 20, ver. 6: where Paul remained seven dayes at Troas, and rayled up Ephebus, being fallen dead through the window: so that it feemeth, this Church also, was planted, either by John, or the Apostle Paul.

Thyatira:] The Greek is βασίλισσα: it is plural; it is a city of Lydia, near Pergamum: it lieth on the river Lycaon. Of this city's mention is made in the historie of Lydia: a letter of purple of Thyatira: it feemeth that Paul preached the Gospel in the place: though when Lydia was converted to the faith, theee he fed him teach at Philippi.

To Sardis:] Gr. to the holy in Sardis, a city of Lydia also, an other Lydia, and famous city of Croesus. Pliny calleth it Matonim.

Philadelphia:] A city of Mysesthere was also a city so called in Egypt, an other in Coele Syria, but this Philadelphia, was in Asia the last.

And unto Laodicea:] A city as Prolomie faith, of Asia. But Plinie and Strabo affirm it to bee in Lydia. For divers cities were so named, as in Syria, and Caria, Lydia, and Media: but John was commanded to write unto Laodicea of Asia, which was nere Ephesus: it feemeth that Paul had preached in this place: because he willeth, that the epistle, which he wrote to the Colossians, should be read in the Church of Laodicea. The Angel or pastor of this place, was an hypocrite, being neither hot nor cold, against whom Christ being highly offended, threateneth destruction, chap. 3.

But happily it may seeme firming to some, (faith a learned interpreter,) where Rome was at this time to which, for rising forfarth labour, this epistle might have been written: instead of all other Churches: seeing she beseeches herself, to be the head of all: indeed Christ feemeth to have forgot himself, in passing by his visitor, & not so much, as in one word, to mention him, who as in scenes, should only have been spoken to: but the answer, why Christ wrote not to him, is at hand: he knew he could not err: neither had need of admonition: therefore let this omission, be one of the prerogatives of the holy see.

And I turned to see the voice:] To see him who spake behind him, & to the end he might obey his commandement. It is a figurative speech, the effect being pur for the cause (for a voice is not scene, but heard,) but John being turned about cometh to describe, who, and what manner of person he saw speaking unto him.

Thus much concerning the preparation to the vision: now followeth the vision it self, which first is descibed afterward explained.

And in the midst of the seven candlesticks:] There appeared to John seven golden candlesticks, and in the midst of them, one like unto the Son of man, giving commandement to him to write the following visions, and to send seven epistles to the seven Churches in Asia: Christ himselfe proposing unto John the arguments thereof: all which served, for John's encouragement in his banishment, and that the neigbouring churches might take notice of his Apostolical authority. Interpreters dispute, who it was that appeared to John like unto the Son of man. Some take it indefinitely for any manothers for an angel, & others for Christ: but the scope & drift of the matter doth manifest, it was Christ that appeared in this likenesse, both because he commandeth John to write this revelation, ver. 19: & revealed the following visions to John, chap. 4, 1, which only Christ did: as also because he is laid in ver. 18 to have been dead, but is alive for evermore, & hath the keys of death & hell: the which cannot be applied, neither to men nor Angels, but only to Christ. The most of the description is taken out of Daniel, chap. 7, & 10. Now whereas Christ standeth in the midst of the candlesticks is signified, that he is always present with his Church, by his word & spirit to govern, direct, keepe & preserve the same.
same, according to the promise, where two or three are gathered in my name, I am in the midst of them. And lo I am with you to the end of the world.

This is for our comfort, wee may not think that wee are left of Christ, while wee are here in this troublesome world: for he hath promised, that he will not leave us comfortless, albeit wee see him not with our bodily eyes. Therefore beeing affur’d of his goodnesse and power, let us not regard the threatenings and cruelty of the adversaries. It is also for our admonition; if Christ bee with us, let us then live holy, justly, and soberly in his sight, lest he being offended at our ungodly walking, we provoke him thereby to wrath against us. For as bee is present for the safety of the godly, so also he will take vengeance on the wicked, and on such as neglect their duty towards him: hence it is, that he comforteth some of those Churches in the midst of whom bee walketh, others he reprooveth and threateneth to punish, if that they repent not. Their argument is foolish, who hence maintain the Visibigness of the humanity of Christ. Christ (say they) standeth in the midst of the seven candlesticks. The humanity of Christ is the son of man: therefore as man he is present in heaven, that is, in all places.

I answer: the assumption is false. For the words, (son of man) signify not the nature, but person of Christ: wee confesse, and believe, that the person of the son of man, which is God, is every where. And in the midst of two, or three, yea seven, and in all places: to wit, according to his divinity, grace, and power, as Augustine speaketh: though according to the flesh, and the nature of a true body, he be in heaven, and there remaine untill from hence bee come to judgement, as the scriptures teftifie: otherwife it would hence follow also, that the humanity of Christ is Alpha and Omega, the beginning and the ending, that is eternal, because the son of man speaketh this of himself also.

Secondly though the assumption were granted, yet it will not follow, that the flesh of Christ is every where, but only in seven places, and only within, and not without the Church, which is contrarie to the opinion of the Visibigni: themselves.

The contrarie followeth: for bee was seene of John. But what is infinite, and every where, is not to be seen with corporall eyes, as Theodoretus witnesseth, a Jer. 4: 5, 6, & many other: that is, the incomprehensible nature is not to be seen. In the last place no consequnces contrary to the analogie of faith, may be drawn from visions: for so there would follow many absurd things, as that the humanity of Christ should have in his bodily hand, the seven angels, and Churches: and that a real word should proceed out of his mouth, and the whole description necessarily to be taken, according to the letter. The which if it were so, then Christ should be no longer true man, who tooke our flesh really of the virgin: neither should he be our brother. For wee know, when he shall be revealed, we shall bee like unto him: but Christ at the day of judgement shall not appeare in such a manner, neither shall we be thus like unto him: so that no conclusions contrary to the doctrine of faith may be taken from allegories.

They are yet more foolish, which under the pretense of this vision, labour to maintain the images of Christ, & the saintes in temples, against the express commandment of God: as if the son of man appeared to the end to be painted, and set up in such a forme in temples, or thus painted to be sent unto the Churches: and not rather to this end, that by these his admirable attributes, the divine authority of the following epistles might be confirmed, as by and by will appeare. Now let us consider the description. First John fieweth the garments and habit wherein Christ appeareth. Secondly the admirable form of his body and members, which plainly fieweth, that the man Christ did not appeare really, but typically, and the whole fervent to knowe the Churches his dreadfull majestie and power.

Like to the son of man] This is taken out of Dan. 7, 13: where Daniel saw one like the son of man come with the clouds of heaven. So saith Paul in his epistles,
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that Christ was found as likeness as a man. Made like unto men, that he was in the likeness of sinfull flesh: not that he had one form of a true man, as the Christianist doe gather from this place. But because nothing is more like to man, then he that is a true man, and the Apostle seemeth to give a reason of this manner of speech, where he saith, that Christ himself likewise took part of the flesh, and blood of the children. And again ver. 17. That in all things he was led to be made like unto his brethren. So then he was like to us, in the truth of our nature. Clothed with a garment downe to the foot, as the Grecians bespoke signifieth, compounded of wools, a foot, and aipos to take, or to lift up, by this kingly garment is shadowed out the royall majesty of Christ.

And girt about the paps with a golden girdle.] Though there is a mystery in all these things, yet were it not too curious in searching after the meaning of every thing thereon; interpreters are diversely minded about it. For our part it is sufficient we know, by what followeth, that it is to set forth the majesty of Christ. It was the manner of men in the eastern countries, to gird up their garments being long, that they might not bee hindered, in their travaile or any other business: so that Christ's binding up of his garments with a girdle, noteth his care, and diligence, to accomplish the work, which his father gave him to doe. In that it was a golden girdle is signified his majesty, of which the prophet Isaiah speaketh: robeweoshaphet: soweanhisloynes, and saith, weoshaphet the girdle of his reins. Now in that Christ is girted about the paps, not according to the ordinary custom, is manifested the love of Christ towards the Church, because the heart, which is the seat of love is between the breasts.

Ver. 14: His head, and his haires were white like wool, as white as snow.] So the haire of the ancient of days was like the pure wool, Dan. 7:9: This reverend hoariness or whitenesse of haires, noteth out prudence and wisdom, for Christ is the wisdom of the father. So also eternity is signified by it. For hoariness cometh by multitude of yeares. And it is compared to snow, and to the whitest wool: For snow is very white. Therefore David prayeth that hee might bee washed with hyppost, and he should bee whiter then snow. And in Isaiah the Lord faith through your sones bee as cherub, they shall bee as white as snow, though they be red as coromdon, they shall bee as wool. This colour like snow, noteth our purity, so that Christ appeareth to John in hoariness venerable, in prudence reverend, in purity innocent, and age eternall. Some by the head understand his divinity: others the father, because God is said to bee the head of Christ. But the allusion is not in the word head, without which it would have seemed an imperfect body, but in the white & snowie haires.

His eyes as a flame of fire.] From Daniel chap. 10:6: his face as the appearance of lightning: and his eyes as lamps of fire, fiery eyes doe manifest the fiery, heroicke, and terrible motions of the heart: Hence in Chap. 19:11: Christ comming to take vengeance in a terrible manner on the enemies; his eyes appear like flames of fire, because in his wrath bee will consume the wicked, like as fire doth the chaffe: But in chap. 2:23 the fiery eyes of Christ, doe note his alfecting presence entering into the very hidded things of man: And whereas he calleth himselfe the searcher of the reins and hearts: It shewes that no man can flummis his presence, neither deceive him.

15. His feet like unto fine brass.] Dan. 10:6: his feet like in colour to polishe brass: some doe take the word rendered fine brass, to signifie a kinde of frankincense hard like copper, which they call (chuf magnum) others for such copper, as is dugged out in the mountaine Libanus. The old interpreter rendereth it aurichalcos, a kinde of metall, which commeth nearest to the colour of goll, which in old times, was of a great price. The Germans, and so Luther translate it Messing, fine brass. And it is apparent that by it the divine power of Christ, his unparaleled strength, stability, and constancy is declared. The fathers interpret it of the humanity of Christ, which was tried in the fiery furnace of his sufferings, and at length advanced to the brightnesse of his glory. Andreas in these words searcheth deeply
deeply after divers allegories, but were passe by his subtleties, as having indeed but little solidity in them.

His voice as of many waters] Dan. 10:6: the voice of many waters, at the voice of many thunder. First he heard his voice like a trumpet, and now like to many waters, which violently running throw rocks and stones, make a terrible noise, neither can they be stopped, with any power or force as may be seen at the first fallings of the river Nereis and the Syene. It notheth both the vehement and terrible voice of Christ, as also the power and efficacy thereof, piercing into the very hearts, and minds of the heavens, for the conversion of the elect, and terror of the wicked. The which voice could not be hindered by any adversary power whatsoever; but it was spread large, and wide unto many peoples, which is signified by the many waters.

16. And he had in his right hand seven stars;] The 20 verb. Sheweth, that by the seven stars the seven pastors of the Churches are to be understood, they are compared to stars, because they ought to shine like stars to their flocks, by the light of their life and doctrine. They are in the right hand of Christ, because it is he that gave them to the Churches and governeth them by his word and spirit, and preveth them by the right hand of his power and lastly worketh through them salvation for his Church: so that this commendeth us to the dignity of the pastors of the Churches.

Out of his mouth went a sharp two-edged sword] This is explained Chap. 19:15-16: out of his mouth proceedeth a sharp sword, with which he shall smite the nations: and he shall rule them, with a rod of iron: which sheweth for the comfort of the Godly, who confidently trusting on Christ the judge, ought not to fear the power of the enemy: moreover the doctrine of the Gospel, may also be understood by it; which Christ by the words of his mouth hath brought forth unto us, out of the bosom of his father, the which Paul compareth, because of its piercing nature, to a sharp edged sword.

And his countenance was as the sun] Dan. 10:6: his face was as the appearance of lightning; by which is meant either his divine majesty, or else that great glory, unto which the humanity of Christ is exalted, being set at the right hand of God, which glory though is given immortality to the flesh, yet taketh not away the nature thereof, as Augustine writeth to Dardanius. The lightning cannot not well be looked on without hurt to the eyes. So the brightness of the sun at high noon day dazzles the eyes of the beholders; for the greater light darkens the lefter: even such is the exceeding glory of Christ, as that it cannot be looked on. The sun also shall shine as the sun in the kingdom of his father: but the body of Christ doth shine as the sun in his full strength, by which is noted the excellency of Christ the head, above the members.

Also doth compare this brightness of Christ, to the admirable glory of the Romish Church; after the conversion of the empire, laying the Church of Rome doth properly, and truly set forth the meaning of that shining brightness, which commeth from the comenience of Christ: which exposition the very Latines (I believe) cannot read without laughter. For then Christ did forget to write an epistle to this church, whereby to confer this glory upon her. But I passe by this mercenary classification, who perhaps in stead of conversion, would have written the division of the empire.

And when I saw him] Now John sheweth how he was affected with the vision, by reason of the glorious brightness of Christ's majesty: be fullfilled in heaven, as dead: the like wee read of Daniel chap. 8. 18: for such is the great weakness of the most holy men of God, that they are not able to behold the divine majesty: for God is a consuming fire, but how then shall the wicked stand before his dreadful presence: surely they shall melt away as wax before the fire. As for allegories, I passe them by.

And he had in his right hand upon me] As a hand touched Daniel (in whom there remained no strength, when he saw that great vision) and let him upon his knees,
and upon the palms of his hands: even so doth Christ lift up Iob, who was sore amazed; first by laying his hand upon him, and afterward speaking comfortably unto him. Hee toucheth Iob with the same right hand, in which hee held the seven staires. For by his divine power, and love (which never faileth) hee upbodeoth all the Churches, with their teachers, and every one of the faithfull.

Fear not I am the first and the last: Hee biddeth him not to fear, because hee disturbeth the minde, & unfitts men for instruction, and therefore the admonition at this time was very reasonable. And that he might comfort Iohn the more, and lift him up, hee expoundeth in order unto him the whole vision. First who he is. Secondly what he would have him to do. And thirdly unfoldeth the mystery of the staires, & candlesticks. He sheweth him who hee is, to the end he might know, that hee saith no fancie, or spiritt, but Iesus Christ his redeemer. He again calleth himself the first, and the last, that is God eternal; as in vers. 8, & 11: which is a seveth argument of Christi divinity, as wee have already expounded. For that which the prophet acribeth to God alone, Christ in this chapter three times asliumeth unto himself.

But some heretikes object, that Christ is called first, as being the first of the Church under the new Testament. But I answer, that all the adjectives do prove this glofle. For Christ doth absolutely call himself the first and the last, by which very words, the prophets declare the eternity of Iobouab God. Yea Christ faith: that hee was not onely before the Church of the new Testament, but also before Abraham: Lab. 8, 5, 8.

18. I am he that liveth, and was dead] These words do clearly manifest, that neither man nor Angel, but Christ alone is repreented here in this vision.

6. [Or the living, or be that liveth] Christ taketh unto himselfe not onely the glorious life of his humanity, but the essentia alio of his divinitie, of which hee speaketh in the Gospel, as the father hath life in himself, so hath he given to the son to have life in himselfe. For chiefly he calleth himselfe God (hem that liveth); because even then when hee was dead, he lived. Therefore he faith not, I did live, and afterward dy, for then there would not have been any thing remarkeable in such an expression, for no man can bee said, to be dead, who formerly hath not been alive: but bee faith, I living, and was dead, that is, both together, for (by Godly) I was, but once; in the text, & is referred to both words (ο ζως και νεκρος) living and dead. In which great and admirable expression, hee doth openly declare his two fold nature, affirming that he lived, as he was God, & was dead as he was man at one time. According to that of Peter, Christ was mortified in the flesh, but vivified in the spirit; that is, both dead in the flesh, and alive in the spirit together. And this is the true meaning of that place, which is the same, with that common tenet, that Christ being dead in the flesh, rayed up himselfe by the power of his divinitie. This is also confirmed by the following words:

Behold, I am alive for evermore] Hee faith not, and I lived again, but behold I am living, or alive: by the particle (behold) hee attributes to himself an admirable, divine, and everlasting life, to distinguish it from that life which he received again after his suffering in the flesh. Therefore he faith, bee liveth for evermore, that is, both before his death, in his death, and after his death: which I have expressed in these verses:

Vivam eam fed crass crudelis morte peremptus
En vivam fine fine per omnia fescula duco.

I was alive, and did a fore death suffer:
Te la i live, and so I shall for ever.

This is the eight argument, of the Godhead of Christ, because he was dead, and liveth for evermore.

Enim igitur, the heretike objecteth, that Christ is not God, because he died, and so ceased to be: whereas God dieth not, neither can he cease from being God. But
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But it is a childish objection. For though God cannot die, as he is God: yet Christ was as he God manifested in the flesh, suffered death according unto the scriptures: moralized in the flesh. Again, God hath purchased the Church with his own blood. Wherefore this only doth follow, that Christ is not God according to the flesh, in which he suffered; which indeed is true, although it be opposed by thefalsequities, who therefore have need to consider, how they will answer, to what is here by the heretic objected. Furthermore all this, that Christ doth attribute to himself, is for the comfort of the Godly: For Christ liveth, yea is life itself, that we also might live through him, according unto the promise, 9:10, 28: I give us my sheep eternal life, and they shall never perish.

And have the keys of hell and of death.] That is, I have power to cast the enemies into hell. Keys are a sign of power, the which Christ, 9:10, 28, doth ascribe unto God: fear not them which kill the body, &c.: but rather fear him, which is able to destroy both soul and body in hell. This power Christ here affirmeth, by which he declares himself to be God, and Lord of hell and death. This therefore in order is a ninth argument proving the Godhead of Christ.

Ver. 19. Write the things which thou hast seen.] If this commandment be restrained to the first vision, by a threefold division of the things, which he had seen, which were, and which should come to passe: then by it the arguments of the seven following epistles are signified: but I rather refer it to the whole revelation: for he is required to write some things already past, which he had seen, and some things present, the things which are, and some things which shall be afterward. So that the matter of the revelation is distinguisht in a threefold order by Christ himself: some things he had seen already from the beginning of the Gospel under Nero, and the following Emperors unto Domitian, some things he now saw: but the greater part he was yet to see, namely the things that were to come afterward. To these three heads, we must have regard, all most in every one of the following visions. The Latin version hath which must be, in stead of which shall be. But the Gr. constantly readeth (a ματιν τον ουσας) which shall come to passe. Moreover this proveth again the divine authority of the revelation, forasmuch as it is written by the commandment of Iesus Christ. But why did he command it to be written? questionless that the whole Church at all times should continually read it for their comfort and instruction, which also is the end and use of the whole scripture. Rom. 15:4. 2 Thes. 3:16.

Ver. 20. The mystery of the seven stars.] After that the Son of man had shewed who he was, whom John saw, he comes to unfold the mystery of the stars, and candlesticks, viz.: that the seven stars are the seven angels, or ministers, & the seven candlesticks, the seven churches of Asia, to whom he was commanded to write, ver. 11.

The mystery.] The vulgar hath it, the sacrament of the stars, that is, the thing figured by them: so again chap. 17:7. I will tell thee the sacrament of the woman: but it is improperly used, for the mysticall signification of the same.

Bishops.] So he calleth the stars, because they ought to shine before others in purity of doctrine, and integrity of life: like unto stars shining in the firmament: they are said to be angels, because they are Gods messengers to the Churches: and the Churches are compared to candlesticks: because like as the candle or light, is set up into the candlestick like: even so the Church ought to hold forth, and preserve the shining light of true doctrine: that all may behold it, least being in darkness, they stumble and perish through their ignorance.

Hence we learn in the first place, that the scripture doth not make clear every thing, that is darkly spoken: not withstanding, if
we diligently observe it, that of Augustin will appear most true, that there is all most nothing obscure in scripture, which is not in some other place plainly expounded.

Furthermore we are to take notice of these figurative and sacramental phrases. The stature are Angels, that is, they signify the Angels; the candlesticks are the Churches; that is, they signify the Churches: according to that in Genesis: the seven sons are seven years, that is, do signify seven years. And the rock was Christ, for it signified Christ: as Augustinus expoundeth it. For there is nothing more familiar in scripture, then to name signes, by the things which they signify, which manner of speech is not darker, but plainer in regard of the analogie between the signe, and the thing signified: wherefore it was not obscure, but familiar to the scripture, that Christ called the bread which was broken in the institution of the supper, his body, which was crucified for us, seeing it was a sacrament or holy signe of the same: Hence Augustinus opening the etymology of signification of a sacrament, applies it to the Lords supper, saying, that the Lord Jesus doubted not to say this is my body: when he gave the signe onely thereof.

And this is to declare a truth, that even Alcafora left no excepted thing, saying, that in the phrase of scripture touching dark sentences, and sacraments the word which is used is to be referred to the signification of it, and that the bread and wine in the Eucharis (which they call the species) doth signify the body and blood of Christ, because Christ faith: this is my body, &c. Indeed he supposed there are two sorts of signes: some intimated onely for doctrine and signification: as in parables, and dark sentences: the other such, as really include, and containe the things which they signify: as in baptism and the supper, in which (faith he) is truly and properly contained, as the cleansing of the soul from sinne, the body and blood of Christ: and he proveth it: First, because Christ intimated these signes to that end: Secondly the Church to teacheth: And lastly, because it were an easy thing for any one to institute meece, and naked signes: whereas it is in the power of Christ alone, to appoint such signes as are full of efficacy.

I answer first: that in the institution either of baptism or, the Lords supper, there is no mention made of any including of the things signified in the signes.

Secondly the primitive Church taught no such inclusion, but the new popish Church into teaching is departed from the institution, and doctrine of the primitive times.

Lastly though it be true, that the sacraments are not meer signes, yet it followeth not, that they are signes including the thing signified. For there is in scripture another kind of signes, which as they are signes, so they are sealed confirming to the faithful the grace of Christ signified by them: For properly the sacraments are signes and sealed of the promotion of grace, which no creature could institute, or bring into the Church, but God alone.

Another expostor denyeth, that these are figurative signes, and why? because faith he, these candlesticks do not signify, but are really the Churches; and the staves do not denote, but are in truth the angels. But both is false first, because then there should be no mystery in the candlesticks, or staves. Secondly if the candlesticks, and staves were truly Churches, and Angels, then would not Christ have required John to write his Epistles, as being absent from them, but he should have delivered his message unto them, as there present with him in Patmos. Thirdly because then the words (the candlesticks are Churches, the staves are Angels) should be regular expressions: But this he denies, and truly: For they are terms of diversity. What then: the metaphor (faith he) is in the subject, which doth not import that the copulative is should be taken for the word signifyeth. And though it were granted here, yet would not it follow, that the words of Christ as the institution of the supper were of the same significatio, because Christ did not express to them a vision, but significare as sacrament. Now howsoever both be true, yet doth not this take away the metonymical expression for in typical & sacramental affections the types & signes are said to be the antitype or things signified, partly indeed by a metaphor, because of the analogie, or likeness of
that is between the figures, & the things themselves: but chiefly by a metonymy, because of the sacramental signification. For, as Augustine saith, if sacraments had not some likeness, with the things they represent, they should not at all be sacraments: for sure of that likeness they have the name of the things themselves. Therefore as in some, the sacrament of the body of Christ is Christ: the sacrament of the blood of Christ, is Christ's blood: even so the sacrament of faith, is faith. Again: that is called the soul, which signifies the soul, for it is usual that the thing signifying be called by the name, of that which is death signifies, as it is written: the seven cares, are seven years; with many the like places, but it is said, that rock was Christ: the Apostle saith unto the rock signifies Christ, but as if be were that indeed which in substance he was not, but by signification only: in like manner the candlesticks are called the Churches, and the seven stars are said to be Angels: the bread in the Lord's supper, the body of Christ, not in substance, but in regard of their analogie and signification. For Christ doth not say: this is my body: when he gave the signs of his body: but thus: and more clearly: the bread is the body of Christ, not in the truth of the thing, but by a mystical signification.

The Argument, Analysis, & parts of the second Chapter.

Hrift walking in the midst of the candlesticks, delivers to John the seven epistles, to be sent to the seven ministers of the Churches of Asia, commanding him to commend the diligence of some, to reprove the negligence of others, and in the last place by promises and threatenings to exhort all of them to their duty and constancy therein: so also he is commanded to write, those things which he had seen, and which were, and which should come to pass, by which threefold diffusion, Christ in the former chapter declared in general the argument of these epistles: for in commanding John to write, those things which he had seen, he was to declare the glorious vision of Christ unto the Churches, that they might receive the writing with reverence and dew respect. In bidding him to write, those things which were, he shews how he was to manifest the qualification of the Churches and Teachers, and whatsoever was either good, or evil in every one of them, that so they might perceive, how Christ our Lord taketh notice of all our actions. And lastly in bidding him to write, those things which should come after, John was to propound to the godly's promised reward, and to the wicked judgement to come, that all might acknowledge Christ to be the glorious, just, and omnipotent judge of the world. But it is better to extend the three forenamed heads to the whole revelation.

To return to the Epistles, they are all exhortatory & not much differing in matter one from another. The first to the Church of Philadelphia seems to be the excellent, next to which is that unto Smyrna. But the seventh unto Laodicea, is the sharpest. A common inscription is prefixed before all, taken from the foregoing glorious form of Christ: a general epiphetes is added in the conclusion provoking them to attention by a special promise; by which is understood, the end of that glorious, and magnificent apparition of Christ.

This chapter doth contain the first four epistles namely, to the pastors of the Churches of Ephesus, Smyrna, Philadelphia, & Thyatira. And therefore the chapter hath fewer parts. The analysis of them all is plain; & almost one & the same. For they consist of a preface, narration, exhortation, & acclamation of promises annexed: or that I may speak more plainly, they contain three things. I. A description of Christ the author of the Epistles. II. The prayer or dispraise of each Angel. III. Good things are promised, to those that overcome; and destruction to such as fall away.
The first Epistle to the Angel of the Church of Ephesus.

1. Unto the Angel of the Church of Ephesus, write. These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

2. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are Apostles; and are not, and hast found them false.

3. And hast borne, and hast patience, and for my Name sake hast laboured, and hast not fainted.

4. Nevertheless I have some things against thee, because thou hast left thy first love.

5. Remember therefore from whence thou hast fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6. But this thou hast, that thou hast kept my word, which I also have.

7. Hee that hath an ear, let him hear what the Spirit saith unto the Churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.

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V

Noue the Angel of the Church of Ephesus. So he calleth the pastor of the Church; for they are Gods ambassadors to the Church. A messenger is in Greeko adviser, that is, one sent, which properly is the name of those heavenly spirits, which do the commandments of the Lord. With this title Christ here honoureth the pastors of the Churches; yet not so much to commend their dignity, as to set forth the weightiness of their spiritual function. It is the honour of the Angels, that they are ministring spirits sent forth to minister for them, who shall be heirs of salvation. Wherefore the Angels of Churches ought not to be puffed up because of this dignity, but faithfully to demit themselves to their principal ministries. Moreover touching these Epistles, they concern not the pastors alone, but also (as appeareth by their conclusions) all the Churches, it being usual, that such things as were come to the whole, were directed to the pastors, and by them afterwards to be brought unto the congregation.

The Church of Ephesus. He is commanded in the first place to write to this Church, either, because it lay nearest, or, because it was the church whereof the eminency and greatness thereof, and being better known unto John, then the rest. Histories mention not, who at this time was the Angel of that Church: nor indeed doth Christ name him to the end it might appear, that he had not respect to much to any one particular teacher, as to all others which should succeed. Some think that it was Timothy, the disciple of Paul; but it is not probable, that Timothy so much commended by Paul in his Epistles, should live under so heavy a sentence; besides, it is a received opinion, that Timothy suffered martyrdom, before the time of John's exile. But if it were not, as Alcaeus maintaineth against Lyra, Ribera, and Periurus, it is an example of the general rule: that sometimes the very best do fall; admonishing us of our infirmity, and where unto the saints are subject. Again it serveth to stir up all teachers to care, and vigilance. But now whether the fault in this Bishop (for which Christ threateneth destruction) be not mortal, but venial (as Alcaeus pretendeth) let himself looke to it.

Write.] Christ tells John word for word what he should write to the Churches: for he is the author of all those Epistles, and John his penman or scribe. Which further proves the authority of this book: for without doubt after Chrift had made an end of revealing the mysteries of this book unto John, he faithfully wrote to every one of the Churches according to the commandment of Christ.

These things saith he that holdeth.] The first Epistle hath three parts: namely, an inscription, a narration, and a conclusion. In the inscription.
Revelat. Ch. II. Vers. I. II.

Christ is brought in speaking to the church of Ephesus, by a description of his person taken from the foregoing vision; which serveth both for the authority of the Epistle, and to stirre them up unto attention. The manner of the title is prophetic.

For so unally the prophets in stirring up to attention bring God in speaking thus to the people; thus faith ye words. So John: these things faith he that holdeth, &c. But if men, these things faith Christ, but these things faith be that holdeth the statutes, &c. Thus by degrees two things are repeated, which he saith before. One of the statutes: another of the candlesticks.

Which holdeth the seven statutes] That is, which holdeth the seven pillars of the Churches in his right hand; as chap. I. ver. 16. This (as we have already shewed) may be taken either in the better part, that is, of Christ's loving and caring for his faithful teachers, his governing, and prefering of them by the right hand of his power, with precious promised rewards. Or in contrary sense, it signifies, that Christ deterreth and by his right hand supperseth, and rejecteth all flowbilities, hirelings and wolves; and so much here he threateneth to some of these teachers, unless they did repent.

Who walketh in the midst of the candlesticks] First he saith him standing, but now he walketh in the midst of the candlesticks: signifying hereby, that Christ our Lord sitteth not still in the heavens: but is present by his providence, in the midst of the Church, beholding all things, proving our faith, and obedience, and recomposing the fame with great rewards: disliking our slothfulness and other corruptions, punishing the ungratefull, by taking away their talent from them, and bestowing it on others. This walking therefore imports Christ's gracious presence with his Church according to that promise, I will walk among you, and I will be your God. So Christ: I will be with you at all times, unto the end of the world. This being so, it is our duty, to walk reverently in the sight of God, and of Christ, that so they not being offended, may walk, and abide with us, according to the promise, if a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.

2. I know thy works] In the narration are five things. First their great diligence and constancy is commended, for Christ prayeth, and rewardeth the labour and faith of his servants, because he delighteth therein.

I know thy works] This he speaketh not only to this Church, but to the rest, yea to Laodicea also. Here I take works indifferently to be either good or bad, virtues or vices, of which as nothing is hidde from him, so nothing shall passe without reward or punishment. For the part of it is that the admonisher and judge, to pronounce sentence of nothing, but what is well known unto him. He taketh unto himselfe not only the knowledge of what is outward, but also a clear and perfect sight of men, and all their inward actions, which John often in the Gospel describeth unto Christ. He knew all men, and needed not that any should testify of man: for he knew what was in man, and so Peter said unto him, Lord thou knowest all things, thou knowest that I love thee. But who knoweth all things, save God alone? for he seeth all things, searching the heart, and reynes of man. So that this is the tenth argument, (to be added to the former) proving the Godhead of Christ, taken from his omniscience, or knowledge of all things.

And thy labour and patience] The first copulative, and is put for, to wit thy labour and patience, so the like in ver. 9. 13. 18. Moreover he commendeth three sorts of virtues in this Bishop: labour, in doctrine: constancy in suffering: Zeale in discipline: which virtues he doth in many words commend in this and the following verset by a contrary order.

First his labour; that is, his sincere, and unwearted pains in preaching the word: For the scripture in many places calls the office of teaching (minor) a labour, as being full of wearisomenesse and trouble. This is the first and principall vertue and honour of a faithfull Bishop: the which Christ attributeth, to this teacher. But what would Christ now say of the minor Bishops of
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days, who neither know the word of God, and for the most part regard it
not. But being idle and durne are unfit to preach, and to spend their time, either
in warre, sports, or following of their filthy lusts.

The second is sufferance, that is, patience in induring, and conffancy in over-
comming the dangers, injuries, and afflictions with which they were exercis'd,
both by the Jews, and Gentiles, for the sake of Christ. For the crosse is an in-
parable companion of the Gospel, and therefore is called the word of the crosse: both
because it sheweth us the way to salvation through the crosse: (esteemed foo-
lifines by the world:) As also because Satan doth stirre up his instruments, to hate,
persecute, and put to death, the confest professors and teachers thereof, as being
the greatest opposers of his kingdom. All which things the Angel of this Church
patiently induring, is for the same highly commended of Christ: for blessed is the
man that indureth tentations, for whom he is tried, he shall receive the crowne of lift, whIch
the Lord hath promised to them that love him.

And cant not bear them which are evil.) The third vertue, for which Christ
prayeth him, is his singular zeal in observing Church discipline, namely his strong
opposing of such vices, as violently brake in upon the congregation, and his due
administration of Church censure against scandalous persons, casting them out of
the communion of the Church, as Christ commanded. And indeed Church censure
were in full force in the primitive time, to the great good of the Church, as in
inflammation, for the sake of the prince and others of the ancient writers testify.

And hasty tried them.] Now he repeateth, and declareth the particulars: shewing
in the first place who those evill persons were, and wherefore he could not bear
with them: But vehemently withstood the sall Apostles (seeking to creep into
the Church,) examined their false doctrine by the word of God, and manifested
and reproved their lies and deceit. For now at this time there were many sall
teachers among the Churches of Asia, and Euboea, Crete, and others, who, though
they boasted themselves to be Apostles: yet in truth were the professed enemies
of the Godhead of Christ, corrupting true religion, and perverting the faith of
many of whom Paul had forsworn the elders of this Church. For it is the duty of
teachers, to defend the purity of faith, and strongly to oppose such devouing
wolves, &c. to follow the example of the Angel of this Church, who for this cause
is greatly commended by Christ our Lord.

Peri.: And hasty borne, and hasty patience.) He setteth forth more clearly his
patience, pointing at some speciall kinds of affliction (either imprisons, or stripes)
which he had manfully sustained. Before Christ faith, he could not bear, and there
faith, he had borne: but there is no contradiction, for there he spake of his not suf-
ferring of impetuous sinners in the Church: and here of his patient bearing of
affliction for the Gospel's sake.

And for my names sake hasty laboured.) The vulgar, as likewise Montanus, doe
somewhat differ from these words: but without all doubt this is the proper and
natural reading of the place; (agreeing with the greater and leffer copies of
Robert Stephanus, imprinted at Paris.) For it appeareth that his labour, and un-
wearied endeavours in sparing no pains to preach, and maintain the faith of
Christ, is again commended, that all might imitate the like diligence, and faith-
fulness in teaching: for in this Angel we may behold a true pattern of a faithful
Bishop. But now who would not think (hearing so great commendations from
Christ himself,) that he had been perfect in every respect, and worthy of deserved
reward? but the following reprove sheweth the contrary: and indeed God the
heavenly judge feeth not perfection in the very beft of the saints.

But nevertheless I have somewhat against thee.] In the second part of the nar-
ration he reproveth him, because he had left his former love. Ambrose thinketh
that he is blamed for a general remissness, and omission of his former zeal and
indeavour in holy duties. For security sometimes doth lessen the zeal even of the
Godly, so that they have need to be stirred up, and provoked to holy duties.
Andreas understands—that is in special rebuked for not sheewing as he ought, his wonted love, and charity to the poore. And indeed it seemeth that he began by little and little to be covetous, desiring to heap up wealth, and to live negligent of doing good to the strangers and poore brethren, now coursonous in the route of all evill, and most abominable in the teachers of the word; for it is one of the principal virtues in a Bishop to be given to hospitality, and to be lover of us. And this seemeth to be the reason, wherefore the canon law allowed to Bishops one forth part of the Church revenues; to the end they should be liberal: the rest was given to the poore, and other uses. It is probable therefore that this Angel otherwise an excellent teacher is here taxed for covetouneses. From whence we first observe, that the godly fail in many things, and have need to be stirred up by admonitions and reproofs, specially when either they grow cold in their good affections, or are overcome with the cares of this present world, and the desire of wealth and honour: For the devil doth chiefly labour to enframe all teachers by such baits, and therefore they ought to much the more to take heed, lest hereby beeing overcome, they become a scandal to the Church of God.

Observe secondly that ambition, and covetounoses in ministers, are the most lothsome vices that may be, and therefore they ought to be the more carefully to avoid the same. We have an example of ambition in the disciples. For when Christ spake to them of the croffe, they were troubled about preeminency, asking who of them should be the greatest. Cyprian saith wittily: that ambition doth swiftly sleepe in the bosome of the ministers of the Church. And as for covetounes, or desire of filthy lucre, by how much it is detestable, by so much the more it doth cleave, and deeply rootes it self in their harts; hence it is, that Cenon in Sophocles faith:

To pavvnwv mía w]!=xplhovn Aýóvov.

That is:
The whole priestly generation is given to covetounoses.

And certainly all the sacrilegious sale of holy things, simony, pride, and luxuria, which reigns in the Roman Church, was ingendred by covetouneses, and at length, by little and little, overthrew the truth of Christian religion: according to the Latine proverb, Religion began riches, but the daughters drowned the mother. For as Jerome well observeth, after that the Christian Church had Emperors to be members thereof, it increaseth indeed in power and riches, but decreased in virtue and godliness: giving us to understand, that where covetouneses, and pride have gotten the upper hand, there virtue and religion is cast off and oppresst.

Observe thirdly, though Christ doth commend the excellent works, labour, & constancy of the Angel of this Church: yet he was so far from acknowledging any merit in him: as that on the contrary he sharply reproves him for many grievous evils, and threateneth to cast him off except he repent: For Christ doth narrowly see and observe all our actions, and strictly weigheth all our works in the balance. Wherefore God forbid, we should imagine to merit by any good we doe: though indeed hypocrites commonly so think: whereas the word of God doth testify that all the works, even of the most holy men on earth, are polluted with some and all our righteousnesse are as filthy rags; if God should enter into judgement with us. Besides, we can do nothing but what we are bound to doe: for we are debtors in the law. And therefore can not by our good works, to which we owe debtors, deserve any thing at the hands of God.

Observe in the last place, that it is not enough to begin well, but, if we looke for the recompence of reward, we must persever in well doing unto the end. For hypocrites at first seem very zealous: but afterward they grow like warm, and at last are altogether cold: and so receive not the crowne of glory at the last day.

5. Remember from whence thou art fallen. This is the third part of the narration, being matter full of reproofs. First the teacher is exhorted to consider his fall. Secondly
A COMMENT. UPON THE

Secondly to repent of his many evils. Truly carefully to make all his former holy works of love and charity, now neglected. So that in this exhortation, we have briefly the nature of true repentance propounded unto us. First to take notice of the sin committed, for how shall we sorrow for it, or amend the same. The 2 is to cleave the evil, and do the good. And 3 to manifest our repentance by works of piety, and love both to God and our neighbour.

From whence thou art fallen: Hence it might seem to follow, that the faintest may fall away wholly from grace, and so perish eternally: for if so holy a teacher fell from his first love, why may we not then conclude the uncertainty of the grace of faith, justification, perseverance and salvation? and why should we not doubt of these things and stand in fear thereof? I confess, had this Angel finally fallen away, there had been just cause of such doubting: For no man can assuredly believe the certainty of his faith and salvation, who doubteth of the certainty of his perseverance.

The exposition of Ribera, & Alcafar in this place is found, namely that he had not altogether left his love; for as much as he incurred so great things for the sake of Christ, but that he lost much of his former zeal. In this we agree with them. For the faintest left to themselves, will soon fall from their faith, love, perseverance and salvation, if we only have respect to secondary causes; to wit: the mutability of the will, the weakness of man, the scandals of the world, and the subtilty and power of Satan.

For how should we be able to withstand all these, who are weak men, and subject to the common frailties of others; so long as we carry about us this earthly tabernacle? For what faith the scriptures? be not lift up, but fear lest thou also be cast out of the fire is indeed meaning; but the faith is weak, Let him that thinketh he standeth take heed lest he fall, for Satan walking about as a roaring lion seeketh whom he may devour. So that not only the example of this pastor, but also the manifold slips and complaints of the faintest do witness, that they may languish and fail in the act of faith, & charity, grieve the Spirit of God, to the present loss of a good conscience. But if, on the contrary, we consider either the unchangeable counsel of God, touching the salvation of the elect, or the most effectual intercession of Christ for their faith, perseverance and salvation; or lastly the power of God, by which as the Apostle witnesseth, the elect are kept unto the end, 1 Pet. 1, 5; then we may with the holy scriptures firmly conclude, that the faithfull cannot wholly and finally fall from the habit, and act of faith and love, I say, so to fall as to become Gods enemies, and perish for ever: because who is ever born of God cannot not (unto wit, with his whole will & unto death) for his seed remaineth in him, and he cannot go, because he is born of God: for it is impossible the elect should be deceived, (unto wit, finally unto their damnation,) because no man can pluck Christ from out of his hand: be it given unto them life eternal. And therefore (Christ said to Peter,) I have prayed for thee, that thy faith fail not. And God promised to put his fear into their hearts, that they may not depart from him: which is, as Augustine interpretest it, that they might always cleave unto him: for they are as the mountains, which cannot be moved, etc.

Thee, and many other such places of Scripture as they do plainly overthrow that Pelagian error of the faintest apostates, and the fear of being finally drawn away, and doubting about grace and salvation, decreed by the counsel of Trent: so also they do continue in regard of the free purpose of God, the certainty of our perseverance in grace unto the end; howsoever I deny not, but the elect many times by their times disturb their peace and assurance, having their minds troubled with manifold doubtings: for as men, we are subject to human frailties, and shall be, so long as we are here in this life.

So then we expound: From whence thou art fallen, to be, as if he had said, in what thou art gone back, from thy former zeal in godliness, fervency and love: and art become unlike to what thou wast before. So then Christ commendeth the teacher of the Church of Ephesus for his constancy in the truth, and hatred of heresies: but reproved him for his languishing, covetousness, and ambition.

Hence
Hence we see that it is not sufficient to profess the truth, unless it be done in obedience of faith and humility.

Or else I will come unto thee quickly.] This threatening is the fourth part of the narration, being a most vehement exhortation, and the pernicious effects of security, and covetousness. Two things are threatened, 1. I will come in thee quickly, that is, thou shalt suddenly be punished before thou art aware of it. Thus impenitent persons provoke Christ the judge against themselves, whole wrath they are not able to bear: for he is a consuming fire. Do we refuse the Apostle's provocation? are we stronger than he? So that the first reason why we should repent, is because of the power and justice of Christ and our own weakness. The second thing threatened is the removal of the candlestick, that is, Christ would not only thrust him out of his office, but also remove the candlestick, that is, the Church itself by the enemies thereof. 

Andrews: I will cast the Church into a troublesome, and tempestuous condition, which punishment ordinarily follows security, and contempt of the word. And indeed Christ did not in vain threaten this Church, for afterward (they not repenting) he removed their candlestick, and overthrew them by barbarous nations.

Here commeth in a twofold question: first, how it can stand with equity, that the whole Church should be disquieted for the snares of the teacher: secondly, how the removing of this candlestick is threatened, seeing the Church is built upon the rock, against which the gates of hell cannot prevail: and the Apostle calleth this very Church of Ephesus, the house of the living God, the pillar and ground of the truth.

Ribera: faith, that the first is a difficult question: Because Christ threatened not the pastor, and indeed the whole Church: whereas it seems uncontradictable, that the whole should be punished, for the impeniteney of the teacher. Hence he supposeth, that the candlestick in this place imports not the Church, but the Episcopal function and dignity, unto which he was advanced, to be a light before the flock: so that by the removing of the candlestick, he understandeth a removal of the Episcopal honour, and those things in which he was wont to excell, as in the word and doctrine, and sundry other virtues and gifts with which he was invested. This interpretation is not altogether incongruous: however we need not alter the signification of the candlestick; moreover, as it is not unwise or contradictory, to divine justice, that God should punish a whole congregation, for the snares of a few, for one particular person in the same; as the Apostle speaketh, 1 Cor. 5, 6, & 11, 20. And the reason hereof is, because oftentimes the multitude followeth the examples of their governors, like priests like people; as is the king, so is the subject; therefore it is probable that the Church had lost her first love, as well as her teacher: and hence the threatening is directed against him, as chief; and against the congregation as being corrupted also.

To the second answer by distinguishing the Church: which is either particular, or universal. The universal is perpetual, unchangeable, and built upon the rock. But we believe otherwise of particular Churches, which sometimes the Lord for their security removed, by overthrowing whole cities, & countries, as the Eastern Greek Churches of Asia and Africa, as plainly witness. But although particular congregations are dissipated, and the candlestick removed, either for publick or private snares, so that where formerly the light of God's word did shine, there afterwards Pagans or Antichristians doth reign: notwithstanding the Church itself is not always removed: for the abode of the Church is uncertain, the Lord sometime causeth the faithful to wander as strangers, & exiles from place to place, not having an established city in this world.

That which is spoken, 1 Tim. 3, 15, as it is most true of the universal Church: so was it likewise true of these Ephesians, yea of every particular congregation: I say in right, though not always in fact: for indeed every congregation ought to be a pillar and ground of truth, though it be not so still in truth: according to that
to that of Mala. 2. 7. The priests lips preserve knowledge: that is they ought so to do, though they did it not, &c therefore are reproved by the Prophet, ver. 8. But ye are departed out of the way, &c. So the Church is the pillar, that is ought to be the pillar: according to that in Tu. 3. 6. A Bishop is that is ought to be the husband of one wife. 

Hence we first observe, being the abode of the Church is uncertain, we must not promise to our selves a continuance in one place, in regard we are citizens of the Church. For it is in the power of Christ, to remove the candlesticks from one place to another, and many times he doth so for the sinner either of the teachers, or of the whole congregation: Now in this we must acknowledge our own faults, as deserving it: yet ought we not to be altogether discouraged, because the earth is the Lords, and the fulness thereof. For if the outward prosperity of the Church be disturbed and taken away, yet our inward graces, as faith and charity remain for ever. Let us therefore steadfastly persevere in our first faith, and amend the evils, whither in pastors or Church, that so the candlesticks be not removed.

Secondly, hence we learn, that true repentance is the only way and means to escape publick punishment, and Church dissipation. For Christ faith, I will remove thee. candlestick from thee: meaning if thou repent, I will not remove thee.

Thirdly, observe, that in scripture, the threatenings of punishment are still in a condition, either expressed or understood: yea, except men repent. And therefore when the condition of repentance is declared, and the punishment follows not, there is no change at all in the decrees of God.

Lastly, hence we may learn, how such as go astray are to be brotherly reproved, and corrected for their evils, and brought to true repentance: the obdurate are to be terrified with threatenings: and the repentant revived up with comfort: all which Christ doth to this Church, as knowing this to be a most effectual means to bring them to amendment of life.

6. But this thou hast, that thou hast? The fifth part of the narration containeth a further commendation of them, for their care of the Nicolaitians, and this he brings in after the reproach and threatening, as it were pouring oyle into the wound, and to draw them the sooner to repentance, and to shew that they were not in a desperate condition. Three things before he prayed in them: here be addseth a fourth: Thus we see none shall want praise with God, for any thing that is praiseworthy; now they are commended for their encouragement not as doing works of merit: but as exercising the gifts and graces received of God, in obedience unto him.

The deeds of the Nicolaitians) In ver. 15 their doctrine is mentioned, but not fully expressed what they taught. Hence a writer hath he held it to be exclusive, and some things sacrificed to idols. And most are of this opinion. But in ver. 14, it is said, that this was the doctrine of Balaam, and not of the Nicolaitians. However it be, it is certain, they were a parricide, and most wicked sects, both in life & doctrine. Some will have Nicolai one of the seven deacons to be the author hereof: Euangelus, Epiphanias, and Nicephorus do write of him, that being accused as jealous of his wife, who was very beautiful, he forsook her, and left her as common to all: But Clemen Alexandrine (as themselves testify) doth commend this Nicolai, for his piety and continency, having daughters who remained virgins, and a fomine which lived holy. And therefore it is more probable that some other Nicolai, was the author of this filthy sect: and that these heretics abode the name of this man, as a cloak for their abominable wickedness. Of these men Augustine writeth largely in his booke of heresies.

A certain writer hence gathereth, seeing Christ calleth these men Nicolaitians after the name of the first author, that he also may falsely name such men Calvinists (who have Calvin for their author,) in the end his hearers may the more carefully avoid them. Behold here a notable imitator of Christ. But let him first prove, that the doctrine, (which he falsely termeth Calvinists) hath its original from him; or to be, as this was of the Nicolaitians.


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<th>REVELATION, CHAP. II. VERS. VII.</th>
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| Nicolaitans, filthy, impious, and damnable. Neither of which he shall ever be able to prove. Whers we might easily retort the very same fault upon himself. For Christ calleth these sectaries Nicolaitans, because they so named themselves, the better to make way for their wicked errors: like as in the Church of Corinth, some said they were of Cephas, some of Apollo, and some of Paul; very few being contented, to be named after Christ. For our parts we count it an evil to be named after Calvin, and not rather Christians of Christ our Lord; whereas this Clavson himself delighteth to be called a Lutheran from Luther. Therefore let him take heed least he be found with the Nicolaitans among the number of the sectaries.  
| Verse 7. He that hath an ear let him hear. He shuts up the Epistle with a singular promise; and an exhortation common with the rest of the Epistles, by which he stirreth them up to observe the things which formerly were written unto the teacher of the Church of Ephesus: But chiefly to mind the reward, promised to him that overcometh. The like advertisement Christ giveth us in Matthew 13:9. And again chap. 19:12: He that is able to receive it, let him receive it. By the ear, he understandeth the care of the hart, & not so much intending the outward hearing as to teach us to lay up in our hart and soule, the meaning of the holy Ghost in these prophesies.  |
| What the spirit saith to the Churches. That is, speaking unto us by the prophets, for though Christ speaketh, yet he calleth it the voice of the spirit, because the same worketh by the spirit. From whence we gather that the holy Ghost is properly called the spirit of Christ, as proceeding from him and the Father: Which is the Eleventh argument to prove the Godhead of Christ.  |
|  |
| Saints to the Churches. So then these things were not written to the Bishops alone, but to all the Churches likewise.  |
| To him that overcometh will I give to eat. This promise is left out in the former latter Epistles. He is said to overcometh, who manfully unto the End, hath fought the good fight of faith against the Flesh, the World, and Satan. As it is written He that endureth unto the End, the same shall be saved; that is, they who have kept the faith, & finished their course, shall have (with the Apostle) a crown of righteousness which is laid up for them in the heavens: But here is nothing promised, to Hypocrites, to time servers & apostates, who though they at first fight well, yet afterward do faint, cast away their weapons, turn their backs, leave the field, and forsoake the battles of the Lord.  |
| To eat of the tree of life. Christ is this tree, for he is the way, the truth, and the life. He typically alludeth to Paradise, in the midst whereof stood the tree of life, of which if our first parents had eaten, they had lived for ever. It signifieth also Christ our Lord, who was to restore us (being fallen) from death, unto Eternal life. So then by giving us to eat of the tree of life, is meant his communicating himself unto us, raying us from death to life everlasting, according to the promise: Who so eateth my Flesh hath life eternal: for my Flesh is meat indeed, and my blood is drink indeed. This is a twelfth argument of Christ's deity: for God alone doth bring forth the faithful into the battle, and giveth to them that overcometh eternal life, but all this doth Christ, and therefore he is God blessed for ever.  |
| They who plead for free will infer from these promises: To him that overcometh, that it is in our owne power to overcometh. But to conclude from the thing conditionally unto the condition it self, is absurd. The promise onely teacheth, what Christ will give, unto the doers of his will, but theeweth not by what power it is performed. The like also they vainly gather from these words he that hath an ear let him hear, as if men had some power in themselves to heare. Nay rather the contrary is true: for where as he calleth upon us to heare, it sheweth, that we are deaf, unlefe he himself open the care of our harts: for such as are deaf in eares, are also deafe and blinde by nature and remaine unto the grace of Christ they are made able to heare and perceive the things of God.  |
| xi. Argu. of Chr. deity.  |
| Mat. 24. 13.  |
| 1. Tim. 4. 7.  |
| Io. 14.6.  |
| Io. 14.6.  |
| xi. Argu. of Chr. deity.  |
| Ephe. 2. 2.  |
| F The |
The 2. Epistle to the Bishop of Smyrna.

8. And to the Angel of the Church in Smyrna write; these things faith the first and the last, which was dead, and is alive.
9. I know thy works, and thy tribulation, and poverty, but thou art rich, and I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan.
10. Fear none of these things, which shall befall thee: Behold, the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: Be thou faithful unto death, and I will give thee a crown of life.
11. He that hath an ear, let him hear, what the Spirit saith unto the Churches, he that overcometh shall not be hurt of the second death.

THE COMMENTARIE.

No. to the Angel of the Church in Smyrna] Of Smyrna (se chap. 1.11. The second Epistle is directed to the pastor of this place, being nearest to Ephesus, and it is probable, that it was written to Polycarpus, the disciple of John, being also the first and the last, which was dead, and is alive.

It consists of an inscription, a narration, and conclusion. The Inscription describes Christ by two attributes before spoken of: chap. 1.17.18. Thus John goes forward to make known to the Churches what he had seen.

These things faith the first and the last] se chap. 1.8.11.17. As there, so here alfo, Christ taketh to himself an essential property of God, yea. Eternitie. cf. Isai 44.6. & 48.12. thus he repeateth, and again confirmeth, the seventh argument of his Godhead.

Eni deus the Samaotian confesseth, that without doubt, Christ is here called the first, and the last: but not absolutely, for faith he, that belongs to God the Father alone: whereas Christ is called the first and the last, not in regard of essence, but as respecting his office, and because he was the true Mefias, before whom there was no other, neyther shall there be any after him.

But 1. the text sheweth the fulness hereof: for as in Isai. tebora calleth himself the first and the last absolutely: fo here Christ speaketh the same of himself both absolutely, and with an Emphasis alfo; that is, with an expresse signification of his person. I am that first, and that last.

2. Though it be true, that this belongeth to God the Father, yet is it not true that it belongeth to him only. For the Son being one in Efficence with the father, affineth it likewise unto himself, even as he faith in the Gospel: I and the father are one; For as is the Father, so is the Son; because as antient men, the Father and the Son are of one & the same essence: Even so as God the father, is the first and the last; that is, Eternall: so alfo is God the Son, the first and the last, that is, Eternally begotten before the world was. For the father who is Eternall cannot have a son but
but he must be Eternall also, forasmuch as the Father is not without the Son.

Lastly we grant, that Christ is called the first and the last in regard of his office, because neither before him was, nor after him shall be any other Messiah; yet it is false, that Christ is only so called in regard thereof: & not chiefly in respect of his Efficiency. For the Word was in the beginning, not in regard of his office only, but of his divine nature, for the Word was God: In which respect Christ said to the Jews, before Abraham was I am.

But the heretike further objecteth, that he who absolutely is said to be the first and the last, that is, he whose essence is without beginning or ending, he cannot die: For he that dieth, ceaseth to be. But Christ faith of himself, that although he now liveth, yet he was dead: therefore he is not absolutely called the first & the last.

I answer. There is a fallacie in the argument as I have before shewed in chap. 1. 18. For Christ faith not that he was dead simply, neither according to his divinity, in which regard he is the first and the last absolutely, but as he tooketh Flesh: and in this regard he could dy, as the scriptures testify. Christ suffered for us in the Flesh, he was mortified in the Flesh, & c. which limitation he himself propoundedeth to us in the word (και σοι) and lived; for he faith not (και ου) he lived again: nor in the present tense (και ζων), he lived, but in the preterperfect tense (και ζων) he lived or was alive, to wit even then when he was dead in the Flesh, he lived as he was God. Now this could not possibly be in respect of one & the same nature: Therefore there was in Christ, being dead in Flesh, another nature, to wit divine, the which sustained & ratified up his dead body.

Thus we have freed the eight argument of Christs godhead, from the cavils of the heretike the repetition whereof was not unprofitable, because of the grievous trials, dangers, & martyrdoms which were to befall them of Smyrna, for the gospels fake, now here Christ doth encourage them, to be faithfull even unto death because he once being dead liveth eternally and dyeth no more, but remayneth forever to defend all his, and to replenish them from death to life.

I know they worketh.] The whole narration is full of pratyke & comfort, and contains three things: 1 a commendation of their vertue: 2 a pradiction of the dangers at hand. 3 an exhortation to constancie. The Vulgar omiteth (thy workes) as here, so v. 13. But the words are in the greeke copies: Workes in this place are not to be understood as before v. 2, indifferently either for good or evil: (for Christ reproved nothing in this parable, nor that he was without sinne, but as irreprovable in his life and office, and blamelesse before men: the which the Apostle requireth in a Bishop.) But to be taken of good workes onlie, the which he commendeth in this Bishop and encourageth him to perseverance in the same.

I know.] An hebrew phrase, that is, I approve: by workes I understand in general the moral vertues wherwith he was excellently indulged: as also his zeal, & diligence in performing the works of his ministry. Hence we are taught always to remember, that Christ beholds our actions, takes delight in whatsoever is good, & what is evil in us he didliskest: let us therfore walk with reverence in his presence, that so he without being offended with us, may still walk amongst us.

He addeth three other things in especial concerning his commendation.

Thy tribulation.] Which thou hast sustained at the hands both of Jewses and Gentiles for my name sake.

And thy poverty.] That is spoiled of thy earthly estate by the adversaries of the truth: for the Governours of Provinces persecuting (as they pretended) the Christians for their religion, did chiefly thirst after their goods, & so robbing them, made a publicke sale thereof even as it is to this day the common practice of the Romish harpies.

But thou art rich.] This (being put in by a parenthesis) mitigates the miserie of his poverty, calling him rich: because the faithfull (howsoever spoiled of their outward estate) are yet possessors of heavenly riches, which the wicked cannot deprive them of: for by faith they inherit Christ: Who is the heriter of all things: And in whom are hid all the treasures of wisdom and knowledge.
A COMMENTARIE UPON THE

This is indeed one of the Paradoxes of our religion: that Christians are rich in God, though poore to the world. Now this thing ought not to seem strange unto us, seeing heathen philosophers could say that only wise men, are rich men: as much as wifedom alone sufficeth to make a man blessed: but how much more then doth the true knowledge of God and of Christ, inrich us with all spiritual blessings, whatsoever becomes of our transtorie goods in this life.

And the blasphemies of them] That is, the Jews, who persected the Christians, blasphemed Christ, counted him a deceiver, a magician, and guilty crucified; upbraiding the Christians to be idle and foolish men, worthy of nothing but stripes, torments, and the like, as Terrullian recordeth. Now these blasphemies named themselves (for honour fake) Jews, as if they were the only people of God. But, Christ faith, they are no Jews, but a Synagogue of Satan, that is, a blasphematic congregation, led by Satan to their destruction. Thus Christ applies the title of their Synagogue, wherein they boasted, to their shame and approbrie.

And are not For he is not a few, which is one outwardly: another is that circumcision which is outward in the flesh, but which is one inwardly. Here we see that titles avail not when men are degenerated and foretake the truth. The same may be said of the title of the Church, which the Papists so much boast of; we, they are the Church, they are the Church; we grant indeed they are so: but not a Church of Christ, but of Satan, who worship not God, but the devil in their Idols.

Now whereas Christ is said to know these things, it serves again to confirm the tenth argument of his deity: So to comfort those of Smyrna, and all the godly in their affliction: for it is as much as if he thus said: Although I may seem to be afar of, & ignorant of your condition, in that I take not away your poverty, and punish the blasphemers: yet nothing is hid from me, but all things are naked and bare before me; be patient therefore until the time of your deliverance come. And this may be added to Argum. II, proving the Godhead of Christ, namely his innumerable and providence.

? Fear none of these things, which thou shall suffer] The other part of the narration is a premonition of their troubles at hand: for however they had already suffered much, yet he foretelleth that they must endure greater things: not in the least to differ from them, but that they might prepare themselves before hand for the same.

For darts foreseen, are the leffe hurtful: as also leste they should be sure, and imagine that after their former sufferings, they were to looke for no farther combats, but on the contrarie to fore-arm themselves for them.

None of these things] Signifying, that they were to expect, not one, but many sorts of trials; for through many tribulations we must enter into the Kingdom of God. one sort of affliction he named, viz. that the devil should cast some of them into prison.

In this persecution, he maketh Satan the Author: who in hatred of Christ, and mens salvation doth stir up the wicked to persecute the godly with reproches, imprisonment, yea, and with fire and sword.

Shall cast some of you] He shall not be able to bring all into his snare: For I will cast a briddle upon him. Which is for the great comfort of Gods people. The Prison notes (by a Synod, or Synode) the adjacents and consequences, as namely, scourges, banishments and martyrdoms: With which not long after under the Emperors, M. Aurelius Verus, Antoninus and Commodus, Satan most cruelly persecuted the Churches, at which time also Polycarp the Bishop laid down his life for the testimonie of Christ. Hence briefly we gather three things.

1. In this we may behold the afflicted condition of the godly in this world, & all that will live godly must prepare themselves for it: but if it so be that we have a more peaceable portion, let us account it as a great mercy of God, & enjoy it with thankfulness, for owne edification and the letting forth of the gracie of Christ.

2. Again Christs Godhead is here confirmed, in that he foreknowes the future sufferings of the fainters, now certainly this knowes no one, but God onely. So that this is the xxx argument of Christs deity.

3. The
3. The divel is the author of all perfection; as for tyrants and their executioners they are but his instruments: Who so few though God permit for a season, yet will be not suffer his to be tempted above what they are able to bear; but at last will cast the Divel with his instruments into the lake of fire and brimstone.

That ye may be tried.] He adds a twofold consolation: 1. the one, from the end of the book, that God will try all his people, 2. the other, that his faith and constancy may be the more approved; and we the patienter in our sufferings: this end is generally propounded; so that we know, if our selves be tried of God, may approve ourselves sincere and unblameable in his sight.

Be tried] viz. of God: who both knoweth us, and also his own gifts and graces bestowed upon us. Yet be tried us; that thereby the faith of his saints should be manifested both to them that are within: and without the Church. For to confess Christ in times of prosperity is not difficult, but when troubles do arise, then is our sincerity made manifest; according to that in the philosopher Exs. 19. 20. And howbeit the Divel is said to cast us into prison. Yet is it that God that tryeth us for Satan is by Abylfele of Seriaci: for that the action of God concurs with the work of Satan: yea God, and the Divel are said to do one and the same thing, but in a different manner and end. For God doth it as using his right and power over us, but Satan usurpinglie: God doth it to try us and make us approved: the Divel to afflict and destroy us. Howsoever therefore they do the same thing, yet is not their action all one: for the workes of God is good, but that of the Divel, is most vile.

And ye shall have tribulation] The other consolation, is taken from the brevity of the affliction, being to continue but a few days. Now all things of short continuance, though they be grievous, yet ought to be tolerable, faith Cicero.

Ten days: Some take this properly for so many days: Others prophetically, for ten years, in which the persecutions dured under the afore said Emperors. Others referre it to the ten years perfection under Tetrarch, which was the twelf perfection of the Christians. To be short, some take it indefinitely for many years: affirming with Augustinian, that sometime in scripture a certain number is used for an uncertain. As we may be not only in this place, but also in Chap. 11. 12. 13. but again: others (with Ribera) suppose that a long time of persecution is hereby signified: because the number ten contains all other numbers, as in Gen. 31. 17. Laban charged Jacob's wages ten times, for many times, so 2 Sam. 19. 4. 3. So Ribera: But this were rather to terrifie, then to comfort them, by fore shewing so long during persecution. Wherefore (with Andreas) I understand that by ten days in this place is meant the shortness of their trouble, which should sooner passe away as a cloud: for thus the scriptures encouraging us to constancy, are wont to express our light afflictions which are for a moment. 2 Cor. 4. 17.

Be faithful unto the death.] The third part of the narration is an exhortation to constancy in the faith unto the death: which is to be understood inclusively, and not exclusively: according to that in Heb. 12. 4. To have not as yet re sist unto blood. Wherefore we must not be afraid to lay down our lives for Christ's sake, and to cleave unto the truth notwithstanding all the cruelty of Satan and his instruments: but stand fast unto the shedding of the last drop of blood, that so we may obtain the crown of eternal life. For he that shall endure unto the end, the same shall be saved. Mat. 24. 13.

And I will give thee] He propounded the reward for their greater encouragement unto constancy. Souldiers will fight unto the death for a corruptible crown, much more ought we to doe the like, for an heavenly crown, which faileth not away. The crown of life here, as also in Jas. 1. 12. note eth eternal life and happiness. It is otherwise called the crown of justice, the crown of glory, by a metaphor taken from runners in a race, where there is a crown proposed as a reward to the conquerours.
A COMMENTARIe UPON THE

Hence let us observe in the first place, that the crown of life is promised only to such as are faithful to the death. That one & the same crown is promised to all that are faithful, no mention being made of any diversitie of reward. 3. That the crown is promised not of defert, but of grace, as a reward freely bestowed on them that are constant in the faith. 4. That Christ is the giver thereof: Which is the fourteenth argument proving his Godhead. For God alone gives eternall life: Now Christ faith, I give unto my sheep eternal life: therefore Christ is God.

XI. He which hath an ear. The acclamatory conclusion is again repeated. He that overcometh shall not be hurt of the second death: The fence is one with the former promises, though differen in words. What is meant by the second death, is explained chap. 20.14. Death and hell were cast into the lake of fire: this is the second death. & 21.8. Morturers &c., shall have their part in the lake which burneth with fire and brimstone: Which is the second death.

The first death is a separation of the soule from God through sin, and was the caufe of corporall death, which is common to all as the Apostle speaketh; It is appointed unto all men once to dy, but after this the judgment.
The second death, is the casting of soule & body into the lake of everlasting fire, wherein the wicked onely shall be tormented: for to the godly Christ hath promised deliverance: for he that overcometh shall not be hurt, &c. Some take the first death to be meant of the dissolution of the soule from the body: and then the meaning is thus: he that continues faithful unto the first death, needs not to fear the second; for he shall not be hurt therewith, but enjoy eternal felicity; but of this more hereafter. This great and gracious promise, should stir us up, with courage to persevere in the fight, until we overcom; for then we shall be free from the second death, and be partakers of life eternall through Christ Jesus our Lord, to whom be glory for ever and ever. Amen.

The third Epistle to the Bishop of the Church of Pergamus.

12. And to the Angel of the Church in Pergamus, write. These things faith be, which hath the sharp sword with two edges:

13. I know thy works, and where thou dwellest, even where Satan setteth his throne, and thou hast left my Name, and hast denied my faith, even in those days, wherein Antipas was my faithful martyr, who was slain among you where Satan dwelleth.

14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to cause the sacrifice unto idols, and to commit fornication.

15. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17. He that hath ear, let him hear what the spirit saith unto the Churches. To him that overcometh, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

THE COMMENTARIE

O the Angel in Pergamus.] The third Epistle to the Pastor of Pergamus or Troy, contains two things: first they are commended for their constancie in the faith; Secondly reproved for maintaining amongst them the impure Balaamites, and Nicolaitanes, &c. by threatening are exhorted to amendment of life. It consists of an inscription, narration, and conclusion. The inscription describes Christ by an Epithete taken from chap. 1.16. that he hath (viz. in his mouth) the sharp sword with two edges. The reason of this attribute appears from ver. 16. where he threateneth to destroye the sinners of the Church of Pergamus, with the sword of his mouth, that is, by the power of his divine word: For this sword, is the word of God, sharper than any two edged sword piercing and dividing asunder of soul and spirit, &c. Heb.4. 12.
REVELAT. CHAP. II. VERS. XIII.

Here we have the fifteenth argument of Christ's Godhead: For the word of God doth properly proceed out of his mouth: and therefore he is God. Because the word of God proceedeth from Christ, not as the word of another, or as it was in the mouth of the Apostles, Prophets and other teachers, but in special as his own: hence he faileth. v. 16. I will fight with them with the sword of my mouth.

13. I know thy works, and where thou dwellest. In the narration, are three things: he commendeth what is praiseworthy: reprovet what is amiss: and laftly exhorteth them unto repentance. First, he faileth in General, that he knew their works, to the end they might take notice, that they had to do with him who trieth and searcheth the hearts and reins, of which see v. 2. 2. In particular, he commendeth their constancie in the faith, which with courage they maintained, and confidently trusting on Christ overcame all such temptations, that might at any way occasion them to forsake him. The praise whereof is amplified from the danger of their abode: I know where thou dwellest, namely in a most vicious and wicked city, being full of cruel enemies, both lewes and Gentiles, and where Christians like sheep are continually exposed to the danger of devouring wolves. Now to live Godly in such a place, and constancie to cleave unto the profession of Christ's name, is a verie hard thing: though it be not so, where the condition of the place affords us freedom and libertie: the which benefit God of his exceeding mercy, hath hitherto granted unto us.

Where Satan (see ii.) A further amplifying of their constancie is taken from the infamie of the place: Pergamus is the throne of the Devil: Who in Hebrew is called Satan that is an adversary: so that this city was full of naughtie and vile persons, haters of Christ, and his members, among whom Satan reigned, both in the palace (for it was the abode of king Antius) and in the senate, for forcibly drawing the magistrates and cityzens to horrid Idolatrie; and to commit all manner of outrage and wicketness against the Christians. Nevertheless Christ had a Church in this evil citie. And co he could not do, like the Romish Papacy for a thousand yeares and upward, hath been the throne of Satan, and the seat of Antichrist, and under the name of Christianitie, abounds in all ungodlineesse, idolatrie, and barbarous crueltie against Christ? They object, the Church of Pergamus was vifible, and separted from the Pagans: But in the papacy it was not so. I answere unleffe there had been in some fort a visible Church among the Papists, the Romish Clergie had not been so renowned, as they are for their killing and martyryng of the faintes. But it be granted, were not the seven thouand in Israel, who worshipped God, a Church: because they were not a visible congregation separted from the Balaamites, but for fear of persecution kept themselves cloy, and were not known, nor not to Elias himself.

Even in these days. Here he further amplifies their constancie by showing the crueltie of the adversaries, who continually drew forth the Christians to most cruel and barbarous tormentes, as appears by Antonius, a faithfull martyr of Christ, who undoubtedly not long before was put to death by those of Pergamus, and so is named instead of many others, who also suffered. It is not certain by historie, who he was. Aristarchus tappothet, that he was the teacher of this Church, who in the days of Demetrius, for his contant profession of the truth was (as some say) put into a Bosten ball, and by five tortured to death: Andrew, wrote, that he had read sometime the styffory of his martyrdom. But it is certain that Christ honoureth him with the title of his faithfull witness. It is probable, that this Epiistle was directed to the Successours of Antonius, lest he should be drawn aside from performing his charge, for fear of the like punishment: who as it seemeth was at this time in bonds, and threatened, to be tortured to the end he might deny Christ: and therefore he is worthily commended for keeping the faith.

ī̇ ὴ Ἱ ἱους ἰος (And) is to be rendered even, or also in these days, which amplifies the former perfection during which time he remained constant, although Antonius had already suffered death, for it cohereth with the foregoing words, that he not denied even in these days.
A COMMENTARIE UPON THE

days, wherein Antipas my faithful martyr, to which we must ad, who was or who denied me not: for otherwise the article (is) who, would seem to be superfluous.

Where Satan dwelleth. The fourth amplification is from the danger of the place, or a further declaring of what was before spoken of Pergamus: as if he should say, Pergamus is not only the seat of Satan, in which he remainsat sometime, or for a season: but it is his proper seat, and where he continually inhabits; for (as Athanas wisesthefth) Pergamus was more given to Idolatry, then any other place in Asia.

He indeed properly is Satan dwelling place; notwithstanding he also dwelleth and reigneth in the hearts of the children of disobedience, who by their filthy and abominable actions, do influe themselves unto him. Thus the heart of Judas was as a house for Satan, after he was entred into him. O what a miserable condition is it, to live there where Satan dwelleth? how hard a matter is it to worship Christ, where the Devil ruleth? Let us therefore intreat the Lord to dwell in the midst of us, and to make us the temples of his holy spirit, that so Satan may not have any abode amongst us.

14. But I have a few things against thee. This second part of the narration is a reproof of the Bishop of Pergamus. And here again we are taught that the best in the Church are not without their failings, the which Christ seeth, though men perceive them not, neither are we here to expect a Church perfect and altogether free from errors and the mixture of evil men and good together: for in such infirmities albeit the Lord doth not condemn us, but in mercy passeth them by: notwithstanding he falsified and reproved them, and requireth an amendment thereof. He calleth them (ο λοχος) a few things comparatively: not as being few or final in themselves, but eyther as respecting the evils of ungodly men: or in regard of his owne clemency, he accounting them but as few. Thus the Lord f.getSimpleNames (as it were) our evils, yet f.so, not that we should flatter our selves in them, but the rather amend them: for a few evils are sooner reformed then many lesser vices are more casily corrected then greater.

Now the evil for which they are blamed, is their remissnes in not excercising Church discipline against such persons as were infected with the venemous doctrine of the Balaamites, and Nicolaitans. Now whether these were divers sects, or but one, it is not certain. The common opinion is, that the Nicolaitans followed the wicked way of Balaam, (mentioned in Num. 22:23, 24, 25.) permitting Christians to eat things sacrificed to Idols; and to commit fornication. For that false prophet being hired by Balack king of Moab to curse the Israelites, gave him counsel by his Moabiths women to entice them to worship Baal-peor, or their God Priapus: by which means it came to passe, that the Israelites having so done, fell to fornications and dallings with them, and afterwards committing fornication, drew upon themselves horrible plagues from the Lord.

15. So hast thou also them. Because he had before reproved the Church of Ephesus for the deeds of the Nicolaitans: therefore here he faith, so hast thou also. By which it appeareth, that this sect, whatever it were, was crept into many Churches.

Hence we note two things, concerning the dutie of Churches and their officers, touching notorious sectaries.

First, that it is meet to call them by the name of their authors. For Christ, nameth the Nicolaitans after Nicolas; to distinguish them from such as were found in the faith. This I speak of vile sectaries, such as these were, overthrowing the very foundation. Yet it followeth not, that the Lutherans do well, to call themselves after Luther, unlese they would be accounted notorious sectaries, rending Christ afunder, as in I. Cor. I. 16 of which thing he more says.

Secondly, notorious sectaries ought to be seriously reproved by the Church, convinced, & if it may be regained as for the obstinate they are not to be suffered, but to be cast out of the Church, otherwise we provoke the Lord to wrath against our selves.

But here
REVELATION, CHAP. II. VERS. XVI.XVII.

But here behold the great ungodliness of the Romish Antichrist, who to bring in his diabolical doctrine of forbidding marriage, accounts all such Bishops and Priests which do marry, guiltie of the harresie of the Nicolaitans: & this he doth, if we will believe him, to preserve the purity of the Church. See, Sigg. de regno Ital. lib. 3. c. 9.

16. Repent, or otherwise The third part of the narration, is an exhortation to repentance, with a threatening of the obittante, unless they left their error. For it seemeth that the Nicolaitans were not secretly, but openly retained in the bosom of the Church, by the indulgence of the Pastor; & so publickly maintaine their wicked doctrine to the scandal of the faithful, and danger of the whole Church: For a little leaven leaveth the whole lump. Befides, because of this, the unbelieving Gentiles spake evil of the Christians, as if they committed fornication each with other. Thus we see that their finnes was of a high nature, and therefore great reason had Christ to require repentance for the same. 

I will come against thee shortly. The like phrase of threatening is in v. 6. and the same kind of punishment is applied to the desecration of Christ v. 12. as if he should say, It is not in vain that I have a two edged sword in my mouth: for there with I will strike and wound the unrepentant. 

I will fight against them.] Christ then fighteth against us with the sword of his mouth, when he reproves our evils, threatneth & puniseth obittinate sinners. For God's threatenings are never without effect: But as it is written, unless ye repent, ye shall all like wise perish. Christ fighteth with a sword, to convince, wound, condemn and call off the irrecoverable.

Against them.] To wit, the Nicolaitans: notwithstanding he includeth the Pastor also, with the Church it self except they repent: so that was a: us therewith (or against them) is put in stead of was against you.

17. He which hath an ear] He endeth the Epistle, with his wonted Epithet, or acclamatory conclusion, wherein though the promise differs in words, yet the sense is the same with the former, To him that overcometh, this is put by a change of the number, for all that overcometh, that al in hope of a recompence might be encouraged to the good fight of faith. For rewards much prevale to hартen us unto duties. By them that overcometh, he meaneth such as stand fast in the faith, & were not polluted with the filthines of the Nicolaitans. To these by an allegoric he promiseth a threefold benefit.

To eat of the bid Manna] This is the first. Manna was that heavenly bread, sweet in taste, with which God fed his people in the wilderness, who being pressed with hunger found in the morning without the camp an heavenly dew like to Coriander, at which they wondering said, What is this? And hence it was called Manna. It was a sacrament, shadowing out Christ the true bread of life. Of this Christ will give him that overcometh to eat: that is, I will feed him with the pleasant food of my own bodie, & give unto him eternal salvation: for he which eateth the Flesh of Christ, & drinketh his blood hath life eternal. By hidden Manna, he alludeth to the Omer of Manna, which was laid up in a golden pot into the Arke for a remembrance, according as God commanded Moses: which signifieth that Christ indeed is hidde to the prophete of this world, yet seen of the godly, not with bodily eyes, but by the eye of their faith. Ribera faith well, that it is called hidden Manna, because eternal happiness is not bestowed on all alike, but is reserved only for the elect in the world to come.

And will give him a white stone] This is the second benefit. About which interpreters much differ in opinion. Some understand by it the precious & bright shining Carbuncle. Rubies interpreteth it of the glorious bodies of such as do overcome, whom Christ will rayte at the last day, and make them shine like the Sun in his brightness. Others understand it of an allusion taken from runners in a race, to whom was given a white stone in signe of victorie when they overcame: the which thing if it were confirmed by hisbreue, it were then a cleare opening of the text. 

G

Sixth
Sixth. Seven. faith, that the ancient heathens caused their festival dayes to be ingraven on their publik tables, and noted with a white stone, that they might the better discern them from other dayes. But they seem to come nearest to the littervall meaning, who thinke that Christ in this respecteth the manner of judgments, where there were two forts of stones or counters white and blacke cast into a bafen. By the white the innocent was absolved: by the blacke the guiltie condemned: and hence they were named, Ποιμήνος ουρανός & καθαρσίας acqui-

ring or condemning stones. Of which the Pope speaketh.

Mos ex antiquis nivosis arisque lapillis
His damnare ros: ilius absolvere culpa.

In ancient times with stones they did
In Judgment fast proceed:
By blace the guiltie were condemmed:
The lift by white were freed.

Thus Christ will give to him that overcometh a white stone, to absolve him in the day of judgment, according to the promise, he that heareth my words and believeth in him that sent me, hath eternal life, and shall not come into condemnation, but is passed from death unto life.

And in the stone a new name written] This is the third benefi, and the phrase is taken from the formerd custome, where the names of such as were absolved, were ingraven on white stones, but on blases the condemmed.

A new name] That is, an excellent and honorable name, for so much the scripture in many places doth set forth by the word New, as fing with the Lord a new song: I will write upon him my new name: They sung as it were a new song before the throne. Etc. This undoubtedly is the name of Gods children, whereof the Lord speaketh, Isa. 56. 5. I will give unto them a name better than of fames and daughters, meaning the adoption of the fames of God, which infinitly farrepasseth the name of carnall fames and daughters. For what is there more glorious, then to be the sons of God? Surely such shall never be condemmed. But some may say, how can he give them that, which they have not already? For, as many as received him, to them he gave power to become the sons of God.

I Answer, now we are sons, and heires in hope, but in the world to come, we shall daily enjoy the right of children, and really then possest the promised inheritance, and be like unto the angels of God. Luk. 20. 36. for they that shall be counted worthy to enjoy that world, neither marry nor give in marriage, but are for evermore with father and mother in the Angels, and are the sons of God. Thus we see that the third benefi promised to them that overcome, is a full portion of the inheritance of Gods children.

Which no man knoweth, saying be he that receiveth it] What is this name, which is also spoken of Christ (who hath a name, but no man knoweth but himself) I will shew in a word; namely, it is a name which can not be uttered: because the happines of Gods children can not be expressed, for evey other name is not so express.

This name God will not give to one alone, but to all the faithful, all (I say) shall know their owne name, because all shall have it. For to know this name is to have it, to rejoice in it, and to be certain thereof: thus we see that the people of God, shall not be ignorant of each others felicitie and blessednes in the heavens, howsoever true it is that the damned shall be ignorant thereof: because they shall never have it; and hence we see, it is no mervell, that none in this life know the heavenly adoption, but such onelie as he and have it by faith in their hearts: for as much as in the world to come, none shall know the dignitie of the saintship, but such as are partakers thereof.

And beere the ungodly assertion of the papists is refuted, who affirme that no man can fullie and certainly perswade himselfe of his own inward justifying faith, or to be in the state of grace, and to consequently a childe of God: but is to doubt of his faith, grace, justification, adoption and salvation. For the Prophane
The fourth Epistle to the Bishop of Thyatira.

18. And unto the Angel of the Church in Thyatira, write, These thingsfaith the Same of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass.
19. I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last be more than the first.
20. Norwithstanding, I have a few things against thee, because thou hast received some of the works of Balaam, who taught Balak to cast a prophanesse to preach, and to seduce thy servants to commit fornication, and to eat things sacrificed unto idoles.
21. And I gave her space to repent of her fornication, and she repented not.
22. Behold! I will cast her into a bed, and them that commit adultery with her, into great tribulations, except they repent of their deeds.
23. And I will kill her children with death, and all the Churches shall know that I am he that searcheth the reins and hearts: and I will give unto every one of you according to your works.
24. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you no other burden.
25. But that which ye have already, hold fast till I come.
26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.
27. (And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers:) even as I have received of my Father.
28. And I will give him the morning star.
29. He that hath an ear, let him hear what the Spirit faith unto the Churches.

THE COMMENTARIE.

Nis Angeles of the Church of Thyatira Epiphanius recordeth that certaine of the Alogians rejected the Revelation as fabulous, because there was no Christian Church at that time in Thyatira. For how, say they, could John be commanded to write to one, who then was not, but that old writer sheweth the absurditie of the heericks herein. It followeth not, faith he, although in their days there was no Church there, therefore there was none in John's time: for Thyatira was vaquished and overthrown by them and the Physgians together. Not long after the death of John and the other Apostles, namely in the three and nintee yeere after Christ's ascension, which was the seventh of Adrian the Emperor, and that indeed the Spirit of God did foreshew the defection of this Church, by prophesying of the faue Prophetess Jezebel, that is, of certain woman who deceived many, falsely boasted of a prophetical spirit, as namely, Priscilla and Maximilla, and Quintilla hatchts of Montanus who taught the heresie of the Caraphygians.

Touching these things whither they were fo, or or, I will not now dispute of, but that which Epiphanius ads, is indeed more to the purpole, to wit, that in his time this Church was againe recovered by casting off the heresie of the Caraphygians. Now, faith he, by the grace of God there is a Church in that place which flourishe, and
A COMMENTARIE UPON THE

and some others thereabout, although formerly the whole Church was fallen away; and had embraced the aforesaid heresie. That also is very memorable which he writeth, that the Spirit of God did reveal, that soon after the Apostles & their successors the Church should fall into many errors. Whence therefore hath the fonshe of perdition taken his inolent decree, that his Church cannot err?

Now the fourth Epistle is directed to the minister of Thyatira; being more sharpe then the former. He is commended for his faith and works; but reproved for suffering the Propheete(s) [i.e., Zelabel] to seduce many; to commit fornication; and such things sacrificed to Idols the which woman, with her followers, Christ threatneth to destroy. Nevertbelesse such who were not infected with her wickednes, he exhorteth to constancie, and promiseth to give them power over the nations. The Epistle as the former confiseth of an inscription, narration and conclusion.

In the inscription Christ is described by three Epitheties: two whereof have been handled. [ chap. 1. v. 14.]

The sonne of God] in (chap. 1. 13. he is called the Sonne of Man; and here the Sonne of God, to shew that he is both: Now Christ is a Sonne by nature, we and the Angels by grace. Wherefore the Church doth rightly believe and profess, Christ to be both God and man in the unitie of one person.

His eyes as a flame of fire, his feet like to fine brass.] Of this see chap. 1. 14. 15.


Thy worke(s).] The Vulgar and Andreas omit this, both here, and in v. 9. Works are generally to be taken both for good and evil, as in v. 2. & 13. in speciall he commendeth fower things: 1. his love, to God. 2. his charitie to the poore, and chiefly to them of the househould of faith. 3. his faith, that is his sincere preaching of the truth received from the Apostles. And lastly his patience, in suffering of afflictions for the cause of Christ: for this Church also (if it be true which Epiphanius writes) was persecuted by the Pagans, Jews, and Caesarians: notwithstanding this Bishop remained still constante in the truth.

And thy worke(s), and the left.] The first, and, is declarative, for, chiefly thy worke(s), the latter, and, feemeth not necessarie, and the text may thus be read, thy left worke(s) are more then thy first, as the vulgar, Complutenss, and Andreas read it. It feemeth that the Pastor of this Church had with much courage lately undergone some great perconsion, for which Christ here much commends him, as adding this excellent work to his former: or otherwys becaus in the general course of his life he daylie became more excellent: for his latter worke was more, that is, more manifest profiss of his constancie, and more worthie of praise then the first. So that he is commended for his holie progress in the duties of piety: which is an example unto us, that we also should labour to increase in the like worke of faith and love.

20. But I have a few things against thee.] The second part is a reprose of few things, as the like in v. 14. not as if his evils were of no great concerment, but Christ (like a good physsian) leffeth the diseased, that the patient may the sooner admit of the cure and not despale of amendment. His evil was in permitting the false prophetes Zelabel to teach and seduce many, to commit fornication, and be present with idolaters at their worship and Idol feastings: for it feemeth this woman was one of the Seet of Nicolaitanes, whose doctrine the maintaine. For these deceivers (under pretext of libertie and Christian charitie) taught, that women were to be accounted common, & that it was lawful for them to comminicate with the heathen in their services and feastings, now howsoever these things were scandalous and dangerous: yet of them thought indifferent and in the libertie of Christians: and this very practice some libertines at this day doe imitate. This was a great neglect of zeal and courage in the Pastor, in not seeking to redresse and free the Church of so pettillent an instrument, but to suffer her amongst them, to the destruction of many. Shee is called Zelabel by a similitude, as being equal in craft.
craft and malice to Jezebel, the wife of Ahab: for as this wilde woman by false witnesses caus'd Naboth unjustly to be put to death, and cruelly oppressed many of God's prophets: so this lying prophetess boasting of divine revelations, led about many from the way of God to her filthiness and devilish worship of Idols. Interpreters do differ, whether this was one woman, or many: and whether there were a whole Seed and nation of them. Epiphanius, as we have already heard, supposeth this to be spoken of Procella, Maximilla and Lyvina fallo Prophetesses of Montanus, who blasphemously boasting himself to be the comforter, seduced these women to commit fornication with him, and to prophesy in his name. But on the contrary the text saitheth, that it is spoken of Jezebel, who at that time bore sway in the Church of Thyatira, and not of any to come afterward: neither is it likely that only this Epistle should reprove vices to come, when as all the other speak of things present. Andrews understandeth it by a figurative speech as meant of the heresie of the Nicolaitans: But wherfore should that sect be here be dark'd with such a kind of speech, which twife before was manifestly named and treated of. Alas! considereth that by her the Jewish Synagogue is to be understood. But there is no reason to transform thebrewes into the woman Jezebel, who were before v.9, condemned by name, and again in ch.3.v.9. Besides, the whole description tends to set forth in special some one particular wicked woman: being therefore there is no necessary reason leading us to depart from the literal sense, it is probable that this woman was very famous in the city of Thyatira for her wealth, authoritie, and wealth of picture, but in truth fur her uncleanesse, deceit and ungodliness, was equal with Jezebel of old, seducing many to forsake the truth, and participate with her in horrible wickedness: But touching this woman and her mentioned chap.17, who is called a great care, there is no agreement between them. For there it is expressly laid, that by her is signified a great multitude: en Thyatira it self: whereas here no such thing is intimated.

21. And I gave her time] This sheweth Christ's patience and the obduracy of this woman, who made no use of his long sufferance in giving her time to repent: Thus the wicked grow secure because of God's forbearance, and seeing judgment is not speedily executed, they rejoice, and think to go unpunished. But what their reward shall be is plain both from this place, and Rom.2.4.5.

22. I will cast her] The third part of the narration is a threatening of judgment, which men by their inpenitence bring upon themselves. The punishment denounced is threefold. 1. Against the woman herself. 2. Against her lovers. And 3. against her children. Jezebel is threatened with a stately disease, for God commonly puniseth impure harlots, to make them lothsome to others, and publick examples of diabolical courses.

Into a bed. The antecedent is explained by the consequent. Sick persons keep their bed: the fence is, the bed which the husband had studied to lasciviousnes, lascivious and pleasurable, should be changed into languishing and sorrow. But the Godly man the Lord will strengthen him upon the bed of languishing, & make all his bed in hisICKJESS.

And them that commit adultery with her.] Her lovers shall also be punished, either externally by the sword of the magistrate, or some others: or internally by torments of conscience. But I rather take it to be meant of outward shame and punishment.

Unlesse they repent] Behold the mercy and patience of God: he will not destroy a most wretched harlot with her adulterers, before he call them to repentance, being ready to forgive such as amend their ways: thus we see how repentance is the only means to escape punishment. Some times indeed the Lord inflicteth temporal chastisement upon the repentant: but the fame is both mitigated, and turned to their good, besides none of them are eternal punished.

23. And to her children with death] He threateneth death to the children of this harlot: which some take properly for such as were borne in fornication, whom

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the Lord would suddenly destroy by a heavy judgment, that such an adulterous generation might not be read among men. Others take it metaphorically for her companions and lovers who defiled themselves with her. I rather approve the former sense, for otherwise the difference between the adulterers, and their children would be taken away.

Hence we may learn, 1. that the Lord is greatly offended with the defilements both of our foules and bodies: for he is a pure and holy Spirit: and requireth the same in them that worship him: And without this no man shall see him. 2. The corrupters of the truth shall be grievously punished, howsoever they may for a time by subtilitie cover their deceit, and draw many into their snare. 3. That God is ready to forgive most vile sinners, if they truly repent. Lastly here we have the seventeenth argument of the deity of Christ: in that he threateneth to punish these wicked deceivers: for none but God onlie is able to doe it, and therefore it manifestereth his divine omnipotency. That which the hereticke objectes concerning Moses striking the Egyptians with plagues, is of no weight; neither of Peter his slaying of Ananias: Nor Pauls striking Elymas with blindinge. For we know, that the Prophets and Apostles wrought miracles, not of themselves, but by the power of God. Wheras Christ threateneth to doe this by his owne power. For whatsoever things the Father doth, he also doth the Son like wise. Yea the Son giveth power unto others to doe the like things.

And all the churches shall know.] The end and use of Gods vengeance on sinners, is to declare both his omniscience of the hidde things of the heart: as also his omnipotency and justice in rendering to every one according to his works: Even as God said to Pharaoh: And if there be no words for this cause have I raised thee up for to shew in thee my power, and that my name may be declared throughout all the earth. Thus the Lord by threatening calls sinners to repentance, by judgments punishes the obtinate, and hereby declareth his wisedome, power, and justice unto all.

Now it is not without cause, that Christ attributes to himselfe the knowledge of hidden things: for seeing this wicked woman, beguiled many, by covering her unclean actions under a pretence of holinesse: Christ therefore here declares that none of her ways were hidden from his eyes.

Hence we observe in the first place, that one principal end of Gods exemplarie punishing of the wicked, is that all the Churches may acknowledge & declare the wisedome, power, and justice of God. Thus we see how profitable it is, that publike examples are propounded before our eyes, to the end we may take notice of the judgments of God, & beware lest by the like wickednesse we stirre up his wrath against our owne foules.

Secondly here is offered unto us the eighteenth argument excellently proving the divinity of Christ. For here Christ will be acknowledged to be the searcher of the heart and reins: which the scripture ascribeth unto God alone. For the righteous God trieth the heart and reins. Give unto every man according to his wayes whose heart thou knowest? Thou alone knowest the hearts of all the foules of men. See also 1. (Pro. 28. Jer. 11. 20, and 17. 10, and 20.) 3. (Ps. 7, 9, 1. Kings. 8, 39, 1. Kings. 16, 7).

Emendius the Same ascension objecteth in the first place, that the searching of the heart and reins doth not here signifie a knowledge of the thoughts: But rather a most equal and jist administration of judgment by Christ: and doth prove not that he is true God.

I answer. The antecedent is a manifest and bold corrupting of the text: For the divine attribute which elsewhere is ascribed to Jehovah, is here without any limitation and in the very same words applied unto Christ: not only in regard of the administration of his righteous judgments, but also as he is the searcher of the heart: and therefore must necessarily be taken in one and the same sense.

But again he objecteth. That Christ hath received all his knowledge & judgment, yea and himself from the Father, as he confesseth, (Jo. 5, Rev. 5, 11. & here v. 27) as I have received from my Father: so that he is not the same God with the Father. I answer:
I answer: he deceiveth by an equivocation. For Christ receiveth all things from the father two manner of ways; God the sonne hath received his divine essence from the Father by eternal generation, for he is the only begotten of the Father, before the mountains were fated. So that with his divine essence he received his divine omnifertence. But as he is man, he received all his power and glorie in time, by his reall exaltation, so farforth as confettieth with the nature and perfection of his manhood: in this latter respect we confesse he is not God: notwithstanding it is false, to affirm that he is not God in the former; for howsoever in this respect he hath received all things from the Father: yet whatsoever is divine, the Sonne hath it by his owne essence; even as the Father: Because the Father hath given to the Sonne, to have life in himself, as the Father hath life in himself. See Diamosum lib. 4. Orth. cid. cap. 19.

Thirdly he objecteth that many Prophets and Apostles knew the hearts of men also.

I answer. Either this, or that of Solomon is false, Thou only knowest the hearts of all men, 1 King. 8. 39. God indeed did reveal some things (not all things) unto Elia, Peter and Paul, but not the knowledge of the hearts. To be short none of them did, or could say, that he was the searcher of the reynes and heart, as Christ here faith: And all the Churches that knoweth I am the searcher of the reynes & hearts.

24. But unto you I say]. The fourth part of the narration is an exhortation, and here he turns aside from the Pastor before commended and reproved, and from the deceivers threatened, and speakes to the rest of the Church in Thyatira, and exhorteth such as were godly among them, and had not harakened unto the false teachers, to go forward and continue in the Apostles doctrine. And hence again it appeareth that these Epistles were written not to the officers alone, but to all the Churches. The Vulgare, as also Andreas and Montanens read it without the copulative, but unto you the rest, but the other Grecce copies have it, to you, and to the rest, as if he had said, to thee o Pastor and to thy fellow officers, and to the rest of the Church. But the sense is the same. For the Pastor also was one of those which held not the doctrine of Jezebel: although indeed he was to negligent in reprofing of the same.

This doctrine To wit, of Jezebel and the Nicolaitans concerning fornication and communicatice with Idolaters.

And which have not known]. This is an Hebreue phrase, and signifieth, who have not approved.

The depth of Satan]. So these deceivers called their blasphemies, as being deep mysteries, and hidden wisdom, and things more excellent then ever the Apostles taught: Now Christ granueth they were (2499) depths, but such as had their original from Hel and Satan, and therefore ought to be opposed and utterly extirpated.

I will put upon you none other burden]. The meaning is, however the deceivers doe again bring in and impose upon you the burdens of the ceremonial law, a yoke which neither you nor the Fathers were able to beare: notwithstanding I doe not subject you unto it: forasmuch I have once freed you from the same; for it is sufficient for salvation, to maintain the doctrine faithfully delivered unto you by the Apostles. Some by burden understand punishment: as if he should say, this shall be the heaviest of judgements, that I will inflict upon you; but if it be taken in this sense, then the words should import a threatening, where as indeed they are a mild admonition: and therefore the first exposition is more agreeable to the nature of the words.

Hence it appeareth that humane traditions are (2919) a burden imposed upon the Church not by Christ, but by the instruments of Satan; and here we see what to think of the manifold traditions of the Prelates; to wit, that they are burdens not required by Christ, but by the sonne of perdition: wherfore neyther the Church nor any of the faithfull ought to submit to them, nor to hearken unto the
the voice of that Antichristian parasite: affirming, that the yoke, which is imposed by the holy [442] to be borne, how soever it may seem to be unsupportable.

Until I come] To wit, bodily descending from heaven in the clouds to judgment according to our Christian belief, confirmed by the scriptures, &c. confession of the primitive Church. And therefore for men to believe as necessary to salvation, that Christ being come in the flesh, is present, in or under the sacrament of the Altar, or that his humane nature is in all places, and filleth all things, is a most false doctrine, and a hurthe not imposed by Christ our Lord.

He which overcometh, & keepeth] The first part of the narration, is a promise with the former conclusion, be that overcometh, see v.7. now the victorie by which we overcome the world, is our faith: and they are conquerours, who keep faith and a good confidence.

My worke] Not miracles, which generally are called the worke of Christ, by which also he proved himself to be God: but that worke of faith required, Joh. 6.29. To believe on him, whom God hath sent: as also all other worke of piety and faithfulness, according to our place and vocation: hence as the worke of infidelity, are called the worke of the Devil: so the worke of faith and love, are said to be the worke of Christ, and hee that persevereth therein unto the end, he is that conquerour, to whom the present promise is made by Christ [Jesus].

Unto the end] To wit, of the warfare or fight: for the full Victorie is not obtained, nor the crown given, before the fight be perfect and ended.

And keepeth] The worde here used in the original (νομίσει, το πρόκειται), is often used by Iohn in his Gospel. So that this phrase of speech argueth [from the Evangelists] to be the writer of the Revelation.

To him will I give power over the nations] A double reward is promised to the conquerour, power over the nations, and the morning starre. Some curiouslie inquire, whether or no, these things are given in this life. But we are to know, that so long as we remaine here, the fight dureth: For no man as yet is a conquerour, neither is the crowne bestowed: we must therefore first persevere in our course unto the end before we can enjoy the promised reward: nor as if we were altogether now deprived of it: but because we possest it in hope onely, and not in vorie deed.

Now we are the Son's of God: but it is not manifested what we shall be: we are faile by hope. Nevertheless one and the same thing is signified by both rewards here mentioned, to wit, that glorie and power, whereof the faithful shall partake in the heavens with Christ.

Power over the nations] He alludes to Ps. 2.8. where God the Father saith unto the Sonne, I will give thee the beaueon for thine inheritance, and the utmost part of the earth for thy possession: thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potteres vessel. This power which Christ the head hath received from the Father, he promiseth to communicate unto us his members: And as he hath receyved it for himself, and for us: so he will exercize the same in his owne, and our name: for the faintest also with Christ shall judge the Angels, and the world, or wicked men, that is, the nations here spoken of.

Even as I receyved] This we have expounded, v.23. and there it is said after what manner Christ receiveth it from the Father, and how it no way derogateth from his divinitie.

And I will give him the morning starre] That is, I will trulie communicate my self unto him, and make him comfortable unto my glorie, so far as it committeth with the proportion and measure of a member: for he saith, I will, that they also whom thou hast given me, be with me where I am, that they may behold my glorie which thou hast given me, &c.

The morning starre Called in Gr. απολειπος, said to be the day starre, being the brightest of all the starres, and when it followeth the Sun going downe, is called φωστερος- the evening starre. Hence Aristoteles commending the vertue of Justice, faith,
The Argument, Parts, and Analysis of Chapter III.

His Chapter contains the three latter Epistles unto the Angels of the Church in Sardis, Philadelphia and Laodicea: in which again John doth declare in general what he had seen, to wit, the majestie of Christ commanding him to write, what was, eyther good or evil in every one of them: and what was to come, to wit, what good or evil they were to expect from Christ. The bishop in Sardis he reproves for his hypocritie and negligence: yet comforteth some few that were upright in that Church by promises of reward: and stirs up the Pastor himself by threatening to diligence. The teacher in Philadelphia is commended for his care, preadmonished of his combats with the Jews, and victorie over them: and also is provoked by promises of reward to perseverance. The Bishop of Laodicea is sharpelie taxed as an hypocrite, being neyther hot nor cold: and however he is by others much esteemed of for his worth and holinesse,yet Christthreatneth to root him out, except he doe repent.

The first Epistle to the Bishop in Sardis.

1. And unto the Angel of the Church in Sardis, write, these things saith he that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead.
2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.
3. Remember therefore how thou hast received and heard, and hold fast and repent: if therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.
4. Thou hast a few names even in Sardis, which have not defiled their garments, and they shall walk with me in white: for they are worthy.
5. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my father, and before his Angels.
6. He that hath an ear let him hear what the spirit saith unto the Churches.

THE COMMENTARIE.

No to the Angel of the Church in Sardis] By the name Angel, as we have formerlie shewed, is noted the Pastor of the Church: and not him only, but the rest of the officers, yea and the whole Church: for it feemeth they were all alike faulty: according to that of Iesus the Sonne of Sionath: As the judge of the people is himselfe, so are his officers, and what manner of man the ruler of the citie is, such are all they that dwell therein. And therefore whatsoever is amisse in the people, is imputed to the negligence of the Pastor: and what is good in them, to his praysie and commendation. Some old writers affirme, that Melito was Bishop in Sardis, of whom Ensebius maketh mention, lib. 4. hist. cap. 26. But neither the argument of the Epistle, nor time when it was written doth agree hereunto. For Melito is commended for his fancticie & martyrym: this teacher is accused of hypocritie & negligence. Moreover Melito was Bishop of Sardis in the raigne of Antonius Pius, unto whom Iustine Martyr dedicated his second A-
A COMMENTARIE UPON THE

pologie in behalf of the Christians. This Antoni: reigned more then sixty yeeres after Domitian, in whole time, John (being banished into Patmos) wrote the Revelation. Now it is not probable that Melito should so long continue paftar in Sardis: although in all likelihood Polycarpus all this time was teacher in Smyrna, see ch. 2. 8.

Therfore howbeit it be uncertaine who he was,not being named, yet Christ sharply reproves him for his hypocrifye and negligence. Hence observe, how vainly the Romills Parastas boeft, as if the Pope and his adherents can not err in matters of faith: seeing two oneie of the seven teachers of Asia are commended for their sinceritie in life and doctrine: the rest accused by Christ eyther of foule hypocrifye, or of the heresie of the Nicolaitans.

In Sardis. The famous and sometime royal citie of Crethes, sitted (as Plinie writeth) on the side of the mountaine Taurus: of which I have before spoken: but here again repeat it, lest some might be mistaken as those who thake, that the Synod called Sardeianis, held in the eleventh yeare of Constantine, was in this citie. For Sardica was a towne in Illyria, to which place came all the easterne & westerne Bishops by the commandement of Constant & Constantinus Emperors. But this Epistle was not written to the Angel in Sardica, but in Sardis.

It consisteth of a preface, a narration, and a conclusion. The preface by two epistles declareth the majestie of Christ, the author of this epistle, and his care for the Church, he is said to have the seven spirits of God, and the seven staves, so withe in his right hand, as in chap. 2. 2. from whence it might seeme that the words, & the seven staves, were taken and here misplaced: but the content of all copies is to be allowed. By the staves the teachers are signified, as chap. 1. 20. But in the description of Christ, ch. 1. 20, there is no mention made of the seven spirits: & therefore some have thought, that they are the seven spirits mentioned ch. 1. 4, but scing these spirits are joyned with the seven staves, that is, the Bishops of the Churches, I therefore judge, that these seven spirits are Angels properly so called, because Christ employed them together with the ministers of the Churches for the welfare of them that are heirs of salvation: see ch. 1. 4. Neyther doth the article (κατά) being put before ἡ βολή των ἑξαρτημάτων, contradict this exposition: for in chap. 17. 1. the article (κατα) is also put before ἡ βολή των ἑξαρτημάτων, of the where, of whom notwithstanding there was no mention before: see our exposition on that place.

Thus we see, that Christ hath the seven spirits of God in his hand, that is, all the Angels who readie doe his commandements and judgements, both in defending of the godly and punishing of the wicked, he hath also in his hand the seven staves, that is, all the ministers & officers of his Church, that so through his grace they may shine like staves, in sinceritie of life and puritie of doctrine before their flockes. For as Christ is the author of the ministrv, so hath he given it unto the Church & worketh so powerfully in & by the same, that hereby he both gathereth & preferveth continually a Church among men, according to that of Tost. 15. 6. I have ordained you, that you should goe & bring forth fruit, & that your fruit should remaine. Now touching the ordaining & governing of the staves, whither it is taken properly or improperly, it is only the powerful worke of God. And therefore these Epistles doe plainly yeild unto us a nineteenth argument to prove the deity and omnipotency of Christ our Lord.

I know thy works. The first part of the narration is a reproofe of the secret hypocrifye in the heart & life of this teacher. Thy works, that is, I see all the indevoures & cariage both of thy private life & publick ministrv: I know thy hidden hypocrifye: for so he explaineth it: thou hast a name that thou livest, & art dead: that is, thou art generally reputed to be a faithful & godly teacher; but thou art an hypocrite as being destitute of faith and true holines, & so dead: that is, as a painted sepulcher before the Lord guiltie of death, although thou seemest to be alive & holy before men. Hence we learn three remarkeable pointes.

The first is an evident argument of Christis divinitie. For if Christ so knowes all our
all our works, as that he discerneth betwixt true godliness, and hypocrisy, the dead and living members of the Church, true pastors and hypocrites: then certainly he tryeth the heart of man, which is only proper to God, and is not communicable to any creature, no not unto the Angels. Which further confirms the x. and xv. 11. argument before mentioned.

Secondly we are taught, that all who profess the truth, and make a show of holiness, are not truly faithful and regenerate persons, but many of them are hypocrites and deceivers, as being far from otherwise then they are accounted for: for hypocrisy is an outward show of inward holiness: or a profession of faith with the mouth, beeying in the mean time destitute thereof in the heart. And hence we may conclude that a bare profession argues not true faith, as the patrones of hypocrites affirm, whereby they oftentimes delude themselves & others. Simon Magus is said to believe. Therefore, (lay they) some who profess & have true faith may fall away and perish. But this place shewes us, that many are inwardly dead, who outwardly seem to be alive: being with Ananias the lie Prieft, wheedle walls; with the Pharisees painted speculches; & spiritually dead, as Christ spake to the young man: let the dead bury the dead. And Paul speaketh of some wanion widowers, who are dead while they live: yea all men considered in their natural condition are dead in trespasses and sins. To be short, many have faith without love, which is dead, a faith which the Devils also have. Thus we see in scripture how they are said not only to be dead, who are deprived of natural life, but also not being regenerated to a spiritual for who are sincere in appearance only, and not in truth. Let us therefore take notice that all are not godly, who feem to be: nether shall all they, who lay Lord, Lord, enter into the kingdome of God: for the Church consisteth of a mixture of faintes, and hypocrites: and this difference is not only in the last, but chiefly in the Clergie, as they call it: that is, many who in scepels cloathing, seem to be true Pastors & teachers, are in truth but mercenary wolves: and howsoever these may deceive men, yet Christ knowes them: And therefore let not the Bishops of Antichrist thinke to blinde the eyes of Christ, with their titles, mitres, and royal robes.

The consideration of this informeth us in the first place, of the divers condition of the Church in this world. For many are called to be members of the Church whereof none are good, others bad, some faintes, others hypocrites: like as the net takes in all manner of fishes.

But howsoever the faintes elected, are not known of men, yet God & Christ doe differenc them. For the Lord knoweth who are his. Therefore let evry one try and examine himself whether he be dead or alive: for hypocrites deceive not God, but man & their owne soules. Wherefore let us shun hypocrisy even as a pest, remembering what Ambrose admonisheth, not to rest contented with a bare name, & in the mean while to be greeevously guilty: or with the height of honour while we abound in sin; or with a profession of godliness, while our actions are detestible.

For otherwise we should onely have a name to live, when in deed we are but dead.

Lastly observe, that the efficacie of the ministrey doth not depend upon the goodness of the minister. For God doth sometime vivifie and govern his Church by dead officers, as we have here an example: which serve to confute the Domains and Popish Sophisters: who maintaine, that there was not any Church of the elect, until the time of Luther in the Papacy but themselves, except we will acknowledge their Bishops (for other there were none) to have been approved of by the Lord.

2. Be watchfull. The second part of the narration is an exhortation, admonishing the Angel in Sardis of divers things, to the end he might purge himself from the crime of hypocrisy: and withall he is threatened to be punished except he doe repent. First he is commanded to shake of that hypocritical dross out of which he was fallen. Be watchful, that is thirre thy self up: for he is onely required to be
to be more faithfull and careful over the Church, then formerly he had been: but also called upon,as it were, to live again: for so faith Christ, but they are dead. Now death in scripture is frequently compared to a sleep: so that this place, and that of the Apostle (speaking unto men fallen into a deep sleep of sin,) is of the like interpretation: A wake them that sleepest, and arise from the dead, and Christ shall give thee light. Not as if wee could of our selves arise from the death of sin: (for this is a work of Grace) but because the Lord by his precept powerfully worketh in us, that which he requireth of us: and by the operation of his own spirit rayleteth us up, being asleep in sin unto newness of life.

And strengthen the things:] Or rather strengthen the rest, that is, such dying members of the Church, as are committed unto thy charge, who because of thy negligence decay both in faith and holinesse. For in it is no wonder, that a Church should fall into a deadnesse and securitie, while the officers thereof are asleep: Christ therefore commandeth him to strengthen them, that is, to labour by a holy life and doctrine, to bring them againe into the way of life.

That are ready to dy:] In Gre. α πους ἔστοιξεν ἃ πάντας ἔργατας, that shall dy, that is, which are near unto death: like as in Luk. 7.2, it is said of the centurions servant, ἀπέστειλεν αυτόν πάντας, he should dy, that is, was ready to dy. So thefe here were near unto death, though not altogether dead, and therefore the Pastor is exhorted carefully and speedily to put to his helping hand for their recoverie: This care the Apostle recommendeth unto all the faithful: namely, to receive them that are weak in the faith: And therefore it is a speciall duty of the ministers of God, who are spirituall physitians, to apply to Christ's weaklings the holesome medicines of God's word: for otherwise, God faith unto them by the prophet, forasmuch as ye have not strengthened the diseased, nor healed that which was sick, nor bound up that which was broken, nor sought that which was lost: Behold I am against the she-peards, and will require my flock at their hand, and cause them to cease from feeding my flock. Montanus reads it α ἔργαται, which are ready to live, that is, destroy by thy negligence; which is a more heavie expression.

For I have not found thy works perfect] These words containe a reason wherfore God requires him to be watchfull. But it may seem, that this reproofe is not equal & just, considering that no mans works on earth are perfect before God, if he shoulde enter into Judgment with us: for, we know but in part, we prophesie in part: and there is not a just man on earth that doth good, and sinneth not. I answer: Christ speaks not here of the common infirmities of the faintest: but accuteth this Bishop for his notable hypocritie, and condemneth him not, for not being fully and absolutely perfect: but because he found him not upright in his ways before him: for he was one of an εὐεργετικος, outwardly shewing a Zeal to pietie, and in the meanwhile secretlie a selfe-seeker and one who fulfilled his owne lust, not at all caring what became of his flock. Now forasmuch as Christ knew this his close and wicked deceit, it proves againe that he searcheth the heart, & fo is true God: &e arguments x and xvii.

Before God Montanus, Arathus, and the old version read it, before my God, hence some hereticks thus reason. If Christ have a God, then he is not God himselfe. I answer, all other copies read it αγάπην τε Ἡβαίνες: before God, and it seemeth that these by some oversight here added, πρὸς (my) taking it from v. 12. But be it granted, that the text should so be read, yet it helpeth them not: for Christ, as he is man, hath a God. I offend to my God, and to your God, now howsoever in this respect, he is not God: yet as he is the Sonne, he is true God and life eternal, and coesential with the Father. But here we see, how manie things approved of by men, are indeed verie vile before God, who sees all things with eyes of flaming fire. Blessed therefore is he, who approveth himself sincere, not before men onely, but especiallie before the Lord.

Remember therefore bow thou hast received] Now, that is, what. In the third place he is exhorted to be mindful of the faith delivered and committted to him by the Apostles,
Apostles to preserve the purity thereof in the Church, and leave it incorrupt to posterity. For it feemeth that this Bishop was unmindful of the truth committed unto him, and turned aside from the holy doctrine and way of the Lord. But all our Bishops forsooth and especially the Romish are altogether infallible, yea incorrigible, because unto them alone, and not to any other, belongeth that promis: The Spirit shall lead you into all truth.

Here we are taught, that the onely way to redresse the corruptions both of life and doctrine, is to have recourse to the rule of God's word, and to set it always before our eyes.

Thus Paul reproving the Corinthisians for their abuse about the Lord's supper, calls them back to the first institution thereof. Cyprian writing to Pompeius against the Epistle of Stephen Bishop of Rome, illustrates the matter by an excellent similitude: If, faith he, the conduits which before did plentifully afford water to the city should suddenly be stopp'd, would they not go to the fountain, there to take notice of the defect; whether the fountain were dried up, or the conduits stopped, or the water drawn some other way? Thus if the conduits pipes being mended, the city may enjoy the former benefit of the water. Even so it becometh God's ministers, when the truth of God in any thing hath been changed, & men have been unconscientious in return to the first original and Apostolical tradition, that the reason of our actions may flow from whence they had their first spring and original.

And repent! The last and chiefest thing required in him, is repentance, that is, to forfaske his hypocrisy, and sincerely to performe the duty of his place. For then indeed we repent, when leaving our evil wayes, we order our steps aright, and fervently turne, to the Lord: the which I confess, is not in our owne power to doe: but God gratiously effecteth the thing which he commandeth in whomsoever he pleaseth. Howbeit they are inexculcable, in whom he worketh it not, because they willingly disobey the commandement. But it may be objected, they cannot doe it of themselves. It is true indeed, but from whence doth this arise? For have they not of their owne accord brought this inabilitie upon themselves, and also by a voluntarie obstinacie augmented it, whereby they have made themselves inexculcable, and self guiltie before God?

If therefore thou hast not watched] That he might be the more awakened, Christ adds to the exhortation a sharpe commination, threatening him except he be watchfull to come on him as a thief, that is, suddenlie and unawares, to take vengeance on him for his hypocrisy by some horrible Judgment.

On thee: upon thee, or to thee, not in a good fence, as that saying, thy king commeth to thee, to wit, for thy good: but in an evil fence, the thing is, to thy destruction: and therefore Be a more significantly renders it: Against thee. Thus Christ also speaks of himself, Mat. 24.43. and Rev. 16.15. Behold I come as a thief blessed is he that watcheth &c. So Paul's Thef. 25. which comparison as it is not dishonorable unto Christ in using it: so doth it no way countenance or allow thievish courses: for the similitude respects not the evil practice of thieves, but their sudden breaking and entering in upon men, while they sleepe securely; and thus the Lord himself expoundeth it: but know this, that if the good man of the house &c. So here; And thou hast not known what hour &c. And thou hast not know, so as to watch &c. to wit, to inflict punishment on thee for thy securitie. Ribera understands it of death, when thou least thinkest it: and shall it be called to judgment.

The use Christ shewes in the place before cited: Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

4. Thou hast a few names even in Sardis] The third part of the narration, is a commendation of some that were faithful in this Church. For howbeit through the negligence of the Pastor most of them were dead, or ready to dy, yet the Lord still reserved some unto himself who were upright according as he is accustomed to doe even in such Churches, as are most corrupt. For example when the ten tribes were fallen away, and had publickly sett up the idolatrous worship of their
their Calvets, and Bads, and withall so oppressed the godlie, as that Elias verelie thought that al the Lords prophets except himself had beene slaine by the sword: yet even then God had left unto himself, seven thousand, who had not bowed the knee to Baal. In Pauls time the whole nation of the Jewes seemed to be rejected, and delitute of the grace of Christ: yet at that present time, there was a remnant, according to the election of Grace, as the Apostle sheweth: The like may be faid touching the papacie, for though in many ages together, both the grace of Christ, and his true Church hath been as it were trampled under foot, and the fame overspread with horrible idolatrie in all kinds: yet as the histories of the martyrs doe witnesse, the Lord had some few names among them continually, who resifted the publicke abuses of the times even unto blood.

Moreover as this commendation was comfortable to the Godly, so it did tend to the great shame of the Pastor. Therefore leaff the faithful should have thought that Christ also was wroth with them, they are by name (to the others disgrace) much commended for their constancie. Now what is more dishonorable then that the disciples should in doctrine excel their teacher, and the sheep the Pastor in sinceritie of life?

Names] That is persons, as Afi. 1.15. there were a hundred and twenty names. So Rev. 11.13. there were slaine 7000 names.

A few] For many are called, but few are chosen, almost in every congregation. We ought not therefore to be offended at the pacitie of the faithful, and the multitudine of the ungodly. The Papists indeed glory in their multitude, and write volumes in praise of the largenes of the Romish Church, upbriding us because of our fewnesse: but here we fee how in Sardis there were many hypocrites, a few names only, who were not defiled.

Here againe we have a cleare prooffe of Christ divinitie, in that he is fai to know these few names in Sardis, the truth is, he knowes all the faithful, and differeth them from hypocrites, which is a worke onely proper to God: for the Lord knoweth who are his. See arguments x. and xviii.

Who have not defiled their garments] Their constant sinceritie is feterforth by this Metaphor: and by Garments is meant thus much: as their bodies were not polluted with the filthie manner and lufts of the Nicolaitians, so neither were their soules stained with their impiousdoctrine. Alike Metaphor the Apostle uteth, 1 Thes. 4.4. That every one should know how to possess his vessel, that is, his soule and body, in sanctification and in holie spirit: to wit, in the lutf of concupiscences, for this is the will of God; even your sanctification: and without this no man shall see him. Now Christ acknowledged them holy and undefiled, not as if they were altogether unreprovable, but because they persevered in faith and holinesse of life, not withstanding the neglect of the Pastor, and the manifold evil examples round about them.

And they shall wake with me] As hypocrites are threatened with punishment, so the Godly are encourag'd with promises of reward.

In white] What may this bee by this Metaphor is signified a heavenlie triumph, a kingdome, and glorie to come. It is taken from the state of kings, & the great honour given unto mightie conquerours. With such royal apparell, Herod was cloathed when he sat on his throne, and God indite him dead for his pride. So in former they clothed Christ the king of Glories: It also was ancientlie a custome to cloathe the Conquerours with a white garment. To be short white garments for their brightnesse, were signes of Glories: here then, Metaphorically the glorie of the faintes is promis'd; Thus it is said, v.s. He that overcometh the same shall be cloathed in white raiment. & Rev. 7.11. White robes are given unto the elect, standing before the throne, and chap. 19. 14. the armies of Christ are clothed in fine linen, white and cleane: But it may be said; seeing their garments were now already pure & undefiled, therefore they needed not to be clothed in white: To this the Apostle answereth: we groan eagerly desiring to be clothed, that we be not found naked. For the purtie
puritie and righteousnesse of the saintes on earth can not abide the judgment of God: & therefore they must be clothed with the perfect robes of absolute innocencie,ere they can stand before his majestie.

With me] They shall be partakers of my glorie.If the raiment of Christ, on the mount, was white as the light: how much more doth he now shine being exalted: Yet so will he cloath the saintes: for they shall shine as the sunne, according to that proportion which is betwixt the head and the members. And hence justly with me, may also be translated, after me as if he should say, ye shall be clothed in white, next unto me.

And they shall walke] Beza translittes it, and therefore they shall walke, which indeed expresseth the fencse: but not the words of the text.

For they are worthy] To wit, to walke with me in white: the argument is taken from the equitie of it. Thus doe the messengers of the (sentorion) beseech Christ to heal his servant, because he was worthie. But this seemeth to establish the doctrine of merits: for dignitie comes by vertue. For if we shall walke in white because of our worthinesse, then we delver the same for our workes false.

I answer the assumption is false: for the scripture no where faith, because of our workes, or worke: but when ever it mentioneth the judgement of God, we are said to receive, quam vi sequis according to workes, but not si quid sequis because of worke. lest we should conceive any opinion of merit by them: which Christ expressly denieth, Luk.17. v.10. When ye have done all those things which are commanded you, say, we are unprofitable servaunts, we have done that which was our duty to doe. We therefore shall walke in white, not because of our worthinesse, but according to it: for the particle (si) for doth not signifie any cause of merit, but a qualitie agreeing with the justice of God, that is, being now why, but who they are that shall walke with Christ according to that in Mat.5.3, blessed are the poore in spirit: for theirs is the kingdom of heaven, &c. as if he had said: because unto such, the kingdom of heaven is freely promis'd.

But againe though the assumption were granted: yet would not the proposition be univerally true. For dignitie in its kind doth not always proceed from vertue, but somtimes from dutie without vertue. So Nero had honour, and was worthie of honour in regard of dutie, but not in regard of any vertue in him. So in particular our worthinesse before God, is not because of the worthinesse of our workes, but of grace, by which he maketh us worthy, by calling, justifying and glorifying of us. As the Apolitie plainly teacheth us, 2 Thess.1.5. where, after he had said, that the traductions of the Godly, were a manifest token of the righteous judgement of God, that they might be counted worthy of the kingdom of God: (lest this should be misapplyed to a worthynesse of merit) be prayeth v.11. that God would count them worthy of this calling. As none therefore debarre or are worthy to be called of God: so neyther doth our worthinesse prove any thing for the doctrine of merit.

If they object from chap.16.6. For they are worthy; that as there the deferred cause of punishment is of themselves: so here the meritorious cause of reward. The consequence will not follow from the rule of contraries: for the comparisions are not alike. Because in order of justice al evil worke whatsoever deverse punishment: for the soules that sinned shall dy. But good worke how great-forever. beeing debts & duties, can-not merite at the hands of God.

5. He that overcommeth the same, shall be clothed. Gr. θατον ωσπερ τιμωρον, but the old translator readeth θατον, so, shall be clothed.

The conclusion contains a promisse, with an Epiphenomena as formerly.

The promisse is extended, not onely to those few in Sardis spoke of, but to all who overcome the world, Satan &c. &e chap.2. v.7.11.12.26. Thus by a threefold promisse all are stirred up to hope for victory: the two former are metaphorically propounded: the third properlie; yet all seem to signifie one thing: for what can be given to them that overcome more, then the crowne of life eternal? however: in the reward promis'd we may note a certain gradation.
A COMMENT UPON THE

First. He shall be clothed with white raiments. This, by a metaphor, signifies the heavenly glory with which we shall be clothed, as with a royal garment. What more? I will not blot out his name out of the book of life. This further notes the eternitie of glory: for not to have our names blotted out of the book of life, is to have them always remaine therein; that is, to enjoy eternal glory. What more? First confeffe his name. A further degree, promisstance to make knowne the con-

fiance and faith of every one by name, even before the throne of the blessed trin-

itie, and in the presence of the holy Angels. A glory indeed surpassing mans op-

prehenston: For what is more honourable then when a general doth by name be-

fore the whole armie, declare the valiant exploits of this or that fouldour? But this Christ promiseth here to doe; and in Mat. 10. 32. Whoeuer therefore shall con-

feffe me before men, him will I confeffe also before my father which is in heaven: but who-

wever shall denie me before men, him will I also denie before my father which is in hea-


ven.

And before his Angels. As being the most holy ministers of God, and wit-

nese of our glory.

Hence we note, first, that the saintes are said to have a two fould clothing; for as we heard before, some in Sardis were commended for not defiling of their gar-

ments: and yet promised besides to have other white garments given unto them: the former are said to be ours, not as proceeding from our selves, but because we are enioyed to have them, meaning, both moral endowments of bodie and mind: as also the grace of faith and love, and other spiritual gifts: which we must have and preserve clean and undefeild, that so we may be clothed hereafter in white.

According to that of the Apostle: If so be that being clothed we shall not be found naked. For no man shall be clothed in white in the heavens, who hath not been indue with faith and true repentance in this life.

Secondlie, we are to take notice, that in scripture, God is said metaphorically to have a threefold booke. The first is the booke of his providence, which is the knowledge and counsel of God concerning the actions and events of all things first and last, of this the prophet speaketh Ps. 139. 6. 16. &c. all things are written in thy books. The other, is the booke of Gods univerfal judgment, which is his know-

ledge concerning all those things which everie one hath don wherewith it be good or evil: and to be judged accordingly in the last day; as in Chap. 20. 12. and the bookes were opened. The third, is the booke of life, that is, Gods pradestining both of the elect and reprobates: the first are said to be written in this booke, the other not, but blotted out: of this the scripture speaketh in many places: yet that in Rom. 20. 12. then the bookes were opened, may be understood of them all: for in the same verse, the booke of life is expressly mentioned: Thus God is said to have bookes met-

horically. The books of life is expressly mentioned: Thus God is said to have bookes metaphorically. The books of life is expressly mentioned: Thus God is said to have bookes metaphorically. The books of life is expressly mentioned: Thus God is said to have bookes metaphorically. The books of life is expressly mentioned: Thus God is said to have bookes metaphorically. The books of life is expressly mentioned: Thus God is said to have bookes metaphorically. The books of life is expressly mentioned: Thus God is said to have bookes metaphorically. The books of life is expressly mentioned: Thus God is said to have bookes metaphorically. The books of life is expressly mentioned: Thus God is said to have bookes metaphorically. The books of life is expressly mentioned: Thus God is said to have bookes metaphorically. The books of life is expressly mentioned: Thus God is said to have bookes metaphorically. 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which serves, not for curiosity, but for our comfort; that we being certain of our salvation, might joyfully persevere in well-doing unto the end.

Of infidels and reprobates two things are also spoken:

First, that their names are not written in the book of life, as appears, Rev. 13. 8. 17. 8. & 20. 15.

Secondly, they are blotted out of the book of life, and cast into the lake of fire: Let them be blotted out of the book of the living, and not be written with the righteous. And, whoever was not found written in the book of life, was cast into the lake of fire, by which is signified, that they who are not predestinated shall certainly perish.

But this seems to imply a contradiction, as not to be written, & yet to be blotted out: I answer, that this is taken in a double sense. 1. Either of such who in the Eternal counsell of God are thus written, and so are never blotted out. Or, 2. According to the appearance, and boasting of hypocrites: For thus they are said to be blotted out: that is, declared never to have been written therein: we see there are many hypocrites in the Church, who are taken for a while to be the elect of God, whereas in truth they are not: Therefore when their hypocrisy is discovered, and they justly cast out of the church, then they are said to be blotted out: As Ambrose & Augustine have well observed: Not withstanding it followeth not, that any of the Elect shall be blotted out, For this is contrary to that promise of God: It is impossible the Elect should perish, none shall pluck my sheep out of my hand.

This argument concerning our perseverance is full of comfort: for all the faithful, being elected, are written in the book of life, and shall never be blotted out. Wherefore therefore can now allure himself to be a believer, ought certainly now to believe, that he is the chosen of God, and that he shall assuredly persevere in his faith, fear and service for evermore: yet not by his own strength (for that were presumption and repugnant unto faith) but by the power of God, who keeps the elect through faith unto salvation, ready to be revealed in the last time.

6. He which hath an ear] This needs no new explication, but practice: See chap. 2. v. 7. 11. 17:

The vi Epistle to the Angel in Philadelphia.

7. And to the Angel of the Church in Philadelphia, write, These things said he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shuttest and no man openeth:

8. I know thy works, behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9. Behold, I will make them of the Synagogue of Satan, which say they are Jews and are not, but doe lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10. Because thou hast kept the word of my patience; I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11. Behold, I come quickly, behold that saith, which saith, Behold, he shall come as a thief, in the night:

12. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall rise again, even they which are asleep in Christ shall rise first:

13. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have subdued all things, then shall the Son himself be subjected to the Father.
A COMMENT UPON THE

THE COMMENTARIE.

Lib. 12.

Now the Angel in Philadelphia] There were divers cities of this name. But this was in Asia, and as St. John writeth much incident to earthquakes: this Church was purer then the rest, for whereas all the others (Smyrna onele excepted) were half palsied reproved by Christ: this Church with her teacher is singularly commended: not but that they had their faulyings (for there is no Church in this life without spot or wrinkle) but because their sinceritie and faith was such, as it covered all their infirmities, God being pleased to take no knowledge thereof.

Now Christ commends the faith & constancie of this Bishop above the rest, foretells his combats with the Jews, and promiseth to assist him in the perfection now at hand, moreover he exhorts him to be constant to the end. Some think he was Quadratus, a disciple of the Apostles, of whom Eusobius makes mention: but more of this in its place.

Among the Epistles which are attributed to Ignatius, the sixt was written to the Philadelphia, in which he exhorts them to keep the unitie of the faith, and the hierarchies: but in it, the Eminencie and Primacie of Bishops is too hyperbolically exalted. The Princes (faith he) be subject to Ceasar, ye foulidours to the princes, but let priests and deacons with the whole clerks and people, foulidours and princes, yea and Ceasar also, obey the Bishop, and let the Bishop be obedient to Christ, as Christ is to the Father. But it is apparent, at that time the foulidours with all the princes, yea & Caesar too, were so far from embracing the faith, as that on the contrarie, they cruellie persecuted both Bishops & all other Christians.

Notwithstanding there is in that epistle a sentence very observabile, & carries a note of true antiquitie: I have heard faith he, Some say, if it found not the Gospel in the ancients, it will not believe: but to such, I say, to me Christ is antiquitie: and who foreever obey him not, ills bee their certain and irrecoverable destruction. A fitt sentence to be applied against the Papists, who exquire after the antiquitie of our doctrine: but this by the way.

The parts of the Epistle are three: The inscription, narration and conclusion.

These things faith he that is holy, he that is true] In the preface the person of Christ is gloriously described by severall Epistles.

First hee is called holy, both because he is in himself holy, and is made to us of God sanctification: besides hee loveth holinesse, and can not abide impurtie.

2. Is true, that is, constant in keeping his word, and performing his promises and threatenings, loveth truth in us, and deterreth all falsehood, whither in life or doctrine: yea none shall escape unpunished that takes ought from his promises, or threatenings.

Here we have the twentieth argument of Christs deitie. For none absolutely, save God alone, is in scripture called the holy and faithful one. Thus the Seraphims cried one to another: Holy, holy, holy, is the Lord God of hosts. And who is true, or truth besides the Lord? The Lord is righteous in all his ways and holy in all his works. In Dan. 9. 24. he is called the most holy, and it seemeth that these two Epistles of Christ were thence taken. Christ faith of himself: I am the way the truth and the life. This is the true God, and eternal life: So here, these things faith he that is holy, he that is true. Thus we fee, the divine majestie of Christ fully declared. Here also let us note the detestable boldnesse of the Pope of Rome, who will be called the most holy Father, yea holiness is self: Is not this to lift himself up above Christ? doth he not herein manifest himself to bee the great Antichrift.

Christ indeed is absolutely called the holy one: but the Pope calleth himself, the
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the most holy one and that absolutely: Thus he proudly exalteth himself above Christ, which is proper to Antichrist. The like we noted from the title of Christ’s priesthood Heb. 4. 14, where he is twise called a great he Priest. But the Pope arrogates to himself a higher title, viz. the greatest he priest: wherein again he lifteth himself up above Christ: and plainely shewes that he is not his vicar, but rather the successor of the Archpriest of the Paganis, whom the Romans called Archlamins.

But perhaps it will bee objected: That the Pope is called the greatest he Priest: not in respect of Christ, but of other inferior he priests: and seeing the supreme and universal bishop.

But this unlooseth not the knot. For in what respect soever he calleth himself the greatest he priest, it is evident that herein hee maketh himself greater then Christ, who is onely called the great he priest.

This therefore confirms what we said before, that he was not Christ’s successor, but the Pagans priest: nether will the pretense of other he priests any whit helpe or credit them: for eather they are not great he priests, in respect of whom the Pope must bee faid to be the greatest: or if they are, then they make themselves equal with Christ, by assuming his proper title, and so are as sacrilegious in this, as the Pope is in the other.

To be short the Pope in naming himselfe the highest priest, universal bishop, prince of priests, &c. doth manifestly transgress against their own Canons dist. 100. cap. Let not the Bishop of the chiefes ciuit be called the prince, or chief of the Presbyter, or by any name tending this way, but onely the Bishop of the first flet. againe: Let none of the Patriarchs use the name of Universalis: because if any one of the Patriarchs be called universal, how can there bee any more?

And the Rubricke hath it: Let not the Bishop of Rome be called universal. By this therefore they shewes himselfe to be Antichrist indeed: for as Gregory wiueneth: Whoever calleth or defreteth to be called the universal Bishop is in this his ambition a forerunner of Antichrist: in that bee truly preferred himselfe before the rest.

Neither doth that helpe them which some vainly pretend, that the Pope takes not away the name or jurisdiction from other Bishops: for eather he makes himself alone universal, or els it must necessefally follow, that every Church hath two at one time. But how ever it be, yet that of Gregory is no way anwered, but he is certainlie Antichrist, who assumeth a superioritie over his fellow ministers. But let us return to the titles of Christ.

Who hath the key of David] This is the third Epithite. The Kinge Bible hath it, ПАМВ, for, ПАМВ, АМВ. The Greeks Sclioi昕s observes that some copies in stead of the key of David, read, the key of hell, according to that in Chap. I, 18. I have the key of hell and of death: which though it well agrees with that which follows: yet our reading is approved by most copies.

But, a supposeth, that it might be read, the key of the house of David, as alluding to 1. e. 22. 22. where the Lord promising to make Eliakim treasurer in stead of Shebna, the key of the house of David will I lay upon his shoulder; so be shall open, and none shall shut: and he shall shut, and none shall open. The house of David is the Church: the key is a signe of ecclesiastical power.

Now Christ hath this key, that is, absolute power over the Church as Lord, and head thereof: and hath committed the ministerial power of the keyes, to the Apollos, and their succeffors, which consisteth in opening and shutting the kingdom of heaven by preaching of the Gospel and administration of Church discipline.

Who openeth and shuteth: This notes a further degree of power, for he alone holdeth the key by his sole and absolute authoritie, and so whatsoever he doth herein, he cannot be resifted: according to that in the Gospel all power is given unto me in heaven and in earth.

But
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But this seems to be a paradoxe, he openeth, and no man shutteth: how can this bee? the words seem to be taken from the place before cited. The meaning is, he onely hath right to open and to shut: but how is that? Some understand it of the fence of the scripture, which to us is as a booke (sure, unleashe Christ by his spirit open our harts and understanding. This is true indeed in regard of one part of the sentence, but to the other it answere not: for howbeit Christ openeth the meaning thereof, by enlightening of us: yet hee shutteth them not, unleashe it be by accident, that is, when he darkens such more and more who are already blind in the things of God. But I question whither such an exposition appertaineth to this place: For I rather thinke, it is spoken of Christis opening the dore of his Church, and of grace, and so consequentlie of heaven it self. And thus in the following verces he is said to open the dore of the church in Philadephia: and the like he doth in all other places, when he calleth whomsoever he pleasure, and draweth them by his spirit: for none enter in at this dore, but such unto whom Christ openeth the same.

And no man shutteth] For none can pluck Christis sheepe out of his hands; the gates of hell cannot shut this doore beeing once opened by him, neyther can any adverarie power hinder them from entring into the same. The which matter indeed is of singular comfort for his Church: for let Satan attempt what hee can, nevertheless to whomsoever Christ openeth the dore, to them it shall still remaine open and his sheepe shall have their egrasse and regresse, and finde sweet pasturage for their souls: hence we see that the condition of the elect is safe and unchangeable.

He shutteth and no man openeth] As he openeth and no man shutteth, so again on the contrarie, he by his mightie power shutteth, and no man is able to open. For whosoever is not elected, called, and drawn by Christ, can never enter: for he is the doore, the way and life, Io. 10. which again proove the Godhead of Christ: for to whom can these things be applied, except to God alone? some object, that this also was said of Eliakim Lay. 22. I answer, it was spoken of him typicallie, and in respect of his ministerial power, as being a legal his priest: but of Christ in regard of his kinglie, divine, and proper power, as being an eternall high-priest. The Pope of Rome, to establis his tyranny, doth most impudently assume this power, which onely is proper to Christ: now Christ indeed gave power to Peter of binding and loosing, of opening and shutting, but it was by the key of the gospel, and not to him alone, but unto all the Apostles, and Pastors of the Churches. For as he said to Peter, whatsoever thou shalt bind on earth, shall be bound in heaven, so he saith unto the rest, whatsoever ye shall loose on earth, shall be loosed in heaven. Whereas the Pope alone will open and shut all things as he pleareth, yet not by the key and power of the gospel, but by the adulatorie key of his owne Antichristian tyrannie. 8. I know thy works; I have it before thee] The first part of the following narration, is a commendation of the Pastor and Church of Philadelphia, for holding fast the sinceritie of the doctrine receyved against the heresies of the time: and remaining faithfull in their fircie trials. This he commendeth first generally, I know thy works: which is not to be taken indifferentially, as chap. 2. v. 2. or in the evil part as it is spoken of those in Sardis &. Laodicea: but in a good farse: as hee had said, I approve thy works. And this he doth to stirre them up to a cheerfull going forward in well doing: for the pr Yosemite vertue increaseth it: and honour provoketh men to virtuous enterprizes. As the Poet speaketh. Secondly in special: because he had kept his word and not denied his name. Thus as in the first he is commended for his sinceritie in doctrine: so in the later for his constant profecion of the same before the adverarie. These two things are required of all Christians, but Especially of Gods miniters: namely, to keep the faith of Christ entire, and not to corrupt the same by humane inventions: and 2. not to forsake the profession thereof in any estate or condition. For with the harts man believeth unto righteousness: and with the mouth confession is made unto salvation.

But
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But left this holy teacher should be lifted up, to think he did these things by his own strength: Christ therefore ascribes both the first constitution of this Church, as also the constancy of Pastor and people therein, to his grace alone: *behold I have set before thee an open door; that is, it is not by thy own power, that the congregation over which thou art, embraced the truth taught by thee, or that thou thyself standest fast in the faith, against all the threats of the adversaries, who daily labour to shut this open door: for thou hast little strength, that is little, or no outward help and assistance: but it is I who have set an open door before thee: It is I who have opened it by my own power, and hence the enemies neither have, nor ever shall be able to shut the same. Thus we see, that which before was indefinitely spoken of Christ's shutting and opening: is here in particular applied to the Philadelphians: *I have set before thee an open door.

I am not ignorant how these words, for thou hast a little strength, may be taken in another sense: And some indeed do expound them adversatively, as if they deserved the greater commendation, for their constancy in their affliction, being they had but a little strength, that is destitute of humane protection. But then the cauful (for) should see a reason of the latter, that is, wherefore he had kept the word, which is repugnant to the scope of the commendation: for it is manifestly a reason of the former, namely wherefore Christ had opened a door unto him, which no man should be able to shut.

Others again understand it as spoken for his comfort: as if Christ had said, I have gathered unto my self a Church in this city in the midst of many adversaries, over which I have appointed thee a Pastor, and however thou hast but a little strength to reifist them, notwithstanding I will do protect both thee and thy congregation, as that no man shall be able to shut that, that is, to subvert the same, or expel the faithful out of this place. Which interpretation I confess contains much excellent comfort, both for the Pastor and people: but considering that the Epistle as yet treats not of consolations, I therefore allow rather the first exposition.

Now touching this manner of speech: An open door, by a Metaphor is signified an occasion offered of well doing; that is, an opportunity of preaching and propagating the Gospel: for as a man goes into the house, the door being opened: even so when the Lord gives passage to the Gospel, Churches are planted & propagated; according to that of the Apostle, *When I came to Troas to preach the Gospel, a door was opened unto me of the Lord: and 1 Cor. 16. 12. a great door and effectual is opened to me &c. Hence chiefly we are taught two things.

First, this again proves the divinitie of Christ: for whereas he both knoweth the works of the faithful, and openeth a door to his Church, as also restraineth the power of the adversaries, that notwithstanding all their malice and rage, yet cannot they not shut the same: it clearlie shewes that he is God onely wise and omnipotent. And therefore as Christ our Lord by his mightie workes proved against the blasphemous Jews, that he was God, *Job. 10. 13. so are we bound from his powerful gathering and preserving of this Church to believe the same.

The cavill of some hereticks is of no weight: who pretend that Christ doth these workes by a power communicated unto him of the father. I answer, he doth it by his divine and essentiall omnipotencie, which he hath received from the father by eternall generation: *for whatsoever the father hath is Christ's, and whatsoever things he doeth, the same also the Son doeth likewise. Not as if the power of the Father were uncreated, & Christ's created: but both the Father, and the Son worke by the same divine and uncreated power. *For the Son doeth all things (alike) with the Father.

Secondly, as Christ of old opened a door for the passage of the Gospel, and no power or malice of men nor Devils could any way hinder the same: so considering at this day that among so many enemies a door is opened unto the Churches in Germany, England, Poland, Hungary &c. we ought to acknowledge,
that this happeneth not by chance, nor ascribe it to the industrie of teachers, prudemcie of politicians, or the power of princes, but unto the grace, efficacy, presence, and power of Christ alone: for certainly the strength of Christians hath been little or nothing to resist the tyrannical persecution, cruel edicts, and horrible torments, by which Antichrist hath laboured, (but in vain) utterly to deface our Christian faith: but by how much they have sought to prejudice it downe, by so much (like unto the palm tree) it hath flourished more and more: because Christ by his divine power having opened this doore, Antichrist was not able to shut the same. And indeed it is a thing admirable in our eyes: that some few Monkes and deluded teachers should by the contemptible preaching of the Gospel, to shake the kingdom of the Beast, howbeit supported with the aid and power of the kings and Emperors of the earth on all sides, as that whole nations of the Christian world should turne from Antichrist, to Christ our Lord.

Now this beeing come to passe, we may not thinke that either teachers, kings or princes have opened the doore: but because Christ powerfullie reigning at the right hand of God, hath so effected the same: as that none was able to hinder it. Let us therefore bee truely thankfull unto Christ for so great a mercie and divine miracle, humbly beleeching him to keep this doore still open unto us, not suffering it to be shut for our unthankfulness, or his sheep to be scattered by the enemies but that he graciously preserve his Churches by dwelling among them.

9. And I will make them of the Synagogue of Satan. Gr. I give them. The second part is a confutation, against two forts of temptations. The first, in this verse: the second, is expounded in the verse following, by a close Prolepsis, or prevention. For having said, that he had set a doore open before them, which none should shut: this might seeme impossible, considering how on the one side, the Jews their professed enemies did much ennoy them: againe on the other hand how the unbelieving citizens, magistrates, together with the kings and Roman Emperors did miserably afflic them: yea and how Christ himselfe foretells that they should suffer yet greater troubles for his names sake. Here then I say might they not doubt, how this doore should be kept open by Christ against the adversaries? and not rather in a short time be shut up, that is oppressed and destroyed by them.

"To these fears he opposed distant remedies, and to the end, that neither the Jews or perverse see might offend them, nor the oppression of tyrants dismay them: Christ assures them that he will turne the one to their good, and deliver them from the other. And this is the coherence, and sum of these two verses."

That which concerns the first temptation, is comprehended in these words, behold I give them of the Synagogue of Satan &c. so he calleth the Jews: as in chap. 2.9. I give, that is I rayle up adversaries against thee; who shall cruelly hate both thee, and the Church; for looke as the Jews continually persecuted the Apostles, by railing up against them tumults in all places; to hinder the propagation of the Gospel: so would they doe unto thee of Philadelphia.

Now to comfort them herein, Christ utheth diverse reasons. First, his providence. I (faith he) give: that is, they shall not fall upon you by chance, but by my appointment, and to the end that yee should be tried, and therefore yee ought patiently, to endure this temptation, and always to trust in me: for I will give nothing, but what shall be for your good and profit. And thus I understand these words, howsoever others are otherwise minded. But doth not Christ in this make himself the author of sinne? seeing the malice of these Jews against the Christians was very sinful. I answer; it followeth not: For Christ rayled up the Jews against his servants, not putting this rage into them, but using them one to the others trial; as is expressed in the end of the following verse: to try them that dwell upon the face of the earth.

This is the firit confutation, and ground of all the rest. For he which beleeveth, that his troubles are sent of God, will bear them patiently, and assuredlie hope, that God will turne all things unto his good.

Who
Who are of the Synagogue of Satan] A second consolation is taken from the vanity of their adversaries: for they lied in calling themselves Jews, that is the praying of God, deriving their name from Jdeah, which signifies, to pray, as if they had been the offspring of Jacob, the children of Abraham, and one people of God. But indeed they were not Jews, but a Synagogue of Satan: & chap. 2.9. by which we are taught, not to admire hypocrites for the glorious titles, which they vainly assume unto themselves.

The Papists to this day boast, as being the Catholic Church; but they are a Synagogue of Satan: because they keep not the word of Christ: but persecute it, whatever they pretend to the contrary. For Christ saith: he that believeth on me shall have everlasting life: But they on the contrary: not he that believeth in Christ, but he that believeth the decrees of the Church of Rome and subjiciteth himself unto the Pope, he shall have life eternal.

Behold I will make them to come, and worship before thy feet] The third consolation is taken from the profitable event of their troubles: viz. the marvelous conversion of these Jews unto the faith of Christ. I will (faith hee) for a little while exercise thee, and the Church by these lying Jews, but a while after I will convert them: suffer therefore their injuries patiently, for shortly they shall become your friends and brethren.

Their conversion is described by these signifies: they shall come and worship before thy feet: that is, in a humble manner desire pardon for their offence & joyn themselves unto your congregation. He speaks not of that religious worship which is due unto God and Christ alone: but of an outward reverence, and falling downe before the feet of the pastor and the whole Church in signe of true repentance. For the word in the original signifieth derived of avere (a dogge) and properly signifies such a manner of falling downe before the feet of any in signe of subjection, as whelps doe in fauming on their masters: Metaphorically it is used for divine worship, or reverence, but here it is taken properlie.

Now behold the wonderful conversion of these Jews, which yet is not to be ascribed unto their own free wil: for of themselves they could not have repented: but this workes was wrought in them onely by the grace of Christ: for he saith, I will make them to come, which sheweth the end or conforlatory effect.

And to know that I have loved thee] That is, however for the present they are your enemies and account you as men appointed to destruction: yet when they shall be converted they will bee of another mind, and know that I loved thee for thy patience and sufferance. For I love them that love me. Because no man will suffer adversity for his names sake, except he love me.

Hence we may note two excellent doctrines.

First, that we ought not to despair of the salvation of our adversaries. For it is easie with Christ of wolves to make them sheep of enemies, friends: and therefore we should always pray unto the Lord, for their conversion who are elected: we know there are twelve hours in the day, and that God calls some in the morning, some at noon, and some at evening, and then worketh such an admirable change in their foules, as of persecutors they become professors of a Synagogue of Satan, a Church and spouse of Jesus Christ: as we fee in the known examples of Nebuchadnezzer, Paul and others. Unto whom we may also add thee these Jews here spoken of.

Secondlie, we see that the conversion of the wicked is not to be ascribed unto any freewill in them: for Christ makes them to come and worship. And without him we can do nothing according to that saying, no man cometh unto the Father, except the Father draw him. The consideration wherefore puts us in mind both of our misery & weakness, which is come upon us by sinne: as also of the great mercy of God towards us: for although indeed it may in some sort be applied to our willingness, that we come and worship: to others their unwillingnes, that they come not, but rather blaspheme the name of Christ: yet the true and primary cause, which
which makest us willing, whereas others in the mean time are left in their unwillingness, is the free mercy and grace of Christ, by which we are differenced and made better than others, according as it is here said, I will make them to come &c. and again, who hath made thee to differ? for he hath mercy on whom he will have mercy, and whom he will be hardeneth.

Here falls in a question how Christ makes us to come to worship. The Sophists who plead for free-will, confess indeed that this is a work of grace, and without which no man can come: notwithstanding they affirm, that a man before he is in the state of grace hath a free-will to do good, although weak and feeble: which will, (lay they) by grace is awakened and strengthened, and do it cooperates with grace, yea prevents it in the verie act of conversion, beeing as it were a coworking cause: as when two horses draw a chariot: or two men together carie some weightie burden.

Moreover they affirm, that free-will is like a freeing man, who albeit in the darke be discernes nothing by reason of the indigposition of the means, yet beeing brought into the light, he pretentiously dietherneth every thing. So likewise they discouerie much, (though differing among them themselves) of the sympathetic or agreement betwixt grace and the will.

The Socrates will have grace to work nothing on the will, but to have its influences on the effects. But the Jesuates with Thomas affirm the contrary, that grace workes upon the will, yet so as by an indifferent influence, and so is distinguished from it, according as the will is eyster good or evil.

But herein they all agree: that grace is onelie persuasive, fuch as is the motion of Orators unto their auditorie, unto which the will, if it will, eyster doth, or doth not give efficacie and entertainment: which was the heresie of Pelagius.

Now on the contrarie the scripture teacheth, that the naturall man lies dead in sinne, and is like unto an Ethiopian who cannot change his skin, or a Leopard which cannot cast of his spots: hee receives not the things of the spirit of God, for they are foolishness unto him: Every imagination of the thought of his heart is only evil continually: thus we see that mans free will is not subject to the law of God, neither indeed can be. For his blinde and erroneous minde cannot bring spiritual things, savingly unto the will, neither can his corrupt will receive that which is evil, as evil: but on the contrarie chooseth and delighteth in it, as if it were good. And therefore seeing that fuch is the corruption of our will and faculties, as that it is Christ, who makes us to come unto him, and the Father drawes unto Christ: none can affirme that the grace of conversion is onelie an indifferent influence, or morall pervasifion but with blaspheemie against God.

But they further object, that free-will makes man to differ from the beast that perisheth, and therefore fin could not take it away without the destruction of nature, whereby man should become an unreasonable creature.

I answer: It is true, if it be meant of free-will absolutely. But what is that to the purpose: we deny not free-will absolutely, for without it a man should bee no more a man, but a very beast. But we deny that a natural man hath a free and understanding will unto that which is good, in things appertaining to God: because the scripture in this pronounceth man blinde, and a servant to that which is evil, yea to be dead in sinnes, and altogether disobedient unto God. And therefore that we may come unto Christ wee have need not onely of persuasive motions, but also of an effectuall worke of grace, by which the Lord illuminateth, draweth, and regenerateth us, that so we may become new creatures: but what need have we to use many words: the sum of all is this: The natural man is dead in sin, and God gives us both the will, and the deed: Christ makes us to come unto him, what now is there left unto free will? they therefore which establish it against grace, doe rob God and Christ of their honour: precipitate man by pride into extremities, and renew the heresie of the Pelagians, whatsoever they pretend to the contrarie.
10. Because thou hast kept the word of my patience] Now he comforts him in regard of the perfections at hand, of which we might discourse more fullie, if we had the histories of the Church of those times. Some understand it of the perfection under the Emperor Trajan: Whoso though he prohibited that Christians should be drawn before the judgement seat, yet such as were accused he commanded to be put to death: as Plane witnesseth in his epistles. Others applie it to the perfections of Antichrist: wherewith not onely these of Philadelphia, but all the faintes upon the face of the whole earth were greevously afflicted: but the former opinion is more probable.

This conflation is also thesefold. The first is an approbation of their constancie in their former afflictions: because thou hast kept my word. It is a great comfort unto us, to hear, that our actions are approved of by men: but we ought much more to rejoice if God approve thereof: for this worketh in us an assurance of a good conscience, and of the goodness of the cause for which we suffer: as suffering not as evil doers, but as Christians. He calleth the doctrine of the Gospel, the word of his patience, and Paul calleth the word of the cross, because we must take upon the crosse of Christ, and suffer afflictions patientlie for the profession thereof. He calleth his patience, or sufferance, because he first suffered, seeing an example unto all them that believe in him: for through manifold tribulations we must enter into the kingdom of God.

And I will deliver thee] a second conflation is a promise of deliverance in the hour of temptation, that is, of affliction, which figuratively is called the temptation of the Godly. Now hope of deliverance out of evil causeth constancie: because hope maketh not ashamed. Unto this hope we are stirred up, by laying hold on the promises of God concerning our certaine deliverance: which the Lord not only promised here unto this teacher, but unto all such as are in the like temptation, that is, unto all the faintes dispersed throughout the whole earth. And therefore it teacheth us to be constant in the day of tryal, & to expect a full, and perfect freedom by Christ our Lord.

But this seemeth to establish the doctrine of merits, seeing Christ promiseth deliverance, because we keep his word. I answer: when the scriptures speake of works & reward, they usuallie thus expresse it, as, because thou hast done this, I will multiply thy seed. Now we are to know, that this argues no mercenary reward due for deierent take: But a fatherly (though undeserved) promise, annexed unto the condition of our obedience: For no man can be said to merit in doing that which he is bound to performe: but we are enjoyned to keep the word of Christ: and besides when we have done the utmost that we can, yet we are but unprofitable servants: & God doth onely of his free grace reward our obedience & constancie. So that the speech of Christ in this place is not an argument drawn from the meritorious cause of salvation, but fro the condition onely without which we cannot expect the same: for Christ promiseth to deliver none, but such as keep his word. Why then doth he thus speake? not that we should be lifted up in an opinion of merit: but by promisibg a reward, he sheweth how acceptable our obedience is unto him: as also to the end that we may increase & persevere in grace.

From the hour of temptation] The third conflation is contained in these words: tempestations; that is, the cruel perfection of Trajan, or some other tyrant: in calling it an hour he noteth the brevity of this affliction, that they might the more cheerfully undergoe it. The crosse is compared to a womans sorrow in travel. 2 Cor. 16.22. because of the shortness of the pains: and the joyfull effect thereof. See also Rom. 8.18. & 2. Cor. 4.17.

To try them that dwell upon the earth] the fourth conflation is taken from the use of afflictions: They are not lest as punishmentes from God for our destruction: but for the trial of our faith and constancie. And in this respect they are, first just: because God hath right to trie us: and 2: necessarie, lest we should grow slack and dull: as also very profitable, for corruption causeth us to understand, worketh patience, shaketh of the drosslines of sin, makes our faith more precious then gold,
Ps 91.15

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Gold, to be found to prayle, and honour, & glory; to be short it stirreth us up earnestly to call upon God. Seeing therefore the Lord makes his trials so manyways profitable unto us, let us be patient & constant under the same. He uelth this temptation, to try them that are upon the earth for God tries hypocrites & wicked men, as well as the faintest; though the effect be diverse. For by it the ungodly is, in constancy, & lightness of the former is made manifest, God hereby separating hypocrites, & wicked men crept into the Church from the society of faintest; for these remaine consttant, the other by their apostasie manifest the secret corruption of their hearts. Moreover we are to take notice, that these words them that dwell upon the earth, are always in this book: taken in a bad sense, as signifying unfound men, adulterers, & the followers of Antichrist: as will appear in the following eystorie.

11 Behold, I come quickly] This may be referred to the following exhortation. I will come quickly, hold fast therefore that treasure of faith, which thou hast received. But it seems rather to agree with that which went before, as a conclusion of the third consolation: promising to come quickly to destroy the wicked, & to deliver his children, lest by delaying their deliverance they might seeme to be impatient. Some referre this to his last coming. If so, then quickly, notes not the time at hand: but sooner then the world is aware of. For although the Lord be not yet come, yet he is not slack, faith the Apostle, concerning his promise, but is long suffering to suffer, not willing that any should perish, but that all should come to repentance. He will therefore come quickly, that is, sooner then many thinke. For when the world shall say, peace and safety then sudden destruction commeth. See Chap. 11.

Hold fast that which thou hast] In this third part of the narration, he exhorts them, to sincerity, and constancy in the faith, that they lose not the reward: and it is added to the foregoing consolation, lest by it we should become secure. The sentence is brief, but very emphatical. Hold fast that which thou hast. What had they faith and a good confidence, as Paul expounds it: 1 Tim. 18. And indeed these are the chief heads of all spiritual blessings, the which whatsoever hath, and keepe in this life, shall obtain a crowne of glory in the life to come. These two, the Pastor and Church of Philadelphia had, and with them all other graces. For by faith, they had righteousness, sanctification, adoption, and hope of glory to come. By a good confidence they increased in sincerity, patience, and constancy under the croffe: as we have alreadie shewed: These things (think he) hold fast, to wir, unto the end. The word (σπορά) here used, notes the necessitie of our uttermost endeavoure, and strength considering the many lets and impediments, which otherwise might cause us to make shipwreck of faith, and a good confidence, unless we strive with all our power, Thus we see they are exhorted to perseverance in their integrity.

That we may take thy crowne] The reason is drawn from the dangerous effect of slothfullnes: for not they that fight temply, but onely such as hold out and overcome, are crowned in signe of victorie. Thy crowne, so he calleth the reward of life eternall. Paul termes it, the crowne of righteousness, which shall be given to them that overcome, by Christ the righteous judge. James, the crowne of life: Peter, the crowne of Glorie thou fadeth not away, the which all faithful teachers shall receive, when Christ the great Shepherd of the sheepe shall appeare. Thus this crowne is distinguisht from those other crownes, which in ancient times were given unto conquerors. See our Commentaries on 1 Cor. 9:24.

We may here observe manie things, the which I will breuyly touch.

First, we are taught, that the promises of God, ought not to make us secure, but rather to stirre up our endeavoure to constancie: for we cannot assuredly applye them unto ourselves, except we earnestly labour to performe our duty. Christ promised indeed to this Church, to keep them from the house of temptation: yet he bids them hold fast what they had: intimating, that our faith and constancie ought
ought not to be lessened by the promises, but rather strengthened and increased.

Secondly, we are taught, that they only shall be crowned with the promised reward in heaven, who hold fast what they have here received: we shall be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked.

Thirdly, seeing it is called, thy crown: it seems to denote, that in heaven we shall have every one his own crown: from whence it may be gathered, that as there are degrees of punishment: so there shall be differences of reward, yea undoubtedly such faithfull teachers, as have brought manie to righteousness shall shine as stars in the firmament.

Iovinian against whom Jerome dispuiceth, seems to hold that all the faithfull shall have one and the like degree of glory: the which also some orthodoxe teachers to this day doe maintaine, grounding their opinion on the words of Christ, The just shall shine as the sunne: whose brightness excellest the beautie of all other creatures. Now however this be granted, yet we may safely conclude a degree of glory, seeing that even the sun appears unto us, some time more, and some time lese in brightness. And I beleive, Iovinian did not deny a degree absolutely, but denied the same in respect of merit. The which we should understand more certainly, were his books now extant: howbeit we may probably gather so much from the very reasons and grounds laid down by Hierom himself.

In the last place we see, that no man in this life can come to that perfection or fulnesse, or is to rise unto the kingdom of God, but that he might be deprived thereof, in case he should be left unto himself, or be careless: that is, continues not faithfull in well doing. And therefore we are admonished, if we stand to take heed lest we fall: and though we stand by faith, yet not to be high minded but fear. But if to be, that some of the faithfull may let go their hold, and lose the crown: where then is that (plerophoria) or full assurance of our salvation, and perseverance of the elect, of which Christ speaketh: No man shall take mine sheep out of my hand. It is impossible the elect should be seduced, and therefore be of good cheer, I have overcome the world.

I answer: however Libertines and Sophisters doe hence draw such a conclusion, yet it followes not: For as Author from this very place proveth, the number of the elect is certaine, and can neither be augmented, or diminished. For, (faith he) if one receiveth it not, except another loose it, then the number is certaine. And although these things are spoken unto the fainters who persevere, as though it were uncertaine whether they should stand or not: nevertheless it is only teacheth, that we should not be wise above that which is meet, but fear. We are moreover to consider, that as the promise, so the exhortation is directed not only to the pastor, but also unto the whole Church, in which there is always a mixture of fainters and hypocrites, of elect, and reprobates, who indeed with the mouth make confession of faith, but beleive not with the heart unto righteousness; and therefore are said to be deprived of the crown, because they hold not fast that which they have, that is, that which they seem to have. According to that in Luke 8.18. Whatsoever heareth not, from him shall be taken, even that which he seemed to have. And therefore, when faith fall away, and lose the crown, it nothing weakens the state of election: for as the Apostle witnesseth, they are not in the number of the elect: they went out from us, but they were not of us: for if they had beene of us, they would no doubt have continued with us, 8 &c. Unto them therefore that of the Apostle is to be applied. Let him which seems to stand take heed lest he fall, thou standest by faith be not high minded but fear: which threatenings are manifestly spoken of highminded hypocrites, such as stand in outward appearance only. But the salvation of the elect is sure, because they are kept by the power of God through faith, and in humility of mind, they shall certainly hold fast, that which they have, and never be called off.
But you will say: if this Bishop, (as undoubtedly he was) were one of the elect: what need then was there of this threatening: *that no man take thy crown*: seeing the elect cannot fall away, or be deprived thereof?

I answer; it is not in vain. *First: though indeed the elect cannot loose the crown in respect of the decree of God, by which they are predestinated, and called unto salvation, yet might it be taken away in respect of their own iniquities, if they were left unto themselves, and in respect of other causes also which threaten their destruction, except they were preferred by that power of which Peter speaketh: 1 Pet. 1. 5.*

Secondly, these threatenings as they respect the faithful, are conditional. Another shall take their crown, if they persevere not in the faith: but they doe persevere. *1: Because God keeps them unto the end. 2: Because Christ doth continue his prayer for them, that their faith fail not: And 3: because they themselves always pray for the same, and are heard, according to that promise: I will put my fear in their hearts, that they shall not depart from me: that is, as Augustine interprets it, they shall persevere, and cleave unto me. And lastly because the Lord by such threatenings, & exhortations stirs up the fainthearted in their endeavour unto perseverance. Into all which we may adde the testimonies of Thomas, Hierom, Bede, Haimon, and others whom Riberin citheth. See Bell. Caesareum lib. 2. de Grat. Et lib. cap. 13. pag. 334 & c.*

*Him that overcometh.* In the conclusion a reward of victory is promised unto the spiritual champions, who warre under Christ's banner, and to the same is annexed the common Epitome, wherein as formerly, the diligent consideration of this Epistle is recommended unto them. The several rewards mentioned, doe illustrate the excellency of the crown proposed.

Now it is propounded unto all yeas even unto us if we overcome: which thing we doe; when we keep faith and a good conscience, and persevere contantly under the cross in the word of God. And this is the onely way to overcome, but cannot be effected, without great labour in resisting opposing, and putting to flight all enemies whatsoever. Such therefore as either fight not at all, or els doe it slackly, or perditionally fall away, they neyther overcome, nor obtain the crown of life: and so unto them these promises do not appertaine. Let us therefore in consideration hereof, constantly fight the battles of the Lord. And so we come to treat of the rewards, which are cleare in themselves, though metaphorically propounded in a threefold promise.

*I will make him a pillar in the house of my God.* The temple of God, is the church militant and triumphant. The pillars serve both for strength and ornament unto the temple: first therefore he promiseth to him that overcometh that he shall be a glorious, and firme member of the Church triumphant.

The Apostles are called pillars of the Church militant, Gal. 2. 9. & foundation thereof, Eph. 2. 20. not as sustaining the Church (for that is proper to Christ alone) but as choise instruments in God's hand, by whom be founded, preferred, & propagated the same. Others suppose the phrase to be taken from the custome of the Romans, who used to set up pillars, that is, trophys and images of honour: now in this sense it might be taken, but that Christ faith not, I will set him up as a pillar, but I will make him a pillar. But it is more probable that he alludeth to the two brazen pillars set up by Solomon in the porch of the temple, which typified the stability of the children of God.

*And he shall see no more evil.* This is the second promise: it shall not be a momentane glorie, but unchangeable perennall and eternall. And it seemes to be put here in opposition to those brazen pillars, which were overthrown with the temple by the Babylonians: but no such destruction shall befal the godly, for as the Psalmist speaketh, They that trust in the Lord shall be as mountains, which cannot be removed, but abide forever. An excellent place proving the perseverance of the fainthearted in this life: for whom Christ hath once made a pillar in his temple, he will
And I will write his name upon the pillars of solomon and in the temple of the most high.  And i will make him an everlasting citizen of the church triumphant: for as you may see chap. 21. 2. 10. this is set forth unto us by the new jerusalem.  Which commeth downe out of heaven both because it so appeared in a vision unto isaiah, and in the place foretheadged: as also because it was from heaven, and grounded on the eternal election of god, and besides in this life is borne of water, and of the spirit, and all the grace which it receiveth, commeth downe from above.  From my god] three times he calleth god be god: speaking euyther as man, and our mediator: whose office no wayes leffeth: but rather confirmeth his eternal efficacy. (see chap. 7. 1. & 8. 2.) or else God is here personallie taken for the father: as it is in these places: i ascend to my god, and to my father. before God and one father.  My new name] to the godlie in pergamos, he promised a new name, but lo here he will give his new name, which he received of his father, beeing exalted above every name that is named, not only in this world, but also in that which is to come. ep. 1. 10. see also phil. 2. 19.  Touching this new name, it signifieth christs glorious exaltation, and the fathers setting of him at his right hand after his resurrection: now this his new name, and this fulness of glory at gods right hand, Christ will write on the overcomers: but how? make them partakers of perfect happiness, according to their measure, and proportion, as beeing members of that body of which he is the head. so more of this v. 27. 13 he which hath an ear] see chap. 2. 7. 11.  

The vth Epistle to the Bishop of Laodicea.

14 And unto the Angel of the Church of the Laodiceans, write: These things saith the Amen the faithful and true witness, the beginning of the creation of God.

15 I know thy works: that thou art neither cold nor hot, I would thou wert cold or hot. 

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing: and K 3 respect
A COMMENTARIE UPON THE

knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

I counself thee, to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness doth not appear, and that thine eyes with eye salve, that thou mayest see.

As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and sat down with my Father in his throne.

He that hath an ear, let him hear what the Spirit saith unto the Churches.

THE COMMENTARIE.

N[ot the Angel of the church of the Laodicæans] This last epistle is full of harpe reproves against the pastor of the Church, because of his great hypocrisy, and vain boasting: and withall he freshness of heart what he should doe, perwades him to serious repentance, and propounds rewards unto them that doe the same. In this Epistle is excellently set forth the lenity and forbearance of Christ our Lord: by which he suffereth hypocrites, and deliter their salvation. It consisteth of a preface, a narration, and a conclusion:

To the Angel: That is to the pastor & whole congregation. Now because the evils in the Church, doe usually proceed from the pastors, therefore it is justly imputed unto them: even as the excelle Idolatry, prophaneness, and other wickednesses of the people, were by the prophets of old laid to the charge of their priests, and governors. It is uncertaine who this Bishop was. But certainly he was a carnial and craftie man: for though he bare the name of a minister, yet was he void of sincerity and Godliness, and given over to covetousnes, and luxury, & other vices.

Paul twise mentioneth this Church in his Epistle to the Colossians: chap. 2. 2. there he wisheth, that their hearts may be comforted &c. and Chap. 4. 16. he commendeth that their Epistle be read of the Laodicæans, and againe theirs by the Colossians. The which place being doubtfully rendered in the Latine version, hath occasioned some to think that Paul writ the Epistle, which is now extant unto them of Laodicæa: but it is an Apocrypha writing compiled by Iom deceiver, and taken from the Epistles to the Galatians, Philippians, and Ephesians. Theophaustia and some others understand it of the first Epistle to Timothée: which was lent, as they say, to Laodicæa a chiefie citie of Phrygia Pacatiana: as the subcription also hath it. But that cannot be: for (as it may be gathered from Col. 2. 2.) Paul had never seen those of Laodicæa. Chrysostom therefore, and others with more likelihood understand it of an Epistle, which they of Laodicæa wrot unto Pauli, in which without doubt they testified their faith and piety unto the Apostle. Tertullian faith, it was the opinion of Marcian, that the Epistle to the Ephesians now extant was written by Pauli to them of Laodicæa.

Now howsoever this Church in lohns time was grievously corrupted, yet questione none after this vehement reproofe which lohn from Christ delivered unto them, they repented of their evils: For Epheses commendeth this Church, as flourishing in his time, and mentioneth some of their Bishops, and among others, Aelaristratius, a chiefie oppor of Paulus Sampsianus: and after him one Stephanus, who indeed in learning and eloquence was equall with the rest, but not in virtue, & constancie: for in the time of persecution he denied the faith to the great scandal of the Church of Christ.

And hence it may probably be gathered that this Epistle to the Laodicæans wrought much good in them. And alfo we are again here taught, that pastors; & Churches may err, and fall away, unleffe they be by the power of God preferred in the way of truth. Now we come to the Epistle.
REVELATION, CHAP. III. VERS. XIV.

These things faile the Amen. The preface (as formerly) proves the authority of the Epistle, describing Christ the Author thereof by three glorious Epithets: namely, that he is the Amen, the true and faithful witness, and the beginning of the creation of God. These things are taken from Chap. i. 5, 6, 7. Christ calleth himself the Amen, from the Hebrew Amen, veritie: It is an affirmative particle, and carries with it the nature of an oath, confirming the truth, and certainty of things. it is in greek = (yes) in Latin true, veritæ, verely, verely. In this place it is put in stead of an adjective, for him who is most true both in his promises, and threatnings, and is expounded by the following words, the true and faithful witness, which we have spoken of (Chap. i. v. 5.

Christ therefore is the Amen, the true and faithful witness, because as he is God, so is truth itself, and the essential wisdom of the Father. And as he is man, he hath witnessed and brought forth the testimony of the gospel out of the bosome of his father, and by divine miracles so confirmed the truth thereof, as that none but with great impiety can question the same.

Now the reason why here he calleth himself thus, seems to be, because he had to do with hypocrites, who being grown secure, began to esteem of the faith of Christ as a thing indifferent, & that for the cause thereof they needed not to contend with the Pagans, or suffer affliction for the same. Now Christ to the end that he might more plainly take them for their lukewarmeness, doth by these epithets declare his truth and faithfulnes. The reason whereof Christ is called Amen, is shewed by the Apostle 2 Cor. i. 19. where he faith, that Jesus Christ preached among the Corinthians was not Yea, and Nay, that is, variable and inconstant: because in him all the promises of God, even from the infancy of Christ, unto this day, are Yea, and Amen, that is, surely and certainly fulfilled, unto the glory of God the Father. The which as it serves to satisfy their folly, who yet call in question, or reject the faith of Christ, as doe the Turks, Jews, Epicureans, Hypocrites, and others: so it doth very much comfort, and strengthen the faith of the godlie. For seeing Christ is the Amen, the faithful and true witness, he will stand to his promises: and never forsake them that trust in him: according to that which is written. I will not leave you Orphans. I will not leave thee nor forsake thee, &c.

The beginning of the creation of God. As the two former titles declare the faithfulness of Christ: so this shewes his excellency and power. The beginning of the creation of God: this is ambiguously rendered. For the word which is in the text (ἀρχή) signifies not only the beginning or original: But also principality, and dominion. Now in what sense ever it be taken, it clearly proveth the Godhead of Christ. If we render it, principality, that is, prince of the creation, or creatures: it shewes that he is God. If we render it, the beginning of the creation, it proves the same thing: For he, as the Son did with the Father, and holy Spirit, give unto all creatures the beginning of their being: for all things were made by him, and without him was not any thing made, that was made.

Arius contendeth, that the Son is only the beginning of the creation, that is, the first creature. But he falsely corrupteth the text. For Christ is said to be the beginning, not passively, but actively, as appeareth (Chap. ii. 8. where he is absolutely called ἀρχὴ, & τέλος the beginning, and ending: which can not be spoken of any creature. Some interpret this of the new creation, but that also doth no way derogate from his divine: For a divine power is as much required to make a creature new, as there was in the first creation. So that these two interpretations, are not to be separated, but joined together. Now Christ doth in this place call himself the beginning, that these blinde and naked Luciscians, might the sooner returne unto him, as to the fountain of all good. This therefore is a argument proving the divinity of Christ our Lord.

I know thy works, that thou art neither cold.] The narration contains many particulars: as reproves, commination, consolations, perswasion, exhortations, and promises: unto v. 21.
First, in this verse he sharply reproves the _Laudicæans_, as not answering to the name by which they were called. For _Laudicæ_ signifies as much, _as a people_, _just_, _sincere_, and _well reformed_ in manners, _faith_ and _godliness_: being derived from _λαος_ (α people) and _δικαιος_ (just). But thou, _faith Christ_, art _neither cold_, nor _hot_. Interpreters are diversly minded about such as are said to be _hot_, _cold_, or _lukewarm_. _Alicar_ brings in eleven opinions, but he seeks a knot in a rushing. The thing it self plainly shewes, that Christ by a proverbial metaphor accounts him to be _neither hot_, nor _cold_, but _lukewarm_, _who_ _neither_ is a professed enemy of the _Gospel_, nor yet a faithful professor thereof; _but_ an hypocrite: _that_ _is_ _as_ _it were_ _betwixt both_; _and_ _it may be_ _referred_ _ether to their life_, _or_ _doctrine_. _As_ _for_ the mixture of _heathenish_, _and_ _Jewish rites_ _in the service of God_, _it began first_ _to increase immediately upon the ceasing of the persecution_ _of the Romane Emperors_, _and_ _when_ _the Christian Church began to enjoy_ _safe_ _and_ _tranquillity_. And therefore _I judge_ _that these Laudicæans_ _were_ _not_ _as yet_ _guilty of_ _this evil_, _but_ _they_ _were_ _lukewarm_, _as_ _concerning_ _faith_ _and_ _manner_, _in_ _complying with_ _the_ _gentiles, to the end that beeing the leefe offensive unto them_, _they_ _might quietly enjoy their trade_ _in_ _that noble mart-towne_ which _abounded with all sorts of merchants_: _for_ _however_ _they_ _desired_ to _be_ _accounted good Christians_, _yet_ _did they not forfaite their former fraud and luxury_. _The summe of all_ _is_ _this_, _They mingled Christ_, _and_ _the world together, and made use of religion, no_ _otherwise_ _then might stand with their profit and trade_. _Thus they were_ _neither open enemies to Christ, nor yet his true friends_: _but as it were_ _lukewarm under cover_. _that is_, _fained and lying hypocrites_, _and_ _too_ _worse in Christs esteem then his professid enemies_.

_I would thou were either hot or cold._ He witheth they were _hot_, _that is_ _truly zealous in faith and godliness_: _for the law requireth, that men should love the Lord with all their hearts, and with all their sole, &c._ _Thus we fee that to be hot_, _is to be_ _upright in heart, full of love to God and our neighbour._

Now Christ witheth they were _cold_, that is, _altogether without faith and godliness_, _not_ _absolutely, but comparatively, in allmocht as they who are _cold_ seem to be _more excusable_, _then such as are _lukewarm_, and _more easily to be reformed_, &c. _better avoyded then others_, and _in this respect are leffe hurtfull then they_. For the sin of hypocrites is _greate_ _then_ _thiers who are open enemies_: _because it is a worse thing not to follow the truth in sincerity which we know_, _then to be ignorant altogether thereof: for such are more easily wrought upon by the means, and sooner brought to the truth_: _whereas hypocrites having faith onely in shew_, _doe imagine they fee_, _but_ _are blinde_, _and maintaine their false opinions, hating_ & _percuting in the mean time the truth of God._

For example, _the Luterans_ who beeing wedded to their false opinions, _are_ _more hardie drawn from them_. _For they hate and persecute the orthodox doctrine_ _concerning our spiritual communion with Christ_, _more then the blinde Papists_: _again a few who is a professid enemy of Christ, will easier be brought to embrace christiant religion, then an hypocritical Leuitone, drowned in Antichristian superstitions_. _And therefore with great reason Christ witheth_, _that this Church were_ _rathar cold_ _then lukewarm_: _not that it is good to be cold_, _but because a lukewarm condition is more dangerous and hurtfull then the other_. _We see also in natural things (from whence the metaphor is taken) that hot or cold things are more approved, then those things that are lukewarm_. _Hot meats in cold weather, and cold drinks in hot feasons agree best with the stomack: but that which is lukewarm, is lothsome, and displease to vomit_.

Hence Christ defined that the Pharisees had been blinde rather then hypocrites, _who are incapable of reproofe_. _If_ (faith he) _ye were blinde, ye should have no sinne:_ _but now ye see, ye see, therefore your sinne remains_. _And the like Elias said unto the hypocritical and idolatrous Israelites: why halst thou become two opinion?_ _If Jeboiah be God, follow him: but if Balaam follow him._ _Not as if he approv'd the worship_
REVELATION, CHAP. III. VERS. XVI.

worship of God: but sheweth that there is such a contrariety betwixt them, and the true worship of God, as that they cannot possibly be joined together.

And hence we are taught, whom we are to esteem in these our days, to be lukewarm, not such as are weak in the faith, whose the scripture commendeth us to receive with all meekness: but those who labour to joyn Christ and Belial together, in faith, ceremonies and manners. Such also, who though they glory, as if they were come out of Babylon, and would frame be accounted good protentants, nevertheless strive tooth, and nail to uphold the superstitions of Antichrist; his titles; orders, garments, surplices, mitres, crucifixes, images, and the like Babylonish stuff brought by him into the worship of God. But let us here take notice what Christ judgeth of such men.

16 So then because thou art lukewarm I will spue thee out of my mouth. He goes forward in the metaphor, comparing hypocrites to lukewarm water, which is so lothsome to the flomack, as it cannot retain it: but calls it forth with lothomnesse and paine: Even so hypocrites are abominable to Christ, for he will spue them out of his mouth, that is, he rejects them as strangers unto him.

I will spue thee out of my mouth] Here we see the lenity and patience of Christ, in bearing a long time with hypocrites: yea, inviting of them unto repentance, and praising them for their punishment, before he spues them out for their obstinacy. Gods threatenings therefere are to be understood conditionally: I will spue thee out, viz. If thou repent not.

Out of my mouth] Here it will not follow that such as are cold, are in Christ's mouth, or that any of the faithfull may fall from grace: As Riberas libidiously disputed. For Christ threatens this, not against the cold, but the lukewarm, who by profession and appearance are in his mouth, that is, in the Church of Christ: but indeed are hypocrites, having a forme of godlines, but deny the power thereof.

But hence we ought rather to observe, that there are allwayes many hypocrites in the bosome of the Church, and especialy among the Clergie: this mixture therefore should not offend us (for the divell will alwayes sow tares among the wheat) neether ought we to be moved with the loftie titles of bis-priests, cardinals, arch-bishops, bishops, prelates, and the like rabble of Antichrist.

17 For thou sayest I am rich] The third part is a confusion of the vaine boastine of this Church, in which were many rich merchants, fallen into securitie and riot: for riches doe often times before the owners thereof: occaisiong in them pride and luxurie. And this seems to be the reason, why they thus boasted, to weet because they were rich, and haveing ned of nothing. But it may also bee rightly understood, that they gloried, as if they had beene rich in spiritual things: for hypocrites imagine that they are just and holy, and need not grace and remission of sins as other men. Thus they gloried of their faith, but it was dead, and voyd of sinceritie and love, as is the faith of all hypocrites, and so not sufficient for the attaining of spiritual riches: And this kind of faith we willingly grant to Riberas, who here cavils against us. Christ therefore mentioneth their pride as another cause for which he will spue them out: as appeareth by the caual [O & yeu] because thou sayest: that is, proudlie boasted, therefore I will spue thee out of my mouth.

And knowest not that thou art wretched] Here he refirther their vanity and foolishnes by a contrarie judgement of them. For as it is a vaine and foolish thing, for a beggar to boast of the riches which he hath not: even so is it for men to be lifted up with any confidence of spiritual riches before God: seeing in this respect they are altogether destitute. And though we may abound in outward goods, yet to glory therein is vanity, for they are transitory & perish in their use.

And knowest not] Here he sheweth, that ignorance is the caufe of the pride of hypocrites, & indeed (yovolereus) know thy self, is a vext hard lesson: And therefore
fore there is no better remedy to beat downe our pride, then to examine, and know our selves.

That such are, wreathed Gr. ωριονωμενον, that weareth us in the epistles, what hypocrites are, ye, what all of us are by nature.

And miserable Gr. θλευνα, deprived of mercy, without which men must perish for ever.

And poor Gr. χηρος, that is as defitute of righteousnesse, & true holines before God the poor beggar which hath not any thing to supply his necessity.

And blind Gr. πτωμα, that is one ignorant of his miserable state and condition, hypocrites ordinarily are sharpe fighted in wordly matters: yea many times they have a large knowledge of divine mysteries: not withstanding touching the knowledge of themselves, they are as blinde as beetles.

And naked Gr. ψαυτας, wanting Christ, the wedding garment. For hypocrites, though they be partakers of the Sacraments, yet being defitute of true faith put not on the Lord Jesus. Thus Christ in reproving of these men, flires us up to the knowledge of our owne miseries, and the seeking after of Gods mercie: for knowledge is the first steppe to salvation.

In the fourth place he prescribeth, to such as are destitute of salvation, remedies against their evils. In which he metaphorically describeth faith, and true repentance, with the fruit thereof.

The first is, to buy Gold. This remedy is opposed to these evils. But what can a begger buy without mony? with a price indeed not any thing: but according to the manner of beggars, one by intreaty & prayer to God: alluding undoubtedly unto the prophetic of Isai. He every one that this fisheth, cometh to the waters, & be that hath no mony, cometh & buyeth & eateth, yea cometh, wine & milke without mony, & without price. Wherefore do ye spend mony for that which is no bread. Where the Lord teacheth us, first, that the means necessary to salvation are attained by free grace. Secondly, he reproveth their hypocrisie, who thinke to obtaine it by the merit of works. Lastly the Simonie both of the old Pharisees, and new Romaniasts, who fell heaven for mony: & all their foolishnes, who be tooold gold on such trash, is here condemned.

But on the contrary he commandeth them to buy Gold tried in the fire, by which some understand the word of God, purer then fluer tried leven times in a fornace, to be defined above gold, ye, above most fine gold. Others understand it of faith: by which one only we are made partakers of all heauenly blessings: The which being tried by the fire of afflictions, is much more precious then gold that perisheth. Both these interpretations are found. For Christ fends hypocrites to the law & the Gospel, by which we come to know ouwne miseries & want, which causeth contrition, uncoveres the mask of hypocrisie, flires up earnest desire for grace, & workes in us confidence in the mercie of God. And by faith, the forgiveness of our sins, rightrouesnes, sanctification & eternal salvation is obtained through Christ Jesus.

Buy of me] A worthy sentence: Christ is that (καίσαρ) or merchant, who alone dealeth in the heavenece merchandise of our salvation, offering the same unto us in the Gospel, not for a price, or in regard of worke false: but freely to be obtained by faith & prayer. Here is that Monopoly of Christ our lord, without which there is no salvation. They therefore who look to be saved by faintie, shall misse of their expectation: and to thial all who give credit to the indulgences of Antichrist, letting heaven to falle for mony. This therefore is a xxiv argument proving the Godhead of Christ. For that which is here ascribed to Christ, is by the prophet attributed to Jehovah God.

They who posies much gold, are accounted rich in the world: now it is not gold, but faith by which we posies Christ with all his treasure, that makes us rich in Gods account.
REVELATION, CHAP. III. VERS. XIX.

*And white raiment*] This is opposed as a remedy to the first evil: having bought gold of Christ, we must also buy white raiment. For he faith, that we are both poore, and naked: and therefore as we stand in need of gold, to supply our poverty, so likewise raiment to cover our nakednes. What is meant by raiment, appears by the effects, namely the covering of our filthy nakednes, that is, the deformity, and guilt of sinne, the which cannot be covered by any righteousness, or merit of our own. *Because all our righteousness is as filthy clothes* in the sight of God. Now Christ with his righteousness is this white and impolluted garment: which is put on by faith, and in a speciall manner received of the faithfull in the sacraments. Thus we see, that to buy white raiment, is by faith to seek for, & appropriate unto our foules, righteousness, and salvation in and through the alone merit of Christ. It is called white, because it is purified in the blood of Christ, that immaculate and undefiled lamb: for whitenes doth denote puritie: And he seems to allude to the manner of the Romans called candidati, who seeking for any office or dignity in the common wealth, came clothed in white apparel to the place of election: by their garments testifying the integrity which becommeth magistrates. The white garments spoken of in v.r. denote our being made partakers of heavenly glory, but not so in this place: for the former place hath respect to the reward of victory after this life: but here he speaks of white raiment, with which we must be cloathed in this life, that so we may be acceptable in the sight of God.

*And ainoint thine eyes with eye salve*] This is opposed to their fourth evil of blindness. Eye-salve, Gr. ἀναθήματα, which physicians call the dregges wherewith an ointment is thinned, helping the blearedness of the eyes. He commands them to ask of God the illumination of his spirit, by which their dark hearts may be enlightened, and stirred up unto the true knowledge and love of God through faith: that so seeing their owne misery, and Christ's benefits, they might cease to be blind.

19 *As many as I love, I rebuke*] This first part of the narration, or exhortation, to repentance, is mixed with comfort, lest that heavy foregoing sentence, *I will set thee out of my mouth*, might have occasioned them, to cast all hope of pardon, as thinking that now there was no more remedie for them. But Christ teacheth them, that this sharp reproof proceeds not from any hatred, but from his love towards them, and to the end that they might repent: he being herein like unto a father, who more severely punisheth that child, whom he beloveth. The words are taken out of Prov. 3. 12. and againe repeated Heb. 12. 5. where we have given the meaning of them.

*Whom I love, I rebuke*] As if he should say, for thy good I rebuke thy hypocriety, and indeed there is great need, thou shouldst be sharply reproved, that so I may shew how greatly I love thee.

*And chasten*] For stubborn children must be kept down by the rod. And therefore thou mayest not think by hypocriety, or lukewarmnes to escape the crosse. Here we may note, the difference between the afflications of the godlie, and of the wicked. The godlie are chastised like children: but the wicked are judged and condemned into hell. This is the first reason of the following exhortation, seeing as it were a token of his love towards them.

*Be zealous therefore, and repent*] Gr. ἔργαζομαι. Be zealous, be fervent, be requireth fervency, and zeal of faith and sincerity, in signe of true repentance, for their former hypocriety and lukewarmnes. For he is said to be truly zealous, who is fervent in that which is good Gal. 4. 18. It may alfo be understood transfittly that is be a zealous follower of thy fellow teachers of Philadelphia, Smyrna and others, who walke faithfully before me. Moreover seeing lukewarm hypocrites are here called upon to repent, we are taught, that no true repentance comes ever to late.

20 *Behold, I stand at the door, and knock*] The other reason of his exhortation is taken from the effects of his love, namely, pardon and grace to all that repent.
before he recomposed himself to a Marcham and Tthisian, freely telling the merchandizes, and calves of salvation. Here he likens himself to a rich wayfarer man, entring in to them that open unto him, and vouchfaving to feast with them. By which allegory he testifeth his philanthropy, as using al manner of wayes & means for our salvation. And this is the last part of the narration, being a promise of pardon and grace directed not onely to the thecle of Laundice, but unto all that hearken unto the heavenly vocation.

Behold this particle is added, to stirre up our cares and hearts unto the more attention. He faith not, I come, or I fit; but I stand at the door. In light of his continual preence, and daylie care for our salvation. I stand at the door, like as a stranger, who doth not presently goe away, but if the door be not open at his first knocking; yet still I standeth, and knocketh, untill the same be open unto him. The door here signifies our heart, which by nature is shut, hard and stonic, excluding God and Christ: but in v. 8, it is taken in another signification, as we have there shewed.

Now Christ knocketh, and bids us open unto him diverse wayes. 1. He knocketh outwardly, by the preaching of the law, threatening destruction, if we open not. 2. By the preaching of the Gospel, promising pardon of sin, and all kind of heavenly blessing unto them that open unto him. 3. By laying the crose of afflictions on them that delay. And lastly he knocks inwardly, by his spirit, illuminating our blinde hearts and minds, making us in some measure to see and know him, who is life eternall: and so openeth the door of our hearts, by making us willing to receive, and entertain him. Thus he opened the understanding of the Apostles, that they might understand the scriptures: and the heart of Lydia shewed attended unto the things which were spoken of Paul.

If any man hear my voice and open] Having shewed by what means be outwardly works our repentance and salvation: he now comes to that, which is to be done by us, that is, to hear and hearken unto his knock or call, & to open the door, that he may enter in. Outwardly, we hear Christ knogging, when we attend upon the word preached by his ministrers: and inwardly, when by faith we embrace the same. We open unto him, when we savingly applie the promisses of the Gospel, for then Christ with all his benefits enters into our hearts, and dwelleth in us, when by true obedience we consecrate our selves, as a living sacrifice, holy and acceptable unto him. And in deed, happy are they, that thus worke out their owne salvation: for Christ will not leave them, but perfect that which he hath begun, to their eternal comfort, as here he promiseth.

I will come in to him, and sup with him] Now he shewed what he will doe for them, that hear his knocke, to the end we might open the more willingly and readily unto him. Three excellent mercies are here promised, 1. He will come in to us, 2. sup with us, and 3. receive us to sup with him.

First, he faith, I will come in to him, that is, he will with the Father and holy Ghost dwell in our hearts by faith, as it is written. If any man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. A dignitate far greater then if an earthly king should be pleased to dwell with us, and make our houfe, his palace. It is more, faith Austin, so has Christ in the hart then in the houfe: for our hart is nearer to us, then our houfe. Hence we are called the temples of God, and of the holy Ghost, and of Christ, who by his spirit dwelleth in us, and we in him. Which againe clearly proveth the Godhead of Christ.

And I will sup with him] This is a second benefit. Christ sups with us, when by faith he makes us partakers of the word and sacraments, takes away our sins, covers our ininfirmities, and meekly foopes to our weake capacitie: As when some great monarch comes into the cottage of a poor man, not disdainning to sup with him, and eat of his mean and euntry fare. Christ sups with us, when he deighteth in our faith and conversion, like as frindes at meale rejoyce together.
REVELATION, CHAP. III. VERS. XX.

Now this is spoken by an allegory: not as if Christ needed our supper, but we make ready for him, and he is said to sup with us, when in faith and obedience we perform acceptable service, and wholly consecrate our selves unto him.

And be with me: he shall sup with me. For Christ will not come empty, but loaded with blessings, to in rich, and replenish them with the food of heaven, and communicate unto them the good things of the Gospel, as righteousness, holiness, peace, the joy of the holy Ghost, and to be short life, and eternal happiness. And thus much for the allegorical promise propounded unto us in this place.

But this allegory is abused by Libertines, Pelagians, and Jussites, (whom the Lutherans also begin to imitate) to establish hence (contrary to the scriptures) universal grace, to the injurious of the free grace of Christ. For seeing, it is said: I stand and knock, if any man heareth and open, &c. They infer, that God hath made universally unto all this promise, and as all are counselled to open to Christ, lo it is in their free-will, either to admit, or exclude him.

For, faith Bellarmine, they at whose heart the Lord knocketh, either have sufficient power to open, or else they have not. If they have, then the thing we plead for is granted. If they have not, then why I pray you, dost the Lord knock, or be ignorant that they cannot open? Would not a man that knows, who should knock at his neighbours door knowing in the mean time, that there is no man within to open unto him?

First, I answer with I Jerom, that parables, and the exposition of dark sentences, are not to be brought for the confirmation of doctrines. Now all this is spoken allegorically, and by an anthropopathia, and not properly: for whereas Christ is said, to knock like a traveller at the door, and to sup with them that open: If this should be taken according to the letter of the text, he should not be God omnipotent. For either he can open, or else he can not. If he can not do it, except we open unto him: how then is he omnipotent? But if he can, why then doth he knock? or what use is there that we should open to him. Would not he seem to be unwise, who should knock at his neighbours door, having in the mean time the key in his owne hand?

Secondly, the conclusion will not hold from what is conditional to the thing categorically required. As, If any man heareth and open, therefore it should follow, that it is in our free-will to doe the same. For conditionals prove nothing, but what ought to be done by us, and what, if done, will follow thereupon. Thus Erasmus disputed against Luther: If ye will, ye shall eat the good things of the earth: therefore, (faith he) men have a free-will to doe good, and repent. But this the scripture wholly denies. Can the Ethiopian change his skin? or the Leopard his spots? then may ye also doe good, that are accustomed to doe evil. A corrupt tree cannot bring forth good fruit: for it is God, which worketh in you both to will, and to do, according to his good pleasure. Luther therefore answering to Erasmus, (faith, that oftentimes these conditionals, doe signify an impossibility) as, If one should say: If thou thinkest, O Mens, to equal Virgil in songing: if desirous thou to sing better, then as yes thou hast doth. If thou thinkest to surpass Cicero, O Staurus, then thou must in deed of thy faculties manifest more eloquence. If thou wilt compare with David: then compose such psalms, as he hath done; which manner of speech, signifies things, which are not possible in regard of our owne strength, though to God all things are possible: And indeed the scriptures by such expressions doe declare unto us, not what we can do of ourselves, but what the Lord may work in us by his owne power.

Thirdly, concerning universal grace, and power to open of our selves: First, it is false, that the same is bestowed on all in the lute of nature: considering that the means of conversion and salvation is not alike offered unto all: But allways as it hath pleased the Lord, where, when, and to whom he would. We see, that the Turks, Jews, and Pagans to this day have not the means of salvation, which we Christians enjoy by the singular mercie of God: 2. we doe not deny, but such at whole door Christ knockes by his special grace, have sufficient helpe to...
A COMMENTARIE UPON THE

open, so farre as concerneth the outward means, and indeed this were enough for all, but that all by nature are deafe, and dead in sins: not withstand ing it is sufficient for their conversion, who are wont to come by the spirit of God. But it is untrue, that this sufficiency is made effectual and operative through a free-will in us: because while Christ outwardly knocketh, we are inwardly dead in our sins, seeing deafe, and blinde, blacke Ethiopians, spotted Leopards, evil trees, which of themselves cannot bring forth good fruit. And therefore the greatest outward means are of no force, untill there be an inward and powerfull motion, raising us up from the death of sin, illuminating the minde, opening the harte, and changing the whole man: nether is Christ ignorant that we cannot open at his knocke, much lesse unwise in knocking: but doth it, because he knowes we are inwardly deafe, and dead in sin, and unable of our selves to open: besides hereby to convince us of our miserable estate by nature, and to rayle us up from the death of sin, and to give unto us both will and power to open unto him.

And lastly the scripture speaketh in a twofold manner of our conversion. Sometimes the Lord attributes to us, and requires of us the whole worke thereof, as if it depended altogether on our will; If thee be willing and obedient, yee shall eat the good things of the land. Turne ye unto me, and I will turne unto you: make you a new heart, and a new spirit: for why will ye die, O house of Israel: repent, yee, and believe the Gospel, not, as if it were (ος απαντάς) in our power to doe these things. For how can they spiritually move, who are dead in sins? But the scripture thus speaketh: 1. To teach us, that wee neither will, nor can doe any thing of our selves: but are bound to ask it of God. And 2. because God by such exhortations, threatenings, promies and conditions doth pleade effectually to rule up our desire, and by his spirit inableth us to performe his will. Aultin faith well: God commandeth us these things which we cannot doe, that we may know, what we ought to aske of him. And in another place: O man observe from the commandements what thou shouldest have by reproves, what thou art deprived of by thy owne defaults, and in prayer acknowledge, whence to receave, what thou desirlest to have.

And againe, other where the Lord acribes the whole worke of our conversion unto himself alone, and commandeth us so to acknowledge it. As, I will make you to walk in my ways, and I will take the frowie hearts out of your fleshe, and I will give you an heart of flesh. Turne you me, and I shall be turne. No man can come unto me, except the Father draw him: without mee yee can doe nothing: see the like Ephe. 2.1. and 1 Cor. 2.13. 1 Cor. 2.14. Rom. 8.7. 2 Cor. 3.5. Luke 24.45. Acts 16.14. Acts 11.18. All which testimonies doe plainly evince, that the grace of conversion is not indifferent or univerall: but as our sufficient, so also our effectual help doth wholly depend upon the general and particular pleasure and motion of God.

Which difference of the scriptures, and the caufe thereof, because the Pelagians and their adherents have not observed: But rather abused the former places, as if they were absolutely spoken: And corrupted the latter by their equivocations about grace, calling it (as they also do to this day) a swaforie, indifferent and refrifible grace, limited by the will of man eyther to that which is good or evil: they have most falsely wreathed the fame, for to establish their idoll of free-will. Now herewithall they mutt of necessity embrace all other Pelagians heresies, and impieties also: as namely.

1. That faith and good worke are foreseen, doe goe before Gods predestination: and so are not from Gods predestinating of them: whereupon it will follow, that predestination beeing an effect of causes and conditions foreseen, is not to be called a predestination: but rather a postdestination.

2. That faith going before predestination, must also bee before vocation: seeing we are elected before we are called: And by this ground, not God, but man shoulbe the author of faith: contrarie to that of Rom. 9.16. It is not of him that willett, or of him that runneth, but of God this is themeth mercy.

3. That the will eyther co-working, or not co-working with foregoing grace doth
doth make men to differ, which is contrarie to 1 Cor. 4. 7. Who maketh thee to differ from another? And what hast thou that thou didst not receive? And to the increare of faith and grace should be given according to the merit of congruitie.

4. That mans will is not corrupted, or made woord by the fall of Adam: And so evert there should bee no original sin at all, or els but in name onely: wheresas, The heart of man is deceitfull above all things.

5 That the law is not above mans strength, but that he may absolutely fullish the same: and bee altogether free from sin in this life, if he would: wheras the scriptures on the contrary teach, That there is not any one just man in the earth which doth good and sinneth not. All which errors eftablish merits of condignity, overthrow the grace, and merits of Christ, and consequently the truth of Christian religion, beeing nothing indeed, but in name onely: and in a word confirmes pogan divinity and philosophy. For in all these positions, the names onely excepted, there is nothing but what philosophic itself teacheth, both concerning the beginnings and reward of vertue: which to philosophers is faith, righteousness and workes.

To him that overcometh, will I grant to sit with me: He shews up the epistle with the acuminetd Epiphonema, or acclamatorie conclusion: beeing a promis, and as it were a third reason of the exhortation. And it is twofold: 1. from the reward of the victorie: I will grant to him, to sit with mee on my throne. And 2 from his example: Even as I also overcame, and am set downe with my father. &c. Or els this may be a reason of the former promis, wherfore Christ will grant, or give power and part of his throne to him that overcometh: to wit, because hee now as a conquerour sitteth on the throne of his Father. For often in scripture the particle \\

22 Hee which hath an ear to heare, &c.] See Chap. 2. v. 7. 11. 17.
A COMMENTARIE UPON THE

THE PREFACE

OF

THE SECOND VISION.

Of him that sate on the Throne: And of the booke sealed with seven seales: And concerning the Lamb opening the booke.

H

Isberto John hath recorded those things which he had seen, & received of Christ to be written by name unto the seven Churches of Asia. The things which follow in the rest of this booke, are of a higher nature, and concern the future condition of the whole Church, but especially the churches of Europe. And all tends to teach, that the Church ought not to expect a flourishing estate in this world: seeing it should be tossed and tried: first with manifold persecutions of tyrants: afterward by heretickes: And at last, should bee oppressed by Antichrist, with a more heavy [crueidte both spiritual and corporal, then formerlie shee ever had been afflicted by open enemies and tyrants.

Now let the hearts of the Godly should faint under the burden: for ever kinds of comfort are contained in this prophesy, being taken: 1. From Godes present helpe: who will not forsake his in the battell. 2. From the time of their troubles: they shall neither bee allwayes, or everlong upon them. 3. From the end of their adversaries, which shall bee tragically and mortall. And lastly, From the happier change of their warfare, Christ will powerfully revenge the cause of his Church in this world, and at length glorifie her in the heavens.

Moreover these things are premonstrated by John, in five distinct visions: And they are partie univerfull, representing the entire historie of the Church from her first beginning, untill the last judgement: Of this nature, is the second, third, fourth and seventh vision. And partie particular, only shadowing out the battell of the Church with Antichrist, with the issues thereof, as the fift and sixt: notwithstanding in the conclusion of every one of them, a description of the last judgement, with the punishments of the wicked, and reward of the Godlie are expressed, either literally or figuratively; as I have already shewed in the preface: The reason of which repetition is wondere at, but cannot be declared by such interpreters, who judge, that the historie of the Church is described in these visions without any intermission: whereas the observation of our method, doth clearly manifest the same.

The second vision is contained in Chap. 4, 5, 6. & 7. And it consisteth first of a preparation unto the vision: in which John saw the majestie of God sitting on the throne, and the great attendance given unto him, chap. 4. And in his hand a booke sealed with seven seales, chap. 5. At length opened by the Lambe. Secondly it contains the vision itself: representing in lower distinct acts the historie of the Church from that time unto the end of the world.

In the first Aet is propounded the different state of the Church from the time of the Roman tyrants, untill the rising of Antichrist, in the first 600 yeares,
REVELATION, CHAP. IIII.

The second Act is an opposition of the foregoing proposition, for the comfort of the martyrs, and especially those, who suffered under the pale horse, at the opening of the first seal Chap. 6. v. 9, 10, 11. The third Act is an amplification of the calamities of the Church under the Eastern and Western Antichrist, after the revolution of the first thousand years, and thence forward, revealed at the opening of the first seal Chap. 6. v. 12, 13, 14. And in the last place, the fourth Act contains the final end of all the combats of the Church: fearfull indeed, and tragicall unto the wicked; but happie and glorious unto the faithful martyrs, and Christ's sealed ones Chap. 6. v. 15, 16, 17. & Chap. 7. unto the end. Now this is the true state or distribution of the second vision: And so we come to handle the interpretation thereof.

THE ARGUMENT

and parts of Chap. iv.

This chapter is a preparation to the second vision, and contains a description of the divine majesty of him that sate on the throne: the scope and drift thereof, is to let the faithful understand, that however they are pressed with afflictions in this life, yet they have a glorious and omnipotent judge in the heavens, to revenge their cause.

The Chapter hath two parts.

In the first, appareth the glory, and majesty of God sitting on the Throne; v. 1, 2, 3.

The second: containeth a twofold description: 1. Of the companie of the foure and twenty Elders.

And 2. Of the foure beasts, with their thanksgiving, from v. 4. unto the end of the Chapter.

The first part of the Chapter.

The Majestie of God sitting on the Throne.

1 After this I looked, and behold, a door was opened in heaven: & the first voice which I heard, was as it were of a trumpet, talking with me, which said, come up hither, and I will shew thee things, which must be hereafter.

2 And immediately I was in the spirit: and behold a throne was set in heaven, and one sate on the throne.

3 And he that sate was to look upon like a Jasper, and a Sardine stone; and there was a rainbow round about the throne, in sight like unto an Emerald.
A COMMENTARIE UPON THE

THE COMMENTARIE.

First these things I saw That is, after I had seen the first vision: for however Alcafar supposeth, that the foregoing Chapters are as a prologue to the booke: Yet Ribera, and that groundedly doth acknowledge here a second vision: because John faith, After these things I saw, that is, after those things already related, I saw yet other visions.

And behold, a door was opened in heaven As formerly I have shewed, so here againe I would have it to be observed: That we are not to search for mysteries in every particular of the visions, but onely in those circumstances, which doe concern the quality and scope of them. Let others (if they pleas) by heaven understand the Church: & by the door opened the fence of the scriptures there interpreted, by which we learn and find out the mysteries of God. But for my owne part, I understand it simplicie of the place, where these things were seen of John, to wit: not, as formerly in Patmos, but in heaven, where, as upon a large and ample theatre, the Acts of this vision were represented unto him. And thus the following visions are differenced from the first, as being of a higher nature.

He therefore saw a door opened in heaven, that is, he saw heaven opened, & within the heavens an open Pavilion or Stage, alluding to the custome of commerzants. Sreven also the first Martyr saw the heavens opened, to wit: corporally, but John saw this in the spirit, as it is in v. 2. however we may hence truely conclude, that neither the perplexity of the mind, nor bodie ye eyes of man, can reach to heavens things, except the Lord doth open heaven unto him.

And the first voice] The positive is here by an enallage, or change of words, put for the comparative (than) first, for (first) former, as Chap. 2. 4. thou hast left thy first, that is, thy former love. And 1 Tim. 5. 12. They have cast of their first, that is, their former faith: he meaneth thus great voice as of a trumpet, speaking unto him Chap. 1. 10. For as there v. 1. it is said that Christ theues unto his servants things that must shortly come to passe. So here this great voice of faith: come up hither, and I will shew thee &c. So then both this and that, is the voice of Christ the revealer of the revelation.

Which must bee hereafter] That is, the hidden things of God secretum secretum, concerning the future condition of his Church in the world, from this present time until the end thereof. Thus he briefely openeth unto John the argument of the following prophesse: not for the satisfying eryther of his or our desire after the knowledge of novelties: but to arme the Godde with comfort against the appraising troubles.

And immediately I was in the spirit that is, in a trance, as Chap. 1. 10. he ascribeth it unto the spirit, leaft he might be thought to relate a vision: for he saw these things waking: by which it appeareth, that he was come to himself after the first vision, and being again ravished he saw another vision (although it is not manifest, what distance of time there was betwixt them) and ascended from Patmos by the commandement of Christ up into heaven, not indeed by any local motion, but inward illumination, the holy Ghost representing these things unto his understanding, and revealing the mysteries thereof unto him: which kinds of visions are called intellectual, as we noted on Chap. 1. 10.

And behold a throne was set] Now he expoundseth, what he saw in the heavens, namelie, a royall throne, and one sitting thereon: and an honourable feation of Elders: thundring, lightenings, voyces, lamps of fire burning, a sea of glasse like unto Chrysltall, winged beasts full of eyes before and behind, singing and praying him that sate on the Throne, having a booke in his right hand, sealed with seven seals: and in the last place the Lambe opening the seven seals,
The throne which he saw was also spoken of Chap. i. v. 4. and mentioned eight and twenty times in this booke: and hereby is represented the dominion and judgement of God over all things, whereof he will have us to be always mindful.

3 And be which sate on the throne: He saw not an empyt throne, but one sitting thereon: whose name indeed and countenance is not declared: but his majesty and glory is magnificently describ'd both in this and the following verses, as beeing to look upon like a Father and a Sardine-stone, and having round about his throne a rainbow in sight like unto an Emerald: by which similitude is set forth not an earthly, but a divine majesty; in as much as nothing can bee imagined to be more precious then these pearls, or more magnificent then such an affect.

A Sader] There are diverse sorts of this stone, as Pliny lib. 37. cap. 9. and Isid. cap. 6. lib. 7. doe affirme: and it is thought that the Indian Sader called Polygrammus, is the best of them, beeing greene, cleare, and somewhat like unto an Emerald: the Persian is like to briffe: that of Cyprus is of a blewish colour, and the Phrygian somewhat reddish: which is found in Thracia is much like unto the Indian, but the Chalcedonius is leéfe beautiful in many of them. Pliny writeth that he saw one of eleven ounces in weight, on which was ingraven the image of Neros breastplate. It is thought that this stone is a singular preservative against all manner of deadly poison, and withall hath manie other vertues in it.

Sardine] in Latine Sardine, but Pliny calleth it Sarda, which is white in colour, whereas the Sardine or Sardius is red. Of this stone see Exod. 28. 17. The nature of this stone as some affirme, is good to expel feare, to cheare the spirit, and to preserve those that wear the same from enchantments and other evils: but others say, that there is now adayes no such vertue in it.

Emeralda] This is a most pleasant gemme, green of colour, and very delightful to the sight: the Scythian stone is the most precious, although the Egyptian and Britsh also (as Alburtus Magnus witnesseth) are of great worth. They write that Nero beheld his fencers at their game through an Emerald. It drives away poison, preserves chastitie, strengtheneth the memory, and helpeth the sight. &c. Like to this stone, he saw about the throne a rainbow, which we see commonly to be of white, yellow and green colour. It is probable that this vision chiefly alludes unto the prettyness of these stones: for whatsoever is either precious or profitable, is to bee found full and perfectly in hirthat fits on the throne. Some interprete the Jasper and Sardine, of the two natures of Christ: the Jasper which is green refreshing the eyes, they attribute to Christs divinity: & the Sardine, which is red: unto his humanity; like as his flesh was red in the blood of his passion. The rainbow they will have to bee a signe of his grace, alluding so that in Genesis, where God is said to set his bowe in the cloudes for a token of his covenant. Wherein they conclude, that this rainbow like unto an Emerald, doth signify Gods everlasting mercie, which is green, that is, never fadeth away. But such kindes of allegories, do serve little or nothing at all for our instruction.

If it bee demanded who he saw sitting on the throne. I answer, that without all doubt God is here represented: for it is expressly calleth the Throne of God chap. 7. 15. and 20. & chap. 19. 4. Notwithstanding interpreters are diversely minded about it. Lynx understandeth it of one God, three in person: appearing on the throne after this manner, as beeing the governour & king of the Church militans, & judge of the whole world. Others expound it of the person of the Father alone. But we may safely understand it absolutely of God sitting & reigning in the person of the Son, to whom the Father hath given all judgment; he therefore who is laid here to sit on the throne, is the same who before gloriously walked in the midst of the
A COMMENTARIE UPON THE

seven candlesticks, namely Christ the son of God. And this doth plainly appear from v.8 & 9, where two Epistles ascribed Chap.1, v.8. & 18. as proper unto Christ (to wit, he which was, which is, and which is to come, and again, he that liveth for evermore) are here attributed to him that sits on the throne. The like we may gather, from Chap.21, 6. where he that sits on the throne calls himself α. and ω., the beginning and ending, who giveth to him that is a thirst, of the fountain of the waters of life, but Christ calleth himself α and ω. chap. 18. And in Joh. 14, 16. we are taught, that it is he, who gives to them that are thirsty, to drink of the water of life: to be short both the Ordinary Glosse, as also the Catholicke gloss, of Mediatorum, interpret this of Christ, the Lord of the Church: neither doth the reason hereof seem to be obscure. For the same whom before he saw walking among the candlesticks as Lord on earth: he now sees him, sitting as Judge in heaven.

That which may bee objected concerning the Lamb, seems not to take away what wee have said: for there is no absurdity in this, that Christ should bee represented unto John under diverse figures in a diverse respect. Before he saw him walking among the candlesticks, as the head of the Church: Now he sees him sitting on the throne, as the Judge of the world, and also as it were a Lamb slain, and made a sacrifice for us. Thus also the Apostle to the Hebrews makes Christ both high-priest, and sacrifice, and Altar in a diverse respect. Nether are we to imagine, that Christ the son of the throne, as if the Father were put by, for it is the Father which giveth unto the Son to sit on his throne, as hath been shewed Chap. 3, 21. So then the Father also sits on the throne in the Son. Which is another strong argument proving the Godhead of Christ. He which sits on the throne is Lord God omnipotent, v.8. But Christ (as we have proved) sits on the throne: and therefore he is Jehovah, omnipotent.

The second part of the Chapter.

The attendance about the throne. First, the company of the four and twenty Elders: And secondly, the company of the four beasts, with the thanksgiving of them both.

4. And round about the Throne were four and twenty seats, and upon the seats I saw four and twenty Elders sitting, clothed in white raiment, and they had on their heads crowns of gold.

5. And out of the Throne proceeded lightnings, and thunderings, and voices, and there were seven lamps of fire burning before the Throne, which are the seven spirits of God.

6. And before the Throne there was a sea of glass like unto crystal: and in the midst of the Throne, and round about the Throne, were four beasts, full of eyes, before and behind.

7. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rested not day and night, saying, Holy, holy, holy, Lord God Almighty, which wast, and art, and is to come.

9. And when these beasts give glory, and honour, and thanks to him that sitteth on the Throne, who liveth for ever and ever,

10. The four and twenty Elders fell down before him that sitteth on the Throne,
Throne, & worship him that kieveth for ever and ever, and cast
their crownes before the Throne, saying,

11 Thou art worthy, O Lord, to receive glory, and honour, and power;
for thou hast created all things, and for thy pleasure they are, &
were created.

THE COMMENTARIE.

Not about the Throne] After he had described the majestie of him
that sate on the Throne, that is, eather God absolutely, or
Christ the glorious Judge, about which we need not to contend.
For the fence is all one: because God sitteth and judgeth in
Christ. Now he comes to describe the attendance he saw about
the throne: And this second part of the Chapter, is a descrip-
tion of the foure and twenty Elders sitting about the same: and of the lightnings pro-
ceeding out of the throne, &c. And of the foure basils, in the midst, and round-
about it: with the thanksgiving of them all. In which divers men seek diverse mys-
teries. Lyra undertands by the seates, the Cathedral Churches: and by the foure
& twenty Elders all Bishops: alluding to so manie orders of Priestes, whom Da-
vit ordained weekly for the service of the tabernacle. 1 Chron. 24. But what need of
Cathedrals in heaven? Hierome undertands by them the foure & twenty booke
of the Old Testament, but how truly I will not here dispute of. Others will have
so many Angels to bee noted out thereby. But Chap. 7.v.11, the Angels are dif-
ferenced from the Elders. Others suppose more probable, that hereby is repres-
ented the companie of the Patriarchs, Prophets, godly Judges, Kings, and to be
short of all the saints under the law, who excelled in faith and piety, and now
triumph with Christ in heaven. They are said to be: four and twenty, a finite
number, bee used for an indefinite. Some understand it of twelve Patriarchs;
and twelve Apostles, but that cannot bee: for what then should become of the
rest of the Patriarchs, Prophets, Judges and other godly governours and kings?
We therefore doe rather Judge, that by this number is noted a perfect Senate or
assemly, which ordinarily is accounted entire, if it consist of 24 persons. They
are said to be Elders, because age teacheth wisdom, and skill in judgemen.
And indeed Seniores, a Senate, comes from seniorem, oldie age. They sit on
thrones: because they rest from their labours, and shall with Christ judge the world &
Angels: not as if Christ could not judge the world without them: for the Father hath
given unto him all power, and all judgement both in heaven and in earth: but be-
cause he is pleased to communicate this honour unto the saints, according unto the pro-
mise Chap. 3.21. And as he his judgement is righteous, which all the saints,
acknowledge and affent unto. This exposition (to let passe what others say) is
undoubtedlie agreeable unto the analogie of faith, in case any mysterie be hereby
typized out unto us.

But because these Elders do not always remaine sitting on their thrones: for
sometimes they rise up, sometimes they fall downe, and worship, and sing Hallelu-
jah to God, and to the Lamb, as v.10. & Chap. 1.8. & Chap. 11.16. & Chap.
19.4. beeing the chiefest actors, in fasting, for the prayers of God: I hence obser-
ve, that in the Revelation, (where divers persons are brought in, some vary-
ing, and others departing) this first apparition or company is brought in before
the amplification of the vision, not under the forme of young men, but of Elders,
for reverence and graviety: neither doth this any way contradict our former
 exposition: for in an honourable aestibily: is peace and honor: by the grandu-
toric harmonie is figured, oue the office of the prophetical Church in heaven. And
indeed I see not bow we should otherwise understand, what is meant by the often
ringing of these Elders: except we understand it, as alluding to the cititome
and manner of enterludes.
A COMMENT UPON THE

Clothed in white raiment, and had on their heads crowns &c. By this twofold ornament the priestly and kingly dignity of the saintes is shadowed out: white garments, that is, pure, bright and undefiled robes, such as become priestes of righteoufnes. And with all the purity of the saintes in heaven, and the integritie of the divine judgement is hereby signified. Now whence the saintes have this purity, we are taught Chap. 7.14. namely, by washing their garments in the blood of the Lambe: that is, perfectly putting on the Lord Christ Jesus, who is this white robe, wherewith we delight to be cloathed, and by which we are acceptable to God.

Crownes of gold on their heads That is most precious crownes, for what is more precious then gold? they have them on their heads, both because they reign as kings with Christ; who hath made us kings and priestes to God and his Father: as also because they have overcome sin, Satan and the world. This is that crown of life promis’d to the Angel of Smyrna Chap. 2.10. and unto all who love the Lord.

And one of the throne proceeded This second apparition shews the majestie of him that sitteth on the throne, out of which proceeded lightnings, thunders & voices: here we need not seek for any other mysteries, but onely to take notice, that these things are proofs of the omnipotentie and divine majestie of Christ, who fends forth such judgements from his throne against the wicked: as Andreas well observeth.

And voices] Namely the terrible voices of thunders and lightnings. This is spoken apposittely: for thunders is the voice of Jehovah shaking the earth, & terrifying the ungodlie. The voice of Jehovah maketh the desert to quake, Psa. 29.8. which teacheth how terrible and inaccessible the feet of God is. In Chap. 10.3. these thunders are said to be seven, and to utter their voices, wherein there is an allegory, as shall be shewed on the place.

And seven lamps] Namely, were, or stood before the throne of God: these are interpreted by John himself, to be the seven spirites, which he calleth the seven Angels standing before God: Alluding to the vision of Zacharias Chap. 4., where the seven lamps on the golden candlesticke, v. 2. are v. 10. called the eyes of Jehovah, which run to and fro through the whole earth. Signifying by eyes the Angels: who are as it were the eyes, feet and hands of God: which is spoken after the manner of men, like as Constables and Sergeants are said to be the eyes, hands and feet of the magistrate, because by them he performeth, and knoweth all things that are done in the city. The like allusion is in Chap. 5.6. where the eyes of the lambe are the seven spirites of God, sent forth into all the earth. But of this more in its place.

Also before the throne] The third apparition about the throne is the sea of glasse like unto Chrystall. Which sea some of the ancient, and they which follow them, will have to bee the sacrament of Baptisme, said to be of glasse, as Lyra supposed, because of its purity and like to Chrystall, because of its character, which can never be blotted out. Let them who will make use of this interpretation. But neither Rubera, nor any else approve thereof. Alciat also judgeth, that it cannot bee applied, but with violence unto the sacrament of Baptisme. Andreas Caesarianus understandeth it of the multitude of Angels, and heavenly powers. Others suppose it hath an allusion unto Solomons brasen sea: and that the materiall alteration of braise into glasse which one may see through, doth denote the difference between the Law, and the Gospel: but these allegories will not hold. The interpretation therefore of Rubera is more probable, applying it to the multitude of men living on the earth: who are compared to the sea of shining glasse: because the sea is a gathering of many waters, by which peoples and nations are signified, Chap. 12.15. and they are shining, because the counsels and the miste
cret actions of men are before the throne, and open to the eyes of God, being like the clearest chrysfall discerning all things.

Bullinger before Ribera is yet more cleare. *The sea, faith he, before the Throne re-
sembling gulf at and Chrysfall in brightness and perspicacity, signifies this false world, which
is allways in God s eyes. For the nole siption be type out unto us by the sea (in regard,
of its invisitable nesses and unknowniness) the mortality and inconstancy of this present
world: the state thereof being more false then gulfes.* This exposition I well approve of,
as being indeed most probable: As for Alcatri's fiction in applying it unto his
devised ractament of Confession, it is both a violent and a falfe wrestling of the text.
So then the sea signifies the world, which is said to be before the throne, because
the fame false judge by Christ. The world indeed doth dwell & rage against
the faints: but it is as false as gulfes or Chrysfall, whose waves are easily broken,
and held in by the powerful hand of the Lord. Now this thing is here inferred,
both for the comfort of John and the whole Church. In this sense also, and for the
same end it is said in *Chap. 6. the great mountain burning with fire was cast into the
sea: & Chap. 15. 2. they that had overcome the beast, are said to stand upon the sea
of gulfes, of which more in its place.

And in the midst of the throne] The fourth apporation about the throne, are the
fourbeasts, differing in forme, but having eyes before and behind, and each of
them five winges: Alluding to the fourth beast in Ezekiel Chap.1. And therefore
ancient and moderne writers for the most part understand by them the foure Ev-
angelists, which are commonlie expressed, and painted in these forms: *Matthew,
in the likenesse of a man: Mark of a Lyon: Luke of an Ox: & John of a flying
Eagle.* Irenaeus applies it to the foure Gospels. But Lyra refutes this, from the or-
der here observed: because the face of a man, appropriated to *Matthew, is here
put in the third place; he therefore here understandes the foure Patriarchal Chur-
ches, viz. Hierusalem, Antioch, Alexandria, & Constantinople. But if so, where
then in the mean time was Rome? did she not at all appeare in heaven? He tells us
she was comprehended under one. But which of them, or how it was, he sheweth
not, neither indeed could he. Besides the old writers do not agree about
the types of the beasts in applying them to the Evangelists. The common opin-
ion is that *Matthew should be the man: and Mark the Lyon: but Austin & Bede
will have the contrarie. The reason alledged why *Matthew is likened to a man*,
becaus he begins his Gospel from the generation of Christ according to his
manhood: *Againe Marc to a Lyon*. in regard he begins from the preaching of the
Baptiste, crying like a Lyon in the wilderness: so Luke to an Ox, beginning his
Gospel with the sacrifice of Zacharias. *John is the flying Eagle*, in writing high and
great mysteries of Christ's divinity. But what soliditie there is in these things, let
others judge.

It is tedious to set downe their reasons, why these beasts should appeare in
fourie divers formes. First as a Lyon, because (say they) God under the Law of
nature shewed his glorie immediately unto the fathers. Secondly, as an Ox, be-
cause the Lord then required such beasts to be offered in sacrifice. Thirdlie, as a
man, because the son of God was made man. Fourthly, as an Eagle, because the holy
Ghost descending from heaven, causeth the righteous to fly upward.

Ribera maintaining the common opinion, answereth Lyra objection concerning
the change of the order here. That the common exposition oberves the or-
den of writing: But *John the things, according to their manifestation: for the
Baptiste began to preach before Christ.* But this is to abuse the reader: besides
how could *John see the foure Evangelists in the heavens, be beeing himselfe one of
them here then present among earth? To this Ribera answeres. That *John saw three
things which long after his death were to come to passe.* But this seems to con-
tradict the text: for we may he saw the foure beasts, which were then in heaven,
as also the fourie and twenty sites, that is, the Church triumphant with Christ. Some
interpret this of the foure Monarchies, with the diverse conditions of the Church
militant.
militant under them; and for this cause they are said to have several forms, or faces: but the following thanksgiving little fits with worldly monarchies.

Others referre it to the foure principall mysteries of faith: The mysterie of Christ's incarnation to the face of a man. His passion and death to the forme of an ox, as bearing our iniquities, and because he was sacrificed for us. His resurrection, to a Lyon, even the Lyon of the tribe of Juda, overcoming death: And lastly by his ascension, he resembles the flying Eagle.

To be short, there are some who expound this place of foure principall Angels: alluding to the beafts in Ezekiel, which shadowed out (as they lay) to manie Angels. But this cannot be: For 1. The Angels are manifestly distinguisht from these beafts, Chap. 7. 11. Againe becaus thefe together with the Elders finge prayers to the Lambe, Chap. 5. 9. Thon haft redeemed us to God by thy blood: and haft made us to our God, kings & priests, which argues they were men, and not Angels.

But not to ufe many words: Even as the foure and twenty Elders typifie the Church of the Patriarchs and Prophets: fo the foure beafts shadower out the Aposto- call Church triumphing with Christ in heaven. So then the Elders are types of the legal, and the beafts of the Evangelical Church, both gloriously raining with Christ.

But why doe these appear before the throne? because, as the thanksgiving and following visions manifest, this is the second apparition, and serves for a two-fold ufe in this heavenly fight: not onely for the making up of the celestiall harmonie, but also to beare a speciall part with the companie of Elders, thorow out the visions.

The different forme of the foure beafts, doth signifie the gathering of the Church of the New Testament, from the foure corners of the world, consisting of fourie nations, and peoples, and tongues: whereas the foure and twenty Elders are uniforme: because the Church under the Law consisted onely of the Jewishe nation.

And in the midst of the throne, and round about the throne] There seems to be a difficulty in this, how they could stand in the midst of the throne, and in the circuit of the throne. Some doo thinke, that they so stood, and held up the throne, like as the twelve oxen did underprop the brazen sea in Solomon's temple: which was so set upon them; that all their hinder parts were inward, 1 King. 7. 25. But that cannot bee, for then these beafts should have stood immovable: whereas on the contrarie we read, that oftentimes they fell downe and worshipped the Lambe: yea one of them Chap. 15. 7. gave unto the seven Angels, seven vials full of the wrath of God, &c.

Riberia suppooleth that three of them were round about the Throne: but the fourth, namely the Eagle being lifted up above the rest, flew within the circuit thereof: but there is no ufe to strive about this thing, as if there were a mysterie in it. For in the midst (in medio) doth not denote a mathematicall centre; but according to our common expression, a nereamente, and in this place is put for about or close by: as, I send you as sheep in the midst of wolves. Satan came in the midst, that is, (as it is translated) among the sons of God. So these foure beafts were about, or neare the throne, even nearer then the Elders, as beeing before them in dignitie. That which is added: et non magnus in Spi vitum, and about the circuit of the throne, doth note there standing to be such, as that they were round about the sides of the throne, & as it were touched the same. So that here the copulative (et) And is declarative.

Full of eyes before and behinde. The like is laid of the living creatures in Ezekiel. By their eyes is signified the wachfulnes and singular in-sight of teachers: for it behoveth them to have as it were Argus eyes, that they may be able to feed the sheeplocke well to the things committed to their charge, search the scriptures, and keep off ravenous wolves from the flock. Thus by this heavenly forme, is set forth what they had been, and also how all other teacher ought still to be qualifie here on earth.
And the first beast was like a Lyon. The shape likewise of every beast is agreeable to the vision in Ezekiel, only there, each living creature had four faces: whereas here each of them hath but one. The diversity of their forms denoteth the diversity of gifts in teachers, as a Lyon their fortitude and courage: an Ox their labour and patience: a Man their understanding and prudence: and lastly the Eagle their quickness and sharpness of sight: Now for other mysteries from this place I think it not meet for men to seeke further. But if any one be prodigal of this time, and desires to read more of these Elders and beasts: he may if it be not too tedious unto him, read Alcafar on this book, from page 339, unto page 358.

And the foure beasts] The first part of this verse contains a description of the beasts: the latter a beginning of the thanksgiving. Now because the fourth is compared unto an Eagle, he therefore attributes unto every one of them five wings, full of eyes before and behind: which is taken out of the vision of Isaiah, where the use of so many wings is recorded: for otherwise we see, that birds need not more than two, to fly withall. The Seraphims are said to fly with two wings: with other two they cover their faces, as not being able to behold the majesty of God: and with two they cover their feet: that nothing unbecoming the divine majesty might appear about them. In that their wings are full of eyes, it denoteth that full and perfect light or knowledge, which the Church enjoyeth with God in the heavens. Thus we have heard the description of the four beasts, and it is as I said before, the second apparition or copanie singing prayles to God, & to the Lamb: as here, so also in Chap. 5, 8, & 7, 11. & 19, 14. and as being ministers to God, & publishers of the following visions. See Chap. 6, v. 1. 3. 5. 7. O 15. 17. &c.

And they rest not day and night] Now he sheweth what was done both by the beasts, and by the Elders: the beasts incessantly worship God: The Elders resting from their seats fall downe, before him that sitteth on the throne, and worship him: casting their crowns before the Throne: singing prayles together with the beasts. This is the thanksgivynge wherewith the Church triumphant doth for ever celebrate God in the heavens. The harmony, is the confecting voyage of all the Prophets and Apostles. This is that excellent and most sweet accord of all the fintyes, with one mouth saying: Holy, holy, holy: These are worthy, O Lord, to receive honour, and glory, and power. This is that which we are commanded to pray for: Thy will be done in earth as it is in heaven. The which we are bound not only to deire, but also after the examples of the fintyes in heaven, without ceasing to celebrate the praises of the Lord, while we are here on earth, both in thoughts, words, and actions. And this is the fin.

Holy, holy, holy] Thus alway the Seraphims cryed one to another (Isai. 6. 3.) by which threefold acclamation, is signified other than holy Trinity, or else a perpetual iteration of thanksgiving: for God is thrice holy, most holy, ye holiness and purifie it self, the sanctifier of men and Angels.

Lord God omnipotent] These Epithetes Christ attributed unto himself Chap. I. 8. as being God omnipotent, which was, & is to come, and therefore it being added to the former arguments, proves againe the deity of Christ. Nayther is it any way derogatory unto him, although we referre (so many way) this threefold title of holiness unto God himself. For God is & reigneth in Christ, having given all judgement unto the forms. Now in what sense God, and Christ are said to be, be which is was, & is to come, hath been explained. Chap. I. 4.

And when these beasts give glory to him that sitteth, &c.] How can this be, seeing God who is glorious in himself, receives no glory from his creatures? I answer, Iesu is laid to Achem Chap. 7. Give glory to God and confesse: where to give glory is not, as if God were made more glorious, then he was in himselfe before: But give glory, that is acknowledge & celebrate the all being presence, omnipotence, omnipotency, truth & righteoussesse of God. Thus these beasts glorifie God, in celebrating his prayer and glory. Thus we also give glory to God by confession and thank-
thanksgiving not adding any thing which before he had not: but by acknowledgment and ascribing to him that which before we did not, 
& this the whole world with us ought to acknowledge, and doe the like.

Who liveth for ever and ever] This glorious epithite of God, is also ascribed to Christ gloriously walking in the midst of the seven candlesticks Chap.1.18. In the Original as here, so in the following verse. It is (Becovyn) they will give, for, they did give, the future being put for the imperfect, by an Enallage, or change of the tense.

10. The Elders fell down] Behold the accord of both these heavenly companies. The Elders also with all due reverence doe praise God, rise up from their seats, & fall downe before the throne, worshipping him that sitteth thereon.

And call their crownes before the throne] They cast not away their heavenly glorie, but in glorie they humbly worship God, attributing unto him the praise of his almightie power, creation, providence, and preservation of all things, & to be short for their victorie over the enemies of the Church. For to call downe their crownes before the throne, faith Gregorie, is to attribute the victorie of their battles not unto themselves, but unto God the author, that he may have the glorie & praie, from them to whom he had given strength to overcome.

11. Thou art worthy O Lord to receive] that is, to whom praise be continually rendred of all the creatures. This also the Angels acknowledge (Chap.5.12) Glorie of divine majestie. Honour of divine service and worship.

Power] Gr. δυναστεία of thy divine omnipotencie and power.

For thou hast created all things] A reason drawn from the equitie of it. It is meet to give to every one his due. But the celebration of all power is due to the creator and governor of all things: And this from the act of creation he assumes as proper unto himself.

Created all things] In the beginning thou madest heaven and earth, and all that was therein of nothing. Gen.1.1. Job.1.3. all things were made by him.

For thy pleasure] It seems that (καθ' αὐτοῦ) is put for (κατ' αὐτόν) by, or, through thy pleasure, as Chap.12.11. However it be, as the efficient cause, so the end and manner of the creation is here pointed out. For God indeed hath created all things for himself: Prov.16.4. Not with any labour, or toyle, but by his will, and word only: for he saith all things were made, Ps.33.9.

They are] viz. all things, that is, thou hast not onely created, but also sustaine all things for thy pleasure: for as there should never have been a world, except God had created it: so neither could it subsist, unless he sustaine it by his providence. And therefore as the benefit of the creation, so likewise the present preservation of all things, is to be ascribed to the good pleasure of God. Which is an excellent argument both of his generall & especiall providence.

And were created] by this repetition he extols the worke of creation as never sufficiently to be celebrated. If (καθ' αὐτοῦ) And, be put for (κατ' αὐτόν) which were created, then the limitation is universal, according to that in the Gospel, all things were made by him, and without him was not any thing made that was made. By which limitation the subtility of the Arrians is taken away: who thus reason: If all things bee created for the pleasure of God: then did not God the Father beget, but create the son, also. But it is false. God indeed created all things, which were created. But the son is not created, but begotten of the Father: Yea all things were created by the son. John 1.3. Hebrews 1.2.
THE ARGUMENT, PARTS, and Analysis of Chap. v.

He preparation unto the second vision is yet continued: for John having described the majestie, and attendance about the throne: with the thanksgiving of the Elders, and of the beafts; he now goes on to declare what he further saw: Namely a book in the right hand of God, sealed with seven seals: The which when no creature in heaven nor in earth was found worthy to open, at length the Lambe, who was in the midst of the throne, takes the book out of his right hand, to the great joy and applause of the beavenlie inhabitants.

The parts of the Chapter are three.

The first is a description of the sealed booke, v. 1.

1. Where we must observe 1. The Angel proclaiming, if any were able to open the same.
2. The insufficieny of all creatures to open it. v. 3.
3. John's weeping occasioned thereby. v. 4.
4. The Elder comforting him. v. 5.
5. Who was the Lambe, that stood in midst of the throne, v. 6. And what he did, v. 7.

The second shews the difficulty, about the opening of the booke, and of the seals, to v. 8.

The third is a thanksgiving, in a gratulatorie himne, sung unto the Lambe: 1. By both companies representing the Church triumphant, who celebrate the benefit of their redemption & glorification, obtained by the blood of the Lamb. v. 8, 9, 10.
2. By a third apparition or company of Angels celebrating the worthinesse, power and divine glorious of the Lambe. v. 11, 12.
3. By a fourth apparition of all creatures, rending prayers, and blessings unto God on the throne, and unto the Lambe. v. 13.

And last of all, the two first apparitions of the 24 Elders, & four beasts closing up the thanksgiving by a divine adoration. v. 14.

The first part of the Chapter.

A description of the book sealed.

And I saw in the right hand of him that sate on the throne, a booke written within, and on the backside, sealed with seven seals.

THE COMMENTARIE.

N. 4, (or then) I saw] I will not here repeat all the diverse opinions of interpreters concerning this book (who rather obscure then unfold the obscurity thereof;) but only will cite some of the most probable.

Most interpret it either of the booke of the old Testament, or els the whole volume of Gods booke both old and new: which is in the right hand of God:
A COMMENT. UPON THE

1 Cor. 2. 14.

God: because it is inspired by the holy Ghost, and the contents thereof are in the hands of God alone. This book is written within, that is, obscurely in the old Testament, or without, that is openly in the new: or within as respecting the mystical fence, without the letterall. It is sealed with seven seals, because the mysteries thereof are hid from humane reason. It cannot be opened by any creature, because the natural man receiveth not the things which are of God. The Lamb alone is worthy to open it: because he only hath fulfilled the scriptures: and he only doth reveal unto us, outwardly by his word, and inwardly by his spirit, the hid things thereof.

These things in themselves are true, and according to godliness, but I judge they serve little to the purpose in hand: because here he treats not about the oblong, or manifistation of legal types: neither are the mysteries thereof revealed in this book: but things of another nature, and which concern the condition of the Church under the Gospel. Neither can it be said that the old and new Testament was as a sealed book unto all creatures until the time of John: seeing it would then follow that both the Prophets, and Apostles were ignorant of the writings of Moes and the Prophets. Besides all the books of the new Testament were then already written: and so not such, but known unto all such as had their fences exercised in the scriptures of God: even as the preaching of the Apostles opened a doore unto the faith of the Gospel unto every creature: And therefore this interpretation seems to be repugnant to the holy scriptures, and injurious to the Apostolical Churches.

They seem to come nearer the mark, who understand it of the booke of Gods providence. For the scriptures attribute three sorts of booke to God, 1. Of his providence, 2. Of life, and 3. Of univerall judgement: of which we have treated Chap. 3. 5. But these also differ in opinion. Some take it in a generall way for the booke of Gods decrees concerning the government of the world: which interpretation is too large, seeing not all Gods secret judgements, but only such, which concern the state of the Church are here intended.

Therefore I rather affect to them, who understand it literally, of the booke, in which all these things were contained, which Christ was pleased to reveal unto John concerning the last times, the which he afterward penned, and left the same unto the Churches. This booke, I say, is the Revelation itself: not as if he saw a materiall booke, but a visionary booke (so to speke) wherein was written Gods secret decrees touching the future event of the Church, and her enemies. Thus also Andreas, & Ribera expound it.

For first this is the same booke, which John (after it was opened) is commanded to eat up, that is, fully and clearly to take knowledge thereof: And which was sweet in his mouth like honey, that is, he was much delighted with the knowledge of so high mysteries: but by and by it became bitter in his belly as gall, that is, he was much grieved in foreseeing the great calamities of the Church, as we shall see (chap. 10.) for the booke there mentioned is the Revelation given unto John.

Furthermore the contents of the whole Revelation is taken out of this booke. For at the opening of the seventh seal, seven Angels are said to come forth sounding with trumpets, signifying thereby the diverse changes of the Church, in the three visions. At the sounding of the seventh trumpet, the Dragon, and two Beasts are railed up against the Church, in vision the fourth. Presently here upon follow seven Angels pouring forth the vials of the last plagues upon the earth, in vision the fifth.

Afterward one of these seven Angels pronounceth with a mighty voice the judgement of the great whore, and ruin of Babylon, in vision the sixth. At length the new Jerusalem, with the marriage of the Lamb is represented unto John, in the last vision. whence we see that the whole matter of the Revelation was comprehended in this booke: & not included in a few Chapters: viz. from 6. to 11. as Alcofer supposeth.

To be short the circumstances of this booke doe altogether agree with the former preface. For as Christ is there said to receive the Revelation of God and by an Angel,
an Angel to deliver it unto John: so this booke was in the right hand of him that sate on the throne, & taken out of his hand by the Lamb, opened, & delivered unto the Angel, who gave it to John, commanding him to eat it, (ch. x. 10.) Forasmuch therefore as all things thus agree together, there is no question, but this booke here spoken of is the revelation itself, delivered unto the Apostle. These things observed, the three following circumstances will bee the leefe obscure.

1. The booke is held in the right hand of him that sate on the throne] because God is the author of the revelation: in Gr. it is, ἐν τῇ δεξιᾷ τοῦ θρόνου, at the right hand, and is put for, εἰς τῇ δεξιᾷ in the hand, as appears v. 7, where the Lamb takes the booke (ἐν τῇ δεξιᾷ) out of his right hand, & therefore it was in and not at his right hand, as some will have it. Now he is laid to have it in his right hand, to the end to give it unto Christ to open. As men reach out with their right hand, what they give unto others: And I suppose we need not seek for any other mysterie in this expression.

2. It is written within and without that is, there was no place empty in it. For we are to understand this literally. This booke was not made as are our booke, consisting of diversive leaves, and so folded together: but it was one volume of parchment written within and without: according to the custome of the ancients, who wrote in rolls: and hence volumen, a volume, comes from convolutando, rolling. Like as the leaves to this day at Wormes, & Franckford, &c. have their (Torah) written out in one volume of parchment. These parchments, because they were rolled up, were commonly writ on the inside only. Wheras this on the contrary, was written within, & on the backward also: which manner of rolls were called, ἐν οὐσίᾳ, that is, writings, within and without, of which see Pliny, lib. 3. Epift. 5. and Iovinat. Sat. 2.

I therefore judge, that this writing within and without signifies nothing else, but the multitude of matters: that is all such things as were exhibited unto John in this Revelation. Origen faith that within were written the promisses made to the Church, and without, or on the backside, the punishments of the wicked. But this to me seems frivolous. A like booke written within and without was seen by Ezekiel, Chap. 2. 9, but it differs from the other both in matter and forme. In that were written the lamentations because of the calamities to befall the people of Israel in their captivity: whereas this booke contains the secret counsels of God concerning the last times. That of Ezekiel was spread open before him: but this was seen of John rolled up: Jerome understandeth that by both these booke which were written within and without, is signified the litterall & mysticall sense of the scriptures. But there is no solidity in it: for neither of these booke, doe signify the booke of holy writ: neither doth every part of the scriptures, admit a mystical interpretation.

Sealed with seven seals: This is the third circumstance touching the booke. The number seven, is not here put for many, but is to be taken properly: for after these, there were no more seals opened. We need not fash what manner of seals they were, it sufficeth to know that the booke was closely kept shut by them. For there is a twofold use of seals, first to keep things secret from the view of others, as lettres, doores, cabinets, ciphers, and the like; and secondly for the confirmation of writings, as for example, to authorise the edicts of princes, sentences of magistrates, and wills of the dead, the seals of seven witnesses make these things altogether authentic. Now this booke, was not sealed in this latter respect, but in the former, as being shut or kept close from the understanding of men. And therefore it could not be opened or read before the seals were taken away: which was not done until the seventh seal was removed. Let this suffice for the present, that the contents of this booke so fast sealed, were most obscurce & hid, until (the seals being opened) they were revealed unto John by Christ.
The second part of the Chapter.

The difficulty about the opening of the Booke, and of the scales.

2. And I saw a strong Angel, proclaiming with a loud voice: Who is worthy to open the book, and to loose the seals thereof?

3. And no man in heaven, nor in earth, neither under the earth, was able to open the Booke, neither to looke thereon.

4. And I wept much, because no man was found worthy to open, and to read the book, neither to looke thereon.

5. And one of the Elders saith unto me, Wepe not: behold, the Lyon of the tribe of Juda, the root of David hath prevailed to open the booke, and to loose the seven seals thereof.

6. And I beheld, and loe, in the midst of the Throne, and of the four beasts, and in the midst of the Elders stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God, sent forth into all the earth.

7. And he came, and took the book out of the right hand of him that sate upon the Throne.

THE COMMENTARIE.

And I saw a strong Angel] The difficulty in opening of the sealed Booke now followeth. The circumstances thereof are five. First, an Angel proclaimeth with a loud voice, if any one be worthy to open the book, and to loose the seals: by which this Angel both stirreth up a desire in John, and others of the heavenly inhabitants, after the knowledge of these secrets, as also gives them to understand, (as hereupon it presently appeared) that no creature could find out the hidden and secret counsels and judgements of God concerning things to come: but it was in the power of the Lamb onely to reveal the same.

Lyra affirmeth that this was the Angel Gabriel, who is called isogodes strong, from the Hebrew sopher, hence God is called, El-gibbor, Hic. 9. But this to Ribera is ridiculous, seeing the word isogodes strong, is put without an article: but how then would he have wondred at Alcofas opinion, had he been in, who makes him to see Hesiod. In Chap. 10.1. a mighty Angel standeth upon the sea and upon the earth: & sweareth by him that liveth for ever & ever. And Chap. 18.21. a mighty Angel calleth a millstone into the sea: Which some understand to be Christ, others a created Angel: and indeed it appeareth he was not Christ, seeing he was not worthy to open the book. Besides all the Angels of God are called Gibbori, strong, mighty in strength Phil. 30.20. This therefore was a created Angel, called mighty, because he cried mightily, so as he was heard throughout the heaven. Gr. 

What is meant by opening the books.
worthy, that is, seduced with authority and divine power. Now to open the book, is to make known the secret counsellor of God about things to come.

3. And I beheld: and there was none in heaven, &c.] This is the second circumstance: Upon the proclamation of the Angel, there is a deep silence in heaven. For all creatures are damnable and unworthy to open this book. In heaven that is, Angels and glorified saints. In earth men and beasts. Under the earth Patches of leech monsters. Some also foolishly imagine, that the devils in hell, & the loutes in purgatory are here called upon. But the scriptures by things under the earth mean, that which is in the sea according to the second commandment; or that is in the water under the earth &c. Thus all created things are altogether insufficient to reveal the heavenly secrets: there is (I say) no wisdom in the creature to apprehend the counsels of God, much less to make them known unto others. This honour appertains to the Lamb alone.

4. And I wept much] The third circumstance, is John weeping & grieving, occasioned from his desire to know what was written in the book. He saw it made fall with many seals: he heard the Angel proclaiming the opening thereof. Whence he concludes that therein was contained many worthy things necessary to be known: but seeing all creatures were silent, as unable to open it, he weeps much, and good cause too. Now his weeping was not in vain: for by his prayers & tears he hath his desire granted him to the full. And here we are taught, that the mysteries contained in God's word, whether in this or other places, are not to be understood without weeping: that is, desire, study, labour and ardent prayers unto God. The which shall not be in vain: for though we may be ignorant of some things, yet whatsoever is necessary to salvation, shall be revealed unto every one: that truly seeks for it at the hands of God.

5. This one of the Elders] The fourth circumstance concerneth the Elder comforting John: whom none will have to be Jacob the patriarch, others John the Baptist, others Matthew: but Lyra will have it to be Peter the porter of heaven: but I pfaff by these fooleries. He was one of the heavenly company, and in likelihood one who was next to Christ, wishing him to desist from weeping, for howbeit all creatures fayled; yet there was one viz. Christ, worthy to open the book, & loose the seals. Shewing us that all ought to direct their prayers unto Christ: & not unto the faintest. He calls him, the Lamb of the tribe of Judah, alluding to the words of Jacob's blessing: [Nud is a Lyon, whence, viz. in dignity, strength, & kingly power. Of the tribe of [Nud] For Christ's mother was of this tribe. The root of David coming of the progeny of David: for Marie the mother of Christ, was the daughter of David. Christ therefore as he is man, is of the seed of David: as again he himself witnesseth, [Ch. 22. 16. I am the root and the spring of David. He also is the Lion of the tribe of Judah, conquering by his divine power, Satan, death & hell.}

Gen. 49

Hath prevailed] Gen. viii. 10. hath overcome, which is either absolutely pure: for otherwise, he was found worthy (Betz hath obtained) or transitively: for, he hath excelled all creatures in dignity & power. Which is an excellent argument of the perfection and office of Christ. Of his person, both that he is true man, being of the root of David: and true God, because he hath overcome. Of his office, that he is the only mediator & revealer of the secrets of God: and not only the Doctor of the Church, but also the redeemer thereof, as we shall hear by & by. Thus we see how he admits of no creature with him into the society of this function: wherefore therefore substitutes any other mediators together with the Lamb: wherein they make this mighty Angel a liar, who proclaimeth, that neither in heaven, nor in earth, nor under the earth, any creature is found worthy to open the book of God.

6. And I beheld, and lo in the midst of the throne] This is the fifth circumstance touching the Lamb. His feet, geture & form are described in this verse; his action in the following. Now without doubt Christ is represented by this Lamb. Before he was called a Lion, because of his dignity, and power: here a Lamb, noting his innocency and obligation. For he was brought as a Lamb to the slaughter, & as a sheep before
A COMMENTARIE UPON THE

before her flowers are done, so he openeth not his mouth. And indeed nothing els was
typed out by the two Lambs: daylie offered under the Law, but Christ's perpetual
and effectual sacrifice. For he is the Lamb of God, which taketh away the sins of the
world: And by whose precious blood we are redeemed.

By the way we may take notice, that Christ is here called a Lamb, Gr. a\'piov
without an article: And yet not any Lamb, but onely Christ is to be understood
hereby. Which confutes their opinion, who thinke, because in Chap. 13.12, Anti-
christ is said to have two horns like a Lamb (\'a\'piov) without an article, that there-
fore not Christ, but indefinitely any Lamb is there spoken of. Neither is the rule
among Graecians, always true viz. Whenever any certain individual is noted, that
then an article is always required. For we see here the contrary: as also in Chap.
14.1, where \'a\'piov the Lamb is put without an article: which cannot be under-
stood of any but of Christ.

This Lamb he saw in the midst of the throne and of the beast: that is, between
God and the Church triumphant, shewing that he is the mediator between God
and man: In Chap.7.17, he is said to stand and see from \'a\'piov in the midst of
the throne, whereby is signified his exaltation at the right hand of God. For how-
soever in the state of his humiliation he was lower then the throne: yet now be-
ing glorified he hath obtained to sit on the throne of the Father. And therefore
he saith, To him that overcometh I will grant to sit with me in my throne, even as I also
overcame, and am set downe with my Father in his throne.

In the midst of the beast: See Chap. 4. v.3.6.

Sooed as it had been slaine: The getture of the Lamb is twosold. He flied, and as
it were slain. By the latter his death is signified, by the former his resurrection.
He appears not slain, but as if he had been slain, not dead, but living, having the
markes of his death in his side: hands, & feet. Wherefore he flied as a conque-
tor: revived from death to life, having like a Lion overcome the same. There-
fore he saith Chap. 1.19. I am he that liveth and was dead: and behold, I live for e-
vermore. Wherefore we must not looke upon him fimplely as a Lamb: but respec-
tively, as a Lamb slain for our sins, and railed againe to life for our justification.
Furthermore his appearing in the forme of a Lamb, doth not contradict what we
speak before touching his sitting on the throne: for he is a Lamb, in regard of his
humiliation and office, and he is God, and fits with the Father in the throne in
respect of his deity.

Having seven horns. An admirable forme, for who ever saw a Lamb with seven
horns, having eyes in, or under every one of them? But is seven here to be taken in-
definitely for many? No, but properly answering to the number of the seven seals. To
teach us that the Lamb wanted neither power nor wisdome to unloose the same.
His horns denote the Sutures of his power, and his eyes, his divine insight: this is let
forth unto us, that we should believe that the Lamb beholdeth, & governeth all
things by his infinite wisedome & providence. The seven eyes are laid to the
seven spirits of God sent forth into all the earth: which is taken from Zacha.4.21. &c
signifies the same thing. For seeing the Lamb is Lord of the spirits, or Angels,
and sends them forth into all the earth, as a master doth his servants: it plainly
proves that he is true God. For the Angels have no other Lord, but seboum: See
Chap.14.8. And hence the seven eyes of seboum in Zacharia, are here called the seven
spirits of God. Seeing therefore so many horns, and eyes are attributed unto the
Lamb, let the godly know, that he wants neither power nor knowledge for so
preserve them: And let the wicked fear, and tremble before him: for he seeth all
their tangelines, and is able to reprofess their tyranny.

Let us also briefly take notice, how Antichrist Chap.18.21. hath two horns
like unto the Lamb, signifying that he like an Ape imitators the Lamb, But he is
much inferior: For the Lamb hath not two only, but seven. And therefore can
easily destroy him by the spirit of his mouth.

7. And he came and took the book. After the description of the Lamb, now
followes what he did.
Rev. V. 7. He came, That is, he came forth out of the midst, & went to the throne, and took the book out of the right hand of him that sitteth thereon, viz. to open the same. By which action he sheweth, that he both can and will unseal the book of God, that is, reveal this prophecy unto John, and unto the whole Session in heaven. Thus have we here fulfilled, what is spoken (chap. 1. 1. & 2. 2.) viz. that God gave the Revelation to Christ, & Christ to John. For this Lamb, that is, Christ took the Revelation out of the right hand of God on the throne, not unwillingly, but freely giving it him, to the end it might be revealed unto John, and unto the whole Church. I will not be curious in disputing what this taking of the book was. They who understand by this books, the whole counsel of God, interpret this taking thereof, a commission to reveal the secrets of salvation unto the Church. But we have shewed, 1. 1. that the book denotes the Revelation. Wherefore this taking and opening of it signifies nothing else, but the explication thereof.

But this seems to contradict the interpretation touching Christ's sitting on the throne. For the Lamb sits not on the throne, but takes it from him that sitteth thereon. Now he cannot be both giver and receiver. I answer: It is true he cannot give, and receive in one and the same respect; but there will follow no absurdity to say he doth it in a diverser respect: to wit if we consider his person and office. Christ gives the book as he is God, and takes it as he is God-man, the mediator. Thus he is both author and opener of the book: even as he is said in divers respects Heb. 1. 5. 9. 10. 11. 14. 15. 13. 10. to be priest, sacrifice, altar, the anointed & anointed. But if any will contend, that God absolutely is he that sits on the throne, it comes all to one thing, as I have formerly proved. For the Father sits, and reigneth in the Son, to whom he hath given all authority.

The third part of the Chapter.

The hymn sung unto the Lamb.

8 And when he had taken the book, the four beasts, & foure & twenty Elders fell downe before the Lamb, having every one of them harpers, & golden vials full of odours, which are the prayers of Saints.

9 And they sung a new song, saying, Thou art worthy to take the book, & to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.

10 And hast made us unto our God, kings and Priests, & we shall reign on the earth.

11 And I beheld, and I heard the voice of many Angels round about the Throne, & the beasts, and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands.

12 Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, & glory, & blessing.

13 And every creature which is in heaven, & on the earth, & under the earth, & such as are in the sea, and all that are in them, heard I, saying, Blessing, honour, glory, and power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four and twenty Elders fell downe, and worshipped him that liveth for ever and ever.
A COMMENT UPON THE COMMENTARIE.

3.

Now follows the heavenly thanksgiving for the taking of the book. 1. Of the beasts and Elders. 2. Of the Angels. 3. Of all other creatures, which is the 14th Apparition. 4. Again, the beasts and Elders, every one of them singing a peculiar hymn unto the Lamb, and unto God, glorifying the Church because of the revelation.

First, the cause of their rejoicing is noted: And when the Lamb had taken the book. Here now the griefe of the creatures, as also the tears of John doe cease: for in this book is contained the whole counsell of God concerning the good of the Church, the salvation of the elect, and destruction of the adversaries unto the end of the world. The Latin version reads: when he had opened the book, which is a manifest corruption of the text: for how could he have opened the book, while the same was shut and sealed? Ribaer purgational psalms it by. But Alcazar seekes to excite the matter by manie shits: but lays at last, that he had it written in a Greek copie, &c. &c. when he had opened, boldlie affirming, that it was by some one or other changed into a Greek, when he had taken which shameless assertion of his is cutted in the first verse of the following Chapter.

Secondly, the gesture and habit of the beasts and Elders is set forth, somewhat divers from what we heard before. They fall downe before the Lamb, bumble submitting themselves unto his will, rendring not a civil, but a divine worship to Christ: whence againe is proved his deity, forasmuch as religious adoration is due to none but to God only.

Having harps Musical Instruments, wherewith the holy Prophets, & kings were wont to praye the Lord: not as if God were delighted with any such thing, but because it stirred up the religious affection of the faintes to Godward.

And golden vials full of odours] The priests of old made odours for God with centers: but these with vials.

Which are the prayers of the faintes] Their prayers are called vials by a twofold trope: First by a Synecdochie, for the odours in the vials. And secondly by a metaphorical denomination, or els a metaphorical translacion, as signifying the prayers of the faintes. For as perfumes ascend upward and give forth a sweet smell: so the faintes in prayer seek after heavenly things, and the same is acceptable unto God. They are golden vials, because as gold excels in partie, so prayers proceeding from a pure hart are precious to the Lord: what their prayers are now followes.

9. And they sang a new song] Both Companys of the Church triumphant with a most sweet accord praye the Lamb the redeemer: which proved, that these beasts and Elders are not Angels, but men redeemed by the blood of Christ. It thwes also unto us the content of both covenants, in the point of salvation. For all the Patriarchis, Prophetis and Apostles together acknowledge the Lamb, their redeemer. According to that of the Apostle, To him give all the Prophets witness, that through his name, whatsoever believeth in him shall receive remission of sins. And again, we believe that through the grace of the Lord Jesus Christ we shall be saved, as the fathers. For in him all the promises are yea and Amen. 2 Corinthians.

Furthermore these prayers of the faintes, carried here by the Elders in their golden vials, are to be understood as their owne, and not the prayers of others. It is called a new song, that is, most singularly setting forth the great, rare, and excellent benefits of the Lamb. For generally in the Psalmes a new song, is taken in this
REVELATION; CHAP. V. VERS. IX. VIATION 2.

this fence. The former Hymne Chap. 4. 8. was sung unto him that sat on the

throne: but this is a song unto the Lamb. So Chap. 14. 1. the saints in heaven

sung a new song unto the Lamb, which none could learn, but these hundred

forty and four thousand which had his father's name written in their foreheads. The argument

therefore of this song is new, because it is most excellent, and contains the new

benefits of Christ.

Thus are worthy] They acknowledge him alone worthy to take the book, and

open the seals, because they both know and confess with all reverence, that he

is the only mediator of the Church, and that the cause of this his great

worthiness is in the preciousness of his blood.

For thou wilt slay] that is, by dying for the sins of the world, thou declarest

thyself to be the Messiah, who Isaiah foretold should be led as a sheep to the slaugh-

ter to take away the sins of the world. Here we are taught that the mediator

ought both to be a sinner for us, that is, to merit: and also to take the book, that is

meritoriously to bestow life and righteousness upon others. Seeing therefore he

only merited by his sacrifice, it must necessarily follow that none else could take

the book, that is, reveal the counsel of God to the Church, and by his power

give salvation unto her.

And thou hast redeemed us to God by thy blood] Now the Church triumphant

prayeth the Lamb, and applieth the price of her redemption with the effects

thereof unto her self. This we ought so to acknowledge the benefits of Christ,

as to make them our own, not onely in believing that he hath redeemed others

by his blood, and made them kings and priests to God, but ourselves also: for

truejustifying faith is accompanied with a certain perception of our own salva-

tion: I live, faith the Apostle, by the faith of the son of God who loved me, and gave

himself for me.

Hence we observe two things: First, that the death of Christ is truly a ran-
fesome, satisfying for our sins: and that our redemption by it, is not metaphorical
(as the new Socinian blasphemous affirm) but proper: for the re-
demption which is made by a price is proper. But such is ours by Christ, because
by the shedding of his blood, he hath paid a full ransom, and satisfied the ju-

dice of God, as the scripture witnesseth Matt. 20. 28. and 1 Tim. 2. 6. bee-

ing the same with what is here said, thou hast redeemed us by thy blood: and chap.

1. 5. who hath washed us in his blood, and Heb. 1. 9. purged our sins by himself:

unless that by the word redemption is properly signified the whole work of our

salvation: by washing and purging a part thereof, viz. our justification or sancti-

fication. This place therefore and many others, proving Christ's satisfying ransom,

are to be opposed against Socinian blasphemies.

Secondly, that the redemption made by Christ's blood, is truly universal, as

sufficient, and propounded not only to one nation, or a few, but to all nations,
tongues and peoples: yet not so, as if all promiscuously should be saved:

but thole of every tribe, people, and language, who believe in Christ. And thus

much the Elders teach us: Thou hast redeemed us out of every tribe.

We add in the third place, that this redemption proves the Lamb to be God

omnipotent. For to redeem the Church from death, and Satan, is a work of

divine power, Psal. 110. 8. Hence the Apostle Acts. 20. 28. faith, that God hath

redeemed the Church by his own power.

10 And made us to God] They magnifie the Lamb, for three other benefits.

1. That he hath made us kings, 2. priests, 3. given us a kingdom on the earth.

The two former we have expounded Chap. 1. 6. beeing meant of our spiritual

kingdom and priesthood. See Rom. 14. 17. & 1 Pet. 2. 5. But how shall we

reign on the earth, seing Christ's kingdom is not of this world? besides earthly

things perish in their use: and lastly the Church in this life is to expect nothing

but tribulation? Andreas faith, that the Church shall reign, not in this present

thick
thick and cloudy world: but in that new one, which is promised unto the meek, 
Matth. 5, 5. But the saints may truly be said to reign here on earth diverse ways. 
First, by mortifying their earthly desires, and trampling them under their feet. 
Secondly, as Christ reigns on the earth, not by a secular but spiritual power, by 
which he foreth the adverarie unto obedience: Even so the faithful doe reign 
with Christ in the earth. For the head raing, the members reign also: to be 
short, the saints with Christ shall judge the world, and therefore shall rule the 
state: however we are to understand this, not of an earthly, but a spiritual do-
mination: For the weapons of our warfare are not carnal but mighty through God.
But thou wilt say, how shall the saints who now triumph in heaven reign on the 
earth? I answer, after the same manner as they shall judge the world and the 
Angels.

11. And I beheld, and round about the throne] The third apperition is of An-
egels who sing the new song together with the beasts and Elders: for howsoever the 
Angels are not redeemed by the blood of Christ, as men: yet in Christ they are 
gathered together in one, being subject unto him, as to the head of the Church, 
whereof they are members: and therefore they also pray, the Lamb, as their 
Lord, and bless him in regard of the redemption of man-kind. The number of 
Angels he saw, are said to be ten thousand times ten thousand: and thousands of 
thousands, that is, infinite: for to the Hebrews speaking of time without end: expresse it, 
by ages of ages. This number seems to be taken out of Dan. 7, 10, where many 
millions of Angels stood before the fiery throne of God: which is for the exces-
ging great comfort of the godly: for seeing so many thousands of Angels are 
ready to doe the commandement of God, and of the Lamb: why then should 
we feare any adversitary power which lifts it self up against God and his Church.

Saying with a loud voice worthy is the Lamb] This company of Angels with 
songs and prays, let forth seven divine titles of the Lamb, all which he is most 
worthy to receive: not as if he received them from the creatures, but because 
all creatures are bound to render the same as most due unto him, seeing he hath 
obtained all these things by eternall generation, and by his exaltation at the right 
hand of God his Father. And it is worthy our observation, that however all these 
titles are most divine: yet the Pignorite of his flesh is not reckoned amongst 
them.

Power] because he is omnipotent Chap. 1. 8. and all power is given unto him, 
Matth. 28, 18.
Riches] For in him are hid all the treasures of wisdom, & knowledge.
Wisdom] For he is the eternall wisdom of the Father, and of him is made wil-
dome unto us, that is, the teacher and author thereof.
Strength] Because by his divine strength and power, he hath overcome Satan, 
the world and all other enemies.
Glorie] because he gloriously reigneth at the right hand of his father.
Blessing] he is worthy indeed to be blessed for ever: because in and through 
him, all nations are made partakers of all blessings.

13. And every creature] The fourth apperition is of all reasonable creatures in 
heaven and in earth: and of unreasonable both in the sea, and under the earth. 
And all that are in them viz. whether in heaven, or in the earth, or in the sea. Ribera 
understandeth by the creatures under the earth, the foules in purgatorio. But this 
fiction Alciat approves not of. Others understand it of the evill spirits which 
they will not are compelled to acknowledge, & to stand in fear of the power 
& glorie of Christ: not because they love him, but hate him and murmur against 
him. But the true meaning is, that not only men, but all creatures, yea even the di-
vels themselves doe flow forth the prael of God, because in some sort, they 
serve to illustrate and let forth his glorie.

Here again we may note that Christ is adored with religious worship by all 
creatures, the which evidencit proves that he is God: and this is to be added to 

Acquaint of 
Christ's 
saint.
the former arguments: The exception of the Sodomasions is frivolous, who will have a created divinity to be communicated into Christ. But God himself faith, that he will not give his glory, that is the glory of religious worship, to any creature. But the Idolatrous Papists doe more shamefully disfigure God and the Lamb in attributing religious worship to Angels, to the spirits of men deceased, to Images &c: let them therefore looke to it how they will answer the forefaid hereticks, why rather how they will answer the Lord, when he shall call them to account for it.

14. And the four beasts] As the beasts and Elders were first: in manifesting their joy: so here againe they joyn with the Angels and other creatures in praying the Lamb. & conclude the thanksgiving by saying Amen thereunto of which see Chap. 1.6. The Elders by falling down worship him, who liveth for ever and ever, that is Christ: Chap. 1.18.

CHAP. VI.

THE PREFACE, ARGUMENT, PARTS, and Analysis of the Chapter.

He Lamb opening sixseales of the booke, wonderfull sights are shewed to John in this Chapter. At the opening of the first seale, comes forth a white horse and his rider, having a bow and a crown: At the second a red horse, and his rider being girt with a sword, taking peace away from the earth: At the third a blacke horse, with his rider, having in his hand a bale, and proclaiming famine: At the fourth a pale horse having death sitting on him, and hell following, threatening a horible slaughter throughout the faire corners of the earth: The fifth being opened the souls of the martyrs appears under the altar, crying for vengeance to God against their enemies: At the first, there follows a great earth quake, the sun is darkened, the moon turned into blood, the stars fall downe to the earth, and the last signal doe follow.

Now this is an amplification of the second vision continued in the following Chapter, being not a little obscure. For who doubts but that many darke mysteries lie hid under these seales, the opening whereof was indeed greatly desired by all creatures, but by them not possible to be don: precisely therefore to define (as some doe) of the certaine events prefigured in such darke type, in my judgement doth surpass the power of humane wit: notwithstanding from the scope and circumstances I think we may and ought without any controversy in a generall way gather that wherein most interpreters agree in one, viz. that in them is shadowed out the condition of the Church from the time of John unto the end of the world: The prosperous success of the preaching of the Gospel at first: by and by the rage of the adversaries: The cross and martyrdome of the Godly: as also the increase of troubles, & at last the destruction of the ungodly, with the glorious deliverance of the Church, confesting both of Jews and gentiles. Furthermore we will speak of particular events, following as by rule our former method: where we shewed that the generall visions, (of which this is the first) are distinguished into four Acts or parts, of which as the second is opposed unto the first, so allways the fourth unto the third. The which Acts now follow.
A COMMENTARIE UPON THE

The first (to repeat a few things) is a representation of the state of the primitive Church both in prosperity, and adversity, under the four first seals unto v. 9. unto this belongeth the history of the Apostolical Church, &c. of the following persecutions both under the Roman tyrants, and Arian heretics, until the rising of Antichrist in the first 600 years.

The second is a comforting of the martyrs, whose souls were safely kept under the heavenly altar, to be fully glorified a little while after. v. 9, 10, 11.

The third, lets forth a new oppression & more grievous troubles to befall the Church by a fatal darkning of doctrine and horrible apostasy both of teachers & people from the faith under Antichrist, unto the end of the world. v. 12, 13. following at the opening of the sixth seal.

And lastly in the fourth seal is shewed the end of the troubles of the Church under Antichrist, containing his and all other enemies, their utter destruction at the day of judgement, v. 14, 15, 16, 17. The two latter seals are not fully ended in this Chapter, but are continued in the following, wherein is represented unto us the reformation of doctrine, & final deliverance & glorification of the Church: obscurely indeed in this present vision, but more clearly in the following. Thus we have manifested the parts & logical resolution of this Chapter. Now we come to consider the vision.

The 1st of vision II.

The opening of the first seal: concerning the white horse: and him that sate thereon conquering.

1. And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts, saying, Come and see.

2. And I saw, and beheld, a white horse, and he that sate on him had a bow, and a crown was given unto him, &c. and he went forth conquering, and to conquer.

THE COMMENTARIE.

And I saw when the Lamb opened) Hitherto the Lamb held the book shut, until the heavenly companies had made an end of their hymne and harmonie: And then he opened one of the seals, that is the first of them, as appears by the opening of the rest in order: as the second, third, &c. For the Hebrewes usually put one, one, for πρώτον, first, as in Gene. 1, 4. And the evening and the morrow was one, that is, the first day. So in the words following: And I heard one, that is, the first of the four beasts: for afterward he heard the second, and third, &c.

Opened the seal] that is, manifested. For in opening thereof he revealed unto John, and to us the counsels of God concerning the future condition of the Church, which before were hidden or shut. To John indeed he declared the same in types, and withall giving him the understanding of them: but unto us in types only, concealing the mysteries thereof from us, to the end we should be the more exercised in the diligent observation of things, both from histories and events.

One of the four beasts] who had the forme of a Lion. Chap. 4, 7. We need not here with Lyse and others inquire, whither this were Mark, Matthew, or James the first appointed Bishop of the Church of Jerusalem. The other three doe in order
order invite John, to draw necer, and behold these wonders (for he stood off for reverence sake) that he might the more certainly write downe what he saw: so that these beastes perform the office of publik criers, whose work it is to call in persons nerer to the throne or judgemenat seat.

At the voyse of thunder: For such is the roaring noise of a Lion. This & the other beastes, laying unto John and us: come and see, require hereby great attention: and I conceive that herein no other mysterie is contained.

2. And I saw, and behold, a white horse. To wit, went on, as it is in v. 4 & also in the words following he went forth conquering. But whence came he forth: from the booke, or scale? If, out of the booke, then this horsemanship went forth at the very first opening of the margent, that is, the mysterie of him was there both written and revealed to John: giving us to understand, that such was the forme of the seales, and so set on the margent, as they served for the keeping clesse of the whole booke folded up together, according to our manner of sealing letters.

If he went out of the seale, then it seemes there were annexed to the booke, like the great seales of princes to their letters patents, the which are usuall kept in boxes. Now one seale being removed, some part of the booke was thereby opened, in so much as the writing thereof did appeare. Behold a great seale, out of which went forth an armed horsemanship: But how great then was the booke it self, sealed with so many seales? how great was he that held so great a booke in his right hand? yea, how great the Lamb opening it? The which may lead us to consider the greatness of the events, and the omnipotency of God, and the Lamb. It may also be understood of the time, that so soon as the Lamb had opened the seales, the spirit cauded John to see these enigmatical horsemanship, and other things.

Now to speake of the opening of the seales in general, Andreas doth publick reject their exposition: who referre all of them to the manner of Christs incarnation as the first seale to his birth: The second to his baptism: The third to the signes he wrought after his baptism: The fourth to his unjust accluation before Pilate: The fifth to his crosse: The sixth to his burial: And the seventh to his deicension into hel: seeing, faith he, all this was already done, whereas John speaks eituer of things present, or what should come to passe afterward.

Others more wittily have distingushed these seales according to the future times of the Church: applying the first to the Apostles time, and 200 years after. The second unto the following age: viz., the time of Justinian. The third unto Dacia, the usurper of the Empire. The fourth unto Charles the Great, when poperie was at the highest: The fifth unto Ortho under whom the seven Electors were erected: The sixth to the counsell of Confession, at what time the Church was grievously perfected by three Anti-popes, and the burning of the Two Witnesses, whereupon the elect were sealed. The seventh from that time unto the end of the world: during all which time in the diverse cossions of the Church, the sealing of the faithfull was perfected. But it is difficult to define to precisely the moments of the seales.

Alessar a new interpreter having numbered up fourteen opinions and rejected all of them, at last brings in his own, supposing that the conversion of certaine Jewses is presigured in the foure first seales: and the rejection of the rest in the three latter. The which interpretation we leave unto himselfe. For our part we judge it more safe to refer all to the foure Acts noted in the prefacc.

And behold, a white horse.] I see no reason, but the common opinion of interpreters is here to be embraced viz., that this white horse with his rider, notes the purity & integrity of the Christian Church at first (for by whitenesse in the revelation, purity is signified) and the speedie course of the Gospel throughout the whole earth. Nevertheless I binde not this to the first two hundred or three hundred years, in which, (notwithstanding all the cruel oppressions & perfecutions yet) the Gospel was spread with happy Successe far and near. But I rather extend it to the whole time, in which Christ by the successors of the Apostles, namelie many
sincere Bishops and faithful teachers victoriously set up his kingdom, throughout the whole Roman Empire, notwithstanding the tyranny of persecutors, & the wickedness of heretics and Apostates: until by little and little the Church decayed in this her purity: And this I take contains the space of almost six hundred years.

The white horse therefore first coming out of the Seals, is the primitive Church, white and bright in purity of doctrine and discipline. The Apostles were like horses running strongly and with great speed, propagating the faith of Christ in the whole earth, as their Acts, and Epistles testify: after them God raised up Apostolicall men, Bishops, teachers, and Fathers both Greek and Latine, who firmly maintained & propagated the purity of doctrine delivered unto them, against tyrants, apostates and hypocrites, until the time of Gregory the first: although even before his days the whiteness of this horse was somewhat changed; and black spots began to appear, that is, corruptions in doctrine, discipline and worship.

The which Eusebius in Eusebius complains of in these words: that soon after the death of the Apostles, and them which had received the word at their mouths, the Church remained for a long time a pure and unaffected virgin: notwithstanding the godly held the foundation of faith and salvation entire; viz. Christ the head.

*And he which was seated on the white horse is a Christ.*

Ad. 9. 15

Psalm 45. 4

The word of God is Christ's bow.

And he had a bow: Gr. τόξον which signifies a bow & arrows, and sometim es a arrow. The Law and Gospel is Christ's bow: from whence he sends forth arrows that is, the efficac of his spirit, wounding the hearts and minds of the Elect, that he may heal, and restore them to life: but to terrify and kill the wicked, as it is in the same Psalm: thy arrows are sharp, peoples shall fall under thee: in the heart of the king's enemies.

And a crown was given unto him: to wit, a regal crown. For he is a king crowned with glory and honour at the right hand of God in the heavens: or rather a crown of triumph: because it followeth.

And he went forth conquering and to conquer. The doubling of the words notes his present and future victory. By his death he overcame sin: and by his resurrection death, hell and Satan: yea the world also, according as he faith in the Gospel be of good cheer, I have overcome the world: This is the first victory, with which he went forth conquering: It is true indeed he was crucified as he was meere man: but he lived again, and overcame, by the power of his Godhead. Now he went forth to overcome the world, and the tyrants thereof of diverse ways. His second victory was in converting the gentiles by the preaching of the Apostles: for in that he drew all nations, and brought them into the faith of the Gospel, he conquered the world; And tyrants, in his Apostles, confessors, & martyrs, convincing them by the power of the truth: For the death of the martyrs is Christ's victory: seeing in their blood the truth was sealed, and the Church propagated. The destruction of tyrants was Christ's victory: As Judas the apostate blaspheming in his extreme madness, confessed: Thou hast overcome O Galilean. Christ overcame, when Nero, Domitian, Diocletian, Trajan, Maximinus, Lycurgus, Valesius: and others (who had put to death many thousands of Christians, thinking thereby to take away the name of Christ) were destroyed, and brought to miserable perdition, while Christ raged, and his Church increased. Christ went forth as a conqueror, when by the preaching of the Gospel, the Idol gods of the gentiles were rejected, their worship and temples abolished and overthrown: all men beeing drawn after Christ. He over-
He overcame when the swarmes of hereticks, as, Valentinus, Basilides, Praxeas, Manes, Marvin, Phoebus, Samosatenus and other most bitter enemies of Christ, were beaten downe, overcome and destroyed by the sword of the spirit. To be short, Christ overcame, when all the East and Westerne Churches were in danger to perish and come to nothing, by the pelting doctrine of Arius; two found ministers being then hardlie found in the whole Christian world, (not in Rome), except Paulinus, Hilarius, and Athanasius. And indeed he that would understand the victories of Christ here intimated, must have (as in a table before his eyes,) the histories of the Apostles, and the Churches after them, written by Irenaeus, Clement, Tertullian, Eusibius, Hierom, Theodore, Socrates, Sozomenus, Eusebius, Nestorius, and others: for no better commentary then their histories can be given upon the opening of the first seal. And herein I thinke (not to passe this by in silence) we are more happy then John himselfe: for those events which he saw a far of in types, we now by the helpe of former histories, and our own experience, doe clearly see them written out, & livelie expressed before our eyes. And thus much concerning the first seal.

Now here perhaps a question will be moved, seeing Christ is the Lamb opening the booke, how also he can be said to goe forth out of the seal: For the answere hereof, we are to minde, what I have already spoken, viz. that oftentimes one and the same thing is represented in differing types, in a divers respect. Now as Christ fits & reignes gloriously with the Father and holy Spirit as God: so he is the lion of the tribe of Judah, being the offspring of Judah according to the flesh: he is the immaculate Lamb, as he is man: and as he was slain and put to death for us: he stands in the midst of the Throne, as he is the mediator: he opens the booke and the seales, as he is the chief Prophet and teacher of the Church, the revealer and author of all heavenlie doctrine. And to be short he also sits on the white horse, as king and conqueror, propagating his kingdom by the preaching of his word through the whole earth: by which also he reigneth even unto this day, in the midst of his enemies. Ps. 110. 2.

The opening of the second seal: The red horse, and his rider having a great sword, and taking away peace from the earth.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse that was red: and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another, and there was given unto him a great sword.

The Commentarie.

And when he had opened the second seal] The scope of the matter, which here we are to take notice of, is, that the future condition of the Church from that time, viz. the end of the former seal, unto the rising of Antichrist and end of the world, is represented to John, that he might certainly believe, that the Church however oppressed by tyrants, yet should be perpetually preferred in the world by the power of Christ. This her future condition
tion is declared to be both joyfull and sad: *joyfull* before in the white horse: *sad* in the three horses following: by their threefold colour and gesture is shadowed out a threefold figure or forme of the Church: *First red*: because tyrants should make her red by spilling the blood of martyrs. *Secondly blacke*, because she should be stained and obscured, with the blacke doctrine of hereticks. *And lastly pale*, because through the slothfulness of governors, ambition and covetousness of Bishops, she should at length be pale, & sick unto death. These things are the summe of the three following seales.

I heard the second beast] which had the forme of an Ox, Chap. 4. 7. he calleth him to see the bloody opening of the second seal. Now whither this were to signify, that manie of the faithfull should be slaine as oxen before the altar, I leave for others to determine.

And there went out another horse, that was red] As the white horse was the Church shining in doctrine & innocency: so the red horse is the Church made red by martyrdom. But who was the rider? I will relate the common opinion. Because there was given to this a great sword to take peace from the earth, and to stirre up men to kill each other, therefore Lyra applies this red horse unto the cruel and bloody Romane Empire: whose rider was Nero, disturbing the citie of Rome by his wicked government: so that the citizens were infligted to murder one another.

There was given unto him a great sword] that is, power to kill Christians: for he rayled up the first cruel persecution against them: and among others, the Apostles Peter & Paul suffered for the testimony of Jesus Christ.

But this interpretation is too straight: for though indeed under Nero bloody persecution began, yet it ceased not there, but a long while after this red horse kept still his course in the Christian Church. For after the first persecution of Nero, which was maliciously raised against the Christians, pretending they were incendiaries, & authors of the burning of Rome (whereas he himself most wickedly had done the fame) there followed another under Domitian that cruel persecutor, who caft John the writer of this booke into boiling oyle, and seeing he received no harme therby, he afterward banished him into the isle of Patmos. Euseb. lib. 3. hist. cap. 17. After this followed the third under Trajan, who pretending that there ought to be but one religion in the Romane Empire, appointed that Christians, as enemies of their forefathers religion should not be suffered. In his time was put to death, Simon Gamaliel Innes, pastor in Jerusalem, and Ignatius of Antioch, Euseb. lib. 3. cap. 32. Niceph. lib. 3. cap. 19. Immediately upon this a fourth by Antoninus Pius, under whom Polycarpus and many others suffered in the yeare 170. Euseb. lib. 4. cap. 15. A fifth under Severus about the yeare of our Lord 204: who executed Leonidas the father of Origen, Euseb. lib. 5. hist. cap. 2. And the six which durst three yeares under Maximinus in the yeare 235. Euseb. lib. 6. cap. 20. and lib. 9. cap. 8. The seventh (and the cruellst of all) under DIOCLETIAN, at what time Cornelius Bishop of Rome, and Cyprian of Carthage were crowned with martyrdom. Niceph. lib. 5. cap. 27. The eighth under VALERIUS, Euseb. lib. 7. cap. 9. And the ninth under DIÓCLESIAN and MAXIMINIAN, Euseb. lib. 8. cap. 6. After which the Church, being freed from persecution, had some time of breathing under Constantine: but soon after suffered not much less under CONSTANTIUS, JULIUS, VALENIUS, &c. by all which we may understand that this second horse was a long time red with the blood of the faithfull.

And therefore all others for the most part doe apply (and farre better) this red horse unto all the forenamed persecutions: yeuther making the tyrants to be the rider, or else SATAN provoking them unto so great a crueltie: Vnto whom is given power, that is permission of God to stirre the wicked to warre and bloody slaughters, but chiefly to oppresse and persecute the Church, & people of God. This interpretation (I confesse) is not improper, if we consider the causes themselves of the troubles, and persecutions which follow the Gospel.

The common interpretation touching him that sat on the red horse.
But seeing Christ himself hath said, that he came not to send peace on the earth, but a sword, and fire: and to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her husband, &c. Therefore I rather understand, that by this rider, is meant Christ, who alio in Zech. 9. 9, is represented as a man riding on a red horse: So that Christ's horse which before was white, now comes forth red: And is said to be another, because of the change of the colour: signifying that the Apostolical Church which was white in part of doctrine, and innocence of life, should now through the cruelty of tyrants, be made red with the blood of her martyrs: And yet Christ rides on this red horse, because he is present with, and governeth his Church, even in her greatest trials. Unto him is given a great sword, viz. the sword of the word Ephes. 6.17. being sharper than any two edged sword, Heb. 4.12. With this sword he tooke peace from the earth, and rashed up bloody persecutions: not in himself, but by accident, because of the malice of tyrants and heretics in opposing his truth. For Christ is the prince of peace: The Gospel the doctrine of peace, &c. Therefore Christ takes away nether his peace, nor yet peace from his children which he promiseth in Heb. 14. 15, but, from the earth, that is from worldlie tyrants, and enemies of the Gospel: For to the wicked there is no peace, Isai. 57. 21. Here we are taught in the first place, that the condition of the Church in this life, was, and ever shall be reddish, or sprinkled with the blood of persecution. For through many tribulations we must enter into the kingdom of God, & thereby be made conformable unto Christ. Therefore the going forth of this red horse, ought not to terrifie us. For God's counsell is grounded on causes both just & good, in consideration whereof we ought to remaine constant unto the end.

Sanguine fundata est Ecclesia. Sanguine coeptis:
Sanguine succusat, sanguine finem evit.
The Church in blood first founded was,
In blood begunne did shee:
It had her spreading forth in blood,
In blood her end she saw.

It was established I say in the blood of Christ. It began & increased in the blood of the martyrs: And in their blood it shall continue unto the end. Notwithstanding the end shee the ruin and destruction of the adversaries. For then shall cease the blood of martyrs: when the blood of the wicked shall come forth of the most effect of the wrath of God, upon the horses brackes, by the space of a thousand & six hundred years. Chap. 14. 20.

Secondlie, though the devil & his instruments mightilke labour to extinguish the Church, yet no more can they doe, then what is given them from above.

Thirdly, let us not thinke it strange that God doth suffer tyrants thus miserably to afflict his Saints: for he doth it partly for their great good, that they might not grow wanton, but that their faith and prayer might be exercised under the cross: And partly, according to their just delert, for if examination be made, we shall find, that for the most part, as contentions, covetousnes and ambition among the officers, so prophanenesse and securitie of the people drew downe common judgments upon themselfes. See Cyprian de lapsis: & Euseb. lib. 5. hist. cap. 2.

The opening of the third scale.
The black horse, having a ballance, And proclaiming famine.

5 And when he had opened the third scale, I heard the third beast say, Come & see. And I beheld, and he, a blacke horse: and hee that sat on him, had a paire of ballances in his hand.
6 And I heard a loud voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and see thou hast not the shekel and the ephah.

THE COMMENTARIE.

A ND when he had opened the third seal] First I will set downe the opinion of others, and afterward my owne. The third seal being opened, John is called upon by the third beast which had the form of a horse, to behold the wonder. Our attention is here againe stirred up by this creature, as a third herald: As for other mysteries in this I approve not. A black horse comes forth with his rider holding a balance. Lyra will have this black horse to be the armie of the Romans, with which Titus their captaine destroyed Jerusalem, killing a multitude of the Iewes, and carrying the reft into captivitie, in revenge of the death of Christ. The balance (in his opinion) doth note the just judgment of God. The weighing of two pound of wheate and barley sold for a penny, the meanesse of the Iewish captives, who were sold for thirtie pence. The wine and oyle, which the rider is forbid to hurt, are the Christians, who before the siege left Jerusalem, and went over Jordan to Pella, &c there were preferred: but this sentence is to straight, and agrees not with the scope of the historie: for the matter here is not by types to cover former things, but to reveal things to come: Now we know Jerusalem was already overthrown, which John was not ignorant off, being banished into Patmos by Dominian the brother of Tissu.

Andrews and others understand here some notable death to be prefigur'd: because mention is made of a scale and wheate &c. Some take it for the famine under Claudius, which happened long before this revelation. Besides famine and death doth no more belong to Christians, (who ought hereat leaste to be troubled then others) then unto the adversaries: whereas it is to be suppos'd, that onely events proper to the Church were prefigur'd unto John.

Wherefore Bede, Tyconius and others understand more rightlie by the black horse hereticks, by the rider the divel stirring them up to make black or darken the doctrine of the Church: by the balance, the word of God which hereticks pretend to be on their side, and with which they labour to beautify, maintain and commend their errors, to the end that people may the more readily receive them: which exposition Riber and others also approves of: for as the Apostles are the white horses, because they preached the glad tidings of salvation: so the black horse notes hereticks, maintainers of pernicious doctrines, and preaching things corrupt and hurstfull.

I assign therefore to their opinion who thinke the state of hereticks is here shadowed out, yet in some things the scope is to be applied otherwise. For the same horse which first went forth white, importing the purifie of the Apostollical doctrine: afterward was red, of the bloodie condition of the Church under tyrants: And now is black in regard of her afflicted condition by wicked hereticks, who close the light of the truth with their blakke heresies, and bring in such a deformity upon the Church, that she, who appeared white before, is now black.

By him which sate on the horse I understand not the divel, but Christ: but after what manner he rides on hereticks we shall understand by and by.

Now this blakness came upon the Church, as diverse ways, so by certaine degrees even from the time of John until Antichrist. In the first two hundred yeares many hereticks made blakke the Christian Church by weakening the verie foundation of religion: not indeed in respect of the elect, who firmly embraced the same, but in respect of themselves and their followers. Among whom was Cerinthus, Ebian, Valentine, Marcion, Basilides, and many
many others, whose madness was recorded, and also refuted by Irenaeus, Epiphanius, Augustine, Philostratus, &c others. These besides other foul errors, blasphemyfully oppugned the mystery of the blessed trinity, denying Christ to be God and man, and the only mediator and saviour: who, although they professed themselves to be Christians, and boasted of the title of the Church, yet as much as in them lay, overthrew all Christianity, and thus by the means of these men the white horse was made black.

Again, in the two following ages, diverse heretics, as Photinus, Arius, Eunomius, Macedonius and others did exceedingly darken the doctrine of Christian religion, and with their vile errors corrupted manie, who otherwise were godly teachers. Papian and Irenaeus were (his jests or Millenarians, Terrullian a Montanist, (though these three lived in the former ages) Origines maintained manie errors. The heresies of the Arians (being mightily supported by Constatins and Valentinus) infected almost all the East & Western Bishops, in so much, that verie few held the whiteness, or purity of the primitive faith. For the principal fathers both Greeks and Latine, as, Ambrose, Augustine, Jerome, and Chrysostome had dealt in some of their doggs, mingling with the pure Apostolical doctrine many errors touching matrimonie, single life, grace, freewill, praying to, and for the dead, & purgatorial: about faith, difference of means, &c. with which things, as with black spots, the white horse of Christ was much stained.

To be short, in the following two hundred yeares till the time of Gregorie the first, the hereties of the Pelagians, Nestorians, and Eunichismans succeeded the Arrians which had before overspread the whole Church. By little and little also the rites of the heathens crept in, a new worship was devised by the Bishops, with many beastly vanities and superstitions. Then began hot disputations and contentions about holy orders, and seats of Bishops, about the primacie of the church of Rome, about the righteouness of worke, merits, and humane satisfactions and the like, by which the doctrine of faith and free grace was much oppressed, and a way made for Antichrist, who shortly after came into the temple of God, when Bemacar the third obtained the primacie and dominion over all other Churches, from Pascas the usurper. Thus we have heard, how at length the white horse became black.

Upon which notwithstanding Christ fate with his ballance, that is, (as I also silent too) the holy scripture: for sar the ballance is the triall of a just or unjust weight: so the bolic scripture is the rule of doctrine whether true or false: As Augustine well noteth: Let us bring (faith be) not deceitfull ballances, wherein we may put what and how we will, saying according to our own pleasure: this is unjust, this is light: But let us bring the divine ballance out of the holy Scripture, so out of Gods puretor: And put into that which is weightie may not we put in any thing our selves, but only acknowledge what is put in by the Lord.

But thou wilt say, how doth Christ sit on hereticks? doe these beare him up? or doe they not rather denie him, and cast him off? I answere, both is true. Now these, though in truth they denie him by their blasphemies: yet Christ is said to ride on them with his ballance in a twofold way: First in profession and appearance; for the worst and grossest hereticks professed Christ, and accounted themselves his Church: And would pretend to weigh their errors in the ballance of the scripture, but by them abuted, and miserable depraved. For the truth is, most of them drew their hereties out of adulterate, and apocrypha booke, corrupting some places of holy writ for a cloake unto the same, but rejecting such canonical bookes, as refuted their hereties. And thus we fee, how in this respect, Christ rides on hereticks. But secondlies, he doth it also by his providence, because even in the greatest confusion of hereties he was not wanting unto his Church. Neither have, or doe hereties at any time cometh safely, or unwares, but by Gods wise ordering hand, for the triall of the Church: For there must be hereties, faith Paul, that these which be approved, may be made manifest. And therefore he hath caus'd such hereties as sprung up to bee continually examined & confuted by the ballance of his word, as histories abundantly testifie.
A COMMENT UPON THE

6. And I heard a voice in the midst of the third heaven: and he addeth, that he heard a voice in the midst of the fourbeasts, saying: the old version hath it: As the voice of fourbeasts saying: But we are not in the Greek: ye rather is it λέγωσιν saying, in the plural number, but λέγεσθαι in the singular. The voice came forth out of the midst of the fourbeasts, chap. 9:13. I heard a voice from the four horns of the altar. It is not said whole voice it was. But without doubt it was the Lamb standing in the midst of the throne and fourbeasts: chap. 5:6. He crieth the price of food, but whither at a deare or cheap rate it is uncertaine; for the words following may be taken both ways. In that it is said, A measure of wheat, viz. shall be fould for a penny: and three measures of barley for a penny: that is, shall be put into the balance. We will first consider the words, and afterward the fense; A measure of the Gr. χολιας was a measure of dry things containing a halfe peck: or as some will have it, so much food as would suffice a man for the day: ἤ γὰρ χολια, ίσαιαν αὐτὸν θετομένης, Cholinex is a measure of a dauter provision: hence came the proverb of Pythagoras, είναι χολιαν μη ναβίζεις, not to sit on the measure Cholinex; intimating, though a man had gotten so much as was sufficient for the day, yet should he not therefore give himself to idlenes, but still goe forward in his labour and calling. A Cholinex, according to Bude contains two sextariums, or fourbeasts: a sextarium contains 24 ounces, or two pounds: by which we see that the old interpreter did err in rendering Cholinex two pounds whereas it containes fourbeasts. For a penny, Gr. Δυναμωσ: so-called from the number, beeing worth ten pence; so much as was given for a dayes wages, as appears by the parable of the labourers in the vineyard. Of wheat, a more daintie, and dearer corn then barley, for that was for the poorer fort of men, beastes and other uses. I doubt not, but he alludes to the famine in Samarina which was besieged until an after head was sold for fourcore pieces of silver, and the fourth part of a chal of doyes daming for five pieces of silver: but soon after a measure of fine flour was sold for a shilling, and two measures of barley for a shilling. Notwithstanding I take it, that here not a cheapneffe, but a dearth rather of food is foretold, seeing the measure of a dayes allowance, could hardly be obtained by a dayes wages: which mift must needs cause scarcity both to man and beast. But wherefore doth he prophesie of a famine, under the black horse, the famine shadowing out (as we have shewed) the corrupt state of the Church under heretics? If we take it according to the letter, it seems not to cohere: For what need was there to foretell a dearth, which we know comes ordinarily to passe.

Wherefore the prophesie seems mystically to be understood, not a famine of bread, but of the word of God, threatened here to be lent upon the defippers therof, according to that in the prophet: they shall wander from sea to sea, and from the North even to the East; and run to and fro to seek the word of the Lord, but shall not finde it. Amos 8. 11. 12. Therefore in these words viz. by scarcity of wheat & barley, the Church is threatened with a spiritual famine: that is the Gospel of Christ should be corrupted through the ambition, Luxurie, covetousnes, negligence & slothfulnes of Bishops; & the antiet faith so adulterated by heretics, as nothing almoft should remaine pure & sound. We know by wheate, the elect are signified, and by rare, the reprobate, as in Mat. 13. 30. Wherefore by wheate in this place, I understand either sincere teachers which should be rare & precious, or else the found and orthodox doctrine concerning God & Christ our favour, of which there should be, as it were, a famine in the earth. Nevertheless with this wheate God would feed his elect, however it should be obtained by great difficulty & labour: yea barley bread should be very scarce; that is, the comforts of the Gospel not to fullie enjoyed, as formerly. Such is the darknes, & the effects thereof, when the Church is burdened with the traditions of men.

This famine of true doctrine was very great in the dayes of Constant and some Arian Emperours after him: when the pernicious and pestilent doctrine of Arius was received by all the East and Western Churches. For after the Empourer Constant by fundry councils and other meanes, had endeavoured to establith Ariunisme, at last calling together all the Bishops, both Arians and others, (namelie
REVELAT. CHAP. VI. VERS. VI. Aet. 1. Vision 2.

the Western unto Armenia, a city in Italy, & the Eastern unto Seleucia a city in Syria; he would not admit them to depart, till all had consented unto the prescript fomre of the Arian heresy: whereupon it happened, that they being there retained seven whole months, and wasting with delay, some being overcome by intreaty, others with threatenings, at last they all, yea Hesius also, published unto it, and condemned the word iones, & apostoles, essence, and consubstantial: Hilarus (banished out of France) only excepted, who (as a grain of wheat) returning into France, restored the puritie of the faith, and bought most of the Bishops of Italy unto the right way of Christ: as Simpson Severus recordesth, speaking thus in the conclusion of his booke of this fynod which consisted of 400 Bishops: the council held at Armenia, was dismissed, whose beginning was good, but in the end wickedly concluded.

And see that not the oyle and wine.] [Heb. I will have the words, wine and oyle, to cohere with the fore going sentence, as if it ought thus to be read, three measures of barley for a penny, and oyle and wine: (where he puts a colon or two points:) and he renders προειδοθες, but not unjustly: that is, very little wine and oyle shall be given for a denarie or ten pence: than that not deal unjustly, understand, while thou misseth out but a little for a great price. But in this he seems to be curious: nether can the former colon, cohere with διαλογισμος a denarie, or ten penie worth. But but not the wine and oyle, to wit, the orthodoxe faith, but some shall maintaine the same, and the whole not be obstinat by heretickall blacknede. And such were Ariusians and Hilarus, in the time of the Arian heresie, whom we before mentioned: they are called wine and oyle from the effect: because as wine cherisheth, and oyle purifieth: so found doctrine doth glad and cleanse the consciences. This therefore is added as a word of comfort, leaft the faithful, seeing heretickes to get the upper hand, should be discouraged. For God will alwayes prefere some teachers of his truth, that the elect may not be hurt by hereticks.

Ribera interprets this of their seven sacraments, & hence he promifieth the pope, a great victorie against the Lutherans. But as yet these things appertaine not to the times of Antichrist: and plainly he seeks for a garland, and comfort in the idle fictions of his owne braine. Alciat comes nearer to the marke, applying the oyle to the light and true knowledge of happineffe, the wine to spirituall joy, which the heavenlie voyce promifieth the elect not to be deprived of.

The opening of the fourth scale.

The pale horse, and death sitting on him, with hell following and killing the fourth part of the earth.

7 And when he had opened the fourth scale, I heard the voyce of the fourth beast, say, Come and see.

8 And I looked, and behold, a pale horse, & his name that sate on him was death, & hell followed with him: & power was given unto them over the fourth part of the earth, to kill with sword, & with hunger, and with death, and with beasts of the earth.

THE COMMENTARIE.

7 & when he had opened the fourth scale] I well approve of the observation of Andree, that the fourth beast hath the forme of a flying Eagle, who now calleth John to behold the events of the fourth seal. For the Eagle with his quicklifted eyes having spied some things on high,
on high, with great celerity flies thither to it. Whereby is signified, that the plagues here foretold come no otherwhere then from above. For God being provoked to wrath and indignation, doth Jutile send them, partlie to revenge the injuries done unto the saints, & partlie to punish the wicked, who repent not of their evils.

8. *And behold a pale horfe* [The fourth seal being opened, there comes forth now a pale horse, whose rider is death, and hell his follower or companion, having power to kill the fourth part of the earth with sword, famine, pestilence, and the beasts of the earth. This horse in Gr. is said to be χαλκος, that is, of a greenish colour tending to palest, such as is the colour of leaves in harvest time, falling from trees for want of juice. Now interpreters are of divers opinions what is the meaning of this pale horse, and death his rider, with hell following, and what manner of plagues are shadowed out thereby.

Lyra supposed, that this horse is the people of Rome, the rider Domitian: named death, because he most unjustly murdered manie both senators and people: and himself afterward by the Senate was also put to death for his crueltie, the horse he understands to be pale, because of pale death, riding thereon. Hell followed him: that is, he was immediately upon his death cast into hell fire. Power was given him to kill the fourth part of the earth: that is, cruelly to persecute the Christians throughout the whole Romane Empire, which was then stretched out over the foure parts of the world. With the sword for therewith he killed manie. With hunger starving them in his prisons. And beasts of the earth because he caused manie to be cast before wilde beasts and torne in pieces. And death noting thereby all kinds of punishments.

Andrew he supposed it to be the perfection of Maximianus, in whose time (as Enscybing weyth lib. g. cap. 8.) such a multitude of men were taken away by pestilence and famine, as that the dead could hardly be buried. Ribera will have all to be applied unto the third perfection under Trajan, affirming, that he and his instruments in putting to death the Christians by sword, famine, wilde beasts, &c. are this horse, laid to be pale, for the effect: (for he that is flame lookes pale) Death was the rider, because they killed manie thousands of Christians. Hell followed not to devour the flames being flame, but those that had killed them: Howsoever they thought that none would take vengeance on the for so great a wickedness. They killed soome parts of the earth: (for to the Latin version reads it) that is in all places of the Empire: or, according as it is in the original, a fourth part of the earth: For if the multitude of Christians which were slaine should have been reckoned, the number would have been so lese then a fourth part of men then living in those provinces: or else laid to be a fourth part, because the cities of their habitations wherein they were dispersed by reason of persecution were the fourth part of the earth, that is of the Romane Empire.

But these interpretations cannot stand: for undoubtedly the three foresaid perfections were set forth under the red horse: besides it is not likelie that some law the bloody face of the Church after her blackness, but in order of time it went before. That which Ribera pretendeth, is without all show of reason, as if by the red horse should be noted such perfections as the Godlie suffered by their treacherous confederates: But we know bow under the Emporers, they had neither policies, weapons, or confederates: moreover he himselfe before interpreted the red horse to be perfections under tyrants.

A certain nameleffe interpreter (whom frantie follow) understandeth by the pale horse, hypocrites and false brethren, who disfigure their faces that they may appeare unto men in fals. Mat. 6:16. These carie death, that is bring death upon themselves and others by their hypocritie and deceipts. Hell followeth them, that is, the multitude of the damned, who follow the dwell. They fly the fourth part of the earth, that is very many by the sword of false accusation & slander: Hunger, that is, went
is, want of the word of God: *Beasts of the earth*, that is, with brutish and unreasonable lufts: & lascivie, with death, that is, with all sorts of milchivie practices. I confesse there is something in what is here said, however their applying it to hypocrites is too generall and obscure. For indeed I verely beleive besides the bloody perfecutions of tyrants, & black blasphemies of hereticks, there is here another evil of the Church shadowed out.

Therefore this *pale horse* in kind is the same with the three former, but of another colour: for howbeit it signifies the same Christian Church, yet is far otherwise to looke on then before, as having now her white, red & black fillet turned into a mortal *paleffe*, & being sick even unto death thorow the rising of Antichrift: she was whole and sound in the *white horse*: covered with the blood of martyrs in the *red horse*; spread over with hereticks in the *black*; but now so infirme, weak & sicklie, as that the hath death on her back, and is necere to death and bell: For a fourth part perisheth with the *sword, famine, death* (or pestilence) and *beasts of the earth*: and these are the fourie fore plagues wherewith the Lord threatened to punish Ierusalem for her apostacie. *Ezech. 14. 21.* To which place he here alludeth by an allegorie, signifying those pernicuous doctrines of hereticks and hypocrisies which tended to death and destruction, and making way for Antichrist.

But whence came this deadly diseafe, and *paleffe* unto the Church? I answer, it was by accident occasioned by *Constantine*, that good Emperour, his excetive bounty to Christian Bishops, by which indeed he imriched, but no way bettered the Church. For as to much indulgence of parents spoiles the childle: so this liberal Emperour was a means to draw Bishops to pride, luxury, idleness, security & other vices. For after he first had restored peace unto the Church, and heaped upon honour & wealth upon Bishops (but specially enlarged the jurisdiction of Rome) presently followed such a declining & corruption in doctrine & discipline, as infected the Church with a deadly poison, brought upon her (if I may) a spiritual sickness, in so much as the pest of Antichrift began now to enter into her very heart and bowels. And hence it is reported that a syvec from heaven was heard, saying: *To day venom is poured forth into the Church,* and Jerome even in his time complained, that *this prince became to be Christian, the Church indeed was greater in power and riches, but lesp in verum.*

The *remite cause* of this to great an evil considered in itself, was the guile, & malice of that old Serpent the Devil, who laboured to supplant the Church through the eale and pomp of Bishops, being otherwise not able to overthrow it by the sword of tyrants: but the *next* cause was the hypocricie of superstitious monks, with the pomp, luxury & avarice of ambitious prelates, hereby making way for Antichrists oppreッション of the Church and truth. *Se Clemens* touching the corrupt state of the Church, *Cap. 3.*

The original of *Monks* was occasioned by the perfection of *Decius*, for some then to avoyde his tyranny (among whom was *Paulus Ibebeus*, & one *Antonius*) fled into deserts, where they indured a while the hardship of a solitary life: this kind of life by others was afterward imitated, & at length new orders and religions foolishly devised, wherein they boasted of perfection, & merits of supererogation. Hereupon a great multitude of *Monks*, (as a sinke of milchies,) overfloued the Church, by whom the thuth of Christ (under the pretense of holines) was soon oppreessed. For now such as defiled the pardon of sin, and to obtaine eternal life, were sent, not unto Christ, but unto Hermes, & to the *dons* of Monks. And hence came this palene, & mortal wound upon the Church, hereby drawing more thousands of foules to death & hell, then eyther the fourie fore plagues mentioned in *Ezech. 14.* or the sword of tyrants, or the black famine of hereticks, or any other kindes of punishments wherewith Christians were brought unto their end.

Moreover the rutt of Bishops and the clergie, mightlie increasde this *pale diseafe*: for now infinite ceremonies and humane traditions are established: as
the worshipping of the dead, images, the observation of holy days, orders, rites and solemnities of popes forged by the devil himself, (the names one of altered) were forcibly imposed upon the Church, to the utter abolishing of the doctrine of free grace, and the merits of Christ. The simme of all is this: the fourth seal being opened, the Church appeared languishing with a deadly pale-neffe: for about three yeares after the decease of Gregory, Boniface the third being created Pope, fast on the chaire of universal paffience, &c began to establish monarchical tyranny.

The II. Aß of vision II.
The opening of the fifth seal.
The soules under the Altar crying to have their blood avenged.

9 And when he had opened the fifth seal, I saw under the Altar the soules of them that were slaine for the word of God, and for the testimony which they held.

10 And they cried with a loud voyce, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled.

THE COMMENTARIE.

[And when he had opened the fifth seal] Hitherto we have heard the exposition of the preparation to the second vision: viz. the majestie of God, with the attendance about the throne: And the Lamb taking the book sealed with seaven seals, &c. We have heard also the first Aß of the vision, viz. the opening of seaven seals with the wonders following thereupon: namely, the white, red, black, and pale horse, prefiguring (as we have showed) the future state and face of the Church unto the rising of Antichrift. First where in faith, then red in blood; afterwards black with heretikes, and at last pale through hypocricie and apostacie.

Now followeth the second Aß of the vision in the opening of the fifth seal, which signifies not (as some have thought) new persecutions, but the comforts of the Church both militant and triumphant. It is not improbable that here should beginne a new Aß, seeing John is not now hidden by any one (as before he was) to behold the wonder of this fifth seal.

In it three things are recorded, first, what he saw at the opening of the seal, &c the place where: namely, the souls of the martyrks under the altar, v.9. secondly what they said, v.10: and lastly, the and which they received, v.11. The simme of all is, to comfort the Church against the scandal of the cross: specially shadowed out under the red horse. For least John should have been so much daunted at the effusion of the martyrks blood, or any of the faithfull so offended thereby as might have weakened their faith and pietie, but rather in hope of a more happie state, with a Christian courage might induce the furie and force of their adversaries: therefore the blessed condition of the martyrks in heaven is here exhibited, being full
full of many comforts to the godlie, for they who in this world had been before cruelie murdered for the sake of Christ, are now seen of John under the protection of Christ, as glorious conquerors clothed with white robes.

The foules under the altar] The foules departed out of the bodies are invisible to the bodilie eye: but John saw them in the spirit: By which we learn, that the foule is separable, subsisting in itself, immortal, and dies not with the body. Of which matter Aristotele albeit an heathen, yet thus writeth, and thus the soul is an essential power, separable, pure, and free from passion: and againe, as it is separable, so also immortal, and eternal. Nevertheless some have been found not onely Epi-
cures, but even teachers in Israel (as the Saducce by name) who have denied it. Now these brutish men Christ plainlye refuted in the Gospel: where he bids us not to fear them which shall be destroyed both soul and body.

The foules of them that were slain] That is, of the martyrs. But wherefore were they slain? not for any evil committed, but for the word of God, and for the testimonies (viz.) of the Gospel, that is, for their faith in Christ, which they openlie professed, and sealed, with their blood: here we see, that not suffering, but the cause of suffering makes a martyr. By the slain, are meant not (as Alciat and Suppedit) those that were put to death by the Jews: neither they onely who suffered under Domitian until Diocletian, as Lyra affirmeth: but the foules of all the martyrs, (even from Nero unto Boniface the third, the first Antichrist) whose blood had been shed for the testimonie of Christ, seeing (as some call them) the twelve perfections.

Ribera renders it, which had the testimonies, passively, that is, of them it was testified, that they were true Christians: as 1 Tim. 5.10. a widow having a testimonie for good works: but in the Greeke it is not μακρυγείαν ἡμῶν, but μακρυγείαν, and therefore to be taken actively. And are called martyrs, in giving testimonie unto Christ, and to the word of God. So that the word ἡμῶν here in the original signifies, to profess, defend, and holdfast. Whereby is shewed the great constancy of the martyrs, who were terrified with no manner of torments, but still held the testimonies, that is, the profession of Christ's name. Thus in Chap. 12. 12. the dragon is said to make war with them, which keep the commandements of God, and believe, that is, constantly maintaine, the testimonies of Christ.

But where now were the soules of the martyrs? not under the robe of Marie, as painters foolishlie reprehens: but under the altar, which was in heaven before the throne of God, as we shall see Chap. 8. 3. Ribera here is to be hiffl'd at, who affirmes that John in this speech hath respect to the ancient custome of Christians, laying up the relics of saints under the altars. For when (faith he) an altar is builded, there is made under it a sepulchre, for to keep the relics: and the priest, dipping his finger in the Chrisme makes the signe of the croffe upon the fourie corners of the sepulchre, saying, This sepulchre is consecrated, and sanctified in the name of the Father, and the Son and the holy Spirit, peace be with this house &c. But this custome is meeterly superstitious, and groffe idolatrie, idle invented manie ages after: for John faw not any relics of bones or garments, but the soules of martyrs, not in a sepulchre, or under an altar of stone, but under the heavenly altar, of which the Apostle speaketh Heb. 13. 10. We have an altar whereof they have no right to eat, which serve the tabernacle. This altar is Christ (as Anselmus and Haymo doe acknowledge,) under which he faw as in a typle the soules of the martyrs, that is, under the safeguard and protection of Christ. This being the first happiness which the martyrs enjoy in the heavens, is for the comfort and encouragement of them, who are yet to be lain. For however tyrants kill their bodies, yet their soules immediately upon their departing are received of Christ: according to the prayer of Stephen the first martyr, Lord, savior, receive my spirit: and as Christ promiseth the thief: This day shall he be with me in paradise. The which benefic Riberas glosseth doth both deminish, and whose take away.
Moreover here we are plainlie taught, that the foules of the martyrs, and other faintes departed, are not in the paines of purgatorio: but enjoy the presence of Christ their favour in heaven. But touching this sight of Christ, how, and after what manner they see God and Christ, I leave it to Sophisters to dispute of. If they bee under the altar: that is Christ, then undoubtedly they doe behold him: And if Christ, why not God also: For so much as Christ himself faith, He which faileth mee, faith my Father: the fulness of whole light we shall enjoy at the last day, as the scripture teacheth. For when he shall appear we shall be like him: for we shall see him as he is. In the mean while the blessed vision here spoken of, sufficeth for the present degree of happinesse unto the foules of the faithfull.

10. And they cried with a great voyce] Now he beareth what the foules doe under the altar: namely cry mightilie to God, that their blood may be avenged, which argues, that their foules were not killed or died with their bodies, but live eternally: neyther are they asleep, but watch. But this we are not to understand of any vocal crying with the tongue (which the foules cannot doe) but of a visionall crying by which is signified their earnest desire, represented here unto John in the spirit, under the forme of a great cry. The phrase alludes to the death of Abel, whose whole blood is said to cry for vengeance to God from the earth.

O Lords] Now he comes to rehearse what their crying was, and in what manner they implored him that faine on the throne and the Lamb.

Hole] that is, pure, hating the crueltie of tyrants.

True] always constant in performing thoy promises and threatnings, and just also both in rewarding and in punishing of men.

How long doest thou not judge &c.] Seeing thou art holy, & true, why doest thou suffer tyrants to rage so long against the faintes?

On them that dwell on the earth] A paraphrase of tyrants, and their infrumments: beeing unworthy to be named, only approbriously they are called inhabitants of the earth, that is, earthly and foolish men, presuming to rebel against heaven to their owne destruction: cloefelic also implying their owne present happy condition, as free from the furie of wordlings.

How long?] They desire the hastening of Gods judgements. But here it may be demanded, how the foules of the faintes in heaven can be faide to be thus impatient and desirous of revenge? I answer their words impart no impatient desire. For the glorified faintes, are altogether free from all corruption this way: and therefore here is signified their earnest desire, that Gods glorie be vindicated, and the Church finally delivered from the tyranny of implacable adversaries: neyther doe they prescribe unto God any time touching his judgements, or the deliverance of the Church, but cloefelic submit unto the same, as unknown to them when it shall be oney they intimate that to them it seems just & equal, that he should deliver his Church, and no longer suffer the blasphemies and cruelty of percutors. And therefore not desiring to avenge themselves, they commit vengeance unto the Lord: How long O Lord dost thou not avenge? not thrusting after it themselves, but desire that God in righteousnesse will administer the same, as knowing the just God will not suffer the crueltie of the wicked to be avenged, and passe without punishment: yet they leave the manner and time to the Lords own disposing: desiring it no otherwise then as it may stand with his pleasure and will. Thus we also here on earth pray to be delivered from that evil one, in which we contradict not the counsell of God, neither fin against him, in prescribing the time and manner thereof: but shewing our desire, wee attribute unto God the prycle of his justice, faithfulness and omnipotency, believing that he both can & at length will suffringly deliver us. Much lefe therefore doe the foules of the faintes in praying for the same thing, sin against the Lord.
deed. In deed, for white robes were freely given unto everie one of them. In word, for a peaceable vengeance is promised. After a little season] The cause of this delay is added, not that the sins of bloodthirsty tyrants are not ripe, and worthie of vengeance, but because the number of the martyrs is not yet complete. And this is the summe.

White Robes] This notes out the beginning of their celestiall glorie.

Were given them] to wit, by him that sate on the throne, or by the Lambe. Not as if the foules under the altar were naked before, because even in this life they had put on Christ. For as many as have been baptised unto Christ, have put on Christ: and if we be not found naked here, we shall be clothed with our house, which is from heaven, and being purged from all filthinesse, we shall stand before God, and live with Christ in everlasting hapiness.

Now I disapprove not their judgement touching the twofold robe after this life. While we are here our robe remains stained with the spots of the flesh, though covered with the blood of Christ, to the end they may not appear before the face of God. After our departure, a robe is given to everie one, perfectly white indeed, yet but one; that is, a new degree of happiness in heaven. But after the full deliverance of the fainest, that is, the day of judgement, the other robe shall be also given, that is, the fainest shall be fully and perfectly glorified: This then is another comfort, namely, that to the martyrs, in stead of the bloodie robe, with which tyrants here clothed them, there shall be given them a white robe of joy and glory in heaven.

And is was said unto them] to wit, by him that sate on the throne, or by the Lambe under whose shadow they refted: neyther is it strange, that Christ is represented, as a Lamb, in regard of his death, and as an Altar, in regard of his propitiation.

Here are manie things touched in few words. First it is a mild admonition that the foules for the present should be contented with their white robes; and cease crying, expecting the time of God’s appointed judgement. It is also a close commination of revenge after a little season: for however God for a while deferres punishment: yet he certainly bears the request of the godlie, and at last will be fully avenged on their adversaries. It is also a prophecie of the future condition of the fainest under Antichrist, by whose tyranneous manie martyrs are brought to their end with fire and sword. And lastly it is a consolation for the godlie under this antichristian tyranie: seeing their afflictions shall endure but for a moment, neyther shall Antichrist rage according to his full designe; but he shall be limited according to the decree and purpose of God, who hath determined the number of martyrs, which number being once accomplished not one drop of blood shall more be spilt by him. And last of all, their fellow servants and brethren which should be killed, shall also be gathered under the same Altar, to partake with them of the same blessednes.

Now Antichrists time, is said to be short, or for a little season, after the manner of the scripture, which speaking of the last times compare them as it were, unto an houre in comparison euyther of eternitie, or the age of the world alreadie past.

We are taught therefore in the first place, that God doth always beare the prayers of his children: although touching their deliverance hee referre the time and manner thereof unto himselfe, as best knowing when, and how to dispose of all things for their good.

Secondlie, the blaspheemies & outrageous cruelties of the wicked are never forgotten of God: but vengeance certainlie is prepared for them; however he forbeares them for a time.

Thirdly, the goodness of God is the cause of this forbearance: As to lead men unto repentance, so also that the full number of martyrs may be accomplished. And for this cause no doubt the Lord suffered the Romans, Vandals, Goths and other tyrants by the space of six hundred years to shed much blood (though no more
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more then was appointed) of the faintes for the confirmation of the Christian religion: And no otherwife he decreed but from that time unto the end of the world, many should suffer under Antichrist, for the same cause: that so the judgement of the whore might be the more intolerable.

Hence we may not think, that either the Churches sufferings under Antichrist, were unknown unto the Lord, or happened against his will: but rather came to pass by his most wise counsell, in which we ought to reft, & never to be scandalized at his fury, nor rage of any of his instruments, but to rest in the worke of God, if so be he have appointed eyther thee or mee to be among the number of the martyrs. To be florys, here we see that there is a communion between the faints in heaven, & thole on earth. For we are brethren & fellow servants, nyther are they our lords, and patrones, as Idolaters imagine. And beeing fellow servants, they no leffe refuse divine worship, then did the Angel, who forbade John to worship him, saying, See thou doe it not: for I am thy fellow servant, Worship God.

But, say they, they pray for us; & therefore we may pray to them. I answer, were this true, yet it would not follow. The reason is because there is a great difference between praying for others, and to be prayed unto. To pray one for another is a duty of charity, and common unto all the faithful. But to be religiously invoked upon, is a worship due to God alone according unto the commandment, Thou shalt worship the Lord thy God, & him only shall thou serve. And the reason is, because God alone is omnipotent, omnipotent, & present in all places, bearing, understanding, & onely able to fulfill the desires of his people. But now the heavenly Angels, & glorified Spirits are nyther omnipotent, to behold all our actions; nor omnipotent, as able to help us: nor can they be present with us in all places.

Besides it is uncertain, yea falye, that the faintes doe at al intercede for us: nyther can any such thing be proved from this place. For the soule of thee martyrs pray not for their fellow servants, but to have their owne blood avenged; nay they knew not who they were, for else they would not have defined a hastening of divine wrath: nyther at the instant was their request granted, but deferred to the time appointed of God. To all which we may add that from visions, & allegories no doctrines can or ought to be drawn, repugnant to the word of God: as this is concerning praying to the faintes: for it is derogatory unto the honour of Christ, who according to the scriptures, is our only advocate in heaven: There is one mediator between God & Man, the Man Christ Jesus: And we have an advocate with the Father Jesus Christ the Just: And he maketh request for us: Now if the faintes were also our advocates, then shoulf not Christ be the onely mediator between God & Man. In deed we doubt not, but the souls of the faintes in a general way doe know the afflicted condition of the Church here, and desire her deliverance: But in speciall to know our affaires, they do not, nor cannot.

They see (lay they) in God, as in a glasse, or by a reflection all our affaires here: but this is a mere fiction, contrarie to the scriptures: Abraham knowes not, Israel is ignorant of us. But thou seest us are of God and Father. But they further object.

They love us: therefore they pray for us. I answer: It is true, yet they love Christ more then us; and therefore they will not intercede for us, to derogate from Christ, as if his intercession were insufficent, or that he were asleep while he is called upon. But say they, the faints in praying for us, derogate not fro Christ, seeing the prayer of the faintes each for other on earth, is no way derogatorie unto him. I answer: the reason is not alike: for the glorified faints cannot intercede in Christs presence without great dishonour to him, but the others beeing yet in the bodie, are bound (having a commandement) to pray one for an other: which the faintes in heaven have not; yea, say they, they have, for Paul bids the Hebrew or to pray for him. I answer: The Hebrews of whom this duty of love is required were not in heaven, but here in an earthly warfare. Besides if this commandement did tie the faintes in heaven, then also are they bound to pray each for other: which is absurd and falye.
To be shorthe who doth not understand, that those whom the Pope canonizeth for saints are, as they say, spokemen before God for others, and howsoever they may not be worshipp'd as Gods, yet as Advocates, that is, with a leafe kind of worship. Now who (I say) doth not see that all this is taken from Apuleius and the followers of Plato, who fained, that their demons (whom they called Gods) were, as it were, messengers between the upper Gods and men: carrying up their petitions to them, and bringing downe advice and succour from them to men: So that they pretended not to worship them as Gods: which subtlety of theirs Augustine thus refuseth. Apuleius (saith he) deviseth them to be Gods: But in saying those they are so in the middle between both, as that they seem to be necessarie for man before God: in this he doth not separe their worship from the religion of the high Gods: And deriding this vanity, he speaketh further: it is to foolish, so believe that such Gods as are made by men, should more prevale with the Gods, whom God hath made, then men themselves, whom God himself hath also created. Let us therefore call of Poperie as a heathenish worship, derived from Apuleius and Plato.

The third Aft of Vision II.

The opening of the first seale. A great earthquake: darkening the lights, &c.

12 And I beheld, when he had opened the first seale, and loe, there was a great earthquake, and the Sunne became blacke as jackelosh of haire, and the Moone became as blood.

13 And the stars of heaven fell unto the earth, even as a figtree casteth her untimely figges, when she is shaken of a mighty wind.

14 And the heaven departed as a scroale, when he is rolled together, and every mountain and Island were moved out of their places.

The Commentarie.

And I beheld] Horrible wonders appeare at the opening of this first seale, as earthquakes, shaking of the heavens, convulsion of the stars, subversion of mountains and islands, the explication whereof is difficult.

And thus understands it of the darkness over all the earth, of the earthquake, and rendering of rocks at Chrits sufferings.

Ambrose, by a trope applies this horrible concision, to the destruction of Jerusalem. But what use was there to reveale that unto Iohn by obscure types, which was already past, and fresh in memorie, and by historie formerly made known unto all?

Lyra understands it figuratively of the Dioctian persecution, more cruel then the former. But the most cruelty of all was the persecution yet to come, namely under Antichrist.

Andrew therefore (more probable) refers it unto the time before the comming of Antichrist, wherein the miseries and percutions here spokene of should come to pass. But most interpreters understand it of the very last perfection under Antichrist, of whose mind I also am: notwithstanding they erre from the scope of the history in their application. For they following the common opinion, that som one particular Antichrist shal oppresse the Church about the last foure yeeres of the world, referre these earthquakes and darknings of the sun, &c. unto the forsaide time. Neverthelesse herein they agree not. For Ribera and others interpret it properly of the signes going before Chrits last comming, spokene of Matt. 24.
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Luk. 21. But most apply it, to the horrible confusions and calamities, which by Antichrist shall be brought upon the whole earth.

But for my own part, I understand this third All of the vision, to shadow out, the manie and fore trials, wherewith for a thousand yeares and more (as histories teftifie) the Church of Christ hath beene execrified under Antichrist.

Now this All confines eth of two parts. The first treats of the greater & more horrible confusion of the Christian world under Antichrist: contained in the 12. x. 13-14. following verses, which are to be separated from the left three verses of the Chap: the reason whereof I will shew by and by. The other part of the All is more comfortable, as being opposed to the former troubles, in which is propelled unto the godlie for their great conflation, the sealing of the elect in their foreheads, in the first eight verses of the following Chapter. Now unless this be observed, howbeit manie things (I confess) in a general way may be truely, learnedly & piouly treated of, touching this earthquake, darkening of the Sun, & other prodigious things, as mirifies to befall the world: yet in deed these Generalis tend, but to the darkening of the matter: And therefore for the right understanding of the first seven, we must of necessitie have recourse to the histories of the east and westem kingdoms, both from the time that Popery was first established in the West, and Mahumetisme in the East, as also diligently consider the state and experience of the present times: touching all which a word or two in General.

About the yeere of our Lord fix hundred, after that the Church had obtained some rep, & was freed fr its the perfection of open enemies: she immediately began to be rent afunder by divisions, corrupted with diverse heresies, yea at length Pagin worship (under the cloake of Christianitie) and humane traditions so prevailed, as that free became pate and sick even unto the death: For then arose the hot contention between the Bishops of Rome, & Bicanium about the monarchical primacie over all other Bishops and Churches. Hereupon the Emperor Manuis much favouring Iovinian his metropolit, made way for him to obtaine the primacie, under a pretence, that where the principal seat of the Empire was, there ought alio to be the chiefe chaire of the Church: Now on the other hand Gregorie Bishop of Rome, inveying this honour of universalitie and power in his coriaval, affirmed that this title was wicked, perverse, proud prophane, foolish and frivolous, nether ought there to be any such scandal raised among the Bishops: at last he thus concludeth. I (saith he,) doe confidentlie affirm, that whosoever either calleth himself, or despar to be called the univerall priest, seeing herein out of the pride of his heart he lift himself up above his fellow brethren, is the fore runner of Antichrist. Thus we see that Gregorie makes the title of univerall, to be the true badge of Antichrist. And indeed he so much prevailed with the Emperor, as at that time the pride of Iovinian his coriaval was repressed. But Manuis a while after being wickedlie murdered by Phocas, and Gregorie dying about the yeere 604. Pope Sabiniun his successor (thirfting after the foresaid tyrannie) burnt the writings of Gregorie, and made void his decrees: however he attained not what he avyed at, being prevyned the yeere after by an infamous death. After him succeeded Bemiace the third, who by Phocas the ulipere was proclaimed universall Bishop, & Prince of Priests, notwithstanding the clerige & most of the Italian Bishops opposed the fame. Thus he declared himself unto the whole world to be that Antichrist, and the first (as Plutario and other writers affirm,) that established his tyrannie by these insolent expressiouns: as thus: we will and command: we appoint and charge, we will and require &c.

From that time the Christian world began to be shaken with a horrible motion: For now Chrift the Sun of righteousness was obscured: The Moon of the Church turned into blood: The stars fall from heaven, Bishops become secular princes: heaven, or the opened booke of holy scriptures, rolled up: The mountains, kings & princes stand in jeopardy of their power: to be shorn, the Islands are removed out of there place, by being brought under the yoke of Romisht tyrannie. Then, faith
Plavi, in Vita Bonif. 3.
Bals. in AB Rom. Pont. 3.


faith Platina, only the rest of Bishops was looked at: but not what sheep were in the pasture. It would be tedious to declare, how this Antichristian tyranny by the succeeding of Boniface was afterward established: As for Boniface himself, he indeed gave scarce a yecer on this chair of universal pestilence. For on all sides these eels of heresy so gaped after the prey, as that by poisons, murder, deceit, factions, seditions, enchantment and magical art one fought to dispatch the other.

Bulae hath distributed these Antichristian Popes from this Boniface unto Julius II; that is, from the yecer of Christ 606 unto the yecer 1513, into five distinct classes or orders: as may there be seen. Whose for the most part (as Genevbradus a Popish writer himself confesseth) were Magicians, Sorcerers, Atheists, Adulterers, Murderers, wicked, perjured, & impure, not Apostolical, but avaricious and heretical men; they were (I say) capital enemies of Apostolical doctrine, inventours and defenders of idolatry, superstitious, and a new worship, bloodthirsty men, and so have continued even unto this day. And here indeed the earthquake began to shake all Christianity in the Western parts.

Now about the same time, viz. in the yecer 609. Heraclius being Emperor (who took away Phocas the tyrant) Mabnem an Ismaelit by open force rayed not to leave an earthquake in the East. For he (being a fouldior and an hypocrite) by the help of the Persians, rooke from Heraclius many provinces, and after he had established a kingdom unto himself, he caused one Sergius a Nestorian Monk to compose the Alcoran, who mixed together somwhat of every religion, in such a manner as might best serve to draw the affection of carnal people unto a love and liking thereof, thereby to strengthen the politic of his new usurped kingdom in the world, and the better to root out the faith of Christ.

Whence it came to passe that by this communion, most people in the East fell from Christian religion, and the Sun of righteousness being darkened, the midst of Mahometical superstition prevailed, and oppressed not the East alone, but all the fourth parts of the world also: these are the earthquakes, darkening of the lights, and prodigious wonders here enigmatically described according to the manner of propheticall scriptures. Now we come to the words themselves.

And behold a great earthquake] most dreadfull and prodigious things, with which under the reign of Antichrist (as most interpreters both Greek & Latine confesse) the Christian world, yea and heaven it self too, were to be shaken; as the darkning of heavinie lights, the falling downe of the stars, and latthie the conconstion of the mountains and Islands are here shewed unto John under the Image or form of a great earthquake. Indeed such kind of predictions are diversit times mentioned both in the writings of the Prophets and Apostles: But not in one and the same sense, the which thing we are well to take notice of: for the circumference of the places, will lead us sometimes unto a literal, & sometimes unto an allegorical interpretation thereof.

Undoubtedly the predictions of Christ, touching the end of the world and his last comming are to be taken literallic: as in Matth. 24. Mar.13. Luk.11. Then there shall be: figures in the Sun, and in the Moon, and in the Stars, and upon the earth disturbances of nations, with perplexity, the sea, and the waves roaring. Mens hearts failing them for fear, and for looking after those things which are comming on the earth; for the powers of heaven shall be shaken, and then shall they see the Son of man comming &c. and in Revel. 16. 20. Every Island fled, and the mountains were not found, viz. in the day of judgement. For indeed all these things shall then really come to passe.

Now in other places, these expressions doe set forth allegorically horrible alterations, or Gods great judgements, and those eather particular against the enemies of the Church: as in 1. 2. 10. 1. where the prophet speakes of the horrible overthrow of the Babylonians in these words: The stars of heaven, and the constellation
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sion thereof, shall not give their light: The Sun shall be darkened, and the Moon also shall not give her light. And again in Hæ. 34. 4. And all the host of heaven shall be dissolved; and the heavens shall roll together as a scroll: and all their host shall fall down &c. And from this place, as it seems by the like phrase, the words here in our text are taken. Again in Ezech. 12. 7. concerning the overthrow of Egypt. I will cover the heavens (saith the Lord) and make the stars thereof dark; I will cover the Sun with a cloud, and the Moon shall not give her light. Or univerfal, signifying the total commotion of the Church; for times in a good fence: lonesomeness in a bad: and sometímes in both.

In a good fence; as in Hag. 2. 7. & Hebr. 12. 27. Thus saith the Lord, yet once it is a little while, and I will shake the heavens, and the earth, and the dry land. And I will shake all nations: and the desire of the Gentiles shall come &c. In which oracle is prophesied of an univerfal concussion, that is of the reformation of the world by Christ; the which bow it hath been, & shall yet further be fulfilled, we have expounded in our commentary on Hebr. 12. 27.

In the evil part it is undoubtedlie taken in this place, as signifying the shaking of the heaven and earth, that is, the future corruption & oppression of the Church by Antichrist. Now this concussion both in a good fence by Christ, & also in an ill fence by Antichrist is prophesied of by Joel 2. 28. And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, &c. And I will shew wonders in the heavens, &c. in the earth, blood, & fire, & pillars of smoke: the Sun shall be turned into darkness, & the Moon into blood, before the great & terrible day come. Which prophecy Peter sheweth to have been partly fulfilled, when as on the day of Pentecost the Apostles, & the Apostolical Church were miraculously filled with the holy Ghost: Paræis, to be accomplished before the last coming of Christ, at what time the Church shall be troubled with horrible calamities, not to much by heretics or tyrants, as by Antichrist, Christ's adversaries. Now these things are foretold, left the faithful should imagine Christ's kingdom to come of this world, or to expect pleasures in this life: but rather to prepare themselves for all manner of adversities, & in the mean while bëeing fully assured, that these calamities shall no way hurt the Elect persevering in prayer and supplication: and therefore this is added as a consolation. Wherefore shall call on the name of Jehovah, shall be delivered; for in Mount Sion & in Jerusalem shall be deliverance. Andreas Cæsariensis well obserueth on this place, that the croûse and calamities under Antichrist, seem to be foretold unto the Church, to no other end, but that the godly bëeing praedamished long be forsohund, might be confirmed in the very time of these trials by Antichrist & his ministers: for evils foreseen and presmitted on, are lesslè offensive, when they come upon us.

Thus we have heard whence these prodigious sights are taken: what they signifie, and wherefore they are foretold. Now let us consider them one by one: they are seen in number: three whereof shall come to passe in the earth. viz. The earthquake, the trembling of the mountains, and the removal of the lands. Four shall happen in heaven, viz. The darkning of the Sun: the changing of the Moon into blood: the fall of stars: and the convulsion of heavens.

The first is a great earthquake. This is made by the winds getting into the hollow parts of the earth and violently breaking forth. Hereupon the earth shaketh, houles, towers, townes and cities are throwne downe to the ground, & all things are gaslie to behold. Even so Antichrist puff up with bace pride, & lead by an evil spirit, hath shaken the Christian world, overthrown the ancient order and discipline of Christ, by changing the forme thereof into his Ecclesiasticall Monarchie: which tooke its beginning from the time of Pope Sylvester I. For no sooner were the Romish Bishops by Constanine, and the following Emporers, rayfed up with outward dignitie and riches, but they hereupon dwelling with ambition, forthevth began to domineere, and lord it over their brethren: as the histories of Sosius, Zalætius, Leo, and others testifye: notwithstanding this their
great arrogancie was at first a little kept under by the authoritie of Emperours, to by the canon lawes, as also the opposition of other Bishops; as may be seen by the Acts of the first council of Carthage: where the Pope of Rome assuming the name of universall unto his chair by authority (as he falsely affirmed) of the Nicene council: he was convicted of falsehood, and for that time reprefed.

But after Gregorius; this spirit of pride violently burst forth in Sabinius his successor, and after him in Boniface III. who was (as we said before) openlie by Pobocas, declared universal Bishop, that is, Antichrist was now lifted up on his throne. Then began all the bowels of the earth, that is, of the Christian world to be horribly shaken. For now the whole clergy is brought under the yoke of the Pope, who at length imposed the law of abstinence from marriage upon them: Now the doctrine of the Church; both concerning the worship of God as also the faith and free grace of Christ, is so corrupted as nothing almost remained found, but the bare names. Now the mountains, viz. Emperours, Kings and Princes if at any time they displeased the Pope, are forc'd shaken, yet troden under feet, by their bell, and excommunications. Now the hands also, that is, whole nations escape not, as we shall hear by and by. It would bee tedious to repeat all the disturbed and grievous calamities, which this Romane Antichrist hath brought, and yet daily deviletth both against Church and common wealth. By this earthquake Steven the 11. through Papius, wronging the principallity of Rhenia with all Italy out of the hands of the Grecian Emperours: from whom also Leo I. I. with the aid of Charles, drew away the whole Empire of the West, to settle it (as some of them boast) among the Germaines. We need not insist upon histories, seeing our owne daily experience doth sufficiently set forth the meaning of this commotion.

The Sun became black as sackcloth of hair] This is the second wonder. Christ the Sun of righteousness shall be horribly eclipsed; that is, the doctrine touching his offices and benefits darkened, and utterly defaced. We heard before, how the Church lost her whiteness, and became black in regard of the manie foule herefies of that time: yet something still remained pure in her, by reason of some sound teachers who firmly maintaine the truth of Christ. But under Antichrist even the Sun is made black as sackcloth of hair, that is, most black, and lastly, that Christ in himself can do be made: but because Antichrist by his profession both teacheth and maketh such a Christ.

It is thought, that the hair of sackcloth here spoken of, is made of the black hair of goats, or horels; whereof in former time they made mourning garments, as may be gathered from many places of scripture: these garments did prick the flesh, and much paine thole that wore them. Hence the Lo. morial Mausel, as Carthusians, Cappellants, and other Antichristian fratries, (who glorie of perfection) wear such garments for the beating down of their flesh: but indeed hereby (as by a true badge) they testify, that they live under the darknesse of the Sun here spoken of.

But (say they) Christ the Sun of righteousness is not darkened unto us: For the Pope professest Christ to be God and man against all hereticks, I answer: If he should openly call off the name of Christ, then he could not have brought the Christian Church under his bondage, neither suppreffe the truth as now he doth: But his coming as the Apostle wittnesseth, is with all descronomum of unrighteousnes in them that perisse. So that by the cunning presence of Christian profession, he hath fraudulencc overthrowne the Church: yea herein he hath mainly oppossed Christ, in that he was looked upon to be a preacher of his name, as Hilaric and Austin write concerning him. The profession of Christs persom, and of the trinitie, was indeed the make wherefore he deceived the Church: for otherwise Christians would have flamm'd him as the devill. But of what use, I pray you, is Christ without his offices, benefits, the which in papistry are troden under foot? what profiteeth it to believe that the Turk is the Emperor of the Earth, and unleas it be by thy own deceat, thou canst not expect any good to thy self or others? R 2. Yea
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Yea say they, we also profess Christ to be the mediatrix, redeemer and one
and Saviour: and by beleeving in whole merits we must be saved. But we have often
shewed, that this their profession is nothing but as black as sackcloth of hair: if they would
but see it: for if indeed they did beleeve Christ to be the onellie mediatrix, they
would not then have made to themselves so many thousands of mediatoras as they
have don: For doe they not cry to S. Maria, to S. Peter, to S. Nica of, &c. to pray
for them? If they did beleeve to be saved by the merits of Christ alone: then
they would not have forged the merits of faintes, neither their owne works of justi
fication, or of supererogation, or a purgatorie fire, and to ascribe salvation,
which is obtained by Christ alone, unto their owne inventions. Thus therefore
the Sun, in Popery, is made black as sackcloth of hair: The Apostolical doctrine
of faith and salvation by them is darkned, and changed into Philosophical precepts:
Christ's sacraments are darkned, and turned into a stage-playing Pompe or show:
The invocation and worship of God is darkned, and turned into adoration of idols, and of the creature: To be short the Church itself is darkned, scarilie retaining any thing of Christiannity except the bare name.

Now the black sackcloth of hair doth signify the humane traditions, their heathenish and Jewish ceremonies mingled with Christiannity, of which Augustine complains, that even in his time the Church began to be more burdened with them, then the sacrifices were with theirs: to be short it signifies the decrees and canons of Synods, and Popes, by which the Church was turned into a secular kingdom, the presbytery into a civil court, and their temples into very brothel houses.

And the moon became as blood:] The third woe followeth: by the moon, is meant
the Church, as Cant. 6. 9. Fair as the moon. Rev. 12. 1. The Sun is Christ as we
shewd before. Now what miracle is it, if the Moon be turned into blood, when
the Sun is darkned? In Eclipse the Moon appears black and reddish, and some times of a bloodie colour, having in it felle but little light. But as the Moon doth receive its light from the Sun: for all light, purity, righteousness and salvation, or whatever else the Church enjoyes, she receiveth it all from Christ the Sun of righteousness. The fence therefore is, that the Church shall be turned into blood, by the commotion of Antichrist. The like phraze the Lord useth in Joel 2. 31. But whence comes this blood into the Moon? I answer: by the cruel tyrannie of Antichrist, making the Church red with the blood both of the nations, and of the Saintes. For this blood was powered on her partly by wars, and partly by martydoms. For the Pope not beeing content to usurp the title of Peter the prince of the Apostles, &c under that pretence to terrify the world with his spiritual lightning, he hath also drawn out the temporal sword against Emperors, kings, princes, and Christiann nations, filling all places with bloody wars. As we may see in the extravagant of Boniface VIII. touching superiority and obedience, where it is expressely said, that the Church hath two swords, the spiritual and civil: and it is further added: that the spiritual is exercised by the Church; the material by the hand of kings and soldiers according to the pleasure and patience of priests. If this be true, then what are kings and soldiers, but the Popes vassals? And is it not then blood certainly shed by the Pope, which is spilt at his pleasure and command by kings and their soldiers? And is it not the Pope, that causeth the Moon to become blood? But in this allo there is deceit and fallacie, for the Romish Bishop have not onelie used the civil sword in the hands of princes, but also in their own: having these many yeares together turned the Moon into blood, by the many cruel wars occasioned and made by them. Benevenente de Rombaldis a noted historian, thus writeth concerning Boniface the eight, above two hundred and thirtie yeares agoe: that, Albertus Duke of Austria being by the Elector chosen King of the Romans, desired of Boniface that famous Pope the blessing and coronation: to whom this loffe tyrant answered, that he was unworthy of the Empire, because he had treacherously killed his Lord Adolph in warre; and having the crowne on his owne head, and a sword gilt to his loine, he said: I AM CAESAR. Julius II. the prede-

Predecessor of Leo a better, foulbier then a priest, being borne rather for Mars, then for Christ, going forth with an army (as Wicelius Wittgenfeth) in the yeere 1513, against the king of Navaro, threw Peter's key into Tyber, saying, If the key of Peter cannot, let the sword of Paul prevail. Of which Mantuan thus singeth:

Euge potens genius, eujm vestigia adormat
Cesar, et in sorte victoriae reges.

Great Caesar with victorious kings,
Who golden crownes doe wear:
They doe adore his footstips, who
The double sword doth bear.

To be short, the most cruel wars, which continually have been (and at this day are) among Christian princes, to the shedding of exceeding much blood in France, the Nederlands, Livonia, Poland, Muscovia, & Hungary, have always been rayled & fomented by the Popes bulls and armiess: by this meanes, ever since the death of Priscillian they have contingallie murdered the faints and made the Moon red with their blood. For Priscillian being declared an heretick by the Pope, (although Sulpicius Severus describing his fete, doth not charge him with any heretical doctrines contrarie to the analogie of faith; but only for unlawfull conventicles) was by the instigation of Libanus Bishop of Trier, put to death about the yeere of Christ 380, contrarie to the mind of Martian Thumenonis a Maximus the Emperour, the murderer of Valentinian the younger. From that time forward the Bishops went on to have the like punishment inflicted on all such as were condemned by them of heresie: And at length the Popes adjudged to death as hereticks, all that opposed their tyrannie and idolatrie, under which pretence, what a multitude of Christians have been most cruelly murdered the booke of martyrs testifie; yea whosoever reads those histories shall see clearly enough, that by their meanes the Moon was whole turned into blood. The massacre at Paris committed on Bartholomewes day, in the yeere 1572, is yet fresh in memorie, as that time within the space of eight dayes there were more then a hundred thousand by the means of Gregorie X I I. most barbarously put to death in France, making all the streets, rivers, and prisons in the land red with the blood of martyrs. Thus I doubt not, but we understand what is meant by this change of the Moon into blood: touching which also I will rehearse a very memorabile example in the end of this booke.

13. And the stars of heaven fell into the earth. The fourth wonder, is taken out of Isai. 34. 4. and Mar. 13. 25. We have heard what the stars doe signifye, and wherefore they are so called: Rev. 1. 20. the seven stars, are the seven angels, or Bishops of the Churches. And Rev. 12. 1. The woman, or Church, hath twelve stars on her crownes, signifying the pastors and teachers of the Churches. Those stars which fell, are apostates who forlooke Christ, for fear of Antichrist's cruel perfeccion: they are I say, principal Bishops and teachers, who by embracing the kingdom of Antichrist, fall from heaven unto the earth, among whom the Bishop of Rome was chief, and with him all others who acknowledged him for their head. They fell into the earth, by forsaking their pastoral charge of preaching the word, and becoming earthly princes, imitating the pompe of courtiers, and whole giving themselves to worldly affaires, as to wars, baukings, huntings, & all other vanities & pleasures in princes courts; yea far exceeding them in pride, pompe and luxurie. This fall of the stars is amplified by the similitude of a strong wind blowing untimely higs from the tree. By these higs, are meant carnall bishops; and by the mighty wind, the Papal authority, unto which all of them rather for fear of excommunication, or for promotion fake readily submitte.

14. And the heaven departed as a scroll. The fift wonder is taken out of Isai. 34. 4. Heaven (Hebr. nokketh) is that outspread firmament which God created on the second day: and adorned with lights on the fourth day. This heaven, the lights falling and falling downe, departed. But after what manner? as a scroll rold to-
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The heaven rolled up, 
the Church falling away from Christ.

The heaven departing, 
the closing of scriptures in popery.

Andrad. defens. cons. Script. comm. Wink.

The Popes tyranny against Emperours and kings.

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gether. In old time they bound not up their books as we doe now, but rolled them up as upon a rolling instrument, &c. to being flat, they could not be read. But what heaven is here meant to be thus rolled up? Interpreters understand hereby, the Church spread over all the face of the earth, which to John did seem to depart like a scrol, not as ceasing to bee, but as ceasing to bee seen: The which indeed is true of the Church of the Elec. For however Antichrist shall cover his kingdom with the title of the Church: & take those things that are proper unto her, cauing the word & Sacraments (though horribly depraved) to be administered by his clergie: nevertheless they shall not be Christ's Church, but a Synagogue of Satan. The true Church of Christ shall depart, being hid & not seen to the world: to whom belonged all the martyrs and professors, witnessing against Antichrist. But thou wilt say, these were not hid: It is true indeed, they were seern, as they were men, & could not be hid as they were martyrs: but hid, as a Church, or the members thereof: for they were condemned & accounted by Antichrist, not as Christ's faithful ones, but as wicked hereticks.

This heaven or our spread firmament may also be rightly understood of the opened book of holy scriptures, which by Antichrist & his ministers was shut or rolled up, &c. &c. &c. &c. under foot, where in the time of great reverence, the Fathers, Scolasticis, Semiencartia, Canonistis, Legends &c. Moreover since this book of God began againe to be opened, how have the Infidels laboured to rote it up, & questionning the authority thereof, not accounting the fame to be divine, but as it is confirmed by the judgment of the Church, that is, of the Pope. For thus they eXpressely write: That is there is so much of the deity, as the Popa Church attribute unto it: neither ought God to be believed, but because of the Church.

And all the mountains were moved] This is the sest wonder, which Andreat doth rightly understand of those who excell others in wordie power. For in Rev. 17, 10. by mountains, kings are understood, in which I judge it is here also taken: neither doth it any way croffe this exposition, that kings are expressly nominated in the following verse, concerning that place concerns the following: All &c. is to be understood of their punishment.

But how have kings been moved by Antichrist? The histories of the Popes declare this divine wayes. First by their ecclesiastical authoritie, fraud & threatenings, conferving Emperours and kings not onely to maintain by fire and sword their ordinances and decrees, but even to call themselves downe, &c. &c. the feet of their holiness: And secondly civilly: for Antichrist spared neither King nor Keiser, but whosoever would not doe all things according to his pleasure, those he oppressed, deposed and thrust out of their places. Gregorie II. having excommunicated Leo the Emperour, deposed him of his revenues. Pope Zacharias, deposed Childrick king of France. Leo III. deposed the Gracian Emperours of the Western Empire. Alexander III. first proudlie trampled with his feet upon Frederick I. before he would receive him into favour. Gregorie VII. displaced Henric IV. Innocent III. thrust out Otto IV. Innocent IV. took the Empire from Frederick II. Clement V. excommunicated Ludwicke IV. Julius II. deposed the great grandfather of Henry V. (king of France) of his kingdome of Navare: Sixtus V. fought to depose Charles IX king of France, & Elizabeth queen of England &c. To be short Antichrist powerfully moved the mountains, against Emperours, kings, & Christian princes, through his Sophisters & councils, usurping to himself authority over whole councils, basing that by them king for kings, & that it is in his power to call them downe when he pleaceth, & lastly that no counsels are authentick without his approbation. This is a true & plain interpretation.

And the lands were moved out of their place] This is the seventh wonder. Ilonds are environed with waters: The waters linieth peoples Chap. 17, 15. and therefore by the Ilonds here are meant nations or the subjects of princes: these also are moved: for all are necessitated upon pain of salvation to subject themselves unto the Romifs Bishops: neither can any buy, nor sel, nor make any bargaine, but according
The fourth Act of the second vision concerning the final punishment of the wicked.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man hid themselves in the dens, and in the rocks of the mountains.

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.

17 For the great day of his wrath is come, and who shall be able to stand?

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15 And the kings of the earth. Many (with Lyra) referre these things unto the times of Diocletian & Maximinianus, whose cruelty against the Christians Eusebius treateth of Hist. lib. 8. & 9. because in those days men of all conditions &c. esteemes, both great and small, not being able to endure the extremity of tyrants, sought to hide themselves in caves, mountaines and woods. But they err from the scope, &c. in my opinion offer violence to the text: for undoubtedly kings &c. are not meant the vulgar, but men in place and authority. Now in those times there were no Christian kings, that we read of, to be persecuted, or to shun these tyrants. Besides the following words, hide us, and fall upon us, are not expressions of the greatly growing under the crose, but of the wicked, despairing for fear of wrath, as the cause annexed shewes: for the great day of his wrath is come: which cannot be possible underfoot of the day of the Diocletian persecution.

Others therefore have thought, that these things appertaine to the last times, and the punishments of perfectours. So Andreas, The kings, faith hee, and all the princes, & rich men, &c. shall rather desire to be hid in mountaines, rocks, and caves, then to feel the wrath and scourge of the Lamb, which at Antichrists coming shall overwhelm these miserable men: Or certainly they shall thus greatly quake for fear of the judgements prepared for them after the resurrection of the first, which never shall have an end.

Therefore this fourth Act of the vision concerning the final punishment of reprobates, is briefly annexed to the matter going before, and anwerture succedently to the third Act, howbeit neyerthis nor the third is yet fullie ended in this Chapter, as before we noted. For as the third Act hath two parts: the first setting forth Antichrists tyranny over the Christian world, in the three former versets: the other his restraint, and the sealing of the elect afterward described in Chap. 7. So likewise the fourth Act consists of two parts, both full of joy and consolation to the Church: the first whereof describeth the final and universal destruction of the wicked, in the three last versets of Chap. 6. The second sets forth the happy condition which the seanties shall enjoy with the Lamb in heaven from v. 9. of Chap. 7. unto the end thereof.
Now we come to handle the punishment of the wicked; the which here is but briefly touched, but afterward more largely set forth in the following visions: The general doctrine is this: that however the wicked for a while oppress and afflict the Church, yet they shall one day finally perish: their rage and cruelty in seeking to destroy the godly, shall turn to their utter overthrow and ruin: for ordinarily injury goes before destruction. Now the reason hereof is, because God is just, and will not suffer their cruelty to go unpunished: And also he is omnipotent, and able easily to cast down the kings of the earth, which have risen up against him: to bee short, he is faithfull and true, to performe the promised deliverance and glorie unto the saints. Now here is described the condition of the adversaries: viz., their trembling and despair: and thirdly the cause thereof.

And the kings: And, here is not so much copulative, as connective or adver- dative, for, then the kings: or, but the kings &c. For it signifies the effect of this great Antichristian earthquake: we have not in this place, neyther Antichrist, nor his false prophets and parasites, by whose fraud he was advanced, here named: not as if they should go unpunished: but because their destruction is purposely & more manifestly described in the following history, and especially in the first and third visions, by many fearful expressions.

These here are named kings, great men, rich men, tribunes, and mighty men, and all bondmen and freemen: that is, both high & low, all of the laicks (as they call them) of what degree soever, who have been instruments either by their authority or wealth to advance Antichrist to that height of tyrannic and crueltie, or who for the establishing of his power, have drawn the sword, or been helpful in making or kindling of the fires wherein the martyrs were burnt.

But this also is to be extended more largely unto all the enemies of the Church, even from the beginning of the world, viz. as well such as perverted the godlie under the law, as Nimrod, Pharaoh, Saul, Abah, Nebuchad-nezar, Amrusius &c. as those under the Gospel, viz. Herod, Nero, Domitian, Trajan, Severus, Decius, Diocletian, Julian, Valens, and who ever else have bent their bow against Christ, and insulted over his truth, or at this day, doe seek to uphold Antichrist. But in the end, an unhappy and lamentable destruction shall come upon them.

Before we come to treat of this great catastrophe: I againe desire the reader not to think it strange, that we expounded the mountaines & lands spoken of in vs. 14. to be kings and nations: though it seems that they are here only expresslie named: For before they were more obscurelie and restraniedly set forth by the names of mountaines & lands moved out of their place by Antichrist, that is, by him seduced, shaken, and subjugated: but here in generall is prefigured the overthrow of all enemies yeather under, or before Antichrists time.

This also by the way we may take notice of, that Andreas understands by kings of the earth, them whole power and studie onelie is in and about earlie things, as having nothing to doe with Christ & heaven.

Chief captains: Gr. στρατηγοι: signifying captains over thousands, such (as among the Romans) had the chief charge over soldiers: for in a Roman legion (which consisted of seven thousand and sOMETIMES MORE) there were ten bands of soldiers: whereof the first bande was the greater, having 1110 footmen and 132 men of armes: and properlie such as had charge over this bande were called beilarchi, colones, or chief captains. "Ves. lib. 2. de rem. cap. 2. & 6."

The Bondmen and every freeman that is, all other enemies of inferior ranks, who were strong to thead the blood of the faintes and to persecute & blaspheme the Gospell: now fearfull indeed, shall be the end of every one of them, as it followeth.

And bid them selves in the dens: Wee read that the godlie in times of persecution often fled into mountaines, woods and deserts, hidings themselves there for fear of tyrants, as the historie of the Machabees, and others witnesse. But here...
here, not the godly under perfecution, but the persecutors themselves are spoken of: as is plainly to be gathered by what followeth: they bid themselves in dens, that is, they now shall doe that themselves, which formerly they constrained the faintest to doe: it signifies their extremity fear and perplexity: as not knowing where to turn themselves for to finde any succour. Now their kingdoms, palaces, fortresses, and mansions of warre: now their armies, legions, militarie bandes, &c. cannot help them: but in vain doe they fly unto dens & rocks, which shall not be open to receive and hide them. And therefore they shall despairingly cry, As fall on us, and hide us: The voyce of men without hope of mercy and salvation, and withfiring that which no wise man would desire: to wit, to be crufted under the mountaines and miserable brought to nothing. This is a proverbial description of the wicked despairing, by which is intimated, that such shall be the horrible appearance of things, as that they shall an hundred times rather desire any cruel death, then with such a dreadful distraction & fear of present punishment enjoy the light any more. Three times in scripture we finde these expressions. Once in Hosea 10. concerning the overthrow of Israel by the Assyrians. Secondly in Luke 23.30. touching the destruction of Jerusalem: and thirdly in this place about the final punishment of reprobates. And this here is rightlie applied to the like mileries, because in their causes they are all alike. For of old this exclamation was fulfilled in the wicked Israelites, being cast both into temporal & eternal punishment. Afterward it was also verified in the destruction of the city, and the utter overthrow of the Jewish nation, and shall most fullie be accomplished at the day of judgment: when the wicked shall hear that fearfull sentence pronounced: Go ye cursed into the eternal fire, which is prepared for the devil and his angels: Then shall they burst forth into these words of despair: Mountaines fall on us: as thinking it better for them once to be crucified by the mountains and brought to nothing, then for ever to be tormented in flames of hell fire.

But hère, I cannot sufficiently wonder at the false and impious interpretation of Lyra, Gagnæus and others, who are not ashamed to apply that unto the martyrs & faintes in heaven, (hence to establish their blasphemous invocation on faintes departed) which the scripture plainly attributes unto reprobates despairing of salvation. These cry: they will have to be made by the martyrs under the Diocletian perfecution: The mountaines & the rocks, to be the Saints, called mountaine, because of their exaltation unto heavenly things. Unto them the godlie in their straights and anguishes shall cry: fall on us: that is, come to us, and help us in our perfecution. But: the view is, that is, protect us by praying unto God for us. But what a horrid depravation of scripture is this? We know that the godly martyrs in their perfecution by prayer fled unto God sitting on the thrones & into the Lamb standing in the midst thereof, that is, Christ the onely saviour: But for any worship to be rendered unto fained faintes the martyrs and others of the faithful were altogether ignorant of. For what can be imagined more wicked then that the martyrs in their greatest anguishes, leaving God & Christ, should implore the help of the creature, against the express commandement of God, call upon me in the day of trouble &c.

And from the wrath of the Lamb.] No where in scripture is wrath attributed unto the Lamb, but in this place, and here it is noted that revenging justice proper to God alone, which the wicked shall tremble at when the Lamb shall pronounce the sentence, &c. Now where the Godhead of the Lamb is evidently proved, seeing, 1st. This &c. And the wicked instruments doe, and shall stand in fear of none but of God only omnipotent, as is confirmed by the following reason,
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17. For the great day of his wrath is come! This is the second cause of the wickeds horror. For in the day of judgement being asked a reason of their ungodliness & cruelty committed, they shall be made & stand ashamed. They who understand this great day otherwise than of the last judgment, doe grosslie deceive themselves. But as far applying this to the Jewishe people, is more ridiculous, who would mingle an historic knowen unto the whole world with these propheticall types. In the mean while let the reader observe the relative of his anger, evidente proving (as before we shewed) the deitie of Christ. For that great day of wrath, or of judgements, especialy of the last judgement, is every where in the Scriptures called the great day of Jehovah. 1er. 30. 7. Joel 2. 11. 12. Zeph. 1. 14. Mal. 4. 5. All. 2. 20. Now here this day is called, The great day of the Lambes wrath.

And who shallbe able to stand? The third cause of their trembling, is an evil confidence against God, Men, & the spouse of the Lamb. The words are taken out of Joel 2. 11. For the day of Jehovah is great and terrible, and who can abide it. Even the godlie themselves break forth into the like speeches, when they looke upon the rigour of Gods judgements: If thou humblest observe iniquities, O Jehovah, who shall stand? but this they speake with a filiall fear, and humbling of themselves; and not with horror, depauring as doe the wicked. To stand in judgement, is to rely on the confidence of a good cause, and to be abolded or quitted: as Ceres faith in his epistles, To day we stood well in the Senate. Not to stand, is to loofe ones cause, and to be condemned, according to the Psalmist, the wicked shall not stand in judgement. Psa. 1. 5. To against the fool, he shall not stand in the sight, Psa. 5. 5. Hence they here cry out, Who? that is, none of Gods enemies, &c. The Lambes shallbe able to stand. Thus we have heard the As of Antichristes tragical end: now follows the happie and joyful change of the church: the seaked & holy ones shall stand before the throne singing to God and the Lamb: Salutine bee to our God, &c.

The Argument, Parts, and Analyse of Chapter VII.

He wonders of the first scene, belonging to the third and fourth As of vision 2. are continued in this Chapter. After the prodigious earth-quake of Antichristes kingdom, and the horrible cryes of his supporters under their punishments: Now further things are exhibited unto John, some come to pass in heaven, and others in the earth. In the earth he saw four Angels labouring to hinder the blowing of the winds: And another Angel reproving them, and sealing of the twelve tribes of Israel, a hundred forty and four thousand saints in their foreheads. In heaven, he saw an innumerable multitude before the throne hauing with prayers unto God, and to the Lamb, one of the four and twentieth Elders (shewing unto John, who they were, and their happie condition. And thus the second vision is ended.

The parts are two,

The first touching the indevauour of the four Angels, and their restraint, in the first 8 verses. The other contains the harmonious thanksgiving of the heavenly inhabitants, and of their felicity from v.9 unto the end.

In the former part is set forth the state of the godly under Antichrist's kingdom.
done, that is, howsoever Satan and Antichrist shall labour by all means possible to suppress the Gospel, and tread all things under foot: yet some winds shall blow, that is, some witnesses of the truth shall strongly oppose Antichrist, the Lord still preserving certain thousands of his sealed ones from being hurt by him: of whom should consist the true Church of God. This part of the chapter is opposed to the earthquake and Antichristian confusions prefigured in the third Aft, treated of in Chap. 6. v. 12, 13, 14. with which coherence that which here follows concerning the four Angels, and sealing of the elect in their foreheads.

In the latter part is represented the future state of the blessed martyrs, and other faithful ones in heaven, even as many as in this life have made white their robes in the blood of the Lamb. This part is opposed to the horrible cries and torments of the wicked, treated of Chap. 6. v. 15, 16, 17.

In this Chapter therefore the third & fourth Aft of the second vision is fully ended: and the whole Chapter is consolatorie, both for the Church militant in the former part: and for the triumphant in the latter. These things thus premised, the rest following will bee the more cleare.

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The fourth Aft of Vision II.

The first part of the Chapter.

Of the restraint of the four Angels, and of them that were marked with the seal of God, under Antichrist.

1. And after these things, I saw four Angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree.

2. And I saw another Angel ascending from the East, having the seal of the living God: and he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea,

3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

5. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Naphtali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

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And after these things. Now John saith the things which he saith. In the first tale, being contrary to the former, as containing joy and full matter. He saith what Antichrist and his ministers had done and what at length they suffered for the same. Here he feets what in the mean time was done by the godly on earth, and what was laid up for them in heaven. Now herein interpreters do very much differ, and for the most part do rather darken than explain the matter, in not observing the method and scope thereof.

Lyra goes on in applying these things unto the histories of the Romane Emperours. The four Angels standing on the four corners of the earth, and holding the four winds of the earth, be interpreters of four Emperours, great persecutors of the Christians, who (after Diocletian and Maximinus had laid down the Empire) afflicted the Church in many parts of the world at one time: Maximinus in the East: Severus in Italie: Maximinus at Rome: Licinius of Alexandria in Egypt: these hold the winde, that is hindered the teachers of the Church, that they should not blow, that is, preach Gods word: for as by the blowing of the winde the earth is made fruitful: so the preaching of the Gospell frutifies the garden of the Church militant. By the earth, sea and trees, he understandeth Christians, some dwelling in firme lands, some in lands, &c others in woods for to avoid persecution.

The Angel having the seal of God, & Forbidding to hurt the earth, and sea, is Constantine the great, bearing the signe of the cross in his ensigne, and restraining those four tyrants from hurting of Christians. For Constantine at length overcame Maximinus, Licinius, and other their fellow tyrants, and having obtained the empire alone, he signed many thousand in the forehead, that is, being converted unto the faith of Christ, he bestowed many great privileges upon the Church, & signed many thousands, that is, caused them to be baptised with the signe of the cross on their foreheads.

This interpretation I thus far approve of, namely, that the winde signifies preachers, and the blowing of the winde, Gods word preached: and the holding of the winde, the hindring of Gospell in the course thereof. But for his application of the rest unto the short space of those four tyrants it agrees little to the scope, seeing those things were to happen a long while after under Antichrist, as appeareth by the circumstances, and as the comparing of these things with the following visions will more clearly manifest. Besides hee ereth in making Constantine this sealing Angel, as much as undoubtfull the outward signe of the cross is not here at all intended; but a higher mysterie concerning the preface of the elect, and their separation from the abominations of Antichrist, least they should be defiled thereby; as will more plainly appear by the matter following.

Rupertus refers this unto the four kingdoms of the world hindring the faith of Christ: viz. the Babylonian, Persian, Greek & Romane Empires: but this is too general.

Andreas (herein agreeing with most of our interpreters) doth more rightlie apply it to the times of Antichrist: to which Ribera also consenteth, but yet in this he ereth, viz. that he thinks that the following contents of this book are to be applied to the four yeares reigne of his supposed Antichrist. For generally the following visions doe plainly represent the foregoing four Acts of the history of the Church from Johns time even unto the end, under other figures: he also differeth from all others in taking these to be good Angels, which are here spoken of: whereas all others agree, that they are evil Angels. Notwithstanding in this they doe generally erre thorow an erroneous supposition, in restraining the time of Antichrist unto the last four yeares of the world, confiding that Antichrist hath alreadie reigned above a thousand yeares, even from Boniface the third, who (as
we have already shewed was the first that professed himself universal priest, leaving unto his successors this most wicked title and mark of Antichrist. But to let pass these mens opinions, we here take notice of a second part of the third Acts of vision I. I., wherein John is informed of the state of the godlie during the earthquakes, and Antichristian commotions. For having seen before things horrible and prodigious, even a violent alteration of all states of the Christian world under Antichrist, he having lay seen Mahumet in the East, and the Romish Bishops in the West oppressing the Church by fire and sword, and imposing their decrees and idols upon all, depraving Christian religion by their manifold traditions, heathenish and Jewish superstitions, in so much as unto the Churches of the West was left almost nothing, but the bare name of Christ. Now left John (seeing these things) should thus have thought with himself: what shall Christ be thus oppressed and kept under by Antichrist? shall there be no more a Church? no more face in preaching? no more faithful & valiant teachers to oppose Antichrist? shall indeed the elect also be drawn away into errors, of whom Christ faith, that it is impossible they should be seduced? Now hence it is that this present fight of the blowing winds, and of the four Angels labouring in vain to hinder their operation, is exhibited unto him: shewing how the godlie should continually oppose Antichrist: and be sealed in their foreheads, signifying their safety and preservation unto the end.

Alcalaf prefupposeth (howbeit not truly) that these things appertain unto the seventh seal: but it is repugnant unto the very text in Chap. 8. 1. and though it did, yet would it no way help the consequence which thence he draweth. Four Angels standing. Now concerning these Angels, let us see, who they are, what they did, and the cause thereof. By these Angels, I understand Satan & his Angels, by whose powerfully working Antichrist invaded Christ's kingdom, and established his owne with all deceits of unrighteousness: and withall I understand all Antichrist's agents, both ecclesiastical and secular, as Kings and Emperors who (to uphold his kingdom) have laboured by fire & sword to suppress the preaching of the Gospel: so likewise Cardinals, Bishops, Monks, Canonists, Inquisitors, &c. &c., who deceiving the world under an angelical shew of holiness, have strongly advanced his kingdom: these are four (a definite number being put for an indefinite, as alluding to the four corners of the earth on which they stand, that is, have their Bishopricks, Lordships, Colleges and Fraternities) there fixed. Now by four corners the whole earth is meant, and here it noteth that no place shall be free from the mischievous deviles of these wicked Angels.

Others again interpret these Angels standing on the four corners of the earth, after this manner. The Mahumetans in the East, who suppressed the doctrine of Christ: for however they seem to permit the European Christians the freedom of their religion, yet the faine is done deceitfully, as thereby the easier to draw the rest of the Christian world under their power, and so if they could altogether to blot out the very name of Christianity. The South they understand to be the very seat of the Romane Antichrist: The North is possessed by the Popes sworn vassals. And the West by the Spaniard (his first begotten Ion) and the most Christian French king (as they fyle him) all which have hither too mightily hindered the winds from blowing upon the earth, sea, & trees. But we may as alie apply this to the Popes spiritual Angels, standing upon the four corners of the earth, seeing he hath everywhere his Legates a latere, his creatures (I lay) to maintain his Antichristian primacie, and to hinder the blowing of the winds, by the fraudulent deviles, preachings, writings, disputations, miracles, &c., all manner of working by deceit and unrighteousness.

The reason why Ribera contends, that not evill Angels, but the good, are here intended, is to free Antichrist's ministers from supposition. But most Popish writers do hold the contrary. Mart. Delrio lib. 2. mag. disposition. quest. 11. thinkes them to be very hurtfull & pernicious deviles. Alcalaf would faine refuse him.
but his tongue will not let him, & therefore he leaves it undecided whether they bee good or evil: at last he finiseth a dream of four Aesop's, bridling the winde with bonds and imprisonment. Now is not this a worthie exposition of this mysterie?

But Ribera will maintain his opinion with arguments, The devilsaith he, are not in corners of the world, but in the midst of the great men of the earth, in provinces and citie, and to be short, whereever they bee they hinder the preachers of Gods word: As if John understood not this same thing by the four corners of the earth. He therefore childishly restrains these corners of the earth, unto the utmost places, or mathematically centers thereof, forasmuch as by a fycndecobb the whole world is here signified.

But he further objecteth, that God is wont to punish the world not only by evil Angels, but also by the good Angels: as we see Gen:39, and 2 Sam.14, & 2 King 19, & l/sai.37, &c. which Austin also confirmeth lib.9.de Civ. D. c.5, & but it sufficeth,that for the most part it is done by the evil.

Neither is there any weight in this, that the other Angel as Joyning himselwith them, saith; Vntil we have sealed the servants of our God, for he makes not the Angels which were ready to hurt the earth and companions with him in sealing, but close and he points out the good Angels which were present with him.

Holding the foare winde that they shall not blow] Now he newes what the Angels did: in which we are to consider, what the four blowing windes are, and what is meant by the earth, sea and trees: and how they held the windes from blowing on the earth.

Ribera understands it poeciply of the four chiefe windes, described in these known verses.

After ah exo vaut Boream, sicut Eurus ab erno,  
Adjutor amat medium solen, Zephyrque cadens.

Thefe windes the foare Angels indeavoured to hinder from blowing upon the earth, &c. that they desiréd to destroy all things both in the sea, and in the land, as also the fruits of the trees: For if the winde should altogether cease from blowing, all things of necessity would soon com to decay: forasmuch as all living creatures by them are cherished & prefered. Thencefore he supposeth that hereby is signified the outward calamities falling upon the perfecutors of the faintes: & his reason is, because the literal fence is to be followed, except a plaine reason doth necessitate the contrary. Now indeed this is true; notwithstanding if we should always expound the visions of this booke letterally, much absurdity would follow thereupon: besides the following words doe yield us a manifest ground that the letter here is not to be observed: for the elect are said to be sealed, & thereby to be freed from hurt. Now we know that the godly are not free from outward calamities, as pestilence & famine, whereby the earth, sea & trees are hurt: & therefore it doth necessarily follow, that we must understand it of an immunity of another kind of hurt.

Andreas understands hereby the dissolution of lawfull order & the most certaine event of the evils threatened: but this seems to be obscure, &c to general.

Roperius &c many others expound it of the teachers of the word whom Antichrist: Angels or ministers held, that is, laboured to keep from blowing upon the earth, sea, or any tree, that is, from preaching the faith of Christ in any provinces or lands, or unto any men of what condition or quality soever. So hee. Thus the winde denoteth the preachers of the Gospel, by a metaphor oft used in the Scriptures. For the holy Ghost, whole ministers they are, is compared unto the winde Job:3, & Ath.2, by reason of his vehement & piercing efficacy. These are said to be four indefinitely according to the 4 quarters of the Christian world, that is, some of them being in every place. They blow, that is, found forth the Gospel of Christ upon the earth, sea & trees, that is, unto all sorts of men. To hold the winde that they blow not, is to hinder these from preaching: now in this all interpreters agree: notwithstanding it is to bee applied more fully unto the times of Antichrist.
By the winde therefore I understand all the sincere teachers of the Gospel, which for a thousand yeeres together have opposed Antichrist's idols, corruptions & tyrannie: such, I say, whom the Romane Bishops by their decrees & bulls have condemned as hereticks: whole names are recorded among the witnesses of the truth in the books of Martyrs. Among the number of these also (besides such Emperors who by opposing the popes, have caused the winde to blow,) I understand such Bishops, Priests, & Doctors, as have contradicted the tyranny of the Romish court: as Berengarius, John Scottus, Bertramus &c. who more then fix hundred yeeres agoe have strongly in defence of the truth blown by their sermons & writings against the idol of the mass & transubstantiation, the chief prop of Antichrist kingdom: also Bernard, Waldus, Wicklif, Hus, & Ierome of Prague, Clement &c. others, who by the winde of God's Spirit have maintained the faith of Christ against the pope, particly by word & writings, & partly by fealing the same with their blood. But chiefly amongst these are to be reckoned, Luther, Melandthion, Oecolomus, Zwingius, Farelhus, Bucer, Hegio, Martyr, Viret, Bullinger, Calvin, and as many as in Germany, France and the neighbouring kingdoms have in this last age begun so to blow the Gospel of Christ, as thereby a great part of the Christian world hath been restored into the precious libertie of the faith.

The earth, sea, and trees, I understand allegorically, not of the faithfull in particular, or learned men only, but of distinct churches. As the earth, to denote the churches in the mediterranean provinces: The sea, the churches bordering neere the same, or in lands: The trees, churches planted in woodie and hillie countries, as are generally those in the Northern parts. The reason why I take this to be meant of whole churches, is, because the Angels are forbid to hurt them until such were fealed, as the Lord had appointed: and afterward they are permitted to doe it. Therefore the sealed ones shall be in the earth, sea, & trees, that is, in those Churches that are hurt, nevertheless they being sealed shall be preferred in facultie.

But how shall they hold the winde from blowing, and to what end? This may bee understood by the following words. It was given them to hurt the earth and the sea: and again, hurt not the earth, sea, nor trees. So that they shall hold the winde from blowing: when the Angels who profeffe themselves to be spirituall Bishops, & ought to blow, shall neyther preach the Gospel, nor suffer others: but oppose them by their Papish decrees and edicts; by their excommunications; by cruel persection with fire and sword, as against hereticks: forbidding the reading & use of the holy Scriptures unto all men; leaft the deceits and lyes of Antichrist should be made manifest. Hence necessarie followed the hurt of the earth, sea & trees: for the wholesome blowing of the winde now ceasing, all the churches were led into errors by the contrary blowing of seducing preists, and lying prophets, who brought all under the yoke of Antichrist, to the destruction of the greater part of Christsanity. Thus we see the meaning of the vision: now hence we observe two things.

First, though Antichrist by violence and deceit hath horribly shaken the Christian world, doing much harme unto the earth and sea; yet God at all times, rayded up some good winde, that is, faithful teachers who taught the wholesome doctrine of Christ, to the salvation of the elect, as the histories of Popes & books of martyrs telltie: Yea, the Lord did preserve unto himself a Church in the midst of Poperie, which Antichrist could never altogether suppreffe, however he cruellie by fire and sword continually rage against the same. And therefore it is false that God had no Church, nor Christ any spouse: because the Pope and his synagogue were not the spouse of Christ.

Secondly, we see by what ways Antichrist did invade Christ's kingdom, and eftablish his own tyrannie: to wit, by holding the blowing of the windes, in condemning such hereticks, & violently oppressing the witnesses of the truth, as also by hurting the earth, sea, & trees, that is, seducing all the particular Churches by false miracles,
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miracles with all deceit of unrighteousness, overthrowing them by his impious doctrines, and superstitious worship, of which the Apostle foretold 2 Thess. 2. 9. saying, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness, in them that perish, &c. these things we see in histories formerly to have been done, and we daylie see the further accomplishments thereof, which serves for a clear exposition on these words: now let us hear the antidote or conflagration opposed.

2. And I saw another Angel. First we will consider who, & what manner of Angel this was, and secondly what he did.

One Angel having the seal of the living God, ascendedeth from the east against the four Angels standing on the earth. Lycurgus opinion in expounding this of Conflagration we have already refuted. Others suppose that Elias shall come towards the end of the world, of whom Malachi speaketh Ch. 4. 5. But their supposition is false, as we shall see on (chap. 11.) for the prophet there speaketh of John the Baptist, as Christ himself interpretheth Matt. 11. 14. most understand it of Christ the great Angel of Gods counsell: as Ruperius, Haymoe, Bede &c. others. Riberus indeed denies it, and will have him to bee one of the seven emiari Angels spoken of Ch. 5. 6. but he gains nothing by his denial: neither need we to contend at all about it: For it is all one whether we understand it of Christ himselfe, or of his Angel mentioned Chap. 1. 1. & 22. 16. However it seems rather to be meant of Christ, in that it is said, he ascends from the east. For Christ is the sun of righteousness arising from on high, and he it is that hath the seal of the living God: for he is the Image of the invisible God, the brightness of his glory, & the Character of the person of the Father. Sealing the elect, because in him we are chosen before the foundation of the world. Also he sealeth, because he giveth faith unto the Elect, justifies, regenerates, & sanctifies them, sealing in their hearts the witness of the spirit, that they may not be seduced by the guile of Antichrist. Now far more as these things are proper unto God, I rather understand this to be spoken of Christ then of any created Angel.

The seal which he imprints on the Elect, the Apostle explaineth 2 Tim. 2. 19. the foundation of God standeth sure, having this seal, the Lord knoweth who are his. Moreover this is to be understood of Christ, it may be probably gathered, because this vision is like unto that in Ezek. 9. where the Prophet saw six men, every one having a slat weapon in his hand for to destroy Jerusalem. He saw also one man among them clothed in linen with a writers inkhorn by his side, to mark such with the signet Thrus on the forehead, as mourned for all the abomination committed in the city, that is, all the godly, who were not polluted with idolatry. Now here all interpreters understand Christ the mediator. Neyther doth it any way contradict what we say, in that Christ is said to be the Lamb opening the seals: for (as we have shewed Chap. 5. 2.) it is not strange, that he should be represented in digerite forms in this visionall revelation.

He cried with a great voice. This Angel doth two things. First, with a great cry he forbids the evil Angels: to hurt the earth, sea, and trees, adding a limitation: unless he had sealed the servants of God: the sense is, being those that were to be sealed are the servants of God: therefore power of hurting is not given unto them, till this sealing be finished. least they should bee promiscuously spent in the danger of seduction, and so be destroyed with the rest. Secondly, he sealed an hundred and four thousand of the twelve tribes of Israel. This great cry denotes Christ power over Antichrist and his instruments, whose madness he foil bridgeth, as that they cannot by their tyranny proceed further, then what is permitted them. And therefore it is laid: to whom it was given to hurt the earth and the sea.

Hence it appeareth in the first place, why they hold the winds from blowing to wit, that they might hurt the earth and the sea, that is, destroy the Church by petition doctrine. Secondly, that the devil howsoever he doth forcibly stirre up Antichrist unto cæluetic against the Gospel, and endeavours to blot the elect out of the
the booke of life, yet he can do no more, then is given unto him; that is, no more then what is granted him by Christ the Angel of the East. Now the Apostle teacheth us 2 Thess. 2. that the power which is given him, is over them that perish.

3. Howe not the earth) what is meant by the earth, sea & trees, I have already shewed. The enemies of the winds are commanded, not to hurt thefe: so that we fee they cannot rage & dominare as they lift: nether is Antichrift stronger then Christ, although he hath invaded his Churches: For it was done by permission onely. Now the reason thereof we must not too curiously search into. But acknowledge that the security, godliness and ingratitude of Christians deferved the same, as the Apostle shewes 2 Thess. 2.11. For this cause God shall send them strong delusion, that they should believe a ly: because they received not the love of the truth.

Till we have sealed) to wit I, and my ministers. For Christ is not without his ministring spirits: But whither he had now more Angels with him as Ezech. 9.2. or not, the fame is not expressed. He did not spilime forbid them to hurt, but limits the time, and untitle that prefixed time these destroyers could do nothing. Thus Antichrift hath not hurt the earth, sea and trees, that is, by his Angels brought the particular Churches of the West under his yoke, either against the will, or knowledge of Christ, but by his sufferance: nether could be hurt them sooner then Christ would; nor shall he be able to doe it any longer then it seems good unto him. Now touching this sealing we are briefly to consider: who were sealed, when, with what signe, wherefore and how manie.

Who they are, he shewes, saying, untitle we have sealed the servants of our God: these are the elect in Christ, who worship not idols, or Antichrift, but God in faith and true obedience.

This sealing is partly eternal, & partly accomplished in time. From eternity God hath sealed all them that shall be saved in the countell of predestination, which is made & founded on Christ, Ephes. 1.3. In time he sealed his, when now for a thousand yeeres he stirred up many witnessses of his truth & faith, beeing inued with true knowledge, excellent gifts, & heroick boldnes, who stoutly opposid the impositions of Antichrift, by their preaching and writing, & preferred very many faithful ones from his idol worship. But chiefly he hath and doth seale in these last times, in restoring almost in all the provinces of the Christian world, the loft truth of the hevenly doctrine by his servants and excellent divines, who have dissipated the mist of popery by the light of the Gospel and purged many Churches in Germanie, France, England, Denmark, Poland, Bohemia, Moravia, & Hungary, from Antichristian pollutions, plucking them as a prey out of the jaws of the devill.

I confesse indeed that all the members of these Churches are not elected: nevertheless they are all separated from Antichrist, so that he cannot hurt them; yea we doubt not but that a great number of them appertain unto the election of grace.

In Ezech. 9.4, we read that all which were to be preserved from the common destruction were marked with the signe Thou, but here no certaine mark is expressed.

Ribera will have it to be meant of the signe of the croffe. Now we know that many who are signed with the popish croffe are the bondslaves of Satan: but none of these here sealed shall perish: seeing they are marked to this end, that no man should hurt them.

Alcalaf faith well, that this is no external signe, which may bee discerned with corporal eyes, nether is it made by any created Angel, but immediately by the holy Ghost, who himself marketh such with the signe of the living God, to whom be graciously communisces himself.

Let us therefore understand it of the seal spoken of 2 Tim. 2.9. The foundation of God.
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of God standeth sure having this scale, the Lord knoweth who are his: and let every one that calleth upon the name of God depart from iniquity. This scale Chap. 14.1. is said to be the fathers name, written in the foreheads of the saints.

Fir3 therefore this scale imprinted in the elect, is Gods eternal purpose to save them: the which however it is not feit by the eye of man, yet the elect both differently, and feel the same in their hearts. Secondly, it is a serving vocation unto faith, and wrought externally by the word & sacraments, internally through the earnest of the spirit. Thirdly, it is a true invocation on the name of God, that is, a sincere profession of the truth, by forsaking and detesting all the known ways of Antichrist. To be short, it is a true conversion unto the Lord, constancy & perseverance in the faith of Christ. By these notes the sealed ones separate themselves from the dregs of Antichrist, and are easily known from all other men: therefore they are said to be marked in their foreheads, because they are not at all ashamed of their holy profession.

But wherfore is this mark put upon them? I answer, to the end that they may not be hurt by the evil Angels, nor seduced, by Antichrist, & led into error & to make partakers of his plagues. That Antichrist, I say, may have no interest in them: for being sealed, they are secure, & certain of their salvation in midst of all confusions and ruins. This is matter of singular comfort to the elect, in that their salvation is certain, & that the Lord careth for them. Agreeable hereunto, is that in Ex. 9, where the marked ones are preferred, while the city in the mean time is destroyed. And Rahab having her house marked according to the covenant with the spies, capeth: So the Israelites drinking their pots with the blood of the Paschal Lamb were delivered, while the firstborn of Egypt perished, therefore it is said, Rev. 9.4. that the locusts only hurt them, which had not the seal of God on their foreheads. For Antichrist also doth mark his servants with his character, as we see Chap. 13. but not to the end they should be preferred, but to have power to buy & sell his holy wares, make merchandise of mens souls, & trade in his kingdom. Now this character shall not secure them that are marked therewith from destruction, but rather draw down Gods judgments upon them: for the beast, & the false prophet, & all that have received his mark shall be cast into the lake of fire & brimstone, Rev. 19. & 20.

And I heard the number of them that were sealed: their number is great: yet lest then the number of locusts, & such as had, the mark of the beast in their forehead & right hand. Nevertheless much greater then men imagine & judge: a definite for an indefinite. For always there have, are, & shall be more witnesses of the truth, then Antichrist or the world knowes of: a Church, I say of sealed ones preferred by thy Lord unto himself; as in the time of Elias seven thousand in Israel were returned, who had not bowed the knee to Baal, albeit the Prophet then complained that he was only left. The Papists inquire who, & where the Church was before Lutheras time? let them receive here an answer from John: that when Antichrist thought he had brought all to stoope under him, yet then the Lord hath 144,000 sealed ones. We affirm therefore that a Church of sealed ones was hid in the midst of popery, even when the Angels stood on the four corners of the earth to hinder the windes from blowing (that is, to hinder the course of the Gospel) & to subject all particular Churches under the power of Antichrist. Moreover the number here specified is most perfect, twelve & ten beeing by the rule of arithmetick so put together. For twelve being multiplied by ten, makes a hundred & twenty: & ten times a hundred & twenty make twelve thousand, which is the number that was sealed out of each tribe: this again being multiplied by twelve, makes a hundred fourteen & four thousand, which is the completest number of all them that were sealed. For other mysteries I let them passe.

Out of all the tribes of Israel] Ribera understandes it literally of the conversion of so many Iewes out of every tribe, about the last times under Antichrist, proving it from...
it from that of the Apostle Rom. 11. 26. and so all Israel shall be saved. But in this he agrees, neyer with himself, nor yet with the oracle of Paul. For if so bee that all the Leues shall receive and follow Antichrist as the Messiah (as the Papists themselves imagine) how then shal so many thousand cleave unto Christ? And againe, if all Israel shall be converted, how then shall there be oneley 144000 sealed ones? the prophete of the Apostle I will not here speake of; as not appertaining to this place, and the rather because in my commentarie on the Romana I have expounded the same.

Lyra speakes of the conversion of so many Iewes under Constantine: but yet he dares not affirm, that such a thing was then accomplisht, & therefore he approves of a mysticall interpretation, and applies it to the spiritual Israel, that is, to such as were converted to the faith of Israel & of Christ under Constantine; But I have already proved that these things may not be tried to that time, but belong to the ages after under Antichrist.

There are also some of our interpreters who expound this number 144000 of believing Iewes, and apply the great multitude spoken of v. 9. to the Church of the gentiles.

But leaving such mens opinions, I follow the exposition of my Anonymous: of all the tribes of Israel, that is of all nations imitating the faith of Israel: because God hath elected some to salvation out of every part of the world: Christ also shall have his sealed ones, in all places where Antichrist reigneth. Besides the believers of the Gentiles are often in the new Testament called by the name of Israel, as following Israels & Abrahams faith. Rom. 9. & 10. For they are not all Israel which are of Israel & c. Now these are compared to the twelve tribes of Israel, because they succeeded in their place: & therefore it is said they shall sit on twelve thrones to judge the twelve tribes of Israel, who were apostolat from God and Christ.

The distribution therefore of these sealed ones, according to their tribes, is not to be taken literally, but by a certaine similitude, because God hath substituted other special nations, in stead of those apostatical tribes, in which he hath a certaine number of sealed ones, that is, ordained to life eternal. And the reason hereof is apparent: because the twelve carnall tribes of Israel before the manifestation of this Revelation, were lost by the destruction of Judea and Jerusalem: much less doe they remaine to this day: For touching the small remainder of the Iewes now in their dispersion, it is altogether uncertaine of what tribes they are.

Furthermore Andreas (whom my Anonymous followeth) applies certaine vertues to each tribe, from the Etymologie or signification of their names: as for example: the sealed of the tribe of Judah are confessours of Christ: the sealed of Reuben are the pure in heart enjoying the heavenly vision. But I passe this by, as being more subtil then solid: as for the signification of their names read Gen. 29. & 30. & 35. Now twelve thousand are sealed of every tribe, for many are chosen by Christ out of all the people and nations under Antichrist.

The natural order of the tribes is not here observed. Judah is put before Reuben, both because it was the kinglie tribe of which Christ came according to the fleth: as also because Reuben by defiling his fathers bed lost his birthright. So at the numbering of the people, & pitching of the campes Judah had the preeminence. Num. 2. 3. & 1 Chron. 4.

The tribe of Levi contrarie to the ordinarie custom of the Scripture is here brought in: for he had no inheritance with the rest.

Ephraim a strange is omitted, and Joseph is here placed in his stead, contrarie to the order of the tribes.

Dan also is passed by: the reason whereof most of the fathers and some also to this day will have to be, because Antichrist should come of this tribe: grounding their opinion, on that in Gen. 49. 17. Dan is a serpent in the way: & Iere. 8. 16.
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the snoring of horses was heard from Dan. And hence arose another erroneous opinion, viz. that Antichrist should be a few: by which fiction the devil so deceived the world, as that Antichrist already sitting and reigning in the Church, was not taken notice of & avoided. But this Gloss is frivolous: Dan shall be a serpent by the way, that is, of him Antichrist shall come: neither is there any thing to be gathered from Jeremiahs words (out of Dan we have heard nighing of horses) that doth at all concern this matter. But the Ancients are the leflfe to be blamed, not having the means and knowledge of histories touching Antichrist, which we now enjoy, and see with our eyes, & which the Papists themselves cannot but also see, if they would confesse it; & therfore they are the more ridiculous in alleading such foolish things: the vanity whereof Bellarmine himself confesseth. For where is now the tribe of Dan?

Others therefore affirme more probably, that the Danites are not mentioned, because of old they forlooke the worship of God, & leaving the fellowship of their brethren became like unto the Gentiles, as we read. Ind. 18. which leemeth also to be the reason why they are not mentioned with the other tribes x Chro. 7. But suppose it be granted, that Antichrist shall come of Dan: what doth better suit with the Pope then this? For Dan signifies to judge. Now who, but the Pope alone, judgeth all men, & himself is judged of none? doth not the Popes parasites make him to be this Antichristian Dan, or judge? See Gracian distinct. 40. Cap. f. Papa.

The latter part of the Chapter.

Touching the harmonious thanksgiving of the heavenlie inhabitants: & of their blessednes.

9. After this I beheld, & loe, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Throne, & before the Lambe, clothed with white robes, & palmes in their hands:

10. And cried with a loud voice, saying, Salvation to our God, which sitteth upon the Throne and unto the Lambe.

11. And all the Angels stood round about the Throne, & about the Elders, and the four beasts, & fell before the Throne on their faces, and worshipped God.

12. Saying, Amen: Blessing, and glory, and wisdom, & thanksgiving, and honour, and power, and might be unto our God for ever & ever.

Amen.

13. And one of the Elders answered, saying unto mee, What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, Sir, Thou knowest. And he saith to mee, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lambe.

15. Therefore are they before the Throne of God, and serve him day and night in his Temple: and he that sitteth on the Throne shall dwell among them.

16. They shall hunger no more, neither thirst any more, neither shall the Sunne light on them, nor any beast.

17. For the Lamb which is in the midst of the Throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

THE COMMENTARIE.

9. Lyra observes well that here is described the comfort of the triumphant Church. Notwithstanding he restrains it to the martyrs only who suffered under Diocletian and Maximianus. But we may call it perceive by this 9 verse, that the multitude here mentioned is to be understood in a larger sense.

Others for the most part suppose, that as before the number of the Iewes: so here the sealed of the Gentiles are described, but in this place we find nothing spoken concerning sealing: Besides John saw the hundred forty thousand souls sealed once in the earth: But this great multitude beeth before the Throne of God in the heavens, and therefore it is certain that as the former multitude noted the militant Church: so this here the Saints in glory: but how doth John so suddenly pass from the one to the other? this indeed I finde not to be opened by any interpreter.

But the method by me propounded doth clearly manifest the reason thereof. For as the former part of this Chapter touching the sealing of the elect under Antichrist's kingdom, doth cohere with what was spoken Chap. 6:12.13.14: concerning the Antichristian earthquake beeing as it were an antagones of All the third: So the latter part, touching the joy of the Church triumphant, accords with what is described in 15.16.17. verses of the said Chapter, touching the cries and punishment of the enemies, as an antagones of All the fourth. So that these things by parallels are thus to be opposed as contrarie each to other.

Parallel of All the third.


Antichrist shall raise an horrible earthquake in the Church: and hinder the preaching of the word: and bring all things unto a final destruction which he hath now done a thousand years.

Chap. 7. v. 2.3.4.5.6.7.8.

Christ ascending from the East shall seal the elect in the midst of Antichristian commotions: and will always keep: and preserve them safe unto himself: and hath done to these thousand years.

Parallel of All fourth.

Chap. 6. v. 14.15.16.17.

The Antichristian adversaries trembling for fear of God's judgements shall cry with a horrible howling: Mountains fall on us: who can stand: because of the wrath of God and the Lamb?

Chap. 7. v. 9. unto the end.

The martyrs & all the blest & sealed ones, formerly afflicted in the world, now enjoy eternal felicity: and stand before God & the Lamb singing with joyful harmonie: salvation to our God & for God will protect them, and the Lamb will feed them.

By which double antagones or contrarie position the coherence doth appeare: as also hereby we understand both the consolation of the Church militant under Antichrist, as of the Church triumphant in the heavens.

After this I saw the tranitory particle metá tāvta shewes that this is a different All from the former, therefore these words, After this, doe denote not only the order of the vision, but also the future time in which it was done. Before indeed he saw a great companie which were sealed: but afterward he sees this innumerable multitude. Moreover the former were sealed: viz. during the persecutions of Antichrist on earth: but these latter sung a hymne, to wit: after the enemies were cast into utter darkeneese, and the Church taken up into glory.

Furthermore five things are recorded concerning this multitude. 1. Who, how great, where, & what manner of multitude it was? v. 2. What they did?
they praye God and the Lamb. vi. 10. 11. 12. 3. Who they were? The martyrs & faithfull before sealed. vi. 13. 14. 4. What their happinese was. ver. 15. 16. 5. The cause of this their great felicite, ver. 17.

A great multitude which no man &c.] This multitude is a figure of the new triumphant Church: so that it consisted both of the foules which John eere while saw under the altar, namely who in this world had fought the good fight of faith, from the time of the Apostles for the space of 600 yeeres: as also the hundred fourty and four thousand sealed ones, preferred by Christ during the troubles and commotions of that man of sin, from the six hundred yeere, unto the end of the world. This multitude is great & innumerable, as consisting of all the forenamed persons viz. both of the martyrs under the altar, and of the hundred fourty and four thousand sealed ones, with all other of the faithfull from the Apostles time unto the last day. The which number, although it be small in comparison of them that perish: and certaine and defined in respect of God (who knowes who are his) yet in it self it is great, & cannot bee reckoned by any creature. Howsoever therefore the greater part shall follow the devill, and cleave to Antichrist: yet the Lord will have a great multitude, and by such be he praysed for ever.

[Of all nations] Thus also the Church in Chap. 5. 9. sitteth unto the Lord: Thou hast redeemed us to God by thy blood, out of every kindred, & tongue, & people, and nation. Hence we fee, that the sealed of the twelve tribes of Israel, belong to this multitude: otherwise they could not bee of every tribe & nation. So that here is represented the whole triumphant Church of the new Testament.

Stood before the Throne] This sheaves that they were in heaven, and not on earth: for this standing denotes their celestiall happinesse, which consisteth in the perpetual vision of God & the Lambe. The queen of Sheba counted Solomon's servants happie, in that they always stood before Solomon, and heard his wildom: but how much greater is the happines of the Saints in heaven, who continually behold the majesty, and glory of God and Christ? Now this standing of the Saints is opposed to the dreadful cry of reprobates, who can stand?

[Clothed with white robes] Their heavenlye purity, brightnesse and glorye is here set forth: For the just shall shine as the stars of heaven. Hence againe it appeareth that the foules of the Martyrs, to whom white robes were given (chap. 6. 11. and to whom it was said that they should rest for a little season) are joyned to this multitude, being commanded to come forth from under the altar, and placed before the Throne. Moreover palms were given into their hands, in signe of victorie. For as Gregorie obserueth, these palms which the multitude held in their hands, are nothing els but the reward of victorie following the works of Martyrs. Yet God forbid, we should with Riberae attribute this reward, to any meritorious worke: seeing a far other meritorious cause thereof is noted unto us ver. 14. & 17.

10. And cryed with a loud voyce] Now followes what this multitude did: they together with the Angels, Elders, & Beasts, that is, with the whole assembly of the heavenly inhabitants, sing joyfullie to God & the Lambe. This joy of the Saints, as I even now sayd, is oppoed to the bowling of the ungodly under their plagues: Mountaines fall on us. Here therfore is signified the most certaine change of things as now they are, joyfull and desirous unto the godlie, now under affliction: but dolefull and cursed to the wicked, now lifting up their homes:

For it is a righteous thing with God (faith Paul) to recompence tribulation to them that trouble you: and to you who are troubled, rest with us, &c. According as Abraham said to the glutton crying in hell: Sen remember that thou in thy life time receiuedst good things: & likewise Lazarus evil things, but now he is comforted, & thou art tormented.

Salvation to our God] This acclamation is not a wishing salvation, as is the manner of subjects, desiring prosperity to their prince, to cry: Let the king live: but a shouting for joy, & a blessing of God and the Lambe, for mans salvation, or blessed immoraltiy and happinesse: It is (I say) no with; but an action of thanks-giving.
giving, attributing to God that which is due to him, namely, the praise and glory of their salvation: and the fence is: we assert not our salvation received, in our own power, but to the grace of God & merits of the Lamb. Therefore Jezus to express this fence, hath tendered the words thus: salvation from our God and from the Lamb, to wit, is given unto us: And thus Amos in his xvieth concerning the Saints: They sing with a loud & joyous salvation to God, who acknowledge with much thanksgiving, that they have overcome in battle all fierce trials, not by their own power, but by his assistance &c. The joy therefore & blessedness of the Saints in heaven, shall be an eternal celebration of God & of Christ.

11. And all the Angels. The rest also of the celestial company, as the Angels, Elders, and Beasts spoken of chap. 4. do joye in singing with the blessed soles of the Martyrs & sealed ones.

And fell before the throne on their faces. A gesture of suppliance, who humble themselves before the most high majestic.

Saying Amen. The like thanksgiving of the heavenly inhabitants we see chap. 4. 10; & chap. 5. 14; & chap. 19. 4. In saying Amen, they joyfully assent to the hymn of this immovable multitude: as if they should say: whilst indeed ye do celebrate God and the Lamb, the author of your salvation & glory. For he is worthy, as chap. 4. 11. They add more glorious praises: as blessing, glory, &c. In which, as we before noted, they do not so much pray and with that God may have the fame, as by approbation shew forth which is due unto him.

Blessing. That is, celebration is due unto God from all creatures.

Glory. Or a thankfull publishing of the powerfull works of God.

Wisdom. For he is the author and fountain of all wisdom.

And thanksgiving. For the exceeding great benefits of their creation, redemption and glorification.

Honour. Reverence with subjection.

Praise. Above all the power of Satan, Antichrist & all adversaries.

Might. By which he suffinath all things, overcomes all things, & is overcome by none. By repeating Amen they confirm and desire that these his praises may remain for ever and ever.

This is a most sweet harmony of the Saints in heaven, allways praying the Lord: now wee who for the present remaine here on earth, are hereby stirred up to the like affections. Moreover we are taught, after what manner the Saints in heaven pray before God and the Lamb, namely, by perpetual praying of them: but we hear them not supplicating to God; neither interceding before Christ either for the whole Church on earth, or any particular member thereof: for this honour is due to Christ alone. And therefore to affirm that they pray for us, or that we ought to pray unto them, is an hypocritical inventioncontrariet to the Scripture and true religion: greatly derogating from the glorye of God and the Lamb, making the glorified Saints to be titular idols.

And one of the Elders answered saying to me. Now one of the Elders, by way of conference, saith: "Who are these who this multitude of thanksgivers are: as did the Angel to Zacharias chap. 1. v. 9. Now answer, for, asked, by a metaplectic of the consequent for the antecedent, usual to the Hebrews: who frequently. For answer, life, ask: for hearken, speak, &c. because ordinary questions are answered: & they that speak are heard, &c.

One Lyra laugheth at such who make this Elder to be Pope Silvester, & indeed well he might: for John could not learn any thing of him: but he himself is as ridiculous, in making Peter the Apostle to be this One. Now where hath he this, but from his own foolish invention. Others therefore say more probably, that it was Hay the Prophet, who speaks in the words of this Elder chap. 1. 18. & chap. 19. 10. but whosoever he were, it seems he fate neere unto John & was perhaps the same, who bade him chap. 5. 5. not to weep.

Hec asketh who they are? whence they came? not as if he knew it not, but hence
hence to take occasion for to instruct him therein, as if he should say, knowest thou not who these are clothed in white, I will shew thee: these are, &c. Thus he stirs up John diligently to observe, and mind this multitude, as being matter full of comfort both for him and us: For if we make white our garments in the blood of the Lamb, we may then be certainly persuaded, that after the troublesome warfare of this present life, we shall be partakers of the like victorie & happiness with them in heaven.

Now he describeth the multitude by two notes. The first is taken from their former afflicted condition: which came out of great tribulation; this is a paraphrase of the martyrs enduring with patience most cruel persecution, and all kinds of torments for the sake of Christ: as also of all other faithful professors, who through the manifold troubles of this wretched world, have attained the port of eternal-happiness. For howsoever some mens afflictions are greater then others, yet of necessity all that will live godly in this world, must through manifold tribulations enter into the kingdom of God.

Come out] that is, obtained a glorious victory by the power of God, howbeit to the world they seemed as lost: which is partly to teach us, that we should not dream of delights and pleasures in this world, but prepare our selves for the crose of Christ: And partly to comfort us, lest we should faint under the same: for howsoever our tribulations are great, yet we shall come out, and be conquerours.

And have washed their robes] It is strange that Ezekiel should rather read it so that nowen enlarged, then ever that have washed, seeing all our most approved copies have it, & the analogy of this place and that in Rev. 1:5, & 1 Io. 1:7, doe necessarily lead unto it: for a reason is here given how they came to have their garments white: viz. by washing them in the blood of the Lamb. And this is the second signe or note of the godlie, taken from their faith & constancy. Their white robes let forth their righteousnes and purity, see Chap. 6:11. This they have not by their owne blood, that is, by the merit of martyrdom or sufferings: but by the blood of the Lamb, that is, by the alone merit of Christ. For this wherences comes by faith, by which the godlie apply the merits of Christs blood unto themselves as. Rom. 3:25. God hath set forth Christ to be a propitiation through faith in his blood: to declare his righteousness for the remission of sins that are past. Whosoever therefore seeks to walk their robes in their owne merits, satisfactions, popish maflses, purgatorie or indulgements, they appertain not to this multitude: for they cast of the blood of the Lamb. He faith in the preterperfect tense, they have washed and not in the present tense they wash: to signifie that if by faith wee are not washed in this life, we shall not afterward any more a washing or purging from sin.

And made them white] All other blood makes red and staineth, but the blood of Christ purgeth us from all sin, 1 Io. 1:7. & makes white as snow. Hic. 1:18: therefore this is a washing and whitting not of nature, but of grace, not of art, but of the spirit.

15. Therefore are they before the Throne] Here the Elder declares unto John the happiness both of the martyrs and all other true beleevers. The particle Αῦτοι therefore, notes the caufe of this felicity, that is, how it flows not from the white-nesse of their robes, but because they are washed in the blood of Christ: so that nothing hence can be gathered for to eftablish the merits of Saints.

Now he describeth this celestiall happiness, in a fourfold degree.

Firſt: They are before the Throne of God, that is, they enjoy eternall the fight of God, & have a bleffed and happy communion with him.

Secondly: They serve him day & night] that is, they allways worship him, in celebrating his glorie & majesty. This service is the glorious liberty of the sons of God.

In his temple] In Chap. 21. 22. it is said, that the heauenlie Ierusalem hath no temple, viz. a material one: for the Lord God almightie & the Lamb are the temple of it.

Thirdly,
Thirdly, Christ shall dwell among them. There shall cover them with a shadow, &c. The Latin version renders it, shall dwell over them: the which Reza also in his first edition followed, and not a misprint. The sense is, they shall eternally enjoy the favour, grace, and glory of God.

16. They shall hunger no more. The two former degrees noted their positive good: The two latter, the evils they shall be freed from, taken out of Isai. 49. 10. For hunger, thirst, & heat are by a fynecdoche put, for all the defects, wants, and troubles of this life. Wherefore as the third degree of glory, signifies their freedom from the wants of this miserable life: so the fourth signifies that they shall be no more afflicted with any troubles or calamities: For in scripture the heart of the sun is put for persecution. Matt. 13. 21.

17. For the Lamb shall feed them. These words contain a reason of this to great felicity & freedom from former defects. they shall not hunger, for the Lamb will feed them: who is both a favourer in redeeming them, & a sheepeheard in feeding his sheep to life eternal. The food of this present life is one thing: that of the life to come is another: viz. farty of joys in his presence, & pleasures in his right hand for ever. Nor Christ for the same Lamb will lead them to the fountains of living waters: as we shall see in Chap. 22.

1. And God shall wipe away all tears from their eyes. A metaphor taken from mothers, who not onely lay their infants (crying for hunger or thirst) to the breast, but are wont also to wipe of their tears from their eyes: of which also see Chap. 21. 4. Now here let us take notice of a xxxi. argument, proving the Delity of the Lamb. And it is twofold: 1. He that feedeth the elect with life eternal, & leads them to the fountains of living waters, is Jehovah God: Isai. 49. 10. Psal. 23. 1. 2. Ezek. 34. 14. 15. But this the Lamb doth, as we see in this place: Ergo, &c. 2. He that wipes away all teares, & feedeth the elect, is the same God Jehovah. Esa. 25. 8. and 49. 10. but the Lamb feedeth, & wipes away all teares. Isai. 25. 9. 10. Lo this is our God wee have waited for him: and he will save us: this is Jehovah, &c. Ergo &c.

The Preface on the third Vision, contained in Chap. VIII. IX. X. XI.

His second vision is ended at the opening of the seventh seal. Now follows the third vision concerning seven Angels with seven trumpets containing more dreadful apparitions to hitherto we have heard. What is signified by them, the same being very obscure, interpreters, are diversely minded. Yet herein they all agree, that the persecutions of the world, the afflications of the godly, & punishments of the wicked are prepared. But what, and after what manner they are, herein they much differ: For here is a vision indeed, neyther can any man fully declare the meaning of them, except John himself (to whom they were revealed by the Spirit) were present to interpret the same. To the end therefore we may in some measure attain to the knowledge of these mysteries, (lifting up our eyes in the first place for the Lords assistance) Let the observation before spoken of, be as a leading starre unto us: viz. that as the end of the second vision was the cata
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tafrope or change of the Churches calamities in the last day: so likewise this third vision ended at the last judgement Chap. 11. 19. Wherefore we gather for certaine that here again in a general way is represented under new mysteries, the historie of the state of the Church & the enemies thereof unto the end of the world. For this vision takes its beginning at the casting of the censer full of fire of the altar, upon the earth: that is, from the time the holy Ghost first fell upon the Apostles. & it is ended in the description of the last judgement.

This vision therefore is also universall, consisting of four Acts: and is of the same argument or nature with the former vision, prettifying the success of the preaching of the Gospel: what enemies the Church should have: what battels should befall the godly teachers in the world, especially under the kingdom of Antichrist: also comfort and remedie whereby the godly ought to raise up themselves in the midst of so great confusion.

Now in this it differeth from the former, in that the types are different, which for the most part doe more clearly represent some speciall events, to wit, the apostacy of certain eminent teachers, and the rising of Antichrist, both in the East and West. For the sound of the trumpet, in scripture hath a plain analogy to the preaching of the Gospel: I sa. 27. 13. & 58. 1. Hos. 8. 1. And lastly the four Acts of this vision are somewhat differing & more clearly set down, then the foregoing.

The first Act in the sound of sixe trumpets shadowes ou the state of the Church and the godly in this world, not only during the first sixe hundred yeares unto Antichrist, as before: but furthermore it describeth the rising & raigne both of the Eastern and Western Antichrists: The Western under the figure of a star falling from heaven, & of locusts proceeding out of the smoke of the bottomleffe pit. But the Eastern under the forme of a very great army of hirsimen: and withall it deploreth the great evils, wherewith these two enemies should afflict both the Church, and astonish the inhabitants of the whole earth. This Act is extended from the blowing of the first trumpet, or promulgation of the Gospel untill the council of Constan, during the space of 132 yeeres, or rather untill the time of the reformation of doctrine by Luther Anno 1483. in Chapters VIII. & IX.

The second Act subalternate to the former, is consolatory, teaching us, that notwithstanding the violent rage, & cruelties of both these Antichrists, yet Christ will keep the booke open, having his foot upon the earth, & upon the sea, and allwayes preserving a Church unto himself. Chap. X.

The third Act prettifieth new battles of the two wittnes, or reformers of the Church in the last times. And also the great rage of Satan, & Antichrist against the preachers of the Gospel, is stiled forth Chap. xi. unto 15 ver.

The fourth & last Act represents the victory of the triumphant Church, and the last judgement in which the militant Church (halfe at length freed from all troubles: but the wicked who have caused destruction to the world, shall now perish for ever from v. 15. of Chap. XI. unto the end.

The
The Argument and parts of Chapter VIII.

The seventh seal being opened, after half an hours silence in heaven, there appear seven Angels with seven trumpets. But before they sound, Christ comes forth with a golden censer, offering the prayers of the Saints upon the golden altar: and then he saith the censer filled with fire upon the earth, whence arise thunders, voyces, lightnings and earthquakes. Moreover, four Angels sounding in order one after another, many wonderful and fearful things come to passe. At the first trumpet, hail and fire mingled with blood is cast on the earth, whereby the third part of trees is burnt. At the second, a great mountain burning with fire is cast into the sea, turning the third part of the sea into blood. At the third, a great star burning as a Lamp falleth from heaven upon the third part of the rivers and fountains of water, turning the third part of the waters into wormwood, of which many men died. At the fourth, the third part of the Sun is smitten, 8 of the Moon, and of the Stars, that they should not give light, night, nor day. After these things an Angel flying through the midst of heaven denounceth no, no, no to the inhabitants of the earth, because of the three other trumpets following.

The Chapter therefore containeth 1. The preparation to the third vision.
2. Four parts of the vision itself, or four soundings of the trumpets with their events, unto the end of the Chapter.

The opening of the seventh seal.

And a preparation to the third vision.

1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.
2 And I saw the seven Angels which stood before God: and to them were given seven trumpets.
3 And another Angel came and stood at the Altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all Saints upon the golden Altar which was before the Throne.
4 And the smoke of the incense which came with the prayers of the Saints ascended up before God, out of the Angels hand.
5 And the Angel took the censer, and filled it with fire of the Altar, and cast it into the earth: and there were voyces, & thunderings, & lightnings, & an earthquake.
6 And the seven Angels which had the seven trumpets, prepared themselves to sound.
A COMMENTARIE UPON THE

THE COMMENTARIE.

1. Nd when he (to wit the Lamb) had opened the seventh seal
Rupertus and some others will have this verse to belong to
the former vision, understanding the silence here mentioned,
to be the tranquillity which followeth in heaven after the
day of judgement, to wit, when the foulest of the martyrs shal
calse to cry for vengeance, and the enemies shall no more af-
fect the Church. But that tranquillity shall not bee, as here
it is said, for half an hour, but perpetually.

3. Others: there was silence in heaven, that is, the Church had a little breathing or
freedom from persecution: for after Constantine, suddenly followed the Arman
persecution against the orthodox verity, under Constantius, Julianus, Valens, &c.

Antelami &c. Some others apply the silence for the space of half an hour, to the time
that shalbe between the death of Antichrist, and the day of judgement, which (as
they say) shalbe five and forty days: To which purpose Jerome seemeth to
speak somewhat in his commentarie on Dan. Chap. 12. But this fictionRibera unjust-
disapproves of, albeit there is little weight in his reason. Because, (faith bee)
that time shalbe so quiet, as that the wicked casting of all fear of evils to befall
them shal be secure, &c. &c. &c. peace, peace, according to that of Matt. 24. 28, 1
Thef. 5. 1. but this is rather to confirm, then any way to confute their
opinion: for this silence doth note tranquillity according to these interpreters.

Others suppose that the silence was, in regard of the astonishment of the
assembly in heaven, admiring the weightynesse of Gods judgements set forth in this
vision. But considering that as yet they had neither seen nor known them, how
could they be astonishd therewith?

5. For my part I seek for no mysterie in this silence, but take it historically for a
short space, in which the former vision beeing fully acted, there was a cessation
for a little while from further apparitions, permission beeing granted unto John
in the mean while to deflitt from contemplation of these high mysteries. For the opening of the
sixth seal concluded the foregoing vision of the last judgement. After
which at the opening of the seventh seal, begins a new vision, the which that
might plainly be differed from the former, there is silence for the space (as
it were) of half an hour, during which time the heavenly assembly ceased from their
hymmes, & John prepared himself for to contemplate on new visions. This
silence therefore is to be referred to the order or decency of this apparitional act:
and to mee there seemes to be no other mysterie in it.

2. And [saw that] seven Angels] here begins the preparation, & it is twofold.
First appear seven Angels to found with seven trumpeters. v. 2. and 6. But before
they found, comes forth an Angel with a golden censer casting the same upon the
earth, as asking the prologue, and setting forth the argument of these trumpeters.

And I saw He sees againe seven Angels shewing themselves on the theatre,
to whom are given him that sate on the Throne, or by the Lamb, Seven trump-
ers: to found withall. And here we are to take notice of the article 9:9, 1:8 &
staff: seven, towit, whom before he saw Chap. 4,5, & 5,6.

Who found that is, their office was to stand before God (as heralds) speedily
to performe his commandements: Or standing, that is, ministring and ready to
found with their trumpets. For as the edicts of princes are published, their festi-

dal dayes proclaimed, and people, or armies gathered together by the sound of
the trumpet: So these Angels by founding, do publish the secret judgements of
God, set forth admirable events, and provoke the adversaries to wrath and tumult.

Most interpreters understand by these Angels, the preachers of the word:
whole office it is (like trumpeters) to proclaim the will of God unto men: now
indeed
REVELAT. CHAP. VIII. VER. III. Acts. VISION 3.

indeed this may not unfitly bee applied to the first six of them, but not to the seventh: For without all doubt thereby is signified the Archangel, with whose voice and trump the Lord shall descend from heaven, and come to judgement. 1 Thess. 4:16, and when he foundeth the inhabitants of heaven shall sing a song of triumph, and the dead shall be called forth to judgement: Chap. 11:15-18.

3 And another Angel came: This is the second part of the preparation unto the vision: An Angel casteth the golden censer with the fire of the altar upon the earth. All interpreters say something touching this Angel, who he was, & what he effected: But wherefore he prevented the founding of the others, and how this fight doth cohere with that which followeth, I find it not sufficiently expounded by any of them, which thing notwithstanding is necessarily to be considered. First it will rehearse the opinion of others.

Andreas acknowledged (howbeit very darkly) that it is Christ the high Priest of the Church: who also is the Altar thereof. He offers the prayers of the Saints to God, desiring, faith he, that the fowrge here inflicted upon the wicked, may lessen their eternal torments &c. by lightnings, voyses, thunders, and earthquakes; he understandeth the terrours and threatnings which shall goe before the consummation of the world.

Lyra doing as his usual manner is, applies this to Pope Damasus, the successor of Liberius about the yeere 384, who, as he saith, had the golden censer, that is, puritie of hart, & zeale towards God. He offered the prayers of the Saints to God: that is, he composed the matins and evening songs, and glory be to the Father and to the Son, &c. causeth them to be sung by all the Churches. He sent forth the censer & fire on the earth: by stirring up the inhabitants thereof to fervent charity: After which followed thunders of preaching: voyses of praying of God: lightnings of miracles: earthquakes of conversion of mens hearts to God. But these things are to foolish.

Repterus understands this Angel to be him that was present with the Fathers, by whole ministry the law was given, and the priest-hood instituted. But what use was there here, that a clear and known historie should be represented unto John by obscure types? Wherefore they erre from the scope, who in expounding the Revelation, keep not themselves within the limits of the New Testament: seeing it is certain, that only the condition of the Church under the Gospel is revealed unto John.

Ribera denies this Angel to be Christ, both because Christ is no where absolutely called an Angel: as also because it is said, And another Angel: which shewes that he was one like to the other seven: as Chap. 1. I saw four Angels: and a little after: I saw another Angel ascending. Now he luppoketh that it was Gabriel who appeared to Daniel, &c. Marie: or Michael, to whom the whole Church is committed. The Altar he makes to be Christ: The Censer, by a strained metaphor he applies to the bodie of Christ, full of holes like a censer, by the woundes he received at his passion. Therefore he imagineth that the Angel offers up the prayers of the Saints. The thunders, voyses, earthquakes, &c. he takes literally for the signes prognosticating the future calamities of the ungodly.

Alcafars understandeth it of an imaginarie person: shadowing out Christian charite.

My Anonymus saith wel: This other Angel is Christ, who is present with his elect to defend them from the deceit of heresicks, unto the end of the world: he offereth the prayers of the Saints upon the golden Altar, that is, upon himself: who is both God and man, and also intercedes for his Church before the Father: he sends forth the censer and fire upon the earth: that is, by sending the holy Ghost upon his Apostles: And there were thunders &c. that is, the threatnings of Gods ministers against Antichrist: And earthquakes, that is, through the preachers of the Gospel Christianity was devised against it selfs, some favouring Antichrists superstitions, or some impugning the same.

This interpretation both I my self, and most of our writers approve of, as most true. For this Angel standeth, and performeth in heaven the work of the Churches.
A COMMENT, UPON THE
high priest, in offering up the prayers of the Saints, and making them acceptable to God, as a sweet smelling sacrifice: Now the Church hath no other high priest, but Christ alone: & therefore Ribaer in applying this, not to Christ, but unto a created Angel, robs him of the honour of his priesthood, and makes the Saints in heaven as mediatours to be prais'd unto. But this wicked invention is contrarie both to this vision, and the whole drift and scope of the Revelation.

His objection, that Christ is no where in scripture absolutely called an Angel, is false: for he, who delivered the Patriarch Jacob out of all his troubles, is absolutely called an Angel Gen. 48.16. which must be understood of Christ I.eohovah, the Sonne of God, as appears by Gen. 32.9.11. & 28.15. & in Mal. 3.1. Christ is called the Angel of the covenant. Neither is it true, that John makes him like one of the seven Angels here spoken of. For he calls him Υπόθετος ἄγγελος, another Angel, the which must be understood, not onely of another individual, but of another kinde of Angel, as plainly appears by the office of priesthood attributed to this Angel: to be short, we have already shewed, that what is alleaged in Chap. 7. v. 1-2. is to be referred unto Christ our Lord.

Thus we have the meaning of the preparation: Before the seven Angels should stirr up the world by sounding their trumpets, Christ steps in as the high-priest, for to offer up to God the prayers and groanes of the Church militant against tyrants & Antichrist: to teach us that the complaints of the faithful vanisht not away in the ayre, but are received by Christ our mercifull highpriest, & by him effectually offered, & presented before God, thereby to procure deliverance for them. This is the lively comfort of the Church, that the hath an highpriest to fly unto in all her trouble.

But as yet it doth not sufficiently appear, how these things agree with what followeth: & therefore we will more narrowly consider the matter.

That which the seven Angels shall afterward more distinctly let forth by sounding their trumpets: This Angel (as I before said) as a certaine forerunner in a general way, shadowes out the same. For as John in the beginning of the foregoing vision saw Christ riding, and crowned as king of the Church, and conqueror of all enemies, first on a white horse, afterward on a red, thridly on a black, & at last on a pale: so now he sees Christ standing at the altar as the highpriest of the Church, offering to God the prayers of the Saints, and lording into the earth the fire of the spirit, & preachers of the Gospel, at the found of whole trumpets asfle voyces, thandlings and lightnings, prefiguring the same thing, which in the former vision was typ'd out by the white, red, black, & pale horses, viz. the diverse state & condition of the Church: and at last followeth a great earthquake.

Christ therefore the high priest of the Church, the heavenlie author & director of the ministr'y, is here reprefented unto us, that wee may be assured, that while the preachers on earth doe sound the trumpet of the word, Christ performeth for them, and for the whole Church the part of an highpriest in heaven. Now let us consider the words themselves: in which is propounded I. What this Angel did in heaven. II. With what success he did it. III. What followed thereupon in the earth.

All what he did in heaven, is accommodated to the types of the Old Testament. For as the priest being to pray and offer for the people, went to the golden persumatorie altar, on which was preserved the continual fire, and taking a golden censer, put incense thereon, the which being kindled by the fire of the altar was resolved into an odoriferous smoke acceptable to God: So John sees Christ standing in the heavens, at the Altar: But in heaven there is no Altar, except Christ himself: see Chap. 6. 9.

Having a golden censer] what is this, but the precious passion & death of Christ, by the powerfull efficacie whereof, he himself for ever appears in heaven as an highpriest for us. Hebrews 9.24.

Much incense] that is, the prayers and sighs of the Church militant. They are given
given to Christ, when as the prayers and groanes of the Saints ascend upward unto God in the name of Jesus Christ: The word giving here used, doth not argue that this Angel is not Christ, for he himself professeth that all things are given unto him of his Father, to wit, as man and mediatrix: And indeed in him are hid all the treasures of grace, the which he distributeth according to the necessity of all his members, so that he needs not to take any incence other where. But incense is given him, not that he standeth in need thereof, but as beeing our mediatrix to offer the same unto the Father.

To give, that is, to offer it with the prayers of all Saints, the which expression sheweth, that no Saint is neglected: but all their sighs & groanes are received and offered up to God by our high-priest in heaven. In Gr. it is ἵνα δοθῇ τὰς πνευματικὰς ἵππος tosh θεοῦ that he should give, or offer it to the prayers, in the darke cafe: and it feemeth there is a defect of the preposition εἰς with. The Latin renders it, of the prayers materiaily: as Abel was faide to offer the first fruits of his sheep: and Prov. 3.9 we are commanded to honour God by, or with our substance. So this incense should note the prayers themselves, or part of their prayers: because, faith Rupertus, he offered not all, but that which they lawfullly pray, for many times the Saints know not what to ask, or ask amisse: but this feemeth to be to subtil.

But, and fo our translation, with the prayers of the Saints: as if their prayers were given to Christ to be offered together with the incense: in which sense, the incense, and the prayers should be distinct, as the signe, and the thing signified. But it may also be well understood without such an Ellipsis or defect: because the incense is given to Christ, ἵνα δοθῇ tosh θεοῦ that he should give, that is, add, and confer the same unto the prayers of the Saints: and thus this incense should signify the applying of the precious merit of Christ, by which onely the Saints themselves, & their prayers also are acceptable and well pleasing to God. Ephes. 1. 6.

1 Pet. 2.5. Eph. 5.2.

4. And the smoke of the incense ascended] The effect of the former oblation here followes, which is, that the prayers of the Saints beeing sprinkled with the sweet perfume of Christ's merits, they doe ascend (as it were) out of his hand, in a gracious acceptance before God: for even as the sweet odour of the incense of old pleased the Lord: even so our prayers through the merit & intercession of Christ are acceptable to him, and obtaine the promisse. To ascend up before God, is a phrase much used in scripture speaking of sacrifices, & it signifies, that God is well pleased with them, and heare them: so the Angel saide to Cornelius, thy prayers, and thine alms are come up for a memoriall before God. The cry of the children of Israel is come unto me, &c. Again he faith, the smoke of the incense ascended which came τὰς πνευματικὰς that is, eyther of, with, or to the prayers, for this fragrancy commeth to our prayers by Christ's oblation, who makes them worthy to ascend up before God.

Thus we have heard what Christ doth in heaven: as also the successe thereof. And in this consiſting the Churches comfort. It remayneth to consider, what the effect thereof was in the earth: in which the first Angel of this vision is summarly shadowed out with wonderfull analogie and brevitiue.

5. And the Angel took] Two things remaine to be spoken of in this verse: 1. What the Angel did further. 2. with what effect. He filled the golden censer with the fire of the Altar, and cast it into the earth. Many take this in the evil part, viz. of the fire of punishment, by which God will consume the wicked: But it is rather to be taken in the better part: for what agreement is there betwixt the censer, and punishment? The filling therefore of the censer with fire, and the casting of it into the earth, if it be properly taken, happliely may signifiue the fulfilling and abrogation of the types of the Law made by the oblation and intercession of Christ. But for my part I take it, that hereby two benefits of Christ are shadowed out. First the wonderfull shedding forth of the holy Ghost upon the
Apologies, the likeness of fiery tongues. And this I take to be the casting of the fire of the Altar into the earth. I know that some understand it of the fire of division which should follow the preaching of the Gospel, whereof Christ spake, I am come to kindle fire on the earth, and what will it, if it were already kindled? But so it can not be, because the high-priest with this fire had formerly kindled his incense. The second benefit is the casting of the cenfer upon the earth, which signifies (as I have shewed,) the precious death and passion of Christ. This he sent into the earth, when the whole world was filled with the knowledge of Christ crucified, by the preaching of the Apostles.

The casting therefore of this cenfer &c. is the same with that of Christ's riding as conqueror on the white horse: by which (as we have shewed Chap. 6.) is set forth the Gospel preached by the Apostles, & thevisible of the primitive Churches, that is, their purity in life and doctrine.

And there were voices and thunders] This also by most is taken in an evil sense, namely for the plagues of the wicked. But it signifies the diverse events of the Church occasioned by the preaching of the Gospel, and indeed the very same thing was before set forth, at the opening of the first, second, third, fourth, & fifth seals; yet foas in a general way only: The order of the words is here to be noted. The old version puts thunders in the first place, and voices in the second: but all Greek copies read voices first.

First therefore, there were voices] That is, the preaching of the Gospel had a blessed success, while the voices of the Apostles sounded throughout the earth, drawing the whole world, as it were unto the obedience of Christ: agreeable unto this, is that before spoken of, concerning Christ's glorious riding on the white horse.

Secondly, Thunders] this was noted by the red horse, whose rider took away peace from the earth, that is, by the preaching of the Gospel rayed up the thunders of prophecy. For looke as thunder shakes, strikes and tears the highest mountains: so did the tyrants first terribly rage against the Apostles, afterwards by axe and sword slew many thousands of good Christians.

Thirdly, there were Lightnings, fiery flashes, which burnt, and made pale & black the standing corn. This was shadowed out by the black and pale horses, the Church being darkned by the lightnings of heresies, & by the flourishing thunders, and deceits of hypocritical monks, was brought into an irrecoverable paleness or death.

To be short there follows an Earthquake] to wit, that great one spoken of at the opening of the fifth seal, meaning that Antichrist should shake the Christian world, as Moab was in the East, and the Pope in the West.

Here we may learn in the first place, that Christ our faithfull high-priest doth always appear in heaven before God for his Church, and by the golden cenfer, that is, by the eternal efficacie of his oblation, intercedes for us to the Father, making our prayers acceptable unto him: so that nether Satan, nor Antichrist shall ever be able to destroy the Church whatsoever in their rage they imagine against her.

Secondly, that the prayers of all the Saints both in heaven and in earth are offered up by Christ, and by him alone made acceptable to God. Therefore it is great impiety, to direct our prayers to the Saints, as thinking by them, to have them offered unto the Lord.

In the last place, if we see in these our days these thunders, lightnings, & earthquakes to follow the preaching of the Gospel, let us not be offended (seeing John hath foretold us hereof) only let us in such times fly unto Christ our high-priest by prayer and true repentance.

And the seven Angels which had] That which before was shewed in a general way to follow after the casting of the cenfer full of fire into the earth (signifying the pouring out of the holy Ghost upon the Apostles, and their preaching of the
REVELAT. CHAP. VIII. VER. VI. A.D. I. VISION 3.

the Gospell) namely the voyces, thunders, &c. He now cometh to set down in a more speciall way, by types indeed for the most part obscure, yet not so hard to be understood, if we diligently compare them with histories.

The Angels prepare not themselves to found, before that Christ had cast his center of fire into the earth; Now what is this? but the commandement given unto the Apostles not to depart from Hierusalem to preach the Gospell, until they had received the holy Ghost. For all these [trumpetes] as before we shewed, are the Apostles, & all other faithfull teachers in the after ages, except the seventh & last one, which shall be the Archangel himself.

And as the apparition exhibited to John in the former vision, served to unfold the mysteries of all the seals: so these here serve for the understanding of the found of all the trumpets, which thing we are principally to observe, laying it down for a sure ground, that both there and here are signified by a certain analogy, partly the same, and partly the like events to befall the Church from that time unto the end. For Christ intended to reveal no other events unto John, then what he had seen before: neither can there be any question made, but that there is a certain agreement betwixt the seven seals, seven trumpets, & seven vials, if we diligently consider every part of this, and rightly attend to the scope of the prophetic.

Here then we see, that they altogether erre from the drift of this historie, who applie the seven trumpets to the seven greatest judgments of God, which have fallen upon the world, since the creation: as the first trumpet, to note the overthrow of Sodom and Gomorrah by fire. The second to the drowning of Pharaoh and his army in the red sea. The third to the Canaanites being destroyed by Joshua. The fourth to the murmuring Israelites in the wilderness. The fifth to the Israelites falling away from God, in the times of the judges. The sixth to Jerusalem's destruction by the Romans. And lastly the seventh, to the everlasting punishment of all the wicked at the day of judgement. But these things are altogether besides the matter: For wherefore should Christ now again represent that unto John in obscure types, which formerly he plainly knew by histories of old? Therefore we shall come nearer unto the mark, if we observe that these trumpets began, from the Apostles time, and so shall continue until the end of the world. Now let us bear the trumpets.

The sound of the first trumpet.

7. The first Angel sounded, and there followed hail, and fire mingled with blood, and they were cast upon the earth, and the third part of trees was burnt up, and all green grass was burnt up.

THE COMMENTARIE.

Lyra applies the four first trumpets, to the harrelies commended by the four generall Counsels. And the first Angel bee understanding to be Armis, who sounding with the trumpet of great pride and outrage, maintained his heretike, and infected the third part of the earth, that is, the whole Chrystian world. For the earth is divided (as it were) into three parts, viz. Jewes, Pagans, and Chrystians: this interpretation is not absurd, and therefore approved of by Bullinger and some others: but hence the analogy betwixt the seals and trumpets doth not appear: neyther is it likely that the first Angel began not to found till 300 yeares after Iohans time: but undoub-
undoubtedly it was, presentlie upon Christes casting the fire into the earth.

I therefore doe compare the first trumpet to the first seal. For as Christ before is laid to ride on a white horse as a conquerour, having a crown on his head, signifying the prosperous issue of the Gospel, and in his hand the bow of his words, by which he moved, wounded, and converted whole nations unto himself: so here a contrary effect is Shadowed out in respect of the enemies of the Gospel: to wit, the grievous contradictions & perfections rayled by the Jews in all places against the Apostles. For the Gentiles readily inbracing the Gospel, moved the Jews through envie, tumultuously to rage, and raise up much mischief in every place against the Christians; the which is here set forth by the haile and fire mingled with blood, alluding unto the seventh plague of Egypt: Exod. 9:24. being a grievous haile mingled with fire, and the blood of men and beasts consumed by it. Haile is a congealing of the water in the ayre through cold, and it is very hurtfull unto the standing corn. Fire, is contrary to haile: Blood, signifies cruelty. At the founding therefore of the first trumpet, which began by the preaching of the Apostles on the day of Pentecost, there fell haile, fire and blood, that is, contradictions, perfections, banishments, and slaughters through the obstinate Jews: as the Acts & Epistles of the Apostles, with other histories doe plainly prove. Now the reason, why I referre this (with the Catholick Glasse) unto the Jews and other tumultuous adversaries, viz. such as had lost their civil power, shall appear by the following trumpet.

Now familiarly in scripture by haile, fire and blood are noted popular and common calamities, as Joel 2. Zeph. 1. and in other places. But the following effects touching the burning of the third part of the trees, and of the green grasse causeth me to expound this of the calamities befalling the godly, and not of the punishments of the wicked: because undoubtedly this is to be applied to the sufferings of the Saints.

And the third part of trees was burnt up] by the trees I understand the Apostles & chief teachers: by all green grasse, the Saints of the primitive Churches. For the godly are compared to fruitful trees planted by the rivers of waters Psa. 1. and to grasse, noting their imbecility and weaknesses, yet green, because of their lively faith and charitie. Of these the third part was burnt up, that is, multitudes of them were hurt, afflicted and murdered by their adversaries, the perfidious Jews. For as tempestuous haile and lightning is very hurtfull to the trees and grasse of the earth: even so at the first beginning of the Gospel, the Apostles & the rest of the faithfull were exercised with cruel showers of afflictions, whereby a great part of them was taken away. The phrase seems to have an allusion unto that of Ezek. 5. 2. where the Prophet is commanded, to cut of the head of his hand and head; and to burn a third part with fire, to smite a third part with a sword; and to scatter a third part in the wood, under which type the Lord threatened grievous plagues unto the Jews for their rebellion.

And all green grasse was burnt up] Not all strictly, but a great part: for oftentimes all in capure, is put onellie for a part, not for the whole. In sayyng the green grasse, it notes the extreem calamities of those times. For the dry hay may more easely be burnt, then the green grasse, or wood. Luke 2: 31. Hence it appears that this affliction was very grievous. How long this trumpet lasted, I will not precisely define, but thinke that is to be extended from the first preaching of Gospel mentioned Acts 2: until the times of Domitian, who was the first of the Romane Emperors (Nero excepted) that percutted the Christians. But the Jews afflicted and percutted them in many ways.

The special use of this first trumpet belonged to Iohn & the primitive Church, that they should not (though living under the white horse) promise delight, & ease unto themselves, but prepare for cruel showers of afflictions, notwithstanding this
this was their comfort that howsoever by the cruelty & lightnings of the wicked, the third part should be burnt up: yet two parts should remain unhurt. In general it appertaineth unto us also, that we having the primitive Church for an example, should not be offended if we be brought to the like condition: but be confident, that the Lord will fully preserve some Churches notwithstanding the rage of Antichrist, who for a long time hath tyrannized over our Ancefrouts, & with whom we yet wrestle unto this day.

The sound of the second trumpet.

8 And the second Angel sounded, and as it were a great mountaine burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed.

THE COMMENTARIE.

8. Nd the second Angel sounded] Lyra understands this Angel to be Macedonius, who sounding, that is, proudly teaching (for he was an eloquent man, & Bishop of Constantinople) a great mountaine, that is, the great Macedonian heresy, which was the denying the holy Ghost to be God, burned with the fire of perditions, and fell into the sea, that is, into the Church, resembling the sea by baptism: and the third part of the sea became blood, that is, by denying the Deity of the holy Ghost be corrupted the forme of baptism in the third part of it: and the third part of creatures perished: that is, believers, infected by his heresy: and the third part of the ships, that is, of Prelates and Bishops whom he drew into the same heresy, unill at length he was condemned by the council held at Constantinople.

Bulldinger much to the same purpose understands by the sea, the world: by the great mountaine, the great heresies of the Valentinians, Manichaeos, & Montanists: burning with fire, that is, boasting of divine revelations, as if they had been altogether led by the spirit, the effects whereof were very pestilente: because the third part of men, and such also as dwelt in lands dyed, that is, being infected with these heresies perished for ever.

Aretius also takes it for a great heresy strengthened with the arms of flesh, as the Macedonian and Eutichian heresies, by which not only many private Christians, but many whole Churches were seduced, and brought to destruction.

Ribera understands the mountaine literally of a great fiery globe, which should at some certain time be thrown into the sea.

Alexfar applies it to the warre, with which God afflicted the Iewes by Tins and Vipsofan. But I would faine know of him, why that should be ablyre foretold, which was already fully accomplished.

The greater part of interpreters both Papists & Protestants, as my Anonymous Gagnarius, Lamberius, & others (with Andreas) understand this mountaine to be Satan at the prince of the world, who burning with the fire of envie at the preaching of the Gospel, is cast into the sea of this world, & causeth the same unmanfully to rage against Christ: Or: into the sea, that is, among peoples, nations, princes & kings, enforcing them to shed much innocent blood, and dissipate many Churches.

X 2
A COMMENTARIE UPON THE

This interpretation, I confesse, in it self is pious and true, but doth not, as I judge, agree with the purpose of this vision: my reason is, because the devil from the beginning hath been a murderer seeking to devour the Church, in which respect there was no use, that this thing should be represented unto John in obscure types.

I therefore doe again (with the Catholick gloss) compare the founding of the second trumpet with the opening of the second seal, and understand it of the cruel perfections of Rome, tyrants, and the remnant of the Church which was preferred from utter destruction. For as at the opening of the second seal went forth a red horse, that is, the Apohtolic and following Church appeared red with the blood of the martyrs: so here by the founding of the second trumpet is thewed unto John, 1. Whence this bloody condition of the Church arose. 11. How great evils she should suffer thereby. 111. Wherein she ought to be comforted.

For the first, a great mountain burning with fire should be cast into the sea. The Scripture familiarly by mountaines, notes kingdoms, kings and tyrants: because of their highnes, that is, their power and pride: as Zech. 4. 7. the prophet thus speaketh concerning the Persian kingdom: Who art thou O great mountain before Zerobabel? Let us therefore understand this great mountain, to be some powerful kingdom, having other kingdoms in subjection, as at that time the Romanes had. He saw this mountain burning with fire, that is, their Emperours in wrath cruellly raging against Christian religion.

This mountain was cast into the sea. Now what is the meaning hereof? The sea is a gathering of many waters. The waters are peoples (chap. 17. by the sea therefore, I understand all nations in subjection to the Romane empire, and among which the Christian Churches were here and there dispersed. This mountain was cast into the sea, that is, violently rushed upon the world, (not indeed of unbelievers) but of true believers, that is, the Christian Church, when as the Romane Emperours, as Domitian, Trajan, Severus, Dioclesian, Maximianus and others (imitating the tyranny of Nero) percutted the fainets, even until Constantines time. What followed hereupon? The third part of the sea became blood that is, as we heard before at the opening of the second seal, the Church was made red with the blood of martyrs: so here this mountain with a fierce rage oppressed many thousands of fainets.

9. The third part of the creatures died. These are the (slaughters & Martyrdoms) of infinite Christians, put to death by the Romane tyrants for the confession of the name of Christ. And there is an allegorical analogy betweene the sea and creatures in it: & the Church, and faithfull living in the same.

And the third part of the ships were destroyed] by ships we understand the Churches with their pilers, or teachers: for by ships Churches are signified, many whereof were then loft and destroyed with the Apostles, Bish. & their worthy teachers; these, I say, were cruethed through the weight of this great mountain, not indeed eternally, but corporallie only. Now touching this, we are to confute with the Ecclesiatiaal histories of the Churches percutions (of which we have spoken somewhat on Chap. 6.) which will serve for an excellent commentary on this place. Certainly the ship, or Church at Rome was in a special manner made red with blood: for all her bishops or teachers (as it is recorded) unto Melchisedec, suffered Martyrdom under those tyrants. Thus therefore this trumpet allegorically explaineth the efficient cause of the second horse redness, and further amplifieth the grievous outragiousse thereof.

But what reason is there, that the whole sea was not turned into blood, and that all creatures & ships died, & perished not, but only a third part? I have shewed that this manner of speech is taken out of Ezek. 5. 2. Now there the Prophet is commanded, not onely to destroy one third part of his hair, but the three thirds thereof, thereby signifying a total destruction: But here the mountain shall onely make red one third part of the sea, and kill the third part of creatures, & cause the
the third part of ships to perish, which undoubtedly was for the comfort of God; and the faithful: for however this multitude were great, and rushing with a mighty violence labours to fill all places with fire and blood, yet should he be able to hurt but one third part of the Christian Church. For two thirds shall be preserved in safety.

And the truth hereof is confirmed by histories: for both in Rome and all other kingdoms, the greater part of Christians were safely kept in the midst of the most dangerous and cruel persecutions, yea, the blood of the martyrs was as it were the feed of the Church, for the more Christians were put to death by tyrants, the more their number increased, in so much that many times even the executioners themselves beholding the confession, courage, and constancy of martyrs, became Christians, and obtained the same crown of martyrdom with them.

Moreover it is for the Churches comfort that this burning mountain is cast into the sea: for by water the fire is extinguished. However therefore tyrants doe much rage for a time: yet at length they shall perish, the victory shall remain on the Churches side: for by faith we overcome the world. 1 J oh. 5. 5.

The Catholic Gloss interprets this mountain (not unfigure of the Romane Empire, great indeed, yet thrown into the sea, which is much greater, and so consumeth and destroyes the same. By the sea he understandeth Christ's kingdom, of far greater power then the Romane, signifying that the Romane tyranny should be swallowed up by Christ's kingdom: for however Christ seems to be overcome in his afflicted members, yet in truth he conquereth all his tyrannical adversaries, for the gates of hell shall not prevail against the Church. Matt. 16. 18. This sad and joyful things are here mixed together, by which we see, that the iteration of this vision toucheth the bloody condition of the Church, is not in vain. Moreover I understand the founding of this trumpet to be from Domitian time (under whom John was banished) until Constantine, who repressed the tyranny of his Copartners in the Empire, and restored peace unto the Church, about the yeare of our Lord 312.

The founding of the third trumpet.

X And the third Angel sounded, and there fell a great Star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:

xi And the name of the Starre is called Wormeseed, and the third part of the waters became Wormeseed, and many men died of the waters, because they were made bitter.

The Commentary.

And the third Angel sounded] Andreeus (howbeit unfigure) takes this falling starre to be Lucifer thrown down headlong out of heaven, the Wormwood, the torment of the wicked in hell.

Lyra conceiveth it to be Pelagius the third Archhereticke, who (in the dayes of Arcadius & Honorius) denied original sin, pleaded for free will, and overthrew the grace of Chrilt. He fell from heaven, that is, fell away from the Church militante: And is called a great Starre, because he was a learned, and religious Monk. Burning as it were a Lampe: by the sow of holines and learning deceiving many: his name is Wormwood: because, contrarie to the sweet doctrine of true grace, he taught that men by the meer help of natural faculties, (letting grace aside,) might be converted and saved: with which pestilent doctrine he made bitter and destroyed many Churches with their teachers.
Ribera doth foolishly apply this to some fiery exhalation falling from heaven, and takes all these signs historically. But we know that such fiery mixtures do often happen in the air. Besides the name of this Star, and the making of the waters bitter, doth sufficiently manifest, that these things cannot be properly, or literally taken. But Ribera perhaps durst not do otherwise; lest he should have been forced to apply it to the apostasy of the Romish Antichrist.

All other interpreters for the most part understand this falling star to be some certain eminent heretike, one or more. But they differ in the persons: For some referre it to Simon Magus. Others to Semjaza, Manichaeus, Arius &c. Others againe to Pelagius, Novatus, Montanus, Manichaeus: And some unto Origen.

Now howsoever all these differ and erre in the hypothesis, or speciall application; yet they all agree in the thesis, or generall position, neither, (as I judge,) doe they herein erre from the scope. For the third trumpet with its apparitions, answereth to the third seal and black horse, that went out at the opening thereof: which signifies (as we have before shewed,) the state of the Church (potted with black and foul heresies, from the Apostles time unto the rising of Antichrist,) and howsoever the Church were thus defiled, & Christ with the ballance of his word was full prevalent, reproving & condemning their heresies by his faithfull teachers: yet in the mean time a great famine of sound doctrine much afflicted the Christian world: forasmuch as almost all Churches with their teachers were drawne aside to the pestilent error of Arius.

Others referre this to Mahomet, but they little observe the circumstances of the trumpet. For Mahomet being a most wicked villaine, cannot bee called a starre: much less a great starre shinning like a Lamps: neither fell bee from heaven, that is the Church, in which bee never was: although I confesse bee hath occasioned much bizzernes unto Christians.

My opinion therefore touching the third trumpeter, is, that this great starre burning like a lamphe, falling from heaven, and turning the third part of the waters into wormwood, in a generall way denoteth all apostatized Arch-heretickes, spoken of Chap.6. Who at the opening of the third seale, for the space of six hundred yeeres after the time of the Apostles, deformed the Church of Christ by their foul heresies, and brought destruction upon the four corners of the earth by their blasphemies, errors and tumults, as we have before declared. For it is plain that by starre, the teachers of Churches are signified, and by falling from heaven, their apostasy from the true faith. But specially, by this starre, and his fall from heaven, is undoubtedly signified the apostasy of the Bishop of Rome, not indeed that universal departure, which followed afterward at the full rising of Antichrist, but that first defect, which three hundred yeeres before forcibly occasioned & led the Churches both of the East and West, by little and little, to submit to Antichrist, namely, from the time of Constancine, unto Phocas the intruder. For the Bishops of Rome in regard of the great renowne and chiefe honour of that citie (it being the seat of the Roman Empire) were eminent lights among their fellow-bishops: hence the starre is called great, burning like a torch or lamps. Hee fell from heaven not at one instant, but by degrees: therefore it is said in the Preterimperfect tense "he made him fall." Hee saw him not quite fallen, as in Chap. 9. x, but falling: for as yet the Romane sea was only declining, or in the motion of its Apostasie. Before Silvester thirtie and one Bishops of Rome for the most part like this Star in the firmament brightly shined both in learning, faith, Piccie and constancie: yet they all suffered Martyrdom under the Romanes tyrants. But after that Constancine had granted peace unto Christians, and enriched the Churches by his too much liberality, heaping wealth and honour exceedingly upon Bishops: then began this star (dwelling with pride and ambition) like Lucifer to lift up himselfe above his fellow.
fellow ministers to be wholly given to voluptuousness, to fill and burden the Churches with Jewish and heathenish rites and ordinances; & to by forlaking the truth of the Gospel, altogether to embrace humane traditions.

Sylvestr was the first (if shift rites may be credited) who gave himself wholly to the institution of their Maffe-priests, orders, ornaments, temples, fuing-men, sacrifices, sanctuaries, vetiments, ointments, surpluses, miters, embroidered garments, and the like Babylonish rubbish, bringing all these idle rites into the Church, under this pretence, partly, least Christian religion should seem inferior in outward luster and pompe to heathenisme, partly, that the Pagans by the likeness of these rites with theirs, might be the more easily drawn to Christianity: And this very thing was afterward pretended by the following Bishops, as Gregorius Epistle to Serenus testifies. Now this Sylvestr was he, on whom Constanin (as Platima recordeth in the life of this Bishop) imposed an embroidered mire, better with Gold and Pearles in fbed of a Diadem: And then this great flame began to fall from heaven unto the earth.

And upon the third part of the rivers that is, as I understaund, on the Romane Bishops the succeflours of this Sylvestr, and others: for rivers doe note the teachers of Churches, by whom divine doctrines ought to flow, and be derived unto others. Of these the third part, not all (for many remained faithful and sincere) but a great number, or the third part of them, that lived in Europe, leaving heaven gave themselves whole to worldly cares, pleasures, pompe, and foolish ceremonies, defiling the Church with many abuses, superstitions, errors, yea & grosse heresies alft. For as Leviad and the Ecclesiastical history both testifies, Libernus was indeed a great flame, being in the first a great opposer of Constantine but overcome by banishment, at length, he yeelded to Valens and Ursus Ariens, to the end he might by this apostatic regaine the Romish chaire. His succeflour Felix I. was a professed Ariens. Yea all the Bishops of the East except Athanasius and Paulinus (as the said Ierome witnesseth against the errors of John) were infected with the Ariane peft: Besides how the following Romane Bishops have behaved themselves, may be seen by the histories of Placima, Balbus, and others, who have recorded their lives and Acts. By the Fomureus, I understand the holy scriptures, namely the living fountains of Israel: Pela. 68. 27. By the waters, the doctrines and comforts contained in them. Now how far this falling flame infected the rivers, fountains, & waters, here follows.

11. And the name of the flame is Wormwood. He describeth the apostatise of this flame by the effects; it is called Wormwood, not by a propre name, but from the effects. For by pestilent institutions, he did make bitter the third part of the waters, that is, of the doctrines, and comforts of the scriptures, turning the fame into a deadly wormwood; not indeed naturally (for howsoever in this respect wormwood bee a bitter herbe, yet it is medicinal, & cauliseth digestion) but theologically, it beeing a scripture phrase, & signifies a vile depravation of justice and equity: as Amas 5. 7. The who turn justice to Wormwood: And sometimes Gods grievous plagues and judgmentes: I will feed them, even this people with wormwood.

The fence then seems to be this, that these Apostates should make the waters of the holy scriptures bitter, that whosoever drank thereof, should hazard their eternal salvation. Hee alludes undoubtedly to the bitter waters of Marah, which the Israelites could not drink: Exod. 15. 25. To this bitterness appertaine the horrible confusions of the Eastern and Western Churches by the Arians: the contents of Bishops: the oprobriations of Councils each to other, condemning, rejecting, and perfecting one the other, to the great feantall of the heathens, disturbance and destruction of Christian Churches: The which Emperors sometimes occasioned, oherwhile contented at, and sometimes wanted power to suppress the pride of Bishops being lifted up with ambition and envy one against the other, they having before parts to much power into their hands. Of which read the Ecclesiastical histories of Socrates, Socinians, Theodoreus, Epanemos, & Nicetlo.
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row even from the time of Sylvester until Leo & Gregory. For so long I judge,
that the sound of this trumpet continued.

Howbeit we are to take notice that the Church was not delusive of comfort
in these evil times: For not all the rivers, nor all the waters were made bitter,
nether were all men kist with Wormwood, but a third part only: For
Christ even in the midst of all this bitterness and mis of Bishops did still preserve
a Church unto himself: And indeed histories abundantly testify, that there were
many faithful, and found proficients of the faith of Christ, who refusaid the pride
and arrogancy of the Roman Bishops: as for example the Council of Carthage
(of which Augustine was president) openly reprove and suppressed the affected
tyranny, of three Popes, (viz. Sozimas, Boniface, & Celestius) over the Afri-
can Churches.

The sound of the fourth trumpet.

12. And the fourth Angel sounded, and the third part of the Sun was
smitten, and the third part of the Moone, and the third part of
the stars, so as the third part of them was darkened: and the day
shone not for a third part of it, and the night likewise.

13. And I beheld, and heard an Angel flying through the midst of hea-
ven, saying with a loud voice, Woe, woe, woe to the inhabitants of
the earth, by reason of the other voices of the trumpets of the three
Angels which are yet to sound.

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And the fourth Angel sounded] This Angel sounding the third
part of the Sun, and a Moon, and stars was darkned, so as the day
shone not for a third part of it, and the night likewise. The former
wonders happened here below in the earth, sea and waters : but these things following are above in the heaven, celestial
signes, and stars.

Andrews, Ribera and some others, understand this trumpet
foretold in Joel. 2. and Matth. 24. There shall be signs
in the Sun, Moon and Stars, &c. the which should happen a little before the day
of judgement: But as yet we are not come to the trumpet prefiguring the day
end of the world, as we shall see by that which followeth. Nevertheless it is proba-
able, that these things should be represented unto John in obscure types, seeing
he well knew they should come to pase, as being foretold by the Prophets,
Christ, & the Apostles. Neither doth the prediction of Christ agree with what
is here said touching the defect of the third part of the lights: Indeed there may
bee some allusion in this trumpet to the last signes: But without doubt other e-
vents are noted by the name.

Lyra understands the fourth Angel of Enoch, who confounding the two na-
tures of Christ, said that the divinity was first changd into the humanity, & the
humanity again into the divinity: By which pertinent hereof he darkened the third
part of the Sun, that is, of the divinity: & the third part of the Moon, that is, of the
church: & the third part of the stars, that is of Bishops, of whom many were infected with this hereof: & the third part of the day, & of the night, that is the corruptions of the old & new testament.

Bullinger interprets this allegorie after the same manner, yet applies it not to
the hereof of Enoch, but of Pelagius.

Franciscus Lambeus expounds it in a general way: Christ the Sunne shall be
smitten, when the light of his truth shall be hid: then also the Moon, the Church, and

stars
For my part, howbeit the apparitions of this trumpet do much agree with the events of the first seal (for as here, to there the light of the Sunne, Moon, and Stars are said to be darkened) yet I judge there is a manifest difference. For here only the third part of lights is darkened: but there a total defect is spoken of: besides, the Antichrist and trumpets is to be kept unto what possibly we can. Now there the total Apotheosis from the faith by the darkening of true doctrine under Antichrist is denoted: but here the beginning and growth thereof only: certain therefore it is, that the total obfuscation of the Sunne shalbe at the founding of the first trumpet following.

So that I doe here againe follow the Ecclesiasticall Gloss, that the wonders of this fourth trumpet agree with that which happened at the opening of the fourth seal: As therefore we saw there a pale horse, with death his rider, and hell following; by word famine and pestilence devouring the fourth part of the earth; by which is signified (as we have shewed) the state of the Church a little before the rising of Antichrist, beeinge tick with a mortall palenes, and near unto death: accidently occasioned by the overmuch libelallite and indulgence of Christian Emperours, who thereby corrupted the Bishops and Christian religion: but principallie by superstitious Monkes and vaine glorious Bishops, who little caring either for Christ or his graces, only laboured how they might satisfy, and fill their own bellies, and establisch their Lordly authoritie, turning the doctrines of faith into humane Philosophie, and Christian religion into a flagellay and horrible idol worship.

So here againe the very same thing is foretold in this trumpet under different types. For as Aunonymus, and after him Gagnacus have observed, the Sunne shadowes out the chief Prelates of the Church, as Popes, Cardinals, Arch-bishops, & Bishops; who ought to shine before others by the light of their life and doctrine: The Moon, which receives its light from the Sunne, to be inferior Ecclesiastical orders, as curates and religious persons: The Stars: beeinge lefte in light are the Latiote: but I rather understand by Stars, Bishops and other teachers so called as we have seen Chap. 1. Vesicae (faith Gagnacus,) is the third part of the Sunne to be smitten, in so much that the third part thereof was darkened: considering how one part of Prelates doth shine in life and doctrine: others but in one only, and a part in neither of both. For many of them neither born in charity, nor shine in doctrine (and I would it were but a third part of them) but the truth is they have onely an hypothesis of true pastors: for the likenes of this Sunne the third part of the inferior Clergie and Laiks also, were smitten with obfuscation and blindness, &c. Thus he in a general way doth not with out good cause complaine of Popes, Cardinals, & Bishops their great Apotheosis, but wee are (as I have said) to apply these things by an Analogie unto the events of the fourth seal.

This trumpet therefore appertaineth unto the darknesse & corruptions brought into the Christian Churches during the space of three hundred yeares, viz. from Sylvelvers time unto the rising of Antichrist: in which time all these things were allegorically fulfilled, as histories tellifie: Yet only in a third part, that is, in Europe alone. And this againe serves for to mitigate the evils: in almsuch as not the whole Sun but only a third part thereof is smitten with darkenesse: For indeed many Bishops in the East and West both Greeks and Latine did still uphold the light in the Church: For as yet Antichrist was not lifted up into the chaire of samefall pestilence: neyther was the Church so neere unto death by a mortall palenes, although heil had almsot swallowed up the fourth part thereof. Thus we have heard four trumpets of the Angels, with the histories thereof.

15. And I beheld, and heard an Angel] by this exclamation the Angel commanded us to be much attentive to the following trumpets: because they shew forth
more grievous calamities to befall the Church. For, אָנָּא לְיָם the Bible of Josephus read אָנָּא as an Eagle; so the Latin: *I saw an Eagle*, concerning which Eagle many men dispute diversely: But all other copies have אָנָּא as an Angel. Now whether we read it, an Angel, or an Eagle, the matter is not great, one way were are to be attentive unto his voice, neyther doe I thinke, that we should seek for any allegory in it. He was an heavenly herald, foretelling farre more grievous calamities then yet we have heard in the foregoing trumpets. Neitheer will I deny, but that by this Angel may be noted *Gregory Bishop* of the Church of Rome, Antichristis predecessour, who in his Epistles to the Emperor *Mauricius*, pointeth at him as if he had been then present.

Wo, wo, wo] This is a voyce of commination in regard of the evils that befall the Church. The threefold iteration, note that the three following trumpets are to denounce more horride & fatal evils upon the inhabitants of the earth, then the former.

To the inhabitants of the earth] This might be understood of the Church dispersed throughout the whole world: but usually in this prophetic hypocrisie and wicked men oppreffing the Church, are called inhabitants of the earth, as we have noted on Chap. 3.16. and 6.19. Wherefore these threatenings are not intendent against the Church, but against the wicked: which serves for the comfort of the Godly, for howsoever they be involved in the publick calamities under Antichrist, yet these things shall be mortal unto their adversaries only.

CHAP. IX.
The Argument, Parts, and Analysis.

In this Chapter are described the first and second trumpets with most sad events, in which the first Act of this vision is ended, and the apparitions of the first three are fully exhibited unto John, touching the rising and tyranny of Antichrist both in the West, who with smoke and Locusts, that is by deceit and devilish instruments: And in the East, who with horses and armies, that is, by open warre and violence should horribly affright the Christian world, God by them most justly punishing the idolatrous & flagitious life of Christians, and hereby calling them to repentance, but in vain. Now here principally are prefigured the wofull events which befell the Church during the space of nine hundred yeares, or there about, both by the Papish Antichrist in the West, and Mahomet in the East: from the yeere of Christ five hundred and five until the Council of Constance.

The parts of the Chapter are three:

The first concerneth the events of the first trumpet unto ver. 13, consisting of four members.

I. The apparition it self which John saw: viz. a starre falling down from heaven upon the earth: to whom was given the key of the bottomlesse pit, ver. 1.

II. Four effects of this falling starre. 1. He opened the bottomlesse pit: 2. rayled a smoke out of it: 3. with the smoke he darkened the Sunne and aire ver. 2. 4. Out of the smoke he brought forth Locusts upon the earth, ver. 3.

III. The
REVELAT. CHAP. IX. VER. Act. iv Vision 3.

11. The locuits are described by diverse adjuncts. First, from the power they had to hurt ver. 3. But limited by God three manner of ways. 1. In respect of the objects: that they should not hurt the elect, but only the reprobate, ver. 4. 2. In the degree of hurting: not to kill, but to torment. 3. In the time: not all ways, but for five months, ver. 5.

Secondly, from the effect of their hurting, which shall be more bitter than death itself, ver. 6.

Thirdly, from the form of the locuits. First, as touching the body: they are like to horses prepared to the barrel: Secondly, touching their members and habbit, ver. 7. 8. 9. 10. And lastly touching their head or king called Abaddon, ver. 11.

IV. An acclamatory conclusion ending the calamities of this trumpet, and denouncing new woes ver. 12.

The second part concerneth the events of the sixth trumpet, consisting also of four members.

I. A heavenly commandment to unloose the four Angels of Euphrates, ver. 13. 14.

II. The execution of this commandment, or the unloosing of the Angels, ver. 15.

III. Their furniture and weapons, ver. 16. 17.

IV. The woful effect: The third part of men were killed, ver. 18, as also an amplification of the reason drawn from the facility thereof, v. 19.

The third part is a forebode of the stupidity of the rest of men, and their hardening in sin, both against the first table, by serving and worshipping of idols, ver. 20, as also against the second table by murthers, sorceries, sorciaries, & thefts, ver. 21.

The summe of all is this: The rising of the Eastern and Western Antichrists, the two greatest enemies of the Church is here foretold. The first whereof should destroy the Church by locuits: The other by horses, the which how and when it should be accomplished, the fathers before Gregorie could not understand; as not so much as once imagining of the histories and events which we now have, and behold with our eyes: Hence we may note the vanity of the Papists who enquire of us where the fathers, as Augustine; Ambrose; Hierome, Chrysostome; and others have written, that the Pope of Rome is Antichrist; nevertheless they have not spared to affirm, that he should be of the Latines, and many other things, of which more hereafter. They had heard indeed the four trumpets: and some of them saw a great declining of the Romish chaire. But as yet the first trumpet had not sounded, which Gregorie beginning to hear, confidently affirmed, that Antichrist was even at the door, having an army of Priests prepared for him: and that it should bee he who called himself, or desired the title of Universal Priest. This, I say, Gregorie saw, & confidently affirmed, which also was accomplished (as histories testify) three yeeres after his death.

Now let us hear the first trumpet: taking notice in the first place, that the first trumpet doth not follow the first in order, but by way of a parallel, they soundeth both at one time, differing indeed in the qualitie of events, and places. For the first doth prefigur the dispation of the Western Churches; And the first token of the East: both, I say, at one time, but in diverse parts of the Christian world, & by diverse weapons or means.
The sound of the first trumpet.

1. And the first Angel sounding, I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.
2. And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the Sun and the air was darkened by reason of the smoke of the pit.
3. And there came out of the smoke locusts upon the earth; and unto them was given power as the scorpions of the earth have power.
4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.
5. And to them it was given, that they should not kill them, but that they should be tormented five months, and their torment was as the torment of a locust, when he stricketh a man.
6. And in those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them.
7. And the locusts were like unto horses prepared to battle, and on their heads were as it were crowns like gold, and their faces were as the faces of men.
8. And they had hair as the hair of women, and their teeth were as the teeth of lions.
9. And they had breastplates as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.
10. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.
11. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.
12. One woe is past, and behold, there come two woes more hereafter.

The Commentary.

And the first Angel sounding. Many (without cause) much trouble themselves about this Angel who he was. For my owne part I will onely take notice of the apparition shewed to John at the sounding of this trumpet. Hee saith a star falling down from heaven upon the earth. It is strange there should be such diversities of opinions about this starre and the actions thereof, seeing the matter in it self is not obscure.

There are not a few, who make this Angel to bee the devil thrust out of heaven for his pride, alluding to that in Isai: 14.12. How art thou fallen from heaven, O Lucifer, Son of the morning? how art thou cast down to the ground, which didst weaken the nations? And to that of Christ in the Gospel, I beheld Satan as lightning fall from heaven. The smoke and darkening of the sunne, they understand to be the blindness of men: The Locusts, to be evill Angels: the burning, a mistaking of men. But this is to generall and confused. For wherefore should an historic be ancient, and well known to the Churches, be exhibited unto John, as if it were a new prophesie, under an obscure type? The inconveniency whereof even Ribera himself

[Text continues as a page of text from a religious or theological work, discussing angelic and heavenly events, possibly from the Book of Revelation.]
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lib smoke (if he could) from pottery, least he himself should be accounted (as in truth he is) a leading and chiefest locust among the rest. These things I thought good to rehearse, that I may not seem to dispute the opinions of other interpreters: and that the reader among the variety of expounders may know what he liketh best: and the rather, because this prophesy is somewhat darke: notwithstanding if all things bee well considered, it will vaille and undoubtly appear, that by the fall of this great starre nothing else is prefigured, but the apostasie of the Roman Bishop, who makes himself head of the Church's together with his deviled Hierarchie. I will therefore, (not out of any sinster affection,) but truly as the things are, & according as the Lord hath made me to see now come to expound every particular, leaving it unto the judgement of the reader.

It is plain, that by starres in the Revelation are noted, not Emperours or earthly kings, but Bishops and teachers of Churches: by great starres therefore are meant, not the inferior ministers or Bishops (as they are called) but prelates of higher note and ranke. Now the reason of the analogie I have shewen on Chap. 12. to wit, because Bishops ought to shine like starres in sincerity of doctrine, and holiness of life: they ought (I say) to bee the light of the world. And hence it is, that with the Cacolek, Glofe, Morelino, Alphonse, Bultinger, and other learned interpreters, I understand this great starre fallen from heaven, to signify some chief and eminent Bishop: By his fall from heaven into the earth, is signified his apostasie from the heavenly truth, unto earthly doctrines of humane traditions. But who should this bee?

In the third trumpet the great starre falling from heaven was the Bishop of Rome, (who beeinge accounted by Confessane as a God on earth, and enriched with wealth and power above measure) began to swell with great pride, whereupon the successefuls of Sylvester by means of the Emperours decree, began to fall upon the third part of the rivers and fountains of waters, that is, leaving the studie of heavenly things, affected an earthly dominion and power over the Churches and Bishops of all Europe (which hitherto was the third part of the world) and by bringing in prencious superstititions and worshop of idols, made the waters bitter, to the destruction of the Eastern Churches.

Now this great starre fallen from heaven is not another, but the very same. For it is to be observed that John faith not as before; verum et sequus fall from heaven: neyther faith he, & idem evertor, & I saw to fall (although the Latine version, and Beza also (so render it)) but he faith: I saw the starre (evertor) fallen, or which did fall at the founding of the third trumpet. Now here he fees the adjuncts and effects of the fame Star, beeing far more grievous then before. At first he saw it to fall upon the third part of the rivers and waters, making them bitter with wormwood, so as they became mortal to many: Yet was not the same a total corruption and Apostasie. But now he fees this starre fully fallen, neither vanisshed away, nor perished in the waters, but flitting fast like filth unto the earth, as doe slime and thick vapours which fall from heaven.

He saw also the key of the bottomlesse pit given unto him: to open therewithall the bottomlesse pit, &c. by which was represented unto John a world shape, or condition of the Roman Church, viz. its total apostasie and monstrous corruption. By which it is plain, that in this place the riting of the great Romane Antichrist is described: For to what other Ecclesiastical person (I pray you) can these things possibly be applied? And indeed Gregorie makes him to bee the Antichrist, who should afffect the title of an universal priest: the which thing Boniface the third, did three yeere after his decease, beeing declared in the yeere 666. by Pius the intruder universal Pope, chiefes Priest, and Bishop of Bishops. And therefore it must needs be that he was the starre here said to be fallen: Nevertheless it may not be understood of Boniface alone, but of all his successeors in that seat even as before the great falling star typed out not onely Sylvester, but also his successeors untill Gregorie. It is true Boniface himselfe took fearful one yeere on the chair of universal.
I am not ignorant that some learned men do think that the 'Apocalypse is here to be understood who about this time called an open apostasy from the faith of Christ in two of the Eastern parts, being esteemed by his followers a great Prophet, and so is unto this day. Yet I see no reason why in scripture he should be called a 'Apocalypse, seeing it may be true of him from the very first he was a seditious wicked preacher, and a false prophet, lessening up his own dreams by magical art, & power of the sorcerer. Therefore I judge that here is most plainly proved: out the Roman. 'Apocalypse with this clause: Let Ap. be here meant.

The sum of all is this, that we may interpret the Revelation by it, as the falling of this, is that great earthquake, which arose at the opening of the first seal, of which you may see what we have observed on Chap. 6. v. 12.

And whom was given the key of the bottomless pit? The principal thing here shewed unto John, is the giving of the key of the bottomless pit unto this apostatical flare. And hence he is called the Angel of the bottomless pit, and Abaddon the king of the devils, v. 11. which may most fitly be applied unto the Pope of Rome, who after their apostasy received this key. Now we are briefly to consider what is meant by this bottomless deep; what is the key of the key thereof, as also when and by whom the same was given unto the Pope.

It is called in Gr. ἄπειρος, being derived from ἄπειρος of ὅλβος, which signifies a bottom, as it were without bottom; or from άπαν and θάνατος to cover, for the deep is covered with waters. The word in scripture is used, first for the Chaos or disordered form at the first creation, darknesse being upon the face of the deep, Gen. 1. 2. Secondly for the depth of the sea or waters, Gen. 7. 11. And the fountains of the deep were opened. Psa. 107. 27. deep calleth unto deep as the voices of thy waters spouts. Thirdly for hell, as Luke 8. 31, where the devils befeech Christ, that he would not command them to go out into the deep. & Rom. 10. 7. Who shall descend into the deep? To be here and in many other places of this book.

The bottomless pit. This is not meant of the whole gulf, but as it were the deepest and narrowest receptacle & flitchestuck of hell.

The key of the bottomless pit? That is, power to open and shut the same, shrinking into, and delivering out of, whomsoever he pleaseth. For keys doe figure power. Now besides the Pope doth usurp this power unto himselfe? which plainly sheweth, that he is this apostatical flare. Was given to him? by whom? by Placida, who appointed by a solemn decree that the Pope (as being universal Priest) should have absolute and full power over all Bishops and Churches, to call and dissolve Synods, to confirm or abolish their decrees, & that nothing should be ratified by the sole Authority of the sea of Rome. And hence it is, that the Pope hath power both in heaven, and earth, and hell: in token whereof he weares on his head a triple crown, & thus hath written in one of his decrees: If the Pope should send many thousands of men into hell, no man may say unto him, what dost thou? hence he impolites lawes on the confessions, makes new articles of faith, canonizeth books, saintes & images, celebrates jubilees, sends forth innumerable indulgences or pardons for sinne, emptieth purgatory, the which latter may not infallibly be applied to this bottomless pit. But in truth this key was given unto him by Satan that old serpent, according to that of the Apostle, The summing of Antichrist shall be after the working of Satan, with all power, &c. 2 Thes. 2.

I confesse indeed that the first Bishop or pater of the Christian Church at Rome, received the key of the kingdom of heaven from Christ, that is, power to binde and loose the confidences of men according to the Law and Gospel. But Satan contrary hereunto gave unto the Pope this hellish key, by which he hath
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thrift aside and made voyd Christ's key. And hence it is that the Pope hath two
keys cornwifely in his enignes.

Neverthelesse this came not to passe without Gods secret and unearchable
judgement, as the Apostle witeneth 2 Thess. 2. sauing that the coming indeed
of Antichrist is with all deceiveableness of unrighteousnesse: Yet God shall
find them strong delusion, that they should believe a ly, because they received not the love of
the truth: Now this we must not understand onelie of a bare permission, as if God
did nothing, butooke upon that which Satan, Plagues &c Antichrist (should do;
but he willingly granted this power unto him by his secret and righteous judg-
ment, that fo both seed himself, and all they might bee damned who believèd not
therefrom. Thus it is said also in 3. that power was given to the locusts to hurt men
as the scorpion of the earth have power, that is, from their king the devill, yet fo, as
not without the ordering hand of God, who wisely disposeth all things, whither
doeth men or devills. And thus in Chap. 13. v. 5. 7. 8. it is said, that it was given
to the beast to make warre with the Saints, &c to give life to the image of the beast, &c.

Wherefore we may see, how God righteously punisheth sinne with sinne in Anti-
chris's kingdom. And this thing we are to take notice of, that fo in the midst of
these Antichristian confusions we may not look upon Antichrist and the devill
only, but indeed chiefly consider and adore, the presence and secret judgements of
God.

Rev. 18. 18

The difference betwixt Christ and
Antichrist are said to have the
key of the bottomleffe
pits.

But why wilt thou know the key of the bottomleffe pits, (which Christ hath) given
unto Antichrist?

Answere. Christ hath it one way, Antichrist another. Christ hath it truly and
by right of his Godhead and mediation, as being Lord of death and hell, &c that
he may redeem sinners out of the power thereof: but Antichrist hath it falselie
and by deceit, as being king of beasts, and impudently professing himself to bee
Christ's vicar: Besides he hath not the key of hell absolutely, but of the bottomleffe
pit, or of the sinke of hell, and thence to raife the fmoake of his perfidious lies & dece-
cit, to the damnation of the inhabitionats of the earth.

2. And he opened the bottomleffe pit. Now John expoundeth the peffilent effects
of this power. The bottomleffe pit was that up by the doctrine of the Prophets
and Apostles, who pluckt men out of the sinners of Satan, by leading them unto the
living fountains of Israel: it was that up, (I say,) almost untill these times; For
hether to the faithfull teachers took heed that this peffilent fmoake might not
spred it self over their Churches. But now Antichrist having gotten the key into
his hand, unlocked as it were the verie gate of hell which before was shut. But
what is this? surely nothing else but the Popes universal power, by which he labou-
red, not to open unto men the kingdom of God, but on the contrary to unloose
the verie bars of hell, that so the world might run headlong into the same. Now
the Pope opened this bottomleffe pit, when by his authority he established his
filthy errours, superstition, idols, &c and tooke out of the Church the certainty of
faith & perseverance, tormenting & infusing into the confidences of men fears,
doubtings &c. This was the porch or entree into hell: he opened therefore the
bottomleffe pit, for the destruction of all men, like as hunters open caves & pits,
whereinto the unwary deere might fall and be taken. This was the first effect of
the key.

And there arose a fmoake out of the pit. This second effect, is an exhalation of
a peffilent fmoake which neccesarily follows the former, as when an house of
office is uncovered there ariseth a filthy fmoake. And it is called a fmoaky, because
it ascended out of hell, as fmoake doth from fire. Moreover it is not a thime, but
a verie thick fmoake, as of a great furnace, like to bakers, brickmakers, smiths, or
the like.

This fmoaky is nothing els, but the blacke and smoaky divinity of the Pope:
His wicked decree touching images and idol worship, his taking upon him to
purge sins by mafles, penance, satisfactions, pilgrimages, almes, purgatorie, jubil-
lees,

The fourth trumpet sounding, the third part of the Sun, Moon, and Stars were smitten, but here the whole Sun is darkened, and so consequently the air which is enlightened by the same. This signifies the same evil, with the former, but more grievous: For before only a third part, but here a total defect of the light appeareth. Nothing is more sad to behold than total eclipses. (as happened in Egypt at Christ's passion) For all things then are in darkness, the day being turned into the night.

Now as Christ is the Sun of righteousness, so nothing can be signified by this total darkness, but that universal Apostasy from the faith, which the Apostle foretold should come to pass under Antichrist. Untill the times of Gregorius the third part of the Sun was smitten, that is, much darkness was brought into the Church by Bishops, preachers, hypocrites, heretics, and monks; as we have before shewed upon the going forth of the black and pale horse, as also at the sounding of the second and third trumpets. But after Gregorius, Benedictus at length, and his succeivers sitting on the chair of Universal peligrence, a horrible night darkness Christ the Sun in the Church, for all places were filled with most gross darknesse of Popish decrees, traditions, superstitions, ceremonies, lies, fraud, and Sophistries. The summe of all is this: The darkening of the Sun which the Apostatecall Star brought in by his hellish similitude of Popish divinity, doth exactly answer to that obscurity which happened at the opening of the first seal. For the Sun was made black like a blotch of leaue, the Moon was turned into blood, the Stars fell from heaven unto the earth &c. by which (as we there shewed) is mystically set forth that horrible sight of blindnesse, which Christ suffered during Antichrists reign.

But thou wilt say how can this darkness bee applied unto the Papacy, seeing they profess the name of Christ, believe him to be the saviour, receive the Apostolical faith, and to be short, acknowledge the holy Scriptures of God unto this day?

Now here I desire the reader to consider what I have before answered unto this faire pretence: And what the Apostle said unto the hypocritical teachers of his time (who under a shew of preaching Christ, brought into the Church Iewish ceremonies, and a flagitious, litigiousness of life) they profess that they know God, but in works they despise him: The which how these are agree to Antichrist the fathers of old, as Filharis, Astart, and others, have well observed. It is true indeed, in word he professeth Christ, but in works he denies him: For had he come as an open enemy of Christ, he could never have invaded the kingdom of the Church; but his comming was (as the Apostle hath foretold) with all deceivableness of unrighteousness.

Thus we see that Antichrist under the name of Christ should oppose Christ, and labour to destroy the faith of Christ out of the hearts of men. The proprie of Antichrist's name (faith false) should in contraries to Christ, the which is now effected under the opinion of saints, that is, he was preached under shew of preaching the Gospel, and indeed Christ, while he seems to be preached, is denied. So Astart: He is also to be esteemed the Son of Perdition.
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who under the NAME OF CHRIST which is the name of God, there, making firm of being a Christian, expels himself above Christ: whence it appeareth that these fathers were of opinion that Antichrist under the name of Christ & the faith of Christ should deny both.

But how is this done by the Papists? This hath fully been manifested long ago.

They pray unto the images of Marie made of stone, wood, gold, &c. Holy Marie, queen of heaven, hear us, save us, O thou our only hope, &c. In this O Lady I trust. Into thy hands O Lady, I commend my spirit. The Lord said unto my Lady, sit thou at my right-hand, &c. And unto other images thus: S. Peter, S. Paul, S. Nicholas, S. Magdalene have mercy on us, save us, &c.

Is not this in works to deny God, and Christ the only Saviour; albeit in the words of the Creed they doe profess him? They teach that the remission of sins, righteousness and eternal life is to be sought for in the merits of human works, as penance, satisfactions, jubilees, indulgences, masses, exorcisms, processions, pilgrimages, purgatory, &c. Is not this (whatsoever they profess) a denying of the blood and merit of Jesus Christ?

The Pope boasteth to be the Vicar of Christ, the Head and Monarch of the Church on earth: but Christ neyther appointed nor gave any such office unto the Church. Read X Cor. 12. & Ephes. 4.11, where the distinct orders and offices which Christ gave unto the holy, are all reckoned up. Now if any man takes upon him to bee a Kings Vicar, without his appointment. Is not such a one the Kings enemy? as they laid in the Gospel, whosoever maketh himself a king, speaketh against Caesar. The Pope therefore arrogating to himself the title of Christ's Vicar, doth thereby, plainly prove that he is Antichrist, Christ's adversary.

The Pope will be adored as God, taking divine honours unto himself. Suetonius saith: Constantine adored the Pope as God. Blondus saith: all the Princes of the earth adore and worship the Pope as the chief God. Sullonius thus writeth concerning the pope:

Great Caesar with victorious kings,
Who golden crowns doe wear.
They doe adore his footsteps, who
The double sword doth bear.

The Fathers of the Lateran Council gave this blasphemous applause to the Pope: There are all things, and above all things, To thee is given all power in heaven and in earth. And another Petor thus:

O oracle wise minds moderns babblers,
Es merito in terris dores esse Deus.

By thine unerring word thou rulest over all,
And fig is a god on earth men should thee call.

The titles of some bookses lately dedicated unto the Pope are thus. Paul V:

Vis Deo, To plant the seat in place of God; The Letters of which title in Latine, doe precisely express the number of the Beasts name 666, doth he not therefore deny God, and shew himself to be the very Antichrist, seeing he thus basphemously takes a deity to himselfe? Touching marriage, meats, fasting, &c. He binds where God unlooseth, & looseth where God binds. Now is not this in pride to lift up himself both against and above the Lord?

He will not that the Scriptures should bee beleived, no, neither God himselfe, otherwise he be approveth off. The Scriptures are not authentick (faith Elyas) but by the authorns of the Church, &c. He therefore can himselfe eveyth beleive in, or call on the name of God &c.

He
He hath made himself to be the greatest high-priest of the Church, whereas Christ is called the Great High-priest thereof. Heb. 4. & xii. By how much therefore greater it is more than great, by so much the Pope hath lifted himself up above Christ.

To be short, he not only weakens, but labours wholly to take away all faith out of the hearts of the Godly, not only in making the scriptures (which is the rule of faith) to depend on his will: but also in denying and condemning all certainty and confidence of grace, mercy, and salvation: and on the contrary he will have the confidence to be in perpetually troubled, fearful and doubtings. I forbear to speak more: these things are sufficient to show how in the Papacy, the Sun was darkened by the fumes of hell.

And the air by reason of the fumes of the pit.] The Sun being darkened the aire of necessitie must be so likewise: For the aire (darker in it self) is enlightened by the Sun. Lyra well understandes by the aire the Church; because the Church receives her light from Christ, as doth the aire from the Sun.

Now the Church vanished out of the sight of men, when the lay hid and buried (as it were) under the fumes of this pit, beeing changed into the chaire and kingdom of Antichrist. At first the state of the Church was economical, wherein Christ as the only father of his household taking a far journey even to heaven, appointed many servants over his familie, the Church, and howsoever he gave unto them diversities of talents or gifts, yet equal power in the dispensation thereof. But Antichrist having purfled the chaire of Universal pettiness, altered this economical state into a Monarchie, and was acknowledged (in stead of Christ) to be the prince and head of the Church. But thou wilt say was Christ now without a Church, had he not forsaken and left his spouse? These indeed are the objections of the Romish Paraphrases, but they are idle and frivolous: For in the midst of the confusions of Antichrist, Christ (as we heard before) preferred unto himself out of every tribe and nation, & tongue 144,000 sealed ones: So that there was a Church even in the bowels of Popery, although it were not in the least the Papall Hierarchie, which carried the title thereof.

We may also interpret the aire to be the holy Scriptures, or the ministry of the Church: for as the aire instrumentally brings the light of the Sun unto us: so by the holy Scriptures and the opening of them, the light of the glorious Gospel of Christ doth brightly shine in our harts. But now this aire was darkened, viz. by a fatal perversion of the word, and the whole ecclesiastical order. But I rather approve the former sense. For touching, the ecclesiastical order, how it began, the history of the Locusts will shew.

3. And there came out of the fume Locusts.] We have heard three effects of this Apocalyptic Star, viz. the opening of the bottomleffe pit, the fume of the pit, & the darkening of the sun and aire. Now the fourth followes, a monstrous brood of Locusts came out of the fume of the pit.

Locusts are a small kind of vermine having weak wings, lifting up themselves by flight so little from the earth, that they seem rather to leap then to fly. In Africa, Syria, and the Indies they are bigger of bodie, and stronger of wings they are very hurstfull to the herbs, fruiteres and trees upon which they feed, and by touching infect them: in sommer time they leap & make a creaking with their wings. Among the ten plagues of Egypt the Locusts were the eight, being brought by an East-winde over the whole land: Exod. 10. 13. In Joel also the Lord threatened the Israeltites with Locusts having teeth like Lions, allying allegorically unto the Babylonians. Here also the whole description argues, that this vermine is not to bee understood properly, but mystically of the troopes of most hurstfull enemies. Who they bee, it is hard to define, faith Ribera. And so it is, because as Papists, so also our interpreters are of diverse opinions about them.

Lyra interprets it of the Vandales, Gothus and Huns as most cruel enemies of the Z 2
the Church, who being infected with the Arian pest, spread themselves by mighty troops in the East, and in Africa, and like devouring Locusts miferably afflicted the Christian world. This opinion seems probable to Tossana, although he follow it not.

Riberas also understands it of cruel and Barbarous men afflicting the Church, such as were of old the Goths and Vandals. But their description here seems not fit to agree to these nations. For these Locusts are raised and spread over the earth by the key of the Apocalyptic Star, that is, by Antichrists power they come out of the bottomless pit: but Antichrist did neither raise up, nor send forth the Vandals & Goths, unlese it were by accident, that is, as occasioning by his idolatry the Lord to punish men by these adversaries: besides they did not torment, but miferably murther many, & not the wicked alone, but the godly also, & this not for five months but many yeeres together.

Fenius interprets it of evil spirits molesting the world: but the description little agrees therewith: besides it was needlese that any such thing should be typ'd out unto John, seeing it is well known to all, that they never cease troubling and tempting the sons of men. Moreover sensible events are undoubtedly here signified, as working upon mens fences: Whereas the evil spirits doe insensible rage and hurt the world.

Gagnen and some others (with whom our Tossana agrees) apply it to the swarme of hereticks, which in Constantines time and after, with a mighty force, prepared the way for Antichrist. For these hereticks being come forth from the hellish fueke of arroganccie and presumption, like Locusts far and wide devoured the pastures of the Church. Now howsoever these things are true in themselves; Yet as Riberas wel observeth, the Locusts, here spoken of may not be understood of hereticks, because that which followes in ver. 5, seems not to agree unto them. It was given that they should not kill them, but that they should be tormentad: Now hereticks torment not their/disciplices, & favourers, but such as are found in the faith who have the seal of God: whereas the Locusts are commanded not to torment those which have the seal of God in their foreheads: to which we may also add, that the swarme of hereticks was before described in the third & fourth trumpet: as also in Chap. 8. at the opening of the third and fourth seal: whereas it is manifest that here the ending and kingdome of Antichrist is prefigured.

Therefore (leaving all these) doe in this scene unto the Ecclesiastical Ghosts, to the Ghosts also of Myricon and Bullinger, who following Beel and Amoncun, understand by these Locusts the disciplices of Antichrist, that is, the innumerable troop of the Popish clergie, neyther is there any weight in what is objected to the contrary.

Fenius say, that Antichrists kingdom is described hereafter in Chap. 13. Now howsoever this be true, yet is it not a sufficient ground to prove the thing they bring it for: For as it is both there and here described, so also (as we have shewde) it was before prefigured in the second vision at the opening of the fourth seal: yea it shall be also againe described in the fifth & fourth visions. For in every one of these propheticall visions the same is repeated, and more clearly illustrated.

Secondly they object, that these Locusts shall only rage for the space of five months: whereas the power of the Romish clergie hath already continued much longer: But neyther is this to the purpose: For the time of five months is not here precisely to be understood according to the letter, (for in this sense it would as little agree with the Vandals and hereticks, whose time of rage & cruelty lasted many yeeres): But the words allude to that space of time, in which the Locusts are in their chief vigor & strength, as we shall heare hereafter.

Thirdly they object: that the power given to the Locusts is not over the servants of God, but them that were not sealed. Whereas Antichrist hath power over the sealed ones, for he shall kill the witnesses of the truth. But it is one thing to kill, and another thing to hurt. He shall indeed kill the two witnesses, yet not hurt them,
therefore he only shall hurt them that are not sealed, by leading and leading them to destruction. 2 Thess. 2:10.

Lastly they object, that the Locusts had power grievously to torment men, the which (say they) cannot be truly said of them in the Papacy, who have lived in all kinds of carnal licentiousness. But we are to distinguish between the outward condition of the flesh, and the inward state of the conscience. Outwardly indeed idolaters rejoice greatly, and abound in all pleasures: but inwardly when conscience comes to work, they feel secret tortures: because seeking life and salvation out of Christ, they never find any rest for their souls, but are tormented with perpetual anguish, famine, and torture of hell or purgatorio, of which more hereafter.

Notwithstanding therefore all the foresaid objections, we understand by the Locusts the Roman clergy, whom the whole description & all the effects thereof do truly agree.

I. The Locusts remain skipping on the ground, and fly not up into the air: So this wicked clergy favours nothing but earthly things: seeketh only after them, and not the things that are above.

II. The Locusts goeth in great troops: So in the Papacy there are seen innumerable swarms of religious orders: in so much that one of their Generals (as Sabellicus recordeth) presented sometime unto the Pope, to fetch a complete armie of thirteene thousand soldiers, consisting only of Franciscane Friers; to warre against the Turks, without any interruption of divine service unto their cloisters.

III. The Locusts sing, and skippe in summer, and delight in safe. What doth this sinful clergy? But perpetually sing, dance, and delight in pride and luxuriousness, being in the mean time serviceable neither to God or men.

IV. The Locusts though but little yeare are gorbellid creatures, & fall upon, consume and destroy most pleasant fields & gardens. The false Romish clergy loves to be in the greatest and chiefest cities, possessing the pleasantest valleys, intimate themselves into great mens favour & families, spoile & devour widows howses, build their cloisters, colleges and palates in places most commodious, gather infinite riches without labour, &c. But let us see in order the rising of these Locusts, their power, age, figure and politicall, which is here set down by John.

And there came out of the smoke.] The rising of the Locusts is out of the pit. Signifying their greater and lesser orders, their severall religions and innumerable families of Franciscanes, Dominicans, Benedictines, Cistercians, begyning and barefoot friers, whippers, Capescians, Hieromonks, &c. all which springing out of the smoke of humane traditions have through the authoritie of the Apostated Starrs spread themselves over the Christian world: And indeed the inventions of merits, satisfactions, penance, masses, pardons, purgatorio &c. were the root of these innumerable sects and orders. He that will may read a whole volume in Hoffmanian touching the originall of Monkeys, and if doing be shall not need any other commentarie to unfold the wonderfull birth of these grassturnmes, springing out of the same inventions of Popish darknesse, as out of the smoke of the bottomleffe pit.

And power was given unto them.] Now he describes their office and power. The Locust is a little and weak creature: being able to bite and gnaw nothing fave, herbs, and the flowers of trees. But these Locusts have a mightie & deadly power, like unto the scorpions of the earth, that is, who hide themselves in the earth under stones, hills, and cities of walls, to hurt them that passe by, by which is noted their most dangerous power, altogether venemous, secret and full of wiles, in so much as it can hardly be avoyed. For the scorpion is a little worme, faire and not way seemlie to the sight: but striketh deadly with his tail, infusing his mortal poision into the wound. So these spirinall flies appeare to be weake without sword.
sword or weapon, in their behaviour & habit reverend, insinuating themselves by flattering speeches into the minds of men: But they infuse the venom of their pestilent doctrine into the harts of the simpler sort: And as the scorpions sting is not felt at first, but the venome workes by little and little untill it penetrate into the vitals of the harts: So at first the bitings of these grasshoppers are not felt, but rather their pious deceits, are verie pleasing unto men. But at length the deadly poison comes forth, causing their miserable confidences to rush head long into the forrowes of death, and guile of utter desperation.

But whence have these Locusts this great power? It is given them: by whom? First from their king Abaddon, or Antichrist the Apostatized starre, by whose power so many orders were authorized and canonicized. Secondly from Satan, by whose effectual working the Son of perdition came to sit in the temple of God. Lastly from God, without whose most righteous permission, neyther Satan, nor Abaddon could have effected any thing. So that the Locusts have their venemous power from God also, yet in wrath. For it seemed him good in his righteous judgment by the Locusts to punish the horrible blindnesse and idolatry of the Christian world: as the same Apostle witnesseth: therefore God sent them strong delusions &c.

4. And it was commanded them that they should not hurt. The limitation of their power is here added, and it is threefold, as we noted in the Analysis.

First, they are not permitted to hurt every one, according to their own, Satans and Antichrists lust: but some only: in which againe we observe three things.

First, it is expressly laid, that it was commanded them. But by whom? by Satan, or Abaddon? no verely; for it is their desire to bring all unto destruction. But by God, who by his secret providence restraineth the tyrammie of Satan & Antichrist, that they cannot rage promiscuously over all. This is the first confutation of the godly, that the tyranny of Antichrist is limited by the power of God.

Secondly, such whom he may not hurt, are here noted. viz: Not the grasse of the earth, nor any greene thing, nor any tree. Now these ordinarily are the sweetest pastures of the Locusts. But God permits them not to touch these. By which we may understand, that these Locusts are no grasse eaters, or herb devourers: for Antichrist’s Clergy feeds not on hay: the which also theews, that the grasse & trees here mentioned are not literally to be taken, but by allusion to the pasture of the Locusts. The Grasse of the earth notes (as also Chap. 8.7) the generalitie of the faithfull, which shall as yet bee under Antichrist. Green things, that is, such Christians as are in civil authority (for the greene wood is strong) namely such Princes, Kings, and Emperours, as have manfully opposed Antichrists deceits. Trees, such godly pastors and teachers as in Antichrist’s kingdom were eminent in piety & zeal of pure doctrine, & contradicted his wicked devices. These the Locusts are forbid to hurt, that is, to seduce and destroy them. But thou wilt say, these as hereticks they chiefly persecute, hurt and kill. Chap. 11. It is fo indeed, but by killing them they hurt them not, because they can no way hinder their salvation. This is a second confutation, that the elect shall be freed from the biting of the Locusts, by the providence of God: For it is impossible they should bee seduced: None can plucke Christ out of his hand.

Hence it evidently appears that the Lord hath preferred in the greatest darknesse of Poperie, Grasses, Green things, & Trees, that is, some thousands of Saints, whose salvation the Locusts could not hurt. The Sophisters of our days ask where the Church was before Lucifer, If the Papacie was not? Now here we answer, that it was in the Papacie, but not the Papacie, because none continually were laved, who held the foundation, and were not mortally wounded by the scorpions.

But only these men] Thirdly, these whom the Locusts might and should hurt are here specified: men which have not the scale of God. By which we are not to understand,
understand, as if the Graffe, Great leaves, and Trees were not men also, but only that they are not of the number of whole men, that should be hurt. For in Chap. 7. Men are divided into sealed ones, and not sealed. The sealed, are the faithful or elect: These are green graffe, & trees: which the Locusts are prohibited to hurt. The not sealed, are the reprobate: among whom is Antichrist himself; as also these Locusts, who are commanded to hurt them which are not sealed: not as if they themselves were not also men unsealed, but because here they represent not men, but Satans instruments.

Thus then we see that the Locusts have power given them only to hurt such as have not the fadle of God in their foreheads, (of which see Chap. 7. 2.) as the Apostle foretold 2 Thes. 2. 9. that Antichrists coming should bee after the working of Satan with all power & signes, and lying wonders in them that perish, that they should believe a lie, because they received not the love of the truth, that they might be saved.

By which words the Apostle gives us to understand: First, that Antichrist shall establish his power by cunning and diabolical deceit. Secondly, by his tyranny he shall oppress the greater part of men in the Christian world: as not being sealed. Thirdly, that Antichrists followers shall inevitably perish & run into destruction. Fourthly, that their destruction shall be voluntary and just, because they cast off, or receive not the love of the truth, rather delighting in Poppish dreams and Lyes. Lastly, that under Antichrist there shall be always some found teachers of the truth, who shall suffer grievous contradiction: as in Chap. 11. 4.

5. And it was given them that they should not kill. The first limitation of the Locusts power, we have heard: here is added a second, that they should not kill men but torment them: also a third limitation, not all ways, but for five months. Behold the wonderfull lenity of God even in suffering the wicked, limiting and moderating their plagues, who deserve to be destroyed all at one instant. The elect under Antichrists kingdom be altogether preserved from the mortall biting of these scorpions: onemuch as wee doubt not, but that there are still some godly groaning under his tyranny in the heart of Popery, as in Rome, Italy, Spain, &c. The other idolatrous troop he will not suffer the Locusts suddenly to kill: to the end they may have time to repent: But only to torment them: that thereby they might be stirred up to seek remedy for their soules.

Notwithstanding it seems that not so much a mitigation, as an exasperation is signified by the foresaid limitation: For it is far worse to be tormented with a lingering disease, then suddenly to perish: neither may we doubt, but that by this kind of hurting is designed not a civil but an ecclesiastical kind of Locusts: because they shall not kill mens bodys, as did the Vandales, Goths; and other open tyrants: but they shall torment mens soules and consciences, torturing them continually as on a rack by their deceitfull doctrines of penance, satisfactions, purgatory, &c. Now what. (I pray) can be spoken more openly against the impurities of that: false and Antichristian olgy? by which indeed for the present they kill not the bodie, but torment the wretched conscience by thew them remission and expiation of sin, not in the faith of the Gospel, in the mercies of God; and in the blood of Christ, but in the merits of good works, auricular confessions, number of sins, imposed penance, penal satisfactions, going in pilgrimage to the sepulchre of our Lord. S. James; the ladies of Laurretta in travels by sea and land, in fasting and abstinence, in maffles, in almes, and legacies, building of Cloisters, in Monks clothes, in whippings; in going barefoot, & laffle in the Popes jubiles, & indulgences bought for many. Now what are all these things, but the sinful devices of men, altogether tending to the wounding of mens consciences, and no way serving for the healing and helping of the same. For in vaine is the Lord worshipped with the doctrines of men.

This is the miserable rack of the conscience, none greater then it, nor more dangerous: Let the historie of the Romish Church and Emperours be read, and there
there it will appeare that many through the furie and rage of the Locusts, have beene so stirred up and brought to such madness, as to quiet their conscience, have of their own accord layd down the government of the Empire and king-
domes, put themselfes into religious Covants or monasteries, built Cloisters and Colledges for Monks with great liberallity, thereby to redeem soules, have taken upon themselfes religious orders for the expiation of sins, have woeen either dead or living the cowles or hooes of begging Fryars: but in all these things, what could they find, or hereby receive, but a perpetual torture & trouble of con-
science, a dreasfull feare & doubte of being deceived. We need not therefore seek these Locusts among the Vandales, Goles, Huns, Saracens, Almamometans, &c. For these did promiscuously rage and tyrannifie by fire & sword against the perfons both of the just & unjust. Besides it is verie cleare by the matter it selfe, that Ecclesiastical & religious deceivers are here meant: who torment indeed continuallly the fearfull consciences of men with the terrours of hell & purgatorio: but fend them not for releefe to Christ by faith, but to the Popes lawes, that is, in stead of Phisick administret poylon, and precipitate their soules into the gulf of finall deseration.

Moreover we are againe to take notice of the word in it was given, which I find to be twenty times repeated in this booke about Antichrist's tyranny, that so we may understand, that he doth not thus rage by chance, but as seeing Gods scorning to punish the ingratitude of the Christian world: as also that he is bound & limited by God, and cannot goe beyond the same. The which serves for our great comfort.

Five months] This is the third limitation of their power, serving also for our singular consolation: Seeing God hath prefixed a certaine time to these Locusts, beyond which they shall not longer rage & torment. Interpreters discourse diversly about these five months:

Some take it properly for five Egyptian months, or an hundred & fifty days, the time that the waters of the flood increased upon the face of the earth: some take it for so many yeares. Notwithstanding they are much troubled how to shorten a time should agree to the tyranny either of the Vandales, Saracens, or Popis clergy. Buildinges exposition bel agreeith with the nature of the place, viz. that the mitigation is taken from the age of Locusts, which ordinarily is no more then five months, making the sense to be thus: that as the Locusts continueth not hurting the whole yeere throw, but sing, leap, and feed upon the grasse scanty during the five summer months, that is, from April unto September: even so a certaine time is defined to Antichrist seducers, after which they shall torment men no more. But this seems not to agree with histories: For the Pope hath now for a thousand yeeres & more lent forth his Locusts to spoile the field of the Church: neither doth the end as yet appear: Yea he shall continue devouring untill he be consumed by the brightness of Christs coming.

But this no way contradics what we have before saide for what are five months with the Lord, seeing with him a thousand yeeres are as one day? The time therefore of the Locusts is hereby designd, not as if it should bele no longer then an hundred and fifty days, or yeeres, but because it should be short: a definite time, being put for an indefinite: And thus also Alleasay expounds it indefinitely, although (contrarie to the scope) he applie it to the plagues and conversion of the Jewes. But we are taught, however Antichrist shall remaine with his Locusts, yet when he shall be revealed his tyranny & the power of the Locusts shallbe so weakened, that they shall not torment men any more, or at least not so much as before they did: The truth whereof we fee through Gods mercie these hundred yeeres accomplished, both in Germanie & other kingdoms. For now the biting of these Locusts is not so forcible, but everie where that ancient power of those scorpions lies under contempt, because the five months are ended. And as Polydore Virgil writes &c periwades in his seventh booke Chap. 3: It would be very profitsable...
table that these dogs of men, as superfluous members of Christian religion, were cut off & utterly consumed, that so they might no longer with their filthiness flame the purity of God's worship.

And their torment. He amplifies their torments from a similitude before spoken of ver. 3. as the power of Scorpions was given to the Locusts: so their biting and torment is like unto that of Scorpions. The paine at the beginning is indeed not great, but suddenly to increase, that if remedy be not had, it will kill the person wounded. within four and twenty hours: even so howsoever at first men little regard the biting of the Locusts, but give way to carnal reason and licentiousness: yet at the hour of death all things appear horrible and mortal.

6. And in these days men shall seek death] Another amplification of the torment taken from the most lamentable effect thereof, by which men's lives are not only made bitter, but so detestable, as that they shall preferre death (of which all men stand in feare) before life: they shall, I say, desire to change life for death, and good for evil. Now this is not the property of men sober, but mad: noting how this biting shall infallate and befall people; no otherwise then as it ordinarily happens to such as are bitten by mad dogs: Even so these little brasts with their stings have befoole the greatest kings, and wise men of the earth, as that they have suffered themselves to be dwawen, lead, fet on work, and sent wherever they would, yea to be perfwaded, that black was white; that life eternal was comprehended under the hood of Monkes, that holie water purgeth sin, & quencheth the flames of purgatorio; so at least they might find some ease for their confinences, which notwithstanding they obtained not. It is well known, that such was the Germans devotion to the Papacy, and in their devotion such madnisse, and in their madnisse such bruteft obedience, as that they would doe any thing, how abrusd forever (so it were imposed by the Locusts in the Popes name) for to redeem soules out of hell and purgatorio: Inomuch that the Cardinal Caietan said (as it is reported) that if Luther had not been, the Germans at the Popes beck, would have eaten (like oxen) hay for their provender.

And shall not finde it, but death shall finde from them] A further increas of sorrow: they shall not finde remedy for their torments, no not in death. For there is no man but would rather once suffer death, then to be tormented with perpetual fear and expectation oner of purgatorio, or the flames of hell fire. Then shall that laying by force.

More openando magis: sed enim tua funera passis
Mayer ab extremitatibus aegone dolor.

Death wish'd is rather, but her funerals being over,
From extreme torments felt,
Remains a greater dolor.

Death shall flee from them] because oner through superstition, or feare they be shall hindered from laying violent hands upon themselves. The treachery therefore of these shall not be unlike the anguish of the reprobate, mentioned in Chap. 6. 16. who cried to the mountains, fall upon us, and hide us from the face of fire, that sits on the Throne, or from the face of the Lamb. Notwithstanding the judgment of the last day is not here as yet treated of; but thereunto are compared the torments with which the Locusts tortured men that were not sealed. Now the Lord Jesus keep us from the venom of such Locusts. Their forme now follows.

§ 7. And the shapes of the Locusts] The reason why they are thus lively express'd before our eyes as in a table, is, to the end we might the better take notice & thun these pestilent creatures. Their figure is so monstrous & horrid, (not like the natural Locusts) that the very sight of such a monstre would affright a man, neither may we imagine the description of this monstre, to bee like unto that which Placius jeulingly describeth in the beginning of his art:
Humane capitis cervicem pteror equinem
Lungere si velit, & varum induree planmas
Vasique collum membris, ut suspiter arum
Definat in ptilen, multis formosae superne:
Spectaturn admisss riun remeat amici?

If to a humane head a painter should thus doe
A horles houlder joyne, and sundry feathers too:
And that the members all did represent in how
A woman faire above, an ugly fish below:
The friends which came to see, would laugh at at I row?

But this monstre is formed of diverse, & those the crueler sort of shapes. The whole form at the first appearance represents a fiery warlike horse: having a mans face, and hair of a woman: but Lions teeth strong to rend asunder: a breastplate of iron to bear off blowes: the sound of his wings terrible: the tail, stinging as a Scorpion ready to hurt every one, to be short not unlike to the Chimera or monstre in Homer:

πτερ ων λαιον ἔπετοι δ' ὁμοίως μεγαίη χαμένη.

A Lion before, a dragon behind, and a goat in the middle.

Now certaine it is, that these similitudes are not to bee taken properly, but mystically: as wee have distinguished the forme of them in the analysis, partly by their outward proportion, as members & body: partly by their habit & armure: and partly by their head: by all which is signified the power and force of these beasts: And it doth so fully agree with the Antichristian clergy, as that nothing can bee more evidently spoken. But now let us consider the particulars.

Like unto horses prepared unto batell] Horles prepared for warr are wel fenced, armed, fatted, & having fierce riders on their backes, thereby become very cruel, & with a blinde force ruth terribly upon the enemy. With the like cruelty these Locusts, being fatted and pampered in their cloistars, & strengthened with the power of Abaddon their rider, they furiously oppose the Gospel of Iesus Christ, some by railing in their Pulpits, by disputations, parquets &c. Others by cruel counsels & bloody designes, as the histories of Emperours, but chiefly of the Henries, Fredericks, & Others have testified long agoe: namely, that they more freqvent fables then temples, & better know how to handle bridles then books, more fitted & prepared to occasion, and wage warre to the destruction of the Christian common wealth, then to performe holy duties. An instance for this we have in Hungarie, for by the means of these Locusts the lost her two kings Uladius & Ludovic, together with the two lamentable overthrowes & discomfitures by the Turks at Varna & Mocha.

And crownes on their heads] Ribera, (but ungrountedly) understandes hereby the crowned helmets of Kings and Princes, which should make up the army bee deere of. But Helmeis will not well suit with the baire here mentioned v. 8. Besides it is manifest that the Locusts are described by a threefold ornament of their head, viz. their golden crownes; humanae face; & comely baire, the which three things may most fitly be applied to the Poopis clergy, for their heads being hallowed, they curiously baste, and cut their baire round, crownes wise, as it is signified in which they say they are like unto kings, because they may (as kings,) command the confinences of the livery, and impose laws upon them.

The King of the Locusts weares on his head a triple crowne of most fine and bright gold, as governour both of heaven, earth and hell.

The Cardinals weare mitres glittering with precious stones; which first was set on the head of Pope Sylvester by Constantin the Emperor, if it may be credited.

The Bishops, and Abbats also have precious ornaments wrought with gold and silk: so that we need not much temple what is meant by these crownes.

Faces of men] They are men, but they alter their shape, by profession & habit,
8. Hair as the hair of women. This is the third ornament of their head, which serves to take away Riberas literal exposition of a real military army. Women do much delight to cherish, coulour, and soften their hair; so these Locofts are tender and effeminate: they curiously shave and compose their hair: moreover in their clothing are delicate, tender, and gorgeous, wearing long robes, silken & embroidered garments. Now its a question if Aulins alluded not to this place, upbraiding the Monks of his time for their riot & effeminate nourishing of their hair: calling them hairie brodhenes, who carry about their hypocrifse so sale, fearing least a strange blemish should be lefe esteemed then a hairie.

And their teeth were as the teeth of Lyons. He alludes to the Locuits in Joel x. 6. Lyons are ravenous & terrible: So these under a humane face, hide their Lyons teeth, by which they snatch all things, empty the common treasures, devour widows houses, lay waft orphans fieldes, & all under pretence of religion, towards the godly falling into their hands they are cruel & merciles; witnesse the Spanish Inquisition & other histories. They make use also of their Lyons teeth, in their letters & disputations cruelly tearing, or blaspheming the truth & teachers thereof, least they should seem to be overcome.

9. And they had breast-plates] Iron shields & breast-plates keep off blows from the head: noting that it is not easy to hurt these Locuits, having diverse breast-plates. As first their priestly titles & priviledges, by which they are exempted from all civil power, infomuch that they may not be attached by the magistrates for criminal causes. This breast-plate Henry IV. & Frederick I. sought to break in pieces, but for this very thing they were cruelly persecuted by Apollonius the king of Locuits. Not long agoe the Venetians also unable to bear the inofancies & horrible wickedness of the Locuits, would notuffer them in their territories, but its to be feared they shall not escape the curse of their Abaddon for it. Secondly they have for their breastplate, kings, princes & other powerfull patrones, favours & vafuls of the Pope, by whose weapons, they are sheltered & defended, that none without eminent danger can doe them any hurt. Thirdly the orders & Societies of Monks & Spiritual Fraternities are so closely linked together, that they can hardly be broken. For as a breast-plate made & closely knit together of many little rings, cannot be pierced through by the edge of the sword: so these Locuits by a brotherhood are so linked in one, by oaths & vows, as none can hurt them; but they on the contrary may easily hurt whomsoever they please.

The sound of their wings, was as the sound of chariots] Locuits have little wings, yet by beating them together make a great noise; so these by their secret wings make a dreadful sound. Their wings are their priviledges, by which they have lift up themselves above the condition of all other men, & grownne to that height of impudence, as to despise government & speak evil of dignities, & are a terror to Kings & Emperours. Out of these wings proceeds the terrible hissing of their sermons, disputations & seditious writings, sparing no man of what state or quality soever: but keeping them under with fear of excommunications. And as Chariots strongly compaing an army about, cannot easilly be broken: so these by the sound of their priviledges preserve their Cloysters. They flyne also to warre, and whosoeuer subjects & fals not downe before them, they bitterly curse and anathematize.
A COMMENT UPON THE

10. And thy had tailes like to scorpions] This whole verse is explained by verf. 3. & 4, where it is shewed what is the power of scorpions; and how far the fame was given unto the Locusts. viz. to hurt all but such only as were not sealed in their foreheads: viz. to kill, and to torment them with the torment of scorpions: neither perpetually, but for five months. All which, both what it is, and how it hath been done by them, I have there shewed.

The same is this: in their faces they seem friendly like men: Their tailes are hurtfull like scorpions: Hony is in their mouths, but gall in their hearts such as they intoxicate with their doctrines, they mortally wound, like unto them that are stung with the scorpions taile. In word, countenance and gesture they promise salvation, but whom they strike they draw with them (torow purgation) into destruction.

Anonymous faith well, that Officials, Commissaries, Deacons, Registers, Chancellors, Appurtenances, are the Pralates tailes, who like venomous serpents by their wicked life and doctrines, (however they pretend purity,) poison both clergy and people.

11. And they had a king over them] The monarchical polite of the Locusts now followed: In Prover. 30. 27. it is said that the Locusts have no king. But these have one. For they are unlike to other Locusts & much more prudent: having set over them a king, under whose protection they may safely crease, spinke and destroy the fields. This king is here called the Angel of the bottomlefe pit. Seeing that apostatized sinners to whom in v. 2 was given the key of the pit. Now least we might have thought it was the angel, who Chap. 1. 19. & 20. 1. is said to have the key of the bottomlefe pit, that is, Christ, he expresseth his name Abaddon, which is Hebrew, with the Greek or Chaldean translation, we finde the word in Job 28. 22. & Prov. 27. 20. signifying destruction, of Abadar, perscribed, in Pali, destroyed. John adds the Greek interpretation, Στρατιωτας destroying, or roving out: that is, the destroyer of the Church.

Here with out doubt, by this καταστροφη of destroying king is meant that ους συνοδευται or son of perdition, (poken of 2 Thess. 2. 3) called by an Hebraisme both passively and actively, to be destroyed by Gods judgement, & destroying himself & his followers. Moreover it is manifest to all, that the son of perdition is Antichrist: giving us a most certaine proofe: that both this king Abaddon, & the apostatized sinners, is meant of Antichrist: Because in both places he is said to be the angel of the bottomlefe pit, in an evil fence. Now seeing it hath been proved that the great war fallen from heaven, typed out the greatest bishop, that is, the Bishop of Rome, who after Gregories time was set in the chaire of Peter, sit quietly: it must necessarily follow, that hee also is this Abaddon king of Locusts.

12. One woe is past.] A tranitory clausse to the following trumpet. One, viz. of the three woe: which were yet to found Chap. 8. 13. Thus we fee the woe of the first trumpet signifieth the most sad calamities under the kingdom of the Locusts: not killing men bodily, but torturing them with spiritual tormentes, more bitter then death itselfe.

Is past It is said to be past not as being accomplished, but respecting the apparition: for these calamities were not as yet past, but to come to passe afterward. Yet they were past, inasmuch as they appeared no more to John, & were fully written by him: the meaning is: The wofull state of the Church hitherto under the Wettene Antichrist, or king of Locusts is past: that is, hath appeared, & is written down.

And behold two more.] The first of which represents the calamities of the Easterne Churches under Mahumet, at the founding of the first trumpet: The latter shadowes out the last judgement at the foundling of the seventh and last trumpet.

Come hereafter] For, are yet to be written downe after the first: because men remaining in their sinnes, God goes on with further punishments. Meda raure hereafter, appertaines not to the time of the events, but to the order of the visions: because...
because the fifth and sixth trumpets sounded both at one time: For both the Western and Eastern Anti-Christ, began together to tyrannise over diverse parts of the Christian world by different ways or weapons. Therefore the fifth & sixth trumpets are parallely sounding at one time.

The second part of the Chapter.

The sound of the first trumpet.

13. And the first Angel sounded, and I heard a voice from the four horns of the golden altar, which is before God,

14. Saying to the first Angel which had the trumpet, Loose the four Angels which are bound in the great river Euphrates.

15. And the four Angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of brass, and brimstone, and the heads of the horses were as the heads of lions, and out of their mouths issued fire, and smoke, and brimstone.

18. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouths.

19. For their power is in their mouth, and in their tails: for their tails were like unto Serpents, and had heads, and with them they did hurt.

THE COMMENTARIE.

And the first Angel sounded] The second was now followeth, the which in outward appearance is more dreadful then the former: for whereas the former, was a spiritual affliction of the Christian world by infamous Loucists, mischievously deceiving, & tormenting the consciences of men under the Western Anti-Christ, or apostatized faith. This on the other hand is corporal, shewing how the third part of the Eastern world shall cruelly be murdered by lauyage nations, that is, under the Mahometan Anti-Christ in the East.

Now there are diverse opinions about this trumpet, & these Angels.

Andreas (whom Ribera and some of ours follow) takes these Angels les looses, to be fowre evil spirits: only wherein they disagree, for first the Papists suppose they were really bound in the river Euphrates by the coming & passion of Christ: yet as long as loose, for to hurt the sons of men as in Tob. 8. 3. the Angel Gabriel is said to bind the evil spirit in the utmost parts of Egypt, &c: for they thineke it not contrarie to the analogy of faith to hold, that some evil Angels are by the Lord sometimes confin'd to certaine places, to the end they might not so freely rage as others doe. But the other understand the river Euphrates here myyttically of the spiritual Babylon, because the armies here described go forth to a spiritual warre under the Popes kingdome, but I doubt whether this agree to the truth of the vision and histories.

Lyra interprets it of the Abettors of hereticks in Gracia & Italia about the year A.D. 3 of our
of our Lord. 493, when Anastasius an Emirian reigned at Constantinople, Theodoric an Arian in Italy, there being then elected in Rome two Anti-popes, Symmachus & Laetare[m], by whose contention a horrible warre was occasioned, to the destruction of many thousands of men: according therefore to his opinion the four Angels let loose at the river Euphrates are two Kings, and two Popes raised up in the Romaine Empire. By the first Angel that founded he understands Paschalis the Cardinal, who afflicting Laurence the Anti-pope against Symmachus, was the trumpet of those trumpets. But this seems to be to straight an interpretation of so weighty a vision. Neither would it bee a hard thing with as much colour to apply many particular histories hereunto. But here undoubtedly is intended an universal and dastard persecution against Chris-

Brighman a learned interpreter, applies all this to the rising of the Ottoman Empire: which at first begane about Ephesus by the Saracens, who conspiring with the Turcis, at length by degrees enlarged their Empire over a great part of the world, to the effusion of much Christian blood, about the yeere 1500, the which opinion doth well agree to the vision, yet it feemeth: we are to ascend higher, even to Mahomet himselfe the first author of the Eastern apostasy: as Bullinger & Illyricus doe rightly (in my opinion) interpret it. For about the same time that the Romaine Bishop was created by Phocas Universal King of the Lo-
cuffs, and so (according to Gregorius opinion) declared to be the Antichrift, there arose in the East a new Mahometan sect by this occasion.

Herodius the Empetour Phocas successefit having ended his warre against the Persians, dismisit without pay his Saracen soldiers, whom he had in his armie under their capitane Homar; thele being returned into Arabia asked counsell of Mahomet the false Prophet, at that time famous by a new kind of doctrine patched together of Judaisme, Christianisme, and Gentilisme. (For of the Iewes he borrowed circumcision and some other rites: of the Christians the doctrine of love and duties between man and man: of the Pagans militarie discipline, &c.) who gave them this for answer: My will, faith he, is, that ye excercis the commandements of the Lawe doe in mutual love and charitie stich close to each other both in riches and povertie: that ye pollute not other mens wives by adulterie, that ye abstaine from evil your selves, and hinder others also, doe good and perfoyde others thesame, wage warre in the name of God, by fear and force impose laws on the disobedient, in doing whereof I certainlie promise paradise unto you.

This doctrine (which Mahomet afterward put into his Alcoran) the Saracens with their capitane Homar received, and drawing the rest of the Arabians into a societie of warre with them, in short time they subdued and brought under their power the neighbouring provinces of the Romaine Empire, as all Arabia, Palatina, Syria, Egypt, Africa, Cypresse, and many cities of Asia the leffe even unto Byzantium, withall propagating and eftablishing the impieties and blasphemies of Mahomet, and on the contrarie rooting our Christian religion, which indeed at that time was where where much corrupted: at length they entred into Spaine, and held it in their possession, until in the yeere 1488, at which time (after mst cruel wars, and with great difficulty) they were driven hence by Ferdinand King of Castile grandfather to Charles the first. To these Arabians and Saracens, the Tauris & Turks (professing the same Mahometan religion) joyned themselves, who at length all of them by mutuall consent became one Empire, whereof Ottoman a Turk by nation, was the first Emperor, in the yeere 1500 as hath beene said, and hence it is called the Ottoman or Turkish Empire unto this day: since which time they have by cruel wars (prefigured in this trumpet) enlarged their borders through Asia, Africa, and almost whole Etroupe even into the very hart of Hungary. Now these things thus briefly premised in an historicaill way, we may the more easilie understand the types of the following trumpet.

And
And the first Angel said, In the presence of the Angel I seek for no mystery. By his signifying, he gives us a sign well to observe the future events, which shall here be represented. First be noted, the author of the Revelation, 12. Christ whose voice be heard from the four horns, that is, one of the midst of the golden or perforary altar, mentioned in Chap. 8, 3, which under the Law was a type of Christ. The horns thereof are mentioned in Ezekiel 30, 12. where the high priest is commanded once every year to make an atonement (with the blood of the signee offering) upon the horns of the golden altar for the sins of the people: to signify that their sins should be at length truly expiated by the blood and intercession of Christ.

It was before God. Not as if there were in heaven a golden altar, but it is an allusion to the ceremonial type. For the golden altar stood before the valley by the ark of the covenant. The allegory betwixt the four Evangelists, and these four horns I referre to its place. But here it is an allusion to the ancient type, as before in Chap. 6, 9. Christ is said to be the Altar protecting the souls of the Martyrs. John therefore sets forth his author and matter of this Revelation, namely, that he heard Christ's voice commanding four Angels to be loosed, as actors of the future tragedies. And here the divine authority of Christ appears, who commands, as the Angels in heaven, being Lord of them: to in earth fire to thrust wicked and tyrannical men, to punish the ingratitude of the world by them.

14. Saying to the first Angel which had the vials. This also may literally bee understood, that John truly heard the thing here mentioned, committed to the sounding Angels, that is, having ended, he should speedily unloose the Babylonian Angels.

Loose the four Angels. He signifies how hitherto they were there bound, that they might not exercise their cruelty: but now by God's commandment are loosed to execute his judgments, in punishing the Christian world for their idolatry and other wickedness. Here is an argument of the Lord's divine providence who holds in, and lets out the enemies of the Church, as he pleaseth. Hence we should both fear the Lord, and pray to him that the enemies bee not loosed for our destruction: as also to trust in him, seeing against us, they can do nothing contrary to the will of God, or without his permission and suffrusage. This work of loosing is committed to an Angel: because Angels are Gods ministering spirits to execute his judgments, whither good or evil.

Now let us consider, who these Angels are, and what is meant by the great river Euphrates.

I have shewed you what other mens opinion is concerning these things. Some also take these four Angels to be the same, which in Chap. 7, 1. Hold the four winds of the earth, from blowing &c. But to this, I can no way assent. True it is, as they there, so these here are evil and not good Angels, as the circumstances shew. Notwithstanding neither the one, nor the other are devils. For the former were the temporal and spiritual influenctes of the Western Antichrist, hindring (as much as they could) the preaching of the Gospel from the Christian world: but these are merely secular ministries of the Eastern Antichrist, who hindered not to much the preaching of the Gospel, as by murdering of Christians brought a lamentable destruction upon them. They are clearly differenced from the other by the circumstances of the place, being loosed at the great river Euphrates: so that hitherto they were there bound, not as devils confined to a certain place, but as cruel and barbarous people, kept in by the hand of God, that they could no sooner break forth to destroy the Christian world.

Euphrates: I take properly for that great river mentioned in the history of the creation, & throughout the scriptures, which descending from the mountains of Armenia, did run betwixt Chaldea & the midst of Babylonia. This river hitherto was the bound of the Roman empire separating the Christian world from the Barbarous people: beyond it towards the North & East, the Scythians, Tartars & Turks inhabited; beneath it towards the south the Arabians & Saracens. Now hitherto
A COMMENT. UPON THE

hitherto by the divine commandment, these nations kept themselves quiet. But here four Angels, that is, peoples, viz. the Arabians, Saracens, Turcins & Turks are loosed, that is, by the will of God, go forth as armed against Christians.

I therefore take the four Angels, to be the four peoples or nations, who about the fore-said time gathering themselves together, brake forth by the just judgement of God with their hostile armies upon the Christian world. They are called Angels, not by nature, but as respecting their ministrerie; For they were stirred up, and sent by God to punish Christians: neyerth is it unusual in this booke that men whither ecclesiastical or civil, any way employed by the Lord as his instruments, should be signified by the name of Angels. Now it will appeare by the 17 ver. that these Angels note not particular perions, but whole nations, and armies.

15. And they were loosed] God speaks, and it is done, he commands, and all creatures are ready to do his will. By Christ's commandment therefore, the four Angels, that is, these people present themselves before God with a mighty army to destroy the world: yet not herein to obey the Lord, but to kill the third part of men: so that not their obedience, but their bloody disposition ready to kill and destroy is here signified: therefore it is said, in a certain manner that they might fly. And here we are to note the diverse and contrarie end, and worke of God, and the wiccked in one: and the same thing: leaft we might thinke, that the cruelty which the Turks (howbeit let loose by God,) have hitherto exercised against Christians, were excusable. For God in punishing the idolatrie and other finnes of men brought thereby to bring them to repentance. But the enemies minded nothing but rapine, and murthers, and how to advance their Mahumetane power. As therefore neyerth Pilate nor the fewes in crucifying of Christ are to be excused, because they did that, which the hand and consell of God had decreed: considering that they did not to obey God, but to destroy Christ: and in this regard the worke of God was holy: but theirs most wicked: even too, the pronencie of these to hurt Christians is no way to be commended or excused.

In that it is said, they were prepared for an houre, and a day, and a moneth, and a yeere: It signifies their readiness and I suppose there is no other mysterie in it) at all times, whensoever the Lord would please to send them forth. And as it serves to amplify the bloody and cruel nature of these adversaries; so it sets forth God's watchfull providence, who determines the very moments of his judgments; so that nothing can be done in the world, but by his fore-appointment. Now we know that these are the four divisions of time: for four and twenty houres make a day, thirty days a moneth, and twelve moneths a yeere.

Brightman faith well, that this serves for the comfort of the godly, to whom the spirit of God would have it known that this most grievous calamity hath his appointed tennnes and limits, even to the least moment, beyond which it should not be prolonged. But whither that will hold, which he further affirmitie touching, the space of three hundred ninety and six yeeres, by reducing after a prophetical manner, the yeere into moneths, moneths into days, and days into yeeres: and thence by numbering from the yeere of Christ 1300. He gathereth that the power of the Turks should last unto the yeere 1696, which should be the last term of the Turkish name: yet in the mean time he conjectures that their strength shall decay, and tend to ruin some fortie yeeres before: I doubt, (I say) whither this will hold. For to grant what he faith touching the day, moneth and yeere: what shall then be understood by the houere? besides hee takes a Italian yeere confiting of 365 days, but an Egyptian moneth containing thirty days: the which little agrees. And therefore it may well bee that the Turkish tyrannie shall longer last; until the world continue. I rather affect to Bulfingh who thinks that here is noted the swifteflight of these people in warre: they suddenly are up in armes, fall on unexpectedly, and at a word speaking give assaults, they fly, and in fleeing fight.

16. And the number of the armie of horsemen] The number of the horsemen of warre, wherewith the foure Angells assault the Christiant world is (as it were) innumerable, viz. (as our translation and some others have it) two hundred thousand thousand. But in the Gres is 300,000,000 men, which is (say some) two millions of millions: one million contains ten thousand: so that two millions of millions is twenty times a thousand thousand. Erasmus, twenty thousand times ten thousand. Luther, indefinitely many times thousand thousand. The like number almost of Angells we finde in Dan. 7: 10. thousand thousand minister unto him, & ten thousand times ten thousand stood before him. Now here is signified such an innumerable armie, as hardly ever was in the world; such an army as easily will dissipate all things, and by humane straights not to be resifted. And it is well known that the Arabians, Saracens, Tartars & Turks always goe forth with huge armies, especially of horsemen, in which consisteth their greatest force: yea many times one Emperour of the Turks alone brings forth more horsemen into the field, then all the Christiant Princes joyning their forces together can possibly doe. Moreover hitherto these barbarous nations have conquered by reason only of their multitudes. Tamburlaine king of Scythia brought forth an armie of twelve hundred thousand, with which he overcame Bavaria. Bonfinius reporteth that Ladaslaus (afterward called Varenjis from the overthrow he there received) going against Amurath with foure and twenty thousand horsemen was counselld by Dracuta of Vailrichia (pausing thro' his borders) not to goe forward with so small an armie against the Turke, who daily (faith he) rides forth with greater forces at hunting.

And I heard the number of the left any might question how Iohn should know the number, he fieweth, that he heard the same mentioned from the throne of God.

17. And thus I saw the horse.] So much for the number of these barbarous soldiers: now he describeth their armour & cruelty. He faith: he saw the horse in a vision, that we might not thinke these beasts were reallie in heaven. By three adjuncts he sets forth the terriblenesse of their power. The first respects the armour of these horsemen, the tao latter the forme of the horse.

First, they that sat on them had breastplates. Not of Iron, as our cavaliers are wont to have, but of fire, Iacint, & Brimstone. For the Barbarians feldome come into the field with heavy, but only with light armour, the readier to assault, fight & flee away if need be. It notes their fiery nature, that is their vaunty, bloody & enraged cruelty, breathing forth as it were fire, & devouring everywhere they come. The Iacint in colour is like a flame: for which in the end of the verse he puts smokes. Brimstone is eatilly set on fyre, & being kindled is of a purple colour giving forth a deadly stink: which signifies that their armour falleth rather inward in their breasts, then outward on their bodies. And indeed these nations care not so much harnasses of thefe, as fiery, saavage & cruel minde, the which in their combats they manifeat by a horrible roaring noyse, terrifying therewith their adversaries, & many times putting them to flight before they come to blows. It signifieth alfo their manner of warring, devouring, & causing horrible desolation by fire: But I rather referre it to their fierce breaste.

The heads of the horse, were as the heads of Lyon.] The generositie, strength and swiftnesse of hores is of much use in warr. Now it is known that the Turkish horse excels in swiftnesse & valour: & therein they chiefly truft, & hope for victorie. Alexander oftentimes overcame by meanes of his horse Bucephalus, so named of an Oxes head: but these shall fight with Lecaphals, that is horse having lyonlike heads. Now Lyons are generous, strong & cruel; with such horses shall these barbarians come forth: & indeed the Turkish power is lyonlike, most cruel & tyrannical. The Lecaphals also had somewhat of the Lyon: namely the teeth, but not the head; noting their fraudulent & secret tyranny chiefly confisting in their tongue. For the teeth are as a wall to the tongue: but the cruelty of these is manifest (like as the head is open to the view) carrying forth the matter by open warre & force, as the professedit enemies of Iesus Christ.
COMMENTARIE UPON THE

One of their mouths proceeded fire & smoke: The relative orders of their use, may indifferently be referred either to the horses, or their riders: by these three things, a seeing the instruments of their cruelty, they should kill the third part of men, as it follows v.18. Concerning this I hardly find any thing probable among Interpreters; I will therefore set down my owne judgement about it.

Because these things are laid to come forth out of their mouths, therefore by fire I understand (as before) the terrible cryes of these savage people, and their blasphemies against Christ, which the Turks & Tartars in their warre, fighting with Christians are wont to use. Now though they kil not men simple with their roaring noise, yet hereby they make way for it, by terrifying and putting their adversaries to flight before they come to battle, & therupon follows horrid slaughters. The smoke proceeding out their mouth, is nothing else but the impious & blasphemous doctrine of Mahomet, propagated by their warres, and killing such as embrace the same, that is, causing them to runne into eternal destruction: like as we heard before the smoke that proceeded out of the bow beeles pit, signified the wicked doctrine of the Lucifers. The brimstone I take to be their bowstring, subd over with brimstone, used by a sylence for the poisoned arrows, lances, and all other Turkish and pestilent armours whatsoever, with which these thousand yeers they have cruelly murdered innumerable multitudes of men. These arrows also may be laid to proceed out of their mouth: For they draw their bowes even to their mouth, so that the arrowes doe seeme to fly as it were out of the same.

I have lately read Brightmans exposition much to the same purpose, applying this to the mouth of their gunnes, out of which comes fire, smoke & brimstone: and especially to that Peace of ordnance of incredible greatness which Mahomet used in besieging Constantinople, for the drawing of which there were used twenty thousands of men, and two thousand gunnes, as Laomium Chalcobodandus reporteth ch. 8. de Rebus Turcicis. And those twelve thousand patercinia, which are the ordinarie gird of his body, are all gunnes. So bee.

18 By these three was the third part of men killed. The successe of the enemies and overthrow of Christians is here noted. For however sometimes the Christians have obtained great victories over the Turks, yet was the same little or nothing considering their multitude, whereby in the end they have had the better of them: for seldom any Christian army how strong soever, hath been able to stand against them, as the greatness of their empire sufficiently witnesseth. But generally in their warre they have takke from the Christians some provinces or strong holds: By the Greeks they have often with great loss of men been repulsed, yet at length they brought all Greece with the Thracian & Illyrian Empire under their power. From whence invading Hungary they were indeed often valorously repulsed by J ohannes Hunniades & king M c timus : notwithstanding by force of arms they possessed themselves of Eivisia, Servia, and all the fourth part of Hungary, few places only excepted.

The Venetians overcame them in a great fight at sea in the yeere 1571. Yet in the mean while they still held Cyprus, which they had taken away from them. Memorable is the holy war (so called) undertaken by Godfrey of Bouillon, who took all Palestina out of the hands of the Turks & Saracen; and it remained 3 yeeres under the power of Christians: but at length by the ambition of Popes, & diffentions of Princes it was shamefully lost and fell into the hands of Saladin. Godfrey brought to this warre sixty thousand foot, and an hundred thousand horsemen: but this great armie was in a short time to weaken by the Turks, as that when they came to the siege of Jerusalem (beeing the fourth year of their expedition) there were found hardlie foure and twenty thousand soldiers remaining. This much generally touching the slaughter.

It is expressly said, that these adversaries killed the third part of men, by fire, smoke and brimstone: what these three things are, which proceeded out of their mouth: & how they killed, I have shewed. Now it remaineth to shew how they killed the third part of men.
It seems that the threefold number of men slain answers to their threefold kinds of weapons. Yet the third part may be taken indefinitely for a great part, or a perfect number: for a threefold number notes perfection.

The third part of men, not the infidels, but Christians, were killed: Firstly, the third part of their armies opposing the Turks perished in war. Secondly, the third part of Citizens were either slain or carried into miserable bondage. Wilhelmus Tyrinus affirms that in the holy warre there were slain by the Turkes two thousand times an hundred thousand in the space of a few yeeres: But of Turkes not above an eleven hundred thousand. Thirdly, a third part if not more of Christian Churches were spoiled and overthrown by them: take for example, the flourishing Churches of Palestine, Syria, Egypt, Asia, Armenia, Thracia, Persia, Musia, Bulgaria, &c. where now Mahumetan blasphemies doe reigne: hardly anything of Christianitie there remaining. To be short the third part, of the provinces of the Christian world have been by them within these three hundred yeeres subjugated, or laid waste. Mahomet the first, he alone tooke away two Empires, & foure kingdoms from Christians: & now in our time these enemies doe in fact and necore through all the sea coast of Africa, Egypt, Arabia, Babylon, Mesopotamia, and both countries of Armenia, Palestine, Syria, Asia, Thracia, & Graecia. So that in this vision John saw the overthrow of Christian Emperours, Bishops, Churches, citizens, and soldiers, which histories & daily report make known unto us.

19. For their power is in their mouth. A probable reason of the foreaid slaugther, is taken partly from the bloodthirstiness, and partly from the craftiness of the enemies. Their power, that is, facultie to hurt and kill: is in their mouth, and in their tongues: that is, they fight and hurt both forward and backward. How they fight and kill with their mouths hath already been shewed, viz. by fire, smokes & hurststones: He shewes now how they hurt backward: they have serpents like tails and heads: serpents have venom in their heads and tongues, with which they bite & poison men. This may bee understood in a twofold way: either of the Turkes & Tartars their manner of fighting: who not beeing able to stand, in fleeing shoot up their arrows into the aire, which falling euery on the heads or borces of their perfuriers: doe mortally wound them: thus they kill behind them with their tailes. Or else, of the Turkes perfidiousnesse: for as serpents fight subtilly: so thefe doe not onely hurt by open force of armes: but by deceit, and treacherie: For of ten times by laying in wait they have set upon Christians, and given them mightie overthrowes. Otherwhile they perfidiously brake their leagues and tattallions of armes, made with them. And indeed the Turkish warre which hath continued these sixteen yeeres in Hungary, brake forth at first thorow their perfouinesse. Thus they have hurt the Christian world with their mouth & with their tails.

A complaint of the impenitency of Christians after their punishments.

20. And the rest of the men which were not killed by these plagues, yet repeated not of the worke of their hands; that they should not worship devils, & idols of gold, & silver, & brass, & stone, and of wood, which neither can see, nor hear, nor walk.

21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.
A COMMENT UPON THE

THE COMMENTARIE.

And the rest of men which were not killed. The third part of the chapter is a complaint against the brutish, dullness of the rest of the Eastern Christians: who repented not of those sinner, which had caused so many, & so great overthrowes unto their brethren: This is the sinners. The construction seems to bee defective: The rest of men, some understand, shall likewise perish, as being impenitent. But Andreas well observes, that in meritorious can neither repent, nor put for a meritorious repentance not; and makes the construction plain by a paraphrase: And the rest of men not suffering these things, remained impenitent.

But we are to consider who are the rest of men here spoken of: and what the complaint against them is.

Lyra foolishly applies this to the Saxons and Teutonians, who in the time of the seifume above mentioned, fell out among themselves. Such also are as much out of the way, who understand the place of some infidels (but who they name not) worshipping Mercury, Mars, & Venus. But questionless these are the rest of the Christians (as left to in name) whom the enemies, even now mentioned, had not killed. For what reason had Iodin to declare the sloughers of infidels? seeing such things were shewed unto him by Christ as concerned the state and condition of the Church. Alcaeus therefore beates the aire in misapplying all these things unto the Jews. For without doubt, (as we said before) here is meant, not only the rest of the Eastern Christians, and other Provinces in submission to Turkie: but also other Papistical Churches of the West, as yet free from their yoke, & slavery: For as the one, so the other were horribly guilty of the evils here mentioned, but chiefly indeed they in the West.

Five of the greater sort of sins are named: of which their worshipping of idols or devils is the fountain of sin. But what have Christians ever worshipped devils? Yes, for to faith the text, they worshipped devils, & idols the works of their hands. What workes? Idols of gold, & silver, and stone, and wood, which neither can see, nor hear, nor walk: Now to adore idols is to worship and serve the devil, as the Apostle witnesses 1 Cor. 10.20. This overthrow the Eastern & Grecian Churches: who tooth and nail maintained the worship of idols and images, and established the same by the second general Council held at Nice, but soon after (the Grecians being thrust out) the Turkes became masters of the townes, making it the seat of their Empire against those of Constantinople. It is true, that the Christian Princes of the holy warre, expelled against Solidarnus the Turke out of the same place: but they kept it not long: for soon after he not only regained it: but at length vanguisht the whole Empire of the Greeces. Thus woe see what theose of the East suffered, because of their idolatrie.

Which neither see, A description of Idols taken from Psal. 115. 2, against which what I pray you, can either the Greeken, or Italian idol worshippers subtly object: For the idols of Christians, can no more hear, see, nor walk, then did those of the Gentiles.

21 Neither of their murthers]. Their other sinne is murther both attempted by the Greecan Emperours one against the other, as hitories tellitie: as also by their mens oppressing each other against all right and reason: as if their had been no ruler over them, which brought destruction upon this Empire. Under one kind he comprehends all manner of injuries and oppression of the innocent in judgement.

Nor of their sorceries]. Their third evil is witchcraft whereby they of the East were much addicted: under this is comprehended all the superstititions, enchantments, magical & devillish arts, which have been spread by Bishops & Monkes among the common sort of Christians.
REVELAT. CHAP. IX. VER. XXI. A.D. 1. VISION 3.

Nor of their fornications] The fourth is their fornications, adulteries, &c. and manner of filthiness, wherein the Clergie lived, under their impure unhallowed statutes.

Nor of their thefts] The fifth is their thefts, sacrilege, &c. and rapine, so much committed by civil as ecclesiastical persons, who by pious deceits, that is, most false impostures, and pretence of religion devoted widows houses, exhaust the treasuries of Princes, and great men, &c. draw into their hands by hook and crook this worldly wealth. These were the finnes for which the Lord by Sargens and Turks punished them of the East, to the end that their brethren of the West guilty of the same finnes might take warning by their example & repent. But what followed?

They repented not] He foretells by the spirit and reproved (not to speak of them in the East still remaining in their filthiness) the obstinacy of the Papits: who openly pollute themselves with the like idolatry, murders, forgeries, fornications & thefts even unto this day: infomuch that whosoever opposed and reproved these things in them, is accounted an heretick and enemy of the Church.

Their idolatry is manifest: for in all their temples, highways, porches and corners of streets they set up idols, the worke of men's hands; images of God, of Christ, Marie and the Saints: before which whoever will not fall downe and religiously worship, is accounted an heretick & condemned to the fire: they cannot abide to have them termed idols, but images set up, in and by them to worship God, Christ, and the Saints. But in truth herein they worship the devils for God will not be worshipped by images: Now whatsoever is externally worshipped in a religious way is an idol: and all idol worship is done, not unto God, but unto the devil: & indeed the description here of idolaters doth plainly convince them: for doe they not serve idols of gold, silver, stone, &c. which cannot be nor walk? An egg is not more like unto an egg, then the idols of Papits, and of the heathens resemble each other.

And touching their murders, we need goe no farther then to consider the innumerable compainie of Martyrs put to death by them.

As for forceries and all magickal arts, to whome may these things be applied but to the Papits? for in the reformed Churches noe of a long time the impo- stures of the devill and magicians are rooted out.

For fornications, adulteries, pollutions, sodomy, they are beyond measure committed by the Papishe clergy: for howsoever marrying is honorable among all men, yet to them it is not permitted: But sodomy hath publicly been disputed for: ye same condemned in time by Iohannis de Cosa Archibishop of Benevent: what multitudes of whores and strippers are there at Rome? how great is the gaine which therence comes unto the Pope? It appeares by records that by them his traitrerie hath of late been augmented fourie thousand ducats.

To be short who is ignorant of the thefts, rapines and fisonie of the Rome- nites? or who is able to describe them? Their taxes and annailes which are in print doe openly shew the same: so that the Papits are altogether guilty of the same evils, for which they of the East were destroyed: what remains then, but that a like punishment will surely befall them? Thus in the conclusion of this Chapter we are taught: For what was the cause of the great calamities befalling the Eastern world, and how the greater part of the Romane Empire was brought under the Turkishe yoke: namely their idolatry and much other wic- kedness going along with it, for as the idolatry of the Balaamites and of Jer- boam the sone of Nebat caused the overthrow of the two powerful kingdoms of Israel and Indah by the Assyrians & Chaldeans: So it is manifest, that idolatry & other finnes thereon depending, have occasioned the destruction of whole Empires, and many mighty kingdoms and provinces of the Christian world, as Egypt, Palestina, Dama-cena, Syria, Asia, Cyprus, Thracia, Armения, Mysia, and part of Hungary, So that it is not come to passe by chance that the Turks have,
and still do afflict Christians, but the Lord in his just judgement useth as a strong rod in his hand to punish their impiety.

Secondly: what is the end of the calamities inflicted? not as if God would destroy the Church, but rather to provoke, both the idolaters thus punished, and others also guilty of the same sines, unto repentance: For the Lord desidereth not the death of a sinner, but that he repent and live.

Thirdly: here we are plainly taught, that they are that hitherto have, and still do draw the Turkies upon the neckes of Christians, to wit, the worshippers of idols of gold, silver, wood and stones. But who are they? are they Iaponians, Caribals, or Brasilians? I affirme no: For howsoever it be granted (as these say) that these are worshippers of devils: yet not they, but ours are threatened to be punished by the Turkie & Tartarian forces: but it may be demanded. Are not they of the reformed religion worshippers of idols? I answere no, but rather they have quite banished the same, shunning all manner of idolatry, as the pest. But your temples, (ye Papists) your cells, altars and highways abound, with images of gold, silver, wood & stone: there is no corner, but ye may eke or one other beeing prostrated before the image of Marie, Peter or Paul thus mutters: holie Marie, S. Peter, S. Paul pray for me, have mercy on me, save me &c. Will ye deny, that you have not been the cause, that the Turkies for these sixteen years have wafted the borders of the Christian world? what madeneesse is this, that ye should stirre up Christian Princes to conquer the Turkie, having drawn him on your neckes by your idolatry, and made him invincible unto this day? It is time therefore that at length ye seriously think of these things, & repent of your heresies, thefts & fornications, before the revenging hand of God destroy both you and the rest of the Christian world for these your abominations.

Forthwith: we are taught, that probably the rest of the Christian world, shall suffer the like judgement: because the Papists are so farre from repeating of their idols and other wickednesse, as on the contrary they strongly maintaine the same, and whoe soever opposeth them therein, they condemn as heretics, & persecute them with fire and sword: what remaineth therefore, but that the same armies who by God's commandement have killed the third part of Christians for their wickednesse, should at last come into these parts to kill the rest for the like evils. For it is a constant rule, that they that commit like evils are worthy of like punishment. So that without doubt, the horrible idolatry of Papists will in short time draw the Turkish armes on the rest of the Christian world. Now whereas the Lord hath hitherto spared the same, it is to be ascribed to the prayers of the godly groaning under the dregs of Antichrist, & to the reformed Churches, who with their whole hart do loath his idolatry, disputing to the uttermost of their power the smoke of Antichristian darkness, by the light of the Gospel, that to the glory of Christ and true godliness lost among the false Christians, may again be retorted and flourishe.

Hitherto has been treated of the first Act of the third vision, concerning the calamities of the Church under the Romane tyrants, heretickes and hypocrises: and of the Western Antichrist, king of Locusts, as allo of the Eastern Angel with his armie of horses. Which Act indeed, so far as concerned the king of the Locusts was ended about the time of the Counsell of Confus: but as for the other, namely the Turkish destroyer he shall continue unto the sound of the seventh trumpet which shall be heare in the last day.

Now follows the second Act of this vision, as opposite to the former, shewing remedies for these so great calamities, or comforting the godlie under so long continued afflictions.
**THE X. CHAPTER.**

The Argument, Viz, Parts & Analysis.

He first Act of the vision was a declaration of the Churches calamities, and a beginning of the amplification thereof, during the time of the four trumpets, as part of the first & first. The second Act follows, being consolatory and opposite to the former calamities. A mighty Angel descends from heaven, holding in his hand a book open, standing upon the earth and sea, crying with a loud voice as when a Lyon roareth, informing seven thunders, uttering their voices, which John went about to write, but was commanded to seal the same. The said Angel foreseeth by God, that the time of so great calamities should continue no longer, the end and sound of the last trumpet now being at hand, but first John is commanded to eat up the little book which he received of the Angel, and to prophesy again: All which are so many mysteries of consolation.

For the godly are taught, that in the greatest disturbances and calamities of the Church, which she hath, & shall, both suffer by the Romane tyrants, by heretics and hypocrites, and chiefly by both Antichrists, that Christ (I say) will not be wanting unto her, but will always hold in his hand the book of his doctrine open, and at the foot of his kingdom upon the earth and sea: & by the roaring of his Lyon-like voice will come some faithful teachers to thunder out their voices: although during the most grosse darkness of superstitions they shall be sealed and neglected, until at length according to Christ's oath, Antichristian tyranny hastening to its end, and the accomplishment of the divinenmisterie being at hand, God shall raise up other witnesses of his truth, who shall eat up the book of the Gospel received out of the hand of Christ, and again strongly prophesying against Antichrist, shall labour the reformation of the Church: concerning which it followeth Chap. xi.

Thus the whole Chapter consists merely of consolations for the afflicted Church, the which being reckoned, are fixe in number.

1. Christ descends from heaven unto the Church afflicted by Antichrist: therefore she shall not be left an orphan.

2. He holds in his hand a book open: therefore his word shall not be suppressed.

3. He sets his foot upon the earth and sea: therefore both by sea & land he will referee some remnants unto himself, neither shall his whole tofession ever fall.

4. By his Lyon-like roaring he makes the thunders to utter their voices, although they remained sealed: therefore he will always raise up some faithfull teachers, however for a time they shall profite but little.

5. Christ swears, that the time shall be no longer: therefore Antichrist shall not rage perpetually, but the calamities of the Church shall have an end.

6. John is commanded to eat the book: & therefore before the last trumpet sound, the Gospel shall again be openly preached, & the Church purged from the dregs of Antichrist.
A COMMENT. UPON THE

The scope of all is, that the Church. sait not under the croffe, but in confidence of the presence of Christ her judge; and in hope of an happy issue, alwayes raise up her selfe.

The Chapter may be divided into two partes.

1. Oouching the strong Angel, unto ver. 8.

2. Of the booke that was eaten up, unto the end. The first againe hath two parts. First the Angel is described by six Epithites v. 1. Secondly fourt Acts of the Angel are expounded:

1. He holds in his hand a booke open, ver. 2.

2. He sets his right foot upon the earth, and his left upon the sea, ibid.

3. He roares like a Lyon, v. 3. The which is illustrated from the effect of the roaring: viz. seven thunders thence utter their voyces, as it were an Echo, ibid.

And from a double consequent: First Johns desire to write the voyces: and secondly the prohibition, not to write, but to seal the same ver. 4.

4. He sweareth: wherein we are to consider:

1. The person of the swearer: An Angel standing upon the sea, and upon the earth.

2. His gesture: He lift up his hand to heaven, ver. 5.

3. The forme of the oath: By the living God the creator of all things, ver. 6.

4. The two things confirmed by oath: That the time of troubles should be no longer, ibid: and that the seventh Angel sounding, the mystery of God should be consummated, ver. 7.

The other part, consists of a divine commandement, with Johns obedience & the effect thereof.

In the commandement note 1. the efficient cause, the voyce before heard from heaven, ver. 8.

2. A double argument, that hee should take the booke out of the hand of the Angel, ibid: and to eate it v. 9.

3. A prediction of the the effect, ibid:

Johns obedience, 1. He takes the booke out of the Angels hand, v. 9.

2. Having taken it, he eates up the same, v. 10.

The effect of his obedience is twofold: 1. internal, a sweetening of his mouth, but making his belly bitter ver. 10, and external, a new vocation to prophesie: The which is amplified both from the efficient, Thos must prophesie: and from the forme againe prophesie: as allo from the object, before many peoples, nations and kings, ver. 11.

The first part of the Chapter.

Of the strong Angel holding the booke.

1. And I saw another mighty Angel come downe from heaven, clothed with a cloud, and a rainebow was upon his head, & his face was as it were the Sun, & his feet as pillars of fire.

2. And hee bad in his hand a little booke open: and bee set his right foot upon the Sea, & his left foot upon the earth.

3. And cryed with a loud voyce, as when a Lyon roareth: and when he had cryed, seven thunders uttered their voyces.

4. And when the seven thunders had uttered their voyces, I was about to write: and I heard a voyce from heaven, saying unto mee, Seale up those things which the seven thunders uttered, and write them not.

5. And
And the Angel which I saw stand upon the sea, & upon the earth, lifted up his hand to heaven.

And I saw another mighty Angel saying, I finde all interpreters (Alcazar only excepted who contrary to the drift of the history applies it to the Jews) to agree in the general argument and scope: namely that here are inferred (as it were) sovereign medicines or conflationary remedies in regard of the said calamities and miseries of the Church, under their manifold enemies, but especially under the Eastern & Western Antichrist, by which the godly being provoked to constancy, may be certainly persuaded, that Christ the judge will always take care for his people in the midst of their greatest persecutions, and preserve them in safety unto the end. But yet they much differ about the time: most restrain it to the times of the first trumpet. But for my part I take it, that this conflation is opposed to the evils of all the trumpets which we have formerly heard, being as it were the second Act of this vision. As the fifth in the former vision, contained the comforts of the martyrs under the altar, so to respecteth the evils of the foregoing plagues: so in this vision, the history of this Chapter annexed to the first trumpet, doth containe conflationes against the evils of all the foregoing trumpets.

Another Angel] All interpreters for the most part content in one, that by this Angel is represented Christ the mediatour and revenger of his afflicted Church: some few indeed are of another minde: whose opinions I will briefly set downe. Andreas Cifarinius supposeth him to bee one of the holy Angels, gathering it from the cloud, rainbow, & light of the flame here mentioned: But these adjuncts rather argue the contrarie, as beeing of an higher nature then to bee applied unto a created Angel.

Ribera following him, undersaith this mighty Angel to be the same, who in Ch. 5. 2. desir'd to open the book that was shut. For seing men repented not by the plagues of the first trumpet, therefore he faith, that now a mighty Angel is sent, who by an oath protests unto the world, that the end is there, and the last judgement is at hand.

But this is neither the principall scope, neither are his reasons of force to prove that this ought not to be understood of Christ: And therefore Alcazar also rejetteth them. His argumentes indeed would have seemed the more probable, if he had made this mighty Angel, to be Gabriel, so called from his strength: and Psal. x. 3. where all the Angels of God are said to excel in strength: moreover that Christ shall not deffend from heaven until the day of judgement, according to the scriptures: Also that this Angel sweareth by the living God, as by a greater than himself. But neither are these reasons of weight: For Gabriel doth not signifye a mighty Angel, but the mighty God: Now Christ properly is El Gibbor, the strong or mighty God. It is true indeed, that all the Angels of God are mighty: but Christ is stronger then they, as beeing the Lord of them all.
Now the descention of this Angel from heaven must not be undestood of Christ's incarnation or any corporall descent on earth; but visional; that is, signifying his continual presence with the Church: "Hee, and God also, is said to descend and ascend by his presence and manifestation of his grace and help. To be short he sweareth by the living God, greater then himselfe, as he is man, but not as he is the living & omnipotent God: whom we have often before proved to bee.

Lambertius thinkes that some excellent ministers of the word are here noted, whom the Lord lent into the Church at the beginning of the sixt transpore: yet he sweareth nor who they are, or shall be. But the description of this Angel cannot agree to any such ministours of the word.

Lyra dotting, (as his manner is) makes this Angel to be the Emperor Iustinus and his nephew Iustinius, about the yere 518. who held in his hand a little book open, that is, wrote letters to all places in favour of the Catholicks against the Arians. But these acts & divine description are to unsolidly ascribed unto a secular man.

Therefore we assent unto the common opinion, that this Angel is Christ the revenger of his Church, because both the description of the person, & all the acts here mentioned doe plainly make good this felie: as also the scope requires the same. For without Christ the Churches consolataion would bee very little in all these things: Besides undoubtedly this mighty Angel is the same, who in Dan. 12.7. is called Michael standing upon the waters & swearing by the living God: from whence this part of the vision seemes to be taken. But Michael the great prince standing for the people was certainly Christ. Therefore this Angel is either Christ himself, or one representing his person. Now we will consider the Ephithites.

Mightie Gr. ισχυρός, strong, able, for Christ is truly El Gibbor the mighty God having two natures, who hath vanquished the devill that strong armed man, taken possession of his palace, and devided the spoile. See Chap. 5.2. & 10.21.

Descending from heaven This is farre different from that be law Chap. 8.10. a farre falling, & Chap. 9.1. fallen from heaven. Now Christ descended from heaven for the salvation of mankinde in taking our flesh upon him: but that descention is not here intended. Againe be ascended into heaven corporally and sits at the right hand of God, where he is to remaine until the day of judgement. Notwithstanding Iohn law him descending, not by a local motion but by visional grace, inasmuch as he commeth down by the presence of his spirit and special help to relieve the afflicted condition of his Church, not leaving her comfortlesse, according to the promise: where two or three are gathered together in my name, I am in the midst of them. I am with you unto the end of the world. So Chap. 1. he appeared to Iohn, walking in the midst of the Churches, not by a corporall motion, but a visional presence of his grace and spirit. Now the likenesse of the description shewes, that the same is here intended.

Clothed with a cloud Some understand this cloud to be meant of Christ's flesh, hisdind or covering his divinity: Others for the obscure knowledge, by which he revealed himselfe unto the world in the time of the sixt transpore, beeing (as it were) as yet covered with great darkness: making the felie thus: hee appeared clothed with a cloud; that is, hee manifested himselfe in an obscure or darkie way unto the world. For my owne part I take it (according the manner of the scripture) to be a signe of divine majestie. For febovanah was wont to appeare unto the people in a cloud, 2 Chr. 6.21. the cloud also leading the people in the wilderness, & sheltering them from the heat of the sunne, was Christ: Therefore he is clothed with a cloud, to shew that he is Lord of a heavenly nature.

And the rainebow on his head] The rainebow signifies grace, beeing sett by God as a signe, thout he would not send the flood any more upon the earth. Christ therefore appears crowned with a rainebow, as the meffenger of grace & peace; for he is

Therefore Christ now appears, holding the same open in his hand, thereby teaching us, first, that, not withstanding the persecution of tyrants, the superstitions, and lies of Antichrist, by which he darkened the doctrine of Gospel, yet he held forth in his hand the book of his word, that is, raised up continually some faithful professors and teachers of the truth who maintained the same against all tyrants and Antichrists: And indeed the books of martyrs, and other ecclesiastical histories do abundantly witness, that there have been multitudes of such, not only during the persecution of the Roman Emperors, and heretics, but also these thousand years many under Antichrist, condemned & cruelly put to death for hereof. But secondly it teacheth us, that at last he will also purge his books from the pollutions of the Locusts & dregs of Antichrist, by his witnesses of his truth, whom in the last times he will raise up for that end, in the midst of Antichrist's kingdom.

And be see his right foot upon the sea. The following actions of the Angel illustrate the matter going before: For in that he set his feet upon the sea and earth, it is as when a lion roareth, caused the thunders to water their voyages, and gave the living God: all this tends, to give us to understand, that Christ suffereth not the book of his doctrine to be wrung out of his hand, neither by the Roman tyrants, heretics, Antichristian Locusts, or the devouring armies of Mahomet, but always kept the same open in the world.

His right foot. The foot of Christ, are laid before, to be like pillars of fire. Many (and among the rest my Anonymus) understand this of the preachers of the word. The right, to be some eminent ones: The left inferior ministers: for the left foot is weaker then the right. By the sea they understand the world: by the earth worldly men. Now he sets his right foot upon the sea, his left on the earth: that is, by his ministers both of high & lower degree, he reprobated earthly minded people.

Brightman much to the same purpoo, understandeth the right foot, to be Christ's faithful servants, whom he raised up again against Antichrist out of the sea, that is, out of the vipers brood of the Popish clergy, as, William Ockham, John Wicliffe, &c. his left foot, of secular princes, as, Ludwig of Bavaria the Emperor, &c., &c. who with all their might strongly opposed the monstrous inventions of Antichrist.

But we need not make use of so subtle an allegorie. This part of the Vision is taken out of Dan 12. 7: where Michael the great prince standing for his people, is said to have set his feet on the waters of the river. In which place no doubt is signified the great armies of the Babylonians at the River Euphrates, whom the Lord so restrained & kept down by his providence, as that they could not destroy his people according to their own pleasure: So Christ here sets his feet upon the sea and the earth, (for so Job saw him truly standing in a vision,) but to what end?

To set the foot anywhere, is to challenge the possession and dominion thereof to himself. The earth and sea denotes the whole world, with all that is therein. In this place therefore is signified, that when Christ shall seem to have lost his possession in the earth & sea, yet then he shall set one foot upon the sea, that is, the seacoast provinces & islands: And his other foot upon the earth, that is, the Mediterranean regions of the Christian world, as preferring in all places some remnants of a Church unto himself. But when? Here now we are to have regard unto the times of the six trumpets: for howbeit in Ioins time Domitian, and after him Aurelius, Commodus, Diocletian, Maximian, & other tyrants persecuted the Christians both by sea & land, and endeavoured to root out the very name of Christ: Notwithstanding Christ set his foot on the sea and on the earth: for the Christian Church dispersed throughout the whole earth increased the more, by how much it was persecuted. He set his foot on the sea and earth, by the Christian Emperors Constantine and others, at what time the whole world seemed to be in subjection to Christ. Afterward again when Christ in outward appearance seemed to be...
thrust out of his possession by the Arians, Macedonians, Nestorians, Eunuchians, Manichæans, &c. Pelagians, &c.; yet then he still held his foot fast upon the earth & sea; for he preferred continual but faithful Teachers & Bishops, who being zealous of his glory kept always his possession.

But chiefly when the Bishops of Rome fell from heaven, over the earth, turning the dwellings of God into wormwood, & opening the bottomless pit, whence came out the pestilence (moan of their abominations), with those devouring Locusts, which tormented men for five months: as also when the Medes and Persians, Arabian & Turkish armies horribly destroyed and overthrew all the Christian Churches in the East, so the great Lord, as it seemed of Christ's government and kingdom, yet beheld even then Christ set but four upon the earth and sea. For he had during all the time of Antichrist's reign in the West, always some remnant in the midst of Popery, and raised up very many witnesses of his truth: In the East also some Churches, however buffeted with the Turkish tyranny, were preferred, & professed the name of Christ.

This therefore is a third consolation for the godly, that they might not being under the calamities of the six trumpets, be discouraged: For neither tyrants, nor heretics, nor Antichrists, shall ever put Christ to out of his possession, as not to have his feet still standing upon the earth & upon the sea.

3. And he cried with a great voice. This cry, and roaring of Christ serves also to comfort the godly, and declares the two former acts. For as he will hold a book open, and fix his feet upon the earth and sea, so he will not be silent or mute, but have the Gospel to be preached: The saving efficacy wherever unto the faithful is signified by the great voice, but the dreadful effect applied unto the wicked, by the roaring of a Lyon. Now, here again, we are to return to the times of the six trumpets. For the more that tyrants laboured to suppress the Gospel, the louder & greater was the voice: the Lyon of the tribe of Judah, as he is called & 6. 14. a-roared, and prevailed that is, Christians embraced the Gospel, and joyfully suffered martyrdom for the same. It is true the enemies did mightily rage yet were they tormented with a secret dread fearing they knew not what: like as of old the Scribes, Pharisees, & chief Priests, taking counsel against Christ were forewarned: What do we? (say they) for this man doth many miracles: If we let him alone, all men who believe on him shall be quickened, and the Romans shall come and take away both our place and nation: And again, what shall we do to these men? for that indeed a notable miracle hath been done by them, is manifest, and we cannot deny it. Thus tyrants albeit they stand in feare, yet consult together how to suppress the truth: Even so howsoever both these Antichrists are terrified at the Lyon roaring, notwithstanding as formerly they have, so still they rage unto this day: but all in vain: for at length this Lyon will consume all his adversaries.

As when a lion roareth. The Greek Λυων, according to the propriety of the word signifies to roar or bray like an ox; asf or camel. Lyon properly are said to press: but it seems the Greeks do not always observe this difference. Some will have that the mildness of this Lyon is here noted; as giving forth a voice like an ox, which is a milde or tame creature.

But this seems to be too curious and contrary to the scope of the matter. What he cried, is not by John set down: yet a part thereof seems to be noted in v. 6. 7. where the Angel spake lifting up his right hand &c. so that the things next following touching the voices of the thunders, are inferred (as it were) by a parenthesis.

Seven thunders poured their voices. This circumstance is obscure. Twice before mention is made of seven thunders. In Chap. 4. 5. it is laid out of the throne proceeded lightnings, thunders & voices, with seven lamps of fire burning. In Chap. 3. 5. Christ casting his center of fire into the earth, there were voices, and thunders, and lightnings, and earthquakes: But in these places the Greek ἀγραυρια (thunders) hath no article let before it: but here it is read with an article as ἀγραυρια. The thunders
as having reference to the former thunders. The thunders in Chap. 8. we applied to the calamities under the red sea. The thunders in Chap. 4. to the terrible threatenings of the Law, by which Christ doth strike and terrify the confessions of Antichrift, & other adversaries, as to be self convicted, however they furiously rage against Christ: for my part therefore I doubt not, but this place is to be expounded by the others; & that these thunders figuratively doe denote undaunted teachers who shall thunder out the word of God against tyrants, heretics & Antichrift; as thereby they shall be made altogether inexculpable.

Seven] A definite number for an indefinite, that is, many shall thunder out their voices against Antichrift. It is very emphatically said, τις εκατὸν δούλος, their voices, as dictated to them by the spirit of God, and divinely commanded so to do: For without doubt these heroic teachers who opposed themselves against Antichrift, were stirred up by the special instinct of the spirit of God. Some understand it of seven, that is of diverse gifts & graces of the holy Ghost bestowed upon the teachers of the Gospel: which comes all to one, in the scope be minded, namely that this also leaves for the comfort of the godly: For Antichrist shall not always have a quiet and peaceable kingdom, because Christ both by his roaring voice, and by the thundring of his faithfull ministers, will many times disturb him, to the end he may not seduce all.

Brightman makes the seven thunders to be the seven Angels spoken of Chap. 14. But there only six are mentioned: besides it seems not to agree, because the voices of these thunders are commanded to be sealed: whereas the others were written by John.

And when the seven thunders uttered (Gr. spake) their voices] John would have written the voices of these thunders, that we also might have had the knowledge thereof in this Revelation. But he is forbidden and commanded to seal them up, that is, to keep them secret.

And write them not] The kings Bible reads it καθενες ευαγγελισεν, Andreas eucharist, and after these things write: as if he were not altogether prohibited, but only at this time & in this place: seeing afterward commanded to write the same, viz. in Chap. 14, where the same seems to be let downe: But other copies, as also the greater & leffer of Robert Stephanus have it, καθενες ευαγγελισεν, and these things thou shalt not write. Besides in Chap. 14. there is no mention made of thunders: but however it bee, John is forbidden to write, but to seal, that is, to close or keep secret: like as the book was sealed Chap. 6. could not be read. Now this seems to be taken out of D. 8. 26. & 12. 4. where the Prophet is commanded to seal the words he had heard.

But what? will the Lord be angrie with men, if they understand not the voices of these thunders, seeing in the mean time hee will have the bookes to be shew, that is, the doctrine or meaning there of not to be understood? I answer: the command is not to be taken absolutely of hiding the doctrine, but only to comfort John and the faithful against the contempt of the Gospel, for the future event is foretold, viz. that the wicked shall not hear, but despise the voices of the thunders, whereby causing the same to be secret unto themselves by their own default: that is, the greater part of men will not hear the thundring of the Law, neither the voices of the Gospel, but neglect and contemne the same. Thus they shall remaine sealed unto them. Or, but that, is, do not that therefore esteem lightly of them, but lay them up as a most precious treasur, because very fitly thou shalt again prophesie.

A voice from heaven] Vid. subdeely of God sitting on the throne, who both foresees, and by his providence directs all future events. The question which Ribera takes up with so much feraptosity is needless: viz. whether this Revelation be entire, and whether those voices be not the same with them written in this book. For not the defect of this Revelation is signified, but Antichrists contempt of the word preached, is here foretold.
5. And the Angel, which I saw stand] This is a fourth gesture of the Angel: be lifted up his hand and swear by the living God, &c. in which again there is an allusion unto the last vision in Daniel, who saw an Angel swearing by him that liveth for ever, yeet there is some difference, both in the manner, and in the thing itself: He in Dan: held up his right and his left hand & swore &c. this lifts up onely his right hand, &c. He in Dan: sweareth that after the accomplishment of a time, times & half a time, the prophecy there foretold should be finished. This sweareth, that there shall be no more time, but that the mystery of God should be finished in days of the sound of the seventh trumpet. Now we will briefly consider, Who, how, when, and wherefore he sweareth.

The Angel swearing and standing on the earth and sea, is undoubtedly Christ, who often, as we read in the Gospel, confirmed his doctrine by oath: Verily, verily I say unto you, And God himselfe many times is said to swerae. The Lord hath sworn, God swears by himselfe &c. nether is this contrary to the precept of Christ: Swear not at all. For there is forbidden, not a lawfull oath taken in the name of God, in doublefull & halfly cures, whether before the magistrate or otherwhere: (for an oath is a divine ordinance instituted to end controversies and strife among men) but rash oaths eyther by God or the creature, to which the Jewes (as the circumstances of the place shew) were much given: for otherwise Christ should condensse both himself, God, Angels and men for sweraeinge. An oath therefore in it self is lawfull, touching the conditions whereof wee have largely handled otherwhere.

Lifted up his hand] viz. his right hand: for so they that swerae were wont to doe: as Abraham swearing that he would not receive any thing of the spoile of the Sodomites. I have (faith be) lift up my hand unto Jehovah, &c. Hence to lift up the hand generally in scripture is put for sweraing: In the day that I lifted up my hand to bring them forth of Egypt, yee shall not enter into the land, concerning (or for) which I lift up my hand &c. And the reason hereof is not obscure: For heaven is the throne of God: wherefore they that swareae lift up their hands to heaven, as calling upon God, to bee a witnesse and judge of the truth. Hence alfo comes the received cuftome amongst us, to lift up the right hand, and put forth the three first fingers, in signe of the blefled trinity, whom we call for a record upon our souls.

6. And sweare by (Gr: In) him that liveth] by two adjunctes he denotes the true God. The first internal, that liveth for ever and ever. The other external, who created heaven, earth, sea, and the things that are therein. The former is a most proper note of the true God, because he alone is of himselfe and shalbe from eternity unto all eternity, not receiving life from any, but giving unto all life, moving and beinge. Hence with the Hebrews the Lord is called Jehovah, that is, fubstituting & living of himselfe. And by this Epithite generally in scripture he is distinguished from the false gods or idols of the Gentiles.

In him] that is, by him that liveth, beeing an Hebraisme: for they that take an oath, are to sweare in, that is, by Jehovah: as Jonathan said to David, I sweare unto me in Jehovah. Now to sweare by Jehovah, or by the living God, is to require and call him, who is the alone fearer of the hart, to give testimonie unto the truth, and to punish him that sweareth, in case he wrangely take his name in vaine.

Here then we see in the first place, that an Oath is a kind of invocation upon God: and therefore often in scripture, swearing is put for invoking, and to againe invocation for the other: As Isa. 35. 8. The nations shall sweare by Jehovah, that is, shall call upon the true God: and 2. Cor. x. 23. I call God (faith Paul) to record upon my soul: so that an Oath is a kind of worship, and therefore lawfull and acceptable to God, no way prohibited unto Christians, as some phantasticall men have affirmed.

Secondly: that noe Oath is lawfull, except it bee taken in the name of God. For bee alone knowes the hart, and only is able to reveale sectets, to punish hidden perjurie,
A COMMENT. UPON THE

perjury, to resolve doubtfull things, &c confirm the whole truth, for he is above all, and in him alone in the last place all faith is feted.

Thirdly hence we fee that to sweare by Angels, Saintes, or any other creature, is a horrible wickedness: both because they cannot search the hart & reines, in which regard they are vainly called upon: as also because religious invocation is a worship onely proper to God, & cannot without sacrilege bee given unto any other. They therefore who sweare by Mary, & the Saintes, doe as much offend the Lord, deceive themselves and others, as Socrates who was wont to sweare by his dog, or any stone whatsoever.

But here it may bee demanded, if this Angel be Christ himself, how then doth he sweare by him that liveth for ever? For hereby it seems either that he is not Christ, or els that Christ is not true God, but inferior unto him, because he sweares by the living God, as by one greater then himself.

To this I have given some what in answer before, and sufficiently shewed that Christ is this Angel. He sweareth by him that liveth for ever, as hee is man and the mediator, and so he acknowledged God to be above him: according as he speaketh: The Father is greater then I. Or els as he is God, and then he sweareth by him who liveth for ever, not as by a superior, or by another, but by himself, according to that in Heb. 6.13, because God could sweare by no greater he sweare by himself. But that Christ is he that liveth for ever appeareth by his owne testimony Chap. 1.18.

I live (faith he) & was dead, to wit, as man: and behold I live for ever and ever. This therefore (as we have before noted) yeeldeth us worthy argument to prove the deity of Christ.

Who created heaven] By this other Epitaph he also distinguishes the true God from idols, as beeing the onely creator of all things in heaven & in earth, &c. gave them, I say, at first a being of nothing: the which was a worke of omnipotence, not to be effect at by false gods or any creature. Therefore the true God everywhere in scripture, as also in the common creed is celebrated as the creator of all things: but the gods that have not made the heavens and the earth, even they fell peris from the earth, & from under these heavens. Neither doth this make any thing to the contrary, but that this Angel is Christ: for he sweareth by the creator of all things, that is, by himself: For by him all these things were made, and without him was not any thing made, that was made: By whom also God the Father made the worlds.

This Epitaph therefore doth also conforme the truth of Christs divinity.

That there should be time no longer:] Now followes what Christ sweare, and to what end. Both which are to the same purpose: for the latter adverditively expounds the former: viz. that there should bee no more time, but that the accomplishment of the mystery of God was at hand under the seveth trumpet.

The former is taken diversie ways: Andreas: he sweareth there should bee no time after, or in the world to come, or not long after the fisst trumpete: the latter part of whose opinion is agreable to the scope, but not the former,(notwithstanding Ribera foolishly approves thereof:) there shallbe no time (faith he) because this variety of time, as days, nights, moneths & yeeres shallbe no more: but an unchangeable eternity shall follow in the days of the seventh Angel. But what use was there to confirm that with an Oath, which no man is ignorant of, viz. that after the conlumnation of this world, time shallbe swallowed up by eternity. Alciates writeth it unto the Iews, to whom there shallbe no more time, as beeing threatned of God to be fortaken. But what need was there that Christ should significre a thing by vifion and Oath, which long before was clearly declared: Behold your house is left unto you deolase, Matt. 23.28.

Brightman: there shallbe no more time, that is, no longer delay, but a verie little time shallb remaining untill the conlumnation of the mytery: the which is agreable unto the scope of the place: for Christ by a fisst conflation would encourage the faithfull, taken from the brevity of the time remaining, leant they being disheartned in regard of the long & continued calamities of the fisst trumpete, should be out of hope,
And the voice which I heard from heaven, saith unto me again, and said, Go and take the little book which is open in the hand of the Angel, which standeth upon the sea, and upon the earth.

And I went unto the Angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

And I took the little book out of the Angels hand, and ate it up;
A COMMENT UPON THE

it was in my mouth sweet as honey: and as soone as I had eaten it, my belly was bitter.

And he said unto me, Thou must prophesie againe before many peoples, and nations, and tongues, and Kings.

THE COMMENTARIE.

He other part of the Chapter concerning the booke eaten by John, is a preparation to the following ME, touching the combat of the two witnesses with the beast, about the end of the fifth & sixth trumpets, which yet remaine founding in this present age. John (as he is commandes) eateth the little booke he took out of the hand of Christ: the which was sweet in his mouth, but bitter in his belly: And he is commanded to prophesie againe before kings and nations.

Now what is this? but that towards the last times, prophesying shall be renewed against Antichrist: after which indeed there shall follow new combats, notwithstanding Antichrists kingdom shall be grievously shaken: the which being done, there shall be no more time, that is, like the former, when Antichrist raged according to his lust and pleasure over the Church. This is the summe.

Now we are well to take notice, that this part of the vision is taken out of the prophesie of Esch. Chap. 3: where an但是他 from heaven stretcheth unto the prophet a rod, to eat it up, being in his mouth as honey for sweetness: whereupon he is commanded to denounce judgments against the Israelites. It shadowed out the heavenly call of Eschiel, as also his readiness to obey God, in reproving the vices of the people, and threatening punishment against them for the same. All things are here alike: But that Eschiel felt not the booke (as John) bitter in his belly: & that he was sent to prophesie against the house of Israel, but John against Antichrist. Let us briefly confider, who commandeth, what is commanded, and what followed upon the doing thereof.

8. (And the voice which I heard) To wit, that heavenly voice mentioned in ver. 4. write not, but seal the voice of the thunders: &c. The same voice therefore who before forbade him to write, doth now command him to eat up the little book, and to prophesie; by which is signified the admirable dispensation of the divine grace: for Antichrist bearing sway in the Church during the times of the fifth & sixth trumpets, the thunders indeed uttered their voice, that is, some faithful teachers publicly thundered against the idolatry and tyranny of Antichrist: But with little profit: The voice remained sealed, and Antichrists power entire, yea increased daily by suppreffing those teachers, &c bringing kings and nations under his yoke. Now whence came this? I answerere, Christ as yet had not given to John the open book to eat it up: neither commanded him againe to prophesie, because he reserved this special grace unto the later times of the fifth & sixth trumpets.

Let us therefore acknowledge this singular mercie of God, thatnow unto us the open book of Christs doctrine is given to be eaten up, and prophesie against Antichrist againe revived in the world.

Take the little book: The heavenly voice commands two things. First, that John should take the open book: out of the hand of Christ. Secondly, eat it up. The little book on the outside contained the revealed & written doctrine of the Gospel: within the secret counsels of God touching the future events of the Church. For it was written, within and without, as we heard Chap. 1. 7. and Esch. 2. 10. This little book Christ both opened, and held open: teaching us, that as John, so all the teachers of the word, must ask of Christ, and receive out of his hand the doctrine of salvation, which they are to propound unto the Church: but not from the hand of Satan or Antichrist. Now be exhibiteth a book open, because
because the holy scriptures doe open, and manifestly set forth the mysteries of our salvation. Thus we see the access of the Romish Antichrist, the traditions of Popes and Councils, the heretical Philosophie and subversion of Sophisters are to be quite banished out of the Church. It is expressly added, Of the Angel that stood upon the earth, and said, that we might confidently rest on the power of Christ, and acknowledge him alone to be the revealer of the heavenly truth, and so desphere nothing as necessarie to salvation, but what we take out of his hand.

9. Take it, and eat it up! This is the other commandement. Books of paper or parchment are not to be eaten properly, as not being fit food for man; but they are said to be eaten up metaphorically, when they are so carefully read and thoroughly taken notice of, that we are able promptly to rehearse and discourse of the contents thereof.

So a man is said to have devoured Virgil, Cicero, who is fully acquainted with them, and hath them, as it were, by heart. So Cicero called Me. Cat. a devourer of books, because he was an insatiable reader. Thus, as the Prophet in Ezee. 3. to thine here, is commanded to eat up the books he received of Christ; that is, well to understand and as it were, hide the same in the bowels of his heart, so that he might deliver no other doctrine unto the Church, but what he had received from Christ. Now whether this book were eaten up truly, or in a vision onely, makes little to the purpose; the latter is most probable. For all these things were done by a vision.

Here the ministers of the word are taught earnestly to devour, or eat up the doctrine of salvation divinely written & received from Christ; that is, diligently to read, understand, search, meditate; & as it were to turn it even into their very moisture & blood. For such onely can faithfully instruct the Church in the knowledge of the truth, who after this manner meditate in the law of the Lord day & night. On the contrary, their flagellum is condemned, who though they love to be called Bishop, Archbishops & Patriarchs of the Church, yet in the mean while are little or nothing acquainted with the scriptures of God.

And it shall make thy belly bitter] He prophesies of John of a double effect of the booke, sweet in the mouth, bitter in the belly. Sweet things are delightfull to the palate, bitter things provoke to vomit. Hereby signifying, that one effect thereof should be sweet, the other troublesome; the nature whereof is expanded in the following verse. He foretells, it should be sweet, to stir him up the more earnestly to eat up the booke: he tells him also, that it should be bitter, that he might not afterward be offended thereby; but know that this bitterness should bee recompened with much sweetnesse.

Thus I took the booke] He shews his readiness in eating the book; for neither the difficulty of the command, nor the bitterness of the book dhattens him: shewing us, that we are readily to submit unto the command of God, & not to be dismayed at any hardships or difficulties whatsoever. Now he are the booke not really, but in vision onely, as I laid before, signifying that he most readily accepted the worke imposed upon him, of which it followeth.

And it was sweet in my mouth] Here the forefaid effects follow. This booke being eaten was sweet in the mouth, and bitter in the belly: the first signifies the sweetnesse of the word, as Pl. 119.103. How sweet are thy words unto my tongue, yea, sweeten then my mouth. Jer. 15.16. Thy words were found, & I did eat them, & thy word was sweeter than my honey & the joy & rejoicing of my heart. This is the proper effect of the word, it brings joy to the heart, & comfort to the conscience; yea, by how much faithfull teachers doe feel this sweetnesse, by so much the more they preach the Gospel cheerfully. But the effect thereof is bitter by accident, because the preaching of the word occasioneth most painingfull gryplings of the belly, as the hatred of the world, perfections, baniishments, & martyrdomes. This effect Christ foretold unto his disciples: They shall put you out of their synagogues, & whatsoever killeth you will think that he doth God service.
But what was here to reveal this in a type unto John: seeing it was long before plainly foretold in the written word? It was altogether needful, considering that this bitterness doth not properly denote the calamities already past under the four trumpets: but to come in the end of the fifth and sixth; under the kingdom of Antichrist, the which we shall hear in the following Chapter, namely the combat of the third and last of the Visions. He foretold them therefore unto John, that he might not bee offended: for he had already experience hereof, being sent into exile by Domitian: notwithstanding Christ doth not properly intend this here, but prefigures in his person the future calamities of the witnesses of the truth.

X. And he said unto me: To wit, the former voice from heaven.

Thus must and shall prophesy. This commandment is taken directly.

Lyra: show must write down more prophecies, to witness which follow in this book. But to write more things, is not against to prophesy, &c.

Thomas: Rupertius, and some others understand it historically, of John being restored into his Church: as if he had said, Thus must after the death of Domitian return from Paphos the place of his exile unto Ephesus, and prophesy against the Gospel: or, as if it were a promise of writing his Gospel after the Revelation. The which Ribera refutes: This (faith he) I approve not of, for to put prophesying in stead of preaching the Gospel, is now: which reason is not solid: he adds another: that seeing John was gifted with the fullness of the holy Ghost, therefore he needed not to set up the book, either for to preach, or to write the Gospel: whereas he saith the sense is thus: that although John hitherto had prophesied many things concerning the last times, nevertheless there remained as yet many things of the same name, which he was to prophesy of, against the gentiles, &c. The which is one with the opinion of Lyra, &c which Alcalar also with his faintness doth at last come unto. But becee needed not to set up the book in this respect: seeing before he had received a commandment to write the whole Revelation: & although I grant that Lyra opinion touching the promise of John's restoration is to be approved: yet the saying of the book, dath make nothing for it: & Andrews, and they which follow him, perceiving that here it's spoken of prophesying to come in the last times, have imagined (much like to the disciples of old) that John is not dead to this day, but yet lieth with Enoch & Elias in paradise, with whom, after Antichrist is fallen, he shall come and prophesy against him: Touching whose opinion so much indeed is true, viz: that here is treated of future prophesying under Antichrist: but the rest is false and refuted by John himself: Chap. 21.22, 23.

All the forenamed opinions therefore are to be joyned together, and then the meaning will appear to be this: that there is a confirmation of the Prophet that he should not, because of his banishment, desist from his office, but go on to prophesy: and this the commandment may include a promise of his restoration into his former place: yet the heavenly voice is further to be supplied, namely, to the prophesying which should be renewed against Antichrist in the last times. So that John is commanded to write the book, of same as to prophesy, not to much in this sense as in the person of all those witnesses of the truth who lived near the end of the fifth and sixth trumpets: the sense is therefore, that when Antichrist hath done enough ravage, then prophesying shall again be restored against him, &c.
Revelat. Chap. X. Vers. XI. 209

The Argument, Parts & Analysis of Chapter XI.

Owre are described the new combats of the two witnesses (prophesy & ministersie) with the beast, their martyrdom, and vindication: also the triumph of Antichristians because they were killed, their resurrection and rain: and at last (the seventh trumpet sounding) the song of joy and triumph of the Church in heaven: also the last judgement, the abolition of Antichrist's kingdom, with the fretting and punishment of the wicked.

Who are these two witnesses, what events they doe prefigur, & of whom, is very obscure. Interpreters indeed; every one according to his understanding, have learnedly thought upon severall opinions. But I hardly find one, who satisfies himself and the reader. And perhaps all humane understanding with here fade. For mine own part, I willingly confess, that herein I stick & come short. The obscurity chiefly consists in the defining of the monesth, dayes, and moments of times; the resolution whereof cannot sufficiently be had, but by the bright beames of divine revelation. Yet notwithstanding I doubt not but by the blesting of God, the observation of our method will afford us some little light in this mystery.

Hitherto the two former Acts of this Vision have been Parallels, as answering each to other. The first was the proposition of the Churches calamities under the found of the six trumpets, that is, under the beatten tyrants, hereticks, Apollon, the king of Locusts, and Malhumet. Chap. 8. & 9. The second of the comforts of the afflicted Church under the said enemies Chap. 10.

Now follows the third Act. Chap. 11. unto vers. 15. which is an amplification of the foresaid calamities, describing the renewed combats of the Saints with the Western Antichrist, as being much more cruel and hurtful unto the Church then the Eastern; considering how the latter tyrannized by open force and fear, killing wildy the bodies of them who submitted not unto his yoke: whereas the other tyrannized over the souls with all deceivable slates of unrighteousness & lying signes, moreover torments the...
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Consciences of them who enslave themselves unto him, with torments far worse then any kind of death: as we have heard in Chap. 9. But chiefly it describeth the occasion and cause of those combats, namely the purging of the Evangelical doctrine from Antichristian defilements, with the reformation of the Church by the preaching of the two witnesses in the latter times of the fifth and first trumpets, as also the success of the reformation, and what should happen, both to the witnesses, and also to Antichrist.

Lastly the fourth & is added by the sound of the last trumpet, relating the happy change of all former calamities in the last judgement: when as Christ the judge, destroying the kingdoms of his adversaries, will render a reward unto his servants, and punishment unto the wicked: Chap. XI. from ver. 15. unto the end. This method being observed, the reason is plains, why the last judgement is again treated of in the end of this Chapter: now without this we grope in darkness, & many imaginatie things are in vain devised.

The parts therefore of the Chapter are two.

I. First a prophecy of the reformation of the Church under Antichrist, unto ver. 15.

II. The founding of the last trumpet, from ver. 15. unto the end.

The former part hath a twofold oracle.

The first general, commanding John to measure the temple, that is, to purge the Church from the filth and corruptions of Antichrist, ver. 1. To leave out the inward court, and shewes the cause thereof, ver. 2. The second special: declaring the manner of the future reformation, viz. by the ministration of two witnesses: consisting of four particulars.

I. A description of the witnesses, 1. From the time of their prophesie, &c from their habit, v. 3. 2. From their dignity & esteem with God, v. 4. 3. From the efficacie and authority of their office, v. 5. &c.

II. Their warre with the beast: where 1. we have the description of the beast, his hostile invasion and victorie, ver. 7. 2. The martyr dome of the prophets, and place of reproach, v. 7. 8. 9. 3. The joyes of the wicked for the slauter of the prophets, with the cause of this great rejoicing, ver. 10.

III. The avenge ment of the prophets: where 1. we have their restoring to life, ver. 11. 2. The astonishment & fear of the wicked, ibid. 3. Their glorious ascending up into heaven, v. 12. 4. The shaking and ruin of Antichrist's kingdom.


The latter part, (the seventh trumpet founding) declares the change of the Churches warfare in three particulars. 1. An heavenly triumph because the kingdoms of the world were become Gods and Christs, ver. 15. 2. A triumphant song of the first company, viz. of the four and twenty Elders: whose reverend cariage & gratulatiorie hymne is recited, in which 1. they give thanks to Christ for freeing his Church and kingdom from the tyrannie of the adversaries, v. 17. 2. They declare the vain fretting & wrath of the wicked heret. v. 18. 3. They proclaim the resurrection of the dead, with the last judgement, ibid. 4. They denounce rewards unto the godly and punishment unto the wicked, ibid. The execution of judgement on the godly & ungodly. To the godly heaven is opened, that they might see Jesus Christ the Ark: upon the wicked are sent lightnings, thunders, & eternal hail.
The first part of the Chapter.

Of the reformation of the Church by the two witnesses under the Western Antichrist.

1. And there was given me a reed like unto a rod, and the Angel stood, saying, Rise, and measure the Temple of God, & the Altar, & them that worship therein.

2. But the Court which is without the Temple, leave out, and measure it not: for it is given unto the Gentiles, & the holy City shall they tread under foot four and two moons.

3. And I will give power unto my two witnesses, & they shall prophesy a thousand and two hundred and three score days clothed in sackcloth.

4. These are the two Olive trees, and the two candlesticks standing before the God of the earth.

5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: & if any man will hurt them, he must in this manner be killed.

6. These have power to shut heaven, that it raineth not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, & shall overcome them, and kill them.

8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, & shall not suffer their dead bodies to be put in graves.

10. And they that dwell upon the earth, shall rejoice over them, and make merry, & shall send gifts one to another: because these two Prophets tormented them that dwelt on the earth.

11. And after three days and an half the Spirit of life from God entered into them: & they stood upon their feet, & great fear fell upon them which saw them.

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And there was given me a reed.] This is a general prophecy touching the rehoring of the Church being declined under Antichrist. Before John was commanded againe to prophesie: But now to measure the temple of God with a measuring reed, that is, to prophesie of the measuring of the temple of God, which should be afterwards in the times of Antichrist. The measuring of the temple signifies the building & repairing thereof, as appears, if this prophecy bee compared with that in Ezek. 40. 41. &c. unto which this place doth allude. The Temple of God signifies the Church, as almost all interpreters both ancient & modern understand it: and indeed the words here read, the temple of God, are to be taken: 1 Cor. 3. 16. 2 Cor. 6. 16. 2 Thess. 2. 4.

They
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They who apply this to the temple of Jerusalem, are refuted by the time it self:
for when these things were spoken unto John, that temple with the city being utterly destroyed, was never any more to be restored.

Lyra, noting (as his manner is) applies it to the festival of the dedication of temples instituted by Pope Felix about the yeere 325. at which time the Bishop holding in his hand a sprinkling reed, goes about the outward walls of the temple, as if he were to measure the same: and within on the floor from one corner thereof unto another he thwarte-wife writes downe the letters of the Greek alphabet: and so measures the space within: The words therefore, Riff and measure, he will have to be meant of Pope Felix, speaking to every Bishop about the dedication of temples: the court leave out (or cast forth) because maffe may not be celebrated, except the place be consecrated.

But I passe by these figureries: For Ribera and Alciato themselves acknowledge, that the temple here signifies the Church of God. Now let us see what instrument hee is to use, what to doe with it, wherefore, and when.

First, hee shewes the instrument, A reed like unto a rod was given mee to wit, by the Angel, who before commanded him to eat up the books, and againe prophesie, that is, by Christ.

Ribera wcl observeth that it was not a writing pen, but a measuring rod: because it is said to bee pueo, paedia like to a rod, that is, a great measuring staffe with which Architects use to make plats of ground and buildings, a measure of six cubits, and a handbreadth. Ezek. 40. 5.

The rod wherewith the Church is measured, is nothing else but the word of God, the most perfect rule of faith, and Church discipline.

Figureties acknowledge it to be the authority of the Evangelical scripture. So that this reed is indeed the same little book which Christ gave unto John to eat it up: which is here againe delivered to him under the type of a reed or rule, in regard of the measuring worke hee here enjoyed: Thus also my Ammirous above 280 yeeres agoe: The rod (faith he) is the sense of the scripture, because, as a reed of diverse colours, it chastith sinners.

Riff and measure the Temple of God] First, he must measure the Temple, Altar, & Worshippers therein. Secondly, leave or cast forth the inward court. The reading of both is somewhat different, yet the sense is alone. After paedia rods, some bookes read: λεπυν εγων, saying rife, as if the reed it selfe had said it.

The old version seems to read, after paedia, και λεπυνδα μαι, for he renders it; And it was said to me, to wit, by the Angel. We here (and in our translation) follow the reading of Montanis, who after paedia hath it, ἔδωκεν δέ ὁ θεός λεπυνδα : and the Angel stood (or stood by) saying, &c. He is commanded therefore to measure the temple &c. being a plain allusion (as before I shewed) unto the prophesie of Ezek. Chap. 40 where the Angel is commanded to measure the new temple with a reed: in which vision God promised the restauration of the temple destroyed by the Babylonians, not indeed materially but spiritually under the Gospel. For the outward temple built by Zerubbabel after their return, doth not at all answer to the dimensions of that vision, neither shall any one be like unto it: and therefore that measuring was a prophesie of the future reformacion of the spiritual temple by Christ. By the like metaphor the restoracion of Jerusalem is promis'd in Zach. 1. 16. My house shall be built in it, saith the Lord of hosts, & a line shall be stretched forth upon Jerusalem.

So here by the like reason, that John is bid to measure the temple, is signified, that the same should be so waited, rent and overthrown, as that of necessitie it must be measured, that is, reformed & built againe. This worke John is commanded to set himself upon, that is, by this type to foretell what should come to pass, viz. that after Antichrist had taken possession, waited & opprest the temple of God, then Christ by giving the measuring reed unto his two witnesses, would again
againe measure, repair, & wholy renewe the fame. Thus we see that this commandment of measuring the Temple, is a propheticall promis of the reformation of the Church, wafted and continued by the Western Antichrist.

Hence the Papists fiction is refuted, that the visible Church can never degenerate, err or fall from her integrity. But the thing itself shewes the vanity thereof: The old Temple according to Rivers, was a type of the Church: Now we know that might be, & was laid waft & destroyed, yea the old Church it self very often degenerated: The new Church also shalbe posseffed & trodden under foot by Antichrist, & so need a new measuring, or repARATION. Wherefore it cannot be denied, but that the Church may be destroyed & degenerate from the faith of Christ unto Antichrist.

Furthermore it is manifest that the Church dissipated by Antichrist, neither can be, nor shalbe measured by any other instrument, then by the reed of the word, contain'd in the holy Scriptures, as being indeed the onely true & infallible rule, according to that of the Psalmist: The scepter or rod of thy kingdom is a scepter of righteouness. Let us therefore wholly cast of all other adulterate & fallie rules, as humane traditions, decrees of councils & Popes, unto which the foolish builders giving way, have destroyed the Temple of God, from whose corruptions it shalbe restored, as from death to life, by the reed of Gods word.

Measure the Altar also. For the understanding of this, we must have recourse to the structure of the old Temple: for the spirit of God is pleased in this prophesie to shadow out the state and worship of the new Church by the type and service of the old: not as if such types were to remain under the Gospel, but because the things signified by them are fitle applied unto the new Church. We have the description of the tabernacle in the latter part of Exodus: & of Solomon's temple in some Chapters of 1 Kings, chap. 4, vers. 19-8. The Apostle also Heb. 9, rehearseth the parts of the tabernacle. To be short we have a worthy portraiture of the Temple, in Ezek. Chap. 40.41.42. divided into four parts.

I. There was an outermost court, in which the people were conversant.

II. A more inward, or middle court for the keeping of the Levitical instrumements, & making ready of the facricies.

III. The most inward, or court of the Priests, in which was the great brazen Altar for burnt-offerings.

IV. The Temple itself, in the entrie whereof stood the golden Altar of perfumes, with the golden candlestick & table: within, beside the veil was the sanctuary, in which was the Ark of the covenant. This Temple was a type of the Church: & we have shewed wherefore he was commanded some time the Temple. He must also measure the Altar to wit, the golden Altar, from the four corners whereof hee heard a voyce Chap. 9.13. This was a type of Christ. But how? Is he commanded to measure Christ? yea verily. For Christ under a pretence of his name was thrust out of his poffeffion by Antichrist, who suppressed the faith & turned Christian libertie into miserable servitude, The Altar therefore of Christ shalbe measured, when as the faith of Christ shalbe freed from the perfidiousnes of Antichrist, & Christian liberty from his tyranny. The Altar indeed by a symboele may be taken for the whole worship of God. But we shall see by & by, why it is rather to be understood of the golden perfumatory, then of the brazen Altar of burnt-offering. Thus also my Anonymous, the Altar, that is Christ.

And them that worship therein. He meaneth the residue of sincere worshippers in the midst of Antichristian delitelements. Thence he is commanded to measure, that is (as Rivers well expounds it) to number and sever as chosen members of the true Church, and not to be delivered unto Antichrist: he therefore acknowledged, that God will discern some true worshippers of Christ in the midst of Babylon, that is, the Papacie, So then these worhippers are the same who in Chap. 7. are said to be 14,000 sealed in the foreheads, out of every tribe, and nation & tongue. Which serves for to comfort the godlie, & to refute that daylie irkome song of the Papists, viz. if the Papacie were not the Church, then Christ before Luther had neither body nor

The visible Church could err, seeing it had need of measuring.

Psal. 45.7.
members. Although true it is, this measuring of the Temple and Altar leads us to a farther thing, promising moreover a purging of doctrine & discipline, as we have seen the same accomplished in our times.

Therein No man did worship in the Temple properly so called, except the high-priest alone: all other worshippers stood in the court, turning their faces only towards the sanctuary. Yet here the faithful are said to worship in the very temple of the sanctuary, because they are the true members of the temple, yea, the temple of God is itself, as the Apostle faith, Know ye not that ye are the temple of God: And ye are the temple of the living God.

2. But the court which is without cast forth. Here also the reading is different; for some copies have it παλαια ἡ ἡταλοια, the outward court; but the most παλαια τε οἰκοδομη, the inward court: of both which I will speak a word or two. For the first to wit, that John is bid not to cast the inward court, but to cast it forth: what is it, but that this court ought to be cut off from the Temple, that is, to be excluded & separated from the Church by the reed of the word, as not belonging unto the same? But now what is meant by the court? It is plain, that by a feme-adoce it is put for them that are conversant therein. Now these are opposed to the worshippers in the Temple, whom he commanded to be numbered, & to be seated in Chap. 7.3. These therefore in the court, are those that worship not Christ: but administer Antichrist's holy things, & therfore are not to be reckoned, but accounted as out of the Church. But if we read it παλαια τε οἰκοδομη, the court that is without: as the king's edition, and the old version have it, then it signifies the place of the common people, into which also the Gentiles had access: by casting forth whereof is signified, (as the Papists say,) that only the promiscuous rabble of the Jews & heathens following Antichrist should be cast forth out of the Church; but we are to mind, how that court was before without the Temple: and how then could he be commanded to cast it forth? as if the common folk only, and not also kings, princes, and the rich men of the earth should commit fornication with the whore. My Anonymus indeed retains the vulgar reading: yet he rightly expounds it: The court that is without, is the Temple, that is, Antichrist & his companions, who labour even before the doors of the Church to maintain their apostate & profane ostentation of dignity; also false Christians & notorious or manifest transgressors in their places, who in words faine themselves to see the Church, but indeed deny it: cast forth: that is, expel them to be cast out of the fellowship of the faithful.

Notwithstanding the other reading is rather to be approved off, viz. the court without: as the most exact copies both greater & letter of Robert Stephens impri-}
REVELAT. CHAP. XI. VERS. II. A. T. 3. VISION 3.

ids of the Gentiles as that it was turned (though formerly let apart for holy uses) into a nest of devils, and den of thieves: & to delivered to be cast forth of the temple of God, & troden as it were under foot by swine.

It is given] Without doubt by God: by whole just indignation the Gentiles invaded the same. But what Gentiles? this I have already showed. They who understand that the Gentiles are here properly meant, are indeed so intangled, as they can neither shew who they are, nor when, or how they did, or shall profess this court. They come nearer to the mark who understand it of Antichrist & his followers, for it is manifest that here & in the following sentence is noted the time of Antichrist. Ribera therefore faith well: It is given to the Gentiles, that is, it shall be obtained & possessed by Antichrist & his ministers, & because Antichrist's armie shall truly consist of heathenish men, worshipping not the true God, but Antichrist. But the good man in the mean time fees not, that it makes against their fiction, that Antichrist should be a few: for in scripture the Gentiles are continually opposed to the Jews: Is he the God of the Jews only, & not of Gentiles also? I therefore take this sense to be right, namely that these Gentiles shalbe Antichrist & his ministers.

And hence it follows, that the priestlie court shall therefore be call forth out of the Church, because the Clergy shall become heathenish, or degenerate unto pagans: not indeed by open profession, but by their coulerable idolatrie & heathenish life. For they have turned the doctrine of faith, into heathenish philosophy, teaching that men are justified by good works: & have brought the idols of the heathens, their names only being changed, into the Church of God, making of them, Venus, Pallas, Minerva, Diana, Proserpina, Ceres, Bellona, Hecate, Rhamusia, & his queen of heaven. So many Marias: of Jupiter God the father: of Mars their S. George, Mercurie, Peter of Neptune, Nicolas; & to of other idols, their tutelar gods. The clergy also shall imitate the Gentiles, as well in their ecclesiastical order as common course of life. For after the manner of the heathens, they have for their Archialmin, high priests, for their flamins, priests & other orders unto who they forbid marriage, but permit them to wallow in whordom: & as the heathens had their feasts of Bacchus,Ceres, Pan: so these keep froze, slepe, & such like festivities, having altered only the names thereof: To be short they have corrupted at Christendom with heathenish rites, & overthrow the Church. So Anonymus: because it is given to the nations, that is, because they shall like to imbelovers, yet worse then they: for it had been better for them not to have known the way of righteousness, after they have known it, to turn from the holy commandement delivered unto them. But that which follows doth express the thing more clearly.

The holie city shall they tread under foot forty & two months. He declares by an anaeustria or amplification how the court is given: as if he should say, the court shall not only be given into the Gentiles, but all the holy city also shall be troden under foot by them. Ribera againe rightly understands the holy city to be the Church, typed out by Jerusalem of old.

Moreover we are to observe, that the Angel, that is Christ who speaketh these things, doth allude to his own words: Jerusalem shall be troden down by the Gentiles until the times of the Gentiles be fulfilled: foreshowing the beheading, taking & overthrowing of the city & temple by the Romans, so that to read under foot, is to fall upon, waste & destroy in a hostile manner, as was done unto Jerusalem not long before by Titus Vespasian. Now like as Jerusalem was a type of the Christian Church, so the treading down of Jerusalem by the Romans, was a type that the Church also should be troden under foot by the same nation. For Rome, as it was of Jerusalem, so (had it be the calamity & destruction of the Church. What ca shall be said more clearly then this, that the Church shalbe possested, troden down & laid waste by the Romish Antichrist & his adherents. So then those words, viz. the Romaine Gentiles shall tread the holy city under foot: agrees to that of the Apostle: The man of sin (Antichrist) shall sit in the temple of God: that is, he shall suppreesse the Romish Church by tyranny, proudly boasting himselfe to see as God, the head & universal monarch, but when, & how long?
COMMENTARIE UPON THE

[The text is not fully legible due to the quality of the image. However, it appears to be a page from a theological or religious text discussing the Antichrist and his characteristics, possibly referencing events from the Book of Daniel and the New Testament. It includes a mention of the Pope and the Church, and seems to delve into detailed interpretations and historical context.]

The text is rich with religious and biblical references, likely aimed at providing a comprehensive understanding of the historical and theological implications of the Antichrist's role in the end times.
It is also diverse ways repugnant to the holy Scriptures. For they teach us that Antichrist shall not come but by an universal apostasy from the faith. 1 Thess. 2:3. 1 Tim. 4:1. the elect oneely excepted, who are sealed in their foreheads. But who would say that all Christians so rashly yield subservience unto Antichrist so soon as he manifests himself? O foolish vanities. Thus we see this fiction is inconsistent.

Besides the Scripture witnesseth that the day, month and year of Christ's last coming being hid from all creatures, is openly known unto God: and the Lord will come suddenly as a thief in the night, when the world sleepeth. Peace and safety. But according to the opinion here laid down, the day, month and year of the last judgement should not be unknown: for from the rising of Antichrist unto his death, there should remain but three yeares and an halfe: and from his death, unto the last judgement 45 days: for so Bellarmin expressly writes, that after the death of Antichrist there shall be no more than 45 days unto the end of the world.

Seeing therefore that the opinion being granted, there follows a falsity: the opinion itself must needs be false.

This reason is so strong, as that it forced Ribera to forsake that false opinion about the 45 days, as we shall hear on Chap. 20.

To be short this onely sufficeth, that in Chap. 19. 5. these 42 months are againe repeated touching the beast, unto whom power was given to continue forty & two months: which cannot in any wise be understood of Astronomical months, or three yeares and an halfe. For that beast to Bellarmin, Alcazar and others not a few, is the Roman Empire, the power whereof (whether it be taken of the old or new) continued far longer than three yeares and an halfe.

For these causes therefore and many other absurdities, this first opinion cannot possibly stand. And this error is the rather to be execrated in the Ancients (who diversely ways erred about Antichrist as Bellarmin himselfe confesseth) because they saw not the histories of future ages, but is not in our yeares to be suffered in the leaft, but banished out of the Church as a most pernicious error. For it hath brought both a insecurity upon the world hitherto, as also it keept the Papists to this day in their blindness, insomuch as they neither will nor can see and avoid Antichrist reigning in the Church, long agoe discovered by the light of the Gospel. Concerning the divisions of the times in Dan. we will speak in the following Chapter.

The other opinion understandsthefe to be propherical months, taking a month for thirty days of yeares, or thirty years, and so these 42 months make twelve hundred and sixty yeares: like as Ezekiel was commanded to Lie on his left side 390 days, & upon his right forty days for forty yeares: by taking a day for a yeare: so the Israelites are commanded to wander in the wilderness forty years, according to the days in which they wandered the land, computing a day for a yeare: and to the Centurie masters of Magdeburg take it: and our Saviour on this place: who begins the forty two months, or 1260 yeeres of this reading under foot from the passion of our Lord, & endeth it in Banspace the eight who was created Pope in the yeer 1294. from which the thirty four yeeres of Christ's life being deducted, there remaine 1260 yeeres: now concerning this determination, I will speake afterward.

Bellarmin objections against this opinion are not solid. So the Scribes, that the scrib
A Comment Upon the

...picture indeed speaks of weeks of yeeres Levit. 25. & Dan. 9. but that we finde not daies to be put for yeeres, or moneths of yeeres: Vnto which I answer, it is not true, that daies are not put for yeeres: for the two aforesaid places Num. 14. 34. & Ezek. 4. 6. doe plainly shew the same. That which he objectes, that yeeres are not taken for daies according to the letter: otherwise Ezekiel must have lied on his left side 390 yeeres, is frivolous, for daies doe not signify yeeres literally, but according to the pleasure of God to speaking: fourtie yeeres are imposed upon the Israelites for fourtie daies: and on the contrary for 390 yeeres, 390 daies are granted unto Ezekiel, so that it cannot bee denied, but the scripture in a prophetical sense doth reciprocally put a day for a yeere, and a yeere for a day. Touching the moneths of yeeres he cavills in vaine. For if the scripture allowes of daies of yeeres, & weeks of yeeres, why not also of moneths of yeeres, setting moneths are reduced into weeks, and weeks into daies? The determination I leave to the authors: notwithstanding it seems not to bee without some inconveniences.

For first as concerning the life of Christ, I rather thinke with Epiphanias, that he lied 32 complete yeeres and 74 daies, then 34 yeeres, of which I have spoken somthing otherwase. So then the end of these yeeres would come short of Bonifaces VIII.

Secondly, it sufficiently appeareth by what we have spoken on Chap. 4. 1. I will shew these things which must be hereafter, that this account must not begin from Christs passion, or any other time before this vision was exhibited unto John: And therefore these yeeres are to begin after the Revelation, & so after the times of Domitian.

Thirdly, although Boniface indeed most wickedly trode under foot the holy citie: yet after him it ceased not: for his succeivers no way inferior to him in Antichristian tyrannie, have gone foreward treading down the Church unto this day: Now it is apparent that here is noted the time, how long the holy citie must be troden under foot by Antichristian Gentiles. So that these three moneths shall not be ended, untill the holy citie be freed from this treading down. And therefore this opinion also seems to have little soliditie in it.

The third, is John Fox (that excellent writer of the English books of Martyrs) in his conjectures on the Revelation, who understandes the xiii moneths of Sabboth, weeks, or yeeres, of so many times seven yeeres, which make 294. and so many yeeres he reckons from the death of John Baptist unto Conquaint the Emperor, under whom the Chritians first were freed from persecution: as therefore, faith he, the times of the first perfection of Chritians under the Yeeres and Emperors increaied unto 294 yeeres: so likewise the latter perfection, & treading down of the holy citie, shall endure 294 yeeres, beginning from the time that the power of the Turkes first began to increas, viz. from the yeere of our Lord 1300. So these moneths should have been ended in the yeere of Christ 1586. and the holy citie now delivered from beeing troden under foot by the Gentiles more then 50 yeeres. Now howsoever I doe not at all derogate from this opinion, as beeing indeed verie pithy and ingenious: yet I scallie dare follow it.

For first, the hypothesis or argument proponed touching the Sabboth-momaths, seems to be very uncertain, neither can it eaily be proved by any example of Scripture where a moneth is put for a weke of yeeres. The which also that excellent divine of great Brittaine Robert Abbay Bishop of Sarum (whom I name for bonours sake) seems clearly to prove, in his demonstration of Anticrist against Bellarius.

Secondly, it appeareth plainly that this prophesie is not to be understood of treading down the holy citie by the Turkes, because two witnesses are brought in prophesying against that treading down: whereas prophesies will little help against Turkysh tyrannie: courage & force of armes rather must free the holy citie from that oppression.

Thirdly, it is verie unlikely (according to his opinion) that the xiii moneths,
42. months, should now be finished and the holy city cease to be trodden down by the Gentiles: For both in the East, & West a miserable defolation of the holy city is yet to be seen. For the Turkish power is so far from being broken, as on the contrary it daily increaseth, and sets more & more his feet upon the holy city. The Romish tyranny also, although it bee greatly weakened by the prophecies of the two witnesses: not withstanding it is not as yet broken, but still oppresseth the Church both in the Western and Northern kingdoms. I therefore leave the conjecture of this most learned man in the same nature, as he himself desrieth, I (faith he) doe not at all assume this to my self, to define here any thing on a certainty, or that my opinion should be any way prejudicatorie unto others far better than my self: this only I desire, that the same liberty which others take unto themselves, may also bee granted to mee without offence.

In Alciat's opinion I finde nothing eyther probable or true, save that he rejects the common opinion of Antichrists reigning three yeares and a halfe. For my part (faith he) as yet I may freely say, that if I take this exposition about Antichrists persecution, as the chief thing in this eleventh chapter, then I know not how to draw the line of the revelation, and knit things together in order. And afterward: Notwithstanding as the halfe hour in chap. 8. & the five months in chap. 9. are not to be taken in a proper sense but mystically: so for the more convenient connexion of the revelation these forty two months are not to be taken in a proper but mystical sense: for to take the numbers of days, months & yeares as they found, it were not suitable unto an enigmatical title.

In which two things are to be gathered: First, that this place serves not at all for to eestablish the common opinion of Antichrists reigning for three yeares and a halfe: whereas the Patrones thereof doe hence chiefly build upon. Secondly, that our interpreters who take not the numbers of days, months or yeares, according to the letter, but understand them eyther of Sabbath-months, or prophesical days definite or indefinite, doe no way stray from the enigmatical title of the revelation.

Bullinger therefore & most of our interpreters, considering that the method and drift of this prophecy is chiefly, to enlighten us somewhat in the future events of the Church, but not that we should dare define precisely the moments & seasons, which the Father hath set in his owne power, doe thinke, that a certaine designed time indeed of Antichristian persecution is noted, yet left unto us uncertaine so far as concerns the termes, to wit, all that which is reckoned from thence fall 666 yeares mentioned chap. 13, unto the last judgement. For confirmation of which opinion two reasons are brought. One, that in chapter 13. 6. this self same number of 42. months is attributed unto the first beast, that is to the Rome Empire: of which we shall speake afterward. The other, because Daniel, Christ our Lord, & Paul the Apostle, doe joyntly teach us, that Antichrists persecution shall endure unto the day of judgement: the yeere or day wherof no man can certainlie determine.

Abbas also before spoken of, after many things, at last affests to this opinion: I, faith he, doe willinglie confess to them who suppose that by a defined number of months and yeares, a certaine time indeed is appointed of God, but not so expressed by the very period of the numbers as to be discerned by the Church before hand, but numbered, and circumscribed by the compass and providence of God alone, and can not be known unto us but by the event & accomplishment of them. The which opinion, seeing as yet I find no other more probable, I also far the present will follow, to wit, that the time of treading down is defined by 1111 months, a finite number beeing put for an indefinite: not as if it were not definite and certaine to God. But because it remains to us indefinite, that is, we cannot at the present determine of the certaine time. It is circumscribed by a few moneths, that the faithfull in their tribulations might bee encouraged unto patience, knowing that their troubles shall not continue overlong, but as it were only for a few moneths. Againie it is enlarged
enlarged unto 1260 days. to shew us, that we are to prepare not for trials of some few days or yeeres only: but resolve to be constant unto the end.

I confess there are many things by some alleged to the contrarie, but with little ground.

They say, that the scripture doth never put a finite number for an indeffinite: but the contrarie appears by Jacob's speach to Laban: Thou hast changed my wages seven times: And Solomon: The just man faileth seven times. And Christ: Thou shalt forgive thy brother not seven times only, but seventy times seven.

They say in other places of this booke an uncertaine number is not put for a certaine: as Chap. 12.6. The woman shall be in the wilderness 1260 days. And Chap. 13. The beast shall rage 1111 months: And Chap. 20. Satan shall be bound 1000 years. So in Jereme. 29.10. After 70 yeeres ye shall returne out of Babylon. Therefore also the number in this place is not uncertaine. I answer in the first place, that the number is not uncertaine to God: although it be so to us, for the present.

Secondly, there is a diffiquence of places: now touching these several numbers taken out of the Revelation, we shall speake of them hereafter. The severall yeeres of the captivity are fo circumscrib'd, as that they could not bee uncertaine, 
& the event manifeested that they were to be taken in a proper sense: as Daniel also teacheth chap. 9.2.

Believers granteth that then a certaine number is put for an uncertaine, when the number set down is full and perfect as 10.100.1000, but not when divers numbers great and small are propounded. But this is inimine and false, as appears by Luk. 13.32. I doe care to day and to morrow, and the third day I shall be perfected: which is indefinitely spoken. And Matt. 18.22. Forgive thy brother seven times even: indefinitely: for very many times. And Rev. 7.4. & 14.1. 144.000 are said to be sealed indefinitely: & rev. 9.5. 10. The Locusts shall hurt five months, & in this very Chap. 11. the two witnesses shall rise againe after three days & a halfe. Rev. 14.20. Blood flowed out of the Lake, by the space of a thousand six hundred furlongs, all which foretold places are indefinitely to be understood.

Yet if I durst speake any thing touching the certaine beginning of those 42 months, I would (as most doe) by a propheticall mysterie apply them to 1260 yeeres beginning from the time that the holy city began to be troden under foot by the Romane Gentiles, not the old, but new, that is, by Antichristian Popes, whom we have shewed to be here noted by the Gentiles. They began to tread upon the Church, after they were lifted up into the chair of unsufferable presience: among whom Boniface was the first in the yeere 606. Then the fear of the Church of Rome, fallen from heaven upon the earth, opening the bottomlesse pit, brought forth out of the mouth those mortal Locusts, spoken of chap. 9. From the yeere of Christ therefore 666, until this time the holy city hath beene troden under foot by the Romane Gentiles, which is the space of 1073 yeeres, and is yet to be troden downe 223 yeeres more, to wit, untill the yeere of Christ 1856. But let this term be indefinite, seeing the Lord hath referre it to himselfe, & undoubtedly will shorten it for the elects sake. Wherefore I will determine nothing of these forty and two months.

3. And I will give to my two witnesses. I have expounded the general prophesy touching the future reformation of the Church, after that the Companie of priests were departed from the faith unto paganism, and Antichrist had troden downe the holy city by his tyranny. Now follows the speciall prophesy touching the incursions, manner, success and event of this reformation: serving for the comfort of the faithful: for when in appearance Antichrist shall have wholly troden the holy city under foot, and thrust Christ (as it were) out of all his possession, then he will shew, that he ruleth in the midst of Antichrists kingdom, and will renew & preserve unto himself, a measured temple in the city troden under foot, viz. by the prophesy of his two witnesses. Now this part of the prophesy, is also full of diffi-

The difficulties against the fourth opinion answered.


Luk. 2. de P. cap. 8.
culitie, as, who these two wimtesses are, after what manner they prophesied, and to what times this history appertaines. For here are almost as many opinions, as expoufitors. Yet these things will not be altogether obscure unto us, if we give heed unto the scope laid down by us in the Argument and Analysis.

And I will give ... and, adversatively, yet it may well be read, but I will give, because it is as it were an exception: as if he had said: In outward appearance the whole city shall be trodden down, and all prophesie extint by Antichrist's tyranny: but I will restore prophesie, that the city of God may be velindled.

I will give to my two wimtesses] He neither names the wimtesses, nor expresseth what he will give them. Some therefore gesse one thing, and some another.

Beza here adds the same, to wit, the holy city, which agrees well with the senile, because Christ will trulie give, that is recommend the same unto his wimtesses, that so it may be set free from oppression, and purged from the filthy smoke of Antichrist. Others: I will give them, to wit, a mouth and wifedome, which Antichrift shall not be able to refist, according to that in Luke 21.15. I will give you a mouth and wifedome, which all your adversaries shall not be able to gainsay or refist. Which promise is made to all faithful profeffours of the name of Christ. Others: I will give them, to wit my spirit, which is all one with the former: but it seems rather that the two future verbs are coupled together, as noting the end and effect, I will give to them, and they shall prophesie; for, I will give unto them that they may prophesie, that is, authoritie or power to prophesie; and for such a coupling often signifies, as Gen. 34.30. They shall gather themselfes together against me, and smite me, and I shall be destroyed. For, that they may smite me, and I, and my house shall be destroyed. So Jerem. 9.1. Ob we will give my head to bee waters, and mine eye a fountain of seaves: and I will bewaile night and day the slaine of my people. For, that I may bewaile, as Pagninus expresseth it, They shall prophesie therefore, to wit againe, according to the commandement: Thou shalt prophesie againe prophesie.

But concerning these wimtesses, who they are, and what time was determined for their prophesying: is a difficult question. I will briefly speake somewhat of it.

The Papists, taking the whole literallie, doe mainly dream, that when the Iewes with their leader Antichrist, shall have recovered the citie of Jerusalem, then these two wimtesses shall be present, who by prophesying shall oppose themselves against these perfidious Iewes and Antichrist 1260 days; that is, three yeere and an halfe: The wimtesses they lay, are Enoch and Elias, whom they affirme to be yet alive in paradys, and there referred to this end, that returning into the world they may refist Antichrist: But being flaine by him, they shall againe be restor'd to life after three days and an halfe, at the beholding of which miracle, the Iewes, (as they faine) shall turne to Christ and put Antichrist to death in morn Oliver, and thenceforward prepare themselves for Christ who shoule now come fourtie and five days after.

From this fable Belshamin drew his third demonstration in defence of the Pope, that he is not Antichrist, nyther that Antichrist is yet come, because (faith he) the two Prophers Enoch and Elias must come before Christ: but these are not as yet come, whereas the Pope of Rome hath now reigned for many ages: Therefore he is not the Antichrist, neither is Antichrist as yet come.

The major of this fable he laboured to prove, first, by fourre places of Scripture. Malach. 4.5. Rebuilt, I will send the prophet Elias, &c. Eccl. 48.10. Elias is written in the judgements of times to pacifie the wrath of the Lord and restor the tribes Ff of Is-
of Israel. And 44.16. Enoch was translated into Paradise that he might give repentance unto the Gentiles. Matt. 17.11. Helas shall come & restore all things. And Rev. 11.3. I will give to my two witnesses, &c.

Secondly, by the authority of Fathers, as Hilarie, Hieron, Origen, Christos, Laetantius and Augustin, who affirm that the two witnesses are Henoch and Elias who shall come against Antichrist.

Thirdly, by reason, because otherwise a reason cannot be given, why these two were taken up before their death, and yet live a mortal life, and must die at an appointed time.

But verily that in Luk. 16. 29. doth plainly contradict this fable, for Abraham saith, that none are to be expected to come from heaven and preach unto the world: but that Moses and the Prophets are to be heard. This whole text also, touching the martyrdom of the two witnesses, with the events that follow thereupon doth strongly make against this fiction. For how unlikely is it, that those two holy men, who were taken up into heaven, live with God, should again return into this mortal life, so cruelly murdered by the beast? And how should it be, that their carcases lying in the streets of the great city, should be seen in the place of three days & a half, of all peoples, nations, tribes & tongues? What did all the world in such a short time flie like Eagles to Jerusalem, to behold two carcases? And how shall they all rejoice & send gifts to each other in three days time? How can two only, within forty two months, by their prophecies torment the inhabitants of the whole earth? certainly the thing is a fable, which this place cannot, nor ought to be understood according to the letter. And therefore there is some other mystery in it, which Hieron seeing thus writes in Epist. 46. to Marcion, if you believe, we follow the literal interpretation, then you must read in the Jewish fables, that Jerusalem shall be built, again & sacrifices offered in the temple, to the weakening of spiritual worship, and strengthening of carnal ceremonies.

To the first, I answer, that the scriptures alluded make nothing at all for the matter. For the prophecies of Malachie speaks not of a return of Elias out of Paradise, but of John the Baptist preaching in the power and spirit of Elias, for so the Angel interprets it to Zacharie, Luk. 1. 17. He shall go before him in the power and spirit of Elias, to turn the hearts of the fathers to the children, &c. So Christ himself speaking of John, Matt. 11. 14. saith, If ye will receive him, he is Elias which was to come. Namely, according to the prophecy in Malachie 4. 5. teaching us, how that prophecy was fulfilled in John the Baptist.

Bellarmin insists on the contrary, that Elias is to come before Christ's last coming: For it is said: I send him, before that great and terrible day of the Lord shall come. But this is not of necessity to be understood of the last day of judgement, because the first coming of Christ was also great, by the mystery of his incarnation and miracles: and terrible to the wicked, witness Herod and the Jews trembling. But be it granted, that Elias shall also come before the last day. Yet Malachie's faith not that he shall precisely come three years & an half before the judgement.

The former place of Ecclesiastics makes lese for the fable, both because it is apocrypha (and so proves nothing), and so because the Latine reading is faultie as differing from all Greek copies. Of Elias it is said Chap. 48.10. Thou art written to reprove in times, to pacifie the anger of God's judgement in wrath: To turn the heart of the father to the child, and restore the tribes of Israel: The which things he is said to have done not after his translation into heaven, (of which it followeth afterward in ver. 13,) but in the time of his prophesying on earth.

The other place of Eccles. 44.16. is thus in Greek: Henoch pleased the Lord, and was translated, being appointed an example of repentance unto the Nations: But the
old version thus renders it falsely, that he might give repentance unto the nations. Now while he lived he was an example of repentance unto those of his time.

The place of Matt. 17:11. doth manifestly speak of the Baptist: For Christ there plainly affirms that Elias was already come, to wit, the Baptist, whom they acknowledged not, but put to death. That which goes before: Elias indeed shall first come, and restore all things, doth not make any thing for the fable, but the place confirmeth Malachi's prophesie, that is, as Elias was certainly to come, so now he was already come, and that the same prophesie was fulfilled in the Baptist. It was the opinion of the Scribes, that Elias the Thesbite should come before the Messiah: who because he was not as yet then come, therefore they deemed Christ to be Messiah. But Christ declares the falsehood of their opinion, because not Elias the Thesbite, but John the Baptist, was prophesied of by Malachi. But the Baptist did not restore all things: how then is he Elias? yea but he did restore all things according to the limitation of Malachi, and the Angel in Luke 1. For he was prepared the way of the Lord, to turn the hearts of the fathers unto the children, &c.

The opinion of the Fathers without the scriptures, proves nothing: neither do the fathers agree in one: some will have the two witnesses to be Elias and Henoch: Others Elias & Elisha: Others Elias & Moses: Others Moses and Aaron, because they turned the waters into blood: Other's Elias and Jeremia.

Now if any desire to know more of the disensions both of the old and latter writers about these witnesses, he may read in Alciatus four ways of opinions: The First way (faith he) be interpreted of two men being to preach in Antichrist's time. The Second, of Antichrist's time indeed, but not of two men. The Third of two men, but not of Antichrist's time. To be short, the fourth number of two men, nor of Antichrist's time: Against every of these ways are desired as it were, into diverse divisions of Parmen: and other things there following. Hee himself goes in the fourth way, the worst and safest of all. The two witnesses he makes to be two great names, Wisdom and Holiness, as preachers of the Gospel in the primitive Church against the Jews: which new opinion needs no refuting: seeing it is manifest that here mention is made not of qualities, but men preaching against the Bealt or Antichrist.

They, who will have these to be precisely understood of two men, would have had more shew of reason, in applying the same to Isaias 26 & Zerubbabel: seeing they two Zach. 4.3. are called two Olive-trees, & two candlesticks, unto which these two witnesses are here likened ver. 4.

To his reason, I answre, that it is false that no other cause can be given of the translation of Henoch and Elias, without this fable. For they were taken up alive, that they might be examples to the world, how much the Lord accounts of godliness, and that there is another life prepared for the faithful in heaven. Now these two he vouchsafed this grace before others, because he was better pleased with them then with others.

That Henoch and Elias should yet live a mortal life & be subject to death, is a very fable. For how can they prove this fiction? And what resource would there translation into heaven be, if there they are referred unto a more cruel death? Whereas the Scripture teacheth, that to them who are eather in paradise, or in the place of torment, there is no going forth or returning. Passing by therefore this fable, let us now goe forward.

In Austin's notes or the Revelation, attributed to Triconius the two witnesses are laid to be the old and new Testament: which Bede and Brightman follow, and some others of ours: as if the fence should be thus, notwithstanding Antichrist's treading down the Scripture, yet God would give it power to prophesie, that is, reprove his tyranny, & instruct the faithfull secretly mourning under the croft, in the way of life eternal. For the Scriptures are Gods witnesses in the world against the wicked, as Christ faith, searcheth the scriptures, for they refuse of me. Now thus far indeed

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it is true: But I see not how the following attributes (except it be by a harsh allegorie) can be applied unto the scripture, viz. in that the witnesses are said to be clothed in sackcloth, killed by the beast, their carcasses thrown in the streets, restored to life and ascended into heaven.

There are some, who thinke, that in the last times there shall come two most powerful teachers, who being induced with the power and spirit of Elias, shall fulfill all these things literally, both by prophesying and fighting against Antichrist. But they do acknowledge, that this their opinion is uncertain. And therefore in so much as I finde nothing certainly concluded touching this matter by others, and seeing the Lord for the present doth not suggest any thing unto mee, I will follow the opinion of Bullinger, and some others of our best interpreters, who understand the two witnesses indefinitely, to be diverse reformers of religion in Antichrist's times.

The Papists indeed imagine, that they are two strictly, and no more. But it is not credible, that Antichrist sending forth infinite Locusts out of the smoke of hell into the Church, Christ should raise up only two witnesses: besides it is impossible (as we even now proved) that the things spoken of v. 9, 10. should be effected by two persons alone. As for Beza's objections, we shall have occasion to examin them hereafter.

We therefore by these two witnesses doe indefinitely understand, a succession of certaine maintaineers of Evangelical truthes against Antichrist. Yet they are said to be two definitely, both because they are but few in respect of the Locusts, of whom the whole Christian world are full: as also because in all matters of judgment two suffice to confirme a testimony, that so we might neither be deceived by the applause of the multitude of Locusts, nor offended at the fewnes of sincere teachers, wherewith Antichrist upbraides us. Besides in the last place, as of old, the Lord was pleased to use two witnesses as instruments in his hand for special deliverances of the Church: Thus he sent two, viz. Moses and Aaron unto Pharaoh, for the deliverance of the Israelites out of Egypt: Joshua and Caleb to search the promised land: Zerubbabel & Joshua to bring back the people from Babylon, unto which we there is here a plaine allusion in ver. 4. As these two latter (I say) sufficed to deliver the people of God out of the first Babylonish and corporall captivity, so two, that is, few prophesying witnesses, shall suffice to deliver the Church from the second Babylonish & spiritual captivity. And thus much concerning the two witnesses. Now what do they?

They shall prophesy: to wit, against according to the commandment: They must againe prophesy: We are not by prophesy, strictly to understand a prediction of things to come: but in a larger sense, for the preaching of Prophetical & Apostolical doctrines, which were darkned, yet troden down by Antichrist, but again renewed by their prophesying, that is, by faithfull preaching unto the Church: for Christ will give the unto them, that is, to arm them with an heroyck spirit and qualifications, as that they shalbe able strongly to oppose and shake Antichrists kingdom, which seemed to be so established throughout the Christian world, as if it had been an invincible fortresse. But when, & how long?

Two thousand two hundred and sixtie days: This againe is hard to be understood: but we must looke back to what hath been treated of touching the fourty two moneths: for it is cleare enough, that by those moneths, & these days, one and the same time is design'd. For fourty two equal moneths precisely consist of 1260 days: but herein is the difference, that the Papists refrain these moneths and these days astronomically unto three years & an half, which is the time their supposed Antichrist shall reigne, and these witnesses prophesie: but this cannot be, both because the fable of Antichrists standing fo thirt a time, hath been before refuted: as also because it is contradictorie, that the time of Antichrist and of the two witnesses should be of one continuance, & yet Antichrist should flay the witnesses after they had prophesied 1260 days, & rejoice theare with his followers.

Othet
Others interpret these days (as the months also) prophetically of so many yeeres, taking the beginning euther from Christ's passion, or from the time of Conception, or from the beginning of the Orient Empire: whole opinions we have thought to be very improbable, because according to them, the yeeres of treading downe the Church, & the prophecy of the two witnesses should be expired now long agoe, but this is not likely.

To be short, others understand the xiii. moneths, & the 1260 days, inductively, for the time of the Churches oppression & of the prophecy of the witnesses, defined indeed in Gods eternall counsell, but hid unto us for the present that we should not curiously search into that, which God hath referred to himselfe, or by knowing the term to say with the wicked servant, My Lord delayed his coming, &c. And this is the reason why the end of the world is hitherto kept secret from men. The time therefore of treading down, & of the witnesses shall be the same: for all the while Antichrist shall tread the Church under feet, the two witnesses shall prophesie: because during Antichrists reign, Christ shall never want two witnesses, least he might seem to be overcome and thrust out of his possession by Antichrist: now without al doubt this is the safest opinion, & sufficeth for the consolation of the godlie.

If thou demand what is the reason of the change of moneths into days? We have nothing here to answer precisely, except that the same time, & the same thing is set forth by diverse expressions, as it is familiar with the prophets: By two dreamers God signified the same thing unto Pharaoh: so generally throughout this whole prophecy, the same events are prefigured by diverse types. Notwithstanding it is not a misde to observer (as some have done) that the lefther number is attributed to the treading down, to denote the shortness of afflictions: the greater to the witnesses, to signifie the during and invincible power of the Gospel, both which serve to comfort the godlie.

Furthermore, what we said before concerning the 42 moneths, seems here againe to bee repeated of the 1260 days, & it may be, to the end that the time both of the moneths and days might hereby be defined: For why should the spirit of God rather attribute 42 moneths unto Antichrist's treading down, than 1020, or 100? And why should 1260 days be rather appointed then more or lefse? If therefore it might be lawfull to gellie at the terms of the moneths and yeeres from histories past and present, then I should thinke, that as Antichrist began to tread down the Church, when Boniface the third was set on the Chaire of universall peace, anno 606, and that the Church hath now from that time unto this been troden down 34 moneths, and an half: so the prophecy of the two witnesses against Antichrist hath continued 1036 days, and so are not yet ended.

And as the Churches oppression was not all at one time or instant, neyther was the forest in the beginning, but it increaseth by little & little, untill at length the holy city was troden whole under foot by Antichrist: so the preaching of the two witnesses, was not always alike peripicsious & powerful against him, but manifester it self in severall ages by manifold martyrdoms: untill at length (the mysterie of Iniquitie beeing unfolded) it most manifeatly brake forth in these latter ages.

For it appeareth by histories, that the Bishops of France & Germany, yeal also of Italie, but especially they of Ravenna, Mediolanum and Aquilia, did oftimes most stronglie oppose the successorly of Pope Boniface: As also Synods not a few have condemned the tyrannie and idoles of the Pope of Rome: moreover among these witnesses were John Stonus, Bertramus the Abbot, Berengerinus a priest, Waldinus in France, Wickleff in England: as also Niculaius Clementius, & Martinus of Patavium. Besides many of the Emperours (as Henry IV, & V. Frederick I. & II. Ludwicke V. &c.) have with all their might suppressed Popish tyrannie. Now the reason why I reckon these Emperours among the witnesses, I will shew in the following verses. See also the Catalogue of witnesses, published in two volumes, who by prophesying have opposed the Roman Hierarchie.
A COMMENT. UPON THE

A little before the Council of Constance anno 1409, the holy city was most miserably trodden down by Romish Beasts at what time three Antipopes laid claim, and by tyrannie possessed the Antichristian chair; viz. Gregory XII, Benedicte XIII. Alexander V. & after his death John XXIII. who denied that there was any hell or resurrection of the fifth.

At this time the Antichristian Church was a horrible three headed monster, the which shewme dured above seventy yeres. Then Claris raised up two witnesses in Bohemia, John Huss, and Jerome of Prague to prophesy against those Beasts. Who beeing called, appeared before the Council (Signifying the Emperor having some safe-conduct unto them) and laid down their testimonie in the assemblie of the Locusts, denouncing the Antichristian tyrannie of Popes. But the thing here foretold happened unto them. The Beast overcame and flue them: Huss was cruelly burnt anno 1415. 8 of the said of Louis: Hierom, anno 1416. 3 of the Calend of June. Now however John Huss taught publickly at Prague in the beginning of the yere 1400, not withstanding he began first to maintain the opinions of Wickliff and opposed the Beast in the yere 1412, from which time untill his martyrdom were precisely 42 months, or 1260 days: So that the Prophete may seeme to have been fulfilled according to the letter in these two witnesses. Now Huss, while he was in the fire, foretold, that the adversitie after an hundred yeres should give an accounts to God and to him: which also came to passe: for an hundred yeres after, the Lord stirr'd up other couples of Prophets against the beast; in Saxonic Luther and Melanchthon: at Argentine Bucer and Oneron: In Helvetia Zwingiun and Oecolampadius: In France Farel and Calvin, who began to divinly arm'd with the spirit and power of Elias, began with the reed of the holy Scriptures, to measure the temple, reformed the Church, purge the doctrine of the Gospell and cast out the court of priests: the beeing dead, the Lord rais'd up other maintainers of the truth in divers Kingdoms, Provinces, Commonweathes, Churches & Academies of Europe, who unto this day both by word and writing have stronglie opposed themselves against the Beast, treading the holy city under his foot.

(Clothed in sackcloth) The titles of the witnesses now follow, about which we are in a generall way to observe, that what ever of old was attributed in holie Scripture as memorable & excellent unto the Prophets & chiefe servants of God, that is here applied unto the seamen: not indeed in a litteral sense (which in many things can not hold) but by a certaine similitude. They shall be clothed in sackcloth, like unto the Prophet Daniel. Chap. 9. 13. Two olive trees before God, as Zerubbabel & lebofna, Zach. 4. 11. Fire shall proceed out of their mouth. as out of the mouth of Jeremias. Jer. 5. 4. 5. With it shall devour their enemies. as Elias 2 Kings 1. They shall sow heavens that it raineth not. as the said Elias 1 Kings 17. They shall turn waters into blood and smite the earth with pestilence as often as they will. as Moses & Aaron. Exod. 7. 10. By which we may more clearly perceive.

First, that the two witnesses are not rightly applied to Enoch & Elias: seeing nothing of Enoch is here referred unto them. The miracles indeed of Elias are attributed unto them, but not his alone: so that if we should judge by the attributes, one of them should not be more than Enoch. Then Moses, Aaron, Jeromius, Daniel, Zerubbabel, or lebofna.

Secondly, that two individuals are not onely noted, but a few at severall times, yet many successively, who shall prophesy against the Beast. For those prophets unto whom they are likened, have prophesied either alone, two, or few, but succeeded another at severall times in the work of the Lord.

Thirdly, that these titles are not literally but spiritually accommodated by a certaine similitude unto them, because of some proportionable effects between the forseid prophets, and these witnesses. For what the former did literally, these latter shall doe spiritually. Now that all these things are thus to be taken, John himself, Maspethy. 8. calling Rome the seat of Antichrist spiritually Sodom,
REVELAT. CHAP. XI. VERS. III. A.D. 3. VISION 3.

As therefore the fear of the beast is to be taken spiritually: so all the titles of these witenesses are spiritually to be understood: And that especially, because these things taken according to the letter, for the most part would appear to be either absurd or miraculous. But God will not work new miracles: because he hath foretold us, that new miracles shall be the marks of Antichrist.

Furthermore the honourable titles given to these witenesses before their martyrdom, are chiefly for, declaring partly their dignitie, partly their prophetic power. The which we will briefly consider.

Clothed with sackcloth] The first title declares their contemnible condition in the eyes of worldly men. Sackcloth was the habit of mourners, as the Ninevan, Daniel, Mordecai, are said to have worned in sackcloth. Christ speaking of them of Tyre and Sidon, faith, that they would have repented in sackcloth and ashes. It was also the habit of the prophets, and now is of poore and defiled men.

Some therefore by their wearing of sackcloth will have the argument of their prophesie to be noted metelesclass: because they shall denounce unto the world mourning, and penitents at hand in regard of Antichrist abominations: and to call men unto repentance: And indeed rightly may it be thus taken: for their prophesie shall consist in preaching of repentance.

Others interpret it of their own mourning, because by their base and mean habitt they shall manifest the bitterness and griefe of their mind for the destruction of the Church and horrible blindneffe of the world: even as such in old time were in bitternes of spirit who cloathed themselves in sackcloth: This also may well stand.

Notwithstanding I rather take it of the neglected condition of the ministers of the Gospell. For sackcloth undoubtedly is opposed to the pompe and luxurie & Antichrist, and his Leueft: These glorious prelates, with their soft, silken & broidered garments of gold and silver bewitch the world: whereas on the contrary these witenesses shallbe vile, and defiled, scarcely having whereon to live or cloathe themselves. And indeed almost all the servants of Christ who hitherto have waied warre with the Beast, have been abject, poor and defiled in the eye of the world.

Bellarmine upbraised us with this sackcloth as being an argument of the fallitie of our religion, The Patrones of our opinion (faith he) have been great and worldly men, and followed by the whole world: but BERENGARUS was a Deacon, a man neglected, and becoming for his followers a few poor Scholeers. But for our parts were need not be offended thereat: for how contemnuously soever the world judgeth thereof: yeat the excellencie of the same before God we shall hear by & by.

Neither is Bellarmine taunting worth the anwering: that be never as yet saw any minifter of the Gospell clad in sackcloth. For the two witenesses shall no more be literallie clothed in sackcloth, then they shall be literallie two Olive-trees, two candellas, or handacure of their mouth fire, therewith to devour the adversaries, &c.

Thee are thofe two Olive-trees] The other title is the dignitie of the two witenesses, opposed to their contempnible condition. They shall not bee therefore neglected of God because the world despiseth them: For they are two Olive-trees, & Candellas, whereby mystically the dignitie of the minifterie of the word is noted, as serving in stead of Olive-trees and candellas unto the Church. An Olive-tree is alwayes green, bringing forth most wholesome fruit. A candellabromes up the light, by which darkness is expelled; and the whole house enlightened: so the minifterie of the witenesses shall be lively & efficacious, because the Oyle and anointing of the Spirit is powred forth through it on the elect. It is known, that the grace of the Spirit is veste often compar'd unto Oile (especially by John) in regard of a like efficacie. These witenesses therefore shallbe Olive-trees, powring forth by prophesie spiritual oyle, that is, they shall be profitable instruments for the salvation of true believers. They shall also be candellas, as
as holding forth the light of God's word, by which they shall drive away Antichristian darkness, and kindle againe the loft light of the Gospell in the Church.

I said before, that this is an allusion unto the type Zach. 4:14. where God faith of Zerubbabel and Iehoshua the two captains that brought his people back againe: These are the two sons of oyle (or anointed ones) standing before the ruler of the whole earth: by which commendatorie title the authority of these two is set forth. The two winnefes therefore are two Olive-trees not literally: But first by a certaine metonymya, for, they are two restorers of the Church from under the bondage and yoke of Antichrift, signified by these two Olive-trees of old of the Babylonish captivity. And secondly by a metaphor: for, as they rebuilt Jerusalem being formerly wafted by the Babylonians & repaired the temple and typicall worship: so these shall restore the Lords spiritual worship and repair the holy citty troden under foot by Antichristian Gentiles.

Now hence it appeareth, that under these two winnefes, Godly Kings & Princes, reformers & maintainers of the true religion, being nursing fathers to the Church, are likewise to be understood. For as one of the two Olive-trees was Iehoshua the Priest, the other Zerubbabel a civill magistrate or prince, who rebuilt the temple and holy citty: So God in these last times will raise up besides the teachers and preachers of his word, some godly and zealous kings and princes, to defend the orthodoxe religion against Antichrist and his followers.

Standing before the God of the earth] By the words of Zacharie chiefly the dignity of the winnefes is set forth: In the eyes of the world their fleshcloth is vile and contemptible: but with God they are in great esteem, as most sweet Olive-trees and golden candlesticks: or else their fleshcloth is noted, as performing their ministryst faithfullly & with great constance, as it were in the fight of God, whom no man can deceive. Antichrist to mans thinking gloriously reigneth with his hellsish Locusts, upholding his tyranny by the favours of the great men, and kingly of the earth: but it suificheth that these winnefes enjoy the favour and blesed presence of God the King of kings, & Lord of the whole earth. The Epitomie of the earth doth not leffen, but augment the authority of God: therefore by and by in ver. 13. he is called also the God of heaven.

Fire proceeded out of their mouth] The third title fets forth the power and effect of their ministerie against the adversaries: as the former shewed their dignitie & efficacie in respect of the godlie. It is an allusion, partly to the ministerie of Jeremiah, & partly to that of Major and Elias. Off Jeremiah preaching God faith: Behold I will put my wordes in thy mouth as fire, but this people I will give for chaffe which the fire shall consume: Again, My word is as fire, & like the hammer that breaks the rock in pieces. Thus fire shall proceed out of the mouth of the winnefes: But they that would understand it according to the letter, shoule be more absurd then Pelodorus faining, that a monstre called chimera, vomits flames out of her mouth, and destroys all what comes near her, and infesteth the castle. Now howsoever perhaps it may be credited that fire should proceed out of a beasts mouth, yet that a man should spit fire without hurt (except it were a jugler) hath not been seen neither can it be.

This fire therefore proceeding out of their mouth is to be spiritually understood of the word of God proceeding out of the mouth of the winnefes, as it is clear by the fore alleged scripture in Jeremiah. Neither are the other titles of the winnefes to be taken otherwise, then by certaine allegorical phrasis applied to the things signified thereby, as plainlie appeareth by the word, SPIRITVALLY, in v. 8. The which thing unlesse it be well observed, we shall be as absurd in urging the latter touching the killing of the winnefes, the casting of their carcasses in the streetes, their resurrection and ascension into heaven, as in the sackcloth, Olive-trees, candlesticks and ascension of the Beast out of the bottomlesse pit, &c.

But against whom shall the fire proceed? Against them that will hurt them] that
is, against their adversaries called by God’s enemies, namely the Beast, with the Locusts proceeding out of the infernal smoke, with all other their complices, favorites & adherents.

These will hurt them] By opposing their preaching, both by sophistical disputations, & cruel proscriptions. But it shall be in vain. For fire proceeding out of the mouth of the witnesses shall devour them.

But thou wilt say: The Beast shall destroy the other, for he shall kill and overcome them. How then shall they devour the adversaries? This must again be spiritually understood. The fire of the witnesses shall devour the adversaries, not by killing them corporally (for in this sense they rather shall be devoured) but spiritually, because by the fire of the world they shall lay open to the world the abominations & impurities of Antichrist, confound his idols, & refute his lies, by which his kingdom shall greatly diminish, & the judgments of Locusts begin to grow cold: This fire therefore proceeding out of the mouth of the witnesses & devouring the enemies, is nothing else, but that spirit of Christ’s mouth, by which (as the Apostle foretold) Antichrist shall be confounded, because the preaching of the Gospel shall utterly confound Antichristian lies, like as the fire consumes the stubble.

But he alludes (as I said) to the two histories of Moses and Elias: For at the prayer of Moses there came out a fire from Jehovah & consumed two hundred and fiftie sworn rebels. At the prayer of Elias, fire fell from heaven, and consumed the captaines with their fifties beeing fent to take the prophet. After their example these witnesses shall devour their enemies by the fire of their mouth, not by any external miracle, which the disciples in a preposterous zeal desirous to imitate, were reproved for it by Christ; but by a spiritual effect, not unlike the other, because the fierie preaching of the Gospel shall prevail against the enemies labouring by all means to hinder the same.

For (Gr. and) if any man will hurt them] This serves for the confirmation of the efficacie before spoken of. Many shall rise against the Gospel: Antichrist indeed shall indaccour to suppress the witnesses, but to his own destruction:

He must thus be killed]. The particle ευθύς here, or ἀπέκτασις limit the destruction of the enemies: he shall not be so killed by the sword or outward force, as to cease from hurting: but he shall be consumed by the fire of God’s word, in so much that his opposition against the Gospel shall be in vain. What pray you can be spoken more plainly concerning the events of our age? God rayled up his two witnesses, Luther, Zwinglius, Bucer, Musculus, & a few other weak Monkeys, out of whole mouth the fire of God’s word hath so devoured their opposites, as that they could not reft them by any forces, plots, thundurings or punishments. For by how much they cruelly opposed themselves against the Gospel, by so much the more it was spread over diverse kingdoms & provinces in the Christian world, devouring and confounding the sophistries & subtilties, armes & plots of all Sophistlers and enemies fighting for Antichrist.

To be short this whole effect of the preaching of the Gospel may be declared in these words of the Apostle: The weapons of our warfare are not carnall, but mighty through God to the pulling down of strong holds, &c: Again: We are to God a sweet savour of Christ, in them that are saved, and in them that perish, to the one we are the favour of death unto death, to the other the favour of life unto life. For the ministry of the word is powerfull to the salvation of the elect through faith, & destruction of the ungodlie through their own perfidiousnes.

6. These have power to shut] The fourth title is their power to shut heaven even that it rain not on the days of their prophecy. This is a manifest allusion to the history of Elias, who shut the heavens by his prayer that it rained not on Ahab’s kingdom for three years and six moneths: whence arose a grievous famin, by which God punished the wickednes of the Israelites. And from this very place it appears, that whatsoever is laid of the 42 moneths and 1260 days, is not litterally to be understood.
A COMMENT UPON THE

In the year of the reign of Antichrist foretold.

Therefore this also is here to be understood as in ver. 8. χειροποιητος shewing that these witenesses have power to fill heaven that it rain not in the days of their prophecy spiritually. This they shall do by the power of the keys, slaying the kingdom of heaven, that the grace of God rain not upon the enemies of the Gospel: because they condemn the preaching, of the witenesses as a pestilential heresy. The heavenly rain therefore moistening the dry harts, shall not fall upon them: for they shall not be any whit better by the preaching of the Gospel, but shall seek for eternal life in their own merits, Popish pardons, and penal satisfactions; whereas they shall pretend touching Christ or his free grace. These wortes therefore, It shall not rain in the days of their prophecy, doth wholly concern the Antichristian adversaries, on whom the rain of the Gospel (as we said before) shall not come, but only plentifully moisten the Church of Christ.

Hence also we may understand that the time of the witenesses prophesying, was not before properly defined by 1260. days, but by a certain allusion unto the historie of Egypt: For the three years and six months, in which it rained not in his time, they make just so many days.

The fifth title, is their power of turning the waters into blood, and making the earth with plagues as often as they will, by a manifest allusion unto the history of Moses and Aaron, who turned the Egyptian waters into blood, & smote Egypt with ten plagues, until at last Pharaoh being drowned in the red sea, the people were brought out of the house of bondage. Thus wee see, these things must also be spiritually understood: For when the Church shall be held captive under the Romish Pharaoh, and fight to God under her oppression, then shall the two witenesses Moses and Aaron come, that is, God will raise up one or more faithful teachers of the Gospel, who by the preaching of Christ's free grace, shall endeavour to set free the Church out of bondage. But Pharaoh shall not hear them: therefore these shall turn the waters into blood, and smite the adversaries with plagues, as often as they will: that is, not once, but many times, like as Moses smote Egypt ten times. Now this they shall doe by threatening plagues against the spiritual Egyptians, on whom God will take vengeance, because of their contemning of the Gospel, by sending wars, seditions, droughts, famines, pestilence and such like evils, which have since the rising of the Gospel been spread over the Christian world, as the complaints of the common people doe testify: who impute these miseries to the doctrine of the Gospel. And indeed not altogether without ground, for the Gospel is the occasion thereof, yet only by accident, for not the word, but the contempt of the word, drawes down plagues from heaven upon the sons of men.

Now the witenesses are said to smite the earth, God imitating the same upon their threatenings and figthes, which the Lord hearing doth punish the malefactors of the world with plagues. We need not therefore make any matter of their calamities, who impute the fault of these evils unto the Gospel: We confess indeed, that it is the cause: but how? not by any fault of the Gospel in itself (and therefore unjustly imputed) but by accident: For the cause in it self is the idolatrie of Antichrist, and his rage against the doctrine of Christ Iesus.

We have heard what the witenesses shall doe, and effect both in the Church, and touching the faithfull, as also in and against the adversaries. Now follows on the contrary what the enemies shall doe and effect.

Moreover when they have finished] Hitherto we have spoken of the general and

Now follows the martyrdom of the witnesses. For Antichrist will not sit still, while these do prophesie, but prepare himself to warre against the witnesses, overcome and kill them, cast their carcases into the streets, & so rejoice with his followers over the slain: But however the witnesses be put to death, yet prophesie shall not be extinguished, but a tenth part of the great city shall fall by an earthquake: the martyr shall again live, & be taken up into heavenly glory. This therefore is the amplification of the Third Ait, or Antichristian persecution, which in a diverse event shall continue unto the end.

But that which followeth seems to be contrary to what we heard before touching the power of the witnesses: in that it is said, they shall devour their adversaries with the fire of their mouth, & smite the earth with plagues as often as they will: Now here they are killed & overcome by the Beast. This is already answered on ver. 5. For it doth well agree, that the witnesses shall overcome & be overcome. They overcome in the goodness of their cause by their spiritual power, warre & victory

On the contrary the Beast shall employ his spiritual & secular weapons against the witnesses, & by tyranny overcome & kill them. This Beast ascending out of the pit, is that false angel of the bottomless pit, Abaddon the king of Locusts, spoken of in Chap. 9.11. that is Antichrist, as Rider also. Gannanu & Anonymus confess.

For this Beast hath his seat in the great city Babylon Rome, as shall appear Chap. 17.7-9.18. which in the following verses is called Sedome & Egypt, Jerusalem spiritaly. For Antichrist shall rage more cruelly then any beast, against Christ: but touching the Beast more largely on Chap. 13. Now let us see when, & with what successe the Beast maketh war against the witnesses.

When they have finished their testimony. Before it was called a prophesie, here testimony, by which name John familiarly notes the doctrine of the Gospel. This being ended, the Beast shall make war against them, but they shall finish the same, as the Papits say, after they have preached 1260 days, or three years & an half. But this table we have before refuted & here it is apparent, that it cannot consist. For after 1260 days, the Beast shall lay them, & triumph thereat. Therefore they shall remain after the witnesses are slain. But according to their supposition, the Beast shall be no more, but killed after three years & an half. Now we have thowed that the 1260 days of their prophesie is put indefinitely by an allusion unto the history of Elias, who by prayer of heaven, for so many days. Therefore also the end of their testimony is to be taken indefinitely, for the time appointed by God therein to fulfill their ministrery: & so the feme seems thus: The Beast indeed shall raise up war, so soon as they begin to prophesie, yet he shall not overcome them before they have finished their testimony according to the will of God. The which serves for the great comfort of the witnesses. For as the high-priests could not but curse Christ, before his houre was come, although they never ceased to lay wait for his life: so likewise Antichrist shall not be able to overcome Christs witnesses, before the course of their ministrery be finished. Therefore the words when they have finished, are not to be referred to Antichrists rage against them, spoken of in the first place, but to the second latter, he shall overcome & kill them. For he shall always war against the witnesses, but shall not kill and overcome them, before they have finished their testimony. This also serves to prove, that Antichrist shall have power indeed to kill & overcome the witnesses: but not their testimony in the least: for it is said, they shall accomplish their testimony: And therefore the preaching of the Gospel shall endure unto the end.

Thus we see who the Beast is, & what time it is to bee understood. It remains now to be handled what manner of warre it is, & what the effect thereof shall be.

Gg 2

Touching
Commentarie vpon the

Touching the war it is said, He shall make war against them. Before he had sufficiently declared, what the witness should doe and effect against the Beast: now on the contrarie he shewes, what the Beast shall doe and effect against the witnesses, for Antichrist will not fit till and suffer his kingdom to be destroyed, but with all his power will fight for the same: And therefore as soon as the witnesses shall begin to prophesie against his kingdom, he will prepare himself to war against them: and by how much their power is powerfull; by so much the war shall be the greater.

But what manner of war, and victorie shall this bee? Rupernus faith, such as is usually between truth and falsehood. The war shallbe both ecclesiasticall and civil, and therefore such also shall the victorie be: His Ecclesiasticall war shallbe three manner of wayes.

First, by the detichious sermons of the Locuti, their venemous writings and sophistical disputations in the behalfe of Apollyon against the witnesse of Christ, branding them for most pestilent hereticks: They shall preach with great applaus to the multitude, that the Beast is head of the Church, Christes Vicer, and armed as with the key of reuer, so with the sword of Paul and Cesar, crying out with full mouth, that his kingdom is the Catholick Church.

Secondly, through the Councils of Locuti, by whose decrees the Beast shall establisch his kingdom, and anathematisse, as heretical, the truth of Christ. For it is true, as Julian the Cardinal freely wrote from the Council of Basile unto Pope Eugenius, that by the means of Councils the liberties and power of Ecclesiasticall persons hath always been strengthened and augmented.

To be short by the bullas and excommunications of the Romish court, by which he shall condemne Chrisites witnesse with their testimony, for heretic, and delivering them over to the secular power, destroy them by fire and sword, to wit, as unworthy to breath or live in the world. Moreover the Beast will raise up civil warres, and by his subtilite cause the kingdomes and provinces of the Christians world, to fight against the Gospel, that to the witnesse of Christ may bee overcome and killed. Therfore it followeth:

The beast shall overcome them, and kill them. The latter declares the former. This very thing doth sufficiently shew, that these witnesse cannot be literally taken for Enos and Elias. For what godly man will believe, that these holy prophets whose scriptures talesifie to have been translated from death to life eternal, should again return into the earth to be cruelly killed by Antichrist?

Furthermore the Beast shall kill the witnesse, in the like manner he overcame them, partly by ecclesiasticall confusse, partly by the secular sword: so then not by the goodness of his cause, nor by the holie scriptures (for by these the witnesse shall overcome and confine Antichrist) but he shall overcome them by outward force and tyranny, by the auhority of Councils, by thundering out his bullas, by cruel warre, and his hangmen. Thus, I say, he warreth against the Saints, overcoms & kills them, not by arguments & scriptures: but by sword, fire & excommunications.

So also my Anonymus 260 yeares past, wrot concerning the Popes victorie: He shall overcome them in reputation of his friends: & kill them, some corporally, other by burning, or murdering them with the sword, or other kinds of death, others civilly by adjudging them to perpetuall imprisonment: & against thens, whom he cannot torment in this manner, he will at least thunder out his excommunications, innumerable as they shall not be accounted otherwise then dead men in the Church, so far as concerneth a spiritual life. What would not this author have written, had he seen the histories of our time, & the foregoing age, when the Beast anathematized the two witnesse of England: John Wickliffe his excellent teacher and opposer of Poperie (and his protocount John Earl of Leicester, whose carcele not long after being taken up out of the grave he caused to be burnt: When he overcame, & burnt (contrarie to the publick faith of the Empire) the two witnesse of Bohemia, John Husse, and

[Text of Revelation 11:8-12:11]

The cruelty therefore of the Beast against the witnesses, falsely condemned for here, is hereby noted: forasmuch as they shall not be fated for by curing and putting of them to death, but also inf slit contemptuously over them after their death. All sorts of injuries are here noted under this one, for which the kind of it is the most inhumane: namely, to hinder their carriages (contrary to the law of all nations) from being buried, but causing the same to be thrown forth unto the scorn of all in the streets of the great city.

The carriages of the witnesses are not only their bodies, unto which these things do frequent happen according to the letter, (for the Beast will not suffer any heretic to have Christian burial; as they call it) but also their names buried, and books which he prohibits to be made use of, read, or sold: but causeth them to be burnt, to be short their families also which he feeleth by all meanes to make infamous and to suppress: So that to lie in the streets, is to be exposed to the publick scorn of all men. But where shall these things be done?

In the streets of the great city It is questioned what this is. *I* (1) Elrey takes it to be the world; but Rodera refutes him, and will have it to be Jerusalem the which thing Ancsar also pleadeith for. But this the text refuseth by the word, spirimally, here added: as doth the Angel also Chap. 17. 18. The woman which thou sawest is that great city, which reigneth over the kings of the earth: now by that great city Rome is understood as the Iustites themselves confesseth: But certaine it is, one & the same great city is both there, and here spoken of.

In the streets of this great city the carriages of the witnesses shall be exposed to the scorn of the multitude, both properly and figuratively. First properly, because they shall suffer the contempulce here described in the publick places, courts, palaces, temples, theaters & streets of the Romans: For the lightnings & thunders of excommunications, the martyrdoms, punishments & warres against the testimony of Israel, Christ are all forged in the house of Rome, &c from thence with great celerity sent abroad over the Christian world: Now by a similitude the great city is put for the whole jurisdiction of the Pope, which extendeth itself over all Italy, France, Spain, Germanie, Poland, Hungarie, &c. as if all were but one citie, (as the Poet sung of old touching the Romans)

Claudianus

in whose streets, & princely palaces, courts, market places, ports, theaters, &c. the martyrs of Christ are reproachfully defamed, cursed & condemned.

To be short, lest we should be ignorant of what citie these things are spoken, Lipson & Stapleton have not long agoe published in print the former the greatness of the city, the latter of the Church of Rome.

Which spirimally is called By three titles this great city, the Feast of the Beast is marked out, that we may the better understand its shameful filthiness, horrible idolatry, blindness, cruelty & detestable impiety.

Sodom For Rome is called Sodom, not literally (for Sodom was now long agoe consumed by fire from heaven) but spirimally, that is, allegorically.
and in a certain similitude: for the word *spiritually*, is not here put in a *Theological*, but *Rhetorical* sense. And this is plain, because to speak *Theologically*, there is nothing *spiritually* in this city, except the bare name, as being *called* the *holy city*, & *Catholic Roman Church*. *Spiritually* therefore it is *Sodom*, that is, metaphorically, because it is like unto *Sodom*. But wherein stands the likeness? In filthiness & *Sodomitical lust*, which horribly reigneth in this *great city*. And hence it is called the *mother of fornications*, Chap. 17. 5. The abominations of the *Sodomites*, are known unto us by the holy Scripture: and the like evils were practised by the *Romans* in the *Apostles* times. But therein unto John here hath no reference: For he prophesies of Rome which should be the *seat of the Beast*, & afterward called *a woman of whoredoms*. Therfore she is called *Sodom*, as most infamous by her *Sodomitical beastliness*.

Now let us but looke upon the great city of papacy, what is it, but as an abominable warehouse of all *spiritual* & corporal fornications? In the city it self, in which is the *seat of the Beast*, filthy lusts not to be named, are commonlie & freely committed, nourished, commended, & gain made thereof. If any doubt, let him read histories, or goe to Rome: and he shall finde the truth of that, which Pistrancha complaines of: viz: that deflowering, ravishing, incests and adulteries are now but as a sport to the Pontifical lasciviousnes.

He shall finde that of Mauetan true:

> I puder in vili, sum paideuus caudem
> Et villa vomicata: Roma est jam vis Lupana.
>
> Goe shame into the villages, if they refuse
> Such lothsome beastliness: whole Rome is now a flewes.

And again:

> Roma vulg, vidi, saepe tibi vidisse reverber.
> Cum Lena, mercator, serra Cyanei exi.
>
> Now farwell Rome, I have thee seenne, it was enough to see:
> I will come back when as I mean, bawd, harlot, knowe to be.

And what was answered to one inquiring about Rome:

> Roma quaed PAT? Amor est, quem dat proportus ordo
> Roma mora: noli decere plura febro.
>
> But what is Rome? the is that love which natures rule doth breake,
> For its at Rome *mongst makies*: I know much more, but will not speake.

There have been some (as I have heard) and glad I am I have not seen the fame who have published books by the Popes authoritative in commendation of the unnatural villany of Romish buggurers: O *wickednesse*, O *S O d o m*.

*And Egypt*: *Egypt* was not a citie, but a kingdom: by which we understand that this great citie is to be appliied unto the whole *kingdom of the Beast*: For allegorically it is *Egypt*, that is, like unto *Egypt*. In what? in idolatrie, blindness, & cruelty.

*Herodotus* wittneseth that the *Egyptians* were beyond mesure superstitious, worshipping oxen, cattle, stones, orisons, garlick, & other herbs. *fervent alfo* Sat. 15. theweth, that the *Egyptians* were fo deprived of understanding, as to worship the Crocodile, the bird *ibus*, munket, fisser, doges, hogges and orisons. *Oh bole mortals* (faith bec) some have their Gods growing in gardens.

The great cite of the *Beast*, charging the name onely, doth worship the fame, or the like things. For there is nothing at all which the *Priestes* (after the example of the *Egyptians*) doe not give religious adoration unto by their consecrations. Yet the *Beast* idolatrie is worfe, in honouring of wood, stones, brasse & gold, together with his *breaden god*, whereas the *Egyptians* for the most part worshipped thinges in which there was life. *Mauetan* therefore *Edog* 9. taxeth the Romanists for viler idolatrie, then was amongst the *Egyptians* in these vertes:

> Fama est, *Egyptum* coluisse, animalis quadam.
> Et pro nimium cons*ill* futuris, feram.
So then the great city & seat of the Beast is Egypt, that is like unto Egypt in wicked Idolatry.

It is also like it in miserable blindenesse: we read, that the Lord sent on the obstinate Egyptians such darknesse, as that for three dayes together they groped at noon day like blinde men. So the city of the Beast, what is it, but a kingdom of darkness, wherein miserable blindenesse and ignorance of the scriptures, yea & of God and Christ doth extremely abound: Either writes well: Italie is cast into the grosse darknesse of Egypt: in so much as they are become all of them altogether ignorant of Christ, and of the things appertaining to him.

To bee short, as Egypt of old, most cruelly oppressed the Church by a lamentable bondage for the space of 22, 5 yeeres: Even so hath the Church now of long time beenen burdened, yea & yet groaneth under the yokes of Antichrist & kingdom of the Beast. And therefore this great city is fitly called Egypt, because of her cruellty.

Where also our Lord? Hence Ribera and Bellarmin doe saie, that the great city or seat of Antichrist, is not Rome but Jerusalem. For in what citie (lay they) was our Lord crucified, except Jerusalem. But this is a vaine shift, for as before the seat of Antichrist is called Sodome and Egypt not litterally but spiritualie: So here it is called the citie where our Lord was crucified, that is, Jerusalem in a spirtuall fence: This then is the third title of the great city being called Jerusalem, where our Lord was crucified.

Jerome and others dispute, how Christ was crucified in Egypt, & how Jerusalem is called Sodome; but it is beside the purpose: For the words εις καϊ τετωνων, where also doeth not coheere with Egypt next preceding (for the scripture no where faith that Christ was crucified in Egypt) but are to be referred to the former words και των ους of the great citie, as the particle αυτος (and, or also) inferred doth shew: as if he had laid, it is called also that citie, where our Lord was crucified, that is, Jerusalem.

Furthermore it will clearly appear upon Chap. 17, that this great citie the seat of Antichrist, is not Jerusalem literallie: for there the great citie is said to have seven mountains, and to reigne over the kings of the earth, neither of which agrees literallie to Jerusalem, but both unto Rome. For Jerusalem had never seven mountains, but onely three hills, viz. Sion, Moriah, and Mount Calvary: It never held the Empire of the world, as Rome hath done: To be short. It was never abfolutely called the citie, or the great citie, but this title was proper to Rome onelie. Wilhelmus Tyrinus writing of the largenesse, of Jerusalem, saith, that it is a citie leste then the greatest, yet greater then the middle fort: But of Rome Lapius writeth, that the greatenesse thereof appears to this day, and that her ancient walls contained in circuit xxv or xxxv miles. So that the Jesuites here doe fallly and guilfully send us unto Jerusalem, that we might not seek Antichrist at Rome.

Furthermore why the great citie of the Beast is compared unto Jerusalem, appears by the following paraphraste, where also our Lord was crucified. Jerusalem crucified our Lord literallie. The great citie of the Beast doth it spirituallie. Now there is nothing more cruel or ungodlie, then to crucifie the Lord of life: yet it is more cruel for to crucifie Christ spirituallie, then his witneses literallie. And therefore...
A Recapitulation or summari repetition of the third Vision, 
which hath hitherto expounded.

Because we have forborne a while (upon some occasion) the 
interpretation of the eleventh Chapter, wherein (as we have 
before been) it contained the third and fourth Act of 
the third Vision touching the seven trumpets: therefore, 
to make way the better, for what remains to be handled, 
it will be worth our labour in a brief way to say to 
remember the substance of this Vision.

We distinguished the same for methods sake into four Acts. The first 
whereof Chap. 8, 9, was a proposition of the calamities of the Church 
under the sounding of six trumpets, that is, by Romæe tyrants, until 
the time of Constantine, and from thence by heretics and ambitious Bishops, unto Gregory, and at length by the Western Antichrist the king 
of Locusts, unto the council of Constanus, as also by the Mahumætan tyranny, until 
the overthrow of the Eastern Empire, & taking of Constantinople.

The second Act was contrary to the former, as treating of the conseq.

therefore the seat of the Beast is called Ierusalem, because of their unheard cruelty & impiety, killing the Prophets and witnesses of Christ against all right & reason; (for not satiated with their death) have exercised all manner of contumelies upon their dead bodies.

Besides (as much as in them is) they not once, but daylie sacrifice, destroy, crucifie and kill Christ himself. Let us herea Petrarchus long agoe accusing Rome of this most horrid particide in his own words: Behold thou seest a people not only adversity to Christ, but that which is worse, under Christ's ensigns rebelling against him, and fighting for Satan, being drunkened with the blood of Christ, and malapertly saying: Our lips are ours, who is Lord over us? a hard hearted & wicked people indeed, grown hunger starved & thirsting, always gaping, having sharp teeth, crooked nails, slippery feet, a fishes breath, and with of steel, a monster and a beast, but hony in their veins: a people who know not (as I pray) well apply not only that of Christ and the Prophets: This people honoureth me with their lips: but their heart is far from me: But that also of Judæa Scæcæ, who bending to her master with a kis, said, haile master. And these of the fewes, who clothed Christ in purple, and crowned him with thorns, smote & mocked contumeliously that in his face, and bowing the knee worshipped & saluted him saying: Haile king of the fewes, whom they in the mean time accounted nobody as God or a king worthy of divine or human honour, but as a blasphemer guilty of death, reproach and judgement. But what? is not the like daily practised among Christ's enemies and Pharisees of our age? for they not buy, sell, & make merchandize of Christ's blood, who, so many moring standing they seem day, and night to exalt with most high princes, whom they cloath with purple & gold, whom they bad with precious stones, salutations and worship: From this day, as if he had his eyes covered & saw not, they crown with the briars of wickedness, defile him with the spittle of a most impure mouth, and aspe against him with vicious hissings, strike him with the darts of venomous actions, and what in them does arise again and again dividing the drag been, as naked, poor & scourged on mount Calvarie, and wickedly confest to nail him unto the cross. And oh shame! oh griefs! oh indignities! Even such are the Romæans as this day as it is reported. These things Petrarchus wrote concerning Rome. Now let the Romish Locusts see how they can deny, Rome to be spiritual Ierusalem, & themselves smutifiers again of the Lord of life.
lations, during the whole time of the Churches afflictions, the which the godly ought to oppose unto their calamities, that they might not be discouraged in regard of the long continuance of the troble Chap. 10. The summe was: John saw a mighty Angel descending from heaven, having a booke open in his hand, standing with his right foot upon the sea, & his left upon the earth: crying with a great voice like a roaring Lyon, insomuch as seven thunders uttered their voices, lifting up his right hand to heaven, and speaking by the living God that the time of afflictions should be no more, but that even now at the sounding of the seventh trumpet an end of labours, and the accomplishment of the judgement of God were at hand, To be short commanding John to eat up the booke that was open, and againe to prophesie before the end. By all which things we are taught, that in the midst of the rage of enemies and greatest distresses of the godly, Christ doth descend from heaven, not leaving his Church as an orphan, but holding in his hand the open booke of his word, that it might not be altogether suppressed: sets his feet upon the earth and sea, that every where some remnants of the faithful might be preserved: By his Lionlike voice he stirs up the thunders which utter their voices, that is, some sincere preachers opposing themselves against Antichrist, although their voices remained sealed, nor profited much for a season: Confirms by oath the deliverance of the godly, and destruction of the wicked, that Antichrists rage might not alwayes continue. To be short, gives a commandment to John to eat up the booke, & againe to prophesy, that the godly might consider that the grosse dark kneffe of Antichrists kingdom should be expelled in these last times, the Church reformed, & his tyranny diminished by prophesie renewed, as by a clear light breaking forth. This is the Second Act Chap. 10.

The third Act is an amplification of the calamities of the Church under Antichrist: describing new combats of the faithful with the Beasts, their deliverance, & the clearing of doctrine, and a future reformation of the Church by the two witnesses of Christ. Chap. 11. in the first 14 verses.

The fourth Act, at the sounding of the last trumpet shalbe a joyful change of things: For then both Antichristian kingdoms shalbe destroyed, and the adversaries cast into hell, but the godly everlastinglie rewarded: from v. 15. unto the end.

This is the summe of the third vision, the which it becometh us to have before our eyes, that the coherence & sense of the Prophesy concerning the two witnesses may the better be understood.

Now I have shewed before, that the third Act concerning the reformation of the Church is propounded two manner of wayeres: First generally, where John is commanded with a measuring reed to mete the temple of God, the altar, and the worshippers therein: yet not to measure the inward court, but to cast it forth, because both it and the holy city also was given unto the Gentiles to be trodden under foot 42 moneths: In which we observed, that the measuring of the temple doth shadow out the repairing of the Church oppressed by Antichrist, & to be effected chiefly in the last times by the reed of Gods word: The which reformation the inward court or clergy should not admit of, refusing to bee measured: And therefore should be cast out, that is, declared not to appertain unto the Church, because Antichrist hath trodden down the same with more then heathenish idolatry and tyrannie.

H h  Touching
A COMMENT UPON THE

Touching the time of the XLII moneths I have shewed diverse opinions of learned men about it: among which two may be received as most probable: by supposing each moneth to contain thirtie dayes, which make as in v. 3. 1260 (not astronomical but) propheticlal dayes, by reckoning a day for a yeere, as in Ezek. 4:6. And in this sense the yeeres of Antichrist's treading down the Church are 1260. But where to begin, or where to end them God knoweth: perhaps the time cannot be calculated & defined by any man. Therefore most learned interpreters dare say nothing of certainty about this, for however the time of this treading down be defind by the counsel of God: yet is not to be searched into by us a priori, nor known for the present. In this sense they hold that the number of yeeres are definite in God's decree & as revealed to John, but so far as concerneth us and our knowledge indeterminate: for it is not for us to know the moments which the Father hath kept in his own power.

Nevertheless if any thing were by us to be defind from histories, then the time of this treading down began, when the Romish Antichrist first manifested himself unto the world by stepping into the chaire of universal pellience under the Emperour Phocas anno 656. And in this sense the treading down from that time unto this hath dured 1036 yeeres, two hundred twenty & four yeeres yet remaining unto the end: But far be it from us, that we should dare pronounce any thing peremptorly of God's secrets. These things generally touching the measuring of the Church v.1.2.

Secondly, the Churches reformation is more specially declared, as by whom, how, with what successse and event it should be don.

Christ shalbe the author thereof: The two witnesse his administrators, I, faith he, will give unto my two witnesse, and they shall prophesie, &c.

The two witnesse accorind to the common conceit are to be Enoch & Elias, who shall descend from heauen, & prophesie against Antichrist: and be killed by him. But the vamitie of this Iewish fable hath been shewed by us.

Concerning the conjectures of others we have also spoken.

At last we confessed to that opinion as the most safe, by which the two witnesse are partly definitely, & partly indefinitely understood.

First Indefinitely of such found teachers rayed up by the Lord in these last times during the greatest oppression, for to purge the doctrine of the Gospel, from the filth of poperie. These are said to be two, not individuall (for what can be more absurd then to thinke that Christ should have only two witnesse, Antichrist having in the mean while many thousands of Locusts.) But two, that is, a few, who should suffice to hold forth the truth in all times, even as in judgement, by the testomony of two (or three) every thing is established.

Secondlie two definitely: because as God of old was wont to use the ministrie of two worthies in the execution of his singular & speciall works, one of them commonly being a civill, the other an ecclesiastical person: Thus he sent Moses & Aaron to Pharaoh: Ioshua & Caleb to sate the land: Elias & Elisha unto Abab: Zerubbabel and Ioshua to bring back the people out of Babylon, & to restore the worship & temple of Jerusalem, unto whom there is here a manifest allusion in v. 4. So he raised up under Antichrist

Christ for the most part two special instruments among his witnesses for the maintenance of his truth: as John Huss & Jerome of Prague, whom the Lords of the Council of Conftans most cruelly burnt against the publick faith: in our Fathers days was Luther and Melanchthon in Saxomie: At Argentino Bocer and Cariton: In Helvetia Zwinglius and Oecolampadius: In France Farellus and Calvin: and so others in other places.

Furthermore he described the power of the witnesses by many excellent and wondrous phrases taken out of the historie of the chiefe prophets: viz. Their enemies that would hurt them, they shall devour by the fire of their mouth, as did Elias and Jeremias: shut heaven that it raine not for three years and sixe moneths, as did the said Elias: Turn waters into blood, and smite the earth with all manner of plagues, as Moses and Aaron smote Egypt: by which allegories is signified, that at length the preaching of the Gospels should goe forth with such force & efficacie as that no opposite power or threatening should be able to hinder the same.

Notwithstanding however they shall finish their testimony yet they shall prevail little against the Beast: for the Beast shall warre against them, overcome and kill them by drawing out both swords, as we have declared.

Neither shall the Beast be satiated by oppressing the witnesses: but shall cast forth their dead bodies as dung to the shore of the common people into the streets of Rome, the great city, which is spiritualitie, that is, allegorically called Sodome, because of Sodometical filthinesse reigning therin: Egypt because of their Egyptian idolatrie, darkness and obstinacie against Christs ambassadors: and Jerusalem because of their wicked cruelty, daylie crucifying the Lord Jesus Christ both in his members, as also (as much as in them is) destroying him now glorified in the heavens in their daylie sacrifice of the Maffe. Thus far we formerly went in our interpretaion. Now we goe forward.

9.

And they of the kynreds shall see. The publick rejoicing of the Christian world in the contumelious oppression of the witnesses of Christ, is here signified: for they are so far from commiserating of them, as on the contrary they altogether approve the Beasts cruelty, in sulting & triumphing over their dead bodies, as conquered enemies. This is the summe of the two verses: in which is aggravated both the cruel inhumanitie of the Beas & his followers: and the ignominious condition of the witnesses. But wherefore? To the end that seeing it to come so to passe, we should not be offended, as if some strange thing happened unto us. For the spirit here foretelleth it, as Christ also said unto his disciples: ye shall mourn, but the world shall rejoice: Ten the time commeth that whomever killeth you, will think that he doeth God service. But the comfort, by which the witnesses should raise up themselves, is annexed. Let us consider the words.

And shall see, to wit, the men of this world: for Antichrists rage shall not be secret, but he will publickly oppose & warre against the witness of Christ: neither shall a few only see it: But they of the people, and kynreds, and tongues, and nations, to wit, all people &c. Which Ribera rightlie interprets of all those nations which shall cleave unto Antichrist: And therefore it is sullen that the Iewes onely shall cleave unto him. For his kingdom shall be spread over all peoples, nations,
and tongues, that is, the whole Christian world shall close & joye with him. Let us not therefore be moved with the vain boasting of the Papists, because of the largeness of their church, & that all kings, princes, great men, and peoples of the Christian world follow the Pope: a few poor and obscure men only excepted, who profess the Gospel. As if the multitude of strayers could excuse error: or that it had not been foretold by the spirit, that so it should come to passe.

The word shall be, here used, is changed in xi vers. into signifying, to contemplate diligently & with pleasure. So that they shall see the dead bodies of the Saintes with great delight & joy: for all shall applaud their king: as if his tyranny were just and righteous, yea and in killing of heretics he did a divine worke. But how long that they see them?

Three days and an halfe] For so long their carcises shall lie unburied.

Romish writers doe not agree about this time.

Lyra applies this whole historie of the witnesses unto Inquisition in Byrichinam Emperour, who by Beliarum banished Pope Sylvester, & imprisoned Mena the Bishop: and this he will have to be the three yeares and an halfe.

Kuperian doth fearflely agree with himself, for one while he takes it definitely for three years and an halfe: another while indefinitely for a short time.

Ribera understands it properlie of three days and an halfe.

Alsafar applying it to the Jewish persecution leaves it indifferently to be taken either for so many yeares, or moneths.

But to take it in any of these ways, the fiction of Antichrists three and an halfe yeares reigne is thereby refuted. For if Antichrist even after that the witnesses are alive (who had prophesied during the three years and an halfe of his kingdom) shall see & rejoice three days (or yeares) and an halfe over their dead carcises: then it must needs be halfe, that he is precisely to reign three yeares and an halfe; for by that account he shall either reign seven yeares, or at least more then 1260 days.

Our interpreters also are not of onie minde about it: yet agree in the main argument & scope.

In: Foxe applies it to the council of Constan, which precisely ended three years and an halfe. So long therefore the carcises of the two witnesses John Hefte, and Jerome of Prague, did lie in the streets of the great city, that is, the council gathered out of all nations, peoples, tribes and tongues: And so long the fathers of the council rejoiced over the witnesses being dead.

Brahimian refers it to the Council of Trent in which the Fathers likewise rejoiced three years and an halfe over the treading down of the scriptures of the old & new Testament, which he maketh to be the two witnesses. Now however these things bee verie probable: yet I dare not conclude whither the spirit had respect hereunto.

I thinke it more safe to follow their opinion who understand the three days & an halfe indefinitely of a short time, in which the consummation of the witnesses, and triumph of the adversaries shall endure, being fearflely the halfe of a weeke: Ex iis 2 umb 2yder vreicher de tag zu ihun, so bat der Pfaffen twrz ynd jubilien ein ende: that is, it is but to doe for three, or three days and an halfe, and then the popes dancing & melodic fial have an end.

This circumstance of time therefore is inferred in way of comfort, as taken (which is utulall unto the scriptures) from the brevity of their trouble and delivrance at hand. A little while and ye shall not see me, &c. Our light affliction which is for a moment, worketh for us a far more exceeding weight of glory. Wherefore as Cicero saith: Omnia adversa quantumvis magna, tolluntur a filius brevia: all adversities are tolerable, though great, if they be short.

And their carcises] The carcises of the witnesses were shewed to be not only their bodies, against which Antichrist rageth by the civill and spiritual sward: but also their books, writings, families and estate. These things shall lie unburied in the
the streets; that is, publickly exposed as doing to all manner of reproach. And the reason is given.

For they shall not suffer them to be put in graves. The which cruelty is contrary to nature and the Law of nations. But who will not suffer it? The Beast with his merited Locusts and the rest of his followers. As by their Councils may be seen. Now here one sort of the worst of contumelies is put for all kind of reproaches, which hitherto in the Papacy (as histories testifie) have been fulfilled according to the letter. For according to Popish lawes, such as are hereticks, may not be buried, as being unworthy to be covered with earth: but rather to be consumed in flames of fire. And therefore anno 1387 the Council of Confiants ordained, that the bones of Wickliffe should bee taken out of the grave 28 yeares after his death, and burnt; that so the ashes thereof might lie unburied in the streets. The said Council would not permit the carses of the two witnesses Hauze and Jerome to be put in graves, but to be burned, & the ashes cast into the River Rhine: And the like cruelty the Beast hath exercised against infinite carses, writings, families and estates of Martyrs.

That the bodies of Luther, Melancthon, & other witnesses were not cast forth in like manner, was not for any want of cruelty in the Beast: For had they fallen into his hands, they should have had the like usage. Now the spirit would not have us to be offended at this kind of contumely: for it no way derogates from the salvation of the witnesses: because, precious in the eyes of the Lord, is the death of his gracious Saints: and to be unburied is but a small losse.

10. And the inhabitants of the earth held their joy. The madness and fury of Antichristians is here shewned, with the cause thereof.

Inhabitants of the earth] Thus in way of contempt (as in Chap. 6. 10.) he calleth worldly men, the sworn vassals of the Beast, the children of the earth, wholly given to worldly things. This is Antichrist's Catholic Church here upon earth. What shall they do? They shall rejoice over the dead bodies of the martyrs, and send presents one to another in token of joy, as they use to do in times of publick triumph and victorie. But this is an inhuman, not to say a devilish wickedness, for to rejoice at others harme, and insult over the afflicted. It is (saith Rupertus) a most foul sin for wicked men to rejoice in their evil, and unduly actions. But wherat shall they laugh? even at their own wickedness, which is indeed maddest mirth, and to be ashamed of. During the Council of Confiants, were kept publick banquets and feastings, at the burning of the martyrs, as if they had overcame their enemies. And to this day as often as the Locusts condemn the Saints unto the fire, they keep holy days (as they call them) and feastings, singing Te Deum Laudamus: and glorify each other by sending gifts, and presents one to another. We therefore ought not to be offended at this furious mirth of the Beast & his followers, but rather to be confirmed in the faith: for in this very thing, he doth manifestly shew himself to be the great Antichrist.

Now what is the cause of their joy? Because these two prophets troubled the inhabitants of the earth. This indeed Antichrist pretends, as if the martyrs were justly put to death, deprived of Buriell, and burnt to ashes, because they were troublesome by their preaching, disturbers of the publick peace, guilty of crimes lesse majestatis, blaspheming God and the Saints, and opposing the Catholic Church. But it is a lying pretense, for the Gospel is the doctrine of peace, of comfort and life.

The witnesses therefore labour by their doctrine to keep the inhabitants of the earth from eternal torment, and to direct them into the way that leadeth to eternal salvation. Neither is it any fault, in the witnesses that the ungodly are offended at the doctrine of Christ, pricked in their consciences, tormented and become outrageous, but it is by their own malice: who, because they love falshood, hate the light, as such which have sore eyes cannot endure the brightness of the sunne. The Gospel therefore torments the wicked by accident. For in its self it comforts, & makes glad the hearts of the faithful.
Hence we learn, that it is the property of Antichristians, falsely to impute that unto the witnesses of the truth, which is proper unto themselves: For it saith in Chap. 9. 5. It was given to the Locusts not to kill but torment men: so then it is the proper work of the Locusts to torment and vex the conscience by their deceits: And yet they are not ashamed falsely to accufe the witnesses of Christ, as if they tormented the sons of men.

11. But after three days] We have heard the martyrdom of the witnesses, and the triumph of Antichristians thereat. Now let us hear the catastrophe or change. The witnesses that were slain are delivered and restored to life and glory: the adversaries amazed, tremble and perish. Which serves to comfort us against Antichrist's cruelty: considering that unto us a certain deliverance is here foreordained, but confusion to the adversaries. Let us therefore patiently suffer his tyranny for it shall neither duple long nor hinder our salvation. For being overcome we conquer. This caused Antoninus the Emperor to forbid the governors of Asia, to draw the Christians before their tribunals, and punish them: because, faith he, by dying they overcome, for they rather choose to die for Christ, than to live.

After three days] That is, as Rupertus faith well: After a little while, although it seem long. See v. 9. First the miraculous vivification & glorification of the witnesses is described. Secondly, the effects following upon the enemies.

For the first: The spirit of life. That is their vital spirit by an Hebraism, or life, which is the soul, or ghost which they gave up at the hour of death is said, to enter into them from God (that is, by a divine miracle) and that they stood upon their feet: which phrasing seem to be taken out of Ezek. 37: and show both God's omnipotence, by which he restores the dead to life as oft as he pleaseth: as also the immortality of the soul, which though separated from the body, yet is not killed by tyrants, but doth live with God, and shall return from him into its own body again. Now to the sense.

The Papists take it for the miraculous restoration of the two witnesses Enoch and Elias from death to life after three days: And Ribera disputes how the raising and glorification of the witnesses agrees with that in Heb. 11. Thus without us they might not be consumed, or perfected. But their fabulous opinion touching Enoch & Elias, hath often been refuted, the which is here also manifestly contradicted, in that the two witnesses are said to have tormented the inhabitants of the earth. Now it is absurd to imagine that two poor prophets should torment all the tribes, peoples, nations and tongues of the whole earth in the space of three yeeres:

So that this vivification (to speak) cannot be restrained to two individuals, or unto two precisely.

Now however the vivification of the witnesses shall literallie come to passe in the end of the world, yet unto that the spirit here hath no respect at all. But by this vivification is signified a perpetual restoring of witnesses unto the Church militant, viz that in stead of such whom Antichrist puts to death, the Lord will raise up others to bold forth the testimonie of Christ; and strongly oppose the Beasts kingdom. For when Antichrist shall thinks that all Christs witnesses are supprest, then others restored to life shall renew againe the battle against him. As therefore Elias is said to have lived againe in John Baptis, not by a Pythagorean metamorphosis, or transmigration of the owle out of one bodie into another: but in condition or nature of office: because John came in the power and spirit of Elias preparing the way for Christ: So the two witnesses: As for example, John Husse, and Jerome of Prague being killed by the Beasts, they lived againe after three days &c: and the other witnesses.

And to this purpose that of Husse being led to his martyrdom doth excellently serve: At the end, laid he, of an humoured yeeres (which before God are scarcely three yeares) see shall answer to God and to mee. He laid also, now indeed ye burn a Goose (for Husse in the
in the Bohemian tongue signifies a goose) but one of his after shall arise a woman, which ye shall not be able to 10. Foretelling that which afterward came to pafs, for 15 years after Hesse was buried, Luther began to oppose Papiff parrons, which was the beginning of reformation, and bringing down of Popery.

This restoring of the witness for life, serves for the conftitution of the Church militant: seeing there shall always, (notwithstanding all Antichriftian perfection) be some faithfull profeflers of the truth, who shall strongly fight for the glory of Christ. So then if Antichrift kill the two witnesses, God will againe vitifie them, and make them to stand upon their feet, by raiseing others in their place.

That which is added touching the Glorification of the witness serves also to comfort us. For to whom Antichrift shall deny the fellowship of men, to them God will vouchsafe a heavenly fellowship: such as he shall exclude out of the world. God will receive them up into paradise: they whom here he will not admit to be honourable buried, them God will crown with the glory of everlasting life. This is that which followeth v. 12.

12. And they heard a great voyce from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.

13. And the same houre was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slaine of men seven thousand, and the remnant were affrighted, and gave glory to the God of heaven.

14. The second woe is past, and behold, the third woe commeth quickly.

12. And they heard a great voyce. Not the enemies, but the witnesses restored to life, heard this voyce. This shall be Christ's voyce, who according to his promise will call his witnesses unto him into glory. It shall be Great, because of the power thereof: for it shall bring the witnesses to glory, and strike a terror into the adversaries.

Come up hither] To me into my glory, that where I am, ye may be also. Ioeh. 17. 24.

And they ascended up into heaven in a cloud] After Christ's example, who ascending into heaven was taken up and received by a cloud. And often the cloudy are called God's chariot. Christ also shall return in a cloud to judgement: And we shall be caught in the cloudy to meet the Lord in the aire. 

17. 37. 1 Thes. 4.

Moreover this glorification of the Martyrs begins presently at their departure out of this life, when their spirit goes unto the Lord: but shall be comminated in the last day, the which was shadowed out before in Chap. 6. under the fiffe scales.

Moreover this also serves for the honour & credit of the witnesses that the Lord will wonderfully preserve their doctrine though condemned by Antichrift as heretical, and propagate the fame far and neere in spite of all adversarie power whatsoever. This the world shall know, that they were no deceivers, but the true witnesses of Jesus Christ. And therefore in this place the spirit doth animate the profcrsors of the Gospel, least being terrified by the tyranny of Antichrift they should prophesie the more remissly. If he labours to put them to death, God will restore them to life. If he cast reproach on them in this world: God will crown them with glory in heaven: For blessed are ye when men persecute you: rejoice, for great is your reward in heaven, faith Christ, Matt. 5. 12.

And great fear shall fall upon them] He rehearseth five kindes of effectts touching the enemies.
A COMMENT UPON THE

1. The fear of the adversaries.

2. The punishment of the adversaries.

3. A great earthquake.

4. For, a great fear fell on them. On whom? [Psalm the beholders] A paraphrase of the adversaries: before they beheld the dead witnesses with delight: but suddenly they shall tremble at their vifification. What is the cause of this great fear? because they shall feel (but too late) that they warred not with poor man, but with God himself. And therefore they shall stand in fear of their kingdom, treasuries, prebendaries, and kitchens. They shall dread the judgment of God, but not escape it. This is wonderful in our eyes: The wicked when they molt rage, do then tremble, and are forced even to fear them whom they persecute with all manner of hatred. Thus the Scribes persecuting Christ were afraid. What shall we do? for this man does many miracles: If we let him alone, all men will believe on him, and the Romans shall rule, &c. Thus likewise the chief Priests feared the Apostles who persecuted: What shall we do? (say they) to these men? for this indeed, a notable miracle hath been done by them: is it manifest, whether we deny it, &c. Thus therefore forever convinced in their consciences, yet they beleev not the Gospel, but hate it the more by how much they are afraid: because they see that their lies and impostures are discovered and confuted by the truth and light of the Gospel. Therefore why should we fear the Antichristians, who though they seem outwardly to cavil the matter with a high spirit: yet inwardly they tremble, and are tormented with the wound of an evil conscience. Now such fears are not prolonged: For what the wicked fear, that comes suddenly upon them.

And their enemies beheld them] The second effect of the witnesses glorification, is the astonishment of their enemies. For seeing them restored from death to life, and their reproach turned into glory, they stand amazed: alluding (as some think) to that in Wisd. 5.1. The just man shall stand with great boldness before the wicked, who seeing it shall be troubled with terrible fears, and shall be amazed at the strange effects of his salvation, saying it is this whom we had sometimes in derision, and a proverb of reproach: How is he now compared with the children of God, and his lot is among the Saints? Thus the wicked shall see Christ whom they have crucified with amazement, because being convicted of their ungodliness and confounded with shame, they shall feel his avenging hand. Hitherto the Romish Antichrists have been the martyrs whom they burnt at Constance, to be again restored to life in Luther, Melanchthon, Martyr, & Calvin. They see them with amazement at this day glorified in their doctrine, the which is both lifted up (they in vain refuting the same) and dayly propagated far and near to the honour and glory of God through divers provinces of the Christian world.

And there was a great earthquake the same hour] The third, fourth, and fifth effects do shew the great destruction which Antichrist's kingdom receiveth by the refraining of the witnesses, as also declare the cause of the fear and trembling of the wicked. They are afraid leath that should come to paffe, which already is, viz. that the prophesying being renewed, a ruin should befall their kingdom, as it is at this day.

The same hour] Some copies have it the same day (to wit) the witnesses were vindicated, that is, a little after the witnesses were suppressed by Antichrist, God restored them again.

A great earthquake] In Chap. 6.12. at the opening the first seal, Antichrist raised a great earthquake against Christ: when Pope Boniface the third being declared Universal Bishop of the Church by Placida the tyrant, caused an horrible shaking of the Christian world by bringing all Bishops and Churches under his yoke. For thereupon followed an univerall change and miserable deformatie of the Church. But in the last times Christ likewise will raise a great earthquake against Antichrist, when by the preaching of the Gospel he shall overthrow his kingdom, as that it shall totter and come to ruin, howbeit he had by his deceit and tyrannie formerly so established it, as if it had been invincible.

To this earthquake appertaine the sedition, wars, tumults, disputations, alterations,
rations of opinions & great contentions raised up about religion throughout the whole Papacy after the restitution of the Gospel. And indeed suddenly after the Council at Constance, an earthquake grievously shook the Papacy. For the Bohemians to revenge the cruel death of their two witnesses, fell in a boisterous manner upon the Papish Clergy, supplanting the armies of the Empire sent against them, and obtained many singular victories over their adversaries. It is true the earthquake ceased a little while after the Council of Basile. But not long after by the preaching of Luther in Saxony: of Anabaptists in Helvetia: of Viret in France there followed a more grievous shaking, accomplishing that which here followeth.

And the tenth part of the great city fell: This Rihner purposely falsifies by: for he would not exposure that which evidently happened unto the Papacy by the preaching of the Gospel. For the great city is the kingdom of the Roman Antichrist, whereof Rome, Babylon & Sodom is the head, which indeed was not wholly overthrown by the preaching of Luther & other ministers of the Gospel, but the tenth part thereof, that is the jurisdiction, religion and tyranny of the Pope was much diminished through Germany, together with his revenues, annuities, commendums & holy tribute. For Germany by embracing the Gospel returned from Antichrist to Christ, & hence worthily is accounted the tenth part of the great city.

But thou wilt say, Germany is not wholly fallen off from the Pope: For it yet hath very many Archbishops, Bishops, & others of the hierarchy, sworn Vafals of Antichrist. What then? being from other whole kingdoms, as Great Brittain, Denmark, & Sweden: or in part, as France, Poland, Parma, have supplied that defect by rejecting the Pope and embracing the faith. These things are so clear as that they cannot be denied. The first effect followeth:

Alcazar here understandeth this great earthquake to be the conversion of Jerusalem unto the faith. But indeed he tightly lays in the fiction of the ruin of the tenth part thereof at Antichrists coming.

And there were faine seven thousand and names of men. Names are here put, for persons as Chap. 3. 4. A definite number, for a great many: for the number, seven, is perfect: as in the history of Elias, God himself, had reserved to himself seven thousand fain, who had not bowed their knees to Baal, that is, very many. Now these names are the Antichristian adversaries, who perished by the ruin of the tenth part of the city. But how? Some understand it of the bloody warres & commotions which Antichrist to his own hurt hath ravelled up against the Gospel. For many millions of his followers have been confounded by this means, to the exceeding losse of the great city. But perhaps not lisse, but rather more blood of the Saints hath been shed by Antichristians in the civil wars of France, Spaine, England, the Low countires, & other where.

Others therefore do rather understand it of the spiritual destruction of the adversaries by the preaching of the Gospel: for by it many of the Papists being the more blinded, hardened and enraged have eternallie perished.

Brightman interprets it of the Popish Clergy, who by the rising of the Gospel being spoiled of the revenues & yearly profits of their Monasteries & Colleges, were breafted of their delight & former luxuries, & put to such an exigency, as either to labour, or starve for hunger: But I rather allow the former, because of that which followeth.

And the remnant were afflicted. The last effect is good, noting the conversion of the rest of men from Popery unto the faith of Christ. For to the ruin of the tenth part of the great Antichristian city, shall be the building of Christ's little city. Many therefore in the forraid provinces observing the wonderful work of God in preferring & propagating the Gospel, were afraid any longer to resist the truth, but gave glory to God by forsaking the lies & idols of the Papacy. Now touching these things we may behold them as in a table, by which we have a plain description the very events, partly in the histories of our times, and partly by what we daily see with our own eyes, so that we need not have recourse unto ancient commentaries.
COMMENTS ON THE

14. The second woe is past] This is a transition from the third Act unto the fourth. Woe. He notes the calamities by the effect: for calamities came woe unto the flesh. In Chap. 8.23. an Angel flying through the midst of heaven proclaimed three woes to happen under the sounding of three trumpets. The first woe under the first trumpet were the calamities of the Godlie under the Western Antichrist, even from the time of his rising until the Council of Constance. The second woe of the first trumpet is yet to this day under both Antichrists viz. the Turk in the East, and the Pope in the West.

The first did prefigure the calamities of the godly alone. The second the calamities common both to the godly & the wicked. Now follows the third woe, only belonging unto the wicked, & which shall come to pass under the last trumpet.

Is past] Not in event, seeing it was then to come, but in vision & description, as if he should say, looketh. I have described the second woe: the third remains to be described.

Comment quickly] For shall come. This be oppolet to the security of the Antichristians, as [chap. 1.7.1.5. And if then they were not far off, how much nearer are they now to us after so many ages, the seventh Angel being at hand, to summon men to judgment by the last trumpet.

The second part of the Chapter. The sound of the seventh Trumpet at the last judgement.

Containing the fourth Act of this Vision.

15. And the seventh Angel sounded, & there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, & of his Christ, & he shall reign for ever and ever.

16. And the four & twenty Elders which sat before God on their seats, fell upon their faces, and worshipped God,

17. Saying, we give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned.

18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the Prophets, & to the Saints, and them that fear thy Name, small and great, and shouldest destroy them, which destroy the earth.

19. And the Temple of God was opened in heaven, and there was seen in his Temple, the Ark of his Testament, and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

THE COMMENTARIE.

And the seventh Angel sounded] Of this Angel interpreters write diversely. The fiction of Lyra I passe by.

Gagenius understands thereby the seventh order of good men or preachers, who after Antichrist's death and neer about the last day shall preach the Gospel: the which he takes from the common fiction, that Antichrist shall die fourty & five days before the last judgment. But Antichrist shall be destroyed by none save by the brightness of the comming of Christ.
**REVELAT. CHAP. XI. VER. XII. Act. 4. Vision 3.**

Altars speaks little of him: but applies the trumpet to the obstinacy of the Jews, and election of the Gentiles: Which thing is unworthy of any refreshment. For the nations here are not said to be elected, but angry: besides the very matter it felth: for which these things appertain unto the last times.

Brightman takes this Angel to have founded anno 1558, when there were great voices in heaven, that is, much joy in the reformed Church for the restoration of Christ's kingdom in Germany: at what time Queen Elizabeth also began to reign & restore the sincere preaching of the Gospel in England, &c. But it is plain the words are to be applied unto the last day, when both the living and the dead, good and bad, shall come to judgment: and therefore cannot be restrained to such a fence.

More truly therefore Fox, Alphonse, Bullinger, Tschunus, Marlorat, with the rest of our interpreters (a few only excepted) acknowledge that the seventh trumpet is the messenger of the last day: in which the kingdoms of the adversaries being overthrown and abolished, Christ will immediately restore his kingdom, calling the wicked into eternal punishment, and receiving the elect into endless glory: And this exposition of the trumpet plainly appears to be right from Chap. 10. v. 7. where Christ the strong Angel expressly swears that the seventh Angel when he shall begin to sound the mysticke of God should be finished. It is also evident from the text. For in the last judgement and not before, all kingdoms of the earth become Gods and Christ is such God may be all in all: Then shall be the time of God's wrath, and of the dead, that they may be judged, that the Martyrs, Prophets and servants of Christ may receive an eternal reward of their labours, and the wicked who destroyed the earth, perish for ever and ever.

Therefore many of the Ancients, as Andrae, Bodo, Arethu, Primasius &c others follow this opinion. Ribera also acknowledgeth the same: but faileth that these things are here brought in by way of Anticipation, which Altars justly reproves: For what probable cause can there be imagined of an anticipation? or reason that John by & by should return again by a regretrans unto the wart of Antichrist? This inconvenience they all run into, who observe not the order and method of these Apocaliptical visions, the which being neglected, we must needs wander as in a wood.

So then here is described the fourth and last Act of the third Vision containing the third Week, that is, God's horrible judgments which shall be poured out in the last day universally upon all wicked men, adversaries, tyrants, heretics, hypocrites, Antichrist and his locusts: the which indeed shall be an happy change of the Churches calamities.

Now touching the seventh Angel, he is no other but that Archangel the publisher of Christ's comings with a shout and great voices. The seventh trumpet is that last trumpet of God, with which Christ shall defend from heaven, and call both living and dead unto judgment. 1. Thes. 4. 16. and 1. Cor. 15. 52.

The members of this Act (as we shewed in the analysis) are three. The first is the heavenly triumph, because the kingdoms of the world are become Gods and Christs, v. 15. The second is a triumphant song of the four and twenty elders, rending thanks and praises to Christ for the deliverance of the Church, and intreating him to bridge the wrath of the adversaries by his judgement, and render rewards unto the godly, and due punishments unto the wicked, ver. 16-17, 18.

The third is the execution of judgement on both, ver. 19.

The scope is, to set forth the consolation of the godly at last: for howsoever the Church on earth be in warr against Antichrist, yet the shall at length triumph with Christ in heaven.

*And there were great voices in heaven.* These are not the voices of mourners, but of them that rejoice, to wit, of the blest Angels and foules of the Saints in heaven, as appeared by the subject of the matter. But did not John threaten the third Week? Yeas he did so, but not to the heavenly inhabitants, nor unto the servants of God, but to the adversaries, not in heaven, but upon the earth. Before the
the Woe therefore of the enemies (called in other places of scripture, gnashing of the teeth, the worms that die not, unquenchable fire, tribulation and anguish, and here are named lightnings, voices, thunders, earthquakes and hail, &c.) John heard the joy of them that were in heaven, celebrating with songs the equity and righteousness of the judgement to come. So then the third Woe shall fall, not upon the godlies, as the two former Woes did on both Antichrists, but upon the adversaries, whom Christ will cast into the lake of fire and brimstone. And thus the first apparition or compon of the 24 Elders shall with fongs of triumph put an end unto this third Vision.

The kingdoms of this world are become] Montanus in the kings edition hath it in the singular number ἡ Βασιλεία τῶν αἰωνίων the kingdom of this world is made or become: but al other books have it in the plural (according to our translation) ἡ Βασιλεία τῶν αἰωνίων : the sene beeing all one. Now it is (as I laid) the triumph and joy of Angels and Saints in heaven, because the mysterie of God was finished, according to the prediction in Chap. 10, 7, that is, because at last Christ's kingdom was delivered out of all danger, and the power of the adversaries troden under foot: The sene is thus: The adversaries had violently taken into their possession the kingdoms of the world, thrusting out, as much as they lay in them, Christ: But now the kingdoms are returned unto Christ, who henceforward (all enemies being destroyed) shall reign alone.

Of our Lord and of Christ] And, here is declarative, for, of our Lord, who is Christ. So often the Apostle, God and the Father, for, God who is the Father. But doth not Christ even now also reign? Yea verily, for he sits at the right hand of God: God hath set his king upon his holy hill of Zion: And put all things under his feet: And sate him is given a name above every name. But then at length he truly shall reign, that is, declare that he reigneth, when having thrown down the Pope, Turks, and all other tyrants and adversaries from their thrones, he shall alone with the Father and holy Ghost rule the elect Angels and Men. The best interpreter of this place is Paul, 1 Cor. 15, ver. 24. Then commeth the end when Christ shall have delivered up the kingdom to God & the Father, & shall have put downe all rule & all authoritie & power. For he must reign, till he hath put all enemies under his feet: and when all things shall be subdued unto him, then shall the Son also himselfe be subject unto him that put all things under him, that God may be all in all.

But thou wilt say, how shall Christ reign for ever and ever, as it is there said, he shall deliver the kingdom to God and the Father? I answer, he shall deliver the kingdom to God, not by resigning up the kingdom, but by ceasing to reign after that manner as hitherto he had done. Now he reigns by the meanes of his word, sacraments and ministers, gathering to himself and sanctifying the Church here on earth: Then he shall reign by immediate illumination and glorification of the Saints in heaven. Now he ruleth in the midst of his enemies, Psal. 110, 24. 1 Cor. 15, 25. Then he shall reign alone without enemies. Now Antichrist's Christs corriall with all deceivablenes of unrighteousnesse and by the power of Satan, doth subject the kingdoms of the world unto himselfe.

Then he shall be thrown down and abolished by the brightness of Christ's coming. Now God and Christ have a divided empire (so to speake) with Satan, the Pope, and other tyrants, who challenge much unto themselves. But then all enemies shall be abolished, God and Christ shall have a full and entire kingdom over all: because they shall be all in all things. Christ the Son therefore shall reign with the Father and holy Ghost for ever and ever, and not for a thousand yeeres alone, (as the Chaldfes dreame) of which afterward.

16. Then thofe foure and twenty Elders] The company of the foure and twenty Elders doe alfo with the other heavenly inhabitants give thankes to God for the vindication and deliverance of the Church and kingdom of Christ: beseeching him to execute his lat Judgement. Touching the Elders we have heard Chap. 4, 4. One of them Chap. 7, 23. concluded the second Vision, and expounded to John the
the glory of the blessed Martyrs: Here all of them shut up this third Vision, with a long of triumph: not much unlike unto that in Chap. 4. and 5. It contains a thanksgiving & a prayer. They give thanks to the Lord God almighty, which is, which was, and which is to come: that is, either to Christ, or unto the holy Trinity, as before on Chap. 1. 8. But for what benefit? Because thou hast taken to thee thy great power and hast reigned.] But what good comes hereby unto the Elders? indeed they have great cause to rejoice for these benefits, considering that they serve to the eternal felicity of the Church triumphant. Hitherto the Lord in suffering the fury of the adversaries did seem not to exercise his great power; that is, his omnipotence: and Christ to be overcome by Antichrift; but at length by taking, that is, by exercising and shewing forth his power in casting down the adversaries, he delivered the afflicted Church out of all her trouble; and by reigning blest her with eternal happiness. The kingdom of God is righteousness, peace and joy in the holy Ghost. And God shall then perfectly reign, when as he shall give to his elect eternal righteousness, peace and the joy of the Spirit. Of this see the description in the end of the second Vision Chap. 7. v. 15-16. 17.

18. And the nations were angry] Now follows their with or prayer. For by putting God and Christ (as it were) in minde of the time of judgment, they humbly beseech him that he would most justly execute the same, according to the prophesies of the scripture.

The nations were angry]. This is as it were a former reason: Because the nations are angry, as if he should say, they have bin angry, that is, raged long enough against Christ and the Church. It is time therefore that thou also be angry, that is, reprove the angry nationis. Thus he calleth all adversaries whatsoever, whither Jews, Turks or Christians falsely so named.

Thy wrath.] That is, thy vengeance and judgement, or wrath for punishments, by a metap无忧 as Rom. 2. 5.

Is come.] For let it come.

And the time.] namely, is come, the which thou hast defined in thy eternal counsel: Unknown indeed unto mortal men, but then revealed by Christ unto them in heaven: For without a speciall revelation no man knoweth that day, save God alone: But what time?

Of the dead.] That is, to be raised. Some take it of the wicked only, dead in sins. But the following distribution of them which are to be judged comprehends all, both good and bad.

For it is added, That they should be judged]. But the godlie shall not come into judgement, jo. 5. 24. He that believeth on him that sent mee hath eternal life, and shall not come into judgement: But the unbelief is judgement there put for universal condemnation, and therefore Believers hath to rendre it. So then the elect shall come to judgement: for all must stand before the tribunal seat of Christ, however they shall come to be abhored and not condemned. And therefore the Elders further add.

That they should give reward] They make two sorts of people of such as shall be judged, some to be rewarded, the other to be destroyed: as Christ in Math. 24. sect. 5 & 10. The reward of their faith shall be given them, and of their obedience, constancie, patience, labours and miseries. What reward eternal life & glory. Into whom? They make three sorts of such as shall be rewarded.

First they place, Gods servans the prophets: thereby comprehending the faithful of more special note whither under the Law or Gospel, as Patriarch, Prophets, Apostles, Evangelists, &c. who were Gods servants by a more then ordinary vocation.

Secondly the Saints, to wit confessours and martyrs, who by their by sincere preaching, or contant martyrdom have held forth the glory of Christ against Antichrift. Under whom are comprehended all faithful teachers and preachers of the word, called Saints by an Hebrews, as separted to some special work.

Two companys of them that are to be judged.

Three ranks of such as are to be rewarded.
A COMMENT . UPON THE

What is it to fear the name of God.

In the third place, they add the fearers of God's name, that is, all other faithful ones (besides the two former companies) who from the beginning of the world unto the end thereof have worshipped the Lord in sincerity. For to fear the name of God, is to worship him sincerely, to call upon him, and love him above all: because the fear of the Lord is the beginning of wisdom; & godliness.

Great and small: They shew that the reward is common unto all, without any difference of merit, either of greater or lesser condition and estate: to the end, that neyer the greater ones should promise unto themselves a greater reward, or the others defaire of the same recompence. Popish Superstitious dispute much touching the degrees of glory, which rather proceedeth out of their own braines, & from a falle uppofed foundation of humane merits, then from the Scriptures of God. But whither the Lord will crown his servants with equal or unequall glory, it shall not be according to their merit, but merely of his own grace. And this is all Jovinian (against whom feriou wrote) pleaded for, except I be deceived, viz. that unto all who kept their baptism, there should be one recompence in the kingdom of God. For he seems not to disapprove of a degree of reward, but of merit. Paul the Apostle who was taken up into the third heaven, and inferior to none of the Saints, thew us, that for him was laid up a crown of righteousness, which the Lord the righteous judge would give him at that day, and not unto him only, but unto all that love his appearing. This same crown of righteousness the Elders do promise unto the Propheces, and Saints, and all the fearers of the name of God. This sufficeth for our faith and consolation. Let us leave disputing in this life touching the differences of the crownes, and rather endeavour, to go to walk, as that we may be made partakers thereof in the life to come.

That he that should get reward. Here fails in a question. For a reward is given of merit and debt. Therefore say some, the reward of eternal life is given unto the Saints, as a due debt: otherwize it would not be called a reward. Now it is not onely here so called, but in many other places: Great is your reward in heaven. Give unto them their reward or hire. Every one shall receive his own reward according to his own labour. But to him that worketh the reward is not given of grace, but of debt.

Thus the mercenary adverteries of grace dispute. But how eternal life is said to be a reward, appeares by the words of the Apostle: The wages of sin is death: but the gift of God is life eternal. It is the gift of God: not of works, lest any man should glory. Now all gifts are gratis, (and not due debes.) Forasmuch therefore as eternal life is a gift, it is of mercy and not of merit. And it is called a reward not due, but freely given, such a reward as a father gives to his son: not as a master unto his hired servant.

Neither is it contradiciorie that the Apostle denies, that a reward is given of grace. For he denies it of a reward of workes: To him that worketh, faith he, the reward is not imputed of grace but of works. Now we deny that life eternal is said to bee such a reward. For not to workers but to beleivers is this reward given.

They inquit out of Thomas: that it is not indeed given of debt in order of justice, but yet that it is given of debt by divine ordinance as much as every promise becomes a debt. I answer: That the divine appointment is not: that we should by our merits obtaine eternal life: or that eternal life should be given to any of merit: but Gods appointment according unto the Gospel is this, that eternal life be given, not to them that work, but to them that believe: not of debt but of grace: for the gift of God is life eternal. Faith works indeed (because it is operative through Chrustie) but it doth not therefore workes that it may merie, but to the end that due obedience may be performed to the Lord. For no debt can be said to be a merit.

But thou wilt say, every promise becomes a debt. This is true amongst men, with whom there is a natural and legal obligation. But that Gods promise should come under the nature of a debt, it is falle: Both because there is no proportion between God who is infinite, and a finite creature, neyerth any obligation.

The theme of the earth destroys the earth. A paraphrase(such as are to be destroyed, among the number of whom chiefly are tyrants, heretics and both Antichrists: who in a special manner destroyed the earth, that is, the inhabitants of the earth, by fire & sword, by destructive laws and doctrines by wicked manners and examples. This is a most proper note of Antichrists, who therefore is called the theme of perdition & calamity, because being left himselfe and devoted to destruction, he destroys the earth, like a robber killing foules and drawing men by all deceitfulnesses of unrighteousnes and lying signs with himselfe into eternal destruction. So Chap. 19. 2. The where is, to corrupt the earth with her fornication: And therefore as Antichrist is a destroyer, so he shall be rewarded with a final destruction.

Hitherto is the description of the last judgement, the which by no mean of reason can be applied to any other thing: nether is it here put by way of anticipation, but repeated in a right order as being the last of all of the third Vision: the which order they who observe not in this book, doe vainly weary themselves with many dissimilarities.

19. And the temple of God was opened in heaven. Here come begin the following vision: But these things cohere with that which went before: For John elsewhere allegorically the execution of the last judgement: viz. the reward of the Saints, and punishment of the wicked.

The temple of God in heaven That is the Church triumphant, in which God dwelleth as in a temple.

It shall then be opened When the heavenly glory thereof shall fullie appear: For now indeed it is inward and hid: and therefore the magnificence of the temple being as it were shut, is not periscipiosus. But then the temple of God shall be opened, when the Church shall appear most glorious.

And the Ark of the Testament was seen. He persifts in the allegory of the ancient temple: In the most part whereof was kept the Ark of the Covenant (a type of Christ) being not to be seen of any save once a yeere, by the High priest: signifying that Christ of old was hid, and as through a lattice the people then had but a trivial glimpse of him. Under the New Testament he appeared in the flesh; but in a lowly way, neither is his glory yet seen in the Gospel; but by faith. But after the judgment, the Ark of the Covenant shall be seen in heaven, that is, Christ shall so appear as he is in heavenly glory unto his elect.

Now we see through a glass as darkly, but then we shall see him face to face. This Vision shall be the Saints happiness, viz. when Christ shall present himself to be perfectly beheld & enjoyed, and fullie the grace of his covenant.

And there were lightnings. Before Chap. 4. 5. in the preparation of the second Vision there proceeded out of the throne, lightnings & thunders, & voices: and Chap. 8. 5. in the preparation of the third vision the Centre being call into the earth, there were voices and thunders and lightnings and an earthquake: but in these differrent, then it is in the catastrophe or change of this Vision. For now John in the description of the last judgement, as he showed the felicity of the Saints allegori-
A COMMENT UPON THE

Psal. 11.6.

allegorically so the representations the punishments of the wicked metaphorically, by
the lightnings, thunder, voices, earthquakes, and great hail oppressing them. These
things shall be the terrible signs of the wrath to come, when the heaven, earth &
all the elements shall conspire together to take vengeance on the wicked, according
to that in the Psalmist: he will pour upon the wicked, fiery, burning...&c.
wind of burning flames shall be the portion of their cup.

Our Toquam to the same purpose understands here the shaking of the whole
frame of this world, & melting of the elements, of which Peter speaks, together
with the destruction of the wicked. The like is spoken Chap. 16.18, at the pow-
ring forth of the seventh Vail, in Vision the fifth. Thus much touching the third Vi-
sion and seven trumpets. The fourth Vision followeth touching the Woman, &
the Beasts.

The Fourth Vision.

Touching the Woman in travaile, and flying into the wildernes
from the dragon, and of the two Beasts, &c.

THE PREFACE.

Here Ibo thynke that in the prophesy of the Revelation, a
continued historie of the Church is linked together, even from
Christ's first comming unto the second: begin the same from this
Chapter, as which it seems the new birth of the Church is re-
presented. But at the verie first they run into a great incon-
venience. For they are forced to bring in such an hyperbaton,
and confused order of the history, as cannot be defended: For, that which was
first, ought not to have been omitted til now, but to have been described in
the first place.

Wherefore their opinion is farr better, who observe that in this booke, the
condition of the Church on earth is sundry times shewed unto John in
certaine distinct Visions, as in the beginning we noted. Neither is the iter-
tion to be thought needless: for however in the nature and kind of the
events most of the visions are alike: yet in the species and individualis they
represent unto us histories much different, in somuch that what is in the for-
mer was more darke & obscure, as in the later clearer & fuller set down. And
hence by diligent comparing of the Visions each with other,aman shall have
a singular helpe to remove that obscurity which appears in this prophesy.

After the three Visions therefore formerly expounded, The first where-
of specially concerns Christ's walking in the midst of the candelsticks, and his
admonishing the teachers of the Churches in Asia touching their duty: The
other two generally respect the bookes sealed with seven sealles, and opened
by the Lambe,with the seven trumpets of the Angels: Now the fourth is
exhibited to John, touching the woman in travaile, & the dragon standing to
devour her childe and persecuting her, and of the two Beasts warring a-
gainst the Saints: as also of the Lambe overcoming them, and of the
which types the futurie condition of the Church in this world is much more
evidently
REVELAT. CHAP. XII. A.F. 1. VISION 4.

The four A.F. thereof.

This Vision is also universal, manifestly consisting of four Act, like the two former general visions.

The first Act contains the proposition of the Churches calamities at her birth and growth under the Jewish and Romane tyrants persecuting the woman: as also under heretics labouring through the infinit of the Dragon to devour her with the floods of error and heresies, Chap. 12. It answerseth to the four former seals of the second Vision, and to the four trumpets of the third Vision, representing the history of the Church for the space of 606 yeeres, viz. from the birth of Christ until the rising of Antichrist.

The second Act is opposed to the former; & contains comfort for the Church against the wrath of the Dragon, and floods of heresies sent forth against her: because the childe of the Woman is caught up into heaven: and Michael the Archangel fighteth for her against the Dragon: The woman with Eagles wings is carried into the wilderness, riding herself from the fight of men: The earth swallowed up the Dragons vomit. This Act is mingled with the former in the same Chapter, it answerseth to the five seal of the second Vision: and to the tenth chapter treating of the mighty Angel standing upon the earth and sea, Visions the third.

The third Act hath two parts.

The first part is of the Antichristian persecution, representing the amplification of the Churches calamities, or the new and more grievous conflicts which she sustained during her abode in the wilderness against Antichrist: whose kingdom, power, cruelty and subtilitie is set forth under the image of Beasts Chap. 13. This part answerseth to the first seal of Visions the second: and to the first trumpet of Visions the third.

The latter part is opposed to the former in way of a parallel: being consolatory to the godly, prefiguring Christs presence in his deserte Church, and his preferring of the same against the Beasts: as also the reformation that should be in the latter times through the Angels, that is, new teachers of truth and godliness, who by their preaching should oppose the Babylonish Antichrist: and bring men back againe into the right way of salvation, Chap. 14. unto ver. 14. This part answerseth to the former part of Chap. 7. touching the 144000 that were sealed by the Angel in Visions second, and to the former part of chap. 11. of the metting of the temple, and prophesie of the two witnesses in Visions third: And this whole Act appertaineth unto the history of the Church, which now from Antichrist, rising hath continued 1035 yeeres, and shall perhaps remaine unto the end of the 1260 dayes, or yet for the space of 225 yeeres, but this is only known unto the Lord.

To be short, the fourth Act from 14. unto the end of chap. 14, under the type of an Angel gathering in the harveste, and vintage of the earth, repre-
represents the last judgment, in which the Church at length being freed from all trouble (habeat blest) with eternal glory: But Antichrist with all his followers cast into the lake of God's eternal wrath. This part anfwers to the latter member of Chapter the seventh, touching the melody of the Church triumphant, in Visions second, as also to the latter part of Chapter 11: concerning the joyful song of the Elders, in Visions third. Thus we have the whole distribution of this Vision.

The Argument, Parts, and Analysis of

CHAPTER XII.

His Chapter, (in which as we have said is shadowed out the first and second AE of Visions fourth under the type of a woman in travel, and a Dragon opposing her, and of Michael fighting for the woman against the Dragon,) doth represent the state of the Church even from her infancy with the changes of her after age: for at the very first she was cruelly set upon by Satan: yet powerfully defended from heaven by Christ, so as neither she desire cruelty, nor tyrants' rage, nor the decepts of wicked heretics could we come her: although she were forced to flee into the wilderness, and to withdraw herself from the sight of men.

The parts of the Chapter are two.

I. Two great signify are shewed unto John in heaven: of a woman in travel, and a Dragon standing before her to devour her child v. 1. 2. 3. 4. 5. The history and event of both these signify: unto the end.

In the former part is described the first signify. 1. From the adjunct of the magnitude: it was a great sign. 2. From the place: it was in heaven. 3. From the form: it was a woman, who is described by three external adjectives. She was clothed with the Sun, she had the Moon under her feet, and a crown of stars on her head. v. 1. Three innumerable also: she was with child, travailed in birth, and for paine cried to be delivered. v. 2. The latter signify is described: 1. From the place, it was seen in heaven. 2. From the form, it was a Dragon. 3. From the quantity, it was great. 4. From the colour, red. 5. From the monstrous shape, having seven heads, and ten horns, & seven crowns. v. 3. 6. From a double cruelty: with his tail he knocked the third part of the stars from heaven to the earth, & stood to devour the Woman's child. v. 4.

In the second part, is described: 1. The Woman's spouse or child, by a threefold description. 1. His exaltation child. 2. His office, a ruler of the nations: v. 3. The event: he was caught up to the throne of God. v. 5. The Woman's sign, suffering and abode in the desert, which is inserted by an anticipation, v. 6. For the woman did not fly presently, but after the Dragon was cast out of heaven and she received wings v. 14. The war that was: the place whereof is noted to be in heaven: the Combatt by Michael & the Dragon with their Angels on both sides. v. 7. And the catastrophe or successe of the battle, Michael's victory, the Dragons overthrow: with a threefold description of the said Dragon: he is that old serpent: the calumniator, & seducer of the whole world, v. 8. 9. And the effect, a song of praises of some in heaven (not named) in which they celebrate three benefits.
were already done: but as types of future things, mystically setting forth the future condition of the Church in this life.

For as the virgin Marie once brought forth Christ corporally: so the Church continually (as it were) in travail, brings him forth in his members spiritually. Se Gal. 4. 19.

Herod persecuted Mary with her child: so that old Dragon by tyrants & other enemies that persecuted the Church with her members.

Mary flying from the tyrant, withdrew herself out of the sight of the adversaries, yet the child had a being, and was preserved and nourished in the desert of Egypt until her return: so the Church, having Antichrist, withdrew herself out of the eyes of the world, yet had she a continuance still, and was nourished and preferred in the wilderness of the world, until the meauring of the Temple.

Christ the son of the woman being taken up into heaven, was set on the throne of God: so the faithful at length shall be taken up into heaven, and reign with Christ.

So that this type doth excellently represent the history both of the birth of Christ, and of the Church: The woman, represents Mary: The child taken up into heaven, Christ: The Dragon persecuting the woman, Herod the tyrant: the taking up of the child unto Throne of God, Christ's ascent into heaven, & his sitting at the right hand of his Father. Notwithstanding in a mystical sense, which onely is intended in this prophetical Vision, the woman, is the Church: the child of the woman, & her seed, are the faithful of all ages: the Dragon is the Devil and all other persecuting tyrants of the Church. Furthermore it is not unusual in scripture to compare both the true and falle Church unto a woman: as in Isai 54. 1. It is said unto the true Church: rejoice O barren, thou which didst not bear, for more are the children of the desolate than of the married wife: and Mica 7. 8. The true Church faith to the falle: rejoice not against me the Omine temene because I fell, for I shall arise, &c. Hence generally the Church is called the spouse of Christ, a chaste and undefiled virgin: so Chap. 19. 7. she is called the wife and spouse of the Lamb. The reason she is so called, is both her spiritual marriage with Christ her bridegrome, as also the weakness of that sex: for the Church being like unto a weak woman, hath no humane strength to subfiit of herself. On the contrarie the Church of malignant men is compared to an adulterous woman, Jerem. 3. 1. to a whore and most impure harlot: Ezech. 16. & Rev. 17. 18. Thus we see what this woman is, & I hope by this time Liberat first question is fully answer'd.

Now I come to his second question: be rightly denies that the Church is represented in the first state, or as it was before the coming of Christ: although some doe thinke that there is an allusion into Eve your first mother, betwixt whole seed, and the serpents, God put enmity in the beginning: but this is without al ground. Neither was Iohn to be informed of the state of the ancient synagogue: but of the condition of the new Church.

Now the other two things which he affirmeth are not true. One: that the state of the Church at Christ's comming is not here spoken of: for we have shewed the contrarie, because the woman in travail of Christ corporally, was a type of the Church beeing in travail with Christ spiritually. The other: that he refers the event of this type unto the last times of his feined Antichrist, who that never come. As if the woman were not already long agoe fled into the wilderness, & persecuted by the Dragon in her flight, as shall appear more evidently by that which followeth.

Lastly unto the third question: viz. whether this woman flying into the wilderness be the same that lies on the Beast Chap. 19. I say, that the is, and is not: the which I thus manifest: It is plainest that the woman represents the Church. Now the Church by a diverse signification is taken eyther for the Church of the first beginners Heb. 11. 32. which univerally comprehends all the elect before, and under
the law, as also under the Gospel, as Gregory affirmeth, and this is the Catholic Church mentioned in the Creed: or, for the Church of the called, which in the New Testament is the multitude of them that profess the faith of Christ in every place. In the former sense the Woman, or Church is, and always shall be the only spouse of Christ: and never so degenerate as to become Antichristis fromers: neither did this Church appear unto John, for God know who are his: But she appeared in the latter sense, here indeed in this place, like unto a chaste matron, but in Chapter 17, as a great whore. But how then is she the same? I answer, she is the same in name but not in deed, in profession, but not in faith: in appearance, but not in truth: In the same sense that Jerusalem is called a holy city, as in Psa. 122. 3. and a harlot as Isai. 1. 21. At the first in the Apostles time, &c. while after, the whole Christianety of the East and West was as a chaste matron clothed with faith & holiness as with the garments; just so as she here appeared. But after the decease of the Apostles and Apostolic men, the keep not the chaste virgins, or an undefiled matron, as in Esd. 10. 20. is testified by Ezeq. 44. a most ancient writer: until at length possessing the mountains of Rome, &c changing her Harlot's habitation, into a Harlot: the fate on the Beasts, and degenerating into a common harlot as the appeared Chap. 17.

Indeed the Romanist parasitical insolent cry out to the contrary, that the true Church of Christ, such as was Rome (according to the Apostles testimonies) cannot fall away: that the spouse of Christ cannot degenerate: The which is true of the Church of the first born, the only and true spouse of Christ: but of every Church of the called (or of every particular Church) it is false, as, besides very many testimonies, the particular Churches of Corinth, Galatia, Ephesus, Philippi, &c. confirm: for howsoever every one of them of old was a true Apostolic Church and spouse of Christ: Yet at this day where are they, or what manner of Churches have they become? Now what wonder is it though the same hath happened to Rome? Although in a different condition: but let us return to the text. The woman therefore or Church appears as a chaste mother in heaven; although she wareth here on earth yet her conversion (Gr. ἑλπίστις administration) is through faith with Christ in heaven.

(Called with the sun) For by faith and baptism she putts on Christ the sun of righteousness as a wedding garment. The brightness of the sun is now indeed darkened with the clouds of the infirmities and calamities unto which the Church is subject during her warfare in this life: but at last with this clothing off she shall fulsome shine: as it is in Mat. 13. 43. The righteous shall shine forth as the sun in the kingdom of the Father: and the Church shall be prettified to Christ her husband, glorious in the heavens, and purged from every spot and wrinkle.

Having the moon under her feet] This denotes the variable state of the Church in this world: as also her high mindedness. For the Church (faith Ambrose) bath her often defects and risings like the moon: having not her own brightness, but borroweth her light from Christ, as the moon doth from the sun. So Austin: The Church is sometimes darkened, and as it were, clothed with the multitude of scandals: sometimes she appears quiet and free by the tranquility of the time: otherwise she is covered and troubled with the floods of tribulations and temptations. And again: The moon, increasing and decreasing, refines the Church: because so far as the Church is spiritual, she shineth: but so far as she is carnal, she is obscure.

As therefore the moon appears in various forms in the firmament: so is the Church's condition diversifie in this life: sometimes shining in full light: otherwise she is scarcely to be seen, and sometimes not at all, until again her light break forth as out of darkness. This serves for the consolation of that Popish faction, which is that the Church shall always be as visible in the world, as is the kingdom of Naples, or the like.

Moreover in that the Woman hath the moon under her feet, what is it? but that the

benefits of this victory: viz. that the kingdom of God and Christ is vindicated: that the Church militant is freed from the accustation of the conquered Dragon, v.10. and that the Church also herself was a conqueror of the Dragon, chewing three causers thereof; one principal & meritorious viz. the blood of the Lamb: two ministerial: the word of their testimonie and constancy in the faith, v.11. 2. They gratulate the heavens & them that dwell in them for this victory, v.12. They denounce woe to the inhabitants of the earth and sea, for three causers: one efficient: because the devil was come down unto them: two moving causers: because he was full of wrath: having but a little time. Ibid. A new attempt of the Dragon against the woman by persecution v.13. The Woman's flight. And her help to it: two wings of an Eagle were given her. 2. The forme: the Selfe out of the sight of the Dragon. 3. The place: into the wilderness. 4. The end: there to be nourished. 5. The time: for a time, times and half a time, v.14. Another attempt of the serpent against the woman: He vomits howle waters to drown her: v.15. The woman preserved not being hurt thereby: through the earth swallowing up the waters, v.17. The Dragons wrath: and war against the rest of the women's seed: the which seed is noted by two epithites: by their obedience to the Law, & faith in the Gospel, v.17. And thus the history is ended by noting the place in which John then stood, v.18.

The first part of the Chapter.

Two signes in heaven: of the woman in travell & the Dragon watching to devour her child.

1. And there appeared a great wonder in heaven, a woman clothed with the Sun, and the Moone under her feet, and upon her head a crowne of twelve stars:

2. And she being with child, cryed, travailing in birth, and pained to be delivered.

3. And there appeared another wonder in heaven, and behold, a great red dragon having seven heads, and ten horns, and seven crownes upon his head.

4. And his tayle drew the third part of the stars of heaven, and did cast them to the earth, and the dragon stood before the woman which was ready to be delivered for to devour her child, assoone as it was borne.

THE COMMENTARIE.

[NA there was seen] This Vision goes up higher with the condition of the New Church: then hitherto hath bin done in the other, viz. from the very birth of Christ, at which time the Church of the Gospel began to be born. For it is apparent that here is represented the first birth, infancy, & youthful condition of the New Church, both how it was born, educated & accepted in the world. Therefore howsoever in this prophesie are represented unto John not things that were already past, but to come: Nevertheless the ninety six yeares, which were from the birth of Christ until the time of this revelation, that is, from the 42 yeare of Augustus unto the 14 yeare of Domitian, are also included in this vision: and hence we see that it is more full and perfect then the others.

[NA there was seen] to mee, or by mee.

An image represented either to the eyes, or understanding. It is more probable it was a mental vision, because of the circumstances, which could not well al of them have been corporally acted.
A COMMENT UPON THE

Greekt In signification, that is, shadowing out great and wonderful things. For what can be more wonderful, than that a cruel dragon should stand ready to devour the child of a weak woman in travail, and yet not prevale.

In heaven. Here I seek no mystery, because these mental apparitions were exhibited to John in heaven.

A woman clothed with the sun. Ribera here moves two great and difficult questions, as he calls them: One: what woman this was: whether the Church, or the always blessed virgin Marie? because some things agree to Marie: as that it is a woman clothed with the sun: thus she brought forth a man child ruling the nations with a rod of iron, &c. Some things agree not, that the child for pain in travaile: that she fled into the desert, &c. Again, it seems not to agree to the Church: to bring forth a man child ruling the nations with a rod of iron: because the Church did not beget Christ, but is begotten of him through his word: that also the dragon is laid, leaving the woman, to fight with her seed, &c. At length he concludes out of Methodius with Jersufins, that not the virgin Marie, but the Church is the woman here spoken of.

The other question, as he faith, is more difficult: Whether this be spoken concerning the Church in the first place, that is, before Christ comming, or in the first comming, or of that place which she shalbe in, in the last age of the world. Now rejecting the former opinion, he supposeth that all is to be referred unto the last time of the Church, and the four yeeres reigne of his Antichrist: and his reason is, because the woman fought, and her abode in the wilderness 1260 days, as also the fight of Michael with the Dragon, doth altogether belong to Antichrist's time.

But I think I can move here a far more difficult question, that is, whether this woman flying into the wilderness, be not the same, whom John saw in the wilderness sitting on the scarlet coloured Beast, or another of all which questions I will speake a few things.

As for the first: This Vision makes nothing for the establishing of the Monstrous dreames and pictures of the virgin Maries corporal assumption into heaven, and placing her on the Throne of the Trinity, her beeing queen of heaven, and so clothed as the woman here appeared to John. These are mere apochypical visions, and contradictory to Christian religion: Yes themselves also confess that this type doth not in many things agree with their fables.

This vision is a type of the Churches birth under the New Testament, aluding to the history of Christ being borne of the virgin Mary: for the history of Christ's comming in the flesh, doth partly literally, & partly allegorically very well represant the future condition of the Church.

This woman brought forth a man childe: So in the fulnesse of time God sent his son made of a woman Gal. 4:4.

The Dragon lays wait for the woman's child: So Herod the tyrant sought to kill Christ as soon as he was born.

The Woman with Eagles wings flyes into the wilderness: So Mary being redeemed of God, fled with the child into the deserts of Egypt.

The Woman was there sustayned, and kept 1260 dayes: So Mary remained in Egypt neer four yeeres untill the death of Herod.

The Dragon calleth forth a flood of waters after the Woman to devour her: So Herod after Maries flight, murdered all the infantes of Bethlehem of two yeeres old and upward, that among them he might slay the womans child.

To be short, the child of the woman was caught up into heaven, unto the throne of God, and made the feeder & ruler of all nations: So Christ having finished the works of our redemption, ascended into heaven, & is set down on the throne of the Father, having all power in heaven and in earth.

These things are now represented unto us, not as historical, seeing he was no way ignorant of them: neither as things to come to passe afterward, seeing they were
the despight all sublunary & earthly things as vaine and perishing: seekes after & possesteth in Christ the things that are above.

And a crown of twelve stars on her head] This denotes the faith of the Aposto-
lic Church, the profession whereof was as a crown unto her head. For the Apo
stles being twelve in number, did like bright shining stars spread forth the light
of God's truth over the world. For however Paul and Barnabas were afterward
added unto them, yet the number of 12 remained even after Judas fell away.
These by their ministery did set a crown upon the Church, by laying the founda-
tion upon which the is builded: Or in the head, that is, in the beginning of the
Church they did shine like stars and principal members thereof. And thus a cer-
taine interpreter expounds it. Others make the twelve stars to be the heads of the
Creeed because faith is the crown of the Church, and in them are contained the
chiefe points of Christian religion. Thus much of her clothing.

Hence we are to obverse, while the woman did shine clothed with the Sun,
had the Moon under her feet, and a crown of stars on her head, so long she re-
mained the undefiled spouse of Christ: but after the put on, (in stead of the Sun)
purple and scarlet: then the left off from transmili the moon under her feet, &
became to follow after earthly things, changed her crown of stars, into a crown
of gold, pearls, & precious stones: In a word, then she played the harlot, saw on
the Beast, and became the mother of fornications, which things are afterward de-
scribed in Chap. 17. Let the reader diligently compare the description.

And she being with child cried] Most Greek copies have it in the present
tense κηδαι κηδαι, so also Andreas and the greater & lesser copies of Robert Step-
phanus. But Montanus and the old version have it κηδαι κηδαι: and so Beza in his
latter edition. The tense is one. But I rather take it in the present tense, because
the propriety of the file denotes the Evangelist John to be author of this book,
unto whom this kind of Enallage or change of tenses, is verie familiar both in his
Gospel and Epistles.

For paine] Our Wafer-worshippers cannot tell how to apply this to the Virgin
mother: for they hold, that Marie was delivered without paine, grounding this
on another fall opinion, viz.that she was free from the stain of original sin: but
neither of these opinions can be of faith: because neither of them are grounded
on the word of God. The virgins conceiving indeed was miraculous. But her
bringing forth was natural, for by the opening of the wombe she brought forth
her first borne for Luke 2.23. But whether a natural delivery can be without paine,
I leave to naturalists: Neither is it needfull to define that with danger, the which
without any danger, a man may be ignorant of. The type represents the usual order
of nature, whereby women being in labour to be delivered are commonly pained:
the which Christ confirms John 16.21. And indeed the sorrow of child bearing
at first was impoied on the woman by God, as a punishment of her sin: I will
multiply thy sorrowes, &c. Hence the scripture compares vehement and inevitab-
le anguishs unto the paine of a woman in travail, which the Greekes call by a
peculiar word σωρες και σωρες sorrowes and to be in sorrows. If thercfor the scri-
pure hath defined childbearing to be with paine, then we cannot without dan-
ger bee ignorant thereof.

So then this type signifies, that the Woman, or Church shall not bring forth
her fruite without labour, sorrow and much crying: The which is to be referred
partlie to the labour, and care of the ministirie: and partly to the troubles and cala-
mities of perfections: hence the Apostle traveling in birth of the Corinthians
cryes out without griefe: Even unto this present hour we both hunger and thirst,
and are naked, and are buffeted and have no certaine dwelling place: we are made
the filth of this world, and are the out off all things unto this day: In stripes, in impris-
oment, in tumults, in labours and watchings: on every side we are troubled, without
were fightings, within were fears. So likewile he speakes of the declining Galati-
ans: My little children, faith he of whom againe I travel in birth (αναμετρησα) until
Christ.
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Christ be formed in you. So then we see, that the birth and propagation of the Church shall be with great troubles, cares, sorrowes and crying: the which thing Christ foretold us, saying: The world shall rejoice, but ye shall mourn: And the Apostle: All that will live godly in Christ Jesus shall suffer persecution. Now by that which followeth it will appear, that by this sorrowfull travell of the woman, are chiefly prefigured the miseries, persecutions, punishments and martyrdomes which Christians should afterwards suffer under tyrants, yet not to terrify but to comfort them: for whereas the world thought by these things to suppress the Church; the should (though with paine) most fruitfully bring forth, and beyond all expectation increaseth far and nere.

3. And there appeared another signe] The first signe or wonder was a woman. The second followes, viz. a Dragon is seen by Iohn in heaven of a terrible shape: not in that starrie heaven, where Astronomers place the Dragon with the signe Ophiuchi or Estouapene: but in that heaven, where the Apostle speakes of, where principalities & powers, and spiritual wickednesse doe rule. But if we regulate that is, in the regions of the aire above us: as the Apostle himself declares it Ephes. 2. 2. unless perhaps this signe appeared in the utmost heaven being opened.

A great Dragon] Of an huge bignesse and strength: for a Dragon is an old Serpent, who by devouring of many serpents at last becomes a Dragon, according to the saying: Ψάλτα τις μα Φαύγεται Πόνος καὶ στρατὸς διά της της. If a serpent doth not eat serpent, he shall never be a Dragon: He is said to be a red Dragon, to denote his cruel & bloody thirstie nature, as being wholebred with the blood of the Saints: Others thinke he is called myl[T]es ferus (for it may either way be translated) to denote his fierce and hellish condition: but I rather approve the former.

Having seven heads] Hence Riba's faith, it is manifest, that these things belong unto the time of his fained Antichrist: But he deceiveth and is deceived, as thinking, that these are the heads, and the horns of the fourth Beaste mentioned in Daniel, whose little horns tipeth out Antichrist: As if the Beast with his heads & horns there spoken of, were yet to be expected and not already come long agoe. The Dragon here hath nothing common with the Beast in Daniel, besides the ten horns: & yet it shall neither be this Dragon, nor the Beast in Daniel: but passing by this, let us more narrowly consider the monster.

Poets have fained a terrible monster called Hydra Lernaia (not much unlike unto this Dragon in shape) having a huge body and nine heads, eight whereof were mortal, the middlemost immortal: the killing whereof they ascribe to the second labour of Hercules.

Now the monster here spoken off, differs from the following Beast, in that the Dragon hath crownes on his head; the Beast on his horns: so that the heads and horns in this place, doe not signify the same thing there; as we shall see hereafter. Thus there is some difference between the Dragon and the Beast, yet their likeness is great: for the Dragon begat the Beast, even as like begetts its like. Who this Dragon should be, is very plain by the epithites: for he is called that Old Serpent, the Devil & Satan ver.9. & Chap.20.2. who is known of all to be that enemy of mankind. He is represented in the form of a serpent, both because in likeness of a serpent he seduced our first parents, as also because of his rage & cruelty against the Church, and lastly because of his poison wherewith he infecteth the world.

The heads and horns of the Dragon, are the devils instruments, & ministers of his furie against the Woman.

In that the crownes are laid to be on his heads; & not on his horns, it argues, that the heads denote the chief instruments of the Dragon armed with regal authority: But the horns inferior and vulgar, yet armed. The crowned heads therefore...
of the Dragon, are kings and tyrants persecuting the woman: The horns, are officers under them: as, governors, captains, foldiours, hang-men and the like, by whom they exercise their cruelty; like as the head of a beast doth push with his horns.

Seven heads] indefinitely for many, as before: the seven spirits; seven lamps &c. For a sevenfold number is allways indefinite; except it be restrained, as afterward it is, where it is said, that the seven heads of the beast, are the seven mountains of the woman or Rome. So the ten horns indefinite lie are very many, because there are more inferior executioners and murderers, then kings.

Among the heads of the Dragon Herod the Ascalonite is worthelde reckoned in the first place, as first labouring to destroy the womans seed, for whole caufe (almost as soon as he was borne) hee wickedly caufed all the infants of Belsham to be murthert. Next was Herod Antonius his son, the murthrer of John. The third Herod Agrippa; who killed James, and persecuted Peter.

After these, the Romane tyrants persecuting Christians are to be numbered among the seven heads, as Nero, Domitian, Trajan, Hadrian; Antinous Verus, Commodus, Severus, Decius, Diocletian, and other most cruel Serpents who wholly imbred themselves in the blood of the faintes, & most miserable afflicted the Church until Confessionis time.

Of the Dragons horns Pilate the Romane Governor was chief, who with the Scribes and Pharisees crucified the Lord of life: also his successors, as Felix, Lysias, Festus, with all such as afterwards were affittants unto the Romans heads in persecuting the faintes. Thus of necessity these things must be interpreted, ourselfe we would grope in darkeneffe, for they altogether belong to demonstrate the calamities of the primitive Church.

4. And his tale drew the third part of the stars] Hitherto we have spoken of the Dragons form; now follows what he did with his twofold cruelty is here noted: the first against the Stars: the second against the woman. He drew the third part of the stars &c. This Andreas (but little to the purpose) interprets of Lucifer drawing with him verie many Angels into destruction: It is a Metaforicall allusion unto that in Dan. 8. 10. touching Epiphanes, who (in the type of Antichrist) cast down the stars to the ground, and stumped upon them.

The Stars in Chap. 1. 10. signify the teachers of Churches. Their casting down from heaven to the earth, signifies their falling away from the faith and heauenlie function, unto humane traditions and the cares of this life: as before we heard on Chap. 6. 13. & 8. 10. & 9.1. This the Dragon did by his tale, signifying, as some think, his fraudulent sullitie: for as dogs with their tailes saume upon their masters; so Satan drew by flattery and lying promises many teachers from seeking after heauenlie things, and dash them against the rocks of worldly honour. Now this indeed he hath done and yet daily doth to the destruction of many: not withstanding this is not al, for the Dragon begane his battel by open violence.

I therefore rather interpret the Dragons tale, (in which his chiefest strength consists) of the cruelie and long continued persecutions, by which many professours of the name of Christ, who ought like stars to shine before others, partlie through orments and partlie through fear, have fallen from the faith and worshipped devils. This happened under the cruel stornes of former persecutions, as histories testify, & principally under Domitian, Diocletian, & Decius. For Diocletian (to allledge the words of Ezechiel concerning his time only) by a tyrannically edict commanded the meeting bodies of Christians to be laid even with the ground: then to burne the holy Scriptures: that the leaders of Christians should be apprehended sterrated, and by 10 mens constrained to sacrifice unto Idols. Then many indeed being constrained, suffered Martyrdome, but an infinite number of others (faith he) being overcome.
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overcomne by fear, soon after the first brunt gave over wholly the combat. But what way ever we take it, it is an anticipation, that is the things are before related, which the Dragon did afterward.

Primus faith, that the saile are the false prophets, through whom the enemy faileth his wickedness. As in tay. 9. 15. The prophet that standeth lie, is the saile : namely, because of their smooth and flattering fermoons. Now the Dragon did both. And therefore we may take both the fenny, making the fumme to be thus: The De vil both by the lyes of deceivers, as also by the cruelty of tyrants drew many away from the faith, &c. Of which seducement mention is made in ver. 9.

So then he calleth from heaven to the earth, because he seduceth from the faith unto perisadiousnes by the love of the earth, some by lyes, others by torment.

Not withstanding when I compare the Visions, I see that here the spirit pointeth at the third, fourth & fifth trumpets of the foregoing Visions: to give us to understand that the great Star called Wormwood Cha. 8. 10. with the third part of the stars: Ibid. v. 12. and that great Star fallen from heaven Chap. 9. 1. were drawn and cast to the earth by the fall of this Dragon: that is, fell away from the sincerite of the faith and Christian pietie, to worldlie mindedness and Antichristianisme.

And the Dragon stood] Another enterprise of the Dragon against the woman: he stands before her to devour her child: like as an hungrie wolfke stands before the fowld, to destroy the fheep that come forth. Satans ravenous appetite is insatiable, the which he desires to fill with our blood: therefore Peter describes him under the type of a hungrie and roaring Lyon. But this is general. Let us therefore apply it more nere the purpose.

First the dragon endeavoured what he could to devour Christ in his owne person, that is, when Herod the first head of the Dragon, beeing troubled at the hearing of Christ birth, most wickedlie murdered all the children of two yeares, that so he might not misse to devour the womans child: Also so when Pilate the first born of the Dragon condemned and crucified the son of God.

Afterward he mighteliie labourd to destroy him in his members: when Herod Antipas beheaded the Baptist: Herod Agrippa tooke away the life of James: Again when the other heads, as Nero, Domitian and the following tyrants by cruel edicts, punishments, rackings and perfecutions throughout the whole empire indeavoured by all meanes, to swallow up what ever the Church brought forth, that so they might destroy all Christians and utterly blot out the faith of Christ.

Neither is Brightness nor to be disapproved, viz. that the Dragon by tyrants did diligently watch, that there might not be born any defender of the Christian religion. And if any Emperour or Governor seemed but to favour Christians, he was soon devoured by the Serpent. The enterprise we have heard: now let see the event.

The Second part of the Chapter.
The historie and event of both signes.

5. And shee brought forth a man childe, who was to rule all the nations with a rod of iron: and her childe was caught up unto God, and to his throne.

6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.
7. And there was warre in heaven, Michael and his Angels fought against the dragon, and the dragon fought with his Angels.
8. And prevailed not, neither was their place found any more in heaven.
9. And the great dragon was cast out, that old serpent called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.
10. And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.
11. And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.
12. Therefore rejoice ye in heaven, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the devil is come downe unto you, having great wrath, because he knoweth that he hath but a short time.
13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man childe.
14. And to the woman were given two wings of a great eagle, that she might flee into the wilderness into her place, where she is nourished for a time, and times, and half a time, from the face of the Serpent.
15. And the Serpent cast out of his mouth water as a flood after the woman, that she might cause her to be carried away of the flood.
16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.
17. And the dragon was wroth with the woman, and went to make warre with the remnant of her seed, which keepeth the commandments of God, and have the testimony of Jesus Christ.
18. And I saw upon the sand of the sea.

THE COMMENTARIE.

And he brought forth a man child)] The woman brings forth, and a man child is born: he is set upon by the Dragon, but caught up to the throne of God: so the Dragon is frustrated of his prey. This whole type may bee applied to Christ literally. For in the head the lot or portion of the members is represented.

[An man child is born] which notes his sex, strength and power: This is meant of Christ who is the mighty God: and the following attribute is also proper to him.

Hec shall feed (or rule) all nations with a rod of iron] out of Psa. 2. for he is appointed by the father to be the feeder or ruler of all nations, ruling them with an iron rod, that is, a most powerful scepter (for iron is not fragile) yet in a diverse or different way: some he quickeneth by the scepter of his word and spirit, and directeth them, as his sheep, into his sheep fold of glory: Others by the same scepter he breaks in pieces as a potters vessel, and casts them, (as goats) into hell fire: Christ therefore doth nothing feare the Dragons open mouth, because he is a manchild: he cares not for his scutreens, nor feareth his horns: because he can beate down all things with his rod of iron.
A COMMENTARIE UPON THE

Why the Dragon did not devour the man-child.

And here it is clearly answered to what might be objected, viz: Why did the Dragon cease? & wherefore did he not devour the child so soon as he was born? two or three reasons are shewed how his endeavours were frustrated. The magnanimity that is, the divine power of the man-child did terrify him: his iron sceler made him afraid, wherewith he bruised his head and horns. But did he not swallow him up being dead? not in the least: for though he bruised his heel, yet he could not hurt him: because, being delivered from the power of death & Satan, he was taken up into heaven, & fate down at the right of God. For this also which is added, and he was caught up, &c. may be literally applied to Christ. However the prophetic sense of this type is here chiefly to be considered.

The Woman, that is, the Church brought forth a Son collective, for, many children of God, by the seed of the word. For even in the beginning by the Apostles preaching many thousands of Christians were begotten to Christ: and the elect of God dispersed throughout the whole earth were gathered by little & little.

This generation is said to be male-children, because the elect being strong in faith do manfully resist Satan: They also in Christ their head shall rule the nations with a rod of iron. Rev. 2.17. seeing the head communicateth what is his, unto his members: hence the Saints shall judge the world and Angels. 1 Cor. 6.2. They shall catch up to God also on his throne: because being supported by the power of God they shall not fall under their temptations, but the viewing their warfare with courage, shall obtain (as conquerors) a crown of glory with Christ: For to him that overcometh he will grant to sit with him on his throne, even as he also overcame, and was for with his Father on his throne, Chap. 3.21. This consumation did chiefly belong to the times of the martyrs, while Christ rode on the red horse, even from Mortal perfection unto that of Diocletian, as may plainly be gathered from v.11. Now this allegorical sense by me expounded would have been the more obscure as touching the members, but that the historical sense before was very plain and clear: for Christ the head: and therefore it was necessarilie to be set down in the first place.

Bright woman takes this man-child to be Confessing the great, who at length was brought forth by the Church as a patron and defender of the faith against Maxentius, Licinius, and other enemies: But I know not, whether with more show of reason, then Lyra who understands it as meant of Heraclius, who resigned Phecas being taken away very unprosperously. For here the woman feeds doth certainly denote the tye, and first tye of the primitive Church.

6. And the woman fled into the wilderness. Wee here take notice of the anticipation, mentioned in the Apocalypse, and which our Tossamus hath rightly observed, many intricate questions will arise: as, how in this verse the woman is said to flee into the wilderness, and again in v.14? whither the once returned? fled twife? fled thither before the battel? how the flames before the received wings? &c. Therefore her flight is put by an anticipation, but came to passe afterward when the Dragon was cast into the earth: and after a new perfection was raised against her v.13. For she fled not so soon as she was delivered (indeed how could the flic having newly brought forth) but some while after. First Michael thrust the Dragon out of heaven: Hereupon the heavenly inhabitants fang their triumphant song: The Dragon then to revenge the loss of his prey, and his own ruin, began to follow after the woman: She then hath wings given her, &c to flies into the wilderness. And this is the order of the Vision. Thus her flight is here brought in by an anticipation: because the spirit having shewed how the child was delivered from the Dragons fury, would also add somthing touching the woomans preservation from the same: Here, by being caught into heaven, The woman by flight into the wilderness: howbeit not together at one time: for betwixt these two things there happened a cruel battel in heaven betwixt Michael and
and the Dragon: as also the Dragons new enterprise against the woman on earth: upon this John returns unto the flight and persecution of the woman. Therefore we will refer the interpretation of this verse, till we come to v. 14. Now only let us take notice of the manner and drift.

First, the flight of the woman into the wilderness, signifies the invisibility of the Apostolical Church, after she had fought many battles with tyrants, heretics and hypocrites. For as the Moon comming so low as the shadow of the earth, gives no light, neither for the present is more keen, then it were not in the skies: so the Church that casteth herself into the shadow of worldly ambition, covetousness, luxury & power of prelats, and talmud priests, loss her light by little and little, and at length vanisheth away, informing as the never appeared anywhere in the world in her primitive beauty. The Papists affirm that their Church never fled or vanished away: & contend that she alwayes shined in her full light: by which they deny that their Church is this cast off mother. Histories indeed shew, that Rome of old was a cast off mother, but ceased to be by changing the government of Christ instituted by his Apostles, into the Ecclesiastical and secular kingdom of the Pope: the which when and how it came to passe hath already been shewed several times, & shall further be spoken of afterward.

Secondly, in that there is a place prepared for her in the wilderness, where she is nourished, it signifies that however the puritie of the Church shall then fade away, and the outward face thereof appear wholly discrepant from the primitive state; yet God will preserve and feed some remnant. Of the rest in verse 14.

7. And there was war in heaven: Which happened not after the womans flight into the wilderness, but after the manchild was caught up into heaven. For the Dragon being disappointed of one prey, he thrilled after the other: that is, seeing he could not destroy the child, he attempts to devour the mother. But Michael is present in her behalf, provoking the Dragon to combat: and thrusting him, beeing overcom, with his followers out of heaven: whence arose a shott among the heavenly spirits.

What is meant by this battle, and when it was, is not easy to be expounded.

There are some who refer it to the first fall of the devill, when Lucifer with his Angels was cast down out of heaven.

This Ribera rightly rejecteth: yet puts in the place thereof a strange fiction of his own: viz. of a battle that shalbe between Antichrist and the Saints about the last four years before the end of the world. But without all doubt this battle is already fought, and the Dragon cast into the earth: because the woman long agone is fled into the wilderness.

Others take it as an allusion to the battle of Michael with Satan about the bodie of Moses mentioned in Judex v. 9. But the cause of the war there, is other then these.

Brightman thinkes that Conjunction victory over Maximus, Maximus and Licinius heads of the Dragons, is here let forth. But the effects of the victorie (celebrated with songs by them in heaven; ver. 10. 11.) Seem to be more glorious, then can possibly he restrained to Conjunction temporal victrio.

As therefore in the signe of the woman, her deliverie, and the child, there was a double signe: One Historically fulfilled in the person of Marie, and Christ. The other Allegorically in the Church and members of Christ: so we may rightlie interpret this combat in a twofold sense: first spirittualy of the conflict of Christ and Satan, the which went before in order of time. Secondly Historically of Conjunction and the enemies battles, which happened afterward. For as Christ caught up into the presence of God: thrust Satan out of his kingdom, and brought external peace and lastie unto the Saints by his intercession. So Conjunction being advanced on the throne of the emperie, did manfully suppress all enemies of Christiannitie, and brought in a breathing time unto the Church, after her former long continued afflictions. This is the substance: Now let us consider the battle.

L. 3

of which.
of which: 1. the place: 2. the Captaines and armies: 3. the event: lastly the effect and benefit thereof is explained.

The place of the war was heaven. But heaven is a place of peace, not of war: of quietness not of distention. It is so indeed. This is therefore to bee attributed onely unto the Vision, the which Iohn saw in the heaven above. The Captaines, and armies fighting on the one side were Michael and his Angels. On the other side the Dragon with his Angels. As the Dragon is Satan: So Michael is Christ. The Manchild caught up into heaven. Michael beeing interpreted is, Who is like God? Now who is like God save Christ his only begotten Son? So Daniel also brings in Christ under the name of Michael, Chap. xi. and xii. Prophetically pointing at this battle. At that time Michael the great prince shall stand up for the children of his people, vii. having finished the worke of our redemption in the flesh. But what manner of battle is it?

The first conflict consisted in Satans temptations, the which Christ did oftenmost strenuoule sustaine and suppreste.

The foureth conflict, was his bloody sweating in the garden, that which he suffered in the high priests hall and on the crose at his death.

Then Michael indeed seemed to have bin overthrown: but a while after the adversaries power was broken: for by death Michael overcame: and rising again he bruised the Dragons heads: and being lifted up unto the throne of his father he triumphed over all principalities and powers. Then as a conqueror he ascended with his bodie, (on which he had born and by his blood purged the sins of men) into heaven, and by the efficacie of his eternall intercession reprefing the accusations of the adversaries, hath made up our everlasting peace with God. This mysterie of our salvation is shadowed out under the type of this battle, as plainly appears from ver. 10. 11. The which typical representation did verie much lerne for the consolation of the Church, seeing the shoulde be shaken with most cruel stormes of perfections for the space of three hundred yeares: leaft the faithful being unmindful both of this fight & victorie, might faint under the long continuance of the crose.

But how are the Angels joyned with Michael in the fight, seeing Christ alone hath breasted the wine-preffe of Gods wrath, and overcom the Dragon? This is to be referred to the decenec of the Vision. For a captain doth not use to fight without an armie: And although Christ alone hath fought the battell hand to hand (as it were) with Satan, yet hath he also left occasion of combating unto his Angels: that so they might not stand still, and only behold their capitaine fighting: but courageoule imitate him in the same. The Angels of Michael were the Apostles, who next unto the capitaine, suffered the adversaries rage: Together with all other faithfull and elect ones, standing continuallie in battell array under Christ their leader. So also the Dragon hath his Angels joyned with him, the which are his heads and horns, viz. all instruments of the devill whither high or low, by whom he exerciseth his violence against Christ and the Church. This is the spirinuell combat between Christ and Satan.

8. And prevailed nor] The event of the war is, that the Dragon with his followers stood not in battell, but fleeing were cast downe to the earth. Great indeed and cruel is the Dragon: but Michael is greater and more powerful. Satan is that strong armed man, possessing his house in peace, and vice the Church: but Christ stronger then hee, beeinge come, takes away his palace, overcomes him and divides his spoiles. For by death he deprived him of the power of death, that is, the devill; and delivered them who through the fear of death, were all their life time subject to bondage. Now as Christ his triumphing at the right hand of God: so there was no place found for Satan in heaven: but he was cast to the earth like a champion broken and overcome: whom then
we clearly judge to be conquered when we see him lie groveling on the ground.
This thrallfing down of Satan out of heaven was mystical, not historical, of which also Christ speaks in the Gospel: I beheld Satan as lighting fall from heaven: And again: Now is the judgement of this world: now shall the prince of this world be cast out: For the preaching of the Gospel through the world was Satans overthrow & the destruction of his kingdom. So Christ beeing neere his death, faith, The Prince of this world is judged. That is beeing fhortlie to be judged, he faith, he is judged: like as a dying man, is said to be dead, or the like. For in his death he threw down Satan by merit: In his resurrection and ascension by efficac: viz. leading down the holy Ghost from heaven, throw whose grace Satan is thrust forth out of the harts of the faithfull.

Andreas also gives a touch of the mystical sense of this war and victorie of Michael: applying the casting down of the Dragon here, unto the second fall of Satan, by which he was overcome and thrown down through the croife of Christ: Namely, when the Prince of this world was judged, and thrust from that tyranny which he before excercised.

9. That old Serpent ) Now, that we might not imagine this to be a natural Dragon, he fets him forth by his proper names or names, whence we may know both his natural disposition, and who he is.

He calls him, that old Serpent ] as afterward in Chap. 20: verf. 10. To wit, who of old by infusing into our first parents the venome of pride, was the cause of their and their fall and ruin. This Dragon therfore is the fame who in Gen. 3. Is that subtle Serpent, and may be called that old deceiver. He is therefore that proper adversary the Devil, faith Cyprian, and the old enemy with whom we wage war, who almost for the space of six thousand yeares, hath fought against mankind: And therefore through length of time hath fulfie learned all kinds of temptations, and how to lie in wait for to defroy the foule. If he find a soldiers of Christ unprepared, unskilfull, careless, and not vigilant with his whole heart, he circumvents him before he knowes it, he beguiles him unaware, and deceiveth him as being not skillful. But if any one keeping the commandements of the Lord, and striving cleaving to Christ, refift him, he must needs be overcome, because Christ (whom we confesse) is invincible.

He calls him Διαβόλος, the Devil, that is, a slanderer or false accuser. For Διαβόλος or a volume is whe a thing well spoked is wreted unto a malicious fene: and this is the proper worke of the Devil, beeing the first most impious calumniator. There feem to be two caues whey hee is so called: First he flan keyboardly perverted Gods prohibition to our first parents concerning the forbidden fruit: by accusing God of falsehood and envie, as though man shoud not die by eating of the forbidden fruit, but become like unto Gods. Secondly, because he cea feth not to cry out against Christ who died & was raised up for our sakes, denying his satisfaction, scoffing at our redemption, and not ceasing to accuse the Laintes before the judgment of God as guillie of death for their finnes.

He calls him alfo, Satan ] that is, adversary, for the Hebrue Satan signifies to refift. Because from the beginning he was a rebell to God and Chrif, and yet cea feth not to oppugne the children of God, who are Chrifs members.

Lattie he calleth him the Seducer of the whole earth, or a most vile impostor through long and continued wickednefe. For at the beginning with his lies he seduced our Mother Eve: through his impostures he caufed the old world to be drowned by the flood: and loong after again he drew aside the sons of men from the true worship of God unto idolatrie: and alwayes hath bin the firit inventor and defipher of heathenes and deceits by most wicked instruments.

Brightman, as I fayd, exponds it hiftorially, making Michael with his Angels to be Conflantine with his legions: The Dragon with his Angels Maximinus, Maximinuses and Licinius, by whose tyranny Satan did vomitt out his last hatred against Christians, against whom Conftantine warred.

Maximinus flying over a certaine bridge was drowned in tyber. Maximinus perished
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peirished in miserable exile. And Licius at last was also put to death. So the Dragon was then cast down from heaven to the earth, these tyrants being driven out of the borders of the Church. Now whither this be the meaning of the type, I dare not affirm, seeing the proper and expressive description of the Dragon seems very much to contradict the same as here; so also afterward Chap. 20. 2. Where the same apprehending of Satan is figured out in another type and to another end.

10. And I heard a great voice] The warre and victorie of Michael, and the overthrow of the Dragon, have bin spoken of. Now followeth the Song of the Church triumphant, in which two fruits of the victorie are celebrated: viz. The joy of the Church: and the mourning of the adversaries, with the causes of both.

The great voice that John heard signifies the multitude of rejoysers, and the greatnes of their joy because of the victorie. From ver. 11. it may be gathered that they were the fainters in heaven, who acknowledge the Church militant for their brethren. Therefore all the heavenly companies sing together, excepting the third company of Angels, and the fourth of other creatures.

The proposition of their song is in ver. 12. rejoice ye heavens, and ye that dwell in them. In calling upon the heavens themselves to rejoice, they amplify the excellency of the benefit; for great joy is caused by great merceies. This 
orpepapeja is often used, as afterward in Chap. 19. 20. So in Isa. 1. 2. heart ye heavens.

And ye that dwell in them] that is the Angels of heaven, whom they invite to rejoice with them. The arguments of their joy are the worthie benefits of the victorie, which are three in number, as we shewed in the analysis. The first is, that by this victorie comes salvation, and strength, and the kingdom of our God, and the power of his Christ. The like benefits were let forth in the foregoing vision, at the founding of the seventh Angel: but arising from a different cause. There the dwellers in heaven rejoysed for the final judgement, and destruction of Anti-christ and other adversaries: here they exult for the first victorie of Michael against the Dragon, by which is consummation, and strength &c.: Now howsoever God and Christ had this evermore before; yet the same appeared not so fullie, because of the wicked rage and tumult, which they seemed to wink at: But then they openly declared their power, &c. When Michael, that is, Christ by his death, resurrection and exaltation brake the power of the Dragon, and cast him to the earth. Besides they had it not always for us, that is, for our help and consolation. But at last it came to bee ours and for us through the victorie of Michael. For it is to be observed, that they lay not, these things came to God and to Christ, but that now the salvation and power of God and of Christ was come, that is, was gotten, given and communicated to us. For through Chrifts victorie the salvation of our God is come, viz. unto us from our God. Then the power of our God did manifest it self, when it drew us as a loft prey out of the Dragons jaws. Then Gods kingdom became ours, when we being delivered out of the power of darkness, were translated into the kingdom of his beloved Son. Then Christs power became ours, when he, having over come death and Satan, was declared to be the Son of God powerfullie according to the spirit of sanctification by the resurrection from the dead. This is the first argument of joy to the heavenly spirits and to us: in regard that our salvation is founded in the victorie of Michael, and that the power and kingdom of our God is vindicated from the violence of the Dragon.

Our God] so they call him, that we might confidencelie truist, that by this victorie God is reconciled unto us, for so Chrifi bids us, saying, bee of good cheere I have overcome the world.

To this spiritual joy may also be added that outward rejoicing of Christians, when
when Constantine the Emperour had driven the foresaid Drakons out of heaven to the earth. Thus (I say) salvation, strength, kingdom and power of God and Christ did seeme to come, when a Christian Emperour was set on the throne, glorified God, publickly maintained Christ's power, and freed the Church from tyrannie: For the kingdom of God is visible seen, as it were (faith Brightman) when godlike princes are placed at the stern. The which indeed is true: But here it is a secondary lense.

For the accuser of our brethren is cast down. The second benefit of the victorie, and argument of joy, is the immunitie of the Godly from satans accusations. Whom before he called a flaunderer, adversaries, and accuser: he now calls him our accuser. It is an allusion to the court, where the judge fitteth on the tribunal: before whom is brought a guilty perdon, with his accuser demanding his life. This judge is God: For he will judge the world in righteousness: and shall minister judgment to the people in uprightness. Before his tribunal we all stood guiltie of eternal death through sin: Gods revenging justice flood against us, requiring, that we should suffer temporal and eternal punishments: For what was committed by us against his infinite majesty: For it is the judgement of God that they who commit such things are worthy of death. Against us flood the law of God pronouncing earlings against the transgressours thereof. Our own evil conscience also, arguing and convincing us of eternall guiltiness. But Christ our Michael pleaded our cause before God, and by suffering death for our fames, most fully satisfied his justice, and healed our wounded conffnences from the sting of sin, purging and sanctifying our hearts through faith by his spirit: and therefore there is no condemnation to us who are in Christ. Notwithstanding satan left not off to proleute his action, to accuse and blame us, to stirre up God against us, and to rage against the faithfull.

In that he is said to accuse us day and night before God, it doth emphaticallie set forth satans malice: he knoweth God is ours; that is; reconciled unto us in Christ: yet he impudently blameth us, to make him, if he could, not to be ours. But thanks be to God: Michael hath cast this impudent railer out of heaven, that hence forward he might no more molest the Lord with his lying accusations.

If this great benefite gave occasion of so great joy to the heavenly inhabitants, then much more to us: For the Dragon was not an accuser of them in heaven, but of us, who as yet walk in the filpperie pathes of this world. Therefore they say: The accuser of our brethren to wit, they who as yet have their warfare here on earth.

This is a worthie thing, that the Church triumphant acknowledgeth us to be brethren. And indeed the Catholick or univerall Church is a communion of all the Saints both in heaven and in earth. So Chap. 6. 11.

Hence first the doctrine of the Gospel touching free justification by faith is here confirmed. For if our accuser bee cast out, then certainly, no man accusing us, God the judge will not condemn, but acquit and justifie them, who by faith are in Christ Iesus.

It confirms also the doctrine of the full assurance of our faith and salvation. For if Christ hath satisfied Gods judgement for us, and silenced our accuser: then verily henceforward we may fullie perswade our selves of the clemencie & Philancon of God the judge, who wills not the death of a sinner, but that he be converted and live: for who shall lay any thing to the charge of God elect? is it God that justifieth: who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even as the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? as all these things we are more than conquerours through him, who hath loved us in Christ Iesus.

Secondly,
Secondly, it serves to exhort us, considering the spirit that faith that our **accusation** is cast out, not trodden under foot. It is true he can do nothing against us before God's judgment: Nevertheless he slayeth not to proscribe the faults against us amongst worldly men, whom he flares up exceedingly to wrath and rage therefore we must not give our selves to carnal security: but watch and pray having always our loines girt, that we enter not into temptation.

**Brigham** and also interprets these accusations historially, applying them to the reproaches of pagans against Christians, who objected to them, that they had their suppers like that of **Oedipus**, that they were incestuous perfons, and adulterers, satisfying their lust in common, that they were mankillers and consiprators against princes, &c. cause of all publick calamities, as Tertullian in his Apologie witneseth: the which calumnies of whom learnt they them, but of the devil that **old serpent** and father of lies. Now howsoever this be true, yet is it to be taken in a secondary sense.

11. **And they overcome him**. They, to wit our brethren. The third benefit of the victorious argument of joy, is the victory of the Church militant over the **Dragons**, as if they should say: Christ hath overcome him: & we the inhabitants of heaven rejoice at the victory: Besides our brethren also have overcome: therefore let them likewise rejoice: But how have they overcome?

**By the blood of the Lamb**. Hence it is apparent in the first place, that the **Lamb** & **Michael** is one and the same, viz. Christ Jesus. Secondly that the war with the **Dragon** and the victory over him was chiefly in the blood of Christ, his death, resurrection and exaltation: in regard therefore the **Lamb** hath overcome the **Dragon**: the godly also have over come him, because they have washed and made their garments white in the blood of the Lamb: that is, they are justified and sanctified in the blood of Christ: so that the merit and victory of the **Lamb's blood** is ours: He overcomming, we overcome: He dying for us, we are all dead with him: To which purpose is that of the Apostle: but **thankes be to God, which gave us the victorie, through Jesus Christ**. So John in his Epistles: This is the victory that overcometh the world, even our faith.

**By the blood**. Gr. θεάρ νεκρος, or, by reason of the blood: and it seems to be put for θεάρ τω αναπληρωμα της αναστασιν: as Chap. 4.11. Αλλα θεάρ της ημιαναστασιν, is put for θεάρ τω αναπληρωμα της αναστασιν: And Chap. 13.14. θεάρ της αναστασιν, for θεάρ τω αναπληρωμα της αναστασιν: But whether we read it one way or other, the efficient cause of our victory and joy is signified, viz. the blood of the Lamb, that is, the death of Christ, by which God is pacified, the devil overcome: neither doth it unfitly cohere, that it be rendered, for, or because of the blood, in regard it is the meritorious cause, for which the victory becomes ours.

And by, or, for the word of thy testimony. Unto the efficient meritorious cause, he adds two instrumental causes, by which the **Lamb's victory** becomes ours.

**On e**. is the word of the testimony, that is, the Gospel, not written, or set forth in tables, but believed and hidden in the heart: neither believed in the heart only, but also professed with the mouth before the world: For with the speech man belieth unto righteousness, and with the mouth confession is made unto salvation. Therefore he faith not, for the testimony, but, for the word of the testimony, that is, for the ingenious profession of the Gospel of Christ: which John familiarly sets forth by the word μεταφορα της ενωσιν. And thus again the λογος for the word is put for δια μεταφορα της ενωσιν.

The other cause is the constancy of martyrdom, not fearing to shed their blood for the faith of the Gospel. And this is meant by the expression: They loved not their lives unto the death, that is, their life more than death, being willing to lay down the same for the glory of Christ: So that when you as they loved not is put for all the more than they neglected, or consumed their life, as Brigham hath well observed. It is a paraphrase of the constancy of their faith even unto martyrdom.
for the name of Christ: without which constancy, the Dragon is not conquered in respect of us: not that all are to lay down their lives, but all, being called therto by Christ, are to be prepared for it. For he which looketh his life for Christ's sake, doth finde it: but he looketh it, who layeth it not down for Christ. Now it appeareth that this song of triumph is to be extended into the times of the martyrs under the Roman tyrants before Constantine, who then indeed put an end to the martyrdoms of Christians. Thus much of the Saints rejoicing, containing the first part of the song, and first effect of the victory.

12. Wo unto the inhabiters! The other part of the song denounceth wo unto the inhabitants of the earth and sea: the particle Wo, both denote deadly calamities, as before: The third wo shall come quickly. This shall be the other effect of the Dragons downfall: for seeing he could not effect any thing against Michael and his Angels, that is; against the constant martyrs of Christ, who by shedding of their blood (a wonder to be spoken) overcame the Dragon: therefore he will now pour forth his cholera on the children of the earth and sea.

Inhabitants of the earth] Always in this book the inhabitants of the earth are taken in an evil sense for the enemies of the Church, Antichrists associates, worldlie men and idolaters: as we noted on Chap. 3:10.

To these therefore the Saints in heaven threaten woes, because of the Dragon: to whom also are joyned the inhabitants of the sea. Not fishes or Whales swimming in the sea, but men living in lands, and mariners who generally are very profane. Thus Satans universal rage both by sea and land is here set forth.

They add the caule of the danger: For the devil is come downe unto you. It is true, Satan did never cease from raging in the world, after he was once thrust out of heaven. But this is a prophetical threatening of other plotts at hand, by which not long after this revelation, he should bring to destruction all the inhabitants of the earth; and sea through out the Christian world, as wholly given to all manner of superstitition by Antichrists means. Seeing therefore, by what hath been spoken, and hereafter more shall be, it appeareth that the darknesse and calamities of Antichrist came into the world about the yeere of our Lord 606. this Wo is altogether to be referred unto that time.

Brightman contents that the inhabitants of the earth, are all sorts of wicked men hypocritically professing Christianitie, viz. all the inhabitants of Antichrists kingdom. But by the inhabitants of the sea, he understandeth the clerige men, who broach grost, troubled and falsh doctrine, to their counterfayt Christians, which indeed produceth hypocrisy in them, but at last grawses their entrails, and bereaves them of understanding.

Full of great wrath] They foretell Satans furie, by which he should introduce Antichrists spiritual and seculiar power into the Christian world, establisshing his kingdom to the destruction of infinite foules.

Because he knoweth] The caule of this his great furie, is the shortnes of time allotted him to rage in, or, immunitie from the eternal torments of hell, to which he knoweth himselfe to be ordained. And therefore he will make up the the brevitie of the time with unwearied indeavour of doing mischief, not letting passe a moment without satisfying his poisuned lust on the miserable inhabitants of the earth. But thou wilt say whence doth he know that his time is short: seeing no man knowes the day of judgement but God? Undoubtedly he knowes it by the signes foreshewing the same to be at hand, and by conjectures which are secret to us, seeing he is a spirit of quick and deepe apprehension.

But how is the time short, it having continued more then a thousand yeeres? Ribera refrains it to the last four yeeres of his supposed Antichrist: But...
if it were no not onely the devil, but men of the weakest capacitie might know the day of judgement aforehand. But this is manifestly false: for the Beast was not as yet ascended out of the sea and earth: The Dragon had not as yet seduced the world by the Beast and false Prophet, when he should be cast down to the earth. So then the time of Antichristian perfection, which was to continue new more then a thousand yeares, is said to be short, for the confutation of the godly: that they might know that the Dragons rage should have an end: short also in respect of the time that was past before Antichrist was revealed: like as the time of the new Testament, though long in itself, yet is called the last hour, and the ends of the world.

13. And when the Dragon saw The things we heard before, touching the deliverie of the woman, the warre of Michael, and the ruin of the Dragon represented the state of the Church from the first birth thereof, unto Constatinite time: and were the first part of the first and second Acts. Now followeth the latter member of both the said Acts, containing new combats, and comforts of the Church, belonging unto the three hundred yeares from Constantine untill the rising of Antichrist. Then the Church seemed to be in a safe haven, being freed of outward percutors, and having obtained Christian Emperours. But as histories witness, no leffe storms befell her then before. For the falling to hypocrisie, and abounding in securitez, idlenesse, wealth, luxuriousie and ambition, soon begane by bom-bred diffentions to consume herself, and to hold forth the faith, not in the heart, but in creeds and papers, depraving the doctrine of grace by philosophical subtleties, and to heap up without measure humane traditions, bringing in the rites and idolatries of Pagans, in a word, under the name of Christ to follow heathenisme and deny Christ. Then sincerity betook itself to Eagles wings, and fled into the desert, out of the sight of men: but whatever was hypocrisie and Antichristian gott the upper hand.

The second assault of the warre.

And he persecuted the woman. Here followeth a new assault of the Dragon against the woman, now what it was, and when is to be considered. The time will declare the perfection: which is signified two manner of wasies: First on the Dragons part: seconday on the womans part. The Dragon is said to assault the woman after he saw that he was cast unto the earth. Now we have showed that spiritually he was thrust out of heaven soon after the death and exaltation of Christ: but allegorically when Constatinite came to the Empire who overthrew Maximinus, Maximinus, and Lucinius beeing the heads of the Dragon: Then the Dragon begane to plot new milichief against the woman. The adjunct also of the woman thewes the time: who brought forth the man-child. The perfection therefore begane after the woman was delivered. Her bringing forth, was the time of sorrowes and percutions under the tyrannical lawes & Romanes. For a woman (faith Christ) whome he is in trassell but sorrow, because her house is come.

To retaine therefore the senfe of the prophezie, it is thus: after that the Church had brought forth a man-child, that is, had gotten Constatinite to defend her, a new calamity more pernnens than the former befell her. The occasion whereof was partly the overmuch bounty of Constatinite towards the Bishops and Churches: Partly also his and some of his successeours their inconstancie. For by the perfwasion of ambitious Bishops, he built at Rome to his great cost, statelie and sumptuous palaces: he gifted the Churches with revenues, lands and princelike treasures: he honoured the Bishops as gods, and such as none might judge, inriching them with excessive gifts, which made them insolent: he was not at all contented with his seigneury's: for sullen breeds pride: especiallie he was lavish towards the Bishop of Rome, on whose head (if Plautus lie not) he set a mitre beft with gold and precious stones: he built a royal Temple, named first Equisium of the Knight-hood, then Lateraminis: afterwards Peters: at last Paulus and Agnes: two also at Constantinople: One called the temple of Peace: the other of the Apostles, furnished rather with Persian than Christian ornaments, bestowing on them vases of silver, gold.
gold) and large rents, informa of his immoderate prodigality he was commonly called Nepos which signifies a spendthrift or a wasteful person. In the first ten years of his reign he was called Constantinus the Great, because of his victories: The ten years after L tractor a robber, because of his cruelty to his children and friends; The last ten years of his reign (for he reigned 30 years in all) Papilius a pupil, because of his prodigality: as Bap. Egnatius recorded.

These things ministered an occasion to the Dragon of a new persecution. First he breathed the venome of pride into the minds of secure & ambitious Bishops, informa of unseemly of their former calamities they lifted themselves above each other, baftly striving in their Synods about the uppermost sitings, primacies and the like. Witness the bundles of such books, which Constantine caused to be burnt. Touching Christian doctrine, they thought it sufficient to hold fast the truth of the Trinitie, although in this very thing they much trifled in their councils, making yeerly, ye monthly confessions of faith: All their other matters tended to pompe and vainglory. It is true, Arians was condemned by the Nicene Council, and the Arians thrust out of their places: But not long after Constantine leaning to Arianisme, Athanasius was banished, and Arians called back: Him against the Council of Sardica condemned: and restored Athanasius: who was againe cast off by the Synod of Milians, and Arianisme was again establishe by the Council held at Ariminum & Scelmus, where all otherdoxe teachers were compelled to subscribe, informauch as at that time were hardly to be found two or three Bishops in the whole Christian world that were found in the faith: Yea Liberius also Bishop of Rome fell to the Arians: Of which pestilent corruption

MANUS thus writeth:

Arias homo, agrestis, lethale venenum
Legis in excedendum natura, spondeum
Posuerat genem, totumque inscruta orbem.

Arias was borne that herebick,
The deadly bane of men to be:
Of Law and faith he was the ruin,
And all the world corrupt did he.

But these things were but the beginning of sorrows. For the Bishops being used to Synods, therby having opportunity to establisch their ambition and power, did upon the lightest occasion require or force the Emperours to call a Synod, the latter councils still condemning the former: having little or no care to set forth the purtie of faith and further godliness: But for the most part their decrees were concerning Patriarchal wants, of the primacie of Old and New Rome, of the orders of clergy men, their privileged, immunities and rents: of consecrating the holy Chrisme; of coverings of altars, adorning & worshipping of images: of Maflepriests, their ordination, anointing and clothing: about the shaving of virgines and monkes haire: of mitres, surplisses, robes, copes, embroidered and fine linnen garments, holy vestiments, sacrificies, places of refuge, extreme uncetions, and such like fooleries. Thus we see what was the cause of the spiritual calamitie of the woman: touching which Iterom faith truly, though little to what might have been spoken: That the Christian Church, after she had princes to be members, was made greater indeed in wealth and power, but lefe in virtue and piety.

Besides we read that the woman or Church suffered such fore trialls by the emperours themselves, and other tyants, as hastened her flight. For such generally was the state of the Church, as was the emperours pleazure, and affecction to have it, and he for the most part was swayed by the Bishops: so likewise the issue and event of Synods, was usually according to the faction of such Bishops as were stronger then the rest, by reason of the secular power. Constantine himself wavering in the faith towards his latter end, and favouring the herefie of Arius, while he thought (faith Sulpius) to fulfill his duty in religion, he exercised the power of persecution; for Bishops were banished, the clergy persecuted, and the laitie punished, who had separated themselves from the communion of the Arians. The persecution
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cution being then at the hottest, when Confession, Julian the Apostle, &c. Vandal
raging with hostile cruelty against orthodox Christians, differed in nothing, but
in name from the cruel tyrants. These calamities were seconded by the horri-
ble incursions of the barbarians, as, Goths, Vandals, the Huns, &c. who brought
a horrible destruction on the Christian world. And thus the Dragon did long and
most cruelty affright, and put the woman to flight, after she had breathed a
while.

By these things we may understand what was this new ecclesiastical and civil
persecution, with the occasion thereof: Of which Mantuan writeth to this pur-
pose. That however peace is delightful and much desired, yet is occasioned to the Church
more miserable slaughters, oppressions, losses, disgrace and miseries, than the open force
of tyrants: For by means thereof Christians did degenerate from their ancient virtues,
voluptuousness made them effeminate, and weak, both in body and mind: hence Christ
and true faith was forgotten, and for aught, but all manner of wickedness increased:
and men became worse then beasts; of whom Rome was the receptacle: which caused
(faithe) the Lord for these abominable evils to punish Christians with plagues from hea-
ven, and to lose upon them nations of a terrible and fierce consternation, regarding nei-
ther the loaves of God or men, as the people of Sarmatia and Scythia, the Huns, Saracen
and Turks: ye such as professed one faith, like made dags set devoted each others, by
mortal wars, sparing in the mean while the Turks and Saracens, &c.

14. [And to the woman were given two wings:] Here we see how the woman
escaped the new assault of the Dragon: having wings given her she flies into the
defect. Of which thing John spake somewhat before in v. 6. by way of anticipa-
tion: yea only that there it is said, the woman fled. [Psa. 69:1] here, [Heb. 11:31]
for the vigorous that she might flee into the wilderness: there, that they should feed her:
here, thy might there be nourished: There, 1260 days, here, for a time, times &
halfe a time. The seven is one and the same. Touching all which we will speake
something, especially of the flight and time.

The Woman (I say) was ethyer to fly or to fall under the Dragons assault. For
how should an unarmed woman stand against a cruel monster? neither was she
in her to truft unto her feet: therefore wings are given her of God. Concerning these
wings, we need not dispute subtily thereof. Some will have them to be the two
Testaments, the old and the new, with which the Church defendeth herself.
Others, hope & faith: Others, prayer and desire of good works: Ribera under-
stands it to bee the defiance of Gods glory, and an indevous to lead a godlie life: Au-
casar, the contempt of worldly, and esteem of heavenly things. But we need not seek
for a mysterie: for it is a plaine taking taken from birds that fly: for the woman
being to fly had need of wings; and indeed no leffe then now: for one would not
serve to fly withal: A man is fayd to fly, who doth suddenly shun the fight of men
as the Poet speaks of one freeing twixtly:

Timor addidit alas:  
Fears was in stead of wings:

Wings therefore are given to the woman, not of a done, which are to weaken
for to fly long: although David witheth saying, O that I had wings of a done, that
he might have a little rest from trouble: neither the wings of a kite, or of a houpe,
or Stork, as Zach. 5.9. These are unclean birds: but the wings of a generous
and Great Eagle, able to fly a long time: For the woman was to fly a great while
even till she came into the wilderness. A Great Eagle flyes strongly, lifts her
selfe up on high. and is carried above the clouds: hence the flying of an Eagle
is commended in Scripture: and hereby is signified that the Church was indivi-
dately enabled to this flight, that she might not be a prey unto the Dragon, according
to the promise: that they hope in Jehovah shall renew their strength, they shall run up
with wings as Eagles, they shall run and not be weary, they shall walk and not faint. Now
touching the flight, let us see how, and when it was.

There are diverse opinions of expositours about it, the which I lift not to re-
hearbe.

They spake according to their module. I also will shew my opinion: yea I have already not obliviously shewed the same.

Let us call to memorie what hath bin said before of the place and clothing of the woman, and of the Dragons persecution, the woman before was clothed with the Sun, shielded as the moon, and glittering stars openly in heaven: signifying that the Christian Church until Constantine (who brought peace, and quietness unto her,) should under the crofhe shield in brightnesse of faith godlineffe: And indeed all that while by how much persecution increased, and Christians were hated, and afflicted; by so much the more they were eminent and persectious: But peace (I say) being obtained by Constantine, Christians then began to differse themselves over the whole Romane Empire, & the Church seemed to be againe past all danger: but the thing fell out otherwise: for suddenly new thores of persecution overwhelmed her, causing her to flee by little and little, till at length she was forced altogether to hide her selfe in the wildernesse.

The wildernesse is opposed to heaven: her flight to the ornaments wherewith formerly she was adorned. For the Church fled from heaven into the wildernesse, not by change of place, but by losse of her graces, changing her ancient sincerite of doctrine, faith, piety, humility, and Christ's government, into luxuriousnes, ambition, superstition and pagan worship: when, I say, in stead of pure and virgines attire, she put on whorish habit, altering her vishage, insomuch as now she was not the same, but altogether another woman, fave in name only. Thus she fled into the wildernesse, that is, she vanisbed out of mens sight, so that what formerlie she had been, the same now appeared not: as things are hid and appeare not in a wildernesse. It is true in all ages there remained still many godly people: but these were of no account and suppreßed: there being very few (if any) congregations, who worshipped the Lord in the purity of his ordinances: But superstition, idolatrie and tyrannie altogether prevailed.

But thou wilt say, such a flight suiteth not with the historie. For after Constantine time for the space of three hundred yeeres even until Gregorie the Woman remained in heaven; that is, the Church did flourish both in the East and West: yea the Church hath ever since remained, and at this day the Church at Rome is more magnificenc then of old. I answer: we are to distinguish the true Church from the false. The true, sincere and chaste woman was forced through the Dragons assaults to flee into the wildernesse, and vanisbed out of sight, having lost her former clothing and ornament; so as that chaste mother the Church never appeared anywhere in the world: In her place succeeded a new Church, being a gaudy, & whorish woman: so that the flight of the woman signifies the departure of the true Church in the world.

The summe is this. The true Church fled into the wilder nesse, not by changing her place but losing her former reste: not by going forth of Rome, but in losing her ornaments.

This wilder nesse therefore may not be imagined to bee any remote place in Arabia, Lybia, or Spainia; Or a certain place into which the true Church was limited (as the Domino's dreame concerning their Affrica): but is that defolata & apostatical flate brought in by Antichrist, in which indeed there was a true Church, but not apparent to the view of men: like as of old in Israels apostachie, there was indeed a Church of seven thousand, but unknown to Elias and others: It is, I say, the spiritual confusion of the Papistie, like as the Prophet Hahia calleth the spiritual defolation of the Jewish kingdom a wildernesse; [in this wildernesse is spiritual confusion of the Romish Church, John lees as woman riding on a scarlet soured Beast. Chap. 17].

... It is very memorable, that here, so in v.6 it is said, The woman had a place prepared of God in this wildernesse, that they should feed her there], who? the Angels, as they did Elias (unto whose historie it seems to allude) 1 King 19. Of some secret nursing fathers, whom the Lord would raise up during the womans exile. For we
we are to consider, that Christ's spouse (howsoever during her banishment it could not be laid, that she was visible either here or there) nevertheless was not extinguished, and no where to be found, but was secretly kept and nourished by God, even as in the time of Elias, the Lord referred to himself seven thousand worshippers of his name, although so much did not publicly appear, but a general corruption and depravation of religion had spread it self over both kingdoms of Judah and Israel.

The Papists therefore asking us where the Church was a thousand yeeres past, if the Papacie were not it? may here receive an answer, that it was in the wilderness, where not long after Contantines time she was forced to flee: which made Hilaris to assure that in his time, the Church was rather hid in caves and dens of the earth, than to be found in the chief seats.

But how long shall the woman remaine banished in the wilderness? 6. a time, and times, and halfe a time. This threefold distinction of time, is taken out of Dan. 7.25. and 12.7. where Antichrist (a type of Antichrist) should tread the Saints under foot for a time, and times, and halfe a time. What is here meant by it, appears from v. 6. they shall feed her there 1260 days: Of these days hath been spoken Chap. 11.2. There it signified the time of the prophefie of the two witnesses: here it is the time of the womanes exile in the wilderness. The same time of 42 months there is taken for the space, that the holy city should be trodden down: and Chap. 13.5. it is the time the Beast shall rage against the Saints. Whence I gather, that the Churches abode in the wilderness: The treading downe of the holy city: The prophefying of the two witnesses: And the Beasts perfecion of the Saints, shall be at one and the same time: and goe together (as it were) with equal steps: The which observation will much illustrate the prophefie: for that which is obscure in one place, is opened by another being more cleare.

Now it may be demanded, what this time is? I have formerly shewed diverse opinions about it.

The Papists understand by Time a yeare: by times two yeares: and halfe a time, a halfe yeere: for thinking, the twelve hundred and sixty days, the forty two months, the time, times, and halfe a time to be three years and an halfe: and so long they imagine their Antichrist shall reign in the end of the world, and queft the Woman The Church out of Rome into the wilderness, &c. the which (however it be ancient yet) is a manifest error, as before I have proved.

We added some expositions of our own divines: and at length followed that which seemed the most safe: viz. that a definite time was put for an indefinite, of which also the most learned Biblilanders thus expresses it in his Chronologe: the time, times, and halfe a time doth not signify three yeares and an halfe: but according to the propriety of the Hebrew language, a time not certaine and definite, whether long, or short. or barbaris huius, in which God will permit Antichrist, to rage, according to his pleasure against Christ's servants: the holy law and true religion. This time (I say) touching the Churches banishment is defined in the eternal counsell of God, but so far as concerns the term, can not possibly be found out by mens reckoning.

Now this distribution of time is opposed unto a twofold error. For first we should imagine that the afflictions of the Church under Antichrist would bee short, it is laid they shall remaine a time, and times, not one and two, but one and many: For neither the Hebrew nor the Greek text hath it in the dual number myriads: or, instead two times, although Antillis following the common opinion take it so: but both have it in the plural number myriads: &c. instead of time to the many: the which notabile confirates the common error about the time of Antichrists reign: and it seems that Justine Marry take notice of this verie thing against Trypho confusing the fewes, who undertoole a plural word dially, of two hundred yeeres. And lef't also we should think that Antichristian calamities should bee perpetuall, they are laid to remain but halfe or part of time.
Notwithstanding this shalbe underfond of a definite time in respect of us, because the number of the days and months is again & again definitely repeated, for my part then I should thinke that a prophetical number of days is put for the yeeres, in which Antichrist should reigne and rage in full vigor, viz. 1260 yeeres, which begane (as before I shewed) with his first rising: for then this woman fled into the wildernefe: and the harlot succeeded in her roome.

If thou demandst, when the Church begane to flee after Constantine time, wherfore then are not the 1260 yeeres reckoned from thence? I answer, her flight, & the time of her exile is not altogether one thing. For her flight begane from Constantine, and dured untill Phecas, almost 300 yeeres, after which time the woman begane to bee in the wildernefe. For neither are we to imagine, that the Church was caried by flight in one day, moneth or yeer into the wildernefe: but by little & little, as she left her heavy endowments, changed her clothing and corrupted her charitie: by degrees threfore (I say) the Apostolical sinceritie of faith & order did wear out: and the corruptions, superstitions and heathensh abominations & idols were brought in, together with that Pagan-Jewish hierarchie, which to this day Rome with so great pompe & luxuriousnes boasteth of: for Antichrists apostacy was not at the highest all of a sudden, but encresed by flow paces: till the pride and tyrannie of the Romane Bishops was lifted up and esstablisht. For as the Poet faeth:

Nemo repente fuit surpissimus:
Untl Sylvestrs 1. all the Romane Bishops were martyrs for the space of 310 yeeres: from that time to John 1., they were all Archbishops, for the space of 200 yeeres, until the year 520. at which time the Romane Prelates were created Patriarchs by Jasine Cesar. Then the woman almost by flying was come to the wildernefe. Notwithstanding the time of banishment began 86 yeers after, when from Patriarchs they became to be open & very Anti-christes: when I say, Phecas the patricide, contrary to the minde both of the Great & Latine Bishops, railed up Boniface the III. with a mighty tumult of men into the throne of universal pestilence, causing him to be worshipped, & proclaimed prince & Lord of all Bishops. Hitherunto the flight full dured. After this was her exile in the wildernefe. The long time of her flight is signified by the two wings, not of a dove, but a great Eagle, that is able to carry her a long while, as I before noted. For the woman was not to fly a little time, but her flight into the wildernefe was to be through groves & great woods, through fields & seas, till she came in a certain place of the wildernes prepared by God: therefore the Eagles wings were required: because the Eagle holds out longest in flying.

And the serpents cast out Here the Church hath a new trouble & comfort againe; The Dragon endeavours to destroy the woman while the flies through persecution: casting out a flood of waters after her, for to swallow her up: but his vomiting is in vain. The woman flies on high: and before she lets herself down into the wildernefe the earth opening her mouth swallows up the flood which the Dragon cast forth. These things are the summe of the two verses: The general doctrine or meaning whereof I confesse, is not obscure: for it signifies, that the Church having flood one danger, is involved again with new calamities by that old serpen, who seeks by all means to destroy her: but that God is never wanting for her safety, but when she is nearest to oppression, then is she nearest suddenly & unexpectedly to provide away for her escape: as here al outward means failing, she earth openeth her mouthe, that the woman might not be swallowed up. For all the creatures are readie at Gods appointment for the safety of the elect.

But the special sense of this prophesie seems to bee very obscure: namely what these waters and flood should bee? And when the Dragon cast out the same after the woman? What earth swallowed it up, and how? The particle we as shewes that the waters and flood are allegorically to be understood. Most understand this flood of waters, to be the manifold and grievous afflictions and persecutions, by which Satan seeketh in all times to oppress the Church, taking it to be an allu-
an allusion to that complaint of the Church of old: unless she had bin on our side: now may I say; Then the waters had overwhelmed us, the stream had gone over our soul, &c. This I confess is not amiss: But it must bee more specially expounded, how the Dragon percuted the woman in her flight, by a flood of waters: and that also before the Beast ascended out of the sea: of which it followeth Chap. 13.

Foxe makes the flood to be those horrible edicts, proscriptes, and commands of Emperours, (especially of Maximinus and Maximus) which were every where published for the taking away of Christians from the earth. But these things fell out before the former percution: neither did the woman take her flight under the percutions of the Romane Dragons.

Bullinger comprehends under it, all the Churches afflictions: This flood (faith he) signifies that the Divell poured forth a sea of evils on the Church, as sects, disensions, tumults, seditions and percutions, by which almost the whole earth was overflowed. And he applies these things to the very time of the Apostles: when Satan stirred up every where where the magistrates and priests against the Apostles and Apothetical truth: this is true indeed: yet in my judgement but little agreeing to the sense of the present prophesie.

Brightman understanding by these waters, peoples or nations, as afterward in Chap. 17. 15. interprets this other percution of the intrusions of the Franci, the Alami, Burgions, Gothis, Vandals, Humi, Treballi, the Heruls, the Lombards, and such other Northern nations, who about the yeere 450 and thence forward rushed in (the fluxes being as it were taken away) upon all Europe and Asia, for to swallow up, as with deepe gullets the Christian Church: Yet the earth, that is, the counterfaite and earthlie religion swallowed up the force of this flood: because these barbarous nations, by whom the Dragon thought to blot out the very name of Christ, after they came into these countries more full of humanity, they embraced the Christian religion which they saw amongst them, though indeed it was most corrupt: For all of them were either Arians, or Neuthorians, or Eucubhismes: but yet changed not their life and Barbarous manners. So the earth deluded the Dragons endeavours: The which exposition seemes not in the least to be contrarie to histories, and the order of this vision.

Notwithstanding I should rather content to them, who apply this to the foul herefices, licenoses, blasphemies, and monstrous doctines, by which the Dragon attempted to drown the Woman while she fled, even under Christian Emperours. For as the doctrine of the Gospell proceeding out of the mouth of God is compared to streams of waters, which none are able to resist, as Christ faith: he that believest on me, out of his belly shall flow rivers of living water: So the herefies coming out of the Dragons mouth, what are they but as a violent vomit or flood, to swallow up the Church? For even in Constantines time, the Arian herefie and blasphemie against Christ violently burst forth like to a most swift stream, and overflowed all the East, and soon after the West also, whereby the Church was almost swallowed up in her flight. After the Arian herefie against the son of God, followed the Macedonian against the holy Ghost: soon after that the Pelagian against the whole Gospell: That also of Nestorian and Eunyches, &c the Monothelites against the truth of Christs perfon: the which mightily stroke the Church almost for the space of 300 years, as the histories of Eutychius, Socrates, Theodosius, Zosimus, and Evagrius witnesse: The Dragon by these floods thought to drown the woman in her flight: but in vain, as it followeth.

16. But the earth helped the woman] Some here by earth understand Christ in regard of his stabilitie, and because the waters of the Dragon were swallowed up, the darts and plots of the adversaries suppressed, and the afflicted Church not utterly overthrown.

Others of earthly men, by whom the Lord often wonderfully protects (though they aim at other ends) his Church and people: as of old by the Philistines he delivered
livered David, from the bands of Saul; by this he preferred Paul from the fury of the Jews.

Brightman, as I said before, understands this of those Barbarous nations, who coming on furiously to root out Christian religions, yet preferred the same by embracing it, though much corrupted. There are but who interpret it of Constantine, which being gathered together out of all nations swallowed up the blasphemies of heretics, by refraining them; Thus the general Council of Nice condemned the Arian heresies, the Synod of Constantinople the Macedonian, and Eutychius, that of Ephesus the Nestorian; that of Chalcedon the Euchistic. But this sense seems to be forced. It is an allusion to the history of Corob, Dathan, and Abiram, whom the earth swallowed up alive. Num. 16. 22. As therefore the earth did then help Moses & Aaron against the seditions rebels, miraculously opening her mouth, and devouring them: So the Lord, no less, miraculously helped the woman flying from the floods of most dangerous heresies, so as she was not drowned by them, that is, he wonderfully swallowed up those false doctrines with the authors thereof, as if the earth had opened her mouth & utterly devoured them: we need not therefore subly dispute about the Earth, considering how the Lord continually dispelled all the heresies, which during the space of 300 years overflowed the Christian world: caufed the famine to vanish away like smock by the power of the holy scriptures, and zeal of Orthodox teachers.

17. And the Dragon was cast out. The third assault of the Dragon, not against the woman herself (for her he left, as being out of his fight in the wildernesse) but the rest of her seed, whom he purposed to let upon by open warre. This therefore is a preparation to the following third Act of the Beast's war with the Saints. And so this third assault belongs to the Antichristian times, which began in the reign of Pius and Boniface III, the first universal high-priest, when the Church was now fed into the wildernesse, and so none appeared any where but as a whorish woman.

The meaning of the verse we take to be thus: The Dragon being angry that he could not by the flood of heresies drown the woman in her flight, and new despairing of further effecting any thing against her, he images in a new warre against the rest of her seed by the means of the Beast, as it followedeth. For that which here the Dragon is said to doe, in the following Chapter is attributed to the Beast, to whom it was given to make warre with the Saints. They who there are called Saints, are named the rest of the seed of the woman. Now these are the faithful, who seeing all the publick congregations in the Papacy corrupted, withdrew themselves and privately worshipped the Lord according to his institution in their owne families, of whom also some openly opposed the Beast even from the first rising of the Papacy 'till this day: against these what manner of warre the Dragon hath made by the Roman Beast, the books of Martyrs plentifully declare, as also the Spanish and Popish inquisition, which hath drawn many thousands of Saints, unto the gibbet, fire, and other exquisite tortures: besides the warres of Popes against diverse Emperors & Kings, for the upholding of their tyranny, the which for the present I will not speak off. At that time indeed the Dragon could not warre against the woman, that is, against whole congregations of the Saints, because such were not visible: therefore he strives by all means possible to extirpate the rest of her seed, which was scattered here & there. But more of this war in the following Chapter.

By two Epithites the woman's seed is set forth: that they keep the commandements of God and have the testimony of Jesus Christ. The former notes the life & piety of the Saints conformable to the word of God. The latter the sanctity of their faith according to the tenor of the Gospel. So that these should not pollute themselves with the superstitions, idol & abominations of Popery, but holy & blameless pass the time of their dwelling here, according to the rule of God's law: neither should they receive the traditions, laws & decrees of the Pope, for articles of faith, but constantly maintain the sanctity of Christian belief: for the sake whereof they were to undergo all the contradictions & war of the Dragon through the Beast.
A COMMENTARIE UPON THE

A And I stood upon the sea] A transition to the following All touching the Beasts. All Greek copies have it in the first person ex lamo. I stood, that is, I took, noting the opportunity of the place where then be stood to behold the Beast that arose out of the sea. Notwithstanding the vulgar reads it in the third person: And be stood: as if the Dragon had stood on the land of the sea: that is, as some interpret it, on a weak foundation, for a fanatical faction is not to be trusted too: Or, as others, on the multitude of wicked men. But in this there is no use of a mystery. Neither is there gold under every stone. The former reading is proper and natural: the which Andreas also followes, and from this transition doth rightly begin the following Chapter touching the Beasts.

Ruperius also, I stood upon the land of the sea, and I saw: to denote (faith be) the difficult doubtfull and dangerous state of that time, when the elec standing shall waver, and wavering shall hand: the which allegorie I leave to its own strength.

Ribera approves not the Latin but the Greek reading: though Alciat doth mightelie labour to defend the Latin version against all opposers.

CHAPTER XIII.
The Argument, Parts, Analysis.

His Chapter is a declaration or an exposition of the 17 verse of the foregoing Chapter. For it describeth the warre of the Dragon with the seed of the woman, that is, with the Saints and faithfull worshippers of Christ, managed through Antichrist: whose rising, nature, kingdom, power, deeds, success, character, and lastly his name and number or number name the Prophet sets forth as by lively colours under the type of a double beast. For he saw Antichrist comming forth on the theater, first under the figure of a Beast having seven heads, presently after under the figure of a Beast having two horns, in which is signified the twofold person of Antichrist, viz. as he is a secular Monarch, and a spiritual seductor or false prophet, of which is spoken Chap.16.13. and Chap.19.20. Here therefore begins the Third Act of the fourth Vision, touching the last and most grievous Antichristian persecution, which shall endure unto the end of the world.

The parts of the Chapter are two, according to the number of the Beasts treated of in the same.

The description of the first Beast is contained in 10 verses: And it is diverse:

I. The Beasts rising is noted to be out of the sea, v.1.

II. His monstrous figure or shape: seven blasphemous heads: ten crowned horns, ibid: with the skin of a Leopard, feet of a Bear, and mouth of a Lion, ver.2.

III. His state: he hath a throne and kingly power: of which is noted 1. The efficient cause, the Dragon gives him his seat and power, ibid. 2. The degree and variation of the power, it is great v.2. One of his heads being deadly wounded is againe healed ver.3. 3. His divine authority: the whole earth admires and adores him, in prayers making him equal with God, yea lifts him above God, ver.3. 4.

IV. His deeds: both with his mouth: he speaketh great things and blasphemies: the outrageousnesse whereof is figured out by the time it endured, viz. forty two moneths, v.5. and by the objects, which he blasphemeth. 1. God. 2. His taber-
The former part of the Chapter.

Of the Beast arising out of the Sea.

1. And I saw a beast rise up out of the Sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2. And the beast which I saw was like unto a Leopard, and his feet were as the feet of a Bear, and his mouth as the mouth of a Lion: & the Dragon gave him his power, and his seat, and great authority.

3. And I saw one of his heads as it were wounded to death, & his deadly wound was healed, and all the world wondered after the beast.

4. And they worshipped the Dragon, which gave power unto the beast, & they worshipped the beast, saying, Who is like unto the beast? Who is able to make warre with him?

5. And there was given unto him a mouth, speaking great things, and blasphemies, and power was given unto him to continue forty and two moneths.

6. And he opened his mouth in blasphemy against God to blaspheme his Name, and his Tabernacle, and them that dwelt in heaven.

7. And it was given unto him to make warre with the Saints, and to overcome them: and power was given him over all kinreds, and tongues, and nations.

8. And all that dwell upon the earth, shall worship him, whose names are not.
COMMENTARIE UPON THE

not written in the booke of life, of the Lambe slaine from the foundation of the world.

9. If any man have an ear, let him heare:
10. He that leadeth into captivity shall goe into captivity: He that killeth with the sword must be killed with the sword. Here is the patience and the faith of the Saints.

THE COMMENTARIE.

And a Beast rise up out of the sea. In this part of the vision there seems to all interpreters some bate to lie in the way touching this prophesie, as what should be meant by these Beasts, of both which John at length cries out, as if they were but one, here is wisdom, let him that hath understanding count the number of the Beast: intimating, that here something is figured out, passing the reach of man. And indeed the thing is so. Notwithstanding from the manner of the method former, laid down by us, we may undoubtedly gather that the Third Ait of this 4. Vision, that is, Antichristian perfection is here represented.

Beside I fearly finde any whether ancient or moderne interpreters (Lyra and Alciati excepted) but expound either the former, or the latter, or els both the Beasts of Antichrist.

Now, whatsoever is meant by the latter, let us first consider the former.

Touching this I finde diverse opinions.

Some will have it to be the Devil. Others some certain and special persons bounding in all manner of wickednesse, such as Genferius or Caroas, or his son Serros, or Malamos: or Luther as Lindanus foolishly feigneth.

Others by the Beast understand the univerality of wicked men.

But these opinions are not at all to bee esteemed, because indeed they manfully contradict the text. For the Dragon who is the devil shall give his throne unto the Beast. Therefore he is not the Beast himself. But in a prophetical style, a Beast in scripture usually signifies not a special man, but a monarchical kingdom with the head thereof. Lately all the wicked shall follow and worship the Beast: therefore they themselves are not the Beast. So that this Beast can neither bee restrained to one certain wicked man, nor confounded with all the wicked in general.

But there are three other opinions more probable, which I will briefly set down and examine.

The first is, that this Beast denotes the old Roman Empire with its idolatrie & cruelty against Christians: Of this mind are many of the ancients, as Tertullian, Hierome, Origenus, Eusebius, with many allo of our latter divines, as Bullinger, Foxe. Others in his conjectures: feminus, Artemus, Whitaker: wherein Alciati the Jephite agrees with them.

This opinion howsoever I doe not altogether disapprove: considering that in Chap. 17. (where this Beast againe comes forth) it is manifest that Antichrist clothed with the spoiles of the Roman Empire, is represented by the same: nevertheless in this place I take it otherwise.

For first John here sees the beast arising out of the sea. So that he saw its original: but the original of the Roman Empire he did not see. For it had now already continued from Julius unto the fourteenth year of Domitian (when this prophesie was revealed unto him) cxiiii. years. Therefore it is laid afterward in Chap. 17. 8. of the Roman Empire: The Beast was, to wit, before this vision, and before his rising out of the sea.

Secondly, this Beast rule not out of the sea, till the Womanes flight into the wilderness, as the order of the Vision both here, and in the foregoing Chapter doth plainly manifest.
manifest. Now the flight of the woman was not under the Romane tyrants, but began under Christian Emperours and hereticks, as we have shewed in the foregoing Chapter.

Adde hereunto that the Beast is said to rage forty two moneths : the which is the time of the womans abode in the wilderness, and the time of the prophesie of the two witnesses, as appeareth by what hath before been spoken. Now this time by the content of all shall be the last, in which Antichrist shall rage. And therefore it cannot possibly belong to the old or Pagan Empire of the Romans.

To be short, this seems to be a demonstrative reason, that this Beast is often mentioned throughout this prophesie, as being to remain in a continual persecution of the Saints unto the end of the world: and not to be abolished but by the brightness of Christ's coming, who will cast him into the lake of fire and brimstone, Chap. 19.10. Whereas the old Romane Empire feared three hundred and fifty four yeeres, and now hath bin in the hand of Christians, thirteen hundred yeeres and more. Therefore this Beast cannot simply be applied to the ancient Romane Empire.

The reasons most probable alleged for it (though of little solidity) are three:

First, that this Beast seems to be like to the fourth beast in Daniel Chap. 7.7. by which, according to the common opinion, is denoted the Romane Monarchie.

Secondly, because the Romane Emperours from Tiberius unto Constantine have most cruelly warred against the Saints, the which also the Beast is here said to doe, ver. 7.

Lastly, because power is given to this Beast over every tribe and tongue & nation, in the faire verde. The which most properly may be applied to the Romane Emperours, Lords of the world.

To the first, I answer: if we compare the Beast in Daniel with this here, we shall see indeed that both of them have ten horns, but their likeness in all other things is very obscure; besides the fourth Beast in Daniel is divers from all the other beasts: but this here is as it were compounded of the three former Beasts in Daniel. Adde to this, that the Ancient Hebrewes with great thereof of reason interpret the fourth Beast in Daniel, not of the Romane Empire, but of the kingdom of the Seleucides, of which Antiochus Epiphanes that little blashphemous and cruel born was chief: notwithstanding I will not now dispute what solidity there may be in it.

As for their second reason, we have shewed that the persecutions of the Romane Dragons are represented in Chap. 12. But this war of the Beast (farre more cruel, shall endure unto the end of the world, and not against the woman (which afterward he lees riding on the scarle coloured Beast) but with the seed of the woman, that is, with them who are truly faithfull.

To be short, that the whole earth is laid in wonder, and follow after the Beast, v.3. and to have power over all kings and tongues; &c. v.7. this is restrained to the dwellers on the earth & reprobate worshippers of the Beasts, in v.8. Now not onely the reprobate gentiles were subject to the beaumenish Romane Empire, but the believing Christians also, who as Territius recordeth worshipped not the Romane Emperours but God alone: And Paul to escape the fury of the lawes appealed to Caesar: Our Lord himself also paid tribute to the Romane Empire: And the Apostles taught Christians to be obedient unto the Magistrates thereof. In a word the worshipping of the Beast imports not onely civil subjection, but religious worship, as we shall see hereafter. By all which it appears that this Beast cannot be absolutely restrained to the Romane Empire: howsoever we may perceive that the monarchical power of the Romane Empire is in some sense taken up by the Beast, as may be gathered from Chap. 17.

The other opinion (principally urged by Viterbiensit) is of those, who understand this Beast of the Mahumetane or Turkish Empire.
A COMMENT UPON THE

These first consider his rising out of the sea, that is, the gathering and joyning together of diverse nations, as Arabians, Saracens, Turks, Tartars, &c.

Secondly his figure. For hee is like a Leopard, because he violently tooke into his hands the seat and power of the Grecian Monarchie, which Daniel likenes unto a Leopard. He hath also the feet of a Bear: in regard he holds the pillars or props of the Persia Monarchy, which is also there compared unto a Bear: he hath moreover the mouth of a Lyon: because he poisseffeth the spoiles of the first Assyrian Monarchie.

For the Mahometan Empire is extended in religion and worship over all these peoples: in regard both Persians and Babylonians are at this day Mahometans, though under diverse kings. It is also full of blasphemies against the God of Israel, and against the Son of God. The Mahometan power is terrible and invincible: and hath more than nine hundred yeeres most cruelly warred against the Saints and worshippers of Christ: and so overcome, as that all Asia, and almost Africa with a great part of Europe (beeing wrung out of the hands of Christians) is brought under the religion and power of Mahomet; and Christian religion forced into the outmost corners of Europe.

Lastly, the time of the forty two months designd to the reigne and rage of the Beast, may well and fully be applied to the violent rage of the Mahometans.

But now may however indeed these things have a great shew of seeming truth: yet they are not solid.

For first this rising out of the sea, is rather to be understood of a coming forth out of the bottomlesse pit, then of a gathering of Barbarous nations, as by and by it shall appear.

Secondly, the members of diverse Beasts doth also admit of a more fit interpretation. So also the blasphemies, and the large and terrible powr are more rightly to bee applied to the Romane Antichrist then to the Turk: although hee doth in a very hostile manner as the parts of the Eastern Antichrist against the Christian Church, as appeared in the first trunspe, Chap. 9.

Lastly, the time of the forty two months, doth altogether agree to the warre of the Romane Beast against the two witnesses, as hath bin shewed on Chap. 11. Thus wee see that the forefaid reasons doe not sufficiently confirm this second opinion.

Moreover there are two things which doe plainly disprove the same: One is, that it is often said: this Beast was wonderfull, and worshipped by the inhabitants: of the earth, the which (as I have shewed) signifies not simply a subjection, but a religious worship given unto the Beast: now this doth not so well agree to the Turkish Empire: for although the Turkish worship Mahomet as the greatest prophet: yet they attribute no religious worship unto their Emperours: neither doe they subjext themselves unto their Empire so much thorow admiration, as for feare. The other is taken from Chap. 17, where it is manifest that this same Beast appears againe unto John a woman sitting thereon. Now there the seven heads of the Beast, and the seven mountains of Rome, and the woman herself doth Rome, the which is so evident as it cannot be denied, no not by one of the Iesuites themselves. Therefore this Beast hath his seat at Rome: But the Turks never had his seat there: hence then it seemes that this Beast doth not belong unto the Turkish Empire: unlefe perhaps it yet come to passe that Italie and Rome fall into the hands of the Turk: the which thing God knoweth. Indeed the horrible Idol worship of Rome may justly procure such a judgement: notwithstanding the holy Ghost threatens in Chap. 17.16. that the Romish harlot shall be destroyed and burnt with fire, not by the Turks, but by ten kings, sometimes her lovers and frindes.

I come unto the third opinion, which is that this Beast is Antichrist. The which not onely many ancient writers as Irenus, Ambrose, Proser, Methodius, Athanasius, Andreas, &c. But also sundrie moderne both Papits and protestants have
have followed: as Gagneus, Bellarmin, Ribera: and of ours, Asphonsus, Morellius, Tassius: with whom my Anonymus also content;

Allasar indeed likes it not, because he sees that it cannot consist with the common fable touching Antichrist: his three years reign; and because he feareth that after the destruction of the beast, there shall be thousand years of peace: and hence therefore he doth justly reprove and reprehend as well the old as latter Authors and maintainers of the said fable: But he is deceived touching the thousand years of peace to follow after the destruction of the Beast, as I shall manifest on chap. 20. But his caveat is good: that it is not enough for the approving of an exposition as certaine and not to be doubted of because many subscribe unto it. Whosoever therefore the authors be, their reasons are to be examined. First, this Beast doth very well agree with the little horn in Daniel, ch. 7. 8. which signifies either Antichrist himselfe: or at least is a type of him, as the most learned Christian interpreters do acknowledge: for what Daniel speaks of the little horn, John doth almost in so many words acribe unto this Beast: that he hath a mouth speaking great things and blasphemies: that he maketh warre with the Saints, and overcometh them, and that for the space of fourteen two months, or for a time, times, and half a time, c.

Secondly, this Beast rising out of the Sea, and that in chap. 13, ascending out of the bottomless pit, are undoubtedly one: because the figure and time of wrath and warre doth agree: and that it is one, not only Aschias and Andreas, but also Anonymus, Ribera, and Gagneus do acknowledge, v. 7. that Antichrist, Furthermore this sevenheaded Beast, and the Beast on which the woman sits, chap. 17, is one and the same altogether, as the description shews, and shall more plainly appear afterward. Now the Beast there v. 11. without all doubt (though in a great mystery) denotes Antichrist with his kingdom and feast: and therefore the Beast here is to be understood of him also.

Lastly, the attributes of this Beast agree to none more evidently, than to Antichrist, First in this, that the whole earth with admiration followed the Beast: the which thing is most true, for the whole Christian world readily indeed honoureth Antichrist, as sitting in the temple of God, building himselfe that he is God, and holinesse it self. Now the Romans heretofore did hardly with great force of arms subject the world under their power. And as for the Mahometans hitheerto they have enlarged their Empire onely by slaughters and effusion of much blood.

Moreover it accords in this, that on his head he had a name of blasphemy, and with his mouth he speaketh great and blasphemous things. Now howbeit it is true, the Roman and Turkish Empire ever hath been, and still is very blasphemous: yet the Romans were, and the Turks still are blasphemers without the Church, and ignorant of God and Christ; as the Apostle speaketh of himselfe what he did when he was a Pharisee: But Antichrist sitting in the Church of God, under the name of Christ, grievously blasphemed the same: and will be accounted by his followers a god, yea most proudly liftis himselfe up above all that is called god. It is true the Emperours Nero and Domitian were sometime so artificially mad, as that they would be divinely worshipped. But that was nothing in comparision of Antichrists arrogancy, whose footsteps are adopted by Kings and Emperours. Againse in this likewise the agreement stands, that he maketh warre with the Saints: the which thing I grant that the Romans and Turks have also done: But Antichrist warre with the Saints by the conquest of all men shall be far more cruell, and cruel: for it shall not be a civil warre onely, as in killing the body, and confusititg the estates of men: but a spiritual likewase, shedding sorowming, and killing of soules.

Lastly it agrees, that he hath power over every nation, kindred and tongue: it is true the Romans did very faire enlarge the bounds of their Empire, that so they might be the Lords of the world: The Mahometans also Lord it far and near, yet without the limits of the Church: But Antichrist sitting in the temple of God, so far forth as the temple of God, or Christian Church did visibly appear, should under the pretence of religion usurpe the Empire as Monarch, and Head of all. All which
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things considered, I suppose that the third opinion touching the Beast-Antichrist, is sufficiently confirmed. Notwithstanding, if these things are not fully satisfactory to any; such then I only desire that they will rest in the reasons laid down, until they heare John himselfe in Chap.17, give the interpretation of this mystery. For from that fountain the fence of this place is to be drawn, howsoever those interpreters feem to me inconsiderate, who apply all the mysteries of that place to this here, for they ought to observe, that the spirit doth purposely and in great wisdom produce this monstre in foure distinct visions, (viz., the third, fourth, fifth, and sixth) acting or suffering divers and different things, that the former things may the more clearly be known by the latter.

And hitherto indeed such of the Papists agree with our interpreters, who acknowledge Antichrist to be noted by this Beast whithor wholly considered, or in one of his heads.

But we disagree in judgement about the question, who is that Antichrist figured out by this Beast.

The Papists (that the Pope might not be suspected to be he) feign such an Antichrist, (as we have more than once before spoken of; to wit) a certaine Jew begot by an evil spirit, and to be borne of a Jew's woman near the end of the world, whom the Jews shall acknowledge for their Messiah, and who (as they say) in the space of three years and six months shall subdue all the kingdoms of the world, yeat the Romane Empire also (but yet not take up the title of a Romane Emperor) reduce the whole earth, and by building the temple of Jerusalem, set and reign there: he shall restore Rome, which ten Kings (having thrust out the Pope) had burnt with fire, there he shall reign and literally fulfill all things which here are recorded of both Beasts. Touching the vanity of which fabulous opinion (which all may see was for the destruction of the Christian world) we have spoken enough before on Chap. 9. and 11.

Our Divines on the contrary affirm, that no man is more evidently represented by this most monstrous Beast then the Papal Empire or Pope of Rome: of whom Alphonse Munsius thus writeth: John (saith he) being to describe Antichrist's varonous exorcition, or venemous rage against the godly, spake him one under the monstrous image of a horrible Beast, which neither could be turned to a Lyon, or to a Bear, or any such like creature, but one in whom was contained the fierceness of all wild beasts. By this Beast therefore Antichrist is undoubtedly to be understood: whenever then Antichrist is mentioned, we must not seek him in Babylon, but in the head of the fourth Monarchie, so wise is Rome. Or. Furthermore, I see not who he should be save the Pope, whose kingdom and tyranny if we compare with the things spoken in Daniel of the little horn, it will abundantly appear, that it is he who fully acts all the parts of Antichrist, &c.

This opinion seems indeed to Alcasar to be foolish and vain: but not so unto us in the least, but rather hisselfe is ridiculous in deceiving both himselfe and others by his idle and foolish reasons. It is apparent (saith he) that the Pope's authority, is founded, established, and erected by Christ our Lord. As if Saracens whatsoever terrors, right and apparent to them, saith need be true & certain. What I pray you is more apparent, then that the Priesthood of Aaron was appointed of God? And yet was not Cyphas the high Priest his Successor a wicked murthurer of Christ? Besides the ancient Bishops of Rome were no guilty of such filthinece and corruption, with which afterward the succeeding Popes having invaded the Chair of universal prudence, defiled the See of Rome.

Further, he feigneth, that if the Popes of Rome be this Beast, then the Devill made war against the Church by the ministry of the Roman Pope immediately when (the Jews ceaseth) the Gentiles became the Church. But the consequence which he supposeth is false, viz., that the transferring of the Church unto the Gentiles is not desribed till in Ch.12. for what was the treading down of the holy city by the Gentiles, before treated of in Ch.11? Wherefore it certainly follows, that the Roman Popes by the instigation of the Dragon made war against the Church treden down by the Gentiles,
GENUS, that is, as Robert interprets it, by Antichrist and his ministers.

But faith bea is altogether improbable that the Revelation should omit to mention that most cruel war, by which the idolatrous Roman Emperor oppressed the Christian Church, together with that most glorious victory, wherein the Church obtained, notwithstanding the persecution of the Roman Empire. I confess it is improbable. But Alcaphar might have learned from the foregoing war of Michael with the Dragon, that neither this war was omitted nor the victory passed by in silence, if he would wipe off from his eyes the dishonour occasioned by his own foolish consequence.

Fourthly, he objects, that the fourth Beast in Daniel figures out not the Pope, but the beheaded Roman Empire. But this hath been answered in what I spoke unto the first opinion.

Lastly, he thinks that the description of the Sea beast cannot but with contradiction be applied unto the Pope. But the reason thereof is, because he disdaineth out of a Spanish pride, to read what hath been published hereabout by the authors of the said opinions for this sublime man acknowledgeth, that he knows nothing but by hearsay, and refutes the heretics by the report he hath heard. But he should have learned rather to believe his eyes than ears, and so doing, he would have made the better application. Thus have I expounded the most probable opinion of others touching this Sea Beast.

Now for my own part, I conceive that neither the first touching the Roman Empire, nor the third concerning the Roman Antichrist, is simply to be approved or disproved, but that in a certain sense both are to be joined together.

First, therefore I take it undoubtedly (being it is usual to the Prophets under the type of a Beast enigmatically to figure our Empires and Monarchicall kingdoms, because of their violence, cruelty, and other horribile excelle) that by this Beast is also noted some certain Monarchicall Empire.

Secondly, I suppose the thing itself makes it clear, as in its place shall be shewed, that this and the seven headed beast mentioned ch. 17, is one and the same, and that the seven mountains signifieth Rome.

Thirdly, I affirm with the foresaid interpreters, that this Beast as hath been even now proved, signifies Antichrist.

Fourthly, with Rupertius & Bellarmin I judge that the same Antichrist in a diversel regard is figured out by both Beasts. The Beast (faith Rupertius) is said to be twofold, because of his double viz. weake or Kingly and magickal force: Or as Bellarmin, By the one, Antichrist is expressed in regard of his kingly power and tyranny: But by the other, in regard of his magickal art, by which he subdueth foolish men. More rightly according to the Revelation, ch. 13, by one is meant his tyranny: by the other his deceit and inducing: for which cause afterward he is often called a false prophet: And lo, ch. 17, he is again represented by this Beast as a Monarch and by the woman riding thereon, as a Queen or seducing Church. Lastly, I conclude, that Antichrist is figured out by a double beast, and by his twofold rifeing out of the sea and earth as it were living on the land & sea, having two bodies, two shapes, & a twofold nature, in a certain likenes to Christ: here indeed as a secular Monarch and ecclesiastical seducer: but afterward as the Roman Monarch and adulterous Church. Sixthly, I conclude, that neither the old nor the new Roman Empire simply, nor the Romanis prelatship is absolutely represented by this beast (for absolutely neither the one nor other is Antichrist) but that Romanis Pontifical Empire and authority, which the Popes of Rome have exercised these many ages. Lastly, I conclude, that this double bodied and faced Antichrist living both on the land and sea, signified by both the beasts is none other but the Roman popes, clothed with the spoiles of the Roman Monarchie and pretended Vicarship of Christ, and armed with the sword of Paul, and key of Peter, that is, with both powers: The Temporal to set up and put downe Emperours and Kings &c. The Spiritual to give Lawes both to them in heaven, on earth, and under the earth: that Antichrist, I say, who first under the figure of a Sea-beast, presently after under the figure of a Land-beast both...
here come forth on the theatre, who one while is clothed in his pontificals, an other while comes armed into the council with imperial ensigns, saying I am Cesar.

This is my opinion of Antichrist, who is here so evidently figured out by the seven-headed beast and fain'd likeness to the Lamb: and afterward (Chap. 17.) by the seven-headed beast and woman riding throned: that no man, unlesse he willingly shut his eyes against the light, cannot but perceive the same. This light our method brings to all (who without it are in darkness) the which henceforth we shall labour to illustrate by our interpretation into God's glory.

But thou wilt say, wherefore then doth not John expressively name the Pope or Antichrist? because here he stands not in the place of a teacher, but of a prophet. Teachers indeed are to exprelse things plainly; but prophets foretelling things to come especially of dangerous consequence, (let them forth under dark and obscure types;) hereby to stir men up to the more diligent searching out of the events: and to shun unnecessary displeasure. John in his Epistles, where he only teacheth and exhorteth the Church, often names Antichrist; and bids us avoid him: But here as a Prophet he paints out his perfections and kingdom, under the type of a Beast: and thence would have us to judge of the mystery thereof. So Paul prophesying of Antichrist, purposely abateth from naming him, yet sets him forth in such lively colours, that whosoever looks but on the Romish Prelacy may plainly see him, and what manner of person he is.

And I saw a beast rising out of the sea: We have heard who this beast is. It followeth now touching his rising he ascends out of the sea. Before in Chap. 11. 7. and afterward Chap. 17. 8. he ascends out of the bottomless pit: the former is all one; for the sea also in Scripture is called abyssin: because of its deepness: See (Chap. 9. 1.) The preposition of, may as well note the place, as the beginning, whence the beast derived his original, and received his power.

Understanding it originally of the place: by the sea then is meant, the infernal bottomless pit or the throne and kingdom of Satan; Whence also the Locust came forth, (Chap. 9. 1.) for Antichrist is the Angel of the bottomless pit, whose coming is after the working of Satan, with all deceitfulness of unrighteousness, lying signs and wonders. So that these places do excellently expound themselves. For the Beast, in this place rising out of the sea: and out of the bottomless pit: Chap. 11. 8. and 17. 8. is the Angel of the bottomless pit: Chap. 9. 11. Whose coming is after the power of Satan. 2. Thess. 2. 9. and to whom here, vers. 2. the Dragon gave his throne and power: All which things shew, that Antichrist is raised up by Satan and armed with his power.

But if we understand it of the manner from whence he took his original or beginning (like as a living creature is begotten of seed, or as trees grow from the root) in this sense the sea is nothing else but that flood which the Dragon cast forth out of his mouth after the woman, Chap. 12. 16. that is, the fink of Heresies, errors, traditions, superstitions, and all other abominations which increasing in the Church, the sincerity of faith, and purity of Christian religion was corrupted and depraved, the Church forced to flee into the wilderness, Christ thrust out of his possession, and Antichrist set up in his stead.

But here some may say, how could Antichrist arise out of the dregs of the heresies of Arius, Macedonius, Nestorius, Eunuches, Pelagius, Celestius, Julian, &c. Seing it is certain that those heresies were chiefly condemned by the Roman Bishops?

It was so indeed: nevertheless Satan through Synods condemning heresies, did subtly and secretly work the mystery of iniquity. For under pretence of rooting out heresies, almost yearly, yea monethly thele council, like seas flowing together, continually deviseth new laws, rites, forms, creeds, &c. inso much as it came to be a proverb that Christians had a monthly faith. Now with the new forms of faith, were forged new canons of erecting & purifying temples, consecrating altars, of feasts &
chief places, of orders, garments, immunities, powers, privileges, and rights of prelates and priests of establishing and encreating of the clergy, &c. Who though they were all alike ambitious and covetous, in affecting power over each other, as the Romans over the Constantinoplieans, he over the Alexandrians, the Alexandrians againe over the Antiochians, and this latter over him of Jerusalem: yet at length the Romans prelates under the favour of the emperours and primacie of their city, together with the pretence of the Peters chair, keys, and vicarpship of Christ overcame all other in ambition and power.

In the Nicene Council, the power of the bishops of Rome, Alexandria and Antioch was limited within certain bounds: that of Rome extended no farther than the confines of Thrace, Pisidia, and Lydia, as Iacobs, Goths of Rhodes, the son of Dionysius, the great, a diligent searcher into antiquities, hath brought to light. But the Roman Prelate not contented with his jurisdiction, invaded the empire over all the Christian world first by spiritual, and afterward by temporal deceit: although for a long time he wanted not his rivals, viz., the Bishops of New Rome, as also those of Alexandria, as may be seen in the register of Gregory: Socrates complained that in his time the Bishops of Rome and Alexandria were promoted beyond the priest-hood unto a temporall lordship and principality.

By the decree also of the I. Council of Carthage Chap. 25. it appears: that the Roman Bishops under pretence of the first seat, which they held for honours fake, desired to be accounted Princes of Priests, Chief and universal Priests: but this title was denied them, and a decree passed that no man should so be called.

Yet the craft of Satan was more openly manifested in the first Council of Carthage, at which Augustine was then present: where first Zosimus, afterward Boniface and at last Telephus Popes of Rome (for these three succeeded each other in the chair, while this council continued) by their Legates (false pretending a decree of the Nicene Council) contended, that the Africanes ought to appeal to Rome as to the chief court of justice: but their fraud being discovered, they were frustrated and derided.

That also is memorable which Brightman observes out of Bellarmin, that the Romane Popes would never be present at the Eastern Councils, but by their Legates, for two causes: First because it seemed not convenient that the head should follow the members, (as if it were inconvenient, that a sound head, should follow an infirm body.) Secondlie least the Emperours being present, and taking the chief places, they should be forced to give way theremo. By which thou mayest fee that the Roman Bishops did long agoe with an inveterate ambition plot, and strive for the Monarchie over Emperours and their fellow Bishops: untill at length they obtained it by, and after many councils, where they themselves being Presidens by their legats, did authorifie the same, not regarding whether they did right or wrong.

The Beast therefore roe out of the sea, not suddenly, nor in one day, moneth or yeere: but by certaine steps continuing almost three hundred yeeres, viz., from Constantine unto Theon, or from Julius I. untill Boniface III I. In this tract of time, Antichrist was formed in the Bosome of the Church, as it were in the wombe of a mother: And when the woman fled into the wilderness (into which she came in the yeere 666.) Then also the Beast (as it were) was fullie hatched, and riven out of the sea: The which rising happened at the opening of the first seal, and the sounding of the first Trumpet. Now he is described here, not what he was in his youth, or pretentlie upon his first rising, but as he was at length in the vigor of his ful age. For no man isat the higheft or worst on a sudden: Thus much for the rising, now follows the figure.

Having seven heads and ten horns. The beast is verie monstrous and terrible, not much unlike unto the Dragon.

He hath seven heads. Therefore he is a monster and not unlike to the Poets, Hydra Lerna, A naturall beast hath but one head. Antichrists kingdom there-
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fore is monstrous and unnatural, having Emperors and Kings lying under its feet.

It hath also ten horns like to the Dragon: yet differing from the Dragon: for the Dragon had seven heads upon his heads: but the Beast weares his ten crownes on his horns: and on his heads the name of blasphemie: being in his spottet skin like to a Leopard: in his feet to a Beare, in mouth to a Lyon: all which the Dragon had not.

What is meant by the heads and horns, we need not here labour to expound. Hornes by an Hebraisme very usuall signifie strengthe, because the strengthe of horned Beasts is in their head: and hence are called Cornuips, strikers with the horn. The Angel, Rev. 17.10. teaches us, that the seven heads are seven Kings, and the seven mountains of Rome: and the ten horns to many Kings: and therefore for the present I purpose to speak no more about them. But let us carefully take notice of the gradation which the spirit useth: first he named the Beast, Chap. 11.7. Here be deciphered him out: and in Chap.17. gives the interpretation thereof.

And upon his heads the name of blasphemie The Kings Edition of Montanus for every name, hath his own name. Afterward in Chap. 17.7. the woman sitting on the Beast, hath on her forehead a name written, Mysteries: by both signes noting the same thing: because there shall be a mystery in her secret blasphemies: and the kingdom of the Beast being indeed pecular, shall mystically be called Sacred. Therefore the Beast himselfe shall not weare his crownes on his heads, but set them on his horns to win the Kings being his vassals: but in stead of them he shall have on his head written, mystery, that is, his mysticall or spirituall kingdom shall be in shew employed about holy things, as doctorines, lawes, traditions, religions, sacrifices and worship.

Blasphemie is raying against God: from βλασφημια, blasing or dissolus and ὑμερος fame, or name and reputation: or as others will have it from βλασφημος τιν Φωνη as it were, a hurting of the reputation and name. This he shall have in his forehead, not by open profession (for he would not be accounted a blasphemer) but in works and in very deed, as bringing in and defending blasphemous doctorines, religion and worship. Yet he will cloak the same with the name of Mysterie, as being divine and holy worship instituted by the fulness of his power, as if he could not erre. Therefore his pretended title shall be mystery: but his true title blasphemie.

2. And the Beast which I saw here follows the rest of his description, being monstrosely compounded of a Beare, Beare, and a Lyon, three most cruel wild Beasts. It is a manifest allusion unto the Beast in Daniel, the first whereof being a Lyon represented the Babylonish Empire, the second a Beare the Persians, the third a Leopard the Macedonians: the fourth having no name was more terrible then the rest: to whom this Beast seems to answer, as having something of the nature and property of the three former: The which mixture denotes the monstrous disposition of Antichrist: because he shall be as mercifull to the servants of Christ, as Beares, Leones and Leopards are to flocks of sheep.

Like to a Leopard The Gr. πιθαια signifies a she Leopard. For this beast is called a Woman: although it hath the outward forme of a man. The she-Leopard hath a skin speckled: giving forth an odioriferous finell, being swift, subtile, and most hurtful to man: It signifies first that Antichrist's kingdom is spotted and garnished with diverfe colours: And indeed his policie & state is as it were a mangle-mange of diverse heretiques, superstitions, idols, & traditions patched together of the spots of Judaisisme, Paganisme & Christianisme: hence their whole hierarchie consists of diverse and different colours of religions, etc. Monks, Clergymen, even from their Arch-flamnins unto the Porter or Sexton: yes the whole hide is spottet with heretiques, errors, superstitions and blasphemies.

Secondly, it is very odoriferous, for by the sweet smelling enticement of dignities, superfluities, honour, wealth and pleasure, it hath fo allure the Christian world, as no man but would defile the voluptuous life of Clergymen, as if they were gods.

Further-

Furthermore it is most crafty: for through subtility and under a shew of piety, by feigned wonders, lying signs, superstitious impostures, or seeming pious deceits, he hath gotten the dominion and riches of the world.

It is also most swift: for after that the Christian world was once persuaded that Rome was the seat of Peter the Prince of Apostles, the Pope Chrysist, Vicar and Apostolic heire of Peter, and whereas a Bishop, &c. it cannot be spoken with, what swiftness this Apostolic see not only subjected unto it all the Bishops and Churches of the west, but also Emperours themselves, Kings, Princes, Common-wealths, and communities were brought under that yoke.

To be short, it is most hard-sinful to the eyes of men, to their purfes, I say, estates and soules, which hitherto Rome hath with no leffe perill ravished, devoured and destroyed, then if a Leopard had fixt his nayles into the eyes of a man.

And his feet as the feet of a Bear: the Bears feet denotes the stability of his kingdom, for the feet of a Bear are flat, large, and having sharp nayles, which he fixeth in the ground: and therefore goes and stands the firmer: so Antichrist's kingdom hath large feet: insomuch as it cannot easily be shaken. The feet are Grants of Emperours, the Canons of Councils, and Decrees of Popes, against which, who soever doth but mutter, he is presently crushed with the Bears feet: witness the Historyes of the Ottos, Harries, and Fridericks Emperours, who if at any time they asayed to bridle the insolencie of the Bears, were soone fitted with the Capitoline thunder, and deposed from the Empire. Not to speake of others of lower rank: thus then the Bears flood with the feet of a Bear.

And his mouth as the mouth of a Lion: A Lyon is a generous creature: but the Bears hath nothing of a Lion, save the mouth, being terrible and roasting, and of a horrible devouring nature: and what I prye you, is more outrageous then the Papacie:

Quicquid non possedas armis, religiones tenes.

What be by armes cannot get,
Doth by religion hold fast it.

What is more terrible then the Pope, whose footstes are adored by Kings and Emperours? What is more devouring then Rome? Into whose Courts there are brought great summes of money for all flagitious facts, and vile wickedness committed wherefoever: where no Priesthood is given to any but the first revenues must be brought into their treasury? What is more savageness then the Clergie, who suffer none either to be burnt alive, or die freely? Hereupon Friderick the Emperour writing to Pope Hadrian touching the prohibition of Cardinals: be Churches (faith beare feare: neither are his Cities open: for we feem them to be, not preachers, but robbers; not peace-makers, but money-takers: not reformers of the world, but infallible beapers up of gold.

Lastly, what is more horribile then the Popish Edicts, Bulls, Writs, written at Rome, not with inke, but in blood. If the Lyon does roar, who will not fear? The Roman Bears roaring against Emperours, Kings, Electours, Princes, Bishops, Vaffals, who will not tremble? Thus we se how the prodigious disposition of Antichrist is lively represented by this monstruous Bear.

And the Dragon gave him his power. Here follows the BEARS power. But from whom hath he it? The Dragon gave it to him. Now there is no power but from God. And therefore the Bears power is not lawfull: but a corruption of power and tyranny, having for its authour him, who said: All these things will I give thee, if falling down thou wilt worship me, viz. the Devil that lying Serpent.

His power. Gr. Βασιλεια: some render it vertue: but I rather allow the former, lest there might be an ambiguity in understanding it of a natural or moral vertue: The power of the Dragon is his malice, fraudulency and strength to hurt: so that the Dragon did fill the Bear (God so permitting the same, as Ribera well observes) with all deceiving ableness, of unrighteousnesse, and wickednesse, to seduce
and destroy.  And his [see] Or Thronus, as all Grecian copies have it: But the Vulgar omits it. The Thronus of the Dragon is his kingdom and rule which he hath in the children of disobedience, in regard whereof he is said to be the ghost of this world. This kingdom he gave to Antichrist by making him the god of this world, who by a pretended power gives the kingdoms of this world to whom he will, according to that of the Cæsarian Emperors, crying out to Julius: Thess are all in all, and above, and he is given all power in heaven and on earth. According to that of the Boet:—

By oracle of thine own voice, the world shall submit all.

And with this a god on earth men think and do their will.

And great authority. The which will appear in vers 6, 7. And by it we understand what is Antichrist's benefaction hereafter, then we may see what before was obscurely spoken: viz. He ascended out of the [sea] that is, came forth out of the bottomless pit of hell unto the height of the Universe, (Ch. 2) here more clearly expressed in the words: The Dragon gave him his power, and his throne, and great authority. And more plainly by the Apostle: Whose coming is after the working of Satan with all power and signs and lying wonders, with all deceivableness of unrighteousness.

2 Thes. 2.9. 3. And I saw one of his heads. The King's edition omits not saw I saw: but the sense and context of copies requires it. It signifies the weakening and restitution of the Beasts power, of which some lay one thing, some another.

It is a weak fiction of the Goffe (displeasing also to Ribera) viz, that Antichrist should feign himself to be dead, and afterward rise again in imitation of Christ and by this deceit going to himself that admiration here spoken of. But Calvin saw not the Beast dead, or as it were dead, but one of his heads wounded as it were unto death, that is, mortally wounded, as that he was not farre from being dead. But if the words of is...as it were slaine, be understood really of the slaughter and death of the head, as in Chap. 5. 6. the Lamb appeared as...as it were slaine, that is, truly slaine and dead: yet it no way helps the fiction: for howsoever by the killing of one head, the Beast indeed was hurt, yet not wholly dead. But the former sense is hereby confirmed, that this stroke is twice called a deadly wound: and again it...a wound inflicted by the sword.

Out Interpreters, who understand this Beast of the old Romane Empire, do all agree that here is noted some remarkable weakening thereof: but others apply it otherwise.

Some understand the one head of Julus Cæsar the first Emperor, who being slaine, the Empire received a deadly wound: but was healed again by Augustus. Others referre it to the death of Nero, in whom the family of Cæsars ceased: and then the Empire seemed to be near a diffipation, when in a few moneths after were slaine three Emperours, viz. Galba, Otho, and Vitellius: yet this wound was healed by Petullus, whom the Common-wealth of Rome (as Aurelian Victor reports) being almost bent by the cruelty of tyrants, obtained by a providence for their Emperour after LVI. yeares, that it might not utterly be ruinated: But these wounds were before the time, whereas here he prophecith of the Beasts wounded afterward.

Others understand it of the slaine of the Romane Monarchie under Heraclins, occasioned by Mahomm in the East and the Pope in the West: by which division the Romana Empire was so shaken, as it had much ado to subside: the which wound they conceiv'd was again healed by Charles the great. But we have shew'd before, that the Beasts or Antichrist doth not here absolutely depose the Romana Empire.

Now whatsoever this be (we may well referre it till we come to Ch. 17. v.11) yet here we must consider, what is meant by the Beasts deadly wounded, and what by the
by the healing thereof. Concerning which, although our Interpreters (who interpret the Beast to be Antichrist) do not precisely agree in every thing; yet hence the Papists have no cause to insinuate. For the verity of our tenet, viz., that the Pope is Antichrist, may firmly stand; although it be not so easy to define all the particulars of this mystery, (for Histories testify that the Beast's head hath already been diversely wounded) or know to what mortal wound of Antichrist the holy Ghost here properly points at. Besides the sediuers are no less differently minded about it: Bellarmine approves of the fable touching the feined death and resurrection of Antichrist. This Ribera refutes, and imagines that no Antichrist's head, but a head of one of the ten Kings (a member and fore-runner of Antichrist) was wounded. Alciati, rejecting both, contended that Nero being this Head mortally wounded, did live again in Domitian. I forbear to rehearse more. Three of them we see disagree each from other: And why may not another also holding to the main dialect in some things without a manifest note of error?

Brightman a most learned Interpreter, is of opinion, that this wound is to be referred to the sacking of Rome by the Barbarians: of which see Sabellianus. For who doubts but that the seventh head of the Beast was then wounded unto death, when Rome being forsaken of her Emperours (who retired to Byzantium in the East, or to Ravenna in Italy) was overwhelmed under the new government of Popes with that great tempest or irruption of the Goths, Vandals, and the Huns, &c. By which the whole West was most miserably afflicted, and Rome well nigh wholly brought to nothing. For within the space of XLII. yeares, it was five times besieged, taken and spoiled by the Barbarians, insomuch as sometime for forty days there was found in the City neither man nor woman. Adolphus King of the Goths also determined to alter the name thereof, and instead of Rome to call it Gothia. Who would not have thought that then there had been an end of the Popes seat and kingdom in Italy: notwithstanding this wound was healed by little and little, first by Inustin the Emperor, who sending Belisarius and afterward Narses with an armie, rooted the Goths out of Italy, restored the Pope to his former place, and enlarged his dignity and power. For when the Constantinopoleans and he of Alexandria affected the Primacie, as thinking that Rome was now wholly brought under the Emperor gave forth a new constitution, saying, We decree, and according to the Decrees of the holy Synods, that the most holy Bishop of ancient Rome be the chief of all Priests. Afterward Pelagius fully healed the wound, attributing to Boniface III. not only to be accounted the chief but Universal.

This interpretation of Brightman I should follow, but that he doth two much anticipate the wound and the healing thereof. For he makes the Beast to be wounded before he was fully manifested, for he was not as yet descended out of the sea into the Chaire of Universal petulence, until Boniface III., and therefore could not be wounded and healed before his rising.

Leaving therefore the opinions of others, I will here propound two things.

First, there is in this stroke and healing, an omiss, as we observed in the former place, namely, how that is first related, which happened after. For the Beast was not precipitously wounded and healed so soon as he rose, or was set on his throne, but some while after: Neither did the whole earth then begin to admire and worship the Beast upon his wounding and healing; and when he blasphemed God and made war with the Saints: but immediately, or so soon as he received his throne and power from the Dragon: which indeed evidently proves the anticipation.

Secondly, seeing it is not expressed by whom the mortal wound was inflicted, neither by whom healed, we are therefore to conceive that it was inflicted and again healed, either by the Dragon, as not being able (as it were) to induce the pride of the Beast: Or else by the Lord: provok'd to wrath, but healed again by the second Beast. For the wound of the sword, as it is called, ver. 18, signifies not a wound willingly made, but inflicted by some other. Now it could not be inflicted on the Beast unlesse either the Dragon did it (as being more pow'rful then he)
or the Lord. For touching all others his admirers cry out v. 4. *Who is able to fight with the beast?*

If we take it in the former sense, I finde not when the head of the beast sitting on his throne, was more grievously wounded then by that deadly seisme of Popes, wherewith the Papacie was afflicted more then forty yeeres, viz. from the yeere 1378. unto the Council of Constance, when almost Antichrist's kingdom was wholly ruined by the discord of the Antipopes, occasioned by the Dragon.

For when Clement V. of Gascon, removed the Romane court to Avignon in France, where it remained Eightie three yeeres, Gregory XI. indeed recalled the Papal seat from thence to Rome, but being dead, the Romanes chose Urban VI. for their Pope, whom the Italians, Germans, and English followed, and he sate at Rome. On the contrary, the French and Spaniards created Clement VII. for their Antipope, and he remained at Avignon: who being dead the seisme was continued by new Antipopes, viz. Boniface IX. and Benedict XIII. (before called Petrus de Luna.) The first approved as Pope by the Italians, the latter by the French: Boniface IX. being dead, Innocent VII. succeeded, and after him Gregory XI. against whom the said Benedict XIII. sate Antipope at Avignon. This seisme (as Ge- nevred witnesseth) when two and three Popes together strive for the Popedom, did mightily afflict the Popish Church for 40 yeares together: of which wound alfo Franciscus Patarches, who scarcely notwithstanding had seen the beginnings of the wicked seisme thus writeth: *Our two Clemens (faith he) have in a few yeares more visited the Church, then seven of your Gregories will be able to repair in many ages.*

These things considered, who will deny, but that the Beasts head was then deadly wounded. And now who inflicted the fame but the Dragon, by setting thofe Antipopes full of Diabolicall pride, one against the other, to the scorn as it were, of the Beasts and his throne. But thou wilt demand how this wound was healed? Divers remedies were indeed sought for by many: and sundry platers in vaine applied to the sore. Sometimes a reconciliation was laboured after by parties on both sides, betwixt Gregory XIII. and Benedict XIII. and so forth effected, that Gregory promis'd to lay downe his Popedom, if his Cardinals would do the like. The which the other asser'ted to: and an oath paft betwixt them: But when they shou'd come to the doing of it, their pride hinder'd the fame: for soon after both of them repented of their promise.

*Quis vellet Cathedra sedere nullus crat.*

Afterward a Council is gathered at Pise in Hwearia, Anno 1410. to heal this deadly wound. But the same ayled not: But rather it increased the more: for as the forefaid Genevred reports, This seisme was not only not refrayed, but made greater: for the two Antipopes being in vaine deposed, a third was chosen, viz. Tarunt Cer- tenfis, a Franciscan, named Alexander the fift. Thus we see the others refusing to resign; the Council was so far from heaving the wound, as that on the contrary it made the Papacy before a two headed monster, now to be three-headed. Alexander the fift, that proud by poerite being taken away in the eight moneth of his Popedom, John XXIII. was placed in his room by the Italians: so the Papacy remained three-headed, and the wound made greater and greater.

At length therefore the Dragon fearing the utter overthrow of the Beasts, and the rather because the preaching of John Hussie in Bohemia now added a deadly symptom unto that old wound, prepared a medicine by the Council of Constance, Anno 1414. for in the third yeare it was celebrated, it wickedly condemned John Hussie, and Jerome of Prague the two wintesfis of the Gospel to be burnt, and displacing the three Antipopes Gregory, Benedict, and John, it substituted Martin V. and to the deadly wound of the Beasts, was at length as it were healed by a divine Absolution, one only Pope being againe set on the Romish Throne.

Notwithstanding the ulcer burst forth in divers places, first in Spain and France: for Benedict XIII. dying, Anno 1424. the Cardinals by his commandement, and authority of King Alphonse created Eugenius IV. a Canonized.
med Pope Clement VIII. Afterward in Bohemia, where in the Hussian warres it is wonderfull to consider how much Christian blood was shed for the wound of the Beast: untill at last Pope Marius regaining the favour of Alphonsius, Agidius was forced at the commandement of the King to lay down his Popedom: And to the Bohemians the Council of Basil permitted marriage to their Preists, to have the Littergy in the vulgar tongue, the use of the Cup in the Eucharyst, and some other things (which they called Compallata) on this condition that they should acknowledge the Romanes beast to be head of the Church. Now I suppose there is no man but les that these things do very well suit with this prophetic touching the deadly wound and healing of the Beast. Notwithstanding I leave it to the judgement of the Reader, for whole sake I here briefly set down a type of the Antipopes during the wound of that seisme.

**ANTIPOPES**

*During the schismatrical wound of the Romane Beast.*

**At Avinion.**

- Clement VII. dieth, 1394.
- Urban VI. dieth, 1394.
- Boniface IX. dieth, 1404.
- Innocent VII. dieth, 1407.
- Benedict XIII. depos'd at Pife, 1410. and at Constance, 1417.
- Gregory XII. depos'd at Pife, 1410. and at Constance, 1415.
- Clement VIII. giving place to Martine at Constance, 1421.

**At Rome.**

- John XXII. depos'd, 1421.
- Martine V. created Pope at Constance, 1417.
A COMMENT. UPON THE

But if so be we are to understand the wound and the healing thereof in the latter fence: then I should altogether embrace the opinion of Alphonse Manasseus, a learned Italian Interpreter. One of the Beasts builds (faith he) as it were wounded to death, seems to me to denote that age of impiety, in which the Gospel began to be preached, and the Papish kingdom opposed through the ministry of the Gospel, and the abomination thereof so manifested, as it is even known to the ignorant themselves, that the Pope who, both on his heads written names of blasphemy, is the Beast, and a most treacherous man, who pretends to be he whom a god. For then the Beast was seen to have received a deadly wound, when the apostolic doctrine, by which hitherto the Popes kingdom had remained unimpaired, was reproved as mere lies, and Dissobolic doctrines, by the first preaching of the Gospel of Christ. This far he.

By the mortal wound of the Beast therefore he understands the separation of the Professors of the Gospel from Popery, whence first a deadly disease befell the Papists in Germany, and soon after in the neighboring Kingdoms of France, Poland, Hungary, and England: Like as the ach of a wound ordinarily is irksome to the parts adjoining. This wound could not be inflicted on this powerful Beast, but by God himself; who at last taking compassion on Germanism, confounded the decrees of Rome, by laying up Amo 15 16. Luther, Micanthoe, and other excellent Divines, as the instruments and organs of his grace, and favour. The sword wounding the Beast, was the preaching of the Gospel, by which in a short space the props of Popery were so fore fled and undone throughout Germany, as it was not far from an utter ruine.

Notwithstanding our sins so deserving, we fee this wound now healed, the Papacy again prevailing, and reasserting her strength and vigour. But by what medicines or potions? This is cleared by Histories: And as Alphonse well writeth, this deadly stroke began to be healed: When the Kings and Princes of the earth, began through fire and sword to force men unto the Popes obedience. To this end was raised the Smalduck war against the Protestants: The wars of the Spaniard in the Low-countries, and the Massacres in France, that the mortal stroke of the Beast might be healed: But the false prophet, ver. 11, seems to have made the true medicine, by his Chyrurgians, Cyprianus, Caesarius, Polus, Faber, Priester, Eckius, Lasomb, Stapylus, and the like Physicians, who excelling in art, fraud and sophistry, have held up the tottering state of the Papacy: Notwithstanding the Council of Trent acted the part of these Physicians, as applying with great skill wonderful potions for to heal this wound. To these we may add the Papish Academies, and especially that of the Sorbemists at Paris. The laft are the sagging Insectes, by whose industrious boldness and craft, the Head of the Beast is daily more and more restored to its former Health. And I could wish that the unhappy conceptions of the Professors of the Gospel were not as oyle and wine powdered into this wound: for I verily believe, that our own diffentions have more strengthened the Beast, than all his own force and policy whatsoever. Thus much concerning the wound, and the healing thereof.

And all the whole earth wondered after the Beast. First, I desire the reader to take notice of the anticipation even now laid down. Reader be not to think that the world admired not the Beast till it was wounded and healed again: for the Beast never was without his followers, and people wondering at his throne, and great powre: and therefore by way of parenthesis, the stroke and cure was spoken of before, which came to passe afterward. Now the authority of the Beast, and the befotted stupidity of men to worship him, doth immediately cohere with his fait and great powre: for although this be not so plaine in the verse, yet is it clear by the following: For wherefore is the Beast so much wondered at? was it because he was healed? certainly it is a matter of no great admiration that a wound should be cured by a Chyrurgian: and therefore this cure could not be the cause of so great an admiration, as the Gloffe imagineth, in applying it to the feined death and resurrection of Antichrist: the which thing even the chiefest of the Jesuites are ashamed of.
The true cause of the world's wondrous, is the fear and great power given to the Beast of the Dragon: as we shall see in the following verse: for as the Philosopher said, admiration begets Philosophy, so here the worlds admiring the Beast, begets Antichristianism.

At first men admiring the Keys, and pretended seat of Peter, together with the majesty of ancient Rome, did easily attribute to the Romane bishop primacie of honour, and agreed, that every Church should bring their cates to the Church of Rome, because of her power and principality. This admiration encreasing by little and little, and turned into superstition, by giving unto the Pope right of universal jurisdiction, with divine honour, they made him to be the Antichrist. And so much is signified by the phrase ἡγεμόνια ἐκεῖνος & Ἰάκωβις, wondrous after the Beast, that is, men being bewitched with the admiration of his power, they worshipped him as god, and subjected themselves by willing reverence under his feet, adoring all his decrees and commandments as divine oracles: for thus the Scripture usually speaks of divine worship: *Walk the Lord your God,* for *Deut. 13:4*

Worship God: *All the house of Israel rested after the Lord,* for, persevered in his true worship. So also of the false: *They committed fornication after Strange gods,* for, they worshipped idols: *Walk not after Strange gods,* for, serve not the idols of the heathens: with many the like places in *Jeremiah:* so that not a civil or forced, but a religious and willing subjection is here signified.

Whence first, we see that neither the old Romane Empire, nor the Mahometan kingdom is properly this Beast: for they required and forced men to a civil obedience onely. And hence Alcaistas Glasse is frivolous and fabulous, that persecution being removed, the nations of their own accord subjected themselves unto the Beast: for no nation but by force of arms subjected its selfe unto the Romanes. Secondly, it appears that the throne which the Dragon gave to the Beast, is not onely a secular Kingdome, but also a sacred Monarchie, and grounded on religion: Thirdly, it is cleare that this Beast is no other then the perfon whom the Apostle speaks of, *2 Thess. 2:4,* Who opposeth and exalteth himselfe above all that is called God, or that is worshipped: that is, the Romane Antichrist, after whom the world hath wondred these thousand years: ascribing unto him these verles of triumph:

By oracles of thine own vowe the world shoue governst all, And worshipp a god on earth men thonk and do thee call.

And lately dedicated to: *PAVLO V. VICE DEO,* To Paul the first, being in Gods stead (which letters in Latine doe expressly containe the number of the Beast 666.)

The invincible Monarch of the Christian Common-wealth, and most zealous preserver of the Papal Omnipotence: And againe: *Then are all in all,* and above all, and to these is given all power in heaven and in earth: who saith: My peace I give unto you: my peace I leave with you. And lastly, who uplifts all things unto himselfe, which belong to God and to Christ: he taketh away the sins of the world: rules from sea to sea: is the Lamb of the tribe of Judah, the roe of David, the Saviour and light of the world, &c. Thus much touching the admiration.

But now who are these admirers? ἡ γῆ ἡ ἔστιν ἡ πάντων ἔστιν, the whole earth, in which we may observe two things: first, that this admiration is Catholicke and univerfall: Secondly, that these Catholicke admirers, are said to be the earth, that is, all both great and final, bond and free, given to earthly worship, pomp, wealth, dignity and pleasure, as it follows in ver. 16. And therefore we must take heed not to be taken up with admiration of these admirers, or follow them: but rather mourn in regard of their stupidity and destruction.

And they worshipped the Dragon] this declares the former: for whereas before he said, they wondered after the Beast, he now shews it to be the worshipping of the Dragon, and attributing titles of divine majestie and power unto the Beast. Religious admiration (as the Scripture witnesseth) is only proper to God and Christ.
Christ: Thou shalt worship the Lord thy God and him only shalt thou serve. All the Angels of God adore him. In the name of Jesus every knee shall bow: before him the inhabitants of the earth shall fall down. But these admirers adore the Dragon and the Beast: and therefore attribute divine worship unto them. And that we may not imagine it to be a civil worship, the words and exclamations of these wonderers are added: Who is like to the beast? Who is able to make warre with him? as making the Beast equal with God. For by the first they extoll his majesty: and by the latter the divine power of the Beast: In imitation of the Scripture, saying: To whom will ye liken God? What likeness will ye make to him? Who is like to me? So as therefore the Saints and worshippers of God cry out, Who is like the Lord our God? O Lord who is like thee? So the admirers of the Beast cry out, Who is as the Beast? Who is like him? And as the Saints cry out to God: Lord, who shall resist thee? Who shall withstand thee? So these idolaters cry out: Who can fight with him? So that by these expressions, they liken the Beast to God and Christ: yes if thou well observe it, they make him greater: for these exclamations are absolute negatives: Who is like thee? Who is able to fight with him? as if they should say, no man, no not God nor Christ: whereby they openly profess the Beast to be superior to all adversity to God & Christ, lifting himself above all that is called God: This is one of the clearest arguments proving the Beast to be Antichrist.

But how are they said to worship the Dragon? Not by profession but in works. For they religiously worship Saints and Angels in heaven who are not God: They worship images of wood, stone, and brass: but all religious worship attributed to the creature, is an honouring, not of God, but of the devil, whatsoever the intention and profession of the worshippers be: according to that of the Apostle, That which the Gentiles sacrifice, they sacrifice to devils and not to God. And yet we know that the Gentiles (as the Indians and Brahmians to this day) did intentionally sacrifice to God. As therefore they that worship Christ, worship God, so they that worship Antichrist, worship the devil, of whom he received his power and authority.

5. And to him was given a mouth speaking great things: This much of the figure, power & worship of the Beast. Now follows the declaration & usurpation of that power received from the Dragon. The which will be the lesse obscure, because in part we have heard formerly the like in chap. xi. The declaration of the power is in this verse: The usurpation in the two following. This great power is two fold: 1. to blaspheme: 2. to do. Now this is said to be given to the Beast: But by whom? By the Dragon, the devil, v. 2. for the coming of Antichrist is after the efficacy of Satan. His mouth in figure is like a Lyon, v. 2. but speaks like a man who is a blasphemer: for metonymically the mouth is put for baldness in evil speaking: as a hard mouth is an ill speaking mouth. Great things & blasphemies, is put for great blasphemies, which are rehearsed v. 6. Here observe, that the little horn also Dan. 7. v. 8. 20. hath a mouth speaking great things: whence it is conjectured that by it Antichrist is shadowed out: specially seeing the three following things are also attributed to him: as blasphemies against the highest: wars with the saints: and the time of his rage to be xxxi months, ver. 25. Historically indeed it seems to be Antiochus the fourth of the Jews: but mystically it figured Antichrist. For as Antiochus afflicted the Jewish Church: so doth Antichrist the Christian. Thus we see that the old & this new prophetic excellently agree both in phrases & deeds, and illustrate one another.

And power was given him to do: The first part of his power we have heard: now follows the other, that is, the power of doing. The old version do or make: some copies add makes. The former is all one, yet it is better to take it absolutely of making, but is not making here put for sacrificing: I wonder our Sophists have not observed this, that so they might make the beast a sacrificer or maffe-priest. But to do here is put for to rage and destroy according to his pleasure. This is given him by the Dragon, (God permitting the same,) yet holding the bridle in the midst of the beasts rage. And that we might not imagine the beasts fury to be absolute, a term is prefixed unto him for the comfort of the godly.
40 four months his rage shall continue long, but not alwayes. What is meant by these months I have shewed on Chap. xxxi. ver. 2. The Gentiles shall tread down the holy city XLII. months. The time is the same, because the history both there and here is all one, so that the treading down of the city by the Gentiles is this very rage of the Beast here, being to endure XLII. months, and it will clearly appear by the first vision (treating of the destruction of the Whore and Beast) that these months took their beginning at the Beasts ascension out of the bottomless pit, and are now for the most part expired.

6 And he opened his mouth in blasphemies. The usurpation of his power followed by his mouth, in this verse; as also in action, in the following; He opened his mouth in blasphemies, that is, he began to blaspheme in a horrible manner. These are the great things which were given to the Beast to vomit out with open mouth, that is, publicly, and in the very height of pride and malapertness. Now what are these? but those great privileges, the R被害 Beast boasteth of, as that he is in God's stead, yea a god, and Christ: Этот on earth, Peter's successor, having alone the Keys of Heaven: that he is the invincible Monarch of the Christian world, the Prince of Bishops; the head and Judge of the Church, the King of Kings, the Lord of heaven, earth, and hell, the alone interpreter of the holy Scriptures, chief judge of all religion, having all laws and mysteries locked up in his breast, the chief decider of the Catholick faith, judging all men, but to be judged of none: to whom none may say, though he lead thousands of souls with him into hell. My Lord, the Pope why dost thou so? to whom is given all power in heaven and in earth: who opens, and no man shutteth, shutteth & no man opens, who taking no man bindeth, and binding no man looseth: forgiving iniquities, taking away the sin of the world: with many other blasphemies which proceed out of his lascivious mouth.

But distinctly or in particular, the best of his blasphemies are against God, his name, his tabernacle and sanctuary. As when he saith, I am a god, I am a Prince of the house of Jacob, and I am great, and I am a man of war, a king, and a mighty prince, and I will make a nest in my throne, as the birds do their nests in the branches of trees. Now to shew again how he blasphemeteth God and his name. It is by doing that which the Apostle Jn. 4:22. foretold of Antichrist: and which we see the Pope of Rome to do even at this day: viz. he opposeth and exalteth himself against all that is called God, or that is worshipped, so that he is God's temple the temple of God, showing himself that he is God: for he arrogates to himself the name and honour of God: fattereth his Cleharchy to try one. Who is like unto the Beast? Who is able to make war with him? he challengeth to bind up all the rights and works of God: thus he can create God: in some sense of making the word of God: that become were, that his decrees are of his certainty and authority with the devilish Scriptures: that it is of necessity to salvation to be subject unto bis dominion, and belongs to him to give the kingdom of the world to his enemies, and to the beasts of the earth. All which things did the Pope do, what is left for God? Is not this blasphemy against God & his name? The tabernacle of God, the Church in which God dwelleth, this he also blasphemeteth: for he falsely affirneth himself to be the Head, Bridegroom, and Lord's High Priest: tyrannically oppresseth and infecteth her, by the poision of wicked doctrine, seduceth and as much as in him lies, thrusteth her into eternal destruction by his lying signes and horrible idolatry.

And so this Tabernacle of God to be the Beast of Christ, in which the word dwelleth with him, 1 Thess. 4:14. This tabernacle of God he also blasphemeteth divers ways: for what blasphemy is more odious against the Son of God, than that the Pope should boaste daily by his Locusts to create Christ of a piece of bread in the Masse, to sacrifice and to destroy him. What blasphemy more odious against the office of Christ, than that the Pope boasteing himself to be the sacred High Priest, whereby should exalt himself as above Christ, the great High Priest? he denieth that the alone sacrifice of Christ is sufficient for the expiation of the sins of the Church. Unleas he be again and again iterated by his Mass-priests, he denieth that the merits of Christ alone suffice to take away sins, & the punishment thereof; unleas through his indulgences he addeth a supply from the treasure of the Church, which is the merits of the Saints. Other things I passe by.
A COMENT UPON THE

And them which dwell in heaven. If see not why we may not understand these heavenly inhabitants, properly of the Angels & blest souls triumphing with the Lamb in heaven, for against thee the Pope also pours forth his blasphemies more wiles than one: for will they, till they, for his own gain fake he obturates false honour upon them, makes them gods, and builds temples, altars and images unto them: and by this worship exerciseth a most filthy trade: and the most of them be forsworn to succeed in the places of Heathen idols, and doth weary them as if they were household and tutelar gods, with diverse troublesome and fordist services, setting one over Hogs, another Horses, another Asles: one over this City or Town, another over that, for the preservation thereof, and to prosper Handcrafts, to heal diseases, and drive away calamities: but of them all no one is more unhappy, or put to a greater task then the blessed Virgin Mary, unto whom are given, as unto a sure anchor, all kinds of people, women with child, such as are barren, old and young, boys and girls, the whole, the sick, Merchants, Fishers, Sailors, Horiekeepers, Horse-riders, &c. There is no favour so great, but is obtained of her: no necessity so pressing which the takes not away, yea the is far more liberal in caring then God himself and to her chiefly they ran: She continually is saluted as the Queen of Heaven, the Lady and onely hope, salvation and Patroneff of men: To her they sing this song of praise

Tu fess certa miserror,
Verte mater orphanorum,
Tu levament opferurum,
Medicamen infirmorum,
Omnibus essumus.

Thou art the hope of comfortless;
True mother of the fatherless;
A comfort to the poor in thrall;
The sick assured talve have thee shaft;
To all things thou are all in all.

God and Christ are nothing with the Beast: But Mary is Alpha and Omega, the haven and helper of all men unto salvation, she alone supplies the place of Isis, (the Pharaoh Queen of beasts) of Ceres, Venus, Proserpina, &c. And in very deed the Beast seems to be educated in the same school and religion of L. Apolline the Plauncus, who thus prays to the gods for a metamorphosis or change of an affe into a man: O thou Queen of heaven, or thou O sacred Ceres, the first inventor and teacher of tillage and sowing of seed, who rejoiced with the finding against thy daughter didst take away from men the former platture of wild fruits, and bringst in place thereof a more mild and temperate, & now art honored in the Eleusian fields: Or thou heavenly Venus, who at the first being of things, coupling the diversities of Sexes by an engendering love, and propagating mankind by a perpetual issue, art now O Goddesse worshipped in the holy places of Paphos: Or thou Dian a, sister to Phoebus, who (seeing the names of them that are ready to be delivered by the soothing medicines, bringing up so many and great nations) art adored in the Ephesian temples: Or thou Proserpina, who (dreadful in regard of thy night howlings, and with thy threefolded commotions restraining all ghostly afflicts, ruling in the vaults of the earth, and wandering through divers darke and lonely woods:) art appeased with many sacrifices: And thou who with thy womanly light shinest over all cities, and with most shinning heat dost nourish all living seed: and sometimes by thy revolutions taketh the light of the Sunne out of our sight: by what name soever, by what name or in what manner it be shall not to call upon thee: O help then now in this my extremity, raise up my left forsaken, put an end to my manifold sorrow, and give peace: Let my former troubles destroy: put an end to all my misfortunes: take from me this horrid visage of a brute beast, and restore me to the sight of my accustomed.

And so in all places where the Beast's kingdom extendeth itself, Mary is saluted as Queen of heaven, and worshipped and wearied with more fantastic nefs, swift devotion and religion, then God or Christ. Is not this to open the mouth in blasphemy against God, against his tabernacle, and the dwellers in heaven? For as Cassian well writeth, When any thing is spoken of God, Christ, or the Saints otherwise than it is, though in presence to honor them, yet it is in truth to disown them. Of this nature is
that blasphemous Antidote compounded (by one of those juglers) of the Breast,
and milkes of a Mary, together with the blood of Christ: in these verses.

Hence lac inter meditans, inter quis cumrum,
Inter doloras Vbera & Lateris,
Es dico (si forte oculos super Vbera tendo)
Dextra Parvens Mammae gaudia pollo tua.
Sal dico (si deinde oculos in vulnera verto)
O lefa Lateris gaudia malo tui.
Rem feo; presfado, si fu ent, ubea dextra,
Lava presfado Vulnera si debitis,
Luc Maria misse me Volo cum fangemente maris:
Non passum Astarte nobilitare frui, &c.
O quando laijaber ab ubebe, vulnera pae far?
Deliisfque friar Mammae laghsque tuae &c.

If I muting do stick fast betwixt the milke and dropping blood,
Betwixt the pleasures of the breast and side that is so good:
And thus I say when on the breast I think to cast mine eye,
O holy Mother grant the joy of thy sweet dugges to me.
But afterwards if I againe upon the wounds look wide,
O lea I would rather have the comforts of thy side.
This I will do, with my right hand Ile take (if it be fit)
The breast, and with the left his wounds if granted may be in:
Thus in the mothers milke I will the Son his blood intifle
Then which a better antidote I cannot surely aie.
O when shall I thy sweet breasts flock, and with thy wounds fed be,
Enjoy thy dugges, thy wounds, O Christ, even such felicity?

And thus much touching the Beasts blasphemies.

7. And it was given to him to make war with the Saints] The other usurpation of his power, is not with his mouth, but in worke. This is that power (iniquitas) of doing, that is, of making war with the Saints, and overcoming them XLII. months: and it is the same that Daniel spake of the little horn, Chap. 7. ver. 21. And I beheld, and the same horn made warre with the Saints, and prevailed against them. This was the victory of the Beast over the Saints; it is the same over the two witnesses before treated of, Chap. 11. ver. 7. for the former witnesses with their congregations are the Saints: and however they are said to be two only, that is, a few. in respect of the Laucks: yet they suffice to confirm Gods testimonies: like as in judgement by the testimony of two or three every thing is established. Now what warre was, and when, appears by what before was spoken. It is not so much a civil, as an Ecclesiasticall war: for the Beast hath two swords: One spiritual, which he draws out against the Saints by bitter calumnies, lies, and accusations of his orators, by anathematismes of Councils, by proscriptions, bulls and decrees of the Romish Court. The other secular, which at the Beast beck the Kings of the earth are forced to unsheath, to rage by fire and sword against such whom the Beast hath communicated: In this sense the Beast is said to overcome: and the Saints vanquished: because (bella & bullis) he percuteth them both by battles and bulls: But the Saints being conquered, overcome: according to that of the Apostle: In all these things we are more than conquerours, through him who loved us. This victory in overcoming the world and the Beast, is the faith of the Saints, against which the Beast shall never prevail.

The same thing speaks Daniel touching the little horn, and the issue of the war made with the Saints: He prevailed against them (faith he) until the Ancient of days came, and judgement was given to the Saints of the most high. And therefore the Beast shall not alwaies prevail against the Saints, but at length they shall judge the Beast: for his power shall endure no longer then XLII. months: which serves for the comfort of the godly, left fainting under their long-during calamities, they should cast away their hope of victory.
A COMMENTARY UPON THE

When the war begun.

The universal power of the Beast.

If thou enquire after the time of the war, it began to be made of old, when the Beast first rood down the holy city and tyrannically persecuted all opposers by fire and sword. In special, the warre was at the height after the measuring of the temple, which through the great mercy of God was effected in these last times. By this warre the Council of Conclave took away the two winewes, John Huyst and Jerome of Prague: and was afterward strongly prosecuted against the Saints by the Council of Trent, and yet is to this day.

And power was given him over all kings and tongues:) We have heard the declaration and usurpation of the power. Now he addes the largeness and greatness thereof; for that which in ver. 9, was generally spoken: The whole earth worshiped the Beast, is now distributively spoken: Power is given him over every tribe, and tongue, and nation. It is therefore an amplification of his power from the Jargenese of the territories in subjection to the Beast. His power is universal, so as none, whiter high or low in the Christian world, but do either desire, or are forced to submit to the Roman yoke. Behold here also again, whither the spirit of God doth not point at the Catholic State of Rome, that to Antichrist (Christ's adversary) might be known even by the largeness of his kingdom. For as Christ is appointed by the Father to be heir of all things from sea to sea. He is so that hath redeemed us to God by his blood, one of every tribe, and tongue, and people, and nation: so on the contrary, the Dragon hath given power to the Beast over every tongue, and kindred and nation, &c. Yet left, we should think that Christ was wholly shorn out of his poise from Antichrist: a limitation is annexed.

8. And all things shall worship the beast shall worship him. He match amplifies the dignity and worship of the Beast. But withal, limits the same: He shall be worshipped as God: in ver. 4, it is said in pretension that were enemies have worshipped. Here in the future, that there shall worship. So that the Beast shall not be for a short time: but shall long endure, until in, be fully manifested. Notwithstanding, the holy Ghost comforts the godly by a twofold restriction: first, in that he calleth the worshippers of the Beast, inhabitants of the earth. And therefore none but earthly men shall worship him: for the Elect are not the inhabitants of the earth: but Children of Heaven, in regard that their conversion is there. So that Gods chosen shall not adore the Beast, neither shall their salvation or Christ's Kingdom be in jeopardy: but those only who follow the Beast: for they shall all of them be called with him into the lake, Chap. 19. 20.

The other restriction is more expressly set down, viz., that they only shall worship the Beast. Where names are not written in the Book of life, &c. that is, who were not elected in Christ into salvation, but reproued unto death before the foundations of the world: Therefore no man can be saved in the Antichristian Church: because all who are not written in the Book of life, shall be cast into the lake of fire and brimstone, Chap. 20. 15. Let all therefore who love their salvation forsake the Popish Church.

The names of the Elect are said to be written in the Book of life, by an usual metaphor: for we commonly write down the names of such who are dear unto us, that we may continually remember them: so God, having in his eternal counsel, elected some to salvation, hath written their names in the Book of life: so faith Christ: Rejoice, because your names are written in Heaven. The metaphor also may be understood of the Sonship of the Elect, so that to be written in the Book of life, signifies that they are heirs of glory, for we know that such are inheriters, whose names are written in the last will and testament of men.

The Book of life is Christ: for in him God hath elected us: Therefore it is called the Book of life of the Lamb, that is, of Christ, because election is made in Christ, hence none shall obtain eternal salvation, but those who are ingrafted in him through faith: the Lamb also is said to be slain: because election includes the blood and death of Christ for the sins of all true believers: for God hath so decreed to save the Elect, as that (Christ's satisfaction comming in as a ransom
From the foundation of the world] This may be referred either to the next foregoing word, flame or else to the words before, who are not written. And so Arcana, Rupertus and some others take it; because of another place, not unlike this, Chap. 17.8. They that dwell on the earth shall wonder at the Beast, whose names are not written in the Booke of life from the foundation of the World. And Paul faith: that we were chosen in Christ before the foundation of the World. Notwithstanding, the spirit doth not without cause immediately joyne the words from the foundation of the world with the Lamb flame: For he would commend unto us the sufficiency and largeness of Christs sacrifice: in as much as the efficacie of his death and passion is extended to the very first beginning of the world, and so unto all the faithful from Adam until the end thereof: to shew that no man living shall obtaine eternall life, except he be redeemed by the blood of the Lamb.

But how could the Lamb be flame before he was? I answer. It is true he was only flame once on the Crose some sixteen hundred years ago, by a reall suffering: yet he is in divers respects said to be flame before. 1. in Gods eternall pre-ordination, viz: that he should be flame in the appointed time. 2. by promise, that the seed of the woman should bruise the Serpents head. 3. in belief of the fathers which was the substance of things hoped for. 4. in the sacrifices of the fathers, which sacramentally was the Lamb himself. 5. and lastly, in his members; as suffering in their sufferings: Thus Christ was flame in Abel: because (faith Lyra) the slaying of innocent Abel was a figure of the Lamb's slaughter.

5. If any one hath an ear] Here the Vision of the first Beast is shut up with an acclamatory conclusion many times before used in the Epistles by which the holy Ghost doth again raffe us up to attention, that by the due contemplation of the Beast we might know who is the Antichrist: left unawares we might be circumvented by his subtilty.

Here is signified that his impostures shall be so subtile as not easily to be differned: but as a Wolfe lies hid under a sheepes skin: so Antichrist under Christs title, shall deceive the world, comming in a mysticke with all deceivablenesse of unrighteousnesse, 2 Thes. 2. 10.

10. He that leadeth into captivity] By this condemning condemnation he doth not terrifie, but raffe up the godly, lest they should faint, being offended with the cruelty and successe of the Beast. It is true, he shall lead into captivity, and destroy the miserable soules of them that worship him: yes, he shall take away the eftates of the Saints, and kill their bodies with the sword: But he shall suffer the like things: for he shall be led into captivity, and flame with the sword: because he shall be cast into the lake of fire, Rev. 19. 20.

Here is the patience and the faith of the Saints] He shews the antidores by which these great evils may be borne and overcome. Here (faith he) is need of patience, which faints not under afflictions: And faith of the Saints, the which overcomes the world: As also it is a promise of Gods presence. The Beast indeed shall endeavour to break the patience of the Saints, and extinguish their faith: but God will turne it to their good: so as in suffering they shall not be conquered, but their faith tried, being much more precious then gold.
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12 And he exerciseth all the power of the first Beast before him, and causeth the earth and them which dwell therein, to worship the first Beast, whose deadly wound was healed.

13 And he doth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

14 And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the Beast, saying to them that dwell on the earth, that they should make an image to the Beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the Beast, that the image of the Beast should both speake, and cause that as many as would not worship the image of the Beast should be killed.

16 And causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.

17 And that no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding, count the number of the Beast: for it is the number of a man, and his number is six hundred three score and six.

THE COMMENTARY.

And I saw another Beast. Touching this Beast: Interpreters are as diversely minded as of the former. To repeat all their opinions is needless.

They who understand the former Beasts to be the Old Roman Empire, take this other to be meant of Antichrist. But such who interpret the former of Antichrist, take this later to be his armour-bearer or gardian.

Now both these in my opinion are not unfaith applied, provided the Armour-bearer be not childishly understood of one carrying the shield, but by a synecdoche of the whole and primarie order of the Antichristian officers, together with their head: for here Antichrist is represented not as Lord, but as one acting, or putting in execution his full power: as the workers of this Beast do plainly shew.

Gregory applies it to Antichrist's preachers, who glory in their earthly power.

But, faith Alciatus (whole new found opinion deserves not to be reheard).

They who understand the Sea-beasts of Antichrist, are repugnant to themselves, if they also apply this beast of the earth unto him. But (good sir) if so, then thy companion Billemine is no less contradictory to himself, who thus writeth: The same Antichrist is expressed by two Beasts: by one in regard of his kingly power and tyranny, by which he violently forced the sons of men: by the other in regard of his magical art, by which he subtly seduced the world. But herein there is no repugnancy or inconuenience, for it is not unusual in this Revelation, that one and the same person have divers names, & in different respects be represented under sundry types. For so Christ in the first vision, walked amongst the Candlesticks as a man, or the son of man: In the second vision he sat on the throne as God: The Lamb stood before the throne as a sacrifice: Again, as a conquerour, he is called a Lion: An Altar, as the receiver of the blood of souls: The Angel of the East, as the sealer of the Elect: In the third Vision, an Angel making perfume, as the Priest of the Church.

So Alciatus Antichrist in the said third Vision, is the Starre fallen from heaven, as he is an Apostle: The angel of the bottomlesse pit, Abaddon, Apollyon, as he is king of the Locusts.
Locutus: The Beast ascending out of the bottomless pit, as the persecutor of the wittneses: Again in this fourth Vision, he is the Sea-beast, as a tyrant and persecutor of the Saints: so also is he the earthly Beast, as an hypocrite and seducer of the inhabitants of the world. Again in the fift Vision he is in the same respect a Beast and false prophet, as king and deceiver. Lastly, in the sixt Vision, he is the Beast and Woman riding on the Beast, as a king and Church that beareth fwayne.

The whole Revelation, I say, represents Antichrist under divers forms, not simply as one person, but as divers, having a twofold life and original out of the sea and earth, a double body, a twofold shape and person, viz., as being a secular and ecclesiasticall person, a tyrant and a false prophet, an Emperour and high Priest. And indeed after this manner the Pope hath shewed himselfe more then once: Oone while as Caesar in his warlike armour: another while as Pope with Peters Key for his Ensigne: Of which see Albertus Cranzius Saxon, lib.8. cap. 26. Thus therefore Antichrist the high Priest comes forth on the Theatre, first as a Roman Monarch: but now laying aside his Imperiall habit, he is represented under the person of a seducer.

Which opinion is confirmed, because this second earthly Beast, hath no figure proper to it self, only his two bornes, and words are expressed, as proper to this new birth or appearing: in all other things, as it seemeth, being both alike: of which more afterward.

This also confirmeth it, that he exerciseth all the power of the former Beasts: now the Dragon gave not the same power to two, but to one Antichrist.

Thirdly, in that he makes the former Beast to be worshipped, from whom if he were different, or another in number, he would rather have taken this honour to himselfe, seeing he was of the same power and ungodlinesse.

Fourthly, what argument more evident then this, viz., that towards the end of the Chapter both the Beasts close and grow up as it were together in one, so that the Character, name, and number of the name is not said to be of two Beasts, but of one Beast only.

Lastly as in Chap. 17. The woman sitting on the Beast in a different respect notes one Antichrist with the Beast: so here the earthly Beast making the image of the Sea-beast to be worshipped, doth represent with the said Sea-beast one and the same Antichrist, and that without any repugnancy.

These things thus observed: the seeming contradiction in the text will easily be reconcil'd, viz., that this Beast is said to be another, their original and rise to be different, and that one acteth in the sight of the other, &c. But these and the like things do onely serve to denote under divers types the different nature, disposition and actions of one and the same Antichrist, as by the interpretation it will appear unto which now we come.

And I saw another Beast] BEZA: then I saw: as if it were at once or even after these things: But I rather take it copulatively: And I saw, for, also I saw; lest we might imagine that this Beast did not ascend till after the XLI. months of the former Beast: for indeed he either ascended with him, or a little while after.

Anothe] To wit, in shew and rising different from the former, but in substance the same with him: because it is one Antichrist, though appearing under a new person or shape: for now he comes forth on the stage, not as a king or tyrant: but as a seducing Prelate. Therefore henceforward he shall be called a false prophet, misleading all the Inhabitants of the earth by his lying signs and deceivableenesse of unrighteousnesse: but that this should be done by one seducer, and that in three years and an halfe (as some foolishly imagine) certainly it is most ridiculous.

This Beast therefore denotes the Head with the members, that is, Antichrist with the whole crew of his seducing priests: of whom Gregory in Regisiro thus wrote.
A COMMENTARIE UPON THE

Lib. 4. Epist. 38.

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teth: The king of pride is at hand: and that which is not fit to be spoken, an armie of
Priests is prepared: It is true most copies have it, Etsuit Sacerdotum sfs preparatus;
The end of Priests is prepared. But the following words shew that it is a de-
cceitfull fallyfying of the authours intent: Bezaufy (faith he) the Clergie were and
stive for maffery and advancement, who were appointed to this end, to go before others in
humility: which words cannot be referred to the end of Priests, but certainly to
their armie and proud war.

Under this Beast therefore is comprehended the high Couns of Cardinals, the
Catholicke authority of Papal Decrees, the sacred power of the Legates a Latere, and
fathers of the inquisition: The craftinesse and shamelesnesse of preaching Monks, espe-
cially the deep wickednesse and courly malapertnesse of the upstart Jesuites: for
these hitherto have been the chief architectes and inventours of all artificiall falli-
cies to seduce the world, and principall physicians in healing the deadly wound of
the Beast.

Beast]: Forasmuch as the Vison expresseth nothing touching the forme of this
Beast: have onely of his two homes, or blasphemous words, but afterward is three times
term'd a fals prophet: there are some who think that he had the figure of a man
having horses, or of some Devil who in such a shaپe (as Jerom reports in the life
of Paulus) met one Antonie in a wilderhurfe, and spake to him of Christ. There
are some also who think that excepting his horns and speech, he had all other things
common with the Sea-beast. But let us not trouble our selves about his shaپe.
His actions will declare that he was a mishapen monster, or rather one that had a
thousand shapes, teaching us that no one figure was sufficient to represent all his
several plots and deceitfull devices.

Communing out of the earth]: Brightman wittily interpretes this rising out of the
earth, of the power which the Beast obtained over earthly kings and people: as if
it were upon the earth. But touching his power the same is spoken of
afterward: And the like phrase ver. 1. shews that this comming or rising out of the
earth, doth signifie his beginning: for as the former Beast drew its original out
of the Sea: so this out of the earth.

Neither do I dislike Ribera observation: That the rising of this Beast signifieth that
he was not of a terrible and huge forme, like unto the sea-monsters, but such whom we see
here on the earth, as a Lamb, or the like: or that he rising as it were but from small
beginnings, yet did suddenlie arise after him an incredible multitude of men: for they are
said to rise out of the dust, who of small beginnings become great.

Therefore it seems more simply to denote the ignoble and earthly rise of the
Beast, both in respect of himself and his whole Clergie: for as the beetle is en-
gendred of horse-dung: so for the most part the Popes, Cardinals, Bishops, Pre-
lates and Monks, all children of the earth, have from a low degree and state been
raised up to the hight of worldly glory, being altogether vaflals to earthly pleasures
and honours.

The order of Cardinals arose out of the earth, and began to be in esteem about
the year 1064. as Balen thewes from Beccardopius in the life of John XIX. Oth-
ers say it was after 843 VIII. anno 1023. or thereabout: which indeed Ge-
nerald in his Chronologie denieth, and contends that fermus was a Cardinal Priest:
but without authority: for it appears the seven Cardinal Deacons distributed to
the holy offices, according to the seven divisions of the City Rome (of whom
mention first is made in the decrees of Fabian and Sylvester) were far differing
as being scarcely Parish Priests: Yea Clemanges affirmeth, that of old time it
was their proper charge to carry the dead, and to serve about buriall affairs. Thus of
carriers of the dead, they are become the Lords of the Church.

The fects of (anno and Monks arose one after the other out of the earth): neith-
er is their originall very ancient, as we may fee in the History of Hesbimæus
touching the originall of Monks: As for the Jesuites it is certaine they sprung up
even in the memory of our fathers, anno 1540, out of the dunghill of the Spanifh
Souldier.
Souldier. As therefore the former Beast did not rise at one instant out of the Sea, but by degrees, to this rifeht out of the earth not all at one time, but leisely and as it beft flew with Antichrift's necessity and profit, and established his kingdom from time to time, by sundry instruments.

Having two hornes like the Lamb. This Beast in his hornes is likened to the Lamb or Christ: in his speech to the Dragon or the Devil: in his power to the former Beast or Antichrift. Now what is this but to teach us that Antichrift should feine himself to be Christ, or Christ's Vicer (which title Gregory VII. that moist wicked Sorcerer, did first affume unto himselfe) and by his diabolicall doctrine seduce the world. Hornes signifie power. The Lamb hath seven hornes, Chap. 5.6, signifying his absolute and perfect power. The Beast hath two like unto thee: In the similitude I observe his hypocrite, in that he hath but two his defect of power: be arrogates indeed all the power of the Lamb unto himselfe: But he comes faire short of it, for Christ remains infinitely more powerfull then he: The which makes much for the conflation of the godly: Some understand the two hornes of the Popes double sword, which is not amisse. For howsoever the Lamb never exercised any secular power, but alwaies put it off from him: yet Antichrift in pretense of the Lamb hath violently taken it unto himselfe: because the Lamb said: Behold here are two swords, it is enough.

Like a Lamb. In the Greek it is 

Like the Lamb. Hence some doe thinke that these hornes are not likened to the hornes of the Christ, but indifferently to the hornes of a common Lamb or Sheep. But it hath been esteemed before, that Christ is called a Lamb deprehens as well without, as with an article, and more examples hereafter follow. Let the antithesis here suffice: And he saith as a Vicer as a Dragon, where the words of the Beast are not likened to a Dragon's speech indefinitely, as Rhabafeineth (for Dragons, indefinitely taken, do not speake) but to the speech of that Dragon, viz. the Devil, which in v. 2. Gave his breath to the Sea-beast. And yet it is said as Vicer as a Dragon, without an article. The likenell therefore of his hornes to the Lamb, signifies not in general a lam-like hypocrit, that being a goat he should feine himself a sheep: But in particular his Christian hypocrit, who being indeed the Antichrist, should yet falsely boaste himselfe to be Christ or Christ's Vicer. To this also we may referre the hypocrite and fraud of his whole ecclesiastical fraternity: Franciscan they say, that Angelicall Monke, bore in his body the wounds and marks of Christ: Thus also the hypocritical Jesuies falsely assuming the Labms name, (peciourly deceive the world, &c.) But let us hear his speech:

And he saith as a Dragon. And, for, But. In his hornes there is a feined simplicity of the Lamb: But his speech bewrays his guile: like the ass by braying was discovered, though in the Lyons skin: So this Beasts had not the voyce of a Lamb, but of a Dragon. Hitherto we read not that the Dragon speake, but gave his throne to the former Beast: as also his mouth, by which the same is governed ver. 5. the which the Beast opening, speake great things and blasphemies, ver 6. The Beast therefore speaking like the Dragon, uttereth likewise great things and blasphemies by the instinct of the Dragon, that is, the Devil: for the Dragon is the Devil, Chap. 12.9. This is the letter.

Now the speech of the Beast is nothing else, but the doctrine he preacheth as if it were the Labms: but in truth it is the Dragons. The Apostle calls it a lies, because the Dragon is a lie, and the father of lies. his comming is after the effettual working of Satan, with all power and signs, and lying wonders, that they might believe a lie, because they received not the love of the truth, that they might be saved. Antichrists doctrine therefore is false and blasphemous touching the Scriptures, justification of sinners, of merits and humane satisfactions, of the sacraments, indulgences, jubilees, fasting, forbidding of meats and marriage to Priests: the which the Apostle expressly termes the doctirne of Devils: and for this diabolicall language the Beast here
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here, is generally afterward called the false prophet, as Chap. 16. 13. and Chap. 19: 12. and Chap. 20. 10.

12. And he exerciseth all the power of the first Beast before him] Thus much of his power and speech: his power followeth, and it is the same with the former Beast. Because he exerciseth all the power of the first Beast before him, this chapter differs in riting and type, yet really, and in power he is the same Antichrist, all whose powers no man but himself shall ever exercize. Now this power was also to speak great things and blasphemies, as also to make war with the Saints, and lastly, to demand every kindred, and tongue, and nation: all which this Beast also exerciseth.

In that it is said before him—or in his sight, it imports the manner how he exerciseth the same power, because he not onely blasphemes, makes war and seduceth immediately by himself, but also by the help of his Legates at later, who do all things in his sight, that is, according to the appointment, beck and pleasure of the Beast; whatsoever things these do, the Beast is said to do. Now what this is, but that for these five hundred years and more (as Histories testify), the Legates at later, or Cardinals do all things in Empouors Courts by the authority of the Pope their master, determine Councils, direct the decrees thereof at his beck, and for the establishing of his power: Thus also his Inquisitors and chief Apostolical Notaries, &c such like agents execute al wicked acts against the Saints according to the will of the Pope; see Sequis Decret., 5. tit. 2. de Heretico per tuum.

And canst thou make the earth and them that dwell therein] Here follow divers effects of his power, which he exerciseth partly by himself, and partly by his vassals.

He makest] This respects his doctrine, that is, he preacheth, commandeth and forceth (as by his Emmissaries and inquisitors) all men to worship the first Beast. But thou wilt say how is this Beast said to cause the inhabitants of the earth to do that thing now, which they did before, and that of their own accord? The reason hereof is intimated in the following words:

Whereof former wound was healed] that is, howsoever the Beast's authority began not a little be lessened by that wound: Nevertheless, the unwearied endeavours of this Beast (which here the word causeth or doth signifies) together by his subtilty, eloquence and violence it was effectually, that all men remained constant in adoring the Apostolical sea. But who are these worshippers?

The earth and the inhabitants thereof] Now who, and what these are, see V. 8. We need not to envie this worship of the Beast, seeing that not the salvation of the Elect, but only of reprobates shall be in Jeopardy thereby. But are all in the Papacy reprobates & damned? God forbid: for even in the midst of Babylon God hath his people, Rev. 18. v. 4. The spirit therefore speaketh this only of those, who persevere to worship the Beast, and do not renounce his blasphemies.

13. And doth great wonders] Another effect of his power are great signs or wonders, by which he shall perwade and induce the inhabitants of the earth to worship the Beast. For as the devil is God's Ape, so is Antichrist, Chrust: as God and Christ: therefore confirmed the doctrine of Moses, the Prophets and Apostles by many wonders and miracles: so Satan shall establish the Beast's great words; and Antichrist his great power by wonderfull signs.

Signes] that is, miracles; or workes either really or in appearance surpassing the strength of nature.

Great] that is, wonderfull and terrible. These he shall both do himself, as also cause his agents to do the like, as Bellarmin well observeth: Not only Antichrist, faith he, but also his ministers shall do wonders. The same thing Christ foretold us, Matt. 24. ver. 24. There shall arise false Christs, and false prophets, and shall shew great signs and wonders, in so much as (as if it were possible) they shall seduce the very elect.

Now what signs they are the Apostle tells us, with all the caufes thereof: When comming is after the effectuall working of Satan with all power and signes, and lying wonders, and with all deceivablenesse of sunlightnesse in them that persifie &c. The efficient cause is Satans efficacious working: The materiall, the prodigious events
events beyond nature. The formal, the deceits and subtil illusions of the devil, by which the senses of men are bewitched. The final, his lies and deceivableness of unrighteousness, that the world may be seduced. And indeed in all these cases false miracles differ from the true, which are works truly surpassing the order and strength of nature, and are done by the power of God to the manifesting of his omnipotency and confirmation of doctrine divinely revealed, such the Lord sometimes wrought by the Prophets under the Law: Yet not by all, nor at all times, lest they might have been little regarded, or else that the world should depend upon them.

In the New Testament also Christ and his Apostles, with many other of the faithfull wrought great miracles for the confirmation of the Gospel of Christ: But these (as Augustine and Chrysostome in many places witnesse) ceased in the third age after Christ. And therefore Ansel admirably, that we are not rashly to beleive miracles, because Christ foretold such things of deceivers, and bids us to beware of them. Whereby we see how soundly the Scribes quit themselves and their Pope from the impostures of Antichristianitie, in glorying of the many stiguies and wonders that every where are to be seen in the Papacy: Not perceiving in the mean time that in this very thing, they discover Antichrist, seeing the Scriptures doe make great wonders and miracles to be the proper marks of him.

So that he maketh fire come down: he rehearseth one of the great signes of the Beast: namely, that he maketh fire to fall down from heaven in the sight of men.

The Scribes reckone up three miracles of Antichrist: One is, that he shall seie himselfe to be dead and rife againe. But in ver. 3, we have shewed how this fable is without all probability. The second, that he shall bring down fire from heaven. The third, that he shall put life into the image of the Beast, and cause it to speake, of this we shall treat on, ver. 15. The second, he shall do by a certain imitation of Elias, who by fire from heaven confounded the sacrifice: and also devoured the Captaines with their fiewes, to shew that he was a man of God: To which it is probable the spirit here alludeth: for Antichrist will be accounted a man of God. But it seems rather to allude to that wicked action of Satan, who with fire from heaven consumed the sheep and servants of Joph. For whatsoever he doeth, he shall do by the effectual working of Satan unto the destruction of men.

Now hence it followeth (saith Bellarmini) that the Pope is not Antichrist, for neither any Pope himselfe, or any of his ministers did ever make fire to come down from heaven. The consequence is not good: for it is apparent the species or one great wonder is put for the whole genus. But the species being denied, the genus is not denied. As therefore it will not follow that none of Christs Disciples were true Apostles, because none of them removed mountains according to the letter of the text: the which notwithstanding Christ promised unto his Disciples (for it was enough that they did other great miracles) so neither doth it follow, that the Pope is not Antichrist, although he hath not according to the letter brought down fire from heaven. For it is enough that many Popes (of which Bellarmini boasteth) have been renowned for working great stiguies and wonders, and that the whole Papacy is full of miracles, to wit, false and lying ones, such as the holy Ghost here and in 2. Thes. 2. do ascrie to Antichrist: and of which Christ himself forwarned us: beleive them not.

Now the spirit rather attributes this species of wonders unto him; then any other, as respecting the manner of speeche then common to the Hebrews: and still is to this day: for the Jews say: If a man cause fire to descend from heaven, for, if any one with a heavenly miracle would prove himself to be a man of God, and deny the Law of Moses, let him be accursed. Because no miracles can vertue falle and blaspheous doctrines.

Add to this, that Alciatur the Iesuite, contrary to the common opinion, acknowledge that a litterall fence doth not at all agree with the title of this anigmatical sentence: which undoubtedly is most true, although he brings in a molt idle
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glofe, taken not from the Scriptures, but out of the conception of his own braise. Antichrist therefore by an allusion unto the literal history of the Scripture causeth fire devises to descend from heaven.

In the likeness of fire rushing from heaven the Apostles received the holy Ghost: so Antichrist boileth; that he by power given him from above, doth confer the grace of the holy Ghost in consecration, confirmation, confession and absolution, to wit, by a great and miraculous working.

In the likeness of lightning the devil made fire to descend from heaven, and devoured the sheep and servants of Job. And doth not the Pope boil, that he fulminates against Emperours, Kings and Princes by his excommunications? for so Gregory VII. said that the Emperor Henry IV. whom he excommunicated, was Broken with lightning. And therefore in excommunicating, the Pope causeth down burning torches or firebrands from on high, that even hence we might understand that it is he, who causeth this dreadful fire to descend from heaven, by which the sheep and servants of Job are devoured, to wit, by a marvellous wonder.

In that it is added: In the sight of men it signifies, that he gains authority to himselfe and his deceitfull working, by striking great amazement, fear and delusion in the hearts of men. For he bewitcheth the eyes and minds of the people, and so terrifieth the confidence with his signes and lightnings, as the similler sort are held in false devotion, and more prudent in fear and obedience.

14. And deceiveth them that dwell on the earth by these miracles Gr. 2亚手 used in the miracles, and it seems to be put for his to these signes by, or by means of these miracles, as Chap. 2. 11. & 2. 11. This is the third effect of his power, he drives wretched men from Christ to Antichrist, from the truth to a lie, and from the path of salvation to the way of destruction. For to seduce, is properly to bring out of the right way, and lead into error. It is a metaphor taken from travellers ignorant of the right way: for so Antichrist seducesthe inhabitants of the earth; that is, earthly minded men, ignorant of God and of their salvation, to wit, as casting all care of religion upon their spiritual fathers, and hence being bewitched and terrified with the signes and lightnings of the Beast, they devoutly swear obedience unto his lies. For as true signes, being the tokens of true doctrine, the Elect are helped and moved to believe that it is divine. (For God who is true and the author of miracles, gives no testimony false to the truth;) so the lying miracles of the Beast are the tokenes of his lying doctrine, which earthly men embrace for true, because of his miracles, thinking that they are divine signes, and so his doctrine also: But thus thinking they are deceived and seduced. What therefore are our workers of miracles but seducers? And in this sense it is truly said was a majias for, or because of the signes, as being the formal cause of his impiety. Now they work their signes in the sight of the Beast; that is, by the Pope's authority, because the miracles of these deceivers must of necessity be Canonized by the Pope, that they may be authentick to the faith, that is, to the seducement of men.

Saying to them that dwell on the earth that they should make] Observe how often the holy Ghost doth reiterate the dwellers on the earth, left the faithfull should be offended with the multitude and readiness of them that follow the Beast against Christ. And this is the fourth effect of his power: be commands the inhabitants of the earth to make an Image to the Beast which was wounded by the sword and did live. With which cohereth the first, that he gave life to the Image of the Beast, and also that the Beast's image should speak and cause, that whatsoever would not worship the image of the Beast should be slain. For these two verses agree together, by which indeed most interpreters amongst the Papists will have the third miracle of the Beast to be described, viz. that he should persuade men to make an Image to Antichrist, and worship him in their temples, to which image he would give life and speech, &c. Whence again it followeth, faith Bellarmine, that the Pope is not Antichrist, because none of them have made an Image to speake, &c. But first this fable touch-
ing Antichrist's image placed in temples, speaking and to be worshipped, Alcæus himself refutes it, and expounds it of heathenish idols, which they imagined by an heavenly miracle should receive and give answers; This opinion is far more tolerable, although not agreeable unto the text, which openly speaketh not of Satan's delusions among the Gentiles already past, but of the future impostures of Antichrist sitting in the temple of God. Secondly, (to let pass the fable) do not the images in the Papacy speak? and hath not the Pope cauled and commanded them to be worshipped on paine of death?

Such of ours who understand the former Beast of the old Romane Empire, interpret this Image of the Beast sometime wounded, and again healed, of the Romane Empire re-established by the Pope. Which they think was done when Steven II. and Leo III. transferred the decayed Empire of the West on Charles the Great, and as it were repaired the same: The which was no more then a certaine image, or rather a shadow of the old Empire, coming short both in the majestic, largeness and power thereof. But we have before shewed that the former Beast denotes not the Romane Empire, but Antichrist. Neither doe the circumstances of the text agree to it. The Pope (say they) made the image of the Romane Empire: But the second Beast (or the Pope) made not the image of the former, but the inhabitants of the earth did it by the commandement of the Beast. That also which is added touching the worshipping of the image, doth little agree. For as much as none of the German Emperours commanded either themselves or their Empire to be worshipped on paine of death.

The participle λυγω, saying, referred to that which goes before, makes the sense clearer, to wit, that to the two former waies of power and seducing (being his false doctrine and great miracles) now are added two more, to wit, worshippng of images and outward violence. And the spirit doth plainly allude to Daniel's History, where the King set up a golden image (Hebr. 37 Gr. Εικονα) whose height was fifty cubits, and breadth six cubits, proclaiming, that all should fall down and worship the golden image: whatsoever falleth not down and worshippeth, shall the same hour be cast into the midst of the burning furnace. This was that Babylonish idolatry, maintainted by a furnace of fire, in imitation whereof Antichrist hath set up a Golden Image to the Beast, that is, to his own wicked inventions, commanding that all who will not worship the same, shall be burnt in a furnace of fire. By these two latter waies therefore, far more effectuall then the former, he univerally seduced the earth. But both these waies seem to require a more full exposicion.

That they should make an image to the Beast! Both Alcæus and Ribera acknowledge that by an Enlarge or change of number one image is put for many, though they apply it to a different sense. The holy Ghost calleth the whole Papisticall worship of images, or Antichristian idolatry the image of the Beast.

That they should make to wit, the inhabitants of the earth. In the constrution there is no ambiguity. The Beast himself maketh not the image, for he being covetous, will not be at the cost: but he faith to them that dwell on the earth, that they should make it, that is, he teacheth and commandeth the nations in the honour of God and of the holy Trinity, to make and set up in all consecrated places and temples the images of Christ crucified, of Mary the mother of God, the Queen of heaven, of Peter the Prince of Apostles, and of all the Saints in heaven. Images, I say, of wood, stone, brass, gold and silver: neither may they be set up naked and without attire, but must be adorned and clothed in filke and purple, have waxe-candles and lights set before them, men must humbly and devoutly make requests and prayers unto them, yea and contribute unto their worship yearly revenues for the salvation of souls. This commandement the world (being delighted with Babie, and delirious of a glorious worship to the eye) at length obeyed, sparing no cost: and hence the Papacie doth so much abound with Palaces, temples, consecrate places full of pictures, altars, waxe-candles, lights, purifying vessels, &c. as being a kingdom of images.

R. 2

15. And
And he had power to give life to the Beast: and it was given him to speak as a man.

The first effect of his power, he puts life into the Beast's image, makes it to speak, and to be worshipped upon pain of death.

And the Beast exceled the Image of Nebuchadnezzar.

And to cause that whosoever... should make to worship the image which speaks, for the words λαλησαν... and μεθαυτυ are both governed by the word η εικονε... and this is the common reading. But the sense elsewhere that not the image, but the Beast caueth them that would not worship to be slain: therefore the King's Bible seems more rightly to read η και... και τουτοι... or κατασχεται: that is, the Beast doth it. However it comes all to one purpose, whither the Beast himself, or the Image by the Beast caueth all that will not worship to be slain, which we plainly see, is taken out of Daniel: 'Whoever shall not... shall be cast into the burning fiery furnace.'

Thus the Beast besides his doctrine, miracles, and worship of Images, adds outward force, that so whosoever will not submit by the former, may notwithstanding be compelled to worship through fear of punishments. For such a spiritual madness posseteth idolaters, that with fire and sword they punish the contempt of their idols: hence Idol-worship is in Gr. called ιδολοκαινος: as it were, mad and befriended worshipping of Idols.

Now let us see whither the like hath not been hitherto practised in the Papacy. This setting up of Images first did rend the East from the West with many tragical tumults and uproaroes. And afterward was the utter overthrow thereof, by the Turk: For Constantine that furious Pope, by sedition thrust Philipicus Empeour of the East, out of his government, because he prohibited the Image of the Beast to be worshipped: also he cauèd John the Empeour of Generall to be slain at Ravenna. Gregory II. deposed Leo the Empeour, for the same cause, commanding them of Ravenna to put to death Paulus, the Empeours chiefest officer: He also put out the eyes of Peter Governor of Rome, and by that means made himself Lord thereof. Behold the power of the Beast's image, of which if any be defriorus to know further, let him read the Book of Martyrs: Or let him go to Rome or Spain, and see whither all men are not constrained to bow the knee, and adore the Image of the Beast.

Babylon's Law is universal: Whosoever will not fall down and worship the Image: Let him the same hour as an heretick be cast into the fiery furnace.

And he causeth all: The first effect of his power: he imprints a Mark in the right hand, or in the forehead, with a priviledge to buy and sell. Marks, Gr. χαρακτηριζομαι not χαρακτηρησις Character, as most render it. A Character represents the expresse image of the Archetype or first pattern: as for example, a child being like his father in countenance, is faid to be the character of his father: by which analogy, Heb. 1. ver. 3. The Son of God is called χαρακτηριζομαι, χαρακτηρις that...
that is, the Character (or as it is translated) the express image of the Father's person. But the word Charagma here used is of a larger signification, and taken for any signe or marke put upon things, whereby to difference them from others: like sheep or such like cattle have a marke set upon them, as also household stuffe, as vessels, clothes, and other merchandize, that they may be known who is the owner thereof, or what their price and value is: of this use also are the colours, among Souldiers: Thus Princes distinguieth their servants by different habits. And so the Charagma here properly denotes the Beast's livery.

But let us, if you will, call it his Character. This he causeth to be impressed upon all, without any distinction of age or stature, great and little, young and old, of every estate, rich and poor, bond or free, noble, ignoble, Emperours, Kings, Princes, Magistrates, Subjects, none exempted. So then this is a Catholic Character, and must be received of necessity to salvation: by which as by a solemn marke the Beast shall distinguish all the adorers of his power. Now herein he imitates Christ, who in Chap. 7. Signed all the servants of God with the seal of God, as by a Character, separating them from the world. So the Beast by his Marke separates all such as are his from Christ the Lord.

In their right hand or in their forehead] The distinction shews that there is a certain difference in the Character, of which more by and by. But what may this Marke be?

Ribera feineth that it is the forme of the Dragon, which Antichrist shall command to be worshipped: But because he sees there is no weight in the fiction, therefore he will have it a future Character, or some marke, which secretly shews that name in which he most glorieth, that is, the name of Christ or the Messiah, by which he shall deceive the Jews, many Christians and Sarazens also, to wit, X-P or X-P whereby Consonans in his Ensigne did in short include the name of Christ, in token that he was deliverer of the World, expeller of tyrants, and fetter of publike peace, such as Antichrist would also seem to be.

Bellarmin, being ashamed of these trifles, saith that is cannot be known what this Character is, till Antichrist shall come: in the interim he pleasantly derides our interpreters, as being ignorant of this Character, which he willingly refuseth to know, lest he bewray the Pope: But undoubtedly the marks of the Beast, should not so often have been used in this prophesie, if it were altogether hid, for then it should be no Character. Neither doth it follow, that our Interpreters know not what it is, although some seem to understand thereby the union of their holy Christ and Others the profession of the Romish faith: Others their oath of fidelity to the Pope. For all comes but to one thing, as noting an obligation or bondage to Antichrist.

But put cælo we were ignorant of the Character, will it therefore follow that the Pope is not Antichrist, in whom all other Marks of him, doe evidently concurre together.

First therefore we are not to imagine that it is a visible mark burnt or impressed on the forehead or right hand, whatsoever Alcazar trivelleth touching a military Character out of Vigenius: for it sitts not with this enigmatical title: And therefore Thomas saith well, that the Character of the Beast is a profession of unlawful worship.

Secondly it appeareth, seeing the Antichristian Beast is the Romish Pope, clothed with the skin of the Romane Empire, and coat of Christ, that the Character of the Beast is the profession of the Papistical worship: like as we heard before, Christ's Character was no materiall marke, but a profession of Christian worship. This Character of the Beast they receive in their foreheads, who onely by profession and obligation to believe all things the Pope believeth, acknowledge themselves subject to him, and receive all the Sacraments. But such receive it in the
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right hand, who either by generall or speciall vows, whither Clergie-men or others, do oblige themselfes strongly to defend the Raminio Sea.

But in my opinion Robert a Abbot Bishop of Salisbury doth excellently expound this Character, understanding it from the foresaid distinction to be twofold: One common to all, the other proper to them, who buy and sell.

To the common Character appertaineth the things which usually are practised by all Antichristians: as the observation of fasts & holy days instituted by the Pope: the worshiping of their bredden god in the Maffe, and of images: kissing of the Pux, auricular confession, doing penitentiall rites and other things not commanded of God, but by him, in which things notwithstanding he makes the whole life of a Christian man to consist.

But the peculiar, belongs to those Spiritual Merchants, buying and selling the Oath, by which being obliged to the Oath, as by a special tye, they promise subjection and obedience unto him, and in wittneffe whereof they separate and divide themselves from the rest of the Church by certaine rites, vowes,unctions, shavings, garments, and religious institutions by the Beati.

This Character therefore they bear in their forehead, that is, by open profession: as also in their right hand, that is, by oath—hold my right hand, and faith: more peculiarly the whole Clergie, as Bishops, Priests, Monkes, and other religious and anonymitl shavings, promisse a blind obedience unto the Pope: in testimony whereof they openly teach and profess, that in their ordination they receive a Character not to be put out: God undoubtedly by his providence so directing the matter, that we thereby might know who are these stigmatized varlets, bearing the Character of the Beati.

17. And that no man may buy or sell. The priviledge is added, which they only shall enjoy who have the Character, all others in the mean time being deprived thereof. Oney the marked ones may buy and sell, but others not; which thing whither it be understood either of temporall or spiritual merchandize, it altogether agrees unto the Papacy. For some may spiritually trade among them that is, buy, receive or sell the holy wares of Masses, indulgences, absolutions, dispensations, etc. but these spiritual Hucksters marked with this perpetuall Character, to wit, Bishops, Priests, Monkes, and the like merchants of soules: of whom Peter speaketh: Through covetousness shall they with deceitful words make merchandize of you. And Paul: they suppose that godliness is a gaine or merchandize.

But if we extend it to the common Character: it may also most truly be applied to civill trading: For whatsoever acknowledge not the Beati, they are so farre from having freedom and liberty to buy and sell: that on the contrary fire and water is forbidden them, as being hereticks, and so by Papish edicts are deprived of all honour, dignity, offices, courts, priviledges, and common rights, but condemned to exile, torture, and horrible punishment.

This Pope Martin V. hath most clearly expressed in his Bull annexed to the Council of Constance: where he enjoineth by an oath all such as profess themselves addicted to the Romano Sea, whether Emperors, Kings, Princes, Dukes, Marquesses, Earles, Baronis, Souldiers, Protestants, Reforms, Councilors, Presidents, Communities and Universities of Kingdoms, Provinces, Cities, Towns, Cities, Villages and such like territories and places, as also all other who exercise temporall jurisdiction: also all Clergie-men and inquisitors, that they expell all such as bold not the faith and communion of the Romano Church, and so be scabbed sheep, infesting the flockes of the Lord: nor permitting them to preach, nor to dwell in their dominions, neither to make contracts, bargain or trade with them, or suffer them to enjoy with Christians the comfortes of an humane life. Now is not this the very thing here testified by the spirit: that the Beati should do, viz., that all of what estate soever, as receive not his Character might not buy nor sell. Thus we have Pope Martin himselfe to be the best interpreter, and indeed a full prafticer of this prophesie, who as a Rau by his own marke declares himselfe to the world to be that Antichristian Beati.
Save be that hath the Character of the Beast? What meaneth he to say of the Beast and not of the Beast: but to shew that they are both one, and repent in a different respect the same Antichrist, as before we declared.

Futhermore he seems to distinguish them that enjoy the privilege of the Beast into three orders: having the Character, or the name, or the number of the name of the Beast: about which some dispute, whether these things be not declaratively coupled together, as three names containing all one thing, seeing that which is here and in the foregoing verses, absolutely laid to be the Character: is Chap. 15.2. and 18.2. and 19.2. called the Character of the Beast: And Chap. 14.11. the Character of the name of the Beast. Of this opinion is Alciat. But Ribera thinketh that the Character is to be distinguished from the number of the Beast and his name: with whom I rather agree: for it sufficiently appeareth from Chap. 15. v. 2. that the Character is distinct from the number of the Beast: for there it is spoken of such as had gotten the victory over the Beast and over his image, and over his Character, and over the number of his name. Now thus I distinguish them, that by the Character is understood the more proper Mark, which is set on the Clergie by their special vow and oath: By the name and number of the name, the common Character imprinted on all of the Laity: by their ecclesiastical obedience unto the Pope. But that the name and number of the Beast we shall speak more by and by.

18. Here is wisdom: Because all those things which he hath spoken of the Character, name, and number of the Beast's name, are enigmatical and very obscure. Therefore John saith for the very fame by an exclamation here is wisdom, to wit, hid: Or here is need of wisdom to search out the meaning of these three things: because by the understanding of these, all other mysteries of the Beast may easily be understood. Now difficult and dark things cannot be enquired into but by the help of wisdom, the which, as Aristotle faith, is the Prince of Sciences, consisting in understanding and knowledge. And therefore the holy Ghost doth here again (as in ver. 9.) stir up our attention, lest we with dead ears and blind eyes pass by, not only these most hurtful Beasts with their image, but the Character, name, and number also. For except we be very wary, we shall devour us. But we cannot shun him, except we know him: we cannot know him but by wisdom which searcheth into all obscurity and dark matters. This is the first part of the exclamation.

But whence shall we attain this wisdom? by prayer, as James tells us, Ch. 1. 5. If any one lacketh wisdom let him ask of God, who giveth to all men liberally, and upbraideth not: and it shall be given him: If he asketh in faith nothing doubting: For as Særen faith: All wisdom floweth from God. Now here we want wisdom, and yet it is necessary for the searching into this obscurity. Let us therefore earnestly pray unto God, to teach us what these monstres signifie, what we are to know touching them, and what to shun. But behold we have the wisdom revealed unto us in this very place, in the second part of this exclamation.

He that hath understanding let him count the number of the Beast? In the number, faith he, is hid the name of the Beast, his Character, and all other mysteries touching the same. He therefore will that know Iapantos let him count: that is, diligently disappose the number of the Beast: for by his number he may know his name, by his name his Character, by his Character his Image, & by the Image the beast himself. But that he may know it, faith he, _xai_ ἀριθμὸν ἐπεζητήσει, or set to his mind; that is, he must with great skill count or reckon up this number, shewing that with earnest prayer to God, there is need of great study and pains-taking to comprehend the knowledge of the mysteries. But wherefore will he have us so carefully to minde the number? Or why hath the Spirit hid the rest in the number of the Beast? He would unfold all other things by the number, because (faith he) it is the number of a man: that is, a man by much diligence may search it out: so this clause is understood of most; as a reason taken from the possibility of the thing: according
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In the Greek the number of the Beast is set out in three numerall letters \( \chi \varepsilon \). But here againe is need of widome to giue what is meant by these three letters.

The reading is twofold, the which we are well to take notice of, because it much serves to know the fence: \( \text{Rom.} \ 2, \ 9 \) and all Latino copius expresseth it not in three numerall letters, but in full words \( \text{xix. \ sexta \ \& \ \text{vi} \ \text{xii} \ \text{fix hundred sixty six}. \) Hence some thinke that \( \text{John} \) expresseth not the numerall name of Antichrift, but the number of yeares after which he should be revealed: \( \text{vii} \) after \( \text{666 yeares} \) of this opinion is \( \text{Belas} \) : \( \text{Ballinger} \) and others: But many things seem to make against the same.

First, the beginning of the years would not accord, for if we reckon from the time of Christs birth, there will be not \( \text{666 yeares} \), but onely \( \text{666} \) till Antichrist did rise: if from the time of the Visition (as it seems it must be done) then there will be onely \( \text{150 yeares} \): If with \( \text{Belas} \) sixty years before Christ, or at the Confesship of Cicero when \( \text{India} \) was reduced by \( \text{Pompeius} \) into a Province under the Roman Empire, there can no sufficient reason be alledged for such an anticipation.

Secondly, by this means the widome which \( \text{John} \) hence promiseth could not be attained by the number of the Beast: for he teacheth that by the number the name, by the name the Character, &c so the rest might be searched into: which indeed may be gathered from the numerall letters, but not by the words themselves of the number.

Add to this, that \( \text{ver.} \ 17 \) and Chap. \( \text{15}, \ \text{ver.} \ 2 \). \( \text{John} \) calls it expressly the number of the name of the Beast, but not the number of the Beasts rising. Therefore it is not a number of time but name.

This makes me rather aFFECT to them who judge that by this number Antichrists name is opened, of which opinion are not onely the most of our Interpreters, but also the ancient Writer \( \text{Irenus lib. 5. cap. penult.} \) Yea all Pupists writers of these times, \( \text{Alcasar} \) excepted, who here imagineth altogether strange & absurd things.

Now the ground of this our opinion is twofold: First, that all other Greek copies expresseth this number not in full words, but in three Greek numerall letters \( \chi \varepsilon \) whereof \( \chi \) according to the Grecians is \( \text{600} \), \( \varepsilon \) \( \text{60} \) and \( \varepsilon \) is \( \text{fix} \). But with a mark above it is faultily, as most Greek copies have it, through the unskilfulness of the Printers. For \( \varepsilon \) thus marked makes not \( \text{6} \) but \( \text{90} \). Some ancient writers notwithstanding have thought that for the middle letter \( \varepsilon \) was to be written, so making the same to be \( \chi \varepsilon \) by which Characters the Greeks have abreviated the name of Christ, because they thought that by this signe Antichrist should vaunt himselfe both to Christians and Lewes to be the Christ, and then the number should not be \( \text{666} \), but \( \text{706} \), because \( \varepsilon \) with the Greeks doth not denote \( \text{6} \) but \( \text{100} \) the which number indeed might also not unifiitely agree with Antichrists rising, in case the number here did respect the same: for by taking of \( \text{96} \) from \( \text{706} \) (for so many yeares were expired before this Revelation was given) there remaine \( \text{610 yeares} \), at what time late at Rome Bo...
fac e IV. the Successflour of the fift Antichrift, who therefore it seems is not con-
fidered in the number, because he was taken away in the fift yeare of his tyranny,
w.h. Anno 668.

But the things before spoken make againft this: neither have any Greek cop-
ies to this day χες. But all have it either in full words six hundred sixty six, or in
the three Characters χες Which number and numeral letters Irenæus testifieth,
were put in all the old most approved and ancient writings, whereupon he doth mightily
invenge against such as rashly changed this middle letter:lic.f, cap. 15.

The other ground is because Chap. 15. ver. 2. this number here, is directly said
to be of the name of the Beaff. And therefore Antichrifts name consists of numeral
letters, making up the number 666.

But the greatest doubt about it is, whether these numeral letters be Greek or
Hebrew? It is very certain that John wrote the Revelation in Greek: howev-
er there are some (whole conjectures are not to be fleighted) who maintain that
this prophet was dictated to John by the Angel not in the Greek but He-
brew tongue, as being Johns native language, and best known unto him; the which
afterward returned into Greek, because of the Greek Churches unto whom he
wrote. Now this in the first place seems to be so, in regard of the style which a-
bounds with Hebrewisms, as in many places we have observed. Secondly, confi-
dering the Hebrew words which are oftentimes inferred, or left out, as Abaddon,
Harmageddon, Gog, Meggij, &c. Also by an often expression of a seventens
number, which is proper to the Hebrews. This also the words of Christ, Saul,
Saul, why persecutest thou me? bowbeit, they are written in Greek, yet undoubtedly
were at first spoken by Christ, either in the Hebrew or Syriack tongue. But whe-
ther this be so or no, the number of the name, or numeral name of the Beaff, seemes
long ago to have been discovered by the prudent search of the godly.

Let us take it for granted that the Revelation was written in Greek, and that
we are to reckon with Greek numeral Characters: as Irenæus also a most ancient
writer affirmeth. Now it is knowne that the Grecians in their accounts used the
letters of the Alphabet, distinguishing them into three ranks: of which the first
consists of unities from α unto ω: the note ς being inferred for seven: The other
rank is of Decades or Tens from 1 with a mark upon it, which is 10 unto ρ
which is put for an 100. s with a mark being here also brought in for 90. The
third is of centenaries or hundreded: from ρ unto ω which signifies 800. unto which
they add π for 900. Their thousands they denote by the forefaid unities with a
little straight line under them, viz: from ρ, &c. unto π. Now we count the nume-
ral letters according to the word Λατινος (lateinos) we shall precisely finde
the number of the Beaffs name 666. after this manner.

A T E I V O S
30. I. 300. 5. 10. 50. 70. 200. (666.)

This numeral name of the Beaff is not of my invention, neither was it of late
thought upon by our Interpreters: But Irenæus a most ancient writer 1400
years ago by a divine insight found out and discovered the same unto us, as being
very agreeable unto this mystery: his words are these: The name Λατινος
(Latinos) contains the number six hundred sixty six; and it is very likely, because the
truest kingdom hath this name. For they are Latines, that now reigns: but in this we will
not glory. Now who possibly can be marked out unto us by this name, except the
Latine or Romane high Priest? for he long ago hath possesed the kingdom of the
Latines, and Rome the seat of the Latine kingdom. His Church the Grecians call
the Latine Church, and indeed it is altogether Latine: for their Litanies, Masses,
Prayers, Exorcismes, Indulgences, to be short their whole service is in Latine, in
much as with them it is unlawful to performe the fame in any other language but
the Latine. Wherefore undoubted this is that numeral name of the Beaff, which
here
here the holy Ghost bids us number after the computation of the Grecians.

But if the Spirit would have us to count the same not in Grecian, but rather in Hebrew characters we are again by the like name led as by the hand unto the Pope of Rome: for as John Fox (a most diligent research into this mystery) hath found: the Latine name Romanæus expressed in the Hebrew letters ורנ רornado both represent the number of the Beast: after this manner.

300. 6. 50. 70. 40. 200.

In this nothing is forced or obscure: for who, the many ages hath been this Romanus that is, Lord and head of Rome, but the Latine Monarch: polishing the kingdom and the royal Metropolis of the Latines, viz. the Pope of Rome? of which thing if any be ignorant or doubt, let them read the history of Carolus Sigismundus (who either by entreaty or for lucre sake was hired to set forth the affaires of the Romish Pope) touching the kingdom of Italy, after the Lombards and Grecians were expelled out of Italy, in his third and fourth book unto the end. Certainly, it is not without the singular counsel of God, and intention of the Spirit, that both the Hebrew and Greek reckoning should aim at one and the same thing, and point out by the finger as it were him solely, who is (Latins and Romans) the Latins and Romani Monarch. Him therefore we cannot but confidently judge to be the Antichrist, for as much as in him all the marks of Antichrist do evidently concurre and agree together.

Neither are we the first who have held this opinion: but many in the ages before us, and indeed in the midst of groffe darkness have observed and constantly affirmed the Papacy to be Antichrist's kingdom, and the Pope Antichrist.

Gregory surnamed the Great: perceiving that Antichrist was at hand, brake forth into these words a thousand yeeres agoe. The king of pride is near, and that which is not Lawfull to be uttered, an army of Priests is prepared for him, because the Clergie who should goe before others in humility, fight or strive for matters. Gregory therefore foretold that Antichrist should be a King of Priests, that is, some Bishop or Pope, who should call himself or desire to be called Universalis: prophetically as it were pointing at Boniface the third. Successor of Sabinaus, who manifested himselfe to be the Antichrist by arrogating the wicked, foolishe, idle, perverswe, proud, vain-glourious (for by these Epithites it is there set forth) title of Universalis Papa.

Ardmouth Bishop of Olymh spake these words 600. yeeres agoe in the Romish Council: What thinkes ye him to be, who sits in his lofty throne, glistening in purple, and embrodered garments? Verily if he be deficent of Charity, and only puffed up by knowledge, he is the Antichrist.

Bernardus Clarevalensii an Abbot above 464. yeeres age, wrote such invective against the luxuriousnesse of the Pope, Bishops and Clergie of his time, that if any man now did the like he should be accounted as an Arch-heretick.

Anno 1240. a Councell of the Princes and Bishops of Germany was held at Ratisbon: where Eberhardus Archibishop of Salzburg spake these words: We feele (faith he) except we be blindes, under the title of the highest Priest a most cruel wolf cleaded in the skin of a Pastor. The Romne Popes warre against all Christians, and being become great by their bold attempts, deceits and sowing wars, they kill the sheep. &c.

Hildeswich 170. yeeres agoe and more, first laid the foundation of Antichrists Empire: he first began this wicked warre, which is continued to this day by his Successors.

And a little after, Babylonis highest Priests desire to receive alone: cannot endure to have an equal: believe me who am taught by experience they will not cease, unitl having brought under the Emperor, and lost the honour of the Romane Empire, oppressed some Paltzers, they by this way extingushi all things, tread all things under their feet, and set in the temple of God, and are lift up above all that is worshipped: He that is servant of servants, defies them if he be God, to be Lord of Lords. This wretched man daily mandates how to set up an Empire proper to himselfe, he alters the laws, establishes his own.
About those times lived the Abbai Joachim Calabron, who affirmed that the Pope was Antichrist, and illustrates the Revelation with propheticall pictures, and short expositions in the Italian tongue.

My Anonymous in his Booke written 260 years agoe, doth many times in express words call the Pope of Rome Antichrist.

Page 78. The first Angel, faith he, whatsoever he were, did first of all declare the Pope of Rome to be Antichrist. And a little after: It came to passe by great boldnesse, that every one darst declare the Pope, who is called Apostolical, to be apostaticall and Antichrist.

Page 108. No man except be become a Spirituall temple of the holy Ghost in evangelical conversation and doctrine, hath received grace to interpret the mysteries of Christ and Antichrist his adversary, or to understand that great Prophate of the Pope of Rome should be the great Antichrist.

And page 115. In Pope Urban VI. all the mysteries of Antichrist are fulfilled.

And page 117. Antichrist is a Lizard spotted with divers heresies, also because he faileth at Christis Vicar on earth, although he oppose Christis Law more then any; and so is an adulatorum menagris, as being Apostolical in name, but apostaticall in deed: Like as a Lizard and a Lion coming together engender an adulterate Leopard.

Page 119. be faith, that the worshippers of the Beasts worship the Devil in the Pope. And againe: That the Pope was it from the Dragon, that he is a sacrilegious and tyrannical person, waging on himselfe and his creature the gods of the poore, and destroying men for his filthy doing sake. And whereas he is the greatest hypocrite, and calleth himself Apostolical, yet be defineth Apostolical conversation above all men living.

Ibidem. Who was able to fight with the Beasts, or resist his will, in regard of his ruffian supreme power, viz. Imperial and Priesty, which he pretendeth to have over the Church Militant.

And page 120. It appeareth therefore, when the Pope sitting in the Temple of God, extols himselfe above all that is called God, or is worshipped, that he boasteth as if he were God: and so consequently bewrayes himselfe to be that son of perdition, who commonly is called Antichrist. With many like places.

Franciscus Pierarchus a most eloquent Philologer of Italy in his time, wrote such things Anna 1570. against the Pontifical feast, as almost Luther never spake worse.

In his 15. Epistle lamenting the oppression of the Catholic Church: That worthy Court, faith he, of Jesus Christ, that excellent Tower of divine worship, is now at length because of our sins being distempe of divine helps, become a den of cruel thieves.

And of the Popes tyranny; I say indeed, faith he, after off, but not being able to hinder it, I refuse to feign it at hand: It is a cruel and infamous guile by which this ecclesiastical Dionysius xevth and feileth our Sacra.[a]

And Epift. 16. I speak not what I have heard, but seen: I know it by experience, that there is no charity there, no faith, no pity, no reverense, or fear of God, nothing that is holy, just, equal, laudable, or humane: as for love, shamelesse and pority he is bisified thence. Touching the truth indeed I am silent: for what place is it where all things are so full of lies: The aires, earth, houses, townes, streets, court-yards, porches, halls, beds, roofs of houses, cloths of walls, the secretes and close roomes of houses and temples, the seas of judgment; Pope, yea in the left place the very members of men, their beaks, gases, voices and conversations.

And Epift. 19. Behold now thou touchest with thy hand, and seest with thine eyes, what that left Babylon is: viz. angry, raging, dishonest and terrible: To which neither that Egyptian Babylon the works of Cambyses, nor the more ancient & royal Assyrian Babylon built by Semiramis, is equal: &c. Behold how seest a people not only adversary to Christ, but that which is worse, under Christis Ensigne, rebellong against him, and fighting.
A COMMENTARY UPON THE

ing for Satan, etc. For what else I pray you is daily practised by Christ's enemies, and the pharisities of our age? do they not buy and sell, and make merchandise of Christ himself? whose name notwithstanding they seem day and night to extoll with most high praises: whom they cloath with purple and gold, whom they load with precious stones, false and worship: him I say they put to sale and make merchandise of here on earth, and as if his eyes were covered and saw not, they crown with the byrars of wicked treasures, defile him with the filth of a most impure mouth, and inveigh against him with vipers and hirings, strike him with the dart of venemous actions, and what in them lies, doe again and again deridingly drag him, as naked, poor, and scourged on mount Calvary, and wickedly consent to nail him to the cross.

And 0 shame! 0 grief! 0 indignity! even such the Romansists are at this day, as it is reported. Whereupon one merrily made these pithy verses:

Roma: ibi sunt servii domini dominorum:
Servorum serva nunc ibi sunt domini.

Once Lords of Lords O Rome thy servants were,
But servants now of servants thy Lords are.

Petrarcha goes on Epist. 20. touching the Pontificall Babylon: In the kingdom of covetousnesse nothing is counted as lost, so that many be safe: there the hope of life to come is but a vaine fable, and what is spoken of hell is all fabulous: The resurrection also of the flesh, the end of the world, & Christ's comming to judgement are esteemed as fopperies, etc. O Babylon the worst of things, situated on the fierce banks of the river Rhone, thou famous or rather infamous where consisting fornication with the kings of the earth, in very deed thou art the same whom the holy Evangelist saw in the spirit: Thou art (I say) the same and no other, sitting upon many waters, etc. The woman clothed with purple and scarlet, and glittering with gold, pearls, and precious stones, having a golden cup in thy hand full of the abomination and filthinesse of thy fornication. Babylon knowest thou by thy selfe? Certainly that which followeth euely agrees to thee, and not to any other: Babylon the mother of fornications and abominations of the earth. Hear the self: And I saw a woman drunken with the blood of the Saints, and the blood of the Martyrs of Jesus. Why art thou silent? Either show some other that is drunken with this blood: or else if thou canst, deny that thou art not this drunken woman.

And Epist. 21. against the Popes, the Princes of darkness: Let the gods and goddesses: may rather the God of gods destroy them all both living and dead with their treasures and wicked works, who being fatted with the blood of the heavenly Lamb, doe burne and rebell, etc. But why, or to what end? that we may see the good overwheled, the wicked ravysed up, Eagles to creep, and Afters to fly: to see Foxes on chariots, Kites on towers, Doovers on the dungbills, Wolves at liberty, Lambs in fetters; to be short, Christ banished, Antichrist to be Lord, and Beelzebub judge, etc. These things wrote Petrarcha, and more also.

Befides more then 230. yeeres agoe, lived Michael Cesmas chiefe of the Minorite Friers: who openly accused the Pope to be Antichrist; and called the Romish Sea, the Babylonish harlot drunken with the blood of the Saints.

But
But for brevity sake I refer the Christian reader unto the Catalogue of witnesses of the truth: where it is most clearly proved, by innumerable witnesses of Christ, before Luther was borne, that the Pope of Rome was Antichrist.

Now let us consider the witness that is in the number of the Beast: of which John cries out: Here is the number, From the number laid down 666. he closely bids us to search out all the other mysteries: for here we have the name of the Beast Latin, Romanus. This name both the Greek and Hebrew number doth declare. The name also we have the character: for all that will buy and sell must profess the Latin service, or Roman faith, and be sworn vassals of the Roman Church. By the said name and character is manifested the Image of the Beast that all were to adore, What, that mad worship of stocks and stones, by which every one is constrained at the sound of the Cornet, Flute, Harpe, Sackbut, Psalterie, Organ, Dulcimer, and all kinds of Musick to adore the image or idol that is nearest to him. Lastly, by the name, character and image of the Beast appeareth what was both the land and sea, Beauf exercising the same power, and occasioning all the evils which hitherto have been spoken of.

But what is the reason, that the spirit doth not more clearly express this name? Why doth he not openly say, the name of the Beauf shall be the Latin, or Roman, chief Priest? It might also be demanded, why doth he not plainly say that the Beauf is Antichrist? Touching this we are to know that typical oracles of future things, are not wont to be plainly let down till they be fulfilled. Now it pleased the spirit thus to manifest these mysteries even by darker expressions, that the faithfull hereby might be stirred up to diligent searching after them, and left that hence disturbances should be occasioned before the time, and the Church endangered. The Apostle, 2 Thes. 2, might have said more openly, that the Son of perdition should sit in the Church of Rome: and that was the power of the Roman Empire, the which in the appointed time should be weakened and assaulted with the citie it selfe by the Roman Pope. But it was usefull to the Church to speak more closely of the mystery of iniquity as then secret. And if John had openly written that the Pope of Rome should be Antichrist, &c. Certainly either the Popes themselves would have laboured long ago to take away this Revelation out of the sight and memory of men, that they might not be bewrayed. Or else the mystery of iniquity which was a growing, should never have broken forth, because the Roman Emperour would soon have cast down the Popes out of their feet, lest they should be forced to kisse their feet, and try by experience their great tyranny: Now thus the counsell of God (a thing impossible to be done) should have been hindred, and this propheticus never fulfilled.

But Bellarmin disputes much against these things, Lib. 3, de P. R., cap. 10.

1. He faith that Irenæus only applieth the name Lucernos probably to Antichrist: but that to him the word testa seems more probable, which signifies the Sunne.

I answer; That which to Irenæus seemed only probable, is unto us most certain, both by history and experience. The things we see, Irenæus indeed was ignorant of; and law them not: but undoubtedly he lived to see the state of the Romish Church as now it is, he would have judged as we now doe. Yea it is not without admiration, that Irenæus did even then suspect and fear that Antichrist should sit at Rome: Perhaps the arrogancy of Victor might occasion the same, who was not ashamed to excommunicate all the Churches of Asia for a difference about Easter: certainly he mightly blamed him for it. It is true indeed he did not affirm the thing as certain touching the name of Antichrist, because he either could not, as wanting sufficient arguments, which now we have, or else he durs not, because of the scandal and danger that thence might befall the Christianes: notwithstanding his words there added are not without a propheticall mystery, though perhaps few have observed them. But in this we will not glory: What is this but to shew that that name of the Beauf, Sf 3
should be the greatest infamie of the Church of Rome: as if he should say: in this we have no great cause of boastful, but rather of shame. I beseech the prudent reader well to weigh this fear of Irenaeus.

II. He saith, that the Latins poseffe not now that most potent kingdom, which they held in the times of Irenaeus.

I answer: It sufficeth that the Pope hath a long time held under him the kingdom and seat of the Romans in Italy: the rest of the Christian world also being subject to his power and beck.

III. He saith that Latinus is not written with i, but simply with an i.

I answer: This cavill is too childish, for who is ignorant that the Ancients were wont to write their common by i, as quid for quis, legibus, pretium, capitavi, usuall to Planus: And thus the Englishmen to this day pronounce the i as if it were e.

IV. He saith, that the word Latinus is not the proper name of any Pope: And that only one was called Romanus, who lived no more then four months: and therefore could not be the Antichrist.

I answer: It is a frivolous evasion: for it appeareth that the spirit speaks not of a personal, but national name and profession: for he will have the numeral name to be the mark, whereby it might be known where Antichrist should reign: as it shall further appear on Chap. 17. 18. to wit in Italy at Rome. Now personal names are common to many: Therefore the holy Ghost intends here no such name.

V. He saith, that innumerable other names besides Latinus make up the same number, and therefore nothing can be concluded. And he alledgegeth our Hippolytus the word ἀγνοίας to deny: out of Aratus λαμπρίνας illustrious: where the Sun is king of all compeerers: ἀνώτατος ἄγνοιας so still guide: ἀλήθης (Λακείδας) clearly bearing: καταλείπονται: out of old: ἀγνοίας being a wicked lamb: Out of Primafius αἰσθάνομαι contrary: Out of Rupertus vivam eam: and the two Latin words, Die Lux: Out of Lindanus, Martin Luther: Out of the Chronology of Gembrard ὑπερ (Luthever) to himself addeth two νοῦς ὅτι all which words, faith he, make the same number.

I answer most of the old words he alledgegeth are wrested, for λαμπρίνας which makes only 664, and therefore must be written barbarously λαμπρίνας to make 666, for ἀγνοίας which is 672, abruptly ἀγνοίας to make 666. Neither have the other words the like evidence with these two λαμπρίνας and Romanus.

The new are all foolishly feigned.

The Germanes write Luthers name Martin Luthever: not Martin Lamber or Lamer. But put the case they did, who ever hath heard, that the Germane letters are all numeral, or used in stead of ciphers, according to the manner of the Hebrew and Greek? Certainly he that feineth that this agrees to the propriety and truth of the Germane tongue, is altogether foolish.

But Gembrard (faith he) hath noted that Luthers name in Hebrew makes 666, by writing it יִם לְעֹתְבָּר, O subeil heads. What Devil wot taught that Monk this mystical ciphering? If we write the true name of Luthever, whether in Hebrew or Greek, it will not make the number 666. If in Greek Λυθεβάρ its 908. If Λυθεβάρ 917. If Λυθεβάρ 847. If in Hebrew יִם לְעֹתְבָּר 637. If יִם לְעֹתְבָּר 703. To be short, as often as you change the letters, you shall finde an excexe and falsity.

As touching the name of David Chiereau, if we write it in Greek so as it ought to be δαυίδ ἵππος ὄποιος: it makes the number 1698 which is more then twice the number of the Beast. If in Hebrew בֵּית ויִם it will be 709, and what way so ever you alter the letters, you may fee the excexe and sophery. Bellarmin before
besides the other wresting of the name, doth also out of the last letter a that to he might extort 666, which theewes his unfaithfulness, neither is there any great cunning in it. Alcafar not much unlike him, labours ridiculously to forge the number 666, out of the words αλαζων and ב.λ.

Σαλαζων is written faultily for δαζων: neither can the last vowel saving one being short in δαζων be written with α as in λατεν for as much as α in Sechem is pronounced long is barbarous.

The name Bellarminus is formed doth more elegantly by farre yield us the number of the Beast, thus written in Hebrew:

בNeillאינרニיט'ג'נ

1. 9. 10. 16. 60. 70. 10. 60. 6. 10. 40. 20. 1. 30. 30. 70. 2. (666)

For so the Germane Jews write ידר and so in holy writ is rendered by א as in גידון דומד דומד אֶל אָל כ. Notwithstanding I confesse Bellarminus is not the Beast as yet: though perhaps he cleave to his home.

Some also observe the number of the Beast in the name

I ταλιστα Εναντια
10.300.1.30.10.20.1. 5.20.20.30.8.200.10.1. (666)

Or thus one letter being taken out.

Εναντια α ν τ
5.20.30.2.200.10.1. 30.1.300.10.50.1. (666)

To which I add a name most convenient to the Beast.

ω α δος
80.1. 100. 1.4. 70. 200. 20. 200. (666)

For what is the Papacy a kingdom of traditions? Thus with more likelihood the last might be retorted upon Bellarmin, then as Alcafar foolishly feineth it in the words,

א ל ק ס ו נ
8. 1.30.1.7. 70. 50. 10.1. 2.10. 70. 400. (665)

in which one is wanting: and the article ס is cut off, which alone maketh 770.

But here we may not passe by the Emblem of Pope Paulus V. so as it is in many Books dedicated unto him printed at Rome and Bononia: which expresly conteine the number of the Beast.

P A V L O V. V I C E D E O.
5. 50. 5. 5. 1. 100. 500. (666)

Beside what may be the meaning also of his Ensigne, a Dragon flying under an Eagle, I leave it to them that can understand it: about which if you please read Alcafar vestiges, pag. 372. for it belongs not to me to declare such great mysteries. Now to return to the matter. Although Bellarmin should feine six hundred such like numeral names, yet it will no way weaken the force of our argument. For we doe not goe about to prove who is Antichrist, by the numeral name only: but by the name joyned with other marks of the Beast. For example: although it would be no found reasoning thus to reason: he that is borne at Bithlehem is the Messiah: But the Son of Mary is borne at Bithlehem. Ergo he is the Messiah. Yet thus it doth most firmly folowe. He that is borne at Bithlehem, and hath
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hath all other propheticall notes of the Messias, he is the Messias: But the Son of
Maris hath them all: Therefore he is the Messias. So touching Antichrist it
will not altogether firmly follow by the numerial name alone: but yet it follows,
mel firmely from the numerial name joyned with the rest of the notes of the Beast,
all concurring in the Pope of Rome, as hitherto hath been shewed.

The Latina, or Romana Pope hath the numerial name of the Beash, he hath also
the other Apostolical marks of the Beash or Antichrist. Therefore he is the
Antichrist.

V. He faith, that Irenaus professed himself ignorant of Antichrist’s name, and
that this the true opinion.

I answer: he falsifies Irenaus words. For he faith not that Antichrist’s name
cannot be known: But because there are many names of this number, therefore faith,
it is more certaine, and without danger to stay till the prophesie be fulfilled, then is
false and geffe at several names. Now this makes for us against Bellarmine:
for Irenaus gives us to understand, that the prophesie being fulfilled, we may more cer-
tainely and safely judge of the name. But long agoe the fullfilling of this prophesie
began to be accomplished in the Pope of Rome, as the comparing of histories and
times with this prophesie doth evidently manifest: The which if Irenaus had
seen, he would undoubtedly have concluded with us that Latina or Latina was
not onely probably, but of a certainty the name of the Beash. Bellarmine therefore
doth here deceitfully require ignorance, feinting that both he, and the generality of
men are ignorant of Antichrist’s name; & hence concludes that he is not yet come:
to thereby turn away the eyes of the simple from the Romish Antichrist: As if
forsooth, that which he will not know, or the rude multitude is ignorant of: cannot
therefore, neither be, nor known of others. If so, then Irenaus indeed had
added in vaine: viz. that John theweth this number of the name, that we might avoid
him when he be commeth, knowing who he is. Therefore by the number of the name it
may be known who he is, and so consequentely the name itself also.

VI. At last (to draw a vaille over his pretended ignorance) he faith, that after
Antichrist is come, his name shall be most manifestly known, like as the
name of Christ (Iesu) after Christ was come, began to be openly known unto
all, where as before it was unknown unto the Jews, although the Prophets had
foretold many things of him: as also a certain Sybill in verbes had declared the
number of his name to be 888. Hence he infers, seeing the greatest controversy
that is, touching Antichrist’s name: therefore Antichrist is not as yet come: and
so consequentely the Pope is not Antichrist. This he calleth an insufiable argument,
but there is no weight at all in it: for the things he feineth are all false.

1. It is false that Antichrist being come his name shall then be clearly known
by all: for his comming shall be with all deceivablebleness of unrighteousness; 2 Thes.
Therefore he shall not come openly, but by a feined and fraudulent name he shall
deceive the world, so that it shall be a very hard thing to konw him: for he will
transforme himselfe into an Angel of light, and come under a feined shew, viz. under
the name of Christ, as Hilare and Austin affirmed long agoe. Therefore his name
shall not be openly known unto all men: but as the Devill came to few that went in the
Lords field not openly, but when men were asleep: so Antichrist shall creep in
while the world is not aware there of.

II. It is false, that the Prophets foretold any thing of the name Ihesu: To and
thinks that God should foretell that by the idolatrous Sybills, the which he fak
not of by his own Prophets, let him believe that letheth.

III. It is also false, that after Christ was come, his name was most certainly
known to all: for John expressly speaketh of the Jews living in the time of his
comming: that the world knew him not: And that he came unto his own, and his own
received him not. However therefore they were not ignorant of the name Iesu;
yet they knew it was common to many other men: but they did not know
nor believe, that it was the name of Christ the Messias: therefore the name Iesu,
who,
who should be the Christ, was not known unto the Jewes.

To this day also the name Iesus, who is the Christ, is no way known unto the Jewes, Turks and Pagans: for however they know indeed the name Iesus, yet they neither know nor believe, that it is the name of Christ the Messias: By the like reason we may conclude, that although Antichrist is come, yet to the Papists and many others Antichrists name is not certainly known: for the Papists take not their Pope to be Antichrist, for although they well know the number of the name Λατείνης and Romanus: yet they neither know, nor believe, that it is the name of Antichrist. But as the ignorance and obstinate denial of the Jewes could not hinder the name of Jesus to be the true name of Christ: so the ignorance and obstinate denial of the Papists lets not, but that the name Latineis and Romanus, is truly the name of Antichrist.

IV. That is also false which he affirmeth touching the great controversy about Antichrists name. For however the Papists raise a controversy about it: yet to us (who know Antichrist as being revealed by the Spirit of Christs mouth to fit in the Latine church) his name is no way controversial; for there is none of us, but eaily attests to the opinion of Ιουνίος, that his name is Λατείνης or Romanus, which are names of the same number, demonstrating the Pope of Rome.

V. The conclusion of Bellarmine is false, that if Antichrist were come there should be no question about his name. For this is sufficiently apparent to all who do not purposely shut their eyes against the light of the Sun: And hence the insoluble argument of the Papists is turned upon themselves, for as much as the number of the name of Antichrist is generally known, so as all do point as with the finger, at the Latine Pope: It being certain that Antichrist is now come, and that he is the chiefe Priest at Rome.

VI. And lastly, that is false which he gathereth out of Marlorate touching the obscurity of this place: viz. that this oracle being most obscure and enigmatical, is not as yet fulfilled, for all prophesies, faith he, when they are fulfilled, are most clear.

But O Bellarmine, are not the prophesies touching Christs comming in the flesh fulfilled? and are they now most clear unto the Jewes? Nay they remaine most obscure and enigmatical unto them even after their full accomplishment, because their minds were blinded, and the voice of Moses remaines upon their hearts even unto this day: not to speak of us Christians: unto whom many visions of this Revelation, undoubtedly fulfilled, doe nevertheless remaine obscure in regard of our negligence: like as many oracles touching the abolition of the ceremoniall and judical Law of Moses, about the difference of meats and peoples which were taken away and fulfilled in Christ, remained obscure and controversable even to the Apostles themselves, as the Acts & Epistles of the Apostles witness. Prophesyes therefore become most clear by the fulfilling of them, to wit, not to them who maliciously shut their eyes, or open them not to receive the light: but to them alone who diligently attend unto the accomplishment of them. This is the cause that this prophetic touching Antichrist, after the fulfilling thereof in some measure (for yet it is not fully accomplished) remains most obscure unto the Papists: who seeing will not see, although an egge is not more like to an egge, then the Pope of Rome unto the Beefe.
CHAPTER XIV.

The Argument, Uses, Parts, Analysis.

After the Beast, or Antichrist, the seducer of the world, appeared, the Lamb standing on Mount Sion with 144,000 sealed ones, singing to God a new song before his throne: three Angels in order went forth to reveal Antichrist. Of which the first had the everlasting Gospel, by which men received light to call upon God in the name of Jesus Christ, and not in the name of Saints: The second threatened the fall of Babylon; that is, he showed that Antichrist sits in Babylon, in the Church of Rome. The third exhorted all men to take heed that they worship not the Beast, nor his image, upon pain of eternal damnation. And lastly, the harvest and vintage of the earth is gathered in by the Angel sitting on the cloud.

In which types is shadowed out Christ's presence with his Church oppressed by Antichrist. Secondly, the purgation of doctrine (corrupted by Antichrist) by the preaching of the Gospel, with their combats against Antichrist, raised up in our times by the singular mercy of God. And thirdly, the last judgement is signified, in which Antichrist with all other enemies being cast into the lake of God's wrath, shall be eternally punished for their perfidiousness and tyranny.

This whole Chapter therefore is divers ways expository. First, however the whole earth for these thousand years hath followed the Beast, yet Christ still will have a Church and people; because even in the midst of the Beast's reign, the Lamb referred unto himself 144,000, sealed ones, who shall truly invoke the name of God: like as of old in the corrupt time of Israel, he referred 7000 worshippers, who bowed not their knees to Baal.

Secondly, however Antichrist hath a long time oppressed the Church and doctrine of the Gospel: yet Christ will at length purge the same by his Angels or ministers: the which he hath truly done in our age.

Thirdly, however these thousand yeeres and more, Antichrist hath oppressed by horrible punishments, and condemned such as heretics, who would not adore his image; yet they were most blessed Martyrs, and enjoyed, and the reward of their labours in heaven.

Lastly, however Antichrist no way lessens his Jurisdiction, but goes on to persecute still in an hostile manner the Gospel and ministers thereof; yet we ought not to be terrified by him, but on the contrary, manfully oppose him by the preaching of the Gospel: because in the last harvest and vintage, he shall be abated by the glorious comming of Christ, and eternally punished in the lake of God's wrath.

The parts of the Chapter are three.

I. Touching the Lamb standing on Mount Sion, in the five first verses. II. Of three Angels, preaching against Babylon and the worshippers of the Beast.

unto, v. 14. III. Concerning the harvest and vintage of the earth, unto the end.
The first part concerns the Lamb standing on Mount Sion with 144,000, sealed ones, verse 1. II. A mutual song of the dwellers in heaven is heard: verse 2-3. III. Seven worthiest titles of the sealed ones are declared: 1. their teachable folly, that they alone could learn this heavenly song, verse 3. 2. Chastity, they are virgins, and are not defiled with women. 3. Society with the Lamb, whose inseparable companions they are, ibid. 4. Liberty, they are redeemed from among men, ibid. 5. Their prerogatives: they are the first fruits, and holy to God and the Lamb, ibid. 6. Integrity, they are without guile, verse 5. 7. Innocency, they are without fault before the throne, ibid.

In the second part the three preaching angels are described, the first angel is described, 1. by his gesture and place, he stood in the midst of heaven, verse 6. 2. His habitation, he holds the everlasting Gospel, ibid. 3. His office, he preacheth the Gospel to all the inhabitants of the earth, ibid. 4. The thing itself that was published, viz. A threefold exhortation: 1. that they fear God. 2. that they give glory to him. 3. adore the Creator of heaven and earth: inflicting a pernicious reason, from an enforcing cause: for the hour of judgement was at hand, verse 7.

The second Angel publisheth the ruin of Babylon, verse 8, with a reason taken from the meriting cause: because he had mingled the wine of her fornication unto the Gentiles, ibid.

The preaching of the third Angell is commemorative: and here is shewed: 1. Whom he threateneth; viz. the worshippers of the Beast and his image, &c. v. 9. 2. What he threateneth: two things: 1. they shall drink of the wine of God's wrath, verse 10. 2. be tormented with fire and brimstone, ibid. This he amplifies, 1. from the eternity of the punishment, verse 11. 2. that it is continual, without any intermission, verse 12.

3. By an hortatory conclusion he stirres up the Saints to constancy, verse 12. Here is patience: And he comforteth them from the rest and felicity of the Saints, opposed unto the eternall torments of the wicked, verse 13.

In the third part is represented, 1. Christ the Judge on a white cloud, with a reaping sickle, verse 14. 2. He is required to gather in the Harvest, by a reason from the convenience because the Harvest was ripe, verse 15. 3. The execution, which is the reaping of the earth, verse 16. 4. The said Judge with a sharp sickle to cut the vine, verse 17. He is bid to vintage the earth, by reason (as before) of the ripeness, verse 18. 6. The gathering the vintage of the earth and treading down the winepress of God's wrath with the effects, verse 17; exceeding much blood flowing thence, verse 19. 20.

The first Part of the Chapter.

Touching the Lamb standing on Mount Sion with 144,000: sealed ones, as also a first apparition of unknown Harpers.

CHAP. XIV.

1. And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers, harping with their harps.

3. And they sung as it were a new song before the throne, and before the four Beasts, and the Elders, and no man could learn the song, but the hundred and forty and four thousand which were redeemed from the earth.
A COMMENTARY UPON THE

4. These are they which were not defiled with women: for they are virgins. These are they which follow the Lamb whithersoever he goeth: These were redeemed from among men, being the first fruits unto God, and so the Lamb.

5. And in their mouth was found no guile: for they are without fault before the throne of God.

THE COMMENTARY.

N'D I looked, and loe, a Lamb] The former part of the third Ap is touching Antichrist's rage against the Church: here follows the latter of the Churches preservation and reformation of doctrine under the same: viz. The preservation is typ'd out in the first part of the Chapter. The reformation in the second.

The Author of this preservation is the Lamb, that is, Christ, as appeareth both by what we have already heard, and by the things following: See Chap. 5. 6. and 6. 1-16. & 7. 9. 17. & 19. 17. & c. Christ is said to be a Lamb by a sacramental Misnomer, because he was preshified by the Pashall Lamb and sacrifices of Beasts: And by a metaphor, because of his innocency: hence the Baptist: Behold (saith he) the Lamb of God, who taketh away the sins of the world. A title (a Lamb) without an article, for, to express, for the Grecians often omit articles speaking of a known thing.

Said on Mount Sinai that is, in the Church, which standeth firmly as Mount Sinai against all the devices of the Dragon and the Beast. Wherefore his he not, but standeth? Some say, because he was blameless and sole againe: Others, because he is the judge and avenger of the Church. But he cometh forth afterward as the Judge sitting on the cloud, ver. 14. Here therefore he standeth as a watchman on the tower watching for the Churches safety, as Lay 21. 8. and he cried, A Lyon: My Lord I stand continually upon the watch tower in the day time; and I am set in my ward whole nightes, &c. I will stand upon my watch. Neither standeth he alone, but with 144,000, sealed in their foreheads. Now let us consider wherefore the Lamb appeareth here standing on the Mount, with so many sealed ones: And to what times this propheticke belongs: and who these sealed are.

Touching the scope I finde interpreters to agree. viz. that the Lamb is opposed to the Beast, Christ the preserver, to Antichrist the destroyer. And now Ribera acknowledgeth that this serves for the comfort of the righteous, to cause us assuredly to beleive that during the rage of the Divell and Antichrist against the Saints (before spoken of in Chapter 13.) Christ is not asleep, nor neglects his Church, but stands on the watch for her safety, left the wheat should be corrupted, although indeed the chaff or wicked by God's permission follow and adore the Beast, and run into destruction. But when and how this should belesemes unto himmost difficult to be expounded: neither hath he any thing to say, but according to the vulgar errour, he refers the following things unto the four yeeres reigne of his Antichrist.

Our interpreters also still keepe to the position: that howsoever Antichrist shal alwayes beare, yet Christ alwayes will have his elect and sealed, which shall stand with him on the Mount, where their salvation shall remaine safe and unmoved: which indeed is most truely spoken: but this thing is generally treated of through the whole Revelation: And the question still remaineth touching the order of the vision: and the time when Christ chiefly stood with his sealed ones.

I say therefore, when the Beast ascended out of the Sea, &c out of the earth: then also the Lamb appeared on the mount with them that were sealed: When Antichrist (I say) had invaded the Church, brought the same under him and seduced the world:
world. Then the Lamb in appearance had lost his profession. Then the woman flying into the wilderness vanished out of the sight of men, as so the appearance went, where as it had been none. This happened, when scarce after Gregory, the Romane Pope sat on the Chaire of Universal profession, as before we have shewed. Then the Church fled into the wilderness, not by change of place, for it remained in the Romane Empire but by loss of her ornaments and change of shape. Because even from that time it retained indeed the name of the Church (for Antichrist was to sit in the temple of God) but in very deed it began to be changed in to a worldly kingdom of Antichrist. And that gaily some of the Church remained in the West, which we now see, but the Church gathered by the Apostles being thrust into the wilderness, did no where appear, all publick congregations either at Rome or other places being polluted with idolatry, until God taking compassion on the seed of the woman in the wilderness, vouchsafed againe to measure the temple, and purge the Church in the age of our forefathers.

Now the godly may shakke, and so much indeed the Sophisters doe object, did the Church therefore then utterly cease to be? Was there no Church before Hulst or Luther? Was Christ either negligent, or unable to defend his spouse? Is it not written, The gates of hell shall not prevale against her? But behold the Lambe standing here on mount Sion with the Elefand sealed, so that Christ was no way wanting to his Church: he suffered indeed by a secret and judicious judgement, that Antichrist should take in his profession, and to the outward view make spoile (as it were) of all things, notwithstanding in the midst of Antichristian corruption, he always stood as a carefull watchman preferring to himselfe 144000, that were sealed, who worshipped not the Beast nor his image, and these were his Church and Spoufe, like as in the corruptest time of Israel, when no true worshippers save onely Elias, seemed to remaine, God referred to himselfe 7000 who had not bowed the knees to Baal. But thou wilt say, wherefore did he permit Antichrist thus to invade the Church? I answer, the justly deferred such a trial, chastisement and disolution. See Cyprian de lapstis.

This standing of the Lamb therefore belongs to all the time (even a thousand years and more) which hath been since Antichrist rising, until the reformation of the Church: begun by Wiclif in England, John Husse in Bohemia, and in the ages after them, by Luther, Zwillingus, Melanchthon, and their fellow brethren in Germany, being all great opposers of Popery.

But these sealed did then no where appear, they had no publick meetings: for all Churches together worshipped the Beast. What then, because they appeared not to man, were they therefore hidden to God? The 7000 in Israel had no uncorrupted congregation: but were mingled (in outward appearance) with the idolatrous Balaamites. The same thing is to be thought of these here, sometimes they lay hid in the Popish Church, and sometimes openly made warre with the Beast by the word of the Spirit. For thofe Saints against whom the Beast made warre and overcame, Chap. 13. 7. who were they? not whole Churches (for such were all subject to the Beast) but such teachers, confessours and martyrs as opposed the idolatry of the Papists: of whom the histories of their time make mention. Thus it appeareth to what time this prophefie appertaineth.

Now it remains to speake of the sealed who they were: The Papists doe much weary themselves about it. Lyons fancy I passe by, who tells us of 144000. Menke professing virginity, and flaine by the Agarins in the caves and dens of Syria and Anisochia towards the end of the Empire of Heracitus. But this fiction is abus'd to the Papists themselves.

Ribera alldageth Hieroms opinion, that they were the 144000 sealed out of the twelve tribes of Israel, which should be converted unto Christ in the last four years reign of Antichrist. Of which Chap. 7. But he proves nothing. For it is not likely that the Iewes then to be converted should all be Virgines: seeing the
the Hebrews did never highly prize such a state of life. II. Hence it would fol-
low that no married person should be converted. III. The Virgins of the Gen-
tiles should be excluded. But as the opinion touching the Jews to be converted
is fall [as Chap. 7. we have shewed] for his reasons are frivolous, grounded on a
false supposition of virgins, of which more by and by.

He therefore alledgeth the opinion of Arbitus as more probable, that the
144000. sealed spoken of in ch. 7. are not here to be understood and that because
the article is omitted, for here it is not said diœcurd; but èuidus, intimating that
these were others, namely such of the Gentiles as should be converted. But nei-
ther doth this please him, because it is not likely that there should so few thou-
ands be converted out of so many nations, and in so many ages. And indeed
he justly rejects it: For the reason taken from the omission of the article is of so
weight, his argument also proves nothing: because a great and infinite number
is put for an indefinite, as Bede hath rightly observed.

At last he affirmeth, that they are 144000. virgins to be converted to Christ;
both the Jews and Gentiles under Antichrist. But he is deceived. I. Touching
the time of Antichrist, which is now, and hath been these many years, and is
not (as he supposeth) yet to come, namely in the last four years of the world.
II. Also in the Epistle of Virgins, the which (as afterward I will shew) is not
corporally but spiritually to be understood.

Hence makes these sealed, to be the faithful of the Primitive Church under the
Romatic Emperours. But he erreth: for these as conquerours stood with the
Lamb even while Antichrist reigned.

Firstly, therefore we are to hold, that these 144000. sealed are the same spoken
of Chap. 7. because this part of the Chapter doth altogether answer to the se-
venth Chapter, in which as we said, is contained an antithesis of the third Att
of the second Visions.

Secondly, that this multitude of sealed ones are no other, then the remnant of the
woman's seed, with whom (after her flight into the wilderness) the Dragon made
was Cha. 12. 17. as appeareth by the description there added, and repeated in the 12.
verse of this Chapter.

Thirdly, that they are no other then those Saints, to whom it was given to make
warre with the Beast, Chap. 12. 7.

Lastly, that they are the faithful, whether teachers or hearers of: the godly, I say,
who from Antichrist's rising until the reformation withstood the tyranny of
Pope, and retained the purity of the Gospel, to wit, all the martyrs, and professors,
touching whom, see the Books of Martyrs; and the Catalogue of the witnesses of
the truth.

They are said to be sealed in the name of his Father. To wit, of the Lambe: The
Kings Bible reads it, in the name of the Lamb and of his Father: What is this, but to
shew that they constantly professed the doctrine of the Father, and faith of the
Lamb against Antichrist, by an allusion unto the Character of the Beast. For as
the Beast imprints a Character in the right hand or forehead of his worshippers,
Chap. 13. 16. which is an obligation to Antichrist. So the Lamb imprints a Char-
acter in the foreheads of his worshippers. The name of the Father and of the Lambe,
which is a profession of the true Christian religion, and open deniell and separa-
ting from Antichrists idolatry and abominations.

And I heard a voice from heaven: We have heard who the multitude of the sealed
are. Their titles should now be spoken of in the next place: but the joyful shout
of the inhabitants in heaven is put in between, because of the preservation of so
many sealed ones from the idolatry and tyranny of Antichrist, and then their ex-
cellent commendations are afterward rehearsed.

The connexion and sense seems to be obscure unto interpreters. But I doe
expound this part of the third Vision, by that part of the second Vision, in Chap.
7. touching the 144000. that were sealed, seeing all things excellently accorded.
Revelation Chap. XIV. Ver. 1

There were 144,000 sealed in their foreheads: here, the same multitude standing with the Lamb. There he caseth an innumerable multitude clothed in white robes, singing unto God and the Lamb before the throne. Here he heareth a voice as it were of many waters, as it were of harpers singing a new song. Here it is answered: These are they which came out of great tribulation, &c. Here not enquiring, he heareth from the company of the heavenly inhabitants: These are they who are not polluted with women, &c. All things being thus alike contained in the same history. Thus we see what the whole Scripture, especially the Revelation interprets itself. But I will more clearly touch every particular.

There are three parts of the comparison. First, there was a 144,000 servants of the living God sealed in their foreheads by an Angel, out of every of the tribes of Israel: making together 144,000: Here he saith the same multitude of the sealed ones standing with the Lamb on Mount Sion: The name of the Lamb and the name of his Father being written on their foreheads. Thus he expoundeth, what was that Saul of the living God: In both places the multitude of the sealed signifies the company of faithful Martyrs and Professors whom the Lamb shall refered with himselfe these thousand years on Mount Sion, that is, in the wilderness, under Antichrist, even from the time of the Womanes flight unto the wilderness, until the new measuring of the Temple, that is, from the rising of Antichrist unto the reformation of the Church and doctrine, accomplished in the age of our predecessors.

The second member of the comparison here followeth. There was a great and innumerable multitude before the throne, clothed in white robes, in the sight of the Lamb; and of all the Angels, the four and twenty Elders, and of all the Saints: singing with a great voice salvation to God and the Lamb; &c. This which multitude we shewed to be the triumphant Church succeeding the Apostolicall times, with their having finished their warfare did now rest in heaven, continually praying God and the Lamb: Here he caseth a voice from heaven as of many waters: This is the voice of that innumerable multitude out of all nations and kindreds and tongues mentioned chap. 7. 9. For many waters, as the Angel interpreth it, chap. 17. 15. are many people, multitudes, nations and tongues. This voice by and by he calleth a new song. In the beginning indeed he heard as it were a confused sound of a multitude: but by little and little he more narrowly observed what was, and who was this voice: Even as the singing of Musicians: even to be confused: but by approaching nearer and nearer the gravity of their accord, and sweetness of their harmony is more distinctly perceived.

Prefently therefore he is also heard as it were the sound of a great thunder: which some apply to the terrifling blare hereof: But this little agrees with the following Epithet, and is repugnant to the scope of the harmony. I therefore expound it of the vehemency of the voice; viz. that now these fingers did not lightly strike or pass their hairs, as of John: but they thundred it out with all their might, which undoubtedly denotes the vehemency joy of the Saints in heaven.

As last he heard the voice of harpers: He saith not, as it were of harpers as before, as it were of many waters, as it were of thunder, &c. intimating that now he did plainly hear and perceive the harmonious accord of harpers playing on their harps, as being most delightfull, artificious and sweet, such as is the muzick of most skilfull harpers. In chap. 5. 8. The four Beasts and four and twenty Elders were brought in as Harpers before the throne: but these Harpers here are difference from the Beasts and Elders; for they are said to sing before them, ver. 3. This therefore is a distinct troop of blessed Martyrs and Professors of the Church triumphant, who as I said even now, were departed this life, &c. had finished their warfare before Antichrists rising.

I am not ignorance that most interpreters allegorically apply this voice, first thundring: & afterward pleasant: the first to the preaching of the Law, which is terribl...
rible to the wicked: the second of the Godfell, which sweetly affects the consciences of the godly: but this application here seems to me to be strange and uncouth, for after the appearance of the dreadful monsters, viz., the Dragon, Beasts, &c. Now comes, this company of harpers or magister harmoniae to delight the heavenly theater, before that the preaching Angels went forth. Neither was that voice any thing else, but that new song, of which it followeth.

3. And singing as is were a new song Gr. ώσ ευθέως ἔστησαν καὶ ἔστησαν τὸν χοήν) by changing the participle into the verb, for, εὐθέως ἔστησαν τὸν χοήν or εὐθέως ἐστέκεραν who also sing. He expoundeth what the melodious accord of the harpers was, and where.

As is were a new song New harmonies usually more delight the hearers then such as are old, and often heard. Such was the Song of those Harpers, rare, new, and worthy to be heard. Or New, that is, excellently setting forth the new, rare and unspeakable benefits of God and the Lamb; for so the Hebrewes (as generally may be seen in David's Psalms) call that a new song, which is rare and most sweet.

The Argument of this new song, John here indeed doth not speak of: but he declared it before in Chap. 5. 9. Where the Beasts and Elders sang a new song to the Lamb saying: Those art worthy to take the book, and to open the seal thereon: for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, &c. And Chap. 7. 9. 10. Where the innumerable multitude clothed in white robes cried with a great voice: Salvation be to God the Lamb and wise men, and thankful giving and honor and power, and might be unto our God for ever and ever, Amen, &c. Undoubtedly this song was the same.

As for the circumstance of the place, It was before the throne and before the four Beasts and Elders. Hereby he intimates two things: First, that this voice was in heaven, and so we are to think that John heard the same from thence. And therefore it was a song of the Church triumphant in heaven, not of the militant in earth. Secondly, that this multitude of singers is distinct from the Beasts and Elders: for they are said to sing before them. They were therefore a certain troop of triumphant Saints who afterward came to the company of Beasts and Elders, for the Church triumphant is not yet full, but daily increaseth with new members, who finishing their warfare here on earth are added unto them, untill in the end it become truely universal and catholic. Touching the Beasts and Elders, see the notes on Chap. 5. ver. 4. 6. 7. and Chap. 7. ver. 9.

And no man could learn that song Now he turns his speech to the multitude that were sealed, honouring them with excellent titles, which are few in number, as we observed in the analysis: of which some were proper unto the state of their warfare in this life, but the most appertain unto the state of Glory. For the drift of this place is to teach us, that Christ will not only preserve his elect or seal them in their conflict against Antichrist: but also at length gather them unto that heavenly multitude of Harpers, that with like joy they may sing a new song to God and the Lamb. This chiefly serves to comfort the godly here groaning under the croft.

Now this is the third member of the comparison, for as Chap. 7. 12. One of the Elders asking John, Who are these? did declare the like titles of them that were clothed in robes: These are they which came out of great tribulation, and were washed their robes, &c. So here John doth either himself or heareth this multitude of sealed ones to be adorned with like honourable praises (for perhaps these were the words of the harpers touching them that were sealed) These are they which are not defiled with women, &c. These epithets seeme to be diverse: but most are of the same nature, or are consequents, as we may see by the diligent comparing of them together.

The first title in which they differ from others, is their teachableness, that no man could learn the new song but they. Here first it appeareth, wherefore this company

Teachable-
any of Harpers in heaven were here brought forth, to wit, as examples of the sealed yet remaining on earth: for our indeavour & studie ought to be the same with theirs in heaven. By which very thing the most sweet communion of the Saints, both in heaven and in earth is signified.

Secondly, the docility and prerogative of them that were sealed is commended: They and they only could learn this new song. But how can they doe it? not indeed by their own wisdome, but by the special illumination of the Spirit, which God only vouchsafeth unto them, & therefore the reprobate cannot learn it. But doth many of them know the doctrine of the Gospel? True, yet have they not a saving knowledge. They doe sometimes professe and boast of faith &c. but they never can truly reap the benefits of the Lamb by faith unto themselves, and praise him with their whole heart. For no one can say that Jesus is the Lord, but by the holy Ghost. This teachableness therefore is a priviledge of the sealed.

Thirdly, hence it appeareth, what this faith of the living God is, which the faithfull are said to have in their forheads, Chap. 7. 3. In ver. 1. it is called the name of the Lamb, and the name of his Father. Now be faith that it is a new song, which only the sealed can learnes. It is, I say, that rendering of honour and praise for the benefits of God and the Lamb, at which the Elders and multitude clothed in white, ascribed unto them in Chap. 5, & Chap. 7. viz. their sincere faith and confidence in God and the Lamb, joyed with a continual celebration and thanksgiving. By this figure the worshipers of the Lamb are separated from the followers of the Beast.

Fourthly, it appeareth that this faith is strained and imprinted in the foreheads of the Saints in this life: It is engraven, I say, in their brows by learning, without which we cannot have it, and for to learn it, we must continually exer-vise our selves in the reading, meditating, and hearkening unto the word of God, and calling upon his name. And hence the benefit and worth of the ministray is commended, as being the means by which we come to know this new song, even while we are here in this life, for in the world to come there shall be no use of instructing, but all shall have knowledge, Names of God. Moreover it hence appeareth that this multitude belongs to the Church militant, who by learning the new song of the Harpers, shall also at length stand before the throne, and be joyed unto the Saints triumphant in heaven, as we shall see in ver. 5.

These were redeemed from the earth, Gr. αποκαταστάσεις τού οὐρανοῦ. This is the second commendatory title of the sealed. The liberty which the Lamb hath purchased for them. They are bought, I say, that is redeemed; but with what price? by the blood of the Lamb, as Ch. 5:9. Whence not one of the earth, that is, by a synecdoche from among the inhabitants of the earth, by which name Yeoh in this Revelation, doth alwaies denote the reprobate worshipers of the Beast, as being children of the earth, given to earthly desires may be slokely intimated. that these also sometimes were of the number of them being servants of Satan and sin, but by especial mercy are brought into the liberty of God's children through the blood of the Lamb. Peter excellently interpreteth this place, Chap. 1:18. Knowing that ye were not redeemed with corruptible things, as silver &c. from that vain conversation received by tradition from your fathers, but by the precious blood of Christ, as of a Lamb without blemish, and without spot.

The same benefit of redemption the Elders celebrate, Chap. 5:9. Then hath re-deemed us, in our God, by the blood. And indeed this benefit we enjoy in this life: for now, as many as through faith are sealed in the blood of the Lamb, are redeemed; howbeit the fulnesse of our redemption is referred to the life to come.

But are not all redeemed by Christ, dyed be not for all? faith not the Apostle Peter that he bought the false prophets, by whom he is denied? To this Augustinus well answereth, that all are laid to be redeemed, according to the dignity of the price, which would suffice for the redemption of all men, all by faith did receive
the benefit offered. But as many as passe the time of their being in this life in insideler, they remain unredeemed through their own fault. The state therefore are only redeemed, because they alone by faith receive the grace of redemption, through the grace of election, which God vouchsafed them (not to the others) from all eternity.

4. These are they who were not defiled with women] Their third commendation is chastity: They have not defiled themselves with whoredome. The reason is added, for they are virgins, that is, undefiled, or else the calamity may be adversative taken: They are not defiled, but are Virgins. Before I give the true meaning, I will in a few words vindicate the deprivation of the place.

The ancient heretics called Hieratics urging the letter, forbad matrimony, as an uncleane thing, and hence established the merits of virginity: because said they, they who are not defiled with women, that is, unmarried persons onely, shall follow the Lamb whether former be goeth. Thus they expounded it literally: The same thing Tertullian also affirmed, and after him Jerome who though he did not condemn marriage, yet he called it a pollution, lifting up the merits of virginity into heaven: for besides innumerable sacrifices in detestation of matrimony, he also wrote this place against Iovinian, who taught that virginity was of no greater merit before God then matrimony, his words are these: Left we should think, that they are sick not to be defiled with women, who abase from fornication, therefore he added, for they are virgins: By the undefiled therefore he understandeth such as have no wives, by virgins such as have no husbands. Therefore it shall be the merits of virginity to follow the Lamb whither forever be goeth: where the married, against follow them. This Riba also is not ashamed to maintain.

But it may be clearly shewed that this place serves neither to disgrace marriage estate, nor to establish the merit of corporal virginity. First, the Scriptures testify that matrimony is an ordinance of God, and is honourable among all, and undefiled: Who therefore without blasphemy may say that marriage is a pollution and defilement?

Secondly, the Apostle commandeth married persons to give the cornedness to each other, and calls the very conjugall works of our Adam's woman. 1 Cor. 7:3. It is false therefore, that husbands rending the due to their wives, are defiled with women. But as Paphnutius said in the Nicaean Council (which went about to prohibite Bishops to marry) marriage is honorabile and to live with ones own wife is chastity. Now if the words, for they are virgins should be understood of virgins according to the flesh: as Riba the feeder following Hermogenes has it, then many absurd, blasphematic and impious things will necessarily follow.

I. That none of the holy Patriarchs, Prophets, and Apostles, who all were married (John perhaps excepted) can follow the Lamb.

II. That all both of the Deese and Gentiles to be converted to Christ under Antichrist, should be unmarried persons, some married then which nothing is less credible.

III. Seeing ere now properly signifies maidens that have not known man, it would follow that this company of Harpers consisted of all pure virgins, which is absurd even to Abores himselfe.

IV. That all virgins according to the flesh should follow the Lamb: and so consequently the Priest of Cybele and the Goddess Diana, who loosing their genitures by taking in potion, remained virgins according to the flesh

V. Not one of a thousand of the Popish Priests why now chastity should follow the Lamb, because they are no virgins, but are all for the most part whoresmongers and have concubines.

VI. Hierome himselfe should be excluded from the Lambe's fold, because however he extolled virginity with praises even up to heaven, yet himselfe had it not, as he confessed in the Apologie to Constantine, where he saith: Hic up vir-
Lastly, the holy Scripture doth joyne all the faithfull with Christ, whether they be married or unmarried, as members with the head, so as they can never or no where be separated from him: as Christ faith: Father, I will also that they whom thou hast given me, be with me where I am, that they may behold my glory. We shall be caught up in the clouds to meet the Lord, and so ever be with the Lord. Therefore we shall all follow the Lamb whithersoever he goeth: not onely virgines or unmarried persons according to the flesh: but all the faithfull, who live chastly whither in a conjugal or unmarried life, for its Christ there is neither man nor woman, but one new creature. The same the old Church proffessed in their hymne. O how glorious is the kingdom in which all the Saints rejoice with Christ, and clothed in white robes follow the Lamb whithersoever he goeth. Away therefore with the Hieracites, who believe that onely unmarried virgines shall follow the Lamb.

What then? It is certaine the chastity of the sealed is commended: And it is twofold, viz. of body and spirit, and both may be here understood: If of the outward, the fence will be, These are not defiled with women, that is, by unlawfull copulation: for no man appertaines to the company of the sealed, but such as are chaste, whither in widdowhood, married or unmarried estate: that not one of the sealed have ever beene defiled, as may be seen in Low, Judas, David, Magdalene, &c. but because through faith they have purged themselves in the blood of the Lambe before their departure out of this life.

But if it be understood of spiritual Chastity, the sealed are said not to be polluted with women, that is, with idolatry, which is spiritual fornication, but they are virgins, to wit, in spirit and faith. Thus Austin interpreteth it: They have not defiled themselves with women, that is, have renounced carnall lusts, nor cleaved to idols, strange gods, beraies, errors, and wicked works, but are spiritual virgines, of whom Christ is the Bridegroom. So Ambrose on the words of the Apostle, 2 Cor. x. 2. I have prepared you for one husband, that I may present you as a chaste virgin to Christ: he will have them, faith he, to be virgines in faith, such undefiled ones as John in the Revelation doth assigne to Christ in the day of judgements: These are they who have not defiled themselves with women; for they are virgines, these follow, &c. More commonly with women, be interpreted metaphorically, with errors or beraies. By women, faith he, be signified errors, because error began by the woman: As before in Chap. 3. by the woman I label he understand idolatry, by which the manners and vertue of faith are corrupted: for if then underland women, so think that therefore they are said to be Virgines, because they have kept their bodies unmarrie, show excluded the Saints from this grace, who all of them had wives, the Apostles John and Paul only excepted. By which he directly refutes Tertullian, Jerom, and Riberas deprivation of this place, as being absurd and wicked. To whom Alciatus also confesseth, understanding virginity here metaphorically of the integrity of life and doctrine, and all such to be virgines who defile not themselves with an inordinate love of the creature.

But the observation of our Tosanus doth much delight me, that here is an argument betwixt the faithfull and the inhabitants of the earth, who have committed fornication with the Babylonish Whore: making the fence to be thus. These signified ones are not defiled with women, that is, they have not committed fornication with the great Whore, but are virgines persevering in the faith and sincere worship of Christ.

To all these I addde (which notwithstanding comes all to one thing) that this title is to be compared with that in Chap. 7. These are they which have washed their robes, and made them white in the blood of the Lamb. He speaketh, I say the same thing here in other words: These are they which have not defiled themselves with women, for they are virgines. Our robes are carnall concupiscences, these must be washed and made white in the blood of Christ through the remission of sinnes; and white robes put on by the imputation of Christ's righteousness and sanctification of the
Spirit. The signet therefore are laid not to be defiled with women, that is, with carnal concupiscence, and other sins, because they have washed and made white their defiled robes in the blood of the Lamb. For they that are washed from their filthiness are not defiled. And they are virgins: because they are made white in the blood of Christ, (that is justified and sanctified by the merit and spirit of Christ. The sense, as we see, is all one. And I doubt not but that the spirit had respect unto that which the Apostle expresseth more clearly: And such were some of you, but now ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

They follow the Lamb whithersoever he goeth] The fourth title is their individual society with the Lamb: which being referred to the state of their warfare, notes the sincerity and constancy of their faith and obedience under Antichrist: And it is an antithesis of that which is said, Chap. 13. 4. The whole earth wandered and followed after the Beast: and ver. 8. All the inhabitants of the earth worshipped the Beast. These spied I say, have not followed the Beast, but follow the Lamb whithersoever he goeth; that is, exactly walk in the precepts and steps of the Lamb, whithersoever he leadeth them: Now he leadeth them unto the fountains of living waters, Chap. 7. 17. Thse therefore suffer not the decrees and idols of the Beast to be obtruded upon them, but wholly cleave to Christ's guide. But if we understand it of the sealed in the state of glory: then this title must be expounded by that in Chap. 7. ver. 12. 17. Thee serve him day and night: And the Lamb shall feed them and lead them unto the living fountains of waters. In which words the most holy and blessed communion of the faithful with God and the Lamb, and their unapproachable happiness is noted, as we there observe.

These are found among men, being the firstfruits to God and the Lamb] This fifth commendation is an amplification of the second, he said before that they were redeemed out of the earth, here, from among men, the fence is one, that is, out of the multitude of vile and earthly men, perishing under the captivity of Satan, sin and death. Now he adds to what they are redeemed: The firstfruits to God and the Lamb] for, that they may be the firstfruits, &c. It is an allusion unto the firstfruits under the Law, the first of their ripe fruits being then consecrated to God in the feast of weeks. These were most holy, 'so the sealed are most dear to God and the Lamb.' The firstfruits were peculiar to the Priests: so these are a peculiar and elect nation, a royal Priesthood to God and Christ, &c.

And in their mouth was found no guile] The sixth title is their integrity, they are without hypocrisy both in faith, word, and manners. This indeed is truly said of Christ alone, 1 Pet. 3. 9. But attributed to the sealed by participation with Christ their head, and by imputed righteousness, He saith not, (as he Before his words here had been, but there is no guile found, &c, for such as the Lord finds a man when he calls him hence, such also he judgeth him to be, &c.

For they are without fault before the throne of God] These words are from the Greek verb ἀθανάτιον, the Kings bible hath not: yet the old Latin, and the other Greek copies have them. The last commendation is their innocency, and full perfection before God. The cause both of this and the former commendation, is through before, for, because they have washed their robes in the blood of the Lamb: Therefore they all are without guile, and spot. The which if it be referred to the state of this life: we must again understand it, that they are lushed by imputation and justification: And then the words: before the throne of God, signifies not the place, but their esteem in God's judgement, as if he should say: They are without faults not in themselves and before men, but in the eyes & judgment of God freely abfolving the faithful from all pollution, and accounting them as without fault because of the blood of the Lamb: If unto the state of the life to come, then before the throne not only signifies the place, but also the cause of the blestedness of the sealed ones in heaven: for being without fault they shall enjoy the perpetual sight of God, which
The second Part of the Chapter.

Of the three Angels publishing the everlasting Gospel against Antichrist.

6 And I saw another Angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

7 Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.

8 And there followed another Angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third Angel followed them, saying with a loud voice, if any man worship the Beast and his image, and receive his mark in his forehead, or in his hand.

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture in the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb.

11 And the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, who worship the Beast and his image, and receive the mark of his name.

12 Here is the patience of the Saints: Here are they which keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth; yea, blessed are the Spirit, that they may rest from their labours, and their works do follow them.

THE COMMENTARY.

And I saw another Angel] Here follows the second part touching the Angels preaching against Antichrist's kingdom: Who these are, and to what times the prophetic appertaines, is much questioned: All agree in this, that these Angels represent the Preachers of the Gospel in the times of Antichrist: But Papists expostulate referre the same to the last four years of the world, in which time they absurdly imagine that Antichrist shall bear the sway. For how should all those things which are treated of touching the Beast and the Whore from the 13. Chap. unto the end almost of the whole Book, be accomplished in so short a space.

Ribera supposeth they are three renowned Preachers of the Gospel in the time of Antichrist. But, Alcazar by his consequence is forced to reject this interpretation of the Papists: And therefore he feineth that there are the three princes,
A COMMENTARY UPON THE

pall writers of holy Scripture, Peter, Paul, and John: The which foolish fiction is refuted by the very naming of it.

Our interpreters do generally acknowledge that these things do not belong to the times of the reformation of the Church: but by what occasion this vision is here against demonstrated, seeing it was before foretold in Chap. xi, touching the measuring of the temple, they expound not.

By our Method it is plain, seeing here we handle the Third Angel of this vision, that these things are to be compared with the Third Angel of the foregoing vision.

In the second vision indeed, there was nothing answering to this, because there only the preface of the sealed or elect under Antichrist was manifested to John; the which is here also treated of in the first part of this Chapter.

But in the third vision we have the measuring of the temple, and the prophesies of the two witnesses, Chapter xi, representing unto us the reformation of the Church that should be in the latter times, unto which therefore we are to return: for the two, that is, a few prophesying witnesses there mentioned, are here said to be three preaching Angels; that is, they are more then before. And this very thing Ancientus, as Riberas reports, acknowledged, taking the first Angel to be Elias: the second another Prophet and companion of him; rightly indeed according to the scope but he erres in the persons. But as before we shewed that the measuring of the temple began about the time of the Council of Constance, or a little before; so without doubt these three Angels began to preach from that time forward: whose ministry no sooner shall be ended, but the Beast shall be struck into utter destruction.

I saw another Angel flying] No Angel had gone before: Therefore he was not one of the Harpers, or of the multitude of sealed ones. Which signifies, that from this time another (fate of the Church was to be looked for: An Angel that is, a Preacher of the Gospel, as before in Vision first, the singular number (by an enallage) being put for the plural: for there should not be one only but more, although at the first but few should zealously set themselves upon the works of reformation. One therefore is named, because one should excell and with an heroicall spirit begin the worke.

This Angel is John Wickeffe Professor of the University of Oxford, a man noted throughout the whole world. For when the whole West admired and followed the Bealt, be anno 1371, thundred out the overlafting Gospel in England both in his Sermons and Writings against Antichrist: viz. That in Christ's Church there ought not to be any Supreme Bishop. That the Pope is not the Vicar of Christ, but Antichrist: that is, he privileges, bulks, dispensations and indulgences were idles, fruitles, and wicked: that ecclesiastical officers ought not to have civil authority: That the Pope and his Clergie had violently taken the Keys of the Kingdom of Heaven, and that neither themselves intruded into the same, nor suffered others to enter: he deposed transfubstantiation, Masses, offices, canonicall hours, and other vain babblings: he disallowed the Christmas in Baptism, and taught that the faithful were to be baptised simply with water, according to Christ's example: he condemned auricular confession, and also the Popish doctrine of perseverance, satisfaction and worship of relics: teaching that the Saints ought not to be called upon, because they also are servants: he utterly refuted the Roman rites, new indulgences and traditions: he denied that it was lawful for any to add any thing in matters of religion which was not comprehended in holy writ: or to make the same more difficult which he complained that the Pope had done. He thought that the glorious temple, and all the pomp and worship of the Papacy, together with the divers degrees of the Clergie ought to be taken away condemning the orders of Monks as superfluous, impious, and very hurtful to true religion, and therefore ought speedily to be forsaken: he maintained that the Lords supper ought to be administered in both kinds. He wrote in Answer to Sylvius witnesses, more then two hundred volumes, most of them against the Papacy, and the wicked life, traditions and abuses of Monks, &c. To Wickeffe were joyned many excellent instruements in England, Richard Killington, Robert Lawland, and others.
Many in Israel also, as Daniel, Marzilium Panarumus, Franciscus Petarcha began to take notice of the Romish Antichrist. Wickliffe also left many disciples behind him, who after his death, which was Anno 1387, manfully opposed Popery.

A while after the two witnesses in Bohemia, John Huss and Jerome of Prague began more forcibly to oppose Antichrist and plant the everlasting Gospel in the churches of Bohemia, which yet flourish and grow to this day.

About the same time Nicolaus de Clemantia a man (as Tribunus witnesseth) excelling in divine and morral discipline, in many Books opposed the Popacy, but being in his book of the corrupt state of the Church, of yearly pensions not to be paid to the Pope, the Simony of Prelates, &c.

Add to these all the witnesses of the truth, which are recorded in the Catalogue witness, Tom. 2, lib. 19. Now let us consider the actions of this Angel.

He flyeth in the midst of heaven. Like to the Angel who ap. 8. 13, proclaimed woe to the world, but this here is more prosperous, for he blitheth not woe, but the everlasting Gospel.

Midst of heaven, that is, say some, through the midst of the Church, here open, so as he might be seen and heard of; like as such things are conspicuous which appear in the middle of heaven. For however the forenamed preachers named in their places and Churches, yet their doctrine and writings were spread through the whole Church. Brightness of conscience I dislike not, that by this flyeth without is signified the imperfection of the doctrine first published by the teachers; for however they law and reproved the greater sort of errors in pery, yet in many things they clave unto the dregs of earthly rudiments, so as could not with full light soar up into the highest heavens: for as a man be not suddenly brought forth into the light, who along while was in darkness, so upon all things with dazing eyes; so they who many ages together were in the darkness of Popery, could not behold the light of the Gospel, but dummie eyes.

Leaving the everlasting Gospel, the消息 or thing published by this Angel is forth by an excellent title, calling it the everlasting Gospel: by which is lated the authority, effect, and constancie thereof. Antichrist indeed will confine this his preaching and writings as heetical and full of poison, and later the authority of Councils to reprove and refute them, not by arguments, but by fire and sword. So did he to Wickliffe, whom first he grievously vexed by Matters of Schooles and afterward throny him out of England into Bohemia (though he were again recalled by the King), he miserably perished him until his dying day. Nevertheless he went on constantly in teaching, writing, and after his death the Councils of Constance caused his body to be cast out of the grave, and together with his Writings to be consumed with fire. The like they did to the two witnesses John Huss and Jerome of Prague, conning, oppressing, and burning them as hereticks with their books and doctrines. But however the Beast afflicted the world with this tyranny, and kept the while under his yoke, nevertheless he gained nothing by it. For there remained some remnants in England, and Churches in Bohemia, who confounded the doctrine of these Martyrs until this day. For it was the Gospel light by the Son of God out of the boleome of the everlasting Father, to wit tidings of the remission of sin, righteousness, and life eternally to be given. 

The everlasting Gospel could not be suppressed.
these teachers is here maintained, touching which if Antichrift shall plausibly move any question, as from whom they received this new Gospel? what Church before him held this faith? by what miracles they can prove their calling? &c.

The holy Ghost answereth: They have the everlasting Gospel: The which is one only received from Christ and the Apostles, and of old abundantly confirmed by miracles, so that there is no use of new: And they have it, to evangelize the same, that is to declare and preach it to the inhabitants of the earth. They have therefore a lawful calling to teach in the Church.

To them that dwell on the earth] Thus the followers and worshippers of the Beast, the adversaries of Christ are continually called.

First then the difficulty of their charge is intimated, they must have to do with the inhabitants of the earth, gross and earthly men, superstitious maintainers of Antichristian idolatry, obstinate adversaries, from whom they shall suffer grievous contradiction.

Secondly, the success of their doctrine is noted, not to be very great. They shall labour indeed to reforme the Papacy, to call the blind unto the light: but according to the proverb: they shall lie to the deaf, and with black-stooses, because Antichrist will refit them by all means possible, and labour to keep his kingdom in peace; and indeed it shall be so by the just judgement of God. For because the world rather loveth lies then truth: God shall send them strong delusion, that they should believe a lie: that they all might perish, who have not received the love of the truth. 2 Thes. 2.11.

The consideration hereof serves both to illustrate the goodness of God, who graciously caused the everlasting Gospel to be preached unto the inhabitants of the earth, that is, the sworn vassals of Antichrist drowned in superstitions and idolatry: As also to lessen the scandal that we be not offended at the small success the Gospel then had at that time. For what wonder was it, that the inhabitants of the earth received not the same, who were accustomed to hear and believe nothing but the dreams and lies of Antichrist.

And to every nation and tribe] This partition is taken from Chap. 13.7. signifying that the fame of this Gospel should be spread as farre as the Papacy did extend. For however those teachers should remain in their places: yet their doctrine by their writings was made knowne everywhere, and found adversaries in all places.

Before I goe further let us here take notice of one thing touching the devils subtlety. We finde by history, that a little before God raised up this Angell in England, the devill had begun to spread abroad his eternall gospel through one Cyrialus a carmelite Monke, confounding of rote false errors, and monstrosous opinions, pretending that it was the everlasting gospel of this Angell. And indeed the Monkes under pretext of this prophetic did readily imbrace the same: because he confirmed their monastical rites, rules, superstitions, and fables. He taught that the Gospel of Christ was to remaine unto this time, but thence forward his new Gospel was to take place in the Church. This was a wicked depravation of this prophetic, and blaspheemie against the exprefse word of God: The word of the Lord remaineth for ever. This is the word of faihire which we preach. Held fast; that which ye hear, till I come. If an Angel from heaven preach any other Gospel let him be accursed.

To this ungodly fiction many learned of that age opposed themselves, insomuch that Pope Innocent himelfe was forced by the Lateran Council to condemn this impudent assertion: because it also touched the Popes kingdom. Some say Joachim the Abbot was the broacher hereof: but it is false. See Centur. Eclestia. 13. cap. 5.

To discover therefore the imposture of the Devill, the Lord began to bring to light in the same age the everlasting Gospel here prophesied of, by Wickliffe in England, and by other teachers in other places. We may easily judge which of these
two was that everlasting and true Gospel. For the one abolished the Gospel of</p> <p>Chnst and writings of the Apostles: The other brought forth the same out of</p> <p>darknese. The former therefore was sale; the latter true.

*Saying with a great voice* The zeale of the Angell in publishinge the Gospel
is commended. And indeed the forefaid teachers performed their office with
unweourd labour and pains both in teaching, preaching, & disputing: for when they
came into the world, the world was in a deep lethargie of superstitious, drunken
and buried in the wine of the wrath of Babylonish fornication: So that they were
forced to cry alond to mightily, to the end that they might be heard of the drow-
y (or rather deafe) inhabitants of the earth. This voice is to be understood not
only of their preaching, but writings also, by which they manifested the
dotrine of the everlasting Gospel.

Fear God] The argument of his preaching hath three parts: yet the whole
is doctrinal and hortatory. The first part is the fear of God, which is the beginning
of wisdom. Here rightly the teachers begin. Sometimes by it the whole worship,
but here properly is signified that part of worship which consists in the true
knowledge and reverence of God: and it is opposed both to the carnall security
of the whole world, whence arifeth prophaneness and the wicked contempt of
God: as also to the preposterous feare, by which Antichrist hath alon time kept
the world under his youake. Both these I will briefly now expound.

The Papacy did abound with security and feare. This carnall security was
fostered by their bewitching confessions, abolitions, satisfactions, Maffes, indul-
gences, &c. No wicked act how great soever, but by money, and such remedies
might be expiated: Hence Gods judgement, neither was, or to this day is feasted
in the Papacy: as having pretent remedy for their sins in their confessions, satisfac-
tions, and indulgences. Hence springeth that brutish security and liberty to
sin.

So againe the feare of Antichrist hath and still doth ye the world: because it is
held a greater offence to neglect the edicts of the Pope, then to violate the
commandements of God. So that they were easely frighted with the feare of ex-
communication, personal satisfactions, purgatory, &c. insomuch as Emperours
and Kings were forced to kiffe the feet of Antichrist, yea al bow great and small
did tremblingly submit to his beck. Now this Angell recalling the world both
from this prophan security, as also from their preposterous feare, bids them,
Fear God: not the Beast! for it is not the Beast but God that can cast both soule
and body into hell fire, *Matt. 10, 28.*

*And givest glory to him!* Secondly, he requires faith and obedience unto the
Gospel: for then is the glory of Gods truth, goodness and power truly attributed
unto him, when his word is received by faith, and performed in obedience.
In the former member the Angel prepared the world for the Gospel, because without
the feare of God, that is, so long as prophanesse and contempt of God doth reign,
there the Gospel findes no place. By this other member, he instructs them thus
prepared, to *givest glory to God* by receiving his word in faith, and conforme their
life according to his commandements: And indeed this is all God requires of us.
So Moises: *And now O Israel, what doth thee thou know not God require of thee, to savet that
thou feare Jehovah thy God, and walke in all his ways, and love him with all thy heart.*

*For the house of his judgement is come*] A reason confirming what he had said, is
taken from threatening of judgement at hand: the serious consideration whereof
will recall a man from his carnall security to the feare of God and working of
righteousnesse, except he have a heart of steel, for as much as in the day of Gods
judgement, a most exact account of what hath been done in the flesh must be gi-
ven by all, the greatest Kings and Potentates not excepted. *When without any re-
spect of persons they that have done well shall possesse life eternal: They that have done ill
shall be cast into everlasting fire.* The Angell therefore could not use a more forcible
eason, to deterre men from the contempt of God and his word. To this purpose

*xx* is that
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Chap. 7:40. is that in Sirach. In all things that thou sayest or dost, remember thy end, and thou shalt not sin.

2 Pet. 3:9. Now if any ask how this prophesie is true and accomplished, seeing it is so long since Job laid, God's judgment was at hand? Let him heare Peter answering the mockers of his time. The Lord is not slacke concerning his promise (as some count slacknesse) but is long suffering towards us, not willing that any should perish, but that all should come unto repentance.

The Angell faith is now come, for, shall certainly come, by an unstall Enallage of the perfection meant instead of the future, for a little after, is fallin, for, shall certainly fail: noting the immutability of the events decreed by God. If formerly he often laid, he will come shortly, that is, sooner then we are aware of, that the deep sleep of security might be driven out of us, and left with the wicked servant we should say, My Lord deferred his comings. But rather let us consider seeing the Apostles did preface the day of judgement to be then at hand, how much nearer is it now unto us after so many ages.

And worship him that made] In the third member, be recalls the world from popish idolatry, unto the service of the true God alone: whom he notes by a particular from the works of the creation of heaven and earth, the sea, and fountains of waters; The Old version ads, and of all things that are in them: which words are not in the Greek: but seem to be taken out of Psa. 146.9. unto which place the spirit here alludeth. The fountains of waters are reckoned up among the chief works of God, because the continuance of the fountains is indeed a very wonderful worke of the Lord: concerning which Phylosophers have much disputed with great admiration: And it is also celebrated in the Psalms. He sendeth the springs into the valleys, which run among the hills. Which turneth the rock into a standing water, the fount into a fountain of waters.

Furthermore, that religious worship is only due to God. both the Scripture and nature it selfe teacheth. For God alone is omnipotent, knowes all things, and is present in all places. He is able to heare and helpe all that call upon him whersoever they be. He alone is the Author of nature, governour and Lord of the world: wherefore all ought to depend upon him only, in him alone we must believe and put our confidence. But cursed be the man that trusteth in man, and maketh flesh his armes. Hence faith and prayer are in Scripture coupled by an individual tye as the cause and effect: How shall they call on him in whom they have not believed. Therefore it is an express commandement: Then shalt worship the Lord thy God, and him only shalt thou serve.

Now howsoever this be an undeniable and manifest truth, yet the world forsaking the Lord, followed and wondered after the Beasts, all (I say) both great and small, bond and free, worshipped the Beasts image: killed his feet, and attributed divine honour unto him, as though he were God on earth: And this the worshippers of the Pope do not deny: according to that of the Poet before mentioned:

Ense potentem gemina, cujus vestigia adoves,
Cæsari amarus vestit maritae Reges.

Nay all have not the prивilege to worship before the Beasts and kisse his feet: this only is permitted to Kings and Emperours: Others must be content devoutly to worship his image, and call upon the Saints that are canonized by the Beasts, and adore his Crosses, Crucifixes, Altars, set up by him in temples, groves and highways, &c. From this beastly worship of idols the Angel here dechoreth the world, as calling them to the worship of the true God: Neither will he any whit esteem their vaine pretences: That the Pope is not worshipped as God, but as Gods and Christs Victor: for they falsely affirme him to be that, which he is not: That they call not on the Saints with a worship of Latina, but Solus for this is a falle

false distinction, the religious worship both of Latrocin and Donatist being in Scripture onely attributed to God, and significeth both one thing. That they worship not graven images but God in them: this also is falso, for Images are no gods, neither will God be worshipped in or by them; Thou shalt not do so unto the Lord thy God.

Thus far of the everlasting Gospel published by the first Angel, or reformer of Popery. The fumme of which is in these three things.

1. That God is to be feared, and Antichristiantime to be repented of.
2. That glory is to be ascribed to God by believing in his Sonne.
3. That God is to be worshipped by feigning the Image of the Beast: and performing obedience to God.

8 And another Angel followed] because the former Angel, although he cried with a great voice, did little profit unto the inhabitants of the earth, who were drowned with the wine of Babylon, which was done for after Wickliffe, Husse, and Jerome of Prague were burnt, the Papacy remained still in its vigour & furnie. Therefore another Angel followed, who more forcibly assailing Antichrist, weakened his kingdom in many Provinces. And here againe by an Emallage, One Angel is put for Angels: for there shall be divers succeeding each other in divers places. But one shall excell and continue the minisfry of the former Angel, who was a while interrupted.

Now this Angel, if we look into histories, who can he be save Luther? who followed 300 yeeres after Wickliffe: and 100 after Husse and Jerome: he first began in Saxony, by word and writing, to thunder against the Popes Pardons publickly put to sale: soon after against the whole Papacy, anno 1517. To him was joined Philip Melanchthon as a most faithful assiunct: and soone after many other excellent men: who by little and little restored the everlasting Gospel in divers parts of Germany and expelled Popery.

About the same time Zwingius and Oecolampadius began together to oppose Popery, and restore the Gospell in Helvetia. But let us hear what this Angel published.

Babylon is fallen, is fallen] He threatens nine to Babylon for her wicked fornication, by which as with a pestilent plague, she had infected the Christian world, her horrible idolatry (I lay) and cruelty, by which she defiled and oppressed the Church. The commination is taken out of Hai. 2:19. Babylon is fallen, is fallen, and all the graven images of her gods she hath broken unto the ground. And Ier. 51:8. Babylon is suddenly fallen and destroyed, bowing her: In which words the Prophets threaten nine to Babylon of the Caldeans, which had grievously preyed Gods people by 70 years captivity.

Now it may be demanded whither this Babylon here threatened, be the foresaid Chaldean Babylon, or another, and which?

That it is not Babylon of Chaldea appeares by many reaons.

First, that Babylon neither was, is, or shall be the Seat of Antichrist. For however there be an ancient city of Antichrists rising out of Babylon: yet the same makes not Babylon but Jerusalem to be his seat. Now the Babylon here threatened by the Angel, shall be the Seat of Antichrist by the confesse of all interpreters.

Secondly, This Babylon is that great city, the which in John's time ruled over the Kings of the earth, Rev. 17:18. But then the Caldeans held not the Monarchie, but the Romanie.

Besides this Babylon defiles all nations of the earth with her fornication. But now, how the Caldean Babylon should so doe in those last times no found reason can be given for it:

Lastly, the people of God are bid to goe out of this Babylon, Chapter 18:4. But Gods people for these thousand yeeres have not been, nor shall be in the Eternie Babylon; &c. Therefore this Babylon, is not Babylon in Caldea, although the holy Ghost doth apply the propheticall threatenings of old against Babylon, to good purpose and fitly here, from
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from the letter therefore we must necessarily come to the figure, which thing Ribera also acknowledgeth.

Now secondly some of the Ancients will have this Babylon to be the world, as being the great city of the wicked, in which the Devil ruleth: So Ambrose, Bede, Alypius, Niceronus, Epiphanius, finish, And also many others. But this opinion cannot stand.

Firstly, This Babylon is that great whore making drunk the inhabitants of the earth with the wine of her fornication. But how shall the world make drunk the inhabitants of the earth, seeing themselves are the world made drunk by the whore? How shall the world make the world drunk? The whole therefore which maketh drunk is plainly distinguished from the inhabitants of the earth, who are made drunk.

Secondly, the fence would be absurd: Babylon is fallen, that is, the world is fallen: for by the ruin of Babylon the whole world shall not decay, but there shall remain kings, and merchants, which shall see and bewail the ruin of Babylon: whereas after the ruin of the world there will be no kings nor merchants.

Thirdly, we are commanded to goe out of this Babylon, Chap. 16. 8. But we are not bid to goe out of the world, 1 Cor. 10, except in a spiritual sense. But out of this Babylon a local departure is commanded.

Fourthly, it is the common opinion that John prophesieth of that Babylon, which is the city of Antichrist. But the whole world shall not be Antichrist: for he shall sit in the temple of God, 2 Thes. 2. 7. the which cannot be meant of the whole world.

Fifthly, Ribera addeth that this Babylon standeth on seven Mountains, Chap. 17. 9. Now that the city of wicked men, or the world, should stand on seven mountains, cannot be true in any sense. And therefore Ribera concludes, that we must expound it otherwise. And indeed at last the said Iesuit doth ingeniously confesse that this Babylon is Rome, for which opinion he addeth many old writers, as St. Jerome, Ies. de C. D. c. 22. where he affirmeth that Rome was built by the fall of the Assyrian kingdom, and calleth the same the Daughter of Babylon, or another Babylon. Origenis lib. 2. cap. 2. Ensebinius lib. 2. hist. cap. 12. Bede, Oecumenici Historian in loc. 24. in his Prologue in lib. Dunday & lib. 2. against Justinius, & Epist. 12. q. 11. to Alginia. & Epist. 13. to Marcell. Terentiana lib. 5. against Marcian, and against the Jews. Some also of the latter Writers as, Sixius, Fenestri lib. 2. Bibliothec. in vocabulo Mercurii Magiste, Bellerumine lib. 2. de P. R. cap. 2. & 13. Ludovici Vitae in lib. 18. de C. D. cap. 20. Lindanus lib. 3. Pamp. cap. 82. the which contention of his we willingly approve of the alleged also that of Peter, The Church that is in Babylon faileth now, that is, in Rome, as Ensebinius lib. 2. hist. cap. 15. expoundeth it, the which the Papists doe therefore gladly lay hold on, to shew that Peter faile at Rome: but it is a weak conjecture, for it may more probably be said, that Peter wrote from Babylon of the East, as Calvin in his Commentary on the place sheweth. But be that place in Peter what way soever understood: Many things persuade us that this Babylon is Rome.

First, the description and situation of this great city agree not so fully to any as to Rome: for it is said to stand upon seven Mountains, which cannot so well be said of any city as of Rome, built of old by Romulus on seven hills, named Palatium Quirinalis, Aventins, Cestius, Viminalis, Esquilinis, Janiculare. Hence Virgil, lib. 6. Aeneid.

Sollicit et revera facta est pulperrima Roma,

Sepem qua sub minoire circundatis arcis.

Rome is become the famost place of all,
Which hath inclos'd seven hills within her wall.

And
And Ovid lib. i. Trist. Eleg. 4.

Sed quae de septem casum circumspici orbem,

Mundum imperii Roma, dumque locus.

Rome is the place of gods, and royal seat,
Or e lookes the world with her seven mountaines great,

And Horace: Diis, quibus placere coleat,

discere carmen.

Unto the gods a verse to tell,
Whom the seven hills doe please full well.

And Propertius:

Orbi septem alta jugis tori qua praehendat orbis,

The lofty citie on seven hills bie,
Which rules the world continually.

Secondly, this Babylon is called a great city: and that indeed emphatically with a double article τὸ μὲν ἴδιον That great City. Now it is known that Rome is called the City, and the great city (Ναύπνοι) by way of Pre-eminence: hence Trip in Virgil thus speaketh:

Urbem quae visum Romanis Melibaeus postulat

Scilicet ego huc nostra familiæ ope.

The city called Rome O Melibeus,
I as a fool e like ours did think to be:

Besides this great city Babylon in those time, had dominion over the Kings of the earth, Chap. 17. 18. and no city then but Rome, had monarchicall power.

But we need no further proofe, seeing this opinion is backed with the authority of many Ancient writers, say the Iudaeates themselves (Alasfar not excepted) do not now oppose the same. Yet lest they should any wraie prejudice their Pope, they feene that by Babylon here is meant, not Christian Rome, as it hath been more then a thousand yeares under the government of holy Popes: But heathenish Rome, as of old it was under Emperours.

But it will easily appeare, that this is a vaine evaision. For first, Heathenish Rome, was not the seat of Antichrist, touching which seat (as all conten) John here prophesieth off. Neither was Antichrist come, so long as Rome remained heathenish. Therefore the former Rome is not this Babylon.

Secondly, It cannot be understoof of the Old, but Popish Rome, that fire indeed it is who hath made drunk all the inhabitants of the earth, with the wine of her fornication, and that all the Kings of the earth have committed fornication with her. For Old Rome, however it did abound with most fioulie idolatry: Yet the altaries gave liberty to all nations subjected to her, for to exerict her owne religions and superstitions, yet suffered the gods of all other people to be set up and worshipped even in Rome, Christ ordely excepted, as Eusebius records out of Tertullian. Neither can it be proved by any history that ancient Rome compelled their worship on foreigne people: whereas on the contrary Popish Rome compelled and imposed on all nations and kings her superstitious and idolatrous worship on paine of excommunication, seeking to be esteemed the Mother of Churches, and in very deed the whole East yielded their abominations and idolatries from her as from the paps of a mother.

Thirdly, In the time of the Fathers before allledged, Tertullian excepted, Rome was no longer heathenish, being under the power of Christian Emperours: and yet they call her Babylon: Therefore they understoof it not of heathenish Rome, such as it was not, but of Christian Rome, such as then it was.

To the second I say, that which he pretends is ridiculous, as if because Papistical Rome had not persecuted the Apostles and Prophets: therefore they ought not to rejoice at her destruction: for then also the heaven ought not to rejoice: for was heaven I pray you flame by Papistical Rome? Nay, how could heathenish Rome kill the Prophets, which never saw Rome? Notwithstanding the Apostles and Prophets, and heaven itself are worthily bid to rejoice for the destruction of her, both because in persecuting the Saints the persecuteth the Prophets and Apostles: as also because all creatures ought to rejoice for the vindicating of Christ's glory and destruction of Antichrist, whether they have been hurt by him or not. Lastly, if Popish Rome (the which Ribera was not afraid to write) shall be punished for the wickedness of heathenish Rome, which herself hath not committed: Why then may not the Prophets rejoice for the destruction of Popish Rome, though they were not hurt by her?

Vnderstanding therefore that these things cannot be put off, he is forced necessarilie to grant that Popish Rome is Babylon: Notwithstanding to keep up the credite of the Pope, he devieth a new prophecie, namely, that Rome towards the end of the world, expelling the Pope with all the Catholick Saints, shall againe apostatize to their old wickedness and idolatry: And then indeed Rome shall be Babylon and the warehouse of all filthiness and idolatry, when the shall fall off from the Pope, and expell him thence with all other Christians. Whateuer therefore in prophecie touching the ruine, burning and horrible plagues of Babylon, appertaines, faith he, to Rome after that the shall have thrust out the Pope Christ's Visor: Without which fiction this subtle Writer saw that the Pope of Rome could not be freed from Antichristianisme: and thinkes by this artificial device to shift off cistour argument: He that in the last times holdes Babylon the sea of Antichristis, is Antichristis. The Romish Pope in the last times holds Babylon Rous, the sea of Antichristis. Therefore the Romish Pope is Antichristis.

The assumption he labours to weaken, not indeed by denying, that Rome, which the Pope professeth in the last times is Babylon: nor also that Babylon in the last times is the sea of Antichristis: But by denying that Rome now so long as it is held by the Pope, is the sea of Antichristis: Because Rome (as he faith) before Antichrists comming shall decline to Paganisme, and thrust out the Pope.

But O Ribera, by what authours, by what Scripture, by what reason wilt thou prove unto us this thy new Oracle, or rather dogme, hitherto unheard of even among Papists: as I. That Rome at length shall fall from Christianitie and returne to Heathenisme. II. That she shall drive out her most holy father the Pope, and give place to Antichrist.

The latter indeed of these thou thinkest to make out well enough after this manner: That as long as Rome is obedient to the Pope, so great evils cannot befall her: Because the Pope is Christis Visor: And that Rome so long as the Pope is present, shall be the maintainer and mistresse of the Apostolical faith, and mansion of piety: Not therefore to be destroyed, before the Pope be driven thence. But O friend, thou forgettest not how often thou dost beg the question, and how many things thou takest for granted not only doubtfull unto us, but also incredible to the Papists themselves.

I let passe thy common affertion that the Pope is Christis Visor. Thou must prove I. That Babylon and Rome to be ruinated, is to fall to Heathenisme. Certainly herein thou hast Altar against thee, who on the contrary fained more absurdly, that Rome ruine is her conversion to Christianitie. II. That Rome having the Pope present with her, is the mistresse of the Apostolical faith, and mansion house of godlineesse, of which it was long agoe truly said: Rome is now wholly a Buthellhouse. III. That Rome the most holy citie having her Pope and Cardinals there present (but perhaps fallen into a vallall Lethargie) should cast off the profession of Christianitie, and decline to the idole of the Heathens.

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IV. That Rome being thus fallen to heathenism, the Pope with his Cardinals shall miserably be deceived and thrust out of the seat and patrimony of Saint Peter. Now unless these things be solidly proved by thee, all men may see that our argument stands firm, and proves the Pope to be Antichrist.

To the first, second, and fourth, Ribera faith nothing. But the third (of Romes declining from Christiinity to Pagan idolatry) he endeavoureth to prove by some reason.

I. He faith, that the place of ancient Rome, was of old stained with abominable wickednesse: and therefore of necessity the must one time or other be purged by fire.

But first, he may as easily prove the apostacy of the whole Christian world unto Heathenism. For we know that of old the whole world was full of abominable wickednesse. Secondly, that which he faith touching the defilement of ancient Rome is true indeed. But I wonder how any can without crimen lae majestatis object unto the Popes holiness, that the guiltinesse of ancient Rome should not yet be expiated by the religion and holiness of so many ages: What? Have not so many Proceessions, Masses, Consecrations, Prayers, so many merits of holy Popes for these thousand yeares, been able to purge away the defilement of ancient Rome? Besides what can be more contumeliously spoken, then that the Pope the most holy Vicar of Christ should have his seat in a place defiled with such horrible wickednesse and offanes? And how doth this agree with what thou faidst before, that Rome under the government of her Pope is the mansion of piety, if so be that as yet it be not purged from its old guilt and defilement. Let Ribera looke to it, how herein he may answer the Popes holiness.

II. He faith, that there are many to this day at Rome who boast that they are of the name and stock of the old Romanes: And therefore it is probable that they shall again fall to the idolatry and wickednesse of their Ancestours, and so be destroyed.

But this also is altogether frivolous, and a most injurious infamous and accusation of the noble families of Rome. For it is certain that in Constantiines time there were many more noble families of the pedigree of the ancient Romanes then now, who notwithstanding foresaking the idolatry of their forefathers, embraced the faith of Christ: so neither will it necessarily follow that the ancient families which yet remaine at Rome, should fall away from Christiinity. But put the cause they should, doth not the Iesuite here in accuse the Pope, Cardinals, Bishops, and all the Iesuites which then shall live in Rome of extreme negligence, in not performing their duty, but to suffer all the people committed to their charge to fall away from the faith of Christ. What shall all of them fall into to dead a sleep? Or rather now by their impiety and heathenish riot, make way to such horrible prophanenesse. Let the Iesuite againe fee too how he will answer these things.

III. He faith, howbeit they are not of the linnage of the ancient Romanes, yet forasmuch as they dwell in the same city, where they inhabited, they are to be accounted as one body with them.

But by this reason the Pope and Cardinals too are one body with the Romane Pagans, and guilty of the same apostacy: seeing they also dwell at Rome. Thus the Pope should be the head of that body and city, which is one with the wicked common-wealth of old Rome. Now the truth is, nothing can be more vainely spoken. And I wonder that the Iesuite when he wrote these things, had not considered, that he himselfe lived in Spainne, where the ancient Moors formerly inhabited.

IV. He addes from Chap. 16. 19. That Great Babylon came in remembrance before God, & 18. 5. Babylons sins have reached unto heaven, and God hath remembered her iniquities. Therefore faith he, towards the end of the world her old sins, which hitherto for religion sake seemed to be forgotten, shall againe be remembred and
and punished because of the new and like transgressions added to the former.

But for new things done long ago are said to come in remembrance before God, and all such things as are newly done by an Anthropomorphitas of Christ. The poachers and despisers of Christ, which he daily performed, are said to come up for remembrance before God. Secondly, albeit his guilt were granted; yet there were no less that to Rome should be punished for the sinnes of the old, for as much as Popish Rome for these thousand years and more hath abounded in all manner of villanies, for which the Lord most justly may take vengeance on her;

Lastly, he fluxes into the Oracles of the Sybaltes.

But they speak nothing touching the Popes ejection or apostacy of the Romes from the faith of Christ unto Heathenism, but only touching the destruction of Rome, therein agreeing with the prophetic of this book.

By all which things it appeareth, that whatsoever the Jesuites alledgeth for the upholding of the credit of the Pope, it is nothing but a frivolous digression of a dreaming writer.

The summe of the place is this: That Babylon here threatened with destruction, is Rome (not of the Pagans, which created in Constantines time: Nor new heathens Rome, the which as the Jesuites feineth) shall thrust out the Pope: But Popish Rome, which a long while hath boasted her selfe to be the Mother of Churches, and from whole beasts, all the nations and kings of the earth have flocked their errours, superstitition and idolatry. Thus our insoluble argument is no way weakened by the Jesuit, but stands firm against the Romish Antichrist.

But now when we speak of Rome, we understand not simply the walled city, or palaces, towers and stately walkes thereof: but chiefly, the Pope himselfe with his whole kingdom and power over the Westerne Churches, of which afterward in Chap. 17. 18.

Now why is Rome called Babylon? The cause may be the likeness that is between them, of which Oracul: Be bold! faith, the rising of Babylon and Rome is alike: their power is alike; their greatness, times, good things and also evil. But I rather thinke the reason is, their likeness in tyranny and destruction. The old Babylon afflicted the ancient Church: Rome the new Babylon hath oppressed the new Church. The Old is fallen: The New shall fall. Babylon is fallen, so fallen. The doubling of the threatening denotes the certainty and hafting of the destruction. Therefore also it is laid in the preterperfect tense, hath, that is, is fallen: because it shall certainly and suddenly fall: like as we say of a dying man, that he is dead, or the like. Neither did the Angell prophesie vainly. For even during the preaching of this Angell, while Luther, I say, yet taught, a great part of Babylon fell both in Saxony, Germany, and other neighbouring Countries. But touching the destruction of Babylon it followeth in Chap. 18.

A Tour to the destruction, shall be her fornication, by which the high mightily defiled her selfe, with the Kings and Inhabitants of the earth: for she is the Mother of all whoredomes.

Because the words [I will make all nations drink] This reason evidently refutes Aulcers absurdity: The cause of Babylon's destruction shall be her fornication, by which the high mightily defiled her selfe, with the Kings and Inhabitants of the earth: for she is the Mother of all whoredomes.

This fornication (as before was shewed) is idolatry, by a propheticall and metaphorical phrase: for idolaters like harlots do by spiritual uncleannesse, perniciously violate their faith to God, prostrate themselves before their Idols, and run headlong into utter destruction, as we have largely expounded in our Commentary on Hosea, Chap. 1. 2. Y y
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Of the sin of her fornication.] For the Pope obtenches his idols on all nations: who therefore are said to drink of the wine of his wrath, because idolatry (through the corruption of man's nature) is more pleasing to all, then the true worship of God. In the Grecian an elegant *ptrwmwerfis in the words *prwtrwa and *prwtrh. For as Antichrist gave all to drink of the wine of his fornication: so shall all drink of the wine of God's wrath: because they suffered themselves universally to be drawn aside to the worship of idols by the pretended authority of the Catholic Church.

Idolatry is compared to wine, because by its sweet taste and outward lustre it is pleasing unto the flesh, and much defined. Also from the effect: for it maketh 'idolaters madde, furious and blind: like as wine taketh away the sense of a drunkard.

The wine of wrath is named from the effect, because it filleth up God's wrath, and driveth downe his judgements: As also fro the efficient cause, because God in his anger doth justify all blind in their blindness on the worshippers of Antichrist: according to that of Paul, 2 Thes. 2:11. For this cause God shall send them strong delusion, that they should believe a lie, that they might be deumned, when receiveth the wrath.

It might seem the words here: should thus be read: *ou & kai *iwmr* prwtrwa, of the wine of her fornication: as in Chap. 17. 3. The inhabitants of the earth, it is said, to have been made drunk with the wine of her fornication, &c. because the wine of fornication is opposed to the wine of God's wrath. v. 10. The same shall drink of the wine of the wrath of God: But all copies have *ou & kai *iwmr* prwtrwa, &c. Not here only, but also in Chap. 16. 19. & 16. 21.

The use of this: Angels preaching, doth plainly respect both the godly and the wicked.

The godly are exhorted to the duty, before published by the former Angel: To fear God, and not the Beast: To give glory to God, not to Antichrist: And lastly, to worship God the Creator of heaven and earth, not the Beast or his Image: As in Chap. 18. 4. he admonisheth all such as desire to be free of Babylons plagues, to goe one of her.

The ungodly worhippers of Babylon and the Beast, he terrifies by threatening of punishment, the which the Angel following will denounced more plainly, that if they goe on delighting themselves with the wine of fornication, and to worship the Beast, they shall eternally be tormented with babylon and the Beast.

9. And the third Angel following them. The former Angel denounced Woe to Babylon. This terrifies Babylons inhabitants, to the end they might not think to be scorne free, while Babylou was destroyed, but understand (that except they left off their fornication) they should be thrust into eternal destruction with her. The Theis, or position therefore of this Sermon is very horrible: viz. That none of these worshippers of the Beast, if they die in that estate, can be saved, but all of them must necessarily perish for ever. The Beast is the Romains Antichrist, with his Monarchical kingdom, as we heard Chap. 13. The worshippers of the Beast, are the idolatrous Papists, zealous observers of the Popes injunctions. Now what their end shall be, is here declared unto us by the Angel.

Who this Angel should be, the Popsith Writers mention not, except Lyra, who feineth him to be Pope Gregory. But this Angel was to be after Antichrists rising: for he preacheth against him. Now Gregory was Antichrists fore-runner, viz. of Boniface III. who first built Babylon by claiming the title of universality.

This Angel is said to follow the two former: who denoted all the preachers of the Gospel, and opposers of Popery from Wickes unto Luther and his fellow labourers: so that their ministry dureth for the space of 175 yeeres, or thereabouts, viz. from Anno 1371, when Wickes began to publish the everlasting Gospel, until the yeere 1546, at what time Luther ended his ministry, leaving behind him this propheticall verfe:
This third Angell therefore is a figure of all such evangelical Teachers, who since the ministration of Luther have preached against Babylon, and they are to continue unto the end of world. For there followes no fourth preaching Angell after the third: but Christ, sitting on the white cloud, cometh forth to judgement, ver. 14. And therefore the ministracy of this third Angell is to remaine unto the end.

Now among the number of excellent Teachers, who by word and writing since that time have laboured to bring men from popish idolatry unto the faith of Christ, are: Bucer, Capite, Hedio, Bremius, Hyperius, Alejus, Swepfius, &c. In Holvetia, Bullinger, Similicus, Mycoinus, Pellicanus, Guaderrus: Artius, Suckius, &c. In France, Farel, Viret, Calvin, Malaret, Beza. In England, Cranmer, Hooper, Laiyer, Whisler, Reynolds. In Denmarke, Palladius, Hommingus, &c. Out of Italy, Peter Martyr, Zanchini, Tremellius, &c. In Poland, Johannes a Lago, &c. In Hungary, Michael Statiusm, Stephani Szegedius, Perus, Misius, Paalnus Thaurus, with innumerable others who now rest in the Lord, or yet fight, or hereafter shall fight, for the faith of Christ against the Beast.

With a great voice, like the second Angell, that is, with great zeal and labour, because these Teachers, as the former, shall not be wanting, but use all diligence to bring men to Christ, and recall them from worshipping the Beast: And indeed it is needfull they should cry with a great voice: for the greater part of men shall stop their ears at their preaching.

If any man worship this hypothetical commination: If any man worship the Beast, the same shall drink, &c. is univercall, as if he had said, Whosoever be he that worshipeth the Beast, shall drink, &c. He speaketh hypothetically, to teach us, that the punishment may be avoided, if that the condition be observed, that is, if a man leave off to worship the Beast. Whence it appeareth, that not all the worshippers of the Beast shall be tormented with these plagues, but such only as alwaies persevered therein, and repent not, being admonished. Now it seemeth that the Hypothetical threatening closely is opposed to the wicked anathemasines of the Beast, which also are hypothetically propounded. For example:

If any one worship not venerable images, let him be accursed.

If any man teach not from the heart to the Christian people the worship of Saints, and of the honourable images of all the Saints, Let him be accursed.

If any man falsifie not images in the name of the Lord and of his Saints, Let him be accursed.

And in the Councell of Trent,

If any man say that the wicked is justified by faith alone, Let him be accursed.

If any man say, that justifying faith is nothing else, but a confidence in the mercy of God forgiving sins for the sake of Christ, and that we are justified by this confidence alone, Let him be accursed.

If any man say, that by God's commandement all Christ's faithful ones ought to receive the Eucharist in both kindes, Let him be accursed. &c.

Now on the contrary, let the worshippers of the Beast and his image hear the anathema, or curse of the Angell.

If any man worship the Beast, &c. Let him be accursed.

Furthermore, who those worshippers of the Beast and his image are, who I say, are smarkted with the Beast's Character, I have before shewed. Now let us consider the curse.

10. The first also shall drink of the wine of the wrath of God. The curse of the wicked is typed out by a prophetical picture inclining the same, for which Babylon was threatened by the former Angell: Babylon gave her worshippers to drink of the
of the sweet and voluptuous wine of her fornication: But God will give them
to drink of the deadly wine of his wrath: as if he should say: they have drunk
the former wine, to they shall drink the other likewise: the meaning is: They
have committed fornication; therefore they shall be punished. The punishment
of the wicked by a prophetical phrase is compared to Wine, a Chalice, and Cup,
alluding to the excess of the wicked, who swallow down full cups of wine.

Which is poured without mixture into the cup: But in the Gr. it is, 3 μικτὴς ἑτέρῳ
αἵτως, as it were, with mixture mixed wine, which words seem to be contradiictory
to themselves: because αἷμα, called in Latine Merum; is not wine mixed or alaided
wine, but such as is without mixture: Yet there is no contradiction in it, for with
the Greek, the word μικτὴς φυσικὸς mixt. signifies not wine alaided with water, but
such as is powdered forth to be drunk; although it be without any mixture: And
hence the Latins sometimes use the word Misere, to mingle, simply for to
powre out drinke: Juvenal, Satyr. 5.

—Neficit tot millibus Empiros
Pauerohin, misere puere. Here the words misere pauerohin, signify to fill drinke to the poore.

So that, to drinke out of the mixt cap (for the words may be translated) is to
drinke all of a cup filled with the wine of Gods wrath: and this wine is called
μικτὴς, not alliaed with water, to denote its strength and efficacy to make
drunke.

Brightman understands this pure wine laid to be mixt, of divers kindes of wines
mingled together, which mixture (faith he) doth much sooner beget drunkenesse.
The lenie is all one.

Of his indignation and anger. The Gr. θυμὸς signifies fure or great indignation:
and is more than φορή, anger. The words seem to be taken out of Pfla.
75. 9. A cap is in Hebrew bond, and the wine is red, it is full of mixture: And Isr.
25. 15. Take the wine-cup of his fure in my hand, and cause all the nations to whom I
send them, to drink of.

This Cup of his anger the Lord in the following Chapter divides into seven
viols, the which being full of his wrath, he will powre forth on the Antichristian
idolaters, foe of them in this life, but the last in the end of the world. Therefore
he threateneth temporall and eternall punishments. The temporall he expoundeth
specially in Chap. 16. here the eternall are more clearly described.

And he shall be troubled with fire and brimstone. This is a declaration and an
amplification of their punishment: He shall drink the wine of wrath, that
is, he shall be troubled: for as he drunk the wine of pleasure: so likewise he shall
drink the wine of torment, and that eternally.

He adds the matter of the torment, With fire and brimstone. Brimstone Is soon
set on fire, burns strongly, is not easily extinguished, and causeth a filthy smokers
and deadly stinke. Fire, is nourished by brimstone, it devours and destroys
combustible things, & the burning thereof is intolerable torment to the body. Not
as if there were materall fire or brimstone in hell, but the grievousness of the
torment is hereby noted. It seems to be an allusion unto Pfla. xi. 6. Upon the
wicked he shall cause flame, fire and brimstone, and a horrible tempest shall be the portion
of their cup. This is expounded in Chap. 19. 25. where the Beast and they
that worship him are to be set alive into a lake of fire burning with brimstone. This
is the torment of hell, in which the glutton being to this day crieth, Father Abra-
am, have mercy upon me, for I am tormented in these flames. The Scripture doth not
find words, as it were, sufficiently to express the unspeakable tortures of the
wicked. Isaiah faith: The worm of torment shall not die, neither shall their fire
be quenched; and they shall be an abhorring to all flesh. Christ Math. 8. 12. calls it utter
darkness, where is weeping and gnashing of teeth; 5. 22. bell fire: 25. 41. ever-
lasting.

Lasting and unquenchable fire. Paul faith, Tribulation and anguish shall be on every soul that doth evil: and again: The Lord will take vengeance in flaming fire, on them that obey not the Gospel.

In the presence of the holy angels, and in the presence of the Lamb. The Lamb shall be the judge of the ungodly, who despised him, and as much as in them lay exposed him to be tormented by the Beast. The angels are added to the Lamb as sumpters, by whose ministrations, all men shall be gathered from the four corners of the earth, and presented before the tribunal seat of Christ to be judged. The word therefore, confessed, before, which is attributed as well to the angels as to the Lamb, signifies, that the angels shall not only be beholders of the torments of the wicked: but also executioners of the same. So the Apostle: They shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Holy] to distinguish them from evil angels, concerning whom Paul faith: Know ye not, that we shall judge the angels?

1. And the smoke of their torment. He further, amplifies the torments of the wicked, if happily the kings and inhabitants of the earth might be restrained from flowing the Beast by the horrore of cruel torments. The smoke of their torments, by an hebraism he calleth it a tormenting smoke: Or by a similitude of the fine the fire tormenting them. But I rather approve the former, because he had before spoken of their torment by fire. Now what is more bitter, then to be tormented, broyled, and stifled with smoke?

Before in Chap. 9, the smoke of the bottomless pit did denote in a sense somewhat different, the darkness of doctrine, brought into the Church by the Pope of Rome through the operation of Satan. And this belongs to the matter of the infernal torment: not that there is a real smoke in hell (for properly smoke is an exhalation or fume arising out of a material fire, which is not in hell: otherwise the smoke must cease, when the matter is wholly consumed) but the Scripture doth metaphorically shadow out the grievousness of the torments in hell from things known unto us, and very hurtful, as calling the same, smoke, fire, brimstone, the worm, and such.

Ascended for ever and ever. Smoke by its lightness ascends upward: and so the smoke of eternal fire shall ascend as also the sound thereof, ages of ages, that is, for ever and ever: for it is an unquenchable fire, Isa. 66:24. Hence we see that the torments of the wicked in hell shall be everlasting and without end. Before in Chap. 8. 4. The prayers of the Saints are called a smoke ascending up before God, by a more noble metaphor. That smoke was sweet and pleasing to God, as being the smoke of incense. But this here is flaming and pestilent unto the wicked, as being the smoke of brimstone. The verbe ascendentur in ascend, argues that the place and fire of hell is beneath us: but where it is, they shall see, who too curiously seek it.

And they have no rest day nor night. He signifies their continual torments without any intermission: they shall not now and then have rest: but shall be perpetually tormented. Thus hither to the glutin cryeth in hell without intermission, I am tormented in this flame. For as hell fire shall not be extinguished, no not for a moment: so the wicked shall not have so much as a moments respite from torment, but in this unquenchable fire they shall be like incorruptible brande, never to be consumed. O most miserable men, whom the cogitation (and perhaps horror also) of so great torments, hath not hitherto moved to repent, and forsake the worship of the Beast. Before Chap. 4. 8. this same phrase is applied to the four Beasts: and they repented day and night, saying, holy, holy, holy, Lord God Almighty: And to the sealed in their foreheads: Chap. 7. 14. They serve God day and night: But in a contrary sense: for there is noted the continuance of the Saints their joy in heaven: here the perpetual torment of the damned. In the meantime while it appears, that by the phrase jubes ex nunc die et nocte, it figur-
A COMMENT UPON THE

is signified, always, perpetually, and without intermission: for however there be no light or day in hell, but a perpetuall night or darknesse: yet the holy Ghost speaketh after the manner of men, who have dayes and nights interchangeably.

Who worship the Beast? That the worshippers of the Beast might leave of to say that these tormentors are prepared for heretics, whom they so term, the holy Ghost doth expressly repeat, that they are prepared for them that worship the Beast and his image: Touching whom we have before treated.

And whosoever receiveth the mark of his name This is that large and Catholick symbole of the Romains: for as we heard Chap. 13, the Beast's name in Greek is Αὐτῆς ὁ Λατινος, in Hebrew יָדוֹלִין Romains.

22. Here is the patience of the Saints: An horatary and consolatory exclamation unto the Saints, to stir them up to patience under the trials of Antichrist: & not to decrease in faith and obedience under the croffe: but looke up to the promised reward in heaven. This is the summe of the two following veres. The first member, here is the patience of the Saints, is taken out of Chap. 13, &c, yet the scope is something different. For there it was spoken in respect of Antichrist's tyranny: the fence therefore was thus: seeing Antichrist's tyranny is so great, the Saints ought to prepare themselves patiently to endure left falling from their constancy, they make shipwrack of salvation: Here it is spoken with respect unto the torments of the Antichristians. Hence therefore the holy Ghost suggesteth an argument of patience to the Saints, that seeing so tragically an end, is certainly to befall Antichrist and his followers, therefore they ought quietly to endure his tyranny, knowing the other are to suffer eternall punishment for the same: which horrible destruction of the adversaries ought to provoke the Saints to constancy.

Here are they that keep A periphrasis of the Saints, for they are called Saints, not who are canoniz'd in Antiquities, Calendar, but the observers of the commandements of God, and faith of Jesus: and both is opposed to the false worship of the Beast. The faith of Jesus, is our confidence in Christ the alone Saviour: The keeping of the commandements of God, is obedience to the Gospel, not according to Antichrist's decrees, but according to Gods Commandements. Both these cohere, for without obedience faith is hypocrisie, here, faith be, are they that keep: for, henceforward they shall, or let them keep: that is, we are exhorted to preserve constantly in the faith of Jesus and obedience of Gods commandements, that we may be free from Antichrist's punishments.

13. And I heard a voice Thus much of the exhortation. The consolation of the Saints followeth. It is an argument furring up to constancy taken from the reward of heavenly felicity, for to use Brightman's words, the last evil which the wicked could bring upon them, is the means of the present felicity of the faithful. It is opposed to the temptation of anathemas, by which the Pope shall strike the three Angels, accusing them: as broaching a new Gospel: That they were enemies of the Catholick Church, and damnable hereticks: On the contrary the heavenly voice pronounceth them, Blessed, &c. this is the connexion and scope, let us now see the words.

The particle and is continuative: for, Then, as Bet. renders it, or causall, for, therefore be constant in the faith of Jesus, and obey God against the Beast: because, or, for I heard a voice. The words are John's declaring with what comfort the Saints should raise up themselves to constancy: And whence he hath it: I heard a voice from heaven: Therefore being proclaimed from heaven it is certain and true: he faith not whether it were a voice of God or an Angel. But it is the voice of Christ: who publisht the same in the Gospel: He that heareth my word, and believeth in him that sent me, hath life eternall, and shall not come into condemnation, but is passed from death to life: And: If a man keep my word, he shall never see death.

The heads of the voice are three. I. a commandement to write. II. The argument of the writing. III. The prooffe and declaration of the argument.

Write] Before in Ch. 1.19, he had a general commandement to write the Revela-

This is a special commandment to write the heavenly voice, touching the blessedness of such as die in the Lord. Both places teach (against the Iesuites) that the Apostles were commanded by Christ not only to preach, but to write their doctrine. Now wherefore is he bid to write? That we might understand the dignity of this doctrine, which the holy Ghost would not have to vanish in the air, but to be set down in tables, that it might perpetually serve for the consolation of the Church, and that Antichrist might not in any wise be able to destroy, deprave or suppress the same.

Write] to write, to comfort the Saints, and refute the monstrous judgement of Antichrist, touching the godly, that they are damnable heretics: to refute also the wicked fiction of Purgatory, in which they say that the souls of them that die in the Lord, are first to be tormented, before they can enjoy felicity.

Blessed are the dead that die in the Lord from henceforward. By the second argument of this most comfortable writing, the dead in the Lord are declared to be blessed: by which is refuted the prophane effeminacy of Epicureans, who say that death is the end of things, and that the dead are wholly brought to nothing. And the wicked opinion of Antichrist, touching the unhappy estate of the godly, by him accused as heretics. But the heavenly voice pronounceth them blessed in death: therefore Antichrist's beastly thunder-bolts should not terrify us. But let us see what are said to be blessed, and when.

Of the former it is said, as regards it to write, you write the dead who die in the Lord. But it renders it, which die for the sake of the Lord, or, because of the Lord: according to the saying: Blessed are ye when men shall say all evil against you falsely. For my sake. The which Riberas also approves. And so indeed the words in the Lord do sometimes signify, as Rom. 16. 1. Receive Phoebe our sister in the Lord, as well as also saints, that is, for the sake of the Lord. Salute Ampliatus my beloved in the Lord. Salute the beloved Persis which laboureth much in the Lord, that is, for the cause of Christ. Thus taken, the consolation should only belong to Martyrs that die in the Lord, that is, who lay down their life for the glory of Christ.

But undoubtedly the consolation is more largely to be extended even unto all who are said to be, and abide in Christ: so also they are said to die in the Lord, that is, to depart out of this life in true faith and invocation on the Lord, and so to go unto him. For to be in Christ, is to cleave unto Christ by true faith. Rom. 8. 1. & 16. 7. Who were before us in Christ. To abide in Christ, is to persevere in the faith of Christ unto the end. Joh. 15. 4. 7. And abide in me, &c. If ye abide in me, &c. So to die in Christ, is to fall asleep in the faith. 1 Cor. 15. 58. Thus also which are fallen asleep in Christ are perished, that is, in the faith of Christ, and in the hope of the blessed resurrection unto eternal glory. In this sense the consolation belongs not only to the Martyrs, but to all true professors also: which exposition in my judgment doth best agree with the drift of the place. For here he speaks not of those false times of Antichrist, when he reigned in his full fury against the Saints, but of the more happy age of reformation, when the power of Antichrist shall in many places be broken, neither shall the martyrdoms of the Saints be so frequent as before.

Hence therefore we are taught, who after this life, are translated from death into eternal happiness. Not such as die in the faith of the Beast, Antichrist, the Pope, or Mahomer, &c. But that die in the Lord. For there is no salvation in any other, neither is there given any other name whereby we must be saved, &c. He is the way, truth and life: no man cometh to the Father but by Christ. All that go out of him are deprived of blessedness, and shall be tormented with the plagues before described.

But when they shall be blessed? as writ from henceforward. This particle in all Greek copies, lave in that of Mosemus, closeit up the sentence: But the old Latin makes it to cohere with the following words: ad modum diiss spiriis, rendering
rendering the word **yet** as **also** or **yes**, viciously and senselessly, *imwater*, as Ribera confesseth. For what sense is it to say: *from this time now faith the spirit that they may rest! *Beza** jusynes are *apti* henceforward with **puzzled** blessed henceforward. But it matters not when it is put in the sentence, so that it be not taken from it. Commonly it is understood of the term *erbeginning* of happiness; and the question is, what that term is?

Some referre it to the time when this voice was heard; as if he should say, *from the very instant of the revelation the dead in the Lord are blessed*. But the question will be, whether the dead in the Lord were not blessed before the time of the revelation? It is clear that all the Apostles, and many of the Saints were departed in the Lord before this time. Now Christ extends blessedness unto all the faithful, *Mar. v. 11. & *Ioh. v. 24.* And seeing in this place is treated of the last times of the Church to be restored by the three Angels, I see not, by what way he should goe back to those former times of *John.*

Others therefore referre *henceforward* to the hour of *every ones* death, in a sense I confesse true and godly, but scarcely native or proper. *It is true, they that depart hence in the faith, doe presently passe from death to life: for so Christ teacheth, *Ioh. v. 24.* This opinion also is pious, and becoming charity, not to deny that blessedness to them that die in the *Lord*, which is promised them in *Gospel.* He that believeth in the *Sonne* of God hath everlasting life. *He that believeth in me cometh not into judgement, but is passed from death to life.* Which also the carrying of *Lazarus* out of the *bosom* of *Abraham* doth plainly confirm; yet I know not whether *henceforward* can here properly be understood of the hour of every ones death.

And this indeed the Papists deny, to confirme their fiction about *Purgatory,* in which, as they feare, even they that die in the Lord are first to be tormented and purged (both from the pollution of venial sins, as also from the guilt of temporal punishment, in which they died) before they can obtaine blessedness in heaven. And they will have *henceforward* to denote the time of the last judgement, making the fence thus: *Blessed are the dead, &c. a modo jam, from the time now, that is, from the end of the last judgement they shall eternally rest from their labours.* *So Aesimus* and *Lyra,* the which *Bellarmin confirms* because faith he, *this whole Chapter treats of the last judgement.*

But first, this last it falleth: for the last judgement, being the fourth *Act* of this vision, is not handled through the whole Chapter, but in the end onely, *viz.* from the 14. verse, for undoubtedly the three Angels publishing the everlasting *Gospel* with the mine of *Abaylon,* & future torments of idolaters, goe before the last judgement: And therefore *henceforward* cannot be applied to the time of judgement.

Secondly it is falleth, that men dying in the *Lord,* carry with them any pollution to be purged thereof: for this crosseth the Gospel: *He that believeth in the Sonne of God hath everlasting life.* *There is no condemnation to them that are in Christ.* *Jesus.* The blood of *Christ purgeth us from all sins.* Purifying their hearts by faith. Therefore, whooeuer die in the *Lord,* are without any mortal sinne cleaving unto them, much lesse veniall, and so being purged through faith in the blood of *Christ,* from the guilt both of eternal and temporal punishment, they are translated into everlasting happiness.

Neither is this their wicked fiction confirmed by *Afsins* authority: *he faith rightly*: that the faithfull in this life are partly the children of *God,* partly the children of this world: *for so the Apostle affirmeth, *Rom. vii. 15.* & *Gal. v. 17.* for all of us are spirit and flesh in part. But he faith not that we die faith: for before we depart, by faith in the blood of *Jesus* *Christ* we are purged from all sin.

I know that the 110. chap. of *Ains* *Enchiridion* is objected touching the three old condition of the soules departing: *that some go hence very spile: some very good, but others bewteen both,* and so according to their merits are kept in hidden receptacles either in rest or point unto the resurrection. But I doubt whether *Afsins* ever law
REVELAT. CHAP. XIV. VER. 13. VER. 15.

saw that Platonick Chapter: and doe believe it was foiled into the Enchiridion by some body else: my reason is, because &c. &c. in other places doth expressly speak but of two conditions of them that die, and of two places after this life, altogether denying a third. As through one, faith he, all go to condemnation: so all by, one to justification. Neither is there any middle place for any but he that is not with Christ must needs be with the Devil. More clearly in another place. The faith of Catholick's doth by divine authority believe, that the first place is the kingdom of heaven, from whence, as I said, the unbaptized are excluded. The second Gehenna or hell, where all apostates, or infidels shall feel eternal torments. A third we are altogether ignorant of, for we finde it not mentioned in the Scriptures of God. And againe: I have given no divisions of places, save Oneely of Two, &c. So likewise: There is left no middle place between the right hand and the left.

To return to the particle henceforward, although it be not applied in the leaft to the house of death: yet the afferent of the Saints happiness remains certaine and true, even from the very instant of death, not onely by many Scriptures before alledge, but from this place: for it is not said is &c. so &c. they that were dead, but are &c. &c. they that die, in the present tense. Therefore so soon as the godly are dead, they are blest. Thus Purgatories is hence notwithstanding excluded.

But what then is meant by henceforward? We are to obserue that the time of this Third Age, is the time of the reformation and deliverance of the Church from Popery by the three Angels: from henceforward therefore, that is, from the time the three Angels published the everlasting Gospel against Babylon and Antichrist, Blessed are the dead that die in the Lord, that is, they not onely or shall be so: but the three Angels shall publish and preach the same, refuting the heathenish fiction of Purgatory, Satisfactions and Indulgences: For these Angels shall not oneely teach that Antichristian Bulls are vaine, but also prove by the Scriptures of God that the paine of Purgatory is a wicked and feined imagination, there being no such place: And as hereby the godly shall be freed from that error and vaine feare: So Antichristians gaine shall be much lefsett.

You[faith the Spirit, that they may ref] This is the third. The holy Ghost seems to add two reaons of their blessednesse: One is, because they rest from their labours, to wit, which they have suffered in this life, for they have attained the end of their labours and combats, henceforth enjoying everlasting rest: The other, because they workes follow them, by a metaphore, for, because they now have the fruit or reward of their workes, which was laid up in heaven for them. It appeareth that both reaons are taken from runners in a race, who having attained the marke, enjoy a twofold benefit: rest and reward. So is that, here put for the caufall &c. because they rest, &c. Their workes are laid to follow them, or &c. &c. &c. with them (as it is in the text) being as it were the followers of faith in this life: Hence the merits of workes are rather overthrowen than establisshed. For seeing they follow, therefore they merit not, otherwife they shold goe before as caules. Now they draw with them a free reward, becauessa the gift of God is eternall life.

The third Part of the Chapter.

Of the Harvest and Vintage of the last judgement.

14 And I looked, and beheld a white cloud, and upon the cloud one sat like unto the Sonne of man, having on his head a golden crown, and in his hand a sharper pike.

15 And another Angel came out of the Temple, crying with a loud voice.
A COMMENT UPON THE

A voice to him that sate on the cloud: Thrust in thy sickle, and
reap, for the time is come for thee to reap; for the harvest of the
earth is ripe.

16 And he that sate on the cloud thrust in his sickle on the earth, and the
earth was reaped.

17 And another Angel came out of the Temple which is in heaven, he
also having a sharpe sickle.

18 And another Angel came out from the Altar, which had power over
fire, and cried with a loud cry to him that had the sharpe sickle,
saying, Thrust in thy sharpe sickle, and gather the clusters of the
vine of the earth, for her grapes are fully ripe.

19 And the Angel thrust in his sickle into the earth, and gathered the
vine of the earth, and cast it into the great winepress of the
wrath of God.

20 And the winepress was trodden without the city, and blood came out
of the winepress, even unto the horse-bridles, by the space of a thou-
sand and five hundred furlongs.

THE COMMENTARY.

And I looked and beheld a white cloud. Hitherto we have handled
three Acts of the fourth Vision. The first (briefly to repeat
them again) comprehends the condition of the Church in its
beginning and growth, with her many combats under the Ro-
mane Emperors, both Pagan and Christian until Antichrists
rising, in the first six yeeres, Chap.12. The second opposed
to the former, contains the consolation of the godly under the
foresaid conflicts, in the same Chapter. The third having two parts, represents
1. Antichrists persecutions, which from his first rising till now, have continued
more then a thousand yeeres, Chap.13. 2. The Churches preservation under the
same, and also her future purging from the dreges of Antichrist in the laft times.
Chap.14. The fourth Act here followeth, describing the joyfull Catastrophe, or
change of all the Churches afflictions in the day of judgement, the forme where-
of is figured out in two parables, viz. of the Harvest and Vintage, in the rest of
this Chapter.

Furthermore, I see all interpreters (a few only excepted) unanimously to agree
that the last judgement here treated of is: And I wonder that any should dissent in
a matter so clear and evident. For by types and words not much unlike, the
judgement to come is described in Dan.7. touching the Some of mans coming in
the clouds of heaven to judgement: and Mat.25. & 13. of the harvest of the tares and
wheat. They agree also in the scope; that these types serve to comfort the godly,
and terrifie the wicked. For the godly doe groane under their afflictions & trou-
bles, desirous to know what end at length shall be put to their evils: On the
contrary Tyrants and Antichrist doe tumultuously rage without let or punish-
ment, promising to theirselves perpetuall prosperity: Left therefore the faithful
should be discouraged, seeing the Tone of perdition thus to rage, and themselves
overwhelmed with drivers borrows and calamities, here the last judgement is pro-
pounded to Job, in which shall follow a wonderful change of things. For then the
Wheat shall be gathered into the heavenly Barn, and the chaff burned with
unquenchable fire. This I say is the scope and use of the remaining matter in the
Chapter.

But in the coherence of these things with the foregoing, I finde all equally as a
fig

Flay, as not perceiving wherefore the last judgement is here again represented, being it was before shewed unto John, Chap.6, towards the end. & Chap.11, towards the end and afterward again in Chap.16. and most clearly in the end of Chapters 19 & 20. Ribera (as before Chap.11) hath nothing to say, save that the day of judgement is here described by an anticipation: because the context of the things themselves requires that the punishment of the wicked be here described. But no reason can be given why these judgements should be so often described, and that indeed at the end of every Vision, except our method be observed, in which we have noted that all the general visions consist of suche Alls answering each to other. This therefore is the true cause why the last judgement is here again represented, because the last All of the fourth Vision now followeth. Let us see the words.

And I saw] This is the last part of the vision. The day of judgement is figured out by two types, The Harvest and Vintage: because there shall be two acts of the same: The gathering of the godly into heaven, and the casting of the wicked into hell fire. The former is set forth by the Harvest, in which the wheat shall be gathered into the barn, according to the parable of Christ, Mat. 13, 30. The latter, by the Vintage, because the wicked shall be trodden down in the lake of God's wrath, that is, to be tormented with eternal paines of hell. So these types may not unfitly be distinguished.

Notwithstanding it is not amiss to difference them as the whole and part. For the Harvest shall not only gather the wheat out of the Lord's field into the garner, but also burn the tares that are gathered, as we fee in the said parable, Mat. 13. Thus the Harvest should represent the whole judgement. But the Vintage shall cast and tread all the grapes in the lake of God's wrath. Now the godly shall not be cast into this lake, for they shall all not come into condemnation, Joh. 5. 24. But the ungodly only. And therefore by the vintage the punishment of the wicked seemes only to be represented. Thus much of the parables in general.

And behold a white cloud] The person of Christ the Judge is gloriously described in this verse, by foure adjectives. 1. by his forme: that he is like to the Son of man. 2. by the gesture of body, he sits on a white cloud: 3. by his habitation, he hath on his head a Crown of Gold. 4. By the Instruments: He holds in his hand a sharpie Sickle. In these words is no obscurity: therefore I will not dwell on them.

They who deny or doubt, (as Ribera and Brightman) that the Son of man doth here denote Christ, because it is not laid the Son of man, but like to the Son of man: Neither with an article a visi; & squatting scene in my opinion to ground it on a very light conjecture. For in Dan. 7. 13. It is plain; Christ is laid to be like to the Son of man: I saw in the clouds of Heaven as it were the Son of man. And Paul-Philip. 2. 7. Being made in the likeness of man, he was found in fashion, or Hendris as a man. And Rom. 8. He sent his Son in the likeness of finfyll fillets, and Heb. 2. 14. He took part of flesh and blood: and Verge 17. It behoved him to bee made like his brethren: In which Phrases the verity of Christ's humane nature is not denied, but the privilege of the Man-Christ is noted: that though he be like unto us in all things, yet is he not (like us) man only, but God also; neither as man is he borne a finner of mans seed, but conceivd and beg-xtren of a Virgin by the operation of the Holy Ghost, being not defiled with any staine of finne.

That which they say of the Article, is infinit: For before also in Chap. 1. 13. John saw Christ coming via, & dignity like to the Son of man (with out an Article) standing in the midst of the seven Candelsticks: Here he sees him sitting as a Judge on his Tribunal.
A COMMENTARIE UPON THE

On a white cloud [Noting his divine Majesty: For God in the Psalms is often said to be carried and ride on the clouds, because of his heavenly power. This white cloud is that throne of glory, whereon Christ shall sit, Mat. 25. 31. The which throne he himselfe interprets of the clouds of heaven, Mat. 26. 64. Hereafter ye shall see the Sonne of man sitting on the right hand of power, and comming in the clouds of heaven, according to that in Dan. 7. 13.]

The crown of gold on his head, is the ensigne of his Kingly Majesty. In Chap. 19. 12. he hath many Diadems on his head: and on his thigh a name written, The King of kings, and Lord of lords. The Beast also had crowns on his horns: but not of gold, and ren onely. This Judge therefore is more powerful then Antichrist and all tyrants, for with an iron rod he will crush all adversaries as a potters vessel in the day of judgement.

The sharp sickle of a reaper, which is in his hand, to wit, in his right hand, denotes Christ's judiciary and divine power, to whom it is as eathe to execute his judgement on the whole earth, as for reapers with a sharp sickle to cut down the ripe corn. ANDREAS: the sickle, faith he, is a symbole of consummation, for Christ himself calls the end of the world, a harvest. Mat. 13.

15. Another Angel came out of the temple ] This Angel and the other two coming forth out of the temple and altar, ver. 17. 18. are not preachers of the Gospell, as BRIGHTMAN supposeth (for at the harvest and vintage of the last judgement preaching shall ceafe) but it is one of the chief Ministers of Christ, by whom he will execute the judgement. He comes out of the Temple, to wit, of heaven, as ver. 17. & before Chap. 11. 19. By and by another comes forth from the Altar of Heaven, which is visiblo to be taken: because properly there is no Temple nor Altar in heaven: but formerly in Jerusalem it was fashioned and made according to the heavenly pattern. The great cry of the Angel (faith ANDREAS) denotes the common supplication of all vertues, desiring to see the glory indeed of the just, but the excisin of the unjust and all iniquity, that transitory and unstable things might have an end, and that which is stable and eternal appear.

Thrust thy sickle[] It is no commanding but a supplicating voice, for the Angels command not Christ, but worship him: The words are taken out of Joel 3. 13. where Jehovah faith: I will set in the valley of Jehosaphat to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe. The Angel knew that the day of judgement was neare, and intreated therefore, that the judge would stay no longer, but thrust the sickle into the harvest.

Thy sickle, faith he, to wit, which is thine by office.

But how doth the Angel bid Christ to reap, seeing Christ calls the Angells reapers, Mat. 13. 39 ? I answer, in all Allegories circumstances doe often varie. Christ is here laid to doe that, which there is applied to the Angells, because Christ reapes by the Angells his ministers, yet the Angel here offers himselfe to the Lord to reape.

Because the time is come for thee] Gr. ἡ ἡμέρα ἐστιν ἡ ἡμέρα τοῦ δικαίου, &c. The Angel adds a twofold reason of his petition. The former from the first cause, for, faith he, the terme of judgement prefixed in the counsell of God is at hand. But whence doth the Angel know this, seeing that day and houre is not manifested to any creature, Mat. 13. 9 ? I answer, by revelation from God: Or else, by the signes which he saw were either all past or at hand.

In saying, for thee, he acknowledgeth him to be appointed by the Father the onely Judge of the world: as he faith himselfe: The Father judgeth no man, but hath given all judgement to the Sonne. Here by the phrase we have no obscure argument, that John the Evangelist is the Author of the Revelation, with whom we finde nothing more familiar then to express a defined time by ἡ ἡμέρα τοῦ δικαίου, as Chap. 2. 4. My houre is not yet come, Chap. 5. 25. My houre is come and now is, Chap. 7. 36. Na man laid hands on him because his houre was not yet come, Chap. 13. 1.

Jesus knowing, that his hour was come, Chap. 17. 1. Father, the hour is come, glorify thy Son, &c.

To reap] That is, to take away men from the earth: by gathering the good as wheat into the barn: but the tares into bundles to be burned, as is declared, Mat. 24: 30.

For the harvest is ripe] This is the second reason, from the next cause, or order of nature, requiring harvest when the corn is white, Joh. 4: 35. Lift up your eyes, faith Christ, and look on the fields, for they are already white to harvest. Therefore being ripe, the time of harvest is at hand. This ripeness signifies that the measure of the Church's calamities, Antichrist's tyranny, and the iniquity of the wicked was now full, as God in Gen. 18: 21. faith touching the sinners of the Sodomites: that he was come to see whither they were come to the full height or not: And Christ of the Pharisees: Mat. 23: 32. Fill ye up then the measure of your fathers.

This also commendeth both the patience and justice of God: The Lord is not slack in his judgement, but is patient towards us, not willing that any should perish: but by long suffering leadeth us to repentance. So then he will execute judgement most justly, because he will not doe it, till there be no hope of the world's recovery, and that the sinners of men are come to that height as none shall have cause to complain either of the overmuch haste or severity of the Judge.

And he that sate on the clouds thrust in his sickle] Christ readily yieldeth to the request of the Saints: for its no sooner declared, but he thrusts the sickle into the earth, for, into the ripe fruits of the earth, by a Synedochie, that is, on men themselves. When therefore the hour of judgement shall come, Christ will finish the harvest of the earth, without any delay, labour, or hinderance, for he is a most careful and powerful Judge.

And the earth was reaped] that is, both the living and the dead being cited before the tribunal of judgement received rewards, according to that in Joh. 5: 29. & Mat. 25: 46.

The declaration of this parabolical harvest is best expounded by Christ himself, Mat. 13: 39. The harvest is the end of the world: The reapers are the Angels: them the Sonne of man shall send forth, and say, gather ye together first the tares, and bind them in bundles to be burned: then gather the wheat into my barn. The tares are the seed of the wicked ones: the good seed are the children of the Kingdom. Then therefore the Angels shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, there shall be weeping and gnashing of teeth: but the righteous shall shine forth as the Sun in the Kingdom of their Father, &c.

This is that harvest which John law, by us indeed who walke in faith, longed after: but it shall be dreadful unto the worshippers of the Beast: for we shall be gathered into God's barn: but as many as have not repented of their Antichristian idolatry, being threshed with the eternall scourges of God's wrath, shall be burned in hell fire.

If thou demand how Christ himself is said to thrust the sickle into the earth: seeing this charge was committed before to the reaping Angels: we have even now anwered, that Christ is said to have done that which the Angels are to doe by his commandement, as in Joh. 4: 2. Christ is said to have made and baptized more Disciples then John yet it is added, he baptized not, but his Disciples did to wit, by his authority and commandement.

And another Angel came out of the Temple] Another type of the foresaid judgement, properly representing the horrible punishments of the wicked under the forme of a vintage. First Christ doth againe come forth in the likenesse of an Angell with a sharpe sickle not to reap, (as before) but to cut downe the vine, which again represents Christ's judicatory power.

Some by this Angell understand the Saints, who in that great Day, as affiants to Christ, shall judge the world, according to that in 1 Cor. 6: 2. But I dare not attribute this sickle to the Saints. Perhaps this Angell is one of the chiefest ministers.
A COMMENTARY UPON THE

nifiers of Christ the Judge: Or it is an Endage of the singular for the plural; because as the Angells shall be Reapers, so also Vintagers in the end of the world. Yet I see nothing to hinder, why Christ the Judge may not here be understood, who alone holdeth the Indicatory Sickle, because he only hath received all power from the Father. For often Christ is said to be an Angell: as in Chap. 7, 2, &c. 8. 3. & Ex. 1. To wit, the Angell of the Covenant, and great Counsellor: neither is it unfruitful that Christ in respect of his divers functions in divers Visions, should also be represented under divers Types, as sometimes being called the Sun of man, otherwise a Lamb, a Lyon, an Angell, &c. He is said to come out of the Temple, the which Iohn in Chap. 11. 19. saw open in Heaven: for the Temple, especially the Sanctorial, was a figure of Heaven: Heb. 9. 2. so then he came out of Heaven from whence the Judge shall come.

We see that all things are sacramentally acted in this Revelation: for as in Comedies among men, divers persons coming out of divers Scenes, do act their parts on the Theatre; so it is in these Visions; to the end we might more easily perceive Heavenly things by a certain similitude of things done amongst us.

18. And another Angell came out from the Altar] Seeing the former Angell having the Sickle, was Christ the Judge: We therefore do rightly understand this Angell to be some chief Minister of Christ: whole Cry; Thrust thy Sickle, is not a commanding voice or admonitory, as if the Judge were slack in his Office, but supplicatory, desiring him not to deferre the Judgement any longer, but to execute the same, because of the inveterate malice of the world: as in verse 15.

He comes out of the Altar] Or from the Altar, that is, from Christ who is the Heavenly Altar: namely as a Herald, who in the name of all the rest proclaims the time of the last Judgement, testifies the danger of all the Heavenly Powers, for the vindication of the Church, and punishment of the adversaries, and offers as it were his most ready ministry to the Judge.

Having power over fire] Hence we learn, faith Andrews, that God hath for the angelical powers as administrators of things created by him: One over Water, another over Fire, another over Fire, another over another part of the world: This exposition I do altogether reject, seeing the Scripture other where testifies, that some Angells were set over particular Kingdomes. Yet I neither will affirm, nor deny whether some are set over one Element, others over another: because afterward in Chap. 16. 5. mention is made of the Angell of the waters: Neverthelesse it is clear, God useth them to execute some one judgement, some another.

Furthermore what this Fire is, over which he is said to have power, is diversly difurted: some understand the fire of the holy Ghost. But no created Angell can have power over the holy Ghost, who is the eternall God. Others, the fire, which shall consume the world: as this Angell who is said to have power over fire, should set the whole world on fire. But God shall need no Incendiaries to burne the World.

Ribera hereby understands the fire of the heavenly Altar, by which the Sacrifices of the Saints were burn d: probably indeed, but by an allegory not safe enough: for seeing the sacrifices of the Saints in Heaven are their prayers and thankgivings, by which they allways praise the Lord: I see not how it agrees to Christian beleefe, that any created Angell should have power over this fire. But I wonder that none have applied it to the fire of Purgatory.

Bede applies it to the fire of Punishment: which Ribera approves not, because the punishment of the wicked is here Metaphorically figured, not by fire, but by the Wine-Press of Gods wrath: yet a little before we heard that the ungodly should be tormented with fire and brimstone, the smoke whereof should ascend up for ever and ever.

This interpretation Bullinger followeth, and we also approve of: for fire in the Psalms, and generally through the whole Scripture, denotes Gods plagues and punishment on the wicked, the which he executeth by his Angells. This
This Angel therefore hath the war, to win the world over with his fire, because by this Angel of the Fire the world is to be destroyed, for it may be an emblem of the sinner for the whole world. The fire will not be confined to eternal fire, which speaks with the Apostle of Truth: Matt. xiv. 31. "They shall be gathered into a furnace of fire."  

A vine doth sometimes denote the Church: Rev. xvi. 20. "Into which the dragons dive," labourers to destroy the land. But here it signifies either the Church of England, or the whole multitude of the world, which is one body, a vine, whose branches are its grapes, which the Lord looked for and found "not in his vineyard," Matt. x. 2. But it is taken in the evil part for the wild, unripe and fruitless grapes, which God in wrath threatens to cut off. And they are said to be wild, for they are idle, but Ver. 10: because when the wickedness of the ungodly is grown to its fullripe, the attraction of fine necessity follows.  

19. And the Angel the sickle. The execution will be short: for the Judge, when the hour is come, shall without any let or hindrance or the Vintage of the earth, that is, execute wrath on the wicked, by casting them into the great Lake of God's wrath.  

Hell metaphysically is the lake of God's wrath; or the place of infernal torments, for as the clusters of the Vine are trodden in the Wine-press, so the Reprobates shall be punished in hell. It is great, that is, large enough to contain all the multitudes of sinners. The Vintage requires a spacious place: now this shall be the place to wit, of all the wicked even from Cain the first parent, unto this day, to whom shall be death. And therefore the lake must be great.  

20. And the Wine-press shall be trodden out of the City. This shall be the thrusting of the wicked into eternal torments.  

Without the City, viz. the Heavenly Jerusalem, which is described Chap. xvi. 5. Without, shall be dogs and sorcerers, and whoremongers and murderers, and idolaters, and all that hate love and make not peace: which is the proper description of the grapes of the Vine of the earth to be trodden in the great lake of hell; and to be cast forth into utter darkness, where shall be weeping and gnashing of teeth.  

And blood came out of the Wine-press. The Scripture is wont to call red wine the blood of the grape, of the like redness thereof. Here he calls the liquor, flowing out of the lake, Blood, not by reason of the colour, but to denote the bloody and horrible kind of punishment that is to befall the wicked; for seeing they could not be satisfied with the blood and slaughter of Saints, therefore hell also being made red with their blood, shall not be satisfied for ever and ever.  

Unto the Horse-bridles. He aggravates the horribleness of their plagues from the great abundance of blood flowing out of the Wine-press, both by the space of a thousand and five hundred furlongs, and the depth of five furlongs, that is, reacheth even to the horse's bridles. For there shall be an innumerable multitude of the clusters of the earth, that is, of all the wicked from the beginning of the world to the end thereof, who being together cast and miserably crushed in the Wine-press, shall on all sides flow forth so much blood, as it shall encrease to such a wide and deep Lake or Sea. A Furlong contains an hundred twenty and five Paces. Eight Furlongs make an Italian or English mile: Thirty two a German, so then a thousand and five hundred Furlongs make fifty German miles.  

Why the holy Ghost doth affigne precisely this number to the lake, needs not to be known by us. And we think it is to signify the incomparable magnitude of those men, and the greatness of their punishment: seeing a millenary number is most perfect, and most consummated: And in the fift hundred year of Noah, we read that he was overwhelmed by water. But it is in one sense to say that a great definite number pur for an indefinite.
But what is meant by the Horse bridles? I thinke it serves to upbrade the adversaries, who being mounted on stately horses, were wont to behold the Martyrs in their sufferings, and proudly to trample their blood under their horses feet. But then those proud horses shall swim in blood (not of the Martyrs) but of their owne Lords and Riders.

Alfo I do not disapprove that some suppose it to be an Allusion unto Conquerors, who after the fight and great slaughter of their adversaries, usually go forth to behold the carcasses of the slain. and because the fields do flow with blood, they go not a foot but ride on horses. Now if the blood shall alreadly even to the bridles of the horses, certainly hereby is signified the slaughter of infinite adversaries, and a most horrid effusion of blood: by a like figurative Speech Isaiah describeth the destruction of the wicked, and the victory of the Saints: They shall go forth and looke upon the Carcasses of them that have trespassed against me, for their worms shall not die, neither shall their fire be quenched; and they shall be an horror to all flesh.
The Preface of the Fifth Vision: Touching the seven Vials contained in Chap. XV. & XVI.

Ohn points at a new Vision, in saying; And I saw another great signe: for so he began the fourth Vision Chap. xii. This Vision therefore is the Fifth, more short indeed (for it is cumbered & ended in Chapters 15 & 16.) But not much plainer then the former, therefore it is called a Marvelous Signe. He saw seven Angels going forth out of the heavenly Temple, with seven Vials full of God's wrath, Spreading out the seven last plagues upon the worshippers & throne of the beast, & on divers elements: whence there follow dreadful events: Now it manifestly appears, that grievous punishments are hereby denounced to the Kingdom, & followers of Antichrist. But it is very obscure to define what manner of plagues, and what the effects are, whether they are properly or tropically to be understood, and to what times they belong.

Lyra applies all these things Metaphorically unto the Acts of the Romane Pope, Hadrian, Leo, Hildebrand, &c. against the Emperours Constan[tine the Image Breaker, and Henry IV. and others, until the Holy Warre rased by Peter the Hermite, that is, from the yeere 742. until the yeer 1094. But his grounds are insufficient, for if so, then these plagues should have been ended long agoe, whereas they are called the last, filling up the wrath of God.

Ribera applying it literally to the four yeers of Antichrist, supposeth, that there shall be real plagues like the Egyptian, unto which there is here a plain allusion; But it will manifestly appear in its place, that the literal sense cannot generally stand: Yet even hence it appears, that the Kingdom of Antichrist is absurdly restrained to the time of four yeers: because the History of the seven plagues requires a far greater time. We will collect from such things as are plain the darke and obscure matters.

Two things seem to be clear.

First, that the beginning of these plagues belong to the time when the beast was already ascended out of the sea and earth, and when the whole world worshipped his image: Yet, when the beast began to be overcome by some, that is, after Popery had stood a long while in its flourishing estate, and began now again somewhat to decline: This appears by the first and first Viall poured out upon the worshippers & throne of the beast. Chap. 16. ver. 2. 10. at also by the song for the victory over the beast. Chap. 16. 2.

The Second is, that the plagues shall end in the fall of Babylon, when the Islands shall flee away, and the mountaineers shall not be found; that is, in the end of the world: which appears by the Seventh Viall: see also Chap. 20. 11.

By which, first it is manifest, that this Vision is not univerfall, neither doth it contain the whole History of the Church, as did the three foregoing, but is particular and restrained to Antichrist's Kingdom; Therefore it doth not

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not consist of the four Acts, which we shewed were in the former: but only of
the two latter: so that the seven Vials answer not to the seven Scales and
Trumpets, as some have thought, because of their likeness in some effects:
for the beginning of the Scales and Trumpets extended it selfe even to the
times of the Apostles, and first birth, (so to say) of the Christian Church as
before appeared: whereas the pouring out of the Vials only shadowes out
the last plagues of the Kingdom of the beast.

Secondly, It is manifest that this Vision belongs to the last times, and
shall be finished indeed at the end of the world, but takes its beginning about
the time that the measuring of the Temple (treated of in Chap. XI.) was
already begun, that is, about the time of the Churches Reformation in Do-
ctrine and manners, whereby the throne of the beast was grievously shaken,
and the Popes Kingdom much weakened by Luther, and other evangelical
Preachers.

Thirdly, It plainly appears that the seven Vials of these angels, an-
swer to what is published by the three, or more clearly, by the two latter
Angels (for the preching of the first took no great effects) of which before
in Chap. 14. verse 8, 9, 10, 11. Teaching us that the thunders of those
crying Heraldes: Babylon is fallen, is fallen. And if any one worship the beast, he shall drink of the wine of the fury of Gods
Wrath, &c. shall not pass away without effect, but be very terrible and
damnall to Antichristians, what ever they attempt to the contrary by fire
and sword: because from that time forward they shall receive one plague
upon another, until they be utterly destroyed. For as the Gospel is the fa-
vour of life unto life, to them that are saved, so a favour of death
unto death, to them that perish.

The scope therefore and use of this Prophesie is Doctrinall and Consolatory.

For first it teacheth, that after the beasts kingdom hath flourished and
veased the Saints a long time, it shall be weakened by preching of the Gospel.

Secondly, It shall allways notwithstanding remaine in some power,
not ceasing to make War with the Saints until the end.

Thirdly, Howsoever it shall tyrannically rage against the Reformation
of Evangelicall doctrine, yet it shall never be able again to suppress the same,
but there shall many Angels to poure out the vials of God's wrath on the
 throne thereof.

Lastly, as the Gospe was pleasing and saving to the elect: because by
it they overcome the beast, for which they shall celebrate God with perpet-
ual praises: so to Antichristians it shall be grievous and mortall, because being
turned into rage in regard of the succeffe thereof; they shall fret and grieve to
see their kingdom which seemed immovable, to be weakened, lessevened, and go
to ruine, untill (being waffled with the last plagues) they shall be cast according
to the threatenings of the third Angell Chap. 14. 10, into everlasting tor-
ments of fire & brimstone. Now hence the Spirit suggesteth a twofold comfort
unto us.

The first, from the often renewed plagues of the beast: whose power, wealth, luxuri-
onenesse and ostentation was great, as we heard Chap. 13. But we need not be offended
at these shadowes, for they shall receive and feel inward torments and gnawings by the pre-
aching of the Gospe, and in the midst of her delights be tormente by Gods wonderfull
judgements and severe plagues.
The second. from the fall of Babylon: the Popes paradisi affirm: that the seat of Saint Peter shall endure for ever: that the Catholic Romane Church being founded and strengthened by God shall stand, &c. That the Gates of Hell shall not prevail against her: but Babylon shall come in remembrance before God, and in a moment be call down by an earthquake: for the small cens of the Church, and persecute the Saints.

We have heard the Argument, Scope and Use of the Vision: now it is partly dramaticals, partly propheticall. The Dramatistical part contains certaine preparatory apparitions serving for the Orders, and preparation of the Vision Chap. x. The Propheticall part foretelleth the kinds and increasing of the seven plagues on the worshippers of the Beast. Chap. 16.

### CHAP. XV.

The Argument, Parts, and Analysis.

This whole Chapter is a preparation to the following Vision, for John declares here what, and what manner of things he saw before the pouring out of the seven Vials. The parts here are three:

I. He seven Angells with so many plagues, ver. 1. II. A company of Harpers, ver. 2, 3, 4. III. The clothing of the Angells, ver. 5, &c.

In the first he expoundeth what he saw. I. Generally, A great and marvellous signe in Heaven. II. Specially, seven Angells, with their Instruments: having seven plagues: The which he describeth by the Epyphane, Last, with the reason hereof: because in them is filled up the wrath of God: verse 1.

In the second he expoundeth I. The place of the harpers: A sea of glass. II. The harpers themselves, whom he describeth I. by the effect: They had gotten the Victory, &c. 2. By their station; standing on the sea of glass. 3. By the Instrument having the harps of God: verse 2. 4. By another effect, And they sang, verse 3.

III. The Argument of the song, generally from the Author and Subject: The Song of Moses and of the Lamb. And specially, so far as concerneth the words and the sense: consisting of a Preface, Proposition, and Reasons.

The Preface is laudatory, figured out by an exclamation to God: I. They declare his power and Majesty: Lord Almighty, King of Saints. II. His workes by the adjuncts of quantity and quality: They are great and marvellous. III. His Judgements by the adjunct quality of Justice and Constancy: Just and true are they ways, ver. 3.

The Proposition: The Lord is to be feared and glorified. It is figured out by an Interrogation. Who shall not fear, &c. The reason is threefold. 1. From the Property of God: for thou only art holy. 2. From the worship due to him: All nations shall come. 3. From the moving cause: Thy Judgements are made manifest, verse 4.

In the third he reaereth I. The receptacle of those Angells: The Temple of the Tabernacle opened in Heaven. 5. 2. Their gestic: They went out. 3. Their habit: having seven plagues. 4. Their ornament: clothed in white and pure linen, verse 6. 5. The Instruments given them: he gave them golden Vials: which he describeth by the number: seven: And what they contained: full of the wrath of God, &c. verse 7. 6. Two effects 1. The smoke of Gods Majesty filling the Temple. 2. A flattening out of all persons from entering into the Temple, during the time of the plagues, verse 8.
A COMMENTARY UPON THE

The first Part of the Chapter.

The Argument of the Vision: seven Angels, with to many PLAGUES.

And I saw another signe in Heaven great and marveilous, seven Angels having the seven last Plagues, for in them is filled up the wrath of God:

THE COMMENTARY.

Why the Visions are iterated.

The following things doe all belong to Antichrist's judgements.

And to the terror of the wicked, and comfort of the godly.

What a signe is.

Antin ib. de doctr. Christi cap. I.

And I saw another signe] John is not informed by one Vision, but by many touching future things, that so by comparing the obscure types with the plainest, the Revelation might the better be manifested: The iteration therefore of the Visions is not in vain.

Now it is to be observed, after that the Beast, that is, Antichrist was once mentioned; his tyranny and pompe plainly described in the foregoing Vision: the remainder of this whole Prophesie contains descriptions of the judgements, by which God will restrain and destroy Antichrist, but deliver the Saints from his Tyranny, and bestow the rewards of Victory on them: both to the end that with the scandal of defection of the godly, lest it should be thought that Christ neglects his under the Cross, or to be a sleep, or want power to suppress Antichrists rage: as also that in hope of Victory and glory to come, they might with the more acclivity reify Antichrist, and persevere constant under their long-time troubles. To this end tend the seven last Plagues, which God in the last times will pour out on the Throne and followers of the Beast: Let us henceforward keep this use in memory.

John therefore saw another signe, that is, another Vision signifying events, divers from the former: for a signe is that which makes something divers from itself to come into the consideration, besides the shape or forme is suggestive to the sense. But as signes are not the things themselves: so the things themselves are not to bee given in the signes as if they were included, according to the common errour now adayes, touching the Sacramentall signes; which except thou affirmest them to be changed into the things they reprent, or really to contain them, presently they are reputed as vain and empty things. But its enough for the Sacramentall use of signes, if they make spiritual things to come into our minde and beleefe. But this by the way.

In Heaven] That is (as most interpret it) in the Church: But there is no need of an Allegory: for these are heavenly Visions: And John saw these sights acted on the heavenly Theatre.

Great] A great signe (as Chap. xii. 1.) shawing us great things: It requires attention, as also the following Epithete Admiraible, representing things worthy of admiration: to wit, the great & wonderfull judgements of God in delivering his Church, and calling down Antichrist: for it is a thing indeed to be wondered at, that the powerful Kingdom of the Romane Antichrist, should be only weakened by such a contemptible and weak means as the preaching of the Gospel: It is also admirable, that the faithfull, men despised should fight against and overcome the Beast. Thus these Epithetes serve to comfort us, knowing, that the Church shall certainly overcome Antichrist.

Seven Angels] He summarily propounds the whole Vision, which he expoun...deth.
deth afterward. Therefore we will not stay long upon it. Of seven Angels mention is made in Chap. 1, ver. 4, and Chap. 8, ver. 2, 16. 1, & 17. 1, & 21. 9. In all which places they are said to be six and a seventh with the article it excepting in this place: whence it might be questioned whether these seven be the same with the former that sounded the Trumpets.

Brightman thinks they are not the same: neither do I dislike his opinion if we take the Angels for the Ministers of the Gospel, because the time of the six former Trumpets and these seven is different. Yet we may rightly understand they are the same: because the said seven Angels that is, many (for a leportary number doth indefinitely signify perfection) do type out divers persons in sundry Visions.

Having the seven Plagues.] That is, as we have it expounded in ver. 7. Seven golden Urns full of the wrath of the living God, &c.

The Plagues, which God in wrath will inflict on Antichristians, are said to be the last, because they shall happen in the last times. For the Christian Church hath four periods. One under the Rome tyrants: The second from Constantine to Christian Emperours until the times of the four: The third under Antichrist, staying in his full vigour, from Pope Boniface III. unto Leo X., in whose time Antichrist power began to decline: The fourth under Antichrists declining from Luther's time to the end. Unto this last period, belong the last Plagues. Thus John himselfe expounds it: because in them is filled up the wrath of God: εν τοιαυτας αρχας αναρχεν εσται γιατί ὃσα γυναίκας ἔχει γίνεσθαι: by an Enlargement of the Preterperfect for the Future in all with John, because of the certainty of the events: he signifies therefore that the plagues shall continue unto the end: One Plague following another, till the last did put an end to Antichrists rage, and the Churches troubles. They are said to be seven for the number of the Angels, that is, divers, and continued, as we shall see hereafter.

Ribera moves a Question how John should returne from the Harvest and Vintage of the last judgement even now described, unto the seven Plagues which are to be before the judgement: neither indeed is it a frivolous Question, yea infulable to Ribera and all such who make the Revelation a continued History: he himself hath nothing to answer, save his αὐτοῦ τοῦ θεοῦ λέγειν laying that the Prophets do not always observe the order of things as they are done: & that it was needfull the plagues of the wicked should often be inculated: of which the last indeed is true: but for the other there is no reason (v.g.) why the last judgement should often be anticipated, unless we observe that all the Visions (the first excepted) do end in the last judgement: because every of them do represent either the general History of the Church, as the three former universal Visions: Or else the last times of Antichrist, and of the Church, as doe the three following (speciall ones.

The second part of the Chapter.

The First Company of Harpers

2. And I saw as it were a sea of glass, mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, standing on the sea of glass, having the harpse of God.

3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints.

4. Who shall not fear thee, O Lord, and glorify thy Name? for thou only art holy: for all Nations shall come and worship before thee, for thy judgments are made manifest.
THE COMMENTARY.

And I saw as it were a sea of glass before the throne, and another sea, as it were, of blood. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

II. And I heard the voice of the first beast saying, Come and do service to God, and to his Christ: and if any man worship the beast of this world of and be numbered with him, the same shall also receive the mark in his hand, or in his forehead. For this reason I now proceed to give the following account of the events described in the books of the Bible.

Who these harpers are.

If they got the victory over the beast, then the harpers had gone with them, to worship the same man who made war with the saints.

I. S. 13, ver. 7. Thee harpers therefore are those Saints there mentioned.

The succession of the war is quite as well expressed in the text, as in the trial of the harpists; but on the contrary he himself was vanquished; though indeed it was a bloody victory to the Saints.

This divine miracle ought to animate the Godly cheerfully to fight against the Beast.

But how do the Saints overcome the Beast? Seeing in Chap. 13, 14. the second beast caused all that would not worship the first to be slain. How then do they conquer, being they are slain?

I answer: the victory of the Saints is spiritual. They are indeed bodily overthrown and slain by the Beast, suffering punishments and torments this wise: yet spiritually they overcome the Beast, while by refusing and condemning his false and idolatrous worship, they constantly pervert both life and death in the true faith of Christ.

This is the victory of the holy Martyrs and Confessours, of which it is said: The victory that overcometh the world is our faith. It is bloody indeed, and not obtained without great resistance, yet it is far excelleth all the triumphs of Alexander and Caesar, by how much the Beast is more cruel then thole Monarchs. They by force of arms brought some part of the world under their power: But to this Beast the Dragon gave great power, so as the whole world followed and wondered after the same.

This victory of the Saints John makes as it were fourfold.

I. They got the victory over the beast that is, over Antichrist himself, whose power, threatening, and Tyranny they despised and contemned, cleaving constantly unto Christ.

II. Over his Image to wit, which he caused to be made: for him by the inhabitants of the earth. This we have showed to be that whole Idol worship, by which the worshipers of the Beast rage against all, who refuse to adore him and his Image: Now to contemne this to great a madness, and overcome it by their blood, is to get the victory over the Image of the beast.

III. Over his character viz. which the second beast caused to be imprinted in the right hand or forehead of the worshipers of the first beast. Chap. 13; ver. 16. This we showed to be both a common and sale obligation to the professor and worship of Antichrist. Over this Character the Saints and Professours get...
REVELAT. CHAP. XV. VER. 2. Vision.

get the vict'ry when they cast off the beast's religion, and constantly refuse to be obedient unto him.

IV. Over the number of his name] which in Chap. 13. ver. 8. he shewed was 666. being Antichrist's national name express'd in the Hebrew letters of ROMANOS, and the Greek ΛΑΤΕΙΝΟΣ, as before we shewed.

Over this number and name also the Saints get the vict'ry, by communicating no more in the Romish Idolatry, Latine services, Masses, &c. This is the vict'ry for which the company of harpers sing longs of Pray'les to God.

But are these harpers the Martyrs in Heaven, or the faithful in the Church Militant? Some interpret it of the Church Triumphant, others of the Church Militant, applying it to the Protestant Churches in Germany, France, England, and other places, who are said to have overcame the beast, by calling off the yoke of the Pope, having obtained the liberty of a more sincere doctrine from their Emperours and Kings.

For my part I understand it simply to be the same company of harpers, who in the foregoing Vision Chap. 14. ver. 3. by a new song did grateul the company of fealed ones, standing with the Lamb on Mount Zion. Nevertheless Brightman's opinion is not altogether to be rejected, because the word νικώτας who overcome is in the present tense: for if the triumphant Church were only meant: hee would have said in the preterperfect ἔπειτα νικήσατε, or in the Aorist της νικής who have, or had gotten the vict'ry: The participle therefore νικώτας being put in the present doth also include such who obtain vict'ry over the beast even in this life.

Furthermore, from this place there ariseth into us a most sweet consolation, that in the spiritual vict'ry we obtain the beast by the sincerity and constancy of our faith, although the Beast bite, kickes, persecutes and kill us: It serves also to lift us up stoutly to resist him. Besides it furnisheth us with these things, for the true understanding of the foregoing matter.

Firstly, that the former beast ascending out of the Sea, could not be the old Roman Empire, but necessarily Antichrist: The reason is, because those Holy harpers, being not a triumphant song for any conquest they had over the Roman Empire, seeing they never made war against it: for Christians according to the precept of the Apostle were always obedient to Emperours: but they celebrate the vict'ry over Antichrist, with his sinful deceits and inventions.

Secondly, that the first and second beast in a divers respect, denotes one and the same Antichrist, as before we have declared: The reason is, because one, that is the former is only mentioned, who being overcome the latter was so likewise: Now the Saints rejoiced and sung because Antichrist was overcome.

Thirdly, that Antichrist's Kingdom cannot possibly be restrained to the space of four yeers, as the Papists will have it: The reason is, because many Martyrs and Professours had already gotten the vict'ry over Antichrist, before the Plagues were poured out upon the throne and worshippers of the beast. Now all the plagues cannot be comprehended within so short a space, but must longer torment the followers of Antichrist, as we shall see hereafter. Therefore it necessarily followeth, that Antichrist bare s'wey and made war with the Saints long before those four yeers, forasmuch as here it is said he was overcome by them. Thus much touching the percons of the Harpers: now let us see where they were.

I saw as it were a sea of glass [Lyra whom Gagnes followeth] makes this sea the Sacrament of Baptisme: which is glass, that is, pure; mingled with fire, that is, with the regenerating grace of the Holy Ghost. Andreas will have it to be made of the multitude of the men that shall be saved; in which sense the sea and harpers should be the same: which is not proper. Lamberus, of the large knowledge of the truth: Brightman, the doctrine of the Gospell, laid to be glass, that is, perspicuous and clear: but mingled with Fire, to wit, of contentions and flames which
which Satan hath raised amongst the teachers of the Gospel. But these opinions I passe by.

Before in Chap. 4. verse 6. *John saw before the throne a sea of glass like unto crystal, which is the purest glass*. Now here he sees the same sea: It denotes the world of wicked men. *Ribera rightly calls it the multitude following Antichrist*, for the sea is called a gathering of waters: The *waters are the wicked nations obeying Antichrist*, as in Chap. 17. And Jerem. 51. 42. *Gyrn Army that vanquished Babylon is called, a sea comming up upon her and covering her with the multitude of the waves thereof*. The sea therefore is a gathering of people, or the whole multitude of the ungodly, that is, the world tossed like the Sea with many waves and confusions.

*It is of glass*, so said, first because it is clear as glass, that is perspicuous and open to the eyes of God: for God sees the secret counsels and hidden endeavours of the world and Antichrist: *secondly*, because it is bright like Chrysfall: for the pomp and splendour of the world bewitcheth Antichristians. *Thirdly*, because its weak and brickle as glass: for the world paffeth away with the light thereof. The favour and prosperity of the world is glass, for when it most faifieth it is then broken. *Lastly*, The sea for the most part is like glass in colour: hence the Poets call the Sea *Maris versus*, versus *verseas*, the glassie Sea and glassie waves. *It is mingled with fire*, viz. of afflictions and calamities, in which the godly also are often involved: however they stand as conquerours *upon this sea*, because they trample the world with the delights and baines thereof under feet: neither are they of the world, nor removed from their station by the fire of affliction, but persifi constantly in the faith unto the end. This indeed the Saints triumphant have fully attained unto, and we, who are yet in the body in part: for it is our duty also to stand *on the sea*, that is, to trample the world under our feet. Or they stand *in the sea* *judaeos nigh or besides the sea* because they are not part of the sea or world, but separated and redeemed from the world, as in Chap. 14. ver. 4. And this sense I like best: because by the following verse it appears, there is an allusion to the red sea, by which the Israelites standing, (saw the Egyptians drowned, and rejoicing over their destruction, sang songs of praises to God. *Having the harps of God*): By an hebraisme the harps of God are put for such as are rare and of a most sweet sound: for with the Hebrews whatsoever are laid to be the things of God, are excelling things, worthy his high Majesty: *so the mountains of God, the Cedars of God, the City of God*, that is, very high and great. It is opposed to the harps of David and of other Saints, by which they sometimes praised God. These are infinitely sweeter in sound: for these harpers sang a new song which none could learn but they that were marked with the seal of God: unknown also to the former Saints, *viz.* touching the weakening and ruin of Antichrist's kingdom by these harpers, that is, by the preaching, Prayers, and sweet confessions of these Champions.

3. *And they sang* for, they *sang*, viz. with their harpes, together with their voyces, like to joyful harpers. But what sing they? *The song of Moses the servant of God*? We have a twofold song of Moses: One of thanksgiving which he sang with the Israelites by the red sea, for the overthrow of Pharaoh and the Egyptians: *I will sing unto the Lord*, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea: *Exodus 15. 1*. The other of praiies, celebrating Gods wonderfull benefits unto the Israelites, Deut. 32. Both may bee here understood, but chiefly the former, because of the similitude: for as then the Israelites standing by the red sea, sang with Moses their leader a triumphant song unto God for the drowning their adversaries, under whose bondage they had a long time groased: so the Saints being brought thow the vaft sea of this world, do joyfully sing praiies to God, and blese him for their deliverance from the most cruel bondage of Antichrist. And hereby they intimote not obscurely that...
Pharaoh and the Egyptian servitude was a figure of the Church's bondage under Antichrist.

And the song of the Lamb] that is, praising the Lamb for his benefits bestowed on the Church.

Divers songs we have already heard. In Chap. 4. ii. The elders sing to him that sate on the throne: Thou art worthy O Lord to receive glory. Chap. 5. 9. The Elders again sing a new song to the Lamb: Thou art worthy to take the Books and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood, and hast made us kings and priests to our God, &c. Unto which song the Angels and all creatures do there by mutual accord sing Amen. Chap. 11. 17. They likewise sing to God: We give thee thanks Lord God Almighty; &c. A like song we heard Chapter 2. ver. 10. Now is come salvation and strength, and the Kingdom of our God, &c. Again in Chap. 14. the company of harpers sing a new song to the Lamb standing on Mount Sion. This therefore is the song of the Lamb, by which the triumphant Church, or the heavenly companies celebrate the Lamb's victory, and their own over Antichrist. Now this title affords a clear argument to prove the divinity of the Lamb, considering that to him this wonderful worke of the conquest over the beast is attributed by the Saints. But now let us hear the song.

It seems to be collected out of divers places of the Psalms and Prophets, by which these divine fingers commend unto us the authority and dignity of the Scriptures. As from Psal. 86. 10. they publish the great and wonderful works of God. Great, because they fill heaven and earth: Wondrous, because they are unsearchable and beyond human reason: such are the works of creation, and the government of the world, our redemption, and preservation of the Church in this life. From Psal. 25. 10. they celebrate the true and righteous ways of the Lord: for all his paths are mercy and truth. Gods ways are his counsels and judgements about the Church and the enemies thereof: And though he suffer the godly to be afflicted andfore troubled, and the enemies to bear away and boutriff, which indeed seems unjust to flesh and blood, yet the ways of Jehovah are righteous: for he knows wherefore he doth the same, and the event shews that his ways are all right and good: for in the end he performs his promise to the Saints, in preserving and delivering the Church, and in purifying and destroying the adversaries: by which he declares that he is constant in his promises, true and omnipotent in his threatening.

Lord Almighty, King of Saints, Thou only art holy] By these Epithites the Saints extoll God above all adversaries, and stirre up their own confidence and joy, for seeing he is omnipotent, he can easily call downe his enemies. If King of Saints, then he can strongly defend his holy Church: If only holy, or most pure, then he alone, (not the creatures) is to be served and cleaved unto. Βασιλεὺς θείον Θεος Βασιλιάς Αἰωνίων Βασιλείας Σου, to all greek copies read it, excepting Montanens, who reads it τοι ἐστιν Βασιλεύς Κυρίου τῶν Νασιών, and also Andreas from Ierem. 10. 7. Who would not fear thee O King of nations? The old Latine: τοις αἰωνίων βασιλεῖσ Κύριος τῆς οἰκουμένης, which the interpreter seems to have read for αἰωνίων Βασιλείας.

4. Who shall not fear thee O Lord? An exclamation taken out of Ierem. 10. 7. A rather out of the everlasting Goalpell Rev. 14. ver. 7. where the first Angel cried: Fear God, and glorifie his Name: They shew the madnisse of the Antichristian adversaries, who lift up their horns against Almighty God and the Lamb, and the cupidity of the world, which is not moved by the consideration of the great and wonderful works of God, to seaze and glorifie him. To fear God is in true faith and obedience to submit to God. To glorifie God, is not to make him glorious, as if we were not so before, but to celebrate his due glory and praise. Only holy, They condemn the pride of Antichrist, boasting himself to be holy and holiness: whereas God alone is holy and holiness is selfe, purifying the heart, and sanctifying the elect. For all nations shall come. As in Psal. 86. 9. All Nations whom thou hatest shall come and worship before thee O Lord, and shall Hbb
The third part of the Chapter.

The Furniture and clothing of the seven Angels.

5 And after that I looked, and behold the Temple of the Tabernacle of the Testimony in Heaven was opened.

6 And the seven Angels came out of the Temple, having the seven Plagues clothed in pure and white linnen, and having their breasts girted with golden girdles.

7 And one of the four beasts gave unto the seven Angels, seven golden Vials, full of the wrath of God who liveth for ever and ever.

8 And the Temple was filled with smoke from the glory of God, and from his power, and no man was able to enter into the Temple, till the seven plagues of the seven Angells were fulfilled.

The
THE COMMENTARY.

And after that I looked, And the Temple was opened. After the celestial interlude, John returns to the description of the Angells, declaring from whence they came forth, in what habit, what the Veils were wherein they bore the Plagues that were to be poured out, whence they received them, and what he saw in Heaven during the time thereof; such was the Furniture of the Angells to declare the judgements of God, the which, as it appeareth, is dramaticallyitters, to illustrate the order of the Vision. Now whether in every of the particular lies hid such mysteries as some looke after, I know not; neither do I believe it. But as in dramaticall stories, the preamble of the fugers being ended, the Scenes are opened, and other persons come forth in new apparell to act other things: so these Angells came out of the Temple, that was upon in Heaven, unto a new Act of this Revelation.

6. And the seven Angells came out of the temple. Who these Angells were, we shall more fully manifest in the following Chapter.

In that they came out of the temple in Heaven, most do hereby understand the holy and irrevocable judgement of God against Antichrist. For it shall be most righteous, although the wicked shall gnash their teeth against it, and grow their tongues.

Some understand hereby to be signified, that God judgeth according to the decrees of his word, preached by his Ministers the Angells; because the ministery here on earth is instituted according to the heavenly pattern: Or also, that all Antichrists' plagues proceed from Christ the high Priest of the heavenly Tabernacle; now these things being pious I reject not: but leave to the judgement of the Reader.

Clothed in pure sittin. The old Version hath it, having on a pure stone, which is a manifest error, as Alciatus the Lutetian acknowledgeth and correcteth: Ribera confesseth it also, but doth not correct it, yet on the contrary he labours to establish or hide the apparent untruth of that version, to the end it might remaine authenticke, but with what confidence it may easily appear.

The pure sittin garments, some expound of the joy of the Angells, because of the judgement of the wicked: Others of Angelical purity.

With a golden girdle about the breasts. This some understand of the love of Angells towards such as here on earth exercise themselves in the worship of God: Others, of their strength in executing the commandments of God: in which sense a girdle is generally taken in scripture: for the garment not being girt up hindereth in going. They are golden girdles. See before in Chap. 1: 13. Christ appeared, the which we interpreted of the Majesty of Christ: Therefore the Angells have golden girdles representing as it were the Majesty of Christ their Lord. But these mysteries in my opinion have little solidity in them, for I judge that this habit imports nothing else but to set forth the Angelical decencie: Angells have no bodies, but are spirits: yet they take corporal forms for our sakes: neither is it meet they should appear naked, but some clothing was requisite for them, howbeit not common but holy garments, such as God of old prescribed to the Priests & Levites, which were of linen, long, white and girded with a girdle. In such habit the Angells commonly appeared: to Ezek. 9, verse 2. the reading Angell appears clothed with linen: to the two Angells at Christ's resurrection, which appeared to Mary were clothed in white and shining garments. And againe at his ascension, Acts 1:10. Let this suffice.

And one of the four beasts. Of those beasts we heard Chap. 4: 6 & 5: 6 & 6:1 & 7: 11. 14: 3. One of them gives to the seven Angells the seven golden Chalils. We need not enquire whether they were the first or lecond, or why

Bbb 2
A COMMENTARIE UPON THE

one and not rather two or all four. Also in Chap. 5, 8, the Elders and beafts had fe-
ven vials but full of adorers, which were the prayers and thanksgivings of the Saint.

The plagues of God's judgements are metaphorically called the vens of the wrath
of God Chap. 14, 10: Wine is drinkke out of cups, pots, and viols. In Chap.
14, 10: the third Angel threatened to the worshipers of the beast, a great cup, and full
with the wine of God's fury: here be Thedore how God will difpence the same
unto them. These great cups be divided into seven Viols, that is, of divers kinds
of punishments, to be poured out by these Angels. A Viola the Greek phiala
as it were pila from may to drinkle. Athanasius will have its container so much
as a man can drinke at a draught, and such it is, greater then a cup, which agrees
not with the place here, for out of this cup the seven viols are filled with the wine
of God's wrath. And therefore the viols were less then the cup. It is neede-
less (I suppose) to seek a mystery, in that they are said to be golden ones: for
they are so called according to the customary use, because Violis are not wont to
be made, but of gold, or of silver.

The Epitrite of God from yeve and ever, doth imply the heaiing of
his wrath, as if he should say. This shall be a terrible wrath, because it shall
endure for yeve and ever: Thus he signifieth that both temporal and eternal
punishment doth wait for the wicked.

8. And the Temple was filled with smaake! John saw moreover two things,
which put an end to the preparation: Firstly, The temple was filled with flame pro-
ceeding from the Majesty and power of God: And formally no man could enter in
to the temple, until the seven plagues were fulfilled. Here be manifestly alludes to
the history of the tabernacle, in which the sanctuary thereof was wholly filled
with a cloud of the glory of the Lord, so as Moses could not enter into it; and
the history of the Temple, which likewise at the dedication was filled with
the cloud of the glory of God, so as the Priests could not stand or minister, so
great was the glory of God filled the house.

That cloud was undoubtedly a signe of God's gracious presence in the Temple
and Tabernacle, of his approving the worship therein, and his bearing the prayers
there poured out to God. But this smaake cannot be an any such signe, seeing
here is not treated of the worship and prayers of the Saints made in the heaven-
ly Temple: But of the plagues of the wrath of God to be hence poured forth upon
the adversaries. Interpreters therefore are of divers opinions, and much trou-
bled about it.

Most will have it to signifie in the light, that God's judgements are unmea-
urable, and however they are most righteous, yet as they are not accomplished
until they are accomplished, because this smaake hindereth the knowledge thereof:
the which indeed is true, but too general.

Others confesse that the smaake is a signe not of grace, but of the wrath of God,
because of the difference between the cloud and smaake. But yet they do not suffi-
ciently expound wherefore the wrath of God filled the Temple in Heaven, and
who were kept out of the same, and how long.

Amboins and Auteas expound this latter (as Rubera saith) that no man in bo-
dy and soule shall enter into heavenly blessedness, until the seven plagues are en-
ded, that is, until the Day of Judgement. But what is this to the present matter.
I acknowledge the allusion of the Histories, but I gather another sense from the
scopes, v.47, that the whole serves for the terror of Gods adversaries.

The smaake therefore is a symbole of God's anger in his Temple, and ready to
inflit smaake, that is, horrible blindnes on Antichristians, yea even on their
quicke-fighted and most acute Doctors and Sophisters, so as none of them could
enter into the Heavenly Temple, that is, understand the just judgements of God,
and that these plagues were inflicted on them by God in wrath, because of their

The anchors opinion:
The smaake of God's wrath. Ps. 18, 9.
wicked Idolatry: and so cannot repent, till the seven plagues were fulfilled: that is, never. For in Psal. 73., ver. 17., by entering into God's Sanctuary, is signified, the acknowledging of his judgements. This sense the events of the Vials and plagues in the following Chapter will make good unto us.

This smoke therefore denotes the blindness of Antichristians under their punishment. It comes not out of the bottomless pit, but from the glory and from the power of God, because it shall be inflicted by his most righteous and powerful judgment, according to the threatening of the Apostle: 2 Thes. 2. 12. Therefore God will send them &c. for seeing the Pope raised a smake out of the bottomless pit of hell Chap. 19. verse 2., therefore also shall he be punished with a smake for ever and ever.

The universal No. So he refers to the Antichrist's adversaries, who one by one shall be kept from entering into the Temple, that is, from the acknowledging of God's judgements, and from repentance, as will appear in the following Chapters.

The particle Until I understand of eternity; as in the laying, They shall not go into the Temple, till that half paid, that is, never. We kindly hear not until the never. And indeed the plaguing shall never be ended, because they shall proceed from the glory of the living God, and from his anger against the Devil and his instruments for ever and ever. The blindness and final blindness of Antichristians is signified, of which we shall hear Chap. 20. v. 9. They repented not to give glory to God: And ver. 11. They blasphemed the God of heaven, and repented not of their works. This is my opinion touching the smoke, until I understand that something more agreeable is alleged.

CHAPTER XVI.

The Argument, Parts, and Analysis.

The Preparation of the Vision we heard, viz. Seven Angels stand in the Temple of Heaven with seven Vials full of the wrath of God ready to pour out the same. Now followeth the vision or the pouring of these out, with the omens, namely horrible plagues and the effects thereof: The Angels having received commandments, in order appear and the Vials upon divers elements and places, whereas follows the joy of the world, the misery of the Antichristian adversaries, and as left their rage and destruction.

Parts of the Chapter are these: The former contains the commandment of God, verse 1. The scene, the execution in the rest of the Chapter, distinct in their pourings out according to the number of the Angels, and seven Vials: The first on the earth, with the effects thereof: A horrible fire fell on the worshippers of the beast. verse 2. The second on the Sea, with its twofold effect: The corruption of the Sea; and death of all living creatures in it, verse 3. The third on the Rivers; the effect whereof is first internal, the waters are turned into blood. verse 4. Secondly, external, a twofold granulation. 1. of the Angel of the sea: praying the righteousneffe of God, ver. 5. in rendering like for like. verse 6. Of a voice out of the Altar afflicting to the former, ver. 7. The fourth on the Sun: the effect whereof is threefold; 1.
The setting of men, &c. ver. 19. 2. Their blasphemies, ibid. 3. Their impenitency, ibid. The beast on the throne of the beast, the internal effect whereof is the darkning of the Antichristian Kingdom, ver. 19, and a twofold external effect. 1. Blasphemies against God, and the morning stars: viz. their paines and forses. 2. Their Subversion in four: ver. 15. 3. In Behemoth, the internal effect whereof is the driving up of the wastings thereof, and the end of it, to prepare the way for the Kings of the East. The external, three unclean spirits, who are described, 1. By the Revival: upon the mouth of the Dragon, the Beast, and the false Prophet, ver. 14. 2. By their figure or shape, they are like to frogs, ibid. 3. By their description, it is divellish, ver. 14. 4. By their cunning and impishness, working miracles, ibid. 5. By their function or office: to raise up warre against God and his Saints, ver. 14. 6. By their punishment, it is divers, ibid. 7. By the execution of their charge, the gathering of the Churche into Armagadon, ver. 16. The seventh on the air, the event whereof is the last judgment, a comsummation of all things: This is proclaimed, 1. By voice, &c. it is done, ver. 19. 2. It is figured in foure types. 1. By horrible tempests, ver. 15. 2. By the division of Babylon, and the ruine of the cities of the Nations, and the effuent caze thereof: God remembrances of Babylon ver. 19. 3. By the flight of the Hapes and Mountains, ver. 20. 4. Haile of a talent weight full fell on the wicked, the effects whereof are blasphemies against God, &c. Here we have the Argument and Order of the Chapter: to the understanding of it is seene to consist in a general way to premise a few things. 1. Of the Scope, and of the seven Vials, whether they be the same with the seven Scales and seven Trumpets. 2. Of the seven Angels pouring out the same. 3. Of the last Plagues following thereupon.

I. Of the Scope and Use of the Plagues: and of the seven Vials, whether they be the same with the seven Scales and seven Trumpets.

Unleashing that I spake in be Preface of the Scope of the Vision, I will now only add, that the consideration of the Order makes very much for the comfort of the godly, and terror of the adversaries. In the former Vision indeed are contained the plagues, by which the beast with his associates are struck the Saints. In the third Vision, the beast fought against and killed the two witnesses, contumeliously abused their Carasses, and the inhabitants of the earth triumphed over them being slain: In the fourth Vision the Dragon persecuted the woman, and made war with the remnant of her seed: The beast also repulsed the Saints by Warre and overcame them, to the great applause of his worshippers, and to them only it was permittted to buy and sell: such as refused to worship the beast were slain. Thus the tyranny of the beast stood in its vigour, and his kingdom flourished and was greatly admired at.

Here on the contrary we shall have of the Plagues by which the beast and his followers shall be tummed. Now in the end indeed of the foregoing vision Babylon and the worshippers of the beast were vexed by the preaching of the Angels: But in this Vision the Saints begin to sing in triumph over the beast, and the Angels are joyned to them pouring out seven Vials etc.
Touching these it may be demanded, whether they agree with the seven Seals and seven Trumpets. It is answered, although there be some likeness of effects in the six Trumpets, and six latter Vials, yet the seven Vials do not altogether answer to the seven Seals and seven Trumpets. The reason is plain by verse 2. both of this and the foregoing Chapter from the time, because the vials begin to be poured out on the marked ones of the beast, Chap. 16. 2. long after the beasts rising, even when he was already in part overcome Chap. 15. 2. But the original of the beast is first treated of in the sixth Scale, and sixth Trumpet, as we noted on ver. 1. of Chap. 13.

The pouring out therefore of the vials followed after the opening of five Scales, and being sounding of four Trumpets, the sixth Scale and sixth Trumpet being almost ended, and the fourth period of the Christian Church begun, which, as we noted on Chap. 15. 1. took its beginning from the measuring of the Temple or Reformation of Evangelical Doctrine in the West, and is to endure unto the end.

II Of the seven Angels pouring out the Vials, Who they are, and what the pouring out of the Vials is.

These seven Angels are thought by most to be such preachers, whom Christ in the last times will raise up against Antichrist, and according to their threatening inflict these plagues on Antichristians. If so, then these Angels of the fifth Vision should analogically answer to the two witnesses of the third Vision, and to the three angels of the fourth Vision: because all these are publishers of the Gospel against Antichrist; unless perhaps they so differ in time, as what at first was done by two, that is a few, afterwards was done by three, that is more: and at last by seven, that is, very many were raised up to oppose Popery. If we take this sense, then the golden Vials given to the Angels should be that golden and eternal Gospel, which was the gift of the three angels flying through the midst of heaven evangelized to the inhabitants of the earth, saying with a great voice, Fear God, 

Chap. 14. ver. 6. And the pouring out of the vials should be the preaching of the Gospel, which worketh indeed in the elect the fear of God, joy and life, but to the marked ones of the Beast it occasioneth sore, diseases and death: as the Apostle foretold: That the Gospel should be a favour of death unto death to them that perish.

This senseRibera the Jesuite likes not of. Because it is not the work of Preachers to inflict plagues, but to foretell and announce them, and to deterre men from their evils. But these Angells say he, do not foretell the plagues but inflict them. Therefore they are true Angells, by whom the Lord inflicteth plagues, with he doth not by the Ministers of the Gospel. But these things are not solid.

For first these Angells are not said to cause the plagues, but to pour out the vials of Gods fury: Therefore properly the plagues were caused by the wrath of God. The angels were only ministers of the pouring out, which lets not, but that it may metaphorically be understood of the public
A COMMENTARY UPON THE

 publishing and denouncing of the wrath of God. As God therefore by his ministers saves some, and condemns others: so also he inflicts these plagues by their preaching.

Secondly, it is not absurd to say that the Preachers of the Word do indecive plagues, because they communicate in the work of God, which he executes by them. Therefore they are said to begot, and to save them that hear them: because in this work they are co-workers with God. They are said to forgive sins, because in the name of God they declare and confirm the remission of sins to them that repent. Why then may they not also be said to strike the wicked with plagues and condemn them, as being co-workers with God that doth the same? Certainly in Chap. 11, ver. 5, the two witnesses set their enemies with fire that came out of their mouth, and they had power to smite the earth with all manner of plagues as often as they would. And therefore the Jesuites reason doth not weaken the former opinion, that they are preachers of the word, neither doth it solidly prove the contrary, that they should be real Angels far as much as God doth equally dispense his judgments as well by the preachers of the Gospel as by Angels, although in a divers manner.

What then? I judge touching these seven Angels of the Vials, as of the seven Angels of the trumpets. The fix former might denote preachers: because at the sounding of their Trumpets, the temporall events there described did happen. But the seventh could not: because he openly denounced the last judgement as present; Chap. 10. 7. & Chap. 11. 15. be therefore that Archangell, by whose voice and Trumpet the dead shall rise up at the coming of Christ. 1. Thess. 4. 16. 1. Cor. 15. 52. now this no preacher can do.

So likewise these fix former may signify ministers of the Word, because during their Vials the marked ones of the beast shall be smitten with these plagues in this life. But the seventh, proclaiming the consummation, cannot be any other, but that Archangell the chief Herald of Christ the judge: nevertheless (as before I noted) there is no necessity to fasten on this exposition: for the angels which John saw, were so in appearance, and ministers of the plagues in a Vision: by which representations God shewed to John, what he was about to do: what kinds of plagues he would inflict on antichristians towards the time of the measuring of the Temple and Reformation of the Church. But there is no necessity urging us to affirm, that he precisely shewed unto him the manner and persons, that is how, and by whom he would accomplish the same.

III. Touching the Plagues that followed the pouring out of the V I A L S.

As fitly touching the plagues it is demanded, whether they are properly or allegorically to be understood, and whether they are to fall universally on all antichristians, or on some only, and in what time every one of them is to be inflicted, and after how long time one is to follow the other? The
The two latter of these questions, touching the time, are most curious and profitable, seeing they can hardly be defined by the understanding of man, further than hath been formerly spoken of the beginning and end of the vials: Whence it is most certain that Antichrist shall reign much longer than four Yeares.

For the other question on whom they are to be inflicted, whether universally on all, or on some only, we shall learn by the several vials.

Lastly, it were in vain generally to dispute touching the quality of the plagues: seeing we shall more rightly understand every of them apart in their places.

Ribera indeed thinkes that all of them are to be taken literally, because these plagues are like to those of the Egyptians, which happened not metaphorially, but literally: Him Alcalas refutes, and interprets the plagues mystically: Yet however it sufficiently appears there is an allusion unto the plagues of Egypt: notwithstanding neither are they all alike, nor would a literal sense hence follow: for the history itself is one thing, and a vision alluding to the history another. In the history all these things happened really to the sense: in the vision all these things are enigmatical, as, the angels, vials, pouring out, &c. And therefore we may not doubt that the plagues also are enigmatically set forth. Now we will speake of every of them in order.

CHAP. XVI.

The first Part of the Chapter.

A Command touching the pouring out of the Vials.

1 And I heard a great voice out of the Temple, saying to the seven Angels, Go your waves and pour out the seven Vials of the wrath of God upon the earth.

THE COMMENTARY.

And I heard a great voice out of the Temple, The Angels having received the Vials full of God's wrath in Heaven, do not hasten to pour them out, but wait for a heavenly Commandment to loe the same: for the ministers of God neither do, nor indeed may do anything against the wicked of private affections, but in all things are to contain themselves within the limits of their vocation, that so they may righteously execute the judgments of God. 

John therefore heard a great voice, that is, vehement and terrible: like as he heard Chap. x. ver. 1. and Chap. vii. ver. 1. &c Chap. xi. ver. 12. and doubtless it was the Lamb, or of God sitting on the throne as chief moderator of the plagues: Out of the temple, which ere while was filled with the smoke of the glory and power of God. Pour out the seven Vials of God's wrath, that is, of my wrath. If we understand this of the pouring out of the preaching of the Law and Gospel against Antichrist, then the commandment here is a testimony of the divine calling of such ministers as
A COMMENTARY UPON THE

in these last times have opposed the Roman Antichrist, the Papish Sophisters do enquire after their calling, by whose commandement they are sent, or who ordain them to preach the Gospel against the Church of Rome? Here they may see a commandement, Go, pour out. But if it be understood of the infliction itself of the plagues, then the commandement is a testimony of God's providence, not only in permitting them to be inflicted on the wicked, but also commanding his ministers, and himself powerfully inflicting the same by them. In vain therefore do the Antichristian adversaries rise up, and tyrannically rage against the ministers of God, and publishers of the Gospel: for herein they have to do with God himselfe. They are also deceived in thinking it is by chance that they are overwhelmed by so many plagues: for they lie under God's hand, avenging his own glory.

Poured out: this is a word of aggravation: They are not bid to let fall the plagues by drops as it were, but to pour them forth abundantly on the heads of wicked men, that they may feel the weight of God's hand.

On the earth: the first Viall was only poured out on the earth, and all the rest on other elements, as the Sea, Rivers, Sunne, Aire, &c. Therefore it is a Synecdoche, one part being put for all: for the calamities of all the other parts or vials shall also fall on the earth, that is, on the inhabitants of the earth, by which name the idolatrous worshippers of the beast are always signified in this Prophecy.

The pouring out of the first Viall upon the earth:

2. And the first went, and poured out his Viall upon the earth, and there fell a noysome and grievous sore upon the men which wore the mark of the Beast, and upon them which worshipped his Image.

THE COMMENTARY.

ND the first went: To wit, the first Angel: here we may note the readiness and prudence of the Angels in executing the commandement of God: for being bidden to go & pour out, the word is no sooner spoken, but they invently do it, yet not confusedly, but every one in order, and upon such parts as they were commanded, although for brevity sake John doth not express the distribution of the Commandement. Here obedience unto the precepts of God is commended unto us: and likewise it signifies that the troubles of the adversaries even in this life shall long endure, and follow one upon another; for all the evils shall not be poured out in one month, or year, or four years, (as the common fiction is) but the seven plagues shall succeed each other in order, that is, the Antichristians shall be vexed most grievously and a long while by many divine judgements, until such as are recoverable, being broken by their long continued affliction shall repent: and the rest that are incorrigible perish without excuse. For the word seven, as before, take indifferently for a full and perfect number: as in Levit. 26. 28. I will smite you seven times for your sins.

On the earth: This (as I said) is either by a synecdoche put for the inhabitants of the earth, on whom all the seven vials are to be poured out: Or by the earth, in a stricter sense is signified certaine regions of the earth, on which indeed the first viall
REVELAT. CHAP. XVI. VER. 2. VISION 5.

vial was poured out, but the effect thereof was on all the inhabitants of the earth. Now what was done? A noise, and grievous sore. Greek Λήχη, ἄθρωμον, μπερδεμένον. As cruel and miserable a scourge as the old version: a very cruel and cruel scourge, but improperly: for he saith not ὂργανος, but ἄθρωμον; that is, a filthy and incurable disease, as bile and venomeous impostumes, which in a few hours difference their poisons into the heart, and either kill or make men to run mad.

The answer is, Upon men, against men. He expoundeth and limiteth the foregoing words: upon the earth: neither are all men promiscuously smitten with these boyles, but the marked ones of the beast, and warlyappers of his Image: now who are they, we have heard Chap. 13, ver. 16. & Chap. 15, ver. 2. etc., both great and small, rich and poor, bond and free, who alone had power to buy, fell, and exercised the AntiChristian trade or merchandise. It is plain he alludes to the fix Egyptian plague, by which the Egyptians, and their Magicians also were smitten with boyles breaking forth with blaines, so as they could not stand before Pharaoh: but the Israelites were not touched by them: so these boyles shall not touch the Angels or ministers of the Vails, and other conquerors of the beast, although they also shall be in the earth, but only the adherents of the beast. Here it may be demanded whether the beast shall be free? not in the least, but for brevity sake he is not mentioned, nor such as have the number of this name: because immediately a peculiar and grievous plague attends both him and his throne.

Now let us see what manner of fore this is. Lyra takes this first Angel to be Pope Hadrian pouring out Anno 740. the boile of excommunication upon Confessors, whom he calls iacuematrices or Image-breakers. Rightly indeed he calls the Papal excommunication a boile: for never was there a more cruel pest depopulating the Church then it: however it is not to the purpose here: because this is a plague of the last times;

Which thing Faxe not observing (otherwise a diligent interpreter of the Revelation) very unfitly applies this myrrhe sore unto the raging pestilence which a little before the Diocletian persecution (for fifteen years together) over spread the whole Roman Empire under Galenus and Volusianus about the yeere 325. In which feme this plague shoul not at all belong unto the worrhippers of the beast in these times.

Riberas understands it properly of incurable Vices, lying hid in the inward parts of the body, (like to the fix Egyptian plague) with which the worrhippers of his feined Antichrift shall be tormented. Bullinger also and Arminius interpret it of the Spanish or French diseas common to the Clergy in their impure single life. Others apply it to other grievous diseases. But such the godly also are incident too: But not to the boile or fore of this Vail.

Andrew therefore more rightly understands it of Spiritual ulcers, or inward tortures and pangs of a corrupted heart, continually like a Scorpion biting and gnawing the minds of Apostates: that is, because Antichrist whom they worshipped as God, cannot help them in their plagues and distresses. Notwithstanding he adds, that happily externall ulcers also shall torment their bodies, to augment the griefe and torment of their ulcerous confidences.

Brightman doth well observe that the construction it selfe (There came a myrrhe and a grievous sore upon men, for, in men) doth intimate an inward ulcer, inwardly troubling and vexing the hearts and confidences of men, and he adds withall it is nothing else but malice and envy, then which the Sicilian Tyrants could not devise a more exquisite torment, &c.

By which indeed the Papists were wonderfully tormented at the pouring out of this Vail: for as soon as Luther began to oppose popish Indulgences in Saxony, Zwinglius and Oecolampadius to extinguish Purgatory in Helsvetia: It is wonderfull to consider what hatred, malice, scorow, fury, and madnesse these ulcerous Priests, Monkis, Schoolmen, Canoniasts, & Bishops were possessed with: what argu-
ments and counsellors sought they not, to extinguishe this new flame? Certainly this gresse was more tedious and painfull unto them, then any Egyptian task.

The first Viall therefore being poured upon the earth, that is, on the Regions of Bohemia, Germanie, and a while after on France, England, Denmark, &c. begat sore ulcers in the minds of the Papists, which are so far from being cured as yet, as on the contrary we see the Monks and Sophisters of our time more ulcerous then those of old.

I apply the Earth, under the first Viall principally unto Germany, because (I know not by what destiny) Antichrist hath more bewitched the Germans; then other people. So as they are ready to believe, do, or suffer any thing, whatsoever, for the sake of the beast, yea some have not been ashamed to boast, that the Germans, as the Popes Commandements, for the redemption of soules, would with the beasts of the field have eaten grass, had it not been for Luther: O wretched folke! yet by how much Germany was deeply drown'd in the Gulfe of Superstitious, by so much the Lord In mercy hath pitied them, and vouchsafed the greater grace unto them, above other Nations. For though it is true indeed, that the first Viall being pour'd out on this earth, occasioned a noysome and filthy ulcer on the worships of Antichrist: yet on others who overcame the beast, it wrought the true fear of God, encrease of joy: and to be short, it recalled the greater part thereof, to the Antichrist to Christ, as we may see at this day.

CHAPTER XVI.

The pourings out of the second Viall on the Sea.

And the second Angell pour'd out his Viall upon the Sea, and it became as the blood of a dead man: and every living soule died in the Sea.

THE COMMENTARY.

The first plague hath wrought but little effect on the Trebbie Monke, for as yet they many ways bewray that ulcer of venome and malice which lies hid in their hearts against the Gospell, neither will they suffer themselves to be cured, being blinded by a just judgement of God. And therefore the second Angell proceeds to pour out the wrath of God upon the Sea, which became as the blood of a dead man: that is, corrupted and filthy: and every living soule died, &c.

It is a plain allusion unto the first Egyptian plague: when Moses turned the waters of Niph into blood, that the Egyptians could not drink thereof, and all the Fishes of the River dyed. Now we come to the meaning.

Some take it according to the letter, that the Sea is to be turned into blood, either miraculously by Elias and Enoch, as of old by Moses: or else by the slaughter of Sea-combats (and such as dwell near the Sea) under Antichrist. So Andrews whom Riba follows, All things shall be so as he here spoken. The Sea shall be like to blood, which is poured out when a man is slaine: it shall be as red as if it were dyed with the blood of many men, and all Fishes in it shall die, as in the River of Egypt.

But the greater part of Interpreters acknowledge that this corrupting of the

Sea is mystically to be understood: for indeed the turning of the Ocean into blood, cannot be a more heavy plague to Antichrist, than to the rest of the enemies of men: The lofs of all the Fivebs would be common to others as well as to him: yet his lofs would be lesse for being the greatest Monarch he could the easier beare it, though there should not be a Fift lefe alive in the whole Sea, seeing the Land can furnish him with infinite dainties: Therefore we must not at all keep to the Letter.

To come therefore to the mystery, first I passe by the historick gloss of Lyra touching Charles the Great, who, as he faith, poured out this Viall, that is, the vengeance of God upon the Sea, viz. on the Sarrons whom he vanquished, which are signified by the Sea, because of the multitude of that people.

I passe by also the conjecture of Gagneau the Popish Commentator, that the sea signifies the gentiles, because of their manifold worshipings of divers gods whose blood (whether it be corporally or spiritually taken) is largely to be poured out. But they err from the Scope, not observing that here is treated of the plagues of Antichrist.

Most of our Interpreters understand the sea to be the world, or the chiefest men of the world, or Ilanders, who shall become like corrupted blood, because God will bring upon them all kinds of horrible warres, pestilence and destruction, that every fowle, that is, the greater part of the wicked shall miserably perish, or, that all that attent to Antichrist in perverting of the Saints shall perish through final damnation: which opinion is not unfit, yet too general: forasmuch as the world was never free from war, pestilence, and destruction: And the godly have always had no leffe share in these evils, then others: but these plagues shall be peculiar to Antichristians.

Therefore we are more nearly to consider what this sea is: whether that of Galle, which Iohn saw before the throne, Chap. 4. 6. and on which stood the Congregations of the beast, Chap. 15. 2. But it seemes not to be the same, because this here is a furious Sea, the other of galle. Again, whether it be that into which the burning Mountain was cast, Chap. 8. 9. It is not, for that denoted the world of the faithfull, that is, the Church, which the Mountain of the Roman Empire had almost overwhelmed: But this here is the Antichristian SEA, because one of the last plagues is poured upon it.

Or, whether it be that out of which the Beast ascended, Chap. 13. ver. 1? It seemes to be the same: for the sea there spoken of, was two waies: either for the pit, whence the beast ascended, Chap. 11. 7. so it is not here taken: Or for the vile assembly of Episcopall Councils by whole authority, chiefly after the last age, the Monarchall power of the Romish church was established: this it should be the same. Therefore Brickeham doth not unjustly (as it seems) determine, that this sea, is the Council of Trent, into which from the year 1545. unto 1563. under five Popes, viz. Paulus III, Julius III, Marcellus II, Paulus IV. and Pius IV. the Rivers and Fountains out of all parts of the Antichristian world did unburthen themselves as it were into a Sea, that is, thither were gathered 9. Cardinalls, 33. Patriarchs, 233. Archbishops, 233. Bishops, 71. Abbats, 8. Generalls, 4. Confraters of Law, 149. Divines, 11. Vicars of Bishopps in all 447. together with an infinite number of Servants, Pages, and Scullions out of every Nation, Tribe, and Tongue: For the Angells going forward to pour out Gods Vials, that former grievous after compelled the Antichristians to flow to the Latin Sea to get remedy for their disease. But what was done? The spanders of the sea became as the blood of a dead man, that is, corrupted and mortarl, hence every soul living in the sea died, for the Bowers of Trent were bloody, that is written (and so indeed generally they were) with the blood of heathenists: But (being full of destructive) by their filthy and deadly labour, they killed the foules of all living creatures, swimming or seeking for life in this sea.
A COMMENT. UPON THE

CHAP. XVI.

The pouring out of the Third Viall on the Rivers and
Fountains of Waters.

4. And the third Angell poured out his Viall upon the Rivers and
Fountains of waters, and they became blood.
5. And I heard the Angell of the waters say, Thou art righteous, O
Lord, which art, and wast, and shalt be, because thou hast
judged thus.
6. For they have shed the blood of Saints and Prophets, and thou
hast given them blood to drink, for they are worthy.
7. And I heard another out of the Altar say, Even so, Lord God
Almighty, true and righteous are thy judgements.

THE COMMENTARY.

And the third Angell poured out] This Angell pours out the
wrath of God on the Rivers and Fountains of Waters which
became blood. Greek πέτρων ἀμαρτίαν, which the old version ren-
ders and blood was made, but πέτρων is to be referred to the
Rivers and Fountains of Waters, They to wit. οἵεις οὖν
the Waters became blood. The sense of this effect the Angel
will declare verfe 6. Thou gavest them blood to drink, (for, thou
didst smite their blood) because they shed the blood of thy servants: The
staining therefore of the waters into blood, denotes a bloody vengeance on bloodthir-
fly adversaries: Hence it appeareth, that this plague is divers from the former:
although in both there be an allusion unto the first Egyptian plague.

Now we are to see, who these wicked are, here signified by the Rivers and
Fountains.

Lyra thinkes Charles the Great to be this Angell, who poured out the Viall,
that is, the vengeance of God, upon the Rivers and Fountains of Waters, that is,
on the Moors or Hinters, who anciently inhabited near the Poole Mansis, where
there are many bubiings of waters after the manner of fountains: And they be-
came blood: because Charles his army killed many of the Hinters. But he erres
from the scope.

Ribera also here urgeth the letter, but absurdiy: For have ever the Rivers and
Fountains shed the blood of the Saints according to the Letter? Or hath God
given blood to drink to the Fountains?

Gagnauu o-

pinnon.

Gagnau therefore doth more rightly apply it metaphorically to the perpe-
tuors of the godly; because rivers and floods of waters do often in Scripture de-
note grievous percutions. Now it may be demanded whom these Perpe-
cutours were?

Foxe bi o-
pinnon.

Foxe understands it of the Romane tyrants; who by Ten persecutions shed
the blood of Saints in abundance, to whom likewise God gave blood to drink, be-
cause scarcely one of them dyed a natural death: But neither is this to the scope:
for it is certaine this place intends not the punishment of the adversaries of the
primitive Church, but the last plagues of Antichristians.

Others of our Interpreters come nearer to the scope, understanding the rivers
and
and fountains of Waters, the false Prophets and false teachers of Antichrist: because Peter calls them 
false Prophets, or wells without water, that is, deceivers: for as dry wells frustrate the hope of the Traveller, who thinks to find water in them, and doth not: to false Prophets deceive such who look for sound doctrine and confusions from them, whatsoever they promise or make them of.

Notwithstanding these also shew not who are here meant, nor do they sufficiently unfold the kind of the plague here signified: but keep for the most part to the chofis, that to Antichristians the waters become blood, that is, unprofitable, yea deadly to drink of: as to the godly all things, yea even their fountains do work together for their salvation: so to the ungodly the good creatures of God become a curse, and are turned to their destruction. This indeed is true, but expresseth not the meaning of the prophet, because that which followed: Thou shalt them blood to drink, doth not cohere with this sense: for God gave not blood to drink to these rivers and fountains, that is, laid not a cruel punishment on them, in regard they had shed the blood of the godly.

Therefore such false Prophets are not here simply to be understood, who only by their false doctrine kill the fooleis, which the Sea of Trep did by its filthy and corrupt blood, killing all that took it in the same, which was the second plague: But such cruel false prophets, who either with their owne hands, or by their bloody counsellis and condemnation sentences shed the blood of innocent Christians. But who are they?

We must keep to the Allegory of the Sea, Rivers, and Fountains. The sea hath its continual course, and is nourished by the flowing waters of rivers and fountains: so likewise the fountains and rivers have their moistnese from the vapour of the sea: hence they are rightly called the breasts of the sea, because they both suck for themselves, and give nourishment to the sea. The sea was the gathering together of Bishops and Doctors in Council. The rivers therefore and fountains of Waters, who are they, but Bishops and Doctors, not indeed belonging to the Council, yet chief Antichristian Pillars and Champions for Popery.

Thus also in Chap. 8. 10. the Rivers and Fountains were Bishops and Doctors of the Church, viz. the facceflours of Pope Sylvester, whom he (being corrupted through the favour and liberality of Constantine) drew with himselfe from Heaven into the Earth, and made bitter the wholefome and sweet Doctrine of Christ by the wormwood of humane traditions, as there I declared. Therefore here also the Rivers and Fountains are Bishops and Teachers, but in time divine from them. Those were made bitter before Antichrists rising: These here exercize their cruelty after Antichrists declining. These therefore became blood, that is, they shall pay their own blood for the blood which they shed of the Saints. The time and manner whereof the Lord knoweth: whom I beseech to bring these rivers and fountains to repentance. Therefore I think that the event of this Viall is prophetical, which as yet we have not feene, and perhaps understand not.

And I heard the Angel of the waters. In Chap. 14. ver. 18. This Angel is said to have power over the fire: here he is called the Angel of the waters, because the opinion that sundry Angels are set over several elements.

The Papists also hence have feene that their mystical Saints are appointed to dispel the Artes, Handicrafts, Cities, Countries, and every member of man. But hence nothing can solidly be gathered: for the Angel of the waters, is not as Nephilim set over the waters: but it is the same Angel pouring the Viall on the Rivers and Fountains: so called, because God by his ministrery turned the waters into blood: after the same manner the first Angel might be called the Angel of the earth, the second the Angel of the sea, the fourth the Angel of the Sun, &c. because they poured out the Vialls on the earth, sea, fume, &c.

Because thou hast judged thus! He declares God to be just in judging these things, that is, because he turned these cruel and cursed Rivers and Fountains into
A COMMENTARY UPON THE

into blood, to vindicate God's judgement from the lauders of the wicked: for it might seem that the Plagues of Antichristians were not altogether righteous, but rather too cruel. Now the Angel sculbishes them not to men but God, affirmaing them to be most just, in regard they singularly agree to the rule of distributive jus-
tice, which renders rewards to the just, and punishments to the wicked.

"O Lord which art] Sunday times before the true God, yea Christ is thus described: save that in stead of εὐγενής, which is to come (before used) here it is Ἱεροκράτεις, who shall be as Beziath brought to light out of an ancient manuscript); though it commonly be read, εὐγενής, and holy, as cohering with the foregoing word ἱεροκράτεις, righteous, as if he should lay, Thou art righteous and holy: that is, pure from all unrighteousness. Let us learn therefore rather to adore God's holy judg-
ments, although we do not fully comprehend the causes of them, then to repine and murmur against them as being unrighteous.

For they have shed the blood of Saints] By the Law of requital they celebrate the justice of God: because they shed blood, therefore with blood shall they be punished. For he that sheddest man's blood: by man shall his blood be shed.
Gen.9:6.

"Thou gavest them blood to drink] Bloody waters are not to be drunk; yet such shall be the drink of the adversaries. The history of Cyrus is knowne, whose head being thrown into a great Tub full of blood, Tamyriss queen of Sceythia upbraiding his cruelty, said: Drink thou blood who couldst not be satisfied with blood.

But thou wilt say, whose blood either of the Saints or Prophets have they shed? For answer to this, (not to speak of the secket Plots, Conspiracies, and poynings ordinary to Monkies and their Confederates,) read Foxe his booke of Martyrs, and thou shalt see who they were that put to death, even in England alone, multitude of Saints and Prophets, many Bishops, Doctors, and Teachers, very holy, learned, and innocent persons: As Cranmer, Ridley, Latimer, Hooper, with oth-
er Martyrs, who in Queen Mary's dayes for their constant profession of E-
vangelical Doctrine, and opposition of Idolatry, were condemned, some to the fire, others to other torments: Who I pray have been the architects of all Con-
spiracies, Plots, and Commotions in the neighbouring Nations? Let Histories speake. Rightly therefore the innocent blood of the Saints is imputed unto them by the Angel.

For they are worthy] Their cruelty is the reason why they justly drinke blood. The Angel rejoyseth not simply over the plagues of the wicked, but declares the justice of God by the law of requital. Every one shall be rewarded accor-
ding to what he hath done: for this is the judgement of God, that they which commit such things are worthy of death, Rom. x. ver. 32. God therefore is righteous, and so are his judgements on blood-thirsty men.

Before in Chap. 5: it is said of them that overcame: they shall be clothed in white: for they are worthy: hence the merit of good works seems to be confirmed: for if these of right are punished for their cruelty, because, they are worthy, that is, because they have merited the fame: Then all the other mult of right be clothed in white, because they are worthy: that is, because they have merited the fame. As cruelty therefore is the meritorious cause of punishment: so innocence should be the meritorious cause of reward.

I answer. The consequence will not hold from a contrary dissimilitude. Evil works in order of justice do merit punishment: but good works do not merit life eternall: because in order of justice, the creatures good works are due debes to the Creator: now nothing that we do can possible merit: considereing we are obliged unto it by duty: But to merit is a worke not due: making a reward due, by the work done, which before was not due.

7. And I heard another out of the altar] The old Version: I heard another,
omitting the words; out of the Altar: Some Copies also have it; And I heard the Altar: which is a manifest error as Ribera himself cannot deny. John therefore heard another; (to wit) Angell comming out from the Altar, undoubted being the same spoken of in Chapter 14. ver 18.
Even so Lord God Almighty] see ver. 5.

The pouring out of the fourth Viall on the Sunne.

8 And the fourth Angell poured out his Viall upon the Sunne, and power was given to him to Scorch men with fire.

9 And men were searched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not, to give him glory.

THE COMMENTARY.

ND the fourth Angell poured out] The two former Vialls were Historically to us: the events whereof we have, and do yet see. The third as I said is propheticall: such also are the following, the events of them being yet to come, & therefore the searching into them is the more obscure and difficult, the last excepted, which contains the small punishments of the adversaries, the ruine of Babylon and the World. Yet I will speake of each of them, which shall seeme to bee most probable.

The fourth Viall is poured out on the Sunne, the events whereof are, 1. A scourging heat, xavvaxa: a most violent and burning Fever engendering intolerable paine. 2. Blasphemies of men against God. 3. Desperate obstinacy in sins.

If with Ribera we take the Sunne properly, then a horrible scourching by reason of an excessive heat is portended to the Antichristians, that their bodies as by a burning flame should be inwardly broiled, like such as are right under Zonas torridae, who are tormented with continual heat, & forced in the day time to shadow themselves in Caves under the earth. Drinelle follows heat: and barrenness of the earth, barrenness is accompanied with want of corn, pestilence, hunger and intolerable thirst: by which plague the ungodly shall rage, and pour forth horrible blasphemies against the Name of God, and at last ruth into utter despair: so the Sunne should be thus, he poured out his Viall on the Sunne, that is, by it to powerfully wrought on the Sun, that it scorched the earth with its beams more vehemently than formerly. And thus Bullevar, Meyerus, Artinius, Faxe, Cyprianus, (who notwithstanding alladgett also a mysticall ene) interpret it.

Now the reason why I silence not unto them is, first, because this shall be a plague peculiar to the Antichristians: whereas heat, drought, barrenness, hunger, and thirst are common calamities incident to the godly and wicked: neither are we to doubt, But that these words, It was given to this Angell, or to the Sun (for the relative an) may be referred to either though more properly to the Sunne; to burn or scourch men with heat, are only to be referred to those ulcers which having the marks of the beast. ver. 2.

Secondly, The second effect should but little agree, for why should men blaspheme God because of the heat? They would rather curse the Sunne: it self would thus.
thus scorching them, after the manner of the Atlantis, who, as Herodotus reports in Malpenea, curte the sun rising over them, and bitterly rale on it, because with his scorning beams it spoiles both them and their country.

Thirdly, although afflictions for the most part are Sermons of repentance: yet this plague feemes chiefly to work inwardly on the conscience, thereby to instigate men to repentance, but they on the contrary do obstinately blaspheme. Therefore I rather understand it of an inward, then outward plague.

Now (passing by the letter) the conjectures of Interpreters are very divers touching this sun, and its scorning, which I thinkke it not amisse briefly to repeat, that by comparing them, we may gather a truer sense.

Lyrae dotting as his manner is, makes this Angel to be Pope Leo IIII. whom the Romanes by fediton displaced, evilly intreated and cast into prison, out of which notwithstanding he made an escape by the means of fame, as Writers report: he poured out his Viall on the same, in declaring the griefe of his mind to Charles the great, King of France: because as the Sun in its light excells all other Planets: so he shinning in faith and magnanimity excelled all the Kings of the earth. To him it was given to afflict men by heat: because Charles came to Rome with an Army and grievously afflicted the Pope's Rebell, and restored Leo to his seat. Hereby men were scorched to wit, the feditous Romanes by the heat of wrath, and blasphemed the name of Charles. The rest I mention not: The unfavourabes of the gloffe being as it plainely appeares altogether contrary, to the scope.

Some interpret the Sun to be Antichrift, who fully affirms himselfe to be the Sun of the Church. So Gageneus the Papist and our Martovius. He shall torment men with heat: that is, afflicte them with grievous persecutions: for heat and fire denote afflictions. But this exposition cannot stand, because Antichrift will not persecute his followers, but the godly only who by no torment will be brought to blaspheme the name of God.

Others understand the Sun to be Christ the Sun of righteousness, to whom it shall be given, to torment the confinces of Antichristians with the heat of his wrath, as it were by fire: for because they can by no means resist the Gospel of Christ (by the heat of wrath being turned into fury) they shall blaspheme the name of God, that is, the truth of the Gospel in its clearest light, as if it were divelish and heretical, being far from repentance and giving glory to God. If this be the sense, we may then understand, what we are to expect henceforward of the Papists, and how we are never to hope for any reconciliation with them.

Here also I will alledge Brightmans opinion not altogether divers from the former. The sun he interprets of the holy scriptures, by whose light our darke minades are enlightened. The Viall is to be poured out on these, not to hurt them, as the former vialls were hurtfull to the earth, sea and rivers, but to give a force and let an edge upon them, that may more sharply pricke and penetrate into the confinces of men: for although the scriptures in our times have been very much illustrated, yet many things (especially prophetical) are as yet not sufficiently explained. And although indeed Antichrift be plainly discovered: yet what shiftes and feined pretences doth he daily make, to the end the world may not take notice of him? But by how much the day of Judgement draws nearer, by so much the more shall the light of the Sun, that is the Scriptures, bring to the eyes of the world a more abundant and clearer light: The sunne of all is, that a greater perspicuity of the Scriptures feemes to be expected, by which Antichristians as by a more vehement heat of the Sun, shall be much more terrified: because the filthinesse of Antichrist will hereby be more discovered, which shall occasion them to persecuted men with the greater hatred, yea such shall be their exceeding folly, as they will rage and fret against the Sun, because their filthy whoordomes are laid open to the view of all the world.

This sense is clearer then the former: yet both are to one effect: for Christ by
by the scriptures will send forth a great light and new heat, which indeed should rejoice the adversaries, amend them, bring them to repentance, but through their own irreligion they shall be the more enraged thereby. Now all things will be clear.

And it was given him to search the hearts and intents of the thoughts of their minds. The phrase denotes some extraordinary judgment of God: For indeed neither Christ nor his word do in themselves, or of their own nature worketh this effect, viz., to torment men with the scourging heat of fury, but the same is given or attributed unto them accidentally: God sending on Antichristians strong delusions that they should believe a lie, because they received not the love of the truth. They ought indeed by the beams of the Sun of righteousness to clearly shine in the holy Scriptures, to be enlightened, warmed and kindled to acknowledge, love and imbrace the truth of Christ: but they maliciously in heat of fury will rage against Christ, and be tormented by fire, that is, extreme malice and envy. In that be faith with the article the men expressly points at them in ver. 2.

9. And men were scourched] Again with the article the word that we might not indefinitely understand all men, but only the most eagerly marked ones of the beast: who are like dogs over heated, gaping and hanging out their tongues: for the more their eyes are smitten with the beams of the Gospel, the more despitefully they shall hate the same; and be scourched with heat, or rage, because they shall find no way how to darken the Sun, and extinguish the light thereof.

And they blasphemed] A second accidental effect on the Antichrist ans, is by desperate oppressing of the truth, they shall break forth into blasphemies against God, to wit, by attributing the works of God to the devil: like the blasphemous Jews in Matt. 15., neither is it strange, for they learned to blaspheme of the Beast their head, unto whom as we heard in Chap. 13. 5. A mouth was given, speaking greatness and blasphemies against God, his name, his Tabernacle, and throne that dwell in Heaven: It is true the beast did long before cast out blasphemies, but they were nothing in comparison of those which these ulcers of blasphemies shall pour ourthe against God.

Having power] By this attribute he aggravates their fury: they ought humble to intreat God to take away the plagues: who only hath power, (as to inflict, so to remove the same: but they like mad men, will not cease to set their faces against the sun, and to blaspheme God to their inevitable ruin and destruction: for at last they shall be necessitated to fall under their plagues.

Here by the way we are admonished that God is the orderer of all scourges: from which if we desire to be freed, we must humbly turne our selves by supplication unto him.

We are admonished also of the end of God's scourges: for the words, and repented: shew, that therefore men were thus afflicted, that they might be recalled by this rod, unto true repentance and detestation of Idolatry.

Lastly, we are informed how to shun and turne away the rod: for had these men repented, God would have mitigated and taking away this scourging plague. Repentance therefore lesens and takes away plagues, but impenitency increaseth them. Now to repent is to forsake evil works, and endeavour truly to lead a pious life.

To give God glory] An increas of their obstinacie, in that they would not by repentance, give God his due praise. But what glory? I. The glory of his justice, that he had inflicted the scourging plagues on them, for their defects, and that it were just to lay more heavy punishments on them except they repented. II. The glory of his truth, that only the Doctrine of the Gospel revealed in the word of God, is true and saving. III. The glory of his mercy, that forgivenesse is prepared for the Repenting, viz., for such who forsaking Antichrist, do by a lively faith turne to Christ. Lastly the glory of his almightie power.

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that he will utterly destroy the beast and all such with him, who persever in their blasphemies: Behold in our repentance how many ways God's glory is manifested and attributed unto him, and our salvation furthered by it.

The pouring out of the first Viall on the Throne of the Beast,

10 And the first Angel poured out his Viall upon the earth of the Beast, and his Kingdom was full of darkness, and they gnawed their tongues for paine.

11 And blasphemed the God of Heaven, because of their painer, and their fores, and repented not of their deeds.

THE COMMENTARY.

...
Ariosto, therefore thinketh that the spoiling of the City Rome by Charles V. Duke of Borbon anno 1527, is here signified, but so this plague should not have been very great: for the Emperor soon restored the Pope again: neither did there thence follow greater darkness to the Papal kingdom than before.

Brightness applys this darkning of the beast's throne to the last destruction of the Rome, by which the dignity thereof shall not only be a little lessened, but wholly perishing according to the verse of *Sibyl Kagi* in *Apocalypse*. Then shall be wholly in ashes, as if that beast never bin Rome. Nevertheless he thinkes that the beast shall remain sometime after the destruction of the City, not to requite his former dignity, but that soon after a more horrible destruction may befall him: Therefore his Kingdom is said to be darkned, not wholly extinguished, but deprived of its former lustre.

For mine owne part, I dare not simply disapprove of this prophetical sense: especially seeing the Idolists themselves begin to prophesie of the destruction of Rome, and benifitment of the Pope, as before in Chap. 14. I knewed out of Ribera. For though the Turk is still, yet certainly Christian Kings and Princes will put their hands to this work of God: for to thrust the Pope out of his net as John Chap. 17. 16. doth not obscurely intimate.

Nowwithstanding if it be thought more agreeable not to restraine the throne of the beast to the City Rome, but rather to understand the same of his whole Kingdom, which is said to be darkned, because in the Egyptian Type (for it is a plain allusion unto the ninth plague of Egypt) not only Pharaoh royal Court, but the whole land, except the dwelings of the Israelites, was overwhelmed with most thick darkness three days together: I see not to whom I should rather assent, then to our forefathers interpreters, who expound it of the darkning; or total darknesse, in which Antichrist hath deeply involved and plunged the Christian world these thousand yeers, which shall wholly be dissipated by the clear light and preaching of the Gospel.

The darkning therefore of Antichrist's kingdom, is not a bringing in of a new darknesse: for his kingdom was never enlightened with the light of true doctrine: But began to be darkened even from the first, after that the smokes of the bottomless pit had filled all parts and places thereof with a most groffe myst or blindness, although the world in regard of its external lustre thought it to be most bright and shining: But the full manifestation of the darkness, and dispelling of the smokes, shall be a fatal darkning unto Antichrist, when the most clear light of the Gospel shall break forth and shine in all parts of the world: for then the beast's abominations shall be laid open to the view of all men: whereupon many shall desert him: his glory shall be obscured, his authority despised, and his Kitchin grow cold. This plague shall be more grievous then the former: or certainly an extreme encreasing thereof: for then the beast shall be nearest to utter nine: of which more afterward.

And they gnawed their tongues] Now follow these two first effects of this Visit on the Vaials and Worshippers of Antichrist.

First, they gnaw their tongues: By which proverbial Speech is noted the extreme rage they shall fall into: And the cause is added: to wit, for the pains or grief in which they shall be cause of the fatal declining of the Popish Kingdom: for mad or furious persons use to bite their lips, tongues, and fingers, and gnash their teeth as beasts not able to revenge themselves. It may also be an allusion to such as have the Falling-Sicknesse, who by the fiares fits of their diseale are wont to bite their lips and fingers: with the like madness or phrenesie, the Papists shall then be vexed, when they see the Pope's Kingdom to be darkened, exposed to contempt, and the authority thereof taken away: when Kings, Princes, and the Vulgar for shall deny obedience unto the same.

Secondly, They shall blaspheme the God of Heaven] As before: for because
they go on to condemn the Gospel of Christ as divelish hereof, and wickedly accuse the same as the cause of all the Comotions and troubles which themselves have raised.

Thirdly, They repented not of their deeds] vi, which we have expounded verse 9. and before in Chapter 9. ver. 20. 21.

The pouring out of the Sixth Viall on Euphrates.

12 And the sixth angel poured out his Viall upon the great River Euphrates: and the Water thereof was dried up: that the way of the Kings of the East might be prepared.

13 And I saw three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet.

14 For they are the Spirits of Devils, working miracles, which go forth unto the Kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief: Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together to a place, called in the Hebrew tongue, Armageddon.

THE COMMENTARY.

ND the sixth Angel poured out] The sixth Viall is poured out on that great River Euphrates, which as histories tell us, runneth through Babylom, &c. is the bound of the Eastern Palestine. Two events do follow, The drying up of the waters of Euphrates, And the sending forth of three unclean Spirits unto the Kings of the earth to make Warre against God, &c. By the former, the plague it selfe, by the latter, the last endeavoure of the Beast to keepe off the plague is signified.

The drying up of Euphrates is by some properly, by others mystically expounded.

Andrew expounds it properly, yet doubtingly: Perhaps, saith he, Euphrates by Gods permission shall be shalow, as that it will be case for the Kings of the Nations and other men to passe over for to kill each other: Now these Kings of the East for whom the way shall be prepared, be guessthet to be Gog and Magog, who shall come out of the region of the Scythians: Or Antichrist, with other Kings out of the eastern Persia, where the Tribe of Dam shall inhabit, of which Tribe Antichrist is to be borne, and passe over Euphrates to the destrucition and death of the soules and bodies of very many. The first clause of which sentence, touching the lilterall drying up of Euphrates, Riba approveth: but the later hee rejecteth, viz. of Antichrists coming out of the East with other kings over the River Euphrates being dried up: because (saith he) Antichrist shall fit in Jerusalem on this side of Euphrates; and therefore shall not come out of the East which is beyond it, but supposeth that the seven Kings of the East shall be called forth by the three impure.
impure spirits, to joyne themselves with Antichrist in that generall barreall against
Christians. Wonderfull darkness, and fabulous toyes: no token of any plague
dothe appeare in these things: whereas it is certaine that the beasts last plague
have one, is here denounced.

Here allo I see our Brightman to keep to the Letter about the drying up of Em-
phrases, but in a diverse sense and end. Empresses in this place, as in Chap. 9:
14. in the first Triumph, he understandeth to be the River of Megalopatamia which
made the passage of the Eastern People into Judea very difficult: The waters
whereof he thinkes after the overthrow of Rome, shall be dryed up by a like
miracle as of old it happened at the red Sea and the waters of Iordam. To what
end? That the way of the Kings that came from the rising of the Sun might be pre-
pared: that is, that the Iews dwelling in the East may the easter and more speedily
returne unto Ierusaleme their native Countrie, not to restore the Iewish worship,
but to embrace the Gospell of Christ: And he faith further that the converted
Iews are called Kings, because all Christians are Kings and Priests to God: And
Kings of the East, because they shall come from thence, and all the Eastern peo-
ple shall be in subjection to them.

This opinion he backes with four reasons.

First, because it was never heard, that such a miracle happened to any Nation;
but the Iews, who payed thorough the red Sea and Iordam as on dry ground.

Secondly, because the Prophet Iisaia in Chap. 44. ver. 22. & 51. 10. & 63.
11. semeth to promise unto the Iews such a kind of passage, namely that the
River should be dryed up in their return unto Jerusalem.

Thirdly, because the Apostle Rom. 11. 25. hath foretold that in the last times
the Iewish Nation shall with great zeal turne to Christ.

Fourthly, because it is not probable that so great a mysterie as their conver-
ision should be passd by in this prophete. Now either it must here be men-
tioned, or else it is not at all spoken of in this Booke.

Thus I have clearlie laid downe the opinion of this Interpreter, which indeed
is pious, ingenious, much desired by the godlie, and perhaps probable also: nor-
withstanding his arguments are of little wight.

For though it be granted, that the drying up of the Sea and Iordam was peculiar
to the Iews: yet hence it will not follow that the Kings of the East signifie the
Iews to be converted to Christ.

Concerning the drying up of Empresses we read nothing thereof, but only in this
place now in question: neither is the same promis'd by the Prophet Iisaia, but the
Iews assurance touching their deliverance out of Babylon is confirmed by the
miracles which God of old had wrought for them.

The mysterie foretold Rom. 11. hath partly being already accomplisht, some
Iews now and then having been converted to Christ: and partly yet remainsce to
be fultilied, when many every where in Europe Asia & Africa, shall embrase the
Gospel, yet without a miraculous passing over Empresses (beyond which it is
not certaine that any Iews do inhabit) or returning into their countrye: seeing
the faith of Christ is not in the least tyed to the Territories of Judea.

Lastly, this mysterie is not pass'd by insufficie, but was before plainly figu-
red out in the Vision of the 144000. sealed out of the twelve Tribes of
Israel. Chapter 7.

But what ever his reasons are, this one thing moves me not to affent thereunto:
because either in these words of the drying up of Empresses the first plague is pointed
at, or else here is no plague at all: for the following words set not forth a
plague, but the Beasts endeavour to defend himselfe (although in vaine) a-
gainst the same.

I think therefore that the drying up of Empresses is rather mysticallie to be taken.
Now I find two mystical interpretations (for Alsears new and falselie opin-
ion I leave to himselfe), which hypothese that the place here is a manifest ali-

Rev. 5. 10

Bright-

mens rea-

sons.

Not very

solid.
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Apostolus' opinion.

The history of Cyrus in taking of Babylon.

The walls of the Roman Babylon.

fion unto the taking of Babylon by Cyrus, who drawing the streame of Euphrates another way, made the river shallow and passable, to the spoiling of the city; through the midst whereof it ran.

Euphrates denotes the Turkes now possession the same: The waters thereof drawne out into other Brooks, the stronge incursions of the Turkes on the Roman Empire, whose Princes being distracted because of the darkening and weakening of the Beasts Kingdom: some of them desiring to see it overthrown: on the contrary others willing the safety thereof: hence refuse to joyne their forces together for to refit the power of the Turkes, who by this means shall the more easly breake in from the East and spoile them, as hitherto experience hath taught us. This is the opinion of Aristotle, which I rebeare, nor because I altogether approve thereof (for to the Plague should no more appertaine to Antichrist, then to us) but because it is not altogether disagreeing from what we see by daily experience.

But the other I much preferre before all the rest, viz., which Bullinger, Arminius, and Lyra have learnedly expounded, that Euphrates signifies the principal Fortresses of the Antichristian Babylon, and by means whereof it grew to so great power, and hitherto hath stood in its strength: namely their Spiritual Revenues, Tithes, First-fruits, Taxes, Annuitues, Cens, Indulgences, Parter-pence, Impropriations, Dispensations, Vacancies, Commandments: to be short, all the wealth and riches that were wont to flow to Rome out of all parts of Christendome. These waters shall be dried up, because these Taxes and Tributes formerly payed to the Beasts kingdom shall be as was said, darkned. This is, no more to Rome, but be bestowed elsewhere. In as much the Chefs, Cellars, Kitchens, and Stairs-bowels of the Pope shall grow empty. The Way shall be prepared for the Kings of the East, to take Babylon, that is, without any let or hinderance kings, Princes, and People of all forts shall foreake Antichrist, Tread the Beasts kingdom under foot, & embrace the gospel. The Kings of the East metaphorically are such as hitherto were addicted to Antichrist, but then embracing and professing the Gospel, (then the faithful are Kings) & shall come from the East, that is, from Christ, who is the Day-spring from on high, Luke 1. 78.

The Analogy of this mystical interpretation is proved both by divine and humane history. Herodotus and Xenophon witnesseth, that Babylon had two principal Fences: One without, viz., Their Wallis, being fifty Cubites thick, and two hundred Cubites high. The other within, viz., Euphrates running through the midst of the City, being of such a depth that two men bowing standing one on the other, yet no part of their bodies would appear above water, as Gobytes in Xenophon speaketh: so that the River was of greater strength to the City than the Wallis. Notwithstanding the kings of the Medes came and besieged Babylon, viz. Darius the Mede, and Cyrus the Persian, according to the prophecy of Jeremy in Chap. 51. 28. Prepare against her, the Nations, with the kings of the Medes, that is, the kings comming from the East: for Media and Persia lies to the east of Babylon. Now the besiegers desiring to winne the Wallis took counsel how to divert Euphrates: for which purpose having made many deep ditches, in the same night that the Babylonians were at their riotous feastings, and so overcome with wine and sleep, the waters of Euphrates were brought into the aforefaid ditches, and the enemy paffed through it into the City on dry ground, took the palace of Belshazzar, killed him, and wonne Babylon, as we have it in Daniel 5, ver. 32: & Jer. 51. 32. her passages were stopped, &c.

To this Type the thing in hand doth very well answer: for the Antichristian Babylon hath chiefly by two Monuments stood immovable. One way in head of wallis, the hath Empourors, kings and nations, who as Vaffals to the Pope do at his becke, take up Armes in defence of Babylon: Within her is Euphrates drawing to Rome as through a deep channel, the treasures of the world, to so much as the Churches Ephesians doth far surpass the Treasures of all Monarchies in the earth.
earth. It hath bin observed, that in most Provinces Clergie-men have had Two-thirds of all rents, scarcely one third remaining to the Prince and people: Thus as Babylon gloried because of her deep waters: so Rome boasteth of her exceedine riches: but like as the waters of Euphrates being diverted, the River was dryed up, and thereby an easie paffage was prepared for the kings of the East, who tooke Babylon in one night: even so Romes holy tribute being intercepted and deri
dered otherwhere, there will be an easie way made for faithfull kings and te
chers to paffe as through dry Foordes, that new Babylon may fall in one
day and bee destroyed.

If thow ask, who shall make the ditches, and turn these Tributes of Rome an
other way: See the History of Cyrus: his army wrought day and night, till at length the worke being finished, Cyrus himselfe opened the Sluces and drew the waters from the City: so the continuall labours and endeavours of Gods mi
nisters shall prepare the ditches: and Cyrus the Lords anointed Hay 54. 1. that is, faithfull kings and princes shall themselves open the mote thus prepared, draw backe the Rivers of Babylon, and convert her Tributes to better ules, as in Chap. 17. ver. 16. is plainly taught unto us.

Thus we have heard the meaning of the fift Viall; which without doubt is pro
per and true, for Babylon shall receive no plague more grievous then this, before the totall destruction thereof.

Neither is this interpretation new, or lately thought of by us: but even my
Anonimus hath exprest the same 260. years agoe, in these words: He dryed up that is, The preaching of the Gospell doth and shall cause men to take away all temporal things, that is, Paffions and wickedly Dominion from the Clergy, and they shall no more be given unto them.

Neither are the waters of Euphrates onely begun to be dryed up a little: but almost a hundred yeares the way hath bin a preparing for the kings of the East, to in
vade Babylon: Thus Bohemia in a great measure is fallen off from Antichrist, and long agoe hath denied to encrease Balylon waters: The like we see in En
gland,Scotland, Denmark, Sweethland, with a great part of Germany, France, Po
land and Hungarie: And what would ye thinke, if at last the waters of Italy and Spain should be dryed up also?

But let us see the industry of the Beast in keeping off this plague. While Cy
rus of old prepared the motes and build Turrets before the walls of Babylon, they scorned him, and therefore it was no wonder they perished on a sudden be
cause of their secruitie. But the Romish Babylon will more carefully stand on her watch, and make the siege of the Eastern kings tedious and difficult, as it followeth.

13. And I saw come out of the mouth of the Dragon] The internall effect of the fift Viall we have heard spoken of: The drying up of Euphrates, being the fift plague of the Beast. The externall effect now followeth, viz. the Beast Am
bassadors to the kings of the earth to make Wars; for to keepe off the plague. The Con
nexion is to be considered. By fift Plagues the beast is almost waketh.

I. By the venemous ulcer on such as had the mark of the beast.
II. By the death of every living foule in the corrupted Sea.
III. By the blood of the Rivers and Fountains.
IV. By scorching of men by the heat of the Sunne.
V. By the darknesse of the Beasts kingdom.
VI. By the drying up of the River of Euphrates.

Now because the Beasts kingdom shall beem by all these plagues to be brought
to a most desperate condition: he on the contrary will leave nothing unattemp
ted for to uphold the same: And as the Poet speaketh:

Aetas tua potens superos, Acheronta movebis.

And therefore to advance his throne againe, and bring backe the waters of Eu
phrates into the Channels of Babylon, he will not feare to lift up his hand against

Heaven.
Heaven: but by an unheard of fury will move warre against God, and by his Leagues solicite, and draw the kings of the earth into the Confederacie of this warre. But with what event? Here indeed it is not mentioned, but shall be declared in the following Vision Chap. 19. Namely that this last rage shall expose the Beast, his kingdom, and the kings his Associates, unto utter destruc-
tion. This is the summe.

But because this last tumult shall be raised by the Beasts Leagues, Iohn here expoundeth in order, from whom they be sent, and to whom, who, and what manner of Messengers they are, wherefore they are sent, together with the success of their Message: all which things we will briefly consider.

The Ambassadors of the Ambalage are, the Dragon, Beast, and False Prophet. Of the Dragon and Beast we speake in Chapter 13. The False Prophet is here first mentioned. Now there we shewed that he is the same Land-beast, who by great signs caused the Sea-beast to be worshipped, and this will more clearly appeare in Chap. 19, 20, where the same effects are attributed to the False Prophet, which before were spoken of the beast rising out of the earth. Moreover we there made it appeare that both Beasts do represent one and the same Antichrist under a divers shape. The former, as a King: The latter, as a deceiver: Out of the mouth therefore of these three goe forth these three Messengers, that is, they are sent by their invention, counsell, commandement and authority, for this is meant by the Type of going forth one of the mouth: seeing Satan properly hath no mouth. Neither is the same, as if one should proceed out of the mouth of the Dragon, another out of the mouth of the Beast, and the third out of the mouth of the False Prophet: for thus their original and authority would seem not to be equal: But that they all three goe forth as it were out of one mouth, by the common conspiracie of the three aforesaid parties, to performe their interprize, viz., with lies, in behalf of the Dragon, who is the father of all lies, and by tyranny in behalf of the Sea-beast, who represents Antichrist as he is a secular Monarch, and which least of unrighteousness in behalf of the Land-beast, that is, Antichrist as he is a spirituall Impoltor. Now let us consider the Messengers themselves.

Three impure Spirits] Ribera understandeth them to be Three Devills, whom they call familiar spirits, such as Magicians fend forth at their pleasure. But they shall be men properly, because they goe, speake, and have to do with Kings in a civil way, all which little furies with Devills.

Notwithstanding they are said to be spirits, because by profession they shalbe Spirituall Fathers: And three, because there shall be many of them, sufficient for to performe what they shall undertake: for a threefold number denotes perfection: as before in Chap. 11. the two witnesses were indefinitely put for a few, yet sufficient for the Testimony of the truth. Yet here it leemes they are said to be three rather than seven (which number the Scripture more frequently useth) because they shall be the choicest and subtlest out of the flockes of Locusts, who ordinarilie are not very many. Notwithstanding they shall be of the true kind of the Locusts: however they differ in forme and office.

Impure Spirits] Not onely being of an impure originall, but nature and manner also, labouroing to staine both divine and humane things, even as the Locusts who came out of the filthy bottomlesse pit, did defile all things with their venemous mouths and tailes.

Like to Frogs] They shall not be Frogs, nor in the forme of Frogs (for to they should be unfit Messengers to be sent to Kings) but like to Frogs, in filthinesse, impudence, and loquacie, because like as Frogs with their continual croaking (βουβασιν Κοιλας) are molt irksome to our ears: to these Emisaries of Antichrist living a molt impure life within their Covents, and being taught much to babble, do fill the ears of Kings with their cries, until they induce them unto their holy Warre: Neither are they much unlike to the Locusts: for Locusts skip like Frogs: besides they reemble the four square heads of Frogs by their geometrical bands.
14. For they are the Spirits of Devils.] He further describes them by their nature and craft: they are instructed in the Schoole (not of the holy Ghost, but) of the evil one: and therefore they shall have the nature and disposition of their master: yet will some of them make a fairer shew, and thereby prove more hurtful, and are the more carefully to be avoided.

Working miracles.] They shall gaine credit to their Ambassage, not so much by words, as by signes and miracles, and thereby allure and deceive the Kings of the earth. But by what signes, and whose? by lies and the efficacie of Satan, from whom they originally proceed: for the wonders they work are delusions of Satan, which are spoken of in 2. Thess. 2. 9. & Rev. 13. 14. & 19. 20.

Which go forth unto the Kings of the earth.] Thirdly, he declares their office: they shall have the function of teaching unto others of their order, and shall be employed in Warlike Messenges.

Here Riheres erreth, in thinking that these Kings are the same unto whom the way was prepared by the drying up of Euphrates: for they were Kings of the East, spoiling the beast: But these are the Kings of the earth and of the whole world: The former were against, These shall be for Antichrist.

The Kings of the earth.] Thus he calleth. (as before) the former Vassalls of the Beast, and therefore they are laid to be of the earth, however by profession they would seeme to be Christians.

And of the whole world.] That is, all Foraigne Kings whatsoever: for at last the beast will labour to have the friendship and assisstance of them all. For in regard he shall see that they of his owne profession are more remisse and negligent then he would have them, therefore by Ambassages he will stirre up Foraigne Princes, and by all meanes labour to draw them on his side.

Now if thou demand who these Legaces are, I answer: thoughover undisputedly they shall manifest themselves to much the more, by how much Antichristes fighting against God shall appear, and the sooner we come to the day of Judgement: yet it seems not to be obscure in the best both by history and experience. For it is plain that the chief of these Messengers are the Calvans alatere: who are sent with full power unto the Kings of the earth to negotiate for Babylon: next to them are the Bishops who order and direct the affairs of the Court. In the next place are the Monkes and Jesuits who influent themselves into the clouts of women, dive into counsell, and are Architects of dissension; these (as their own Epistles witness) are daily sent as Legaxes to the kings of India, America and Africa, to bring them into the fellowship of this world, that is a preparing.

And now of late (if I be not deceived) they have made the king of Persia bounden to the king of Russia. And indeed without the religious interposition of these men, can any counsell of peace or warre can be handled in Court, as experience teacheth.

Moreover this Type doth very daily agree to Frogs. They are Spirits, or spiritual fathers: but not in the like Frogs. Because (as my Anonymus) they remain in the noise of richer praising and railing against the truth of the Gospel. Spirits of delusions: because (as the same Anonymus) they are inspired by the Devil: only so do they work miracles or doing them, that is, making law of princes and holiness, though in their bones they be the meanest hypocondriacs having their affectation set on the earth, and merely. Frogs, and therefore he doth very daily agree to the way by the Follasts of Antichrist, yet being not generally looked upon so many by the Holy Ghost, they captivate as were all men, to show they are esteemed of them more body than the rest of them. These things are Anonymus, but we are further to consider that by prodigious and false miracles they shall gaine credit to their Ambassage. Yea, which by the beast himselfe is laid to seduce the Inhabitants of the earth (chap. 13. 14.) Now it is notorious that there are none but this day in the world, who arrogate to themselves the glory of working signes and miracles, but the Popes Emmissaries. Thus we see, who the Legaces are, and to whom they go forth.
To gather them to the Battell] They will not proffe to make warre against God: for they should never induce any but mad men unto it: but pretend that it is a warre undertaken for God's glory, and against heretics, for the saffetie of the Catholike Church: although in very deed it shall be against the God of Heaven: they shall, I say, prepare a great Dryer, to cut off at last all the heretiques in one battel, and at once restore the affairs of the Romish Sea. But O great folly! for it shall not be the day of Hereticks but of God: Namely, Of God Almighty! Whereby the faithfull shall be stird up to consider the wonderful judgements of God. The Frogs indeed shall gather the Kings of the earth to warre, thereby to root out the Gospell of Almighty God. But by that war God will root them both out together. It is called a great Day, because the judgement of that day shall be great and wonderfull by the slaughter of all adversaries: of which in Chap. 19.

15. Behold I come as a thief] By a prophethical Parenthesis, he exhorts us unto watchfulness. And it is inferr'd by the occasion of that great Day in which the enemies shall come to fight against Christ. Christ then on the contrary shall come to cut off the adversaries. Now this his comming shall be sudden and unlook'd for: as a thief in the night as Mat. 24. 43. Luke 12. 39. 1. Thea. 5. 2. Rev. 3. 3. We must watch therefore, lest being brought asleep by the cares of the World, we be on a sudden oppressed by that great day of the Lord.

And keep his garments] That they be not polluted with the defilements of the flesh, and of this World: or rather, that they be not secretly fallen away: for if their garments be taken from them, they shall be forced to goe naked, having nothing wherewithall to cover their shame. This exhortation agrees with the doctrine of the Apostle: We defile to be clothed with our lusts, which is from heaven, if so be thou being clothed we be not found naked. And with that of Christ unto the Bishop of Laodiaca Chap. 3. 18. I counsel thee to buy white raiment, that thou mayst be clothed, and that the shame of thy nakedness do appear. See the exposition on that place: And indeed by a supposition that this Parenthesis is for some reason from hence inferred; but there is no cause of such suspicion, seeing the occasion of the Parenthesis is manifest, and that the metaphor taken from garments is familiar to this Book.

16. And gathered them] The old Version: And be shall gather them, as if it were, as ovengae. now in his latter Edition: be gathered them, (according also as it is in the English Translation) to wit, Christ, or God, referring it to the foregoing Verse: But in his former more rightly: And they gathered them: viz. the three variations. Spiriis: for the words, oi epargasias, and o evagias, do otherwise: as if he had said, The Spirit went forth to gather the Kings of the world and: they gathered them: the ix. verse, as we have showed, being inferred by a Parenthesis: It is true, the Verbe ovpagapo, being in the singular number, may carry both senses: now withstanding it plainly appears from the end of the Spirits going forth, that in the Text by an Anticline (usual to the Greeks) the Nomai, ougapos, Spirit being plural is joyned with a verbe of the singular number.

Now the end of the Ambassage of the unclean Spirit was to gather the Kings: lest therefore it should seeme they had the flacke in their office: their endeavours is added. And they gathered them, viz. to the Battell, for by their impombritude, subrincy, and jubling, they persuaded the kings to take upon warre. The Kings therefore of the earth, and of the whole world are in readiness with their armes for to defend the Beast against God Almighty. O detestable madneffe! The whole world will be up in annesse: no corner shall be in quiet: or free from the warre of these fires. And indeed it is certain that towards the end of the world it shall come to paffe: that not onely Papists kings (who then shall be but few) but also foreigne and barbarous nations, as of India, Asie, & Africa, being induced by the craft and deceit of the fires, shall joyn their forces against the professours of
of the Gospel, for to restore the authority of the Pope. What a confusion shall there then be in all places? And how great shall the fear and trembling of the godlie bee?

Now what shall be the event of this unhappy expedition? This is referred to the following Vision: only the place where the battell shall be fought, is set forth by the Hebrew word Armageddon: concerning which if I should alledge the severall guesses of Interpreters (seeing it seemes not to be manifested either by Scripture or Hiftories) time would faile me.

In the writing of the word copies do differ, generally it is written Armageddon, with two dd: some have it Armagedon, with one d: some Armaged. Armageddon with 2: divers significations are also alledged.

Jerome expounds it — The mountain of thieves: Others A cursed Troup, from מָנֹּר and מַר: Others, The army of malediction or destruction: Others, The递 of destruction: Others, The raising of the River or streame: Others, The mountain of the Gospell: Others, The mountain of apples or fruit:

Two of these opinions I like best. First theirs who render it, The递 or guile of destruction from מַרְדָּכָי, which signifies cutting off or removing: that the very place of the battle it selfe might discover the impotence of the Frogs, who having put the Kings in hope of a great prey, should deceitfully bring them into the place of their destruction, where they shall be slain in a horrible manner, not by the sword of men, but by the sword of Almighty God: for while they tumultuously rage, and fiercely fight against the Gospell, in a moment they shall all be oppressed by the last judgement, and be cast into the Lake of brimstone with the Beast, false Prophet, and the Frogs, as it is in Chapter 19, verse 19.

The other opinion of Beca I rather approve, that Armageddon is that place where Sisera unhappily fighting with Necho king of Egypt, was slain, as we read 2. Chron. 35. 22. & Zechar. 12. 11, where it called the field or valley of Megiddo: here מָנֹּר וָנַי. The mountainine Megiddon: for at the foot of the mountaines was a valley or large field for Combat, but Megiddo was not the name of the mountainine or field, but of a city, after which the field and the mountainine called Gilboa neer unto the same, took their denomination.

Neither doth it hinder that the field Megiddo was tragicall, not unto the adversaries, but to good Sisera: for it may be answered, that two things are here aimed at: The opporuntunity of the place, as being most fit for battle: and the mourning which there was of old for the death of Sisera: the which at last shalbe here, in regard of the destruction of the adversaries:

The summe is this: This cursed armie here treated of, shall be gathered into the place of its destruction, which is not meant of one certaine place, but whenever it be that these unblessed Troupes shall then gather themselves and rage against God, there the day of judgement shalbe come upon them.

The pouring out of the seventh Viall into the Ayre.

17 And the seventh Angel poured out his Viall into the ayre, and there came a great voice out of the Temple of Heaven, from the Throne, saying, It is done.

18 And there were voices and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.
And the great City was divided into three parts: and the Cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

And every Island fled away, and the mountaines were not found.

And there fell upon men a great hail out of Heaven, every stone about the weight of a talent, and men blasphemed God, because of the Plague of the hail: for the Plague thereof was exceeding great.

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Now the Battle is expected: but yet it is intercepted by the seventh Angel pouring out the seventh Viall, and last Plague, the which respecteth the last judgment, and the casting the Fighting Adveraries into eternal punishment.

It is so apparent that this is a true description of the last judgment, that almost all Interpreters acknowledge the same. Yet none of them give a sufficient reason why it is here again repeated, seeing it hath so often been described, save only they say it is done by way of anticipation. But what cause is there that this anticipation should be so often iterated? certainly none at all, except it be because this is the last Act of the 7th Vision: Now every of the Visions, as hitherto wee have seene, doe end with the last Judgment.

So that this part of the Vision is to be compared with the former Analogies of Chap. 7. towards the end of the second Vision: and Chap. 10. towards the end of the third Vision: and Chap. 14. towards the end of the fourth Vision. Now in this they differ, that in Chap. 7. the last judgment is only describ'd by the deliverance of the godly: On the contrary in Chap. 10. & 14. and here also, it is only figured out by the destruction of the Antichristians.

This also is to be observed: That the seventh Viall doth answer to the seventh Trumpet in Chap. 10. but not to the seventh Seal in Chap. 8. the opening whereof did not shut up the foregoing Visions, but made way for the following. Now to the words.

The last Viall is poured out into the Ayre, which is the common receptacle of all living creatures. The Ayre therefore being smitten with the fury of God's wrath, and infected with pestilence, what should follow but the common destruction of the creatures and end of other things: of which that we might not doubt, there came a great voice, saying, 26. 27. It is done. It is a great voice, because with marvellous earnestnesse it proclaimed the judgement of the last Day. It came out of the Temple of heaven from the Throne] that we might understand it was the voice of God, or Christ the Judge sitting on the Throne. The voice, It is done, is as it were abrupt or suddenly broken off: because in a moment it shall put an end to the fatal battle of the wicked against God. The word 26. 27. it is done is expanded It hath been. It is done: in both which senses is proclaimed the end of the world: 26. limits it, It hath been, to wit, Babylon: as it is in the Poet: Troya sua, fujus. But it is better to take it absolutely, It is done, that is, now is the end of all worldly matters: for it is a dramatical clause: As when the Comodice is ended, one cryeth out, in dismissing the Spectators: Asia est fabula: Planidas: So then the fatall of this world shall passe away, and come to an end, when it shall be proclaimed 26. 27. It is done: as Christ dying on the Cross/e crying out 26. 27. It is finished, signifying that the mysterie of our redemption was now accomplished by his death, that we might not seek or expect any thing other.
otherwhers as necessary to salvation. In a word, by this voyce we are sent backe to what was before spoken by the Angell founding the seventh Trumpet: Chap. 10. 7. That the mystery of God should be finished. As before therefore at the founding of the Trumpet, so now at the pouring out of the seventh Viall, the Angell cryeth yet again: It is done, or is it finished.

18 And there were voices, and lightnings, and thunders: These horrible effects of the last Viall do figuratively signifie the comming of Christ the Judge, the end of the world, and the destruction of the ungodly, as Chap. 11. 19. Now the effects are Four. 1. Respects the Aire. 2. The Earth. 3. The Sea. 4. Men. First, there are voices, and lightnings and thunders in the Aire: These are not such lightnings as come forth from the throne Chap. 4. 5. Neither such as happened at the casting of the center upon the earth Chap. 8. 5. (for they were effects of the preaching of the word) but such as concluded the third Vision Chap. 11. 19. Being Signes I say, of Christes comming to judgement, and taking vengeance on sinners on them that know not God, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: to wit, those shakings of the powers of Heaven, the melting of the elements and horrible tempests spoken of by Christ and Peter, with these things the Lord will at last come to judgement, and take away the furious weapons out of the hands of all such as fight against God.

Secondly, In the earth, is an earthquake such as was not since men were upon the earth: And no wonder: for this shall be a natural earthquake, but the earth being smitten with lightning from Heaven, shall be broken and rent into a thousand pieces, and be burned with fire, with all the works that are therein.

Now the Antichristian earthquake, before mentioned in Chap. 6. 12. and 8. 5. differs from it.

19. And the great City was divided] Or rather broken &c. Now he expounds what (in this common destruction) happened in particular to Antichrists Seat, and Cities of other adversaries, that is, their kingdoms, Forts, Armies, and Palaces.

The great City was broken: that is, rent asunder by the earthquake into three parts, that is, It fell being broken to pieces: for here three parts denote the destruction: and the threefold number, the perfect, full, and uttermost of them: for a City being divided by an earthquake into divers parts cannot remain entire, but must of necessity perish. Thus I understand this rupture, not of a light shaking, or rent, but of a total subversion of the great City: the which isle the following word so that doth necessarily import: for the great City shall suffer no less overthrow than other cities of the nations.

But what Great City is here intended? Undoubtedly, the fame in whose streets the bodies of the two witnesses did lie unburied, Chap. 11. 8. that is, the City, Dominion and Church of Rome, which is the Kingdom of Antichrist; being as it were one Great City, because it is governed by one head, the Pope.

Brightman includes the Turkish kingdom or Empire, because here is treated of the total destruction of all the ungodly. But the Mediciunus tyrannis is more rightly comprehended under the Cities of the Nations: that so we might take notice that Rome is set forth by the Great City, both formerly, here; and in the following Chapter also.

The Allegory of Rome seems to me not to be proper: namely that the great City, that is, the univercity of men shall be divided into three parts, that is, in the last time there shall be found three sorts of men in the Church, Christians, Papists, and Jews: for these three sorts shall not then take their beginning, seeing they have already bin a long while in the world.

Riba following Andreas, maketh Jerusalem to be this great city, understanding the division of it into three parts, to be three sorts of people living in the same, Christians, Jews, and Saracens. But the following Chapter doth evidently shew that
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that not Jerusalem but Rome is this citie, as standing on seven Mountains, and in John's time having dominion and power over the Kings of the earth, and therefore Alcof for doth justly reject this opinion, although himselfe doth wholly erre from the scope.

Neither is it materiall that Riberia supposeth that Rome must be overthrown before these things do happen, unto which also Brightman seems to attend in his exposition on the fif Viall: for of this wee shall see more in the following Chapter: however the Iesuites erreth, feining that Rome shall be destroyed before Antichrist riseth, seeing John in Chapter xi. and againe Chap. 17, doth not obscurely make the great City standing on seven hills to be the Seat of Antichrist.

But how long before the end Rome shall be cut off, the Lord knoweth: If some time before, it makes nothing against the sense by us alleaged: For by the great City we are not onely to understand the walls and streets of Rome, but all places wherever the Roman Antichrist hath any jurisdiction: which as the Iesuit confesseth may stand (although Rome bee destroyed before) even unto this last Earthquake.

And the Cities of the Nations. Wee have heard of the ruin of Rome, Antichrist, and his kingdom. Now is added what happened to the other Adversarie kingdomes: They also fell by the forefaile Earthquake: for the Cities of the Nations I take to be the kingdome, Provinces, Forts, and power of the Barbarians, not belonging to Antichrist kingdom, as Leues, Turkes, Saracens and the like, dispersed throughout the whole world, which at all the same time be minuted: And thus it must necessarily be understood: for if here we should understand the Nations figuratively, viz. of the Antichristian Papists, who worshippe God after the manner of the heathens, as it is before taken in Chapter xi. 1. it would seem to be a tautologie not to be approved of.

And great Babylon came into remembrance before God. That which before he called the Great City: here he calleth it great Babylon, and in much we may plainly gather from the voice of the second Angel, Babylon is fallen, is fallen, that great City, Chapter 15. 8 & 18. 10. Wherefore I see no reason why we should here seeke for another Babylon, to wit, a new Rome, that is Constantinople as Brightman supposeth: for seeing Constantinople to this day, and fo without doubt shall continue in Mahometines and idolatry, the fame shall fall with the Cities of the Nations. But to imagine that the Westernen Christians after Popery shall bee abolished, and also drive the Turke out of the East, and recover, or overthrow Constantinople, the Metropolis of the Turkish Empire, this, I say, seemes to me to be a thing rather to be wished then expected, in regard that our owne sinnes shall fight for the Turke, even against our owles: untill such time that the great City Babylon, and all the Cities of the Nations shall be utterly overthrown by the universall Earthquake.

Wherefore then doth he repeat the name of the great City? I ansuer: hee doth it by an Emphaticall αἰτθογγι or reversum, that we may not thinke the division, which before he spake of, to be small, or to happen by chance, but understand the just and horrible judgement of God in the destruction thereof: for then the Lord will give unto her the cup of the fury of his wrath: by which phrase is signified the most fearfull judgement of God executed on her, in regard of her idolatry and tyranny, according to the threatening of the third Angel Chap. 14. 10. as if he had said: The great City is broken, Babylon, I say, the great is come into remembrance before God, that forasmuch as the bath made drunk the world with the wine of her fornication, the herdesse also shall have her fill of the cup of the fury of Gods wrath, that is, God will punish her in a horrible manner. Shee is said to come into remembrance before God incommemorabili or after the manner of men. For God did seeme for a thousand years and more, to connive and forget her as it were, in not punishing her wicked Idolatry and tyranny, but at last by his horrible judgements he will make it knowne, that she was never out of
of his remembrance, and that he never approved of her flagitious works.

Now in what lefne, and how many ways both in the good and evill part, God is said to forget and remember, and wherefore the Scripture speaketh thus of God, we have fully expounded in our Commentary on Genesis, touching these words, And God remembered Noah, Chap. 8. 1.

20. And every Island fled away.] The third kind of wonders are in the Sea, intimating how they that live (though never so remote) in the Islands, shall also be overwhelmed by this fatal Earthquake: for every Island shall fly away, that is, shall vanish away and perish, either by water or fire. Now by Islands the Hebrews understand all places seated near the Sea: The Mountains also which are either in the Islands or other mediterranean places, shall not be able to shelter the adversaries, because there shall none be found, but all bee swallowed up by the violence of the Earthquake. In the days of Noah when the flood came, men name to the Mountains for safety: and at the destruction of Jerusalem, Christ counselled his disciples to flee unto the Mountains. But here now the wicked cannot flee to the Islands or Mountains: because then they shall not be: by a like manner of Speech the end of the world is set forth afterward in Chap. 20. 11. Before in the Antichristian Earthquake Chap. 6. 14. the mountains and Islands too, are said to be removed out of their places in an allegorical lefne, but not to have fled and vanished away, as in this place. Now after what manner Antichrist removeth the Mountains and Islands both civilly and ecclesiastically, we have there declared.

21. And there fell great hail of a talent weight: ] The fourth kind of signes are on men, hail of a talent weight falling on the heads of the ungodly. It is an allusion unto the seventh plague of Egypt: where hail mingled with fire very grievous, such as there was none like it in all the land of Egypt since it was became a Nation, smote all that was in the field both man and beast, and broke every herb and tree of the field: We read also of another grievous kind of hail, when great stones from Heaven fell on the Canaanites, and slue more of them, than did the sword of the Israelites. Joshua 10. 11. But the foreaid was nothing in respect of this, which shall be of a talent weight, that is, he will cast downe hale like to huge Bullets of an hundred pound, such as a strong man is hardly able to move, much leffe escape without being hurt or killed if they fall on his head. Thus I rather take the talent for our hundred pound weight, then for the money talent of 60. or 80. Minas, as Luther hath rendred it: the Grecians indeed call any thing that is great Magnanimo Talentum.

This hale fell on men, yet not on all men, but onely upon blasphemers, as the effect eveneth: for their punishments are here alone described: whereas the godly shall be as free from this hail, as were the Israeltes of old: so that it notes the dreadfull destruction of the ungodly, which shall be as terrible as if hale of an hundred pound weight fell on them, and crushed them to pieces: And who knows, but that this very thing shall be literally accomplished: for touching the signes of the last day, nothing must be thought incredible.

And men blasphemed God: ] A horrible effect of the plague. The wicked being crushed by the hale (after the example of the Egyptians and Canaanites) will cry, as before, to the Mountains fall us, and to the hills cover us, &c. wishing that they might perish and bee consumed by the same; but they shall onely be limitted therewith, their plague not being ended in one day, but shall bee tormentad for ever and ever, as we heard before in Chap. 14. 11. Therefore being turned into furious rage, they shall blaspheme and accuse the Lord as it were of cruelty, as having left all hope of being ever freed from the torment of the hale. Therefore here faith: They blasphemed God because of the plague of the hale; for the plague thereof was very great. The which is a briefe description of the eternall torment of the Reprobates, who will never repent of their wickednesse.
Because of these blasphemies Brightman supposeth that the end is not here spoken of, for then, faith he, the wicked shall themselves subscribe to the sentence of the Law, and say Amen unto the same; But wee are to minde, that howsoever they shall inwardly indeed labour as being convinced in their consciences that they suffer justly: yet outwardly with their tongues, they will never cease to poure out blasphemies against Gods administrations, for if they feared not to break forth this way against him while they lay under temporall plagues: what wonder is it then, if they doe the like, or more when they shall be tormented with the last plague of the hale, that is, in hell for ever. Thus we see that the fift Vision endeth with the end of the world.

The Preface to the Sixt Vision, Touching the Judgement of the great Whore, contained in Chap. XVII. XVIII. XIX.

He sixt Vision comprehendeth in Chap. 17.18.19. is a supply, and gives light to the foregoing Visions, especially to the third, fourth, and fift, as far as concerns the two latter Acts which treated of Antichrist: of these, I say, as it were a plain Commentary: so that wee may no longer doubt, but Rome is certainly the seat of Antichrist, and that the Pope of Rome is the very Antichrist figur'd out, and revealed in this prophesie.

In the third and fourth Vision John saw a monstrous beast rising out of the bottomless pit and the Sea, having seven heads and ten horns, which killed the two witnesses, made war with the Saints, &c. now there it was somewhat obscure what should be signified by this monstret: but here the whole mystery of the beast is explained, viz. who he is, who his heads are, &c. his horns.

In the fourth Vision also he saw a woman ready to be delivered, whom the Dragon immediately persecuted and caused to flee into the wilderness out of the sight of men: here now he reheareseth, how in stead of the woman formerly banished: he saw another, viz. a whorish woman clothed in scarlet and sitting on a beast, and that this woman is the great citie on seven hills, the Queen of cities, and Empresse of the world, that is, Rome.

In the said Visions, he made mention of the great city Babylon, whose destruction was proclaimed by the second Angel, here he prophetically foresheweth that that great Babylon is Rome, and that it shall at last be burnt with fire, even by the horses themselves of the beast, that is, by such Kings before gave their authority unto her.

In the fift Vision he saw the great citie divided into three parts, and overthrown by a great earthquake. Hereby a propheticall demonstration he more plainly describeth the fatall ruine thereof.

In the fore said Vision (the fift) 'vall being poured out) he saw the kings of
the earth, and of the whole world gathered together by three unclean spirits, to war against God Almighty in defence of the Beast's kingdom. Here excellently be describeth the basest of self, and the dreadful issue thereof; the victory of Christ, and the casting of the beast and all his confederates into the Lake of fire.

By all which it is manifest in the first place, that this vision, as I said, doth give a most clear light to the things before, yea to the whole Revelation.

Secondly, that the scope and use indeed of this vision in general, is to terrify the adversaries, that they might not be lifted up, because of their prosperity, and presume against the church in hope allways to escape unpunished: as also to comfort the godly, lest being offended with the present outward lustre and power of Antichrist, and overcome by their manifold calamities, they should faint under the same, but in hope of a happy issue persevere constantly under the cross, fighting the good fight of Faith against the beast, and holding Faith and a good conscience unto the end.

But the especiall use thereof is clearly and manifestly to set forth to the world Antichrist and his seat: For in regard the son of perdition shall sit in the Temple of God, and by a pretended divine there and lying signs beswiche the world, so as he shall be thought not to bee Antichrist, but rather Christ's Vicar, and his kingdom the Catholicke Church; Therefore the spirit of God would move for all unmaske him, and by his owne finger as it were shew, that Rome is his seat, to the end that we might not suffer our selves any longer to be deluded by impostors, as if we were to seek for Antichrist at Jerusalem, Babylon, or elsewhere.

Thirdly, It is not obscure unto what times this vision belongeth: The angel distinguishe the age of the Beast by four periods of time: in which he was or had bin, in which he was not, in which he shall attend out of the bottomless pit, and lastly in which he shall go into destruction.

The first denotes the time in which the Beast was before John's time; so farre as concerned the Monarchall power, although he were not as yet the Antichrist.

The second denotes John's time, and foreward along till the Emperour Phocas, even so long as the Beast as yet was not that which afterward bee came to bee.

The third is the time from Antichrist's rising under the foresaid Phocas, so long as the Papacy stood in its vigor and strength, until the declining thereof shrowd Luther: for then the beast was ascended out of the bottomless pit.

The fourth is from the declining until the future destruction: from that time forward the Papacy began, and still by little and little did go into perdition: of which Bellarmin himselfe complaineth: from that time, faith he, that you began to make the Pope Antichrist, his dominion hath bin so far from encreasing, as that it hath more and more decreased: The which he truly saith in a propheticall way: because in that yere the Pope Legate was sent unto Paris to disturb the kingdom of France: notwithstanding the first part of his Speech is not true, for the Pope long before one time was reputed to known to be antichrist, as before we have proved.

Hence fourthly, it appeared that this beast is the same with that in Chap. xxi. 7. & Chap. xiii. yet not absolutely: for so far as this here was before his
A COMMENTARIE UPON THE RISING OF THE WHORE OF THE BOTTOMLESSE PIT, AND THE SEA, IN THAT RESPECT, Indeed, and so far forth he is not that Antichrist there, but denotes the monarchicall power of the Romane Empire, and so his original extends itself unto the first beginnings of the Romano monarchy. But againe so far as hee afterward affirmed, and came under the yoke of the woman, hee came to bee Antichrist: and so his original doth belong unto the times of the Emperor Phocas, which Wrenck did no other good but only this, that he was the first that discovered Antichrist unto the world, but of this more largely on ver. 3.

Fifthly, We are also to consider, seeing the beast is Antichrist, what then should be meant by the woman sitting on the Beast? Is shee not the Antichrist? yea verily, for as a rider with the Beast makes one horsemanship: so here, the woman with the beast makes one Antichrist: we are therefore to remember, that like as in vision, C. 13. Antich. was figured out not by one, but by a double beast, in a divers respect: so in this sixth vision he is represented not under one but a twofold figure, viz. of a beast and woman, yea a woman having the beast under his andbridle. And indeed Antichrist is a whorish woman, because the Church of Rome (as the Angel sheweth) is an adulterous Church: he is also a beast, not as liberty as of old, but under the yoke of the woman, who doth not lead the beast but rides upon him, and constraineth him as with a sharp bit to go whithier the pleasure: for the Pope hath two bodies holding the bridle of the Empire: And thus Boniface VIII. as a filthy beast did publicly shew himself in the first Jubilee at Rome: appearing indeed in the first day of the solemnity in his pontificalibus, and imparting his apostolical benediction unto the people: but the day following in a saddles, with the Emperors armes and a naked sword before him, crying aloud from his throne. Behold here are two swords: the which Craminus recording: Thou sleekest, faith be, O Peter, thy succeasant: and Thou O Saviour Christ behold thy Vicar. Behold to what pride the servant of thy servants is come? And in the margine: The Pope, faith be, seeketh a twofold person in the theatre of the Jubilee. My Anonymus calleth the beast Antichrist, the wife, spouse & church of Antich: which comes to one thing. Lastly, I observe, that this sixth vision is not universal touching the whole course and time of the church, as were the second, third and fourth; but more particular touching the history of Antichrist only, yet much more clearly than all the other. For it most plainly represeth the rising of Antichrist from his first Parentage, as it were, together with his seat, Kingsdome, vassalls, sucesse and tragical destruction. Now however it be particular, as is the fift, notwithstanding it is not like that, distinguished by two A's equally, but manifely by foure.

In the first Act Antichrist is exhibited to the view of all men under the Image of a Whore riding on a Beast: and the whole mystery thereof is opened Chapter 17.

The second Act by a propheticall description represents the burning of Babylon or Rome, together with the sorrow and mourning of Antichristians for the same, Chap. 18.

In the third Act the heavenly companies do after each other declare the just judgement of God, and the marriage of the Lamb. Chap. 19. to verse 11.

Lastly the fourth Act is a full manifestation of the Visions, declaring the last
REVELAT. CHAP. XVII. Preface of VISION 6.

The battle of the beast, and the kings of the earth in Harnageddon against Christ, and the issue thereof, the beast with all his attendants, is thrown into the lake burning with fire and brimstone, from the eleventh verse unto the end of the Chapter. And thus much of the Preface.

CHAPTER XVII.
The Argument, Parts, and Analysis.

A whorish woman is shewed unto John, sitting on a Beast, at which he wondereth, the mystery thereof is unfolded, first, who the beast is: secondly, who are the seven heads and ten horns thereof: and their unhappy fight against the Lamb: who afterward fight more prosperously against the whore herself. Lastly it is declared who the woman is.

The Parts of the Chapter are three.

I. Here is a general Preface shewing the occasion and Argument of the whole Vision, ver. 1. 2. II. The Vision itself, ver. 3. 4. 5. III. The interpretation of the Vision, in the rest of the Chapter.

In the first John is invited by the Angel to contemplate a new Vision, ver. 1. The Argument thereof being the judgement or condemnation of the great whore, ibid. Whole person is described generally by two adjuncts. 1. Of her seat or throne upon many waters. 2. Of her abominable fornication, as the cause of her condemnation, ver. 2. With whom the kings have committed fornication, &c.

In the second is noted. 1. The place of the Vision, in the wilderness. 2. The Vision itself: A woman sitting on a beast, ibid. 3. The monstrous shape of the beast, ibid. 4. The attire of the whorish woman, ver. 4. The name on her forehead, ver. 5. and her cruelty, ver. 6.

In the third is shewed a twofold occasion of the interpretation. John's great admiration, ver. 6. and the readiness of the Angel to interpret, ver. 7. The interpretation followeth, 1. Of the Beast, ver. 8. 9. 10. 11. 12. 13. 14. 2. Of the woman, ver. 15. unto the end. The beast is unfolded: first in the whole, secondly, according to his parts. Of the whole Beast is shewed 1. The fourfold face: also his authority among the inhabitants of the earth, 1. 10. to which is annexed an exclamation, stirring up to attention, ver. 9. The parts of the beast are unfolded, 1. The seven heads: that they are so many mountains, and so many kings, ver. 9. 10. 11. 2. The ten horns, that they also are so many kings, ver. 12. 3. The conspiracy of the kings with the Beast against the Lamb, ver. 13. 4. The fight of the kings with the Lamb, ver. 14.

Touching the woman here is shewed, 1. her seat on many waters, ver. 15. 2. her calamity, desertion and burning, ver. 16. The secondarie causes whereof shall be the bodies of the beast, ibid. The first and chief, the divine motion, ver. 17. 3. The surname of the woman: the great city reigning over the kings of the earth, &c. that is, Rome, ver. 18.

CHAPTER XVII.
The first Part of the Chapter.
The Preface of the VISION.

1 And there came one of the seven Angels which had the seven vials, and talked with me, saying, Come hither, I will shew unto thee the judgement of the great whore, that sitteth upon many waters.

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have bin made drunk with the wine of her fornication.
A COMMENT. UPON THE

THE COMMENTARY.

ND there came one of the seven Angels: The occasion of the Vision is the invitation of the Angel unto a new Vision. Now whether this Angel were the first of the seven by an hebrailme, it matters not. Brightman takes him to be the first, who poured out the Viall on the throne of the Beast. But it may be as well any one of the other: for every one of them did pour out the last plagues on the beasts kingdom. Notwithstanding it seems to be the seventh or last, who with his Viall raised an earthquake whereby Babylon was destroyed: for this shalbe the judgement of the great whore, to which John is now invited to behold the same, he had heard indeed by the preaching of the second Angel in Vision sst, the fall of Babylon, and even now in the earthquake he saw the division or rent thereof: but the Type was something obscure: here therefore in a more evident vision the tragical judgement of Babylon is manifested to him.

Come hither, I will shew unto thee: The sense is not: I will reveal or expound unto thee in words: but I will bring thee to the very beholding of the thing it selfe, as if he should say, I will no longer describe Antichrist in words, but will now set him forth plainly before thy eyes. Now as this was a Vision, so it was a mental transportatation, as appeareth verse 3. The scope or drift was, that John should write these tragical apparitions to the terror of Babylon and comfort of the godlie.

The friendly manner of speaking, Come hither, and the whole matter teacheth us what the Apostle speakeoth Heb. 1. 14. that the Angels as ministring Spirits, are with alacrity employed about these things which serve for our consolation and salvation: not to the end that we should worship them (for thus John is prohibited to do) but that we might rejoice and give thankes to God, who doth careth for us, as for our fates to send forth the Angels as ministring spirits.

The judgement of the whore: In one word he shews the Argument of the Vision: we judge the judgement of the whore, for ensue the Condemnation: which is not meant of a temporal spoiling and burning which the whore shall suffer by her lovers: but to be cast for ever into the lake of fire and brimstone, the which Christ the Judge shall himselfe execute at the last day.

Of the great where: Gr. της θετης της μεγαλης with a double Article, as if be pakke of a where before known, whereas indeed there was nothing formerly mentioned of her. And therefore the rule will not alwayes hold, that articulas are never put before things that are knowne. Vuleffe perhaps he denotes this Where by a double article, because she was knowne to the Angel, as if he should say, I will shew unto thee that famous Harlot, or Strumpet, well knowne to all the heavenly inhabitants: and what her end shall be, seeing ye knowe it not.

She is not that woman xexebel, which seduced some of the Church of Thiasyr, by her fornication, Chap. 2. 24. For the description shews that there is far more famous whore is noted: For this Strumpet fits not in Thiasyr, but upon many women: and upon the beast: the meaning whereof shalbe openend on ver. 3. & ver. 15.

By calling her a Where, and a great one, that is, inflatable, and far exceeding other Strumpets in lust and filthinesse, he teacheth us, that the guilt and caule of her horrible judgement shalbe her fornication, and not simply fornication (the punishment whereof might happily not have bin fo capital) but joyed with detestable perditiones, namely her loathsome adulteries: as when a Bride forfaking her Bridgroome, or a wife her husband, shamefully prostitute themselves unto strangers, which sin both by humane and divine laws is punished by death.

This may not be taken of corporall fornication: for this beast is afterward called a Ciue, and fornication could not be committed with the waffles or houses thereof.
thereof. Therefore it is rather to be understood of spiritual fornication, viz., apostacy from God, perfidiously and Idolatry: Now wherefore the scripture doth so often compare this to Fornication, I have shewed in my Commentary on Hosea, Chapter 1. and Chapter 2.

Betwixt Christ and the Church is a spiritual marriage: He as the Bridegrome hath espoused the Church as his owne Bride in faithfulness, righteousness, and judgement, and will shortly consummate the marriage at his last coming, as we shall heare Chap. 19. 7. in the mean while enjoying her to remaine pure and chaste unto him. And thus the Apostle laboured to present the Churches of Rome, Corinth, &c. as chaste Virgins to Christ, that is, free from the leaven of Superstition, idolatry and humane traditions: such a Church I say, was at Rome in the Apostles dayes and some while after, and here is represented in her apostacy by this woman the same Church as shal appear by that which followes.

But how is the now become a harlot? Because as of old Jerusalem that holy City casting off the worship of God, and polluting her felle with traditions, superstitions and idolatrie, is therefore called an Harlot. So the Christian Church (as Ephes. ivestith in Ephes. v.) remained not long after the Apostles death a chaste Virgin. But touching the declining condition of the Church, and especially that of Rome enough hath bin spoken in the foregoing Visions, and more shall bee said hereafter.

2. With whom the Kings committed fornication] The cause of her judgement is more expressly signified: viz., her Fornication with the Kings of the Earth; for this is a noble Strumpet, enticing Monarchs and Kings of the Earth to lie with her. But how? by persuading the kings her lovers under the Title of the Catholicke Faith, to receive her Superstitions, Idol-worship, Decrees, and Decretals, and to bewitching all of them by her faire shew of holiness: that as Samuel was enslaved to Daillath, and Hercules to Omphale: to these willingly serve, dedicate, and give themselves, and their kingdoms as Tributaries to the Apostolicall Sea, Christ's Vicar, and Peter's Successor, that abhorrenc Strumpet. Now who these Kings of the Earth are, we shall see in the opening of the horns.

To the Kings are joyned the Inhabitants of the Earth, that is, Earthly men, Idolaters, and twaine enemies of the Gospell: for with these also thee playeth the Harlot, as delphing no sorts of people, but with an unsatable lust doth promiscuously prostitute her felle unto all both rich and poore, bond and free, Imprinting the Character of her Idolatry on them all, and giving them power to buy and sell her spiritual wares: herein imitating those women of Sussa, who anointing themselves (as Clement writeth) with costly ointments, and adorned with Ornaments and precious Stones (like unto this Where verse 4.) used to goe abroad with great Pompe, accompanied with handmaids, indifferently alluring whosoever would, whither strangers or servants to commit follie with them: This being permitted them by their owne Husbands.

By the wine of her Fornication hee understands the glorious Superstitions and Magnificence of the Apostolicall Sea, and Vizard of the Catholicke Church, the which earthy men have as greedily embraced, as thirsty lovers drink the wine offered them by their beloved ones. Therefore they are said to be made drunk, because being bewitched with a blind love of Superstitions, they stand for their Idols beyond all sense and reason; seriously hating and perfecuting the Gospell of Christ. If thou kill a man, its a fine with them to bee bought off with a little money. But if thou uncover noe thy head: to the Idol-Image of Mard, or turne thy backe upon it: its a wickednesse to bee punished by death, as having committet Crimes and Misdemeanors against her. Behold the said drunkenesse of Idolaters, occasioned by this wine of Fornication.
The second Part of the CHAPTER.
The Vision of the Whore upon the Beast.

3. So he carried me away in the Spirit into the wilderness: And I saw a woman sit upon a scarlet coloured Beast, full of names of blasphemy, having seven heads and ten horns.

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

5. And upon her forehead was a Name written, Mystery, Babylon the Great, The Mother of Harlots, And abominations of the Earth.

6. And I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus: and when I saw her, I wondered with great admiration.

THE COMMENTARY.

And he led me in the Spirit] Thus much of the Preface: Now follows the first Act of the Vision: Where first we are to observe the motion unto the same, and the place. In that John doth again say he was led by the Spirit, as Chapter x. 10. and Chapter xiv. 1. it sheweth that he was not in a continual Extasie of Visions.

The motion unto the Vision was not of the body but the mind: for bodily he remained in Pammus, beholding there the wilderness and the sights with the eyes of his mind: like as Ezekiel bodily remaining in Chaldea, was in spirit in the Temple of Jerusalem.

The place where he saw this, was the wilderness. But what? Is the Woman, the Beast, Rome, and Antichrist in the Wilderness? Do they not inhabit the largest pretensions and most fabulous palaces?

I do not dislike, that some understand by wilderness, Gentilism, which Antichrist under the name of Christ hath brought into the Church: hence in Chapter xi. 1. the Antichristian Clergy is signified by the name of Gentiles. And indeed the Antichristians imitating the Paganes, do fall downe before Idols of wood and stone made with hands: And as Paganes, so Antichristians make God beholding to them by the merit of works: yea only that these abuse the holy Name of Christ as a pretence for their Idolatry, which the other know not of.

Notwithstanding in my opinion there is an higher mysterie in it. Before Chap. xii. the chief Woman, Mother, or Church, being perfecuted by the Dragon, fled into the wilderness: when as after Confusion time being shaken with the floods of Heresies and Superstitions, she withdrew herself by degrees out of the sight of men. Now here John sheweth what he saw in the wilderness in stead of that woman. He saw indeed a Woman also, or Church, but a whorish Woman, or a adulterous Church, riding on a Beast, that is, being Antichristian. Therefore I say where before he saw the Woman clothed with the Sun, the chaste spouse of Christ, &c. at Rome, he now finds a whorish woman.

This forsooth is that continual succession of the Romish Papacy: This is the venerable antiquity of the Popish Church: to wit, like as in the wilderness the whorish woman succeeded the chaste woman and banished matroniteto as Rome the whorish Apotheistical succeeded the true Apostolical Church, and in place of Bishops, holy Martyrs, and confessours excelling in faith and godliness, are come
in the great high Priest of Rome, terming themselves universal Monarchs, being indeed proud and wicked Idolaters; who (as Gemmares confesseth,) are altogether fallen away from the veneration of their Ancestours, and are rather Apostathical than Apostolicall. Rome therefore and Popery is a wildermeete, not properly (for the former is a policie, and the latter contains many Common-wealths,) but spirituall, or, the true Church being vanisht hence (like as a wildermeete is, remote from men's eyes) and in which the adulterous Church hath successed the true; see Chap. 12. 13. (see also Hierom. ad Alguasum. Brust. xxi.

I saw a woman sitting on a Beast) a monstrous vision. A woman being of the weaker Sex, and trembling as it were at the sight of a mouse, how she should not then be afraid of so cruel a Beast? But the mounts on the beast, guides and lets him forward. The holy Ghost hereby intimating that this woman being stirred up by the infernal spirits, did with more than humane audacity climb upon, and bring this beast under the yoke. Now let us briefly consider who this woman is, who the beast, and what the sitting on the beast doth signify.

That this woman is Rome is so clearly declared by the Angel, that the Inferiours dare no more deny the fame: For Ribera howfoever on this place he seeks to shriff off the matter, and altogether puffeth by verie r8: yet he denies not but that as before under the name of a City so here under the name of a woman Babylon is spoken of. Now that Babylon denotes Popish Rome, we have before clearly proved.

Bellarmine howsoever he jealously contending that Jerusalem shall be the Seat of Antichrist: yet at length he granteth that Rome, yea Popish Rome is the feareth coloured where to be burnt by the Kings: but he miserably intangles himselfe: for if Popish Rome be the purple where, and the fame where is that great Babylon, which certainly is the Seat and habitation of Antichrist, then Popish Rome must needs be Antichrist's seat, which notwithstanding both the Inferiours deny.

Neither doth that fiction helpe them, viz. that Popish Rome shall be burnt by the ten Kings before the comming of Antichrist, and therefore cannot possibly be Antichrist's Seat: for this Fiction is not onely contrariatory to it false, but is greatly reproachfull to the Pope also.

First it is Inconfident, because thus the whore should have bin burnt before she had committed fornication with the Kings and inhabiterers of the earth, and before she rode on the beast Antichrist: that is, the should be punished before she had sinned: whereas the cause of her burning and punishment must necessarily goe before her punishment. Now the only cause of Babylon's judgement shalbe her Antichristian whoredome, and riding on Antichrist, that is, her Antichristianism: Rome therefore shalbe committ Antichristian fornication, and bee the Seat of Antichrist before it be burnt.

Secondly, Nothing can be imagined more, contumelious against the Pope then this Fiction: for if Popish Rome is to be burnt for her Antichristian fornication then of necessity the Inferiours must confesse one of these two things: Either that the Pope doth, or shall give to drink the wine of Antichristian fornication to the Kings of the earth (for this cannot be understood of any other whoredome) and so the Pope now is, or shall be Antichrist. Or that the Pope with his Cardinals shall some time or other be taken with such a Lestachy of Prophanisme, and bee so careless in their office, as to suffer the wine of the Babylonian fornication to increase in their City and Church, and then to be given unto the Kings of the earth. Now could this cursed wine grow in Rome, except the Pope and Cardinals were the Authors and fortherers thereof? And by whom, if not by themselves should it from Rome be proffered unto the kings of the earth? Let them therefore take which of these two they will, and it must necessarily follow, that Rome is Antichristian, and the Pope Antichrist. Thus much touching the woman.

The summe of the mystery is this: The woman, as she is a woman, is the Church, the Chastity of the Church is the truth, the false and adulterous Church is the false Chastity.
A COMMENTARY UPON THE

The sun of the mystery of the Republ. which adorns this book.

This beast is not the devil reigning.

The Jesuits exception is childish.

But this and the former is all one beast appears, first, by the fame acceding out of the bottomleafe pit: secondly, the beasts and hornes of both are the same. Thirdly, by their blasphemies, wherewith they are both full. Fourthly, their worship is the same. Fifthly, both have all one kind of worshippers, to wit, the reprobate, inhabitants of the earth, not written in the booke of life. Lastly, Ribera himselfe confesseth, that the beast in C. 19. 20. and 20. 10. which shall be cast into the lake of fire with the false prophet, is Antichrist, and not the devil, because there the devil is expressly distinguished from the beast. Now nothing can be more clear then this, viz. that this beast and this is one: and therefore there is no farse at all to imagine that this beast should be the devil.

Notwithstanding if Ribera will needs have it to be so understood, what will he gaine by it? namely this, that Rome and the Pope shall ride on the devils back, for who is this horseman that sits on the devil, but Antichrist? And what also the
Sitting upon a scarlet coloured beast.] He describes the form of the beast that carried the woman, to the end his nature might be the more easily and better known.

First he is scarlet coloured, or rost-coloured, because, as Plutarch faith, it's like to the clear and precious red coloured rose, most pleasant to the eyes. For coccine or coccus, (the word here used) is a grain to die withal, growing of a red herb, serving to die purple or scarlet: of which colour were the armour-coats of Kings. This Kingly colour therefore of the beast, denotes his royall magnificence, as also his deep hypocrisy: for Antichrist makes a very faire shew to the world, blinding the eyes of men, and deceiving their minds with Vizards and Impostures: it may also signify his bloody disposition: for scarlet is of the colour of blood: now in verie 6. John fees the woman drank with the blood of the Saints. And it is well knowne that the Romish Court for some ages hath used this colour, that so it might let forth the proper Livery of the Romish Court: whole purpled fathers (in whom refides the power to create popes) are clothed in scarlet.

Secondly the beast is full of blasphemous names[,] Which may be understood either because in stead of trappings or barbes which horses have, he weares the names of blasphemies on his head: or because he vomits them out with full mouth: Both which agree to the former description Chap. 13. ver. 1. & 5. where the beast had names of blasphemies on his head: and afterward opened his mouth blasphemying God, his tabernacle and the inhabitants of Heaven; at which thing a godly minde cannot but tremble very much. This shall bee the Theologie of the Beast: such his kingdom, full with names of blasphemy.

The Names are either persons, as before Chap. 3. & 4. Or blasphemy doth give: For the beast as we have formerly shewed shall be wholly defiled with blasphemies, infomuch as not a hair shall appear without it: Now what these blasphemies are, it hath been opened in Chap. 13. 1. He blasphemet God, in boastning himselfe with his Triple-crown, to be Lord of Heaven, Earth, and Hell. 11. The Tabernacle of God, in transforming the Spoue of Christ into a loathsome and filthy Trumpet, the Temple of the Lord into an impure Brothelhouse. 111. The Inhabitants of Heaven, in making them, whether willing or not willing, to be their gods and saviours, and for Lucre sake gives divine honour unto them.

Thirdly the Beast (like to the monster Hydra) hath seven heads and ten horns, fully resembling the beast before mentioned, save only that the horns here have no Diadems: the which thing was not indeed needful to bee added, because afterward in verie 12. the horns are said to bee the kings, on whom he sett the Crownes. Touching the forme of the rest of his body, as his belly, mouth, and feet, it is not here expressed: because we had it in Chap. 13. notwithstanding if we consider his chief parts wherein lies his whole power, the rest of his body may be easily knowne, as a Lion by his Claw: Thus much of the beast.

4. And five was arrayed in purple.] Now follows the description of the woman: first by her glorious, luxurious and whorish attire, as if she were another Cleopatra or Rhodopa. Purple and Scarlet is Queenes clothing, such as afterward the woman boasteth herelfe for to be: being according to the Proverbs, like lips like lettuce. The colour of the Beast and the woman agree: viz. being royall, hypocritically, and tyrannically, arguing the proud, wicked, and cruel minde of both. The rest of her attire bewrayes her whorish luxuriousneffe, viz. Gold, Pearles, and most precious Stones, with which her hair, head, ears, necke and fingers are made glorious and transparent in the eyes of the world.

This is the Persian religion and Sylvatician luxury of Popes, and the whole Romish, wherby worshippes, which is to bee seene in the Palaces, Stupias, Cerimonial of priests, high Arches, Images, Bathes, Temples, Roofs, Croffes, Altars, Idols, (as also St. Hieron.)
A COMMENTARIE UPON THE

and other Babylonish Monuments, all of them glittering with gold, purple, scarlet, and precious stones, whereby the whole bewitchingly allureth the inhabitants of the earth, like as Daniel foretold that Antichrist should adore his god of forces with gold, silver, precious and desireable stones.

Now howbeit the blind world is delighted with these fancies: yet the worship of God doth not stand in need of these toys: for as Ambrose faith, The sacraments want not gold, neither are such things which are not bought with gold, pleasing to God.

If thou ask, whence hath the woman all these great treasures? I answer, by her conversation with Kings, Merchants, and Mariners, the riches of the whole world have flowed to Rome, as into an unsatiable gulf, as wee shall see in the following Chapter.

The participle deorum is observable, it properly signifies gilded, new Instruments are commonly gilded, thereby to deceive outwardly appearing to be gold when in inwardly they are scarce Copper. It notes the hypocrisy of this whore, shewing that vain and idle shaddows shall deceive the world.

Here Riba's lends us backe unto the Ancient Romans, Conquerors of all Nations, who brought the riches of the world into their City. Notwithstanding he acknowledgeth that these things are also to be referred to future times: Indeed he had said more rightly, if to the tire woman hath not put of her worship been.

Secondly, the Instrument in her by the Kings and Inhabitants of the earth: much like the description in Proverbs golden cup, are the golden titles of the ded the world to drink the wine of the Father of Fathers, the Pastor of pastors, the Succesor of the head of the Church, and political Bishop. Universal, Ruler of the Murray labouring to demonstrate that the whole world, what doth he but he what was within her, Full of abominations inwardly, she is gold, inwardly poyleon, Chryse, and detestable Romanish abominations, whose hath made drunk the Christian Church.

The Prophets call the worshipping God abhorreth, Abomination: because it all kind of impurity and wickedness, poured these deadly poisons out of he Riberas doth againe send us backe to l under them to serve their Idols. But this so far from forcing the Nations they do their own Gods, and embrace theirs, as rected & set up at Rome, left any of the only excepted, whose worship the Sea because he had not first approved of their needs be which to this day holdeth this 5. And upon her forehead a name written the filthieme of the woman is her name bead, that by the very sight thereof she to commit folly with her. It sheweth, prudent as shewing her name openly BYBON THE GREAT, NICATION. &c.
It is a question whether or no the word *Mystery* be spoken of the name. If it be, it bewrays the profiss of the worship of *Mystery*, which chiefly is employed about Mysteries, Sacraments, Ceremonies, Pompes: it shall be, I say, an ecclesiastical Monarchie, laying both fowords.

Notwithstanding Andrew joynes Mystery with the name written, as it were appositively, a name written, Mystery, that is, having a mystery in it, we being also mystical, for *Rome* is Babylon, is great, not properly but mythically, as before it was called Salome, Egypt, Herusalem, and Samaria, by a spiritual Allegory, because of likenesse in idolatrie, blasphemies, abominable filthinesse and tyrannie against the Saints. Thus *Anonymous:* 260. years agoe: Babylon the great the city Rome, or the Papall Court.

This woman is called a Mother in imitation of the former, but very unlike in respect of issue: for the first was mother of the man-child caught up into God, or of blessed Confessours and Martyrs. This is the mother of fornication and abominations of the earth: for all the abominations that have reigned these thousand yeeres in the Christian world, have by this mother beene forced, and brought forth and propagated.

And therefore *Rome* doth to this day glory in the name of Mother of Churches: neither is it to be admired, that her daughters, as heires of their mothers abominations and fornications, should be followers of her steps. But as for the reformed Churches in Germany, France, Britannie, Poland, and Hungary, who in these latter ages God and Christ the onely Saviour without Idols: they are farre from acknowledging this whore for their mother, as that she deteft her abominations with all their hearts, and flee from them.

And (save the woman drunken) we have seen the habit and forehead of the woman: Now he showes us her belly also, swollen, not onely with wine, but with blood: which againe is very monstrous: for, as it was annnounced for a woman to ride on the backe of a cruell beast, so it is no leffe horrid to confider the cruell mind of this woman, & her belly full of blood: by which nothing undoubtedly is signified but her unfaillable cruelty and bloodthirstinesse.

Of this drunkenesse, thus *Anonymous:* because, faith he, Antichrist: Church being finally condemned for her waffling and abusing the goods of the Church, shall suffer so great vengeance, as through paines she shall be past feeling, like a drunken man. Therefore he thinkes that she is liable to be drunk, because of her antichristianity, being like a drunken man without sense or feeling of her punishment. But because the is expressly said to be drunk, with blood, it is certainly to bee understood of her cruelty against the Saints and Professours of the Gospell: Which *Anonymous* adding in the following words: Of the blood, faith he, of them, who spare not to profess the doctrine of the Gospell in spite of the whole College of Antichrist.

Therefore the is said to be drunk, that is, full of blood, by a metaphor usually to the drunkes taken from men drunkent and enraged with strong wine. But with what blood?

Of the Saints and Martyrs of Jesus Against whom the Beast made war Chap. 13. and whom he slew Chap. 11.

Rivers acknowledge that this agrees to no Citie so well as to Rome, yet hee labours againe to lend us to Nero, Domitian, Diocletian and other Persecutors of Christians, but absurdly: For how should the Emperours be the woman? Or how should this woman be drunk, with blood, whose judgement is next joyned with the judgement of the Beast, and shall be accomaplied at the end of the world, be Ancient Rome which hath not for threes hundred yeeres shed any blood of the Saints, but hath ceased to be? What Mystery also, should be applied to old Rome? certainly this mystical name is as ablye written by the Papists on the foreheads of Romane Tyrants, as if they made a Alexander the Great Priest of Cybele.

The cruelty therefore of Papal Rome horrible exercized above six hundred
yeeres, hath made the world drink.

But where they will demand: which of the Saints the Popes have killed with their own hands or with whose blood they have bin made drunk?

As if forsooth the woman be not therefore drunk with blood, because she her selfe hath nor with her own hands made the gallows, swords, fires, and other deadly weapons, which with the Saints have bin taken away. Histories do wittemee by what cunning endeavours the Romans Antichrist hath stirred up Christian Kings and Emperors to rage againste their owne bowells, and those chiefly whom under the name of Waldenius, Alhigienus, Lamosius, Wiclefius, Hulsius, Lutterancus, and Hugomons, they condemned as Heretikes, because they refused to take in the venom of her whorish cup. Read the books of Martyrs of the French, Germanes, and English, and principally the Acts of the Spanish Inquisition: and not to be tedious, see Abbai demosfene, Armenius, Chap. 7, where Rilemanes suffereth touching the future perfecution of the Church under Antichrist are refuted. Read, I say, these, and thou shalt sufficiently understand the bloody sin of this whore, which to this day, wherein she hath any footing, doth vomit and breath out cruelties and fill thirteenth after more blood; and so will untill the heavenly Judge put an end to her fury.

And I wondered with great admiration. Hitherto the Vison: the interpretation followeth, occasioned by John's admiration. He wondered with great admiration: that is, very much. But at what was it? at the woman with beast? nay this he had seen before. At, what then? Is it at the woman riding on the beast? yes, yesly, as at that, so also at all other wondrous things in the woman; viz. her attire, whorish luxury, the title on her forehead, and bloody drunkemness.

John wonders not with an admiration of worship, as did the inhabitants of the earth, Chap. 13. 3, but it was an humane astonishment at so horrid a sight, and desirous to know the mystery: for as yet he knew not what was meant by the woman, neither by her riding on the beast.

The third Part of the CHAPTER.

The Vison Interpreted.

7 And the Angell said unto me. Wherefore didst thou marvel? I will tell thee the mysterie of the woman, and of the beast: that carried thee, which hath the seven heads and ten horns.

8 The Beast that thou sawest, was, and is not, and shall ascend out of the bottomlesse pit, and goe into perdition, and they that dwell on the earth shall wonder, (whose names are not written in the booke of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.

9 And here is the minde which hath wisedome. The seven heads are seven mountaines, on which the woman listeth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come: and when he commeth, he must continue a short space.

11 And the beast that was, and is not, even he is the eight, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest, are ten Kings, which have received no Kingdom as yet: but receive power as Kings, one hour with the beast.

13 These have one minde, and shall give their power and strength unto the Beast.

14 These
THE COMMENTARY.

14 These shall make war with the Lamb, and the Lamb shall overcome them: For he is the Lord of lords, and King of kings, and they that are with him, are called, and chosen, and faithful.

15 And he shall cause that the waters which thou sawest, where the whore sitteth, are peoples, multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest, is that great City, which reigneth over the Kings of the earth.

N D the Angel said to me] Here we have fulfilled the promise: bee that seekest findeth: To him that knocketh it shall be opened. Of old, admiration begat Philosophy, here it begets prophecy. The Angel observing John's desire by his countenance, doth of himself open the mystery to him.

Why didst thou marvail? He blames him not: but thewes his desire to reveal the secret: as if he should say: I see thou art astonished at the wondrous sight: but go to, I will open the whole mystery now unto thee.

The mystery of the woman] The old Version, The sacraments, which Ribera approveth: because both words signify somewhat that is secret and lies hid in another thing: And the Church, faith be, backeth such Sacraments. But why then do they not also reckon the purple and cup of the whore among their sacraments? And why did they not render also magnificens Mystery in ver. 5, by the word Sacraments, that fo Babylon herself might become a sacrament unto them?

8 The Beast which thou sawest, was, and is not] The Interpretation of the Beast followeth: firstly of the whole: secondly of the parts, that is, of the seven heads and ten horns: lastly of the woman, but enigmatical, touching which perhaps thou maist say as Aristotle laid of riddles or deep sentences, that they are so published, as if they were not at all published: so this Vision is so expounded as if it were not in the least expounded. And so it is: neither did it otherwise become the Prophet. It was enough that the spirit did declare the future events by such figures as might not provoke the wicked: And by which the godly through continual searching might attain some knowledge of the Mystery. Unto the wicked the matter ought certainly to remain obscure, least foreknowing the events, they might curiously puzzle to hinder the fame, and their rage bee the more encreased: But as for the godly, the holy Ghost would stir them up by an enigmatical interpretation, to the end they should the more carefully attend to the events and histories of their times: Notwithstanding all things are not involved with such dark sentences, but that he doth bewray with Characters evident enough to such as do not willingly shut their eyes, both the beast, that his seven heads are the seven hills of the City Rome: and the woman that she is the Roman City and Church. These Characters therefore are as it were the Touchstone of our interpretation: because they will point out unto us as with the finger, the beast and the woman.

To the Beast he describes four conditions or states according to the times: He was, and is not, and shall ascend out of the bottomless pit, and shall go into perdition. The
The three former seeing they do cohere together, doe argue that the beast is not simple or single, but to be considered in a divers respect and form.

Ribbon takes this beast to be the devill reigning, as in Chap. 3, but it is absurd, for the devill never ceased to reign in the children of unbelief, and even in John's time the Apostle Peter wrote, that the devill is alwayes going about like a roaring lion seeking whom he may devour, and therefore the Angell could not say to John, The devill reigning IS NOT. Neither is it of weight what he pretends of Christ's victory. Satan indeed is overcome according to his spiritual power, that he cannot exercise the same over the elect: but not according to his civil violence, by which in John's time he mightily raged in the Roman Empire against the gods. And what need was there, I pray, that Satan (of whose continual rage the holy Ghost had so often advertised us without any figure) should now be represented unto John under an obscure type, as if it were an unknown Mystery. This colour is too slender to hide the truth: The beast therefore is not the devill.

The common opinion of our Interpreters is, That the beast is the old Roman Empire, as before Chap. 13. That was most powerful and largely extended while it was heathenish. And is not to remaine so, because it shall be destroyed by the Papists, Greeks, and Huns, which happened under Theodosius, when Rome in a short space being foursquare taken, destroyed and burnt, the Empire of the West seemed wholly as it were overthrown.

And ascended out of the bottomlesse pit. The new Papall Empire which the Pope of Rome by an hellish ambition erected in the West, sediously thrusting the lawfull Emperours of the East out of Italy: Not as if the Empire of the West were from the Devill (as some do wickedly calumniate us) for all Empires are of God: but when Empires are corrupted, which the Pope caufed in the West, then those corruptions do not descend from Heaven, but ascend out of the bottomlesse pit.

And shall go into perdition]. For by Christ coming he shall be cast into the pit of eternal damnation.

Touching this opinion thus farre it may seeme to be imperfect, vi. that it distinguit heath not sufficiently the Roman Empire from Antichrist: as also that it draweth the second terme, IS NOT, unto the future destruction of the Empire: whereas the Angell denyeth that the Beast was in his time: lastly that the third terme He shall ascend out of the bottomlesse pit is most properly to be interpreted of Antichrists rising.

Brightman somewhat varies from the common opinion.

The Beast is Antichrist.

He was to wit, after publick persecutions were taken away by Constantine. And is not to wit, when the Pontificace was so weakened by the incursions of the Barbarians in Italy, that men might truly say, that the Beast was no more.

And is to ascend out of the bottomlesse pit to wit, when by Justinian and Phocas the pope of Rome was restored, and as it were recalled out of Hell, that thence forward with the Empire hee might bee Chief Diuiner and Universal Bishop.

And shall go into perdition] to wit, when the renewed dignity and power of the Pope began to be weakened by the Gospel, and by little & little consumed away.

This exposition in the fourth term is true: but in the three former he confounds the times, which the Angell hath accurately distinguished, not by saying, The beast shall, and shall not be, and shall again ascend out of the bottomlesse pit: But by distinguishing expressly the time past, present, & to come: He was, in the pretterperfect tense: is not, in the present: And shaill ascend in the future: which differences of time can no more be here confounded, then in v. 10: For are fallen, and one is, and the other is not yet come, and when he commeth: &c, where the said differences are necessarily to be observed.
Notwithstanding he seems to hold that the beast soone after Constantine did ascend out of the Pit, which agrees not to the Visions, and Histories. For although the Church, as soone as Christ left off riding on the red horse under Constantine, began to be blacke with heresies, and with divers diseases grew miserable, and even unto death; neverthelesse the Dragon had not as yet with his tail cast downe that great Sward from Heaven unto the Earth, neither had the smoke out of the bottomesse pit wholly filled the Church with Antichristian Cloudes. That was the time of the secret conception & generation of Antichrist, in the womb of the Roman Church, being about 206 years, namely from Sylvester on whose head Constantine (if Plautus lie not) set a Crowne of gold befeq with most precious Gems, untill Gregory I. who as a most clear-sight Prophe, shewing as with the Finger Antichrist's Birth-day then at hand, said, I confidently affirm. that whosoever calleth himselfe Universal Priest, or deserveth to be so called; he in this left, is the Fore-runner of Antichrist, because by pride he sets himselfe before others. And again: The King of pride is next, and that which is unlawful to be sittet, an Army of Priests is prepared for him.

But Antichrist came forth fully ten yeeres after, when Subhan causeth the writings of Gregory publicly to be burned, pretending that he affecting popular praiseful, by his munificence and profuse gifts, had wafted the Patrimony of the Church: but it was indeed out of hatred, because he had declared the Universal Priest to be Antichrist. After him at length Boniface III., having obtained the title of Universal Bishop from Ploca, manifested the Beast unto the world.

I will therefore lay downe what the Lord hath suggested unto mee, touching this darke matter, not new, neither much contrary to the fairest opinions, but yet comming nearer to the fope.

I scayed before that the Beast is Antichrist, not absolutely but in respect of the three latter states: neither he is simple or single, but having two bodies: neither naked, but clothed with the skin of the Roman Empire, armed both with the ecclesiastical and imperial sword: some ages have seen in the Roman Popes. According and therefore unto the prodigious and different state of Antichrist, So he is said prodigiously to have bin, and not to be, and to come afterward.

The Beast was] or both bin, viz. formerly according to the monarchical and secular power, which before Iohns time was in Kings, Consuls, December, Dictators, Tribunes, Cæsars, as in verse 16. for although that power was not then as yet the power of Antichrist, yet it began afterwaerd to be his, when he by force tooke the same unto himselfe. And therefore he is said to have bin then, because then something of him was: and he was then according to that power, although in another respect he were not as yet.

And is not] To wit, in this time of the Revelation, when the Roman Bishops had not yet so much as dreamt of a Monarchical Spiritual or Secular power, but all of them for the space of 360 years, untill Melchised like suffered Martyrdom for the Name of Christ: Although Bellarmine foolishly boasted, that [Iamens received the Ecclesiastical Monarchy from Peter.

And is to ascend out of the bottomesse pit] To wit, 510 yeeres after the Revelation of this Prophesy, when Subian attempted to invade the ecclesiastical Monarchie, Boniface III., really invaded it, and to tramitted the same unto the Popes his Successors. And about 654 yeeres from this Prophesy, Steven II. also hold on the secular power, who first thrusting the Greek Empiers out of Italy poissified the chiefe government. He was the first that depraved the French King Hilderick of his kingdom: He was the first that admitted Pipino (upon whom by his Antichristian power he bestowed not his own, but the kingdom of France) to kiffe his feet: he first would be pontificallie carried with great triumph in the midst of the people on mens shoulders, as it were another Alexander or Inimus, unto the Lateran Palace, which thing hath ever since bin very religiously observ'd of his Successors, namely being men, as Balanus recor...
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deth, not worthy that the Earth should beare. Not long after also the beast in
Gregory V. and Boniface VIII. ascended to the highest step of Monarchie,
when the Pope said: I AM CAESAR: for he ascended not in a moment,
but by divers degrees, of which see Chap. 13.

He shall ascend out of the bottomeless pit] As Chap. 11, 7. or out of the Sea, as
Chap. 13. 2. the sense being one: understanding a Corrupt, either property of the
pit of belly, to denote the procreating cause, of which the Apostle speaketh, that
his coming should be after the working of Satan with all deceivable enemies of righte-
ousness, and signs and lying wonders, or metaphorically of the deep of the Sea, that is,
the scumme of Bishops in Papall Councills, by which under pretext of estab-
lishing the faith, and routing out of heresies, the privileges of Emperors and
kings were overthrown, the monarchy of the Pope established, the power of
the Clergy augmented and confirmed: the which Julius the Cardinal alleged
thereby to allure Pope Eugenius into the Councell of Bafhi? It is a wonderful
thing faith he: I find that the power of the Church, and Ecclesiastical Liberis hath al-
ways bin strengthened, defended, and augmented by Councills, and now doe we stand
is should be taken away?

And shall go into perdition] Here I atten to Britshman for the clearnesse ther-
of: for this going of the beast into perdition, foretold by the Angell, is by the
wonderfull judgement of God begun in our age: and now the beasts goe on in
the way of destruction, so that he is not now far from his end: And this Bel-
ному имелся сослуживец, who thus writeth, From that time you made the Pope
to be Antichrist; his Empire is not only not encreased, but more and more decreas-
. The time therefore is neere at hand, in which the Church of Christ shall reign
with the rest of the Heavenly Companies Hallelujah, Salvation, and
Honours, and Glory and Power be to the Lord our God, because his judgements are
true and righteous. Relevat. 19. 1.

And they that dwell on the earth shall wonder] Thus much of the fourfold state
of the beasts: his authority followeth, which hath largely before been expounded
in Chap. 13. here it is briefly touched.

Shall wonder] Not at the monstrous sight, as Iohn did verse 6. but shall a-
dore and worship the woman, Queen that rides on the beast as a Goddess: so Chap.
13. verse 3. 4. And the world was wonder after the Beasts, and worshipped him, saying,
Who is like unto the beast? who is able to make war with him? And verse 8. And
power was given him over all kindreds and tongues, and Nations, and all the Inhabi-
tations of the earth shall worship him.

But what then? shall none remaine with Christ? I answer. Least we should
thinke so, in both places the inhabitants of the earth are onely comprehended in this
number: Whole Names are not written in the Booke of life from the foundation of the
World: by which limitation is intimated, first, the chiefie cause of this great mad-
desse of man is worship to monstrous and execrable a thing: it is because they
shall be children of the earth and not of God: Reprobates, not Elect: secondly,
the Elect are freed from the Impositions of the beasts; for it is imposible they
should be seduced. Mat. 24. 24.

Whole Names are not written] See Chap. 13. 8.

Beholding the beast that was and is not] He reckons up some titles of the beasts,
and not in vaine: for it shall bee one caule of the worlds wondrement, that the
beasts have divers shapes (like unto another Profane) WAS AND IS NOT,
AND YET IS: Whence the Admirers of him shall conceive in their minds something divine touching him. Now these things are evident by what
wee saide before.

Was, that before Iohns time, so far as concerned the monarchiall secular power.
Is not] vix. in Iohns time, because the Romanie Bishops had not assumed this,
how nor as yet the Ecclesiastical monarchy.

And yet is] vix. in Iohns time, in respect of the Imperiall power, which then
the
the Cephas had, and afterwards should be usurped by the Popes. Thus we must reconcile the seeming contradictions: Is not, and yet is; according to the different state of the beasts; lest we might imagine a repugnancy to be in the words, which to avoid, the old Version hath wholly omitted the words. And yet is.

But Andreas and Artemas, whom Montanus followes, for so they read: 'is a beast, or is to come,' which agrees with the third term, shall ascend out of the bottomless pit, for he saith that he shall come, that is, in his time ascend out of the bottomless pit. The fourth term is not here mentioned, because that servet not for admiration, but belongeth to the future wayling, of which in Chapter 18.

Here is the minde bearing wisdome:] This is added that none might complain and say, Why are all these darke expressions? What may be the meaning of the heads and horses of the beast? He cries out as before, Chap. 13. 9. at the rising of the first beast. If any one hath ears let him hear. And after the second verse 18. Here is wisdome, let him that hath understanding consider. &c. to wit, Here is understanding, to wit, hid above mens reach. Here may be understood of the divers states of the beast even now mentioned: but I rather referre it to the following matter: Here, for, in these things yet to remaine expounded the heads and horses, greater wisdome is contained.

Now the words of the Angell consitts either of one comma, here is the minde which hath understanding, to wit, bid: for, herein is a mysticalle fable that cannot be searched out by the mind of man: Or of two commas, or clauses. One being, Here is wisdome, the others, let him that hath wisdome, that is, let him understand. And this latter leemes to be according to the mind of the Angell, because of the article a signe be that head: though the fable be all one: viz. that the mystery of the beast is above mens wisdome, except it be revealed: And therefore the Angell offers himselfe to declare the same: And he stirres up our desire by an exclamation, left we should be slothfull in taking notice, and slumbering of the beast.

The seven heads are seven Mountains:] Now he opens the wisdome which he promised by expounding the mystery of the beast according to his severall parts.

Where first wee may observe, the Metonymical Parable of the signe for the thing signified, being ordinarily used in Sacraments, and therefore are called Sacramental kinds of speech. The seven heads are seven Mountains: by a Metonymia of the signe and the thing signified, for, the seven heads signifie seven Mountains: so also. The seven kings are seven years, that is signifie seven years: Ceremonies in the Covenant: for the signe of the Covenant, as God himselfe interpreteth it: The Lamb is the Passover, that is, signifieth the Passover. The Rocke was Christ: for it signifieth Christ. The Dove was the holy Ghost, for it was a figure of the Holy Ghost. And so: The bread is the body of Christ: broken for us: for it signifieth that the body of Christ was broken for us, and is given through us for food: To Answere faith: The bread is the body of Christ: not in variety of the thing, but by a significant mystery: And againe: The Lord dealeth not to say this is my body, which he gave the signe of his body: So: The Cup is the New Testament: for it is a holy signe of the New Testament, &c.

Now this I doe the other speakes of: because some inconsiderately do contrarie, that neither in Scriptures nor good Authors any examples are to be found, that the signe is put for the thing signified, with the copulativa is but: Or, but here they may see it: The seven heads are seven Mountains: and not a little after, they are seven Kings. Again: The ten horns are ten Kings: The horns are Beasts: the woman is the Great City: what will they have more?

Secondly, that we might not seeke these Mountains in the Moon (as they say) he addeth. The seven heads are seven Mountains: on which the woman sitth. But the woman verse 18. is the great City that had dominion over the kings of the earth in Jobus time, that is, Romes: So that the signe in suppos eth Mountain.
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The seven Mountains, that is, upon which Mountaine Rome is built, that rules the world; hence Rome is called 
seven hills; see Chap. 14. 8.

The hills are called Capitolium, Palatine, Cilium, Ariminum, Cisalpinum, Disalpinum, Quirinalis, in honour whereof was yeerely kept on the third of the Ides of December, the Fealtivitie of the seven hills in memory of Romulus the builder: or rather for the three Mountaines that were added by Servius Tullius, that the City might stand upon seven: for that which Romulus before built comprehended but four Mountaines within the walls. This Angell therefore doth plainly marke out Rome situate on seven hills as the seat of Antichrist.

Neither can the Iesuites any longer deny the same, but once by canvelling, they would persuade us that Ancient or Heathenise Rome is here meant, such as it was in Johns time. But themselves know it is a mere evasion, for this Propheisy relateth Rome that shall be in Antichrist's time. At last therefore they confess it is meant of Popish Rome: but here they seek out another starting-hole: viz., that this Rome shall not be the seat of Antichrist, because it is to be burnt before Antichrist come. But they well know that this is also false: For why shall Rome be burnt? Is it not because of her fornication with the Kings of the Earth, and for being the seat of Antichrist.

They say that Rome shall apostatise from the Christian faith unto Heathenism: But what then shall the Pope doe in the same time, will he looke no better to his cure? but a lyer had need have a good memory.

They say that Rome shall commit fornication with the ten Kings, and for the same bee burnt: And yet they say, that those ten Kings, or at least seven of them, shall follow Antichrists Campe: How then can it bee burnt before Antichrist come?

It is also observable, how diversly the seat of the woman is noted. In veres 1. 2. she fits upon many waters: afterward ver 3. upon the beasts; and here upon the mountaines, the which are the heads of the beasts. All which things doe well agree. ROME fits upon many waters: as the bears rule over the Kings and Inhabitants of the Earth. Rome fits upon the beasts: as she is born up of the beasts: and ruled by Antichrist. Or if the beast be the Roman Empire, Rome fits upon the beasts, as she mayeth the beast or Empire: for by sittting, dominion is noted. Lastly, Rome fits upon the heads of the beasts, which are the seven Mountaines, as sittting on them herself, and giving them for a dwelling place to Antichrist.

Observe also the admirable union and mixture between the beasts and woman, and the mutual metamorphosis of the one (as it were) into the other, so as the one is the other, or a part, and of the efface thereof, yeas both are one, even the same Antichrist.

The seven Mountaines are the heads and strength of the beast: and the seven Mountaines are the seat of the woman, what doth hence follow, but that the heads of the beasts are the strength and seat of the woman, that is, of Antichrist. Now the Mountaines of the woman are the mountaines of Rome. And if the mountains of Rome are the heads of Antichrist, and the woman fit on the mountaines of Rome: The woman then fits and reignes upon the heads of Antichrist: Furthermore, be that reigneth upon the heads of the Beast and the Mountaines of the woman is Antichrist. The Pope of Rome reigneth on the heads of the beasts, and the mountaines of the woman, therefore the Pope of Rome is Antichrist.

But Ribera contradeth, that the beast is the devil not Antichrist: yet he grants that the mountaines of the beast are the mountaines of Rome. Now what will be gathered hence, but that the mountaines of Rome, and Rome it selfe are a part of the devil? yea his strength and dwelling place: which is worste then the former: See ver 3.

And they are seven Kings] Now that wee might not sticke in the bare Mountaines of Rome: He addeth another mystery, viz., that the seven heads are also seven Kings: thus of one type he makes two antitypes. But what Kings?
REVELAT. CHAP. XVII. AE. 1. VER. 10. VISION 6.

Ribera, that we should not seek them at Rome, and so perhaps find the Pope amongst them, faith that they are the Kings of the whole earth. This is wonderfull: before he said that the beast was the devil: therefore either the whole world is the devil: or else these are not the Kings of the whole earth: unless perhaps he would rather say, that the devil reigneth on his heads the mountains of Rome, and that Rome rides upon the devil: out for shame with so vile and wicked a fiction. For whose the mountains are, the same are the Kings also: but the mountains are of the woman Rome: therefore the Kings also are of the woman Rome. Let this once for all be minded as a sure position.

But who are these kings? Wonderfull Riddles are propounded by the Angel: Five are fallen, One is, the other is not yet come, and when he commeth he must continue a short space. This is a Gordian knot, and not to bee untyed, had we not the benefit of histories: Now passing by the opinion of many, I will record three of the principal: the comparing of which will somewhat ease us.

First that of Victorinus, whom our Bullinger and Janius follow: that these are the seven Kings, which reigned at Rome after Nero. Five are fallen, viz. Vespasian, Titus, Galba, Otho, Vitellius. One was. viz. Domitian, who in John's time reigned at Rome. The other was not yet come. Namely Nero, his Successour, who being come, was to remain a short time, because he reigned not full two yeares. Which opinion, howsoever back with the authority of these great men, I cannot follow:

First because before John not only five Caesars were fallen at Rome, but six others besides: Iulius, Augustus, Tiberius, Caligula, Claudius, and Nero: neither can any reason be given why these should be excluded.

Secondly, because these seven Kings are not singular persons; otherwise those seven being dead, all the heads of the beast should have perished: and the Beast either should have remained without heads, or new heads must have grown upon him (as Apollonius fabulously writes of Hydra) or else being without heads he should have bin extinct; All which things are contrary to the prophesie, fore the beast yet lives, and is referred unto the last judgement.

This Ribera law, and doubted not to affirme, that all Expositors, except Vlorinus, understood that in every of these seven, many were comprehended: although he joyns a foolish fable that not the Kings of Rome are meant, but of the whole world, which Fiction we elsewhere refuted: Notwithstanding as if bee forgot himselfe he affirmeth, and strongly proveth that it is not unfruitfull to the Scriptures, that in one king, many like (as it were of the same body) are signified: which, faith he, is carefully to be observed: addling for example the Romani and Gosp. in Daniel: of which two the first doth the Kings of the Medes and Persians: the other all the kings of the Macedonians.

But (good Sir) this, say I, is carefully to be observed against your selfe: for by this reason of yours, is manifestly refuted or wholly weakened your Ficti on that Antichrist shall be one only singular person, and that because hee is said in the singular number to be the man of sin, the son of perdition, the Beast, False Prophet, &c. for behold what followes. If Antichrist be one of these Kings, then verily he shall not be one singular man, but a king having others succeding him in his kingdom as had the Kings of Medes, Persians and Macedonians, in their kingdoms. But thou thy selfe makeft the leventh of these kings to be Antichrist: The other, saith thou, is not yet come, that is Antichrist, who shall come in the seventh age.

Now to come to the second opinion, which is Ribera out of Gaggeon, viz. that the seven kings are the seven ages of the world, or seven kingdoms adver sarie to the Church.

The first age from Cain to Noah. The second from Noah to Abraham. The third from Abraham to David. The fourth from David unto the transpor tation into Babylon. The fift from the transportation unto Christ. The six from

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Christ unto Antichrist. The leventh from Antichrist unto the end.

Of these, faith be sure, they are fallen] because five ages were past before Christ’s birth.

One was] because the first age of Christ did then run on.

One is not yet come] because the seventh age of Antichrist was not as yet.

When he is come he shall remain a short space] because Antichrist shall only reign three years and an half.

A wonderfull Metamorphosis of kings into ages. But what reference have the ancient ages unto the heads of the beast? that is, unto the mountains and kings of the City Rome? for it cannot be denied but that the Angell precisely spake of these: These kings therefore are not to be sought any where, but there where the mountains are: because the heads are mountains and kings: Now the mountains are at Rome: and therefore the kings are there also.

But truly the Iesuit doth subtilely send us to Cain, Nimrod, Nebuchadnezzer, &c. least we should find Antichrist at Rome. Nay but the kings are to be sought in Rome’s mountains, for here they first reigned, and at length have also born up the woman. I passe by that there is no proportion of the seventh age with the six former. For what are three years and an half to the former ages which all of them dured many hundred years. By which very thing the fiction of Antichrist’s three years reigning is refuted.

Now I come unto the third opinion, viz. of Artius, Napier, Brightman, and others, to whom the seven kings are not seven Emperors, nor seven ages: but they will have them to be seven kinds of government of the Romane Monarchie, six whereofTacitus mentioneth in his first book: Kings faith he, as the beginning governed Rome: Libertie and Consulship was set up by Brutus: The Dictatorship was only taken up for a time: Neither did the power of the Decemviri last above two years: Neither did the Consulship any more: the Tribunes of the People remaine long: The power of Cæna and Sulla was but short: Pompey and Caesar some gave place to Cæsar: And Lepidus and Antony to Augustus, who receiued the Empire (all things being confounded through civil discords) under the name of a Prince.

He reckoneth, ifay, six sorts of government: viz. Kings, Consuls, Dictators, Decemvirs, Tribunes, and Princes or Emperors, neither is there any more, as Eusebium: the Jesuite cavills against Brightman: for betweene the power of Tribunes and Princes, Tacitus puts no ordinary government, save only civil discords. The seventh be law not, because it came after him.

Now of these in John’s time Five were fallen:] to wit, Kings, Consuls, Dictators, Decemvirs, Tribunes: because these forms of government were put down at Rome before John’s time, for the Consuls which then were, wanted Monarchiall power, and their power was limited within the City.

ON E IS] The first government of Princes or Emperors which then was.

Now in this Expostitious varie.

Some make the sixt kind of government, which Dobitii held in John’s time, to be of such Cæsars as descended of Iulius, that is, borne-borne Princes, but the seventh of Foraigne Cæsars, which, say they, the Angell intendent in the words, One is not yet come] to wit, Ulpius Traianus the Spaniard, after whom thenceforward Foraigne Emperors governed Rome. That which followes.

And the Beast is the eight, and is of the seven] They underfand of the French and German Emperors at length created by the Pope.

Which opinion unto me seemes to have little ground, first, in that they divide domesticke and foraigne Emperors into two orders or rankes, seeing both held the same Empire at Rome. Secondly, that they passe by Nero before Traian.

Lastly, that they observe not, how the eighth is the whole Beast, or Antichrist: Verfe 10.

Brightman herein confesseth touching the five that were fallen: but the sixt underfands of the Emperours, who in John’s time, and thencefore held the Empire: The other is not yet come, that is, the seventh, he makes to be the Pope, for bow-
beit there was a Bishop at Rome while John lived: Neverthelesse hee did not Lord it, nor take any Papall jurisdiction on him. The Epitithe, or Other, he understands not of the number but quality of the kingdoome, because the seuenthe should have a kingdome far divers from the former, who all had been politicall Kings but this shoule bee of a mixt kinde, viz. Ecclesiasticall and Politicall.

The following words: When he committed hee must remaine a short space: He thus expoundeth: After that the Papist kingdome takes its beginning under Constantine, the pontifical authority shal remaine in safety but a little while, viz. about an hundred yeares: for then Rome by the incursions of Barbarians shal bee taken, and lo wafted and ruinated, as that it shall appear to bee wholly destroyed: The which thing was done by the Gothers, Vandals and Huni.

That which followeth: The beast was and is not, even he is the eight, bee thus expoundeth: The beast, that is, the Pope, which was the seuenthe king already manifested or come (and yet is saide, not to be,) by reason of the discomfiture the Barbarians brought upon him) shall be the Eight, that is, againe recover himself after his overthrow, and attaine his former strength, which, faith he, happened in Gregory II. and his next Successours by the helpe of their two horses Pippin and Charles.

And is of the [seventh] that is, the Pope the Eight being againe restored, will bee of the same disposition, manner and regiment as he was before his overthrow, while he was the seuenthe: so that he makes the seuenthe and Eighth to be alone, viz. the Romish Pope, with this difference, that the seuenthe signifies the Pope before he was discomitured by the Barbarians, seeming then to have bin wholly extinguished: But the Eighth to signify the Pope againe restored to his ancient dignity by Pippin and Charles: This (as I take it) is the sum of his words.

The which things I confesse are wittily and probably written according to histories. But yet this hath no small difficulty in it, how the same Pope can bee both the seuenthe and Eighth, seeing John doth distinguishe them as the part and whole: for he names the seuenthe, one of the Beasts heads: but the Eight the whole beast himselfe. The Beast, (faith he) which was and is not, he also is the eight. Neither can the two states of the beast repeated verse 11. (which was and is not) be drawne vnto the rising and overthrow of the seventh head, seeing John in verse 8. makes them to be the states not of one head, but of the whole beast.

To untie this knot: I understand (as before I proved,) that the beast is Antichrist: whencesoever it followeth that the seuenthe head is not Antichrist, because the seuenthe head is not the beast, but a part thereof. Now a part of the beast, and the beast are not the same.

Furthermore, the heads are the strenght of the Beast. Therefore the seuerall kings are the strength, that is, the Monarchicall power of the beast, which before was in the seven kings or regiments, but at first shall be in the beast himselfe, as it were in the eight king or Antichrist: so then the seuenthe king is not the same with the eight: because the former is but one head of the beast: The other is the beast itselfe or Antichrist. But what then?

Five (kings are fallen] That is, the five Regiments of kings, Consuls, Dictators, Deemovirs, and Tribunes were already in Johns time put downe from the mountains of the woman, that is, in Rome.

One is] The first order of Pagane Emperours: which in Johns time and thence forward unto Constantinus, did in Domician and his succesours way the Scepter on the mountains of the beast and woman, that is, at Rome.

The other is not yet come] The seventh order of Christian Emperours, which was not yet in Johns time, being to come after in Constantine the great.

But it may be saied, that these held the same Empire with the former, and had no new Regiment. Thence therefore are not distinguished from the first. I answer, the face of the Empire began to be altogether new, and fit for the conception of Antichrist. For this seuenthe head reigned not as did the former on
on the mountains of the beasts and women, that is, at Rome, but out; or from the same, viz., in the East: when Constantinus, either because he was hated of the Gentry and Commons of Rome for his Christian Religion, as Baronis feineth, (for what needed he to feare the Citizens, who had blouded out the names of so many Tyrants) or to encrease the greatness of his name, leaving Rome, removed to Byzantium, and would have it to be called after his owne Name, Constantinople, An. 19. of his Empire, and of his conversion 12, and of Christ 324.

Now this is that which the Angell faith, When he is come, he must remain a short space: that is, he shall not reigne long at Rome in the mountains of the beast and woman, but onely nineteen yeeres, not that the seventh head was then prenently to perish, (for then the beast als so having lost all his heads must have perished) but that he was not to remaine in the mountains of the beast and woman, that is, Rome, where the other heads of the beast had remainede with the Empire 1078 yeeres. This exposition is illustrated by the following verfe.

11 And the beast that was and is not, the same is also the eight. First here I propose that this beast is the same with the former, verfe 3. 8. of which there is no Question, seeing the Angell repeats the three states of the beast in the same words: One, that is, Emphatically declares the third, that it may be made manifest. Whence I conclude that this Beast is Antichrist (because the other was Antichrist) but the seventh head was not Antichrist.

Furthermore let it be observed that and, the first word of the verse is not simply copulative, but a note of order and opportunity, as &c. &c. renders it almost in all the Chapters: &c. &c. &c. Then I say, then be done, &c. so here &c. &c. &c. Then the Beast, Let the opportunity (I say) be noted, by which the Beast came to be the eight King, that is, usurped the mountains of Rome and tooke the Monarchiall power of the seven heads unto himselfe, as his owne: for after the seventh King Constantin (with his Successours) leaving Rome, had taken up his Seat abroad, The Pope remaining at home upon the mountains of the Beast, that is, at Rome, thought it now a fit time to take this occasion, under the pretext that he was Bishop of old Rome, the Imperiall Seat. And first indeed by reason of the superfluos devotion of Emperours, they being also wearied through the continual invasions of Barbarians, he by wonderfull and rapine drew from them great gifts especialy from Constantin, who because of his unreasonable prodigality to Bishops, was commonly called Nepos and Pupillus, as Equaniam witnesseth: by little and little also he begged Kingly privileges. And not content to be called Bishop of the chief Seat: a while after he made himselfe Great, or chief Priest, which dignity till then was proper to the Roman Emperours.

For after Augustus all the Roman Princes, who governed the Romanie affairs under the name of Emperours, either took on them (as Onuphrius writeth) the chiefes pontificacies, or else suffered themselves to be called Great Priests, as Constantin, Constantine, Valentinianus, Valens, and Gratianus: Who although they decreed the functions of Chief Priesthood, being added to the Christianes: Nevertheless they despised not, nor rejected the tithe thereof: Gratianus the Emperour being the first, (as Zosimus teacheth) who forbade by proclamation that the title of GREATEST PRIEST should be given unto him: and so that dignity of the Priesthood first failed in the Emperours. Thus he.

Now these Augustall titles despised and condemned by the Emperours, because of the impiety thereof, the Pope assumed unto himselfe as being the first Character of the Empire, and so by this prophane title and function made himselfe the greatest Priest, and soon after Oecumenical, Catholick and Universal Bishop, being called Prince of Priests, head of Churches, from whom all the Bishops of the world were to receive laws, that is, hee was acknowledged Ecclesiastical Monarch: Thus was borne the Eight King though not in full growth.

Whereforenot long after the Pope finding an occasion (when the Lombards grie-

grievously disturbed Italy) as if he had bin deverted by the Greek Emperor's (whom he notwithstanding by his Antichristian Anathema thrust out of Rom[e off and whole Italy, sediously furring up the Romanes to thrust their Government out of the City, and put out his eyes, and them of Ravenna to kill their Prince or Vice-Roy) he sent for Papine with an Army out of France, by whose help he supprest the Lombards, and thrust the Grecian Magistrates out of Ravenna, and all Italy, ultering the principality of Ravenna (which at that time did represent the seventh head or imperial power in the West) by the gift of Papine the Conqueror, unto whom in recompence thereof (a thing never heard of before) he gave the Kingdome of France, thrusting Childeericke the lawfull King into a Monastery or [frem.]

Notwithstanding as yet the Pope sate not in the mountaines of the Beast and woman with full power, wherefore a few yeares after Charles the son and beire of Papine, comming with an Army out of France supprest the Lombards (who againe had raised great tumults) confirming and augmenting the Donation of Pippins to Pope Hadrian I. And afterwards the Romanes making insurrection against Leo III. because of his detestable pride, the said Charles comming againe with his Army into Italy, and taking knowledge of the cause, abdolved the Pope: Hereupon the Pope not to be ungratefull (out of the fullness of his power) gave unto Charles the Title of the Romane Empire (the which belonged unto the Grecines, and therefore was not his to dispofe of) crowning him Emperor of the West: On the other hand, Charles the new Emperor to gratifie the Pope, forced the Citizens of Rome to swearce fidelity unto Leo, and appointed him Lord of Rome, the which donation Ludwicke son of Charles afterwards confirmed and encreased. Then was the Beast at length fully ascended out of the earth, and came to be the Eight King: Then Anno 800. the Pope of Rome together with the Ecclesiasticall Monarchy which he got from Phocas, obtained also the secular power of the seven heads of the Beast with the mountaines of the great City: for alwaies from that time the Pope usurped the power of translating Kingdomes, and calling downe Kings, and creating Emporours; hereby declaring to the world that hee was the true Beast, the Eight King or Antichrist.

These things thus observed, wee may easily understand, what in verse xii: is spoken of the Beast.

And] or Then, when Constantinople the seventh King with his succeflours shall place the seat of the Empire, not in Rome but otherwhere.

The Beast which was,] that is, before John the Monarchiall power had bin in Five Kings which were fallen.

And is not,] that is, In Johns time neither the secular nor the Ecclesiasticall Monarchie was as yet in the Pope, for the Bishops of Rome that were meddled not with either of them.

Even be the Eight] The relative amine: Here, according to the sense is referred to the antecedent e, or Beast: but according to the construction to the following word of. &c. Eight: hence the Old Version hath it: Beasts eft: Ipsa octava: for, octavus Rex, for in Greeke it is ηοτά &c. Eight, to wiz. Gedeon.

KING.

IS] for, is made, or began to be, or shall be, as in the following words: Is of the seventh] for, shall be: Godeth into perdition, for, shall goe, by an enallage of the Tence usual to John: for he speaketh of the rising and future destruction of the Beast the Eight King.

The Eight King,] that is, the eighth Regiment, consisting of an Ecclesiasticall and Political Monarchy.

Thus the sense is plain. Then the Beast shall be the Eight King, that is, the eighth Regiment, or Romane Pontificacie, being Ecclesiasticall and Political much differing herein from the seven heads: because they only had a politickall
Monarchy, which the Pope shall join with the Ecclesiasticall, having in his hands the Empire and Pontificacie together: armed with both swords: and saying: Behold here are two swords: EGO SUM PONTIFEX: EGO SUM CAESAR: I am the High Priest: I am Cesar. Therefore he is much unlike to the other Kings: for they all of them were politicall onely: but this is spiritual and secular, or living and having a twofold original out of the Earth and Sea, exercising under pretence of Ecclesiasticall power his secular Monarchy, by transplanting Kingdomes, setting up and casting downe Kings and Emperours at his pleasure, rightly therefore he shall be named the Eight.

That which is added: And is of the seven (for, shall be,) is not to be bare taken as if the Beast were also the head, or one of the heads: (which hath deceived some Expositours) for there is a difference betweene the whole and a part, the Beast and the head: but it implies that the Beast shall himselfe exercise the Monarchicall power, which before had bin in the seven heads: yet in another forme, and under another title: to wit, by his horns, touching which he followeth:

And goeth into perdition [for, shall goe.] In the former member the Angell intimated the three states of the Beasts before expounded in verie 8. First, in which he had bin. The second, in which he was not. The third, in which he came to be the Eight King. Here he addes the fourth, in which he shall goe into perdition: Now as he ascended not all at once out of the bottomlesse pit, but by degrees, and was almost five hundred yeares ere he came to his full height of both Monarchies, so he shall goe into perdition not on a sudden, but by little and little. Therefore he saith, vnder he goeth, not euer remnant, but step by step, and as it were, by the same degrees that he ascended out of the pit, so shall he descend into the same.

The Beast began to goe into perdition in the age of our predecessors, when the Gospell being againe restored, his fraud was manifested, and his impostures laid open to the view of the world, viz. his lies, as that he is Christi Vicar, Peter Successor, Monarch, Head, Spouse of the Church, and the rest of his proud and foolishe Titles: when as also the waters of Embraces began to be dried up, and the Tributes and Revenues of the Romish Spiritual iures were forbidden in Germany, France, England, Scotland, Dumaens, Sweden, and Bohemia. And he daily goes forward, the divine judgement preying him more and more unto destruction, by revealing the light of the Gospell to divers Kingdomes, Provinces, and Cities, who shall deceit the Beast, untill he come to his last period (the time whereof the Lord knoweth) and so let his last foot into destruction.

12. And the ten horns: We have seen the heads of the Beasts: Now let us view his horns: Touching which, first the false opinion is to be refuted: and in the next place the true sense to be sought out.

Riberas, and Bellarmine feine, that towards the end of the world, ten Kings shall divide the Romane Empire between them (Woe therefore to our Emperor) and reigne threowout the whole earth one horse, that is, a very short time before Antichrist comming: but that Antichrist when hee is come shall kill three of these Kings, viz. of Egypt, Lybia, and Ethiopia, making the other seven to yeeld unto him. And leaft this fiction should not bee beleved, they labour to prove the same by the oracle of Daniel, Chapter 7. 24. And the ten horns out of this kingdom are ten Kings that shall arise: and another shall rise after them, and bee shall bee greater then the first, and shall subdue three Kings. And Chapter 11. 43. Hee shall have power over the treasures of gold and silver, and over all the precious things of Egypt, and the Lybians and Ethiopiaans shall be at his feetes. That these things are spoken of Antichrist, they prove by the authority of Jerome, who in his Commentary on that place, faith, that all Ecclesiasticall Writers affirme that near the end of the world, when the

King
Kingdom of the Romane shall be destroyed, ten Kings shall arise and divide the Romane World among them: and that an Eleventh a little one shall stand up (Antichrist) who is to overcome three of these ten Kings, viz., of Egypt, Lybia, Ethiopia. Who seeing overcome the other also shall subjoin unto the Conqueror.

But suretly it is not the property of a good Interpreter to expound one darke thing by another, and that as darke as the other: for this, as the saying is, to beg the Question. The type in Daniel is no lesse obscure then this of Iobn: what will they then prove by that? Besides, the type there is unlike to this in every particular, so that we cannot but wonder considering the present light of doctrine, and helpe of histories at the impudence of these Interpreters.

The Fathers whom they pretend, are to be excused though they delivered some things amisse of matters so remote, seeing they had not the meanes which we have now.

The dissimilitude I spake of, appeareth. There the three horns are of the fourth Beast, which according to the received opinion was the Romane Empire: according to others, the Asian kingdom of the Seleucians erected by Seleucus Nicane; one of Alexander's foure Princes. Here the ten horns are of the Beast, who according to Ribera is the devill: Now are the horns of the Romane Empire the horns of the devill? There between the ten horns did arise a little horn. Here nothing is spoken of that little horn. There the little horn plucked up three horns: Here the plucking up of the three horns is not mentioned. There the Angel round about that the little horn is a king arising from a meane estate, who was to supprese the other three Kings. Nothing of this in the whole Revelation. But the spirit of God would not certainly have passed all this by, if any such thing should have happened in the end of the world. There the little horn was Antiochus Epiphanes who expelled Ptolemaeus Philopater, Seleucus and Demetrius, these three Kings out of their Kingdomes. Here is treated of such Kings as shall receive their power from the Beast Antichrist. Their proofe therefore is nothing to the purpose.

Neither doth Jerome helpe the matter in applying the Oracle of Daniel to Antichrist.

For first Jerome acknowledgeth that the same was in some measure fulfilled in Antiochus. Now however we will not contend whither or no Antiochus were a type of Antichrist, but willingly grant it: because of their likeness in Tyranny: notwithstanding it is not necessary to apply all things strictly to the antitype which are spoken of the type, for if so, there would be no difference between the one and the other: Neither is it of necessity that similitudes agree in all particulars: Certainly what there is recorded of the three horns that were plucked up, can with no shew of reason be applied unto Antichrist: because the Angel is silence of it, which he would not have omitted, if the same should have come to passe: For why should Christ conceal that from Iobn, which before was revealed to Daniel.

Besides we may not give credit to Jerome in this without the Testimony of Scripture, no more then to his argument by which he condemned his own parents in their marriage estate: They that are in the flesh cannot please God: My parents being unmarried are in the flesh: Therefore they cannot please God. Or to his inconsiderate depriving of such as are twice married from the Grace of Christ, where he saith The first Adam was once married. The second Adam was unmarrie: Can such therefore as are twice married: show a third whom they should follow: what mean's unworthy so great a man?

But he appeals unto the tradition of all Ecclesiastical writers: the which we have not: and although we had the same, yet ought we as the said Jerome otherwise to speaketh, hold to this certain truth, That whatsoever hath not authority as the Scripture, may as easily be rejected as approved. The which is most true

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Stuching this Fiction: for it is not taken out of the Scriptures, but first delivered by one Papian, a man of small parts, (as Eustathius writeth) and afterward with many other uncertain things taken up and divulged by other Fathers, as if they were certain.

In special that Fiction is very displeasing, touching the Kings of Egypt, Libya, and Ethiopia, to be slain by Antichrist; for nothing hereof is spoken by the Apocrypha; but be that the little horse shall sack these Kings, not that he shall kill them; neither doth he say that they shall be the Kings of Egypt, Libya, and Ethiopia. But thus: the horse of the Ten shall stand over the treasures of gold and silver of Egypt, Libya, and Ethiopia; and both the Lybian and Ethiopic shall be in his steps; as Paganum reddens; but Trenellius, the Lybian, and Ethiopic shall follow his steps: which was accomplished in Alexander; for when he had vanquished Egypt, then the Lybian and Ethiopic (neighboring Nation to Egypt) who before served Ptolemæus, Philæmon, fell to Alexander and were warred under his banners.

This Fiction being now sufficiently refuted (which Alciat also liketh not), we come to his opinion, which is false; then the other. The ten horns, faith he, denote the Senators and chief men of the Roman Empire, figured out in the Beast himself, namely the Roman Empire, for a great multitude. These, as he saith, were to fight with the Lamb until Conjunctions Empire: and then being converted unto the faith, and being burned in the fire of the heathen idolatry thereof, This is a new gloss, false and repugnant to the Text: for who taught him to make of the Ten kings two hundred Senators (for so many by Romanum were appointed to be chosen once or two times in) besides if the Senators be the Kings, how then could it be, that they had not yet in Iohus time received their kingdom? Lastly the lamentation made in the following Chapter, will most clearly refute the absurdity of this Fiction: viz., that the burning of the beast cannot be understood of her Conversion to the Faith.

Letting passe therefore both these Fables, we will now labour to find out the true meaning: And here again, I propose two undoubted truths. One that the heads of the beast are not the heads of the beasts. The other, that the horns are something growing out of the heads.

The first appeareth: because the heads and horns differ in form and number, hence it followeth: that these ten Kings are not Christian Emperours, viz. Constantin the Great, with nine of his Successors, as some do thinke, for these Emperours do necessarily belong to the first or to the seventh head: because they reigned before the beast came to be the Eighth of Antichrist, and they were true Emperours of the East and West, neither received they their power with the beast: But these Ten shall receive their power in one hour with the Beast: neither shall they be those Kings, as the heads formerly were, but shall be as Beasts; as it were Kings, neither of so great, nor of so absolute power; and therefore these ten Kings denoted by the horns may not be mingled with the seven Capitol Kings.

As for the second supposition: that the horns as they are now the heads, so they are something or some part of the heads; we know that the horn is an excremental matter of the creatures' skull, growing back into a crooked horn: hence with Priscian, Cyprian a horn, is qual carmen crooked & deformed: These horns therefore did grow out of the heads: yet not out of all, but in my opinion out of the seventh: as springing from the Christian Caesars, in place of whom succeeded the Emperor of the West: for after that the Beast had devoured the seventh head belonging unto the Christian Emperours, and came to be the Eighth King: he received the Prerogative of Monarchical power unto himself, yet not under the title of a Roman Emperor (for this, as Tolomeus confesseth, Antichrist was not to do, but hereby he should seem to be Christi'us) but under the Title of Son of Peter, Successor, Universal Bishop, Head of the Catholicke...
Catholicke Church, be createth Emperours and Kings, who must as his creatures and Valls compe themselves to his pleasure, making them the Actors and Ministers of his Monarchicall power: The first Parents of which generation (as Histories manifest) were Soren II. and Leo III.

Ten horns] I do not thinke that we are here precisely tied to the number Ten, seeing as Bellarmine confessesth either 10. 100. 1000. of any perfect number in Scripture, may be taken indefinitely. Therefore by Ten is meant some certain number of Kings arising out of the Ancient Roman Empire only: as in these exphresions: He charged my wages ten times: This people hath tempted me ten times; for, many times or often. Now this could not be said of the seven former heads, because the Angell did distinctly number them.

Thus it cannot be obscure who these Ten Kings are. Vndoubtedly they are all such as hitherto have held the Christian world at the appointment and command of the Romish Pope. Of which read, Augustinus Serenus touching Constantines donation against Valla, Sect. 94. 97. 103, where he maintaintes that all kingdoms in Christendome, as Hungaries, Spaine, France, England, &c. are subject and tributary to the Pope.

Which have received no kingdom as yet] We have shewed who the Ten Kings are: now of their original, when, and with what faccele they should reigne. At the time of the Revelation they had not as yet received the kingdom: for hitherto the first head reigned in the Romanie tyrants: The seventh head also was to reign a short space on the mountaines of the woman in Rome: and afterward, some while out of these mountaines at Constantinople in the Christian Emperors; before this also the beast having swallowed up the seventh head, was to be made the Eighth. The word therefore which not as yet, notes the time from the revealing of this Prophecy, which was Anno 14. of Dominitian, and of Christ 56, until the Empire of the West taken from the Greeks by Pope Leo and given to Charles anno 800. being I say 704 years.

But receive power] For, shall receiveth, by an emallage usuall to Iohn: which the Particle not yet sheweth: for if they had not then as yet received the name, it sheweth that they should receive kingly power afterward. But when?

In one hour with the beast] Gr. Misas apox, One horn, and so rendeth, signifies the little time their kingdom should continue. But the Angell sheweth not how long their power should continue, but when they should receive the name. For what kind of kingdom would that be to continue but one hour? Therefore the old Version and Beda do more rightly render it, In one hour, as in Chap. 3. 31. misas apoη The beast, that is, in one hour. And Iohn 4. 52. 53. The beast and Iohn Yesterday at the seventh hour. Now here an hour is not expressively taken for the twelth part of the day, but metaphorically for an indefinite sticke of time, as Iohn in his Epistle: little children it is the last hour, that is, the last time: so here in one hour, is to be understood at one and the same time they shall receiveth their power with the beast; namely when the beast shall come to be the Eighth, usurping the Empire of the West, and armed with both Monarchicall power. Thus undoubtedly the holy Ghost points as with the finger unto the history of Leo III. that when he began to create Emperors and Kings, then also he began to be the Beast and the Eighth King.

With the Beast] The old Version. After the Beast, as if it were done, or was done, but it is in the Text, or in the text in the Text. Neither do I find it otherwise in any Copy, though Alciat hath it, but allledgeth no Author. The sense comes much to one: for whether they shall receive power one hour after the Beast, or at the same time with the beast, yet shall they reign together; but we are rather to keep to the Greek reading, and sense; They receive power in one hour, that is, at one and the same time with the Beast.

They receiveth] From whom? From the Beast, who out of the fullness of his...
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power shall give kingdoms unto them? not so, for the Angel saith not from the beast, but with the beast: for howsoever they shall receive it through the wicked means of the beast, yet they receive it from God: to whom only it appertaineth to give and transfer kingdoms, and from whom is all power: But the holy Ghost thus speaketh, that they are to receive their power with the beast, for two causes.

First, because although the translation of the Empire (under which the welfare of other kingdoms is contained) was brought to pass by the rapine and boldness of the Beast: Notwithstanding God himself intending to punish the intestine divisions and other sins of the Eastern nations, did by means of a necessary and lawful war of Charls against the Lombards (the destroyers of Italy and the Empire) justly translate the Imperial state from the Greeks unto the French: seeing it is God that ruleth in the kingdoms of men, and giveth them to whomsoever he will: And therefore the kings here, received their power not from the Beast but from God, although the perfidiousness of the Beast came in between: like as in the Schilne of the ten tribes, notwithstanding the sedition of Jeroboam, yet that alteration of the kingdom is ascribed to God: Return ye every man unto his house, because this thing is of Jehovah. Therefore by this circumstance, the spirit again points unto the history of Leo, that when he began to create Emperors and kings, Then also he began to be the Beast, and the false king.

Whence it is manifest that when the Roman Pope, bashful of the translation of the Empire from the Greeks unto the French and Germanes, he gloried in nothing but in his own wickedness and seditions perfidiousness.

Secondly, because the kings were to receive power, as to have the name with the Beast, that is, to reign with his favour; they should have it. I say for his advantage not without the Beast, but with him, that so the Beast might reign with them and by them. For the Pope will not be accounted an Emperor or king: but will have with and under him other Emperors and kings of his own inauguration and making, as his vassals. Therefore are they said to be( as Baalۂ atit were kings ) which indeed shall bear the title and ensignes of kings: yet shall they not be absolute kings, as the seven heads were: and therefore Riberas faith most truly: They shall have indeed the name of kings: But in truth Antichrist himself had reign, and they obey him. For they shall only be intrusted by the Pope, and hold their kingdoms from him, either directly as Fee-States or Cupy-holds: or indirectly as sworn to the Church of Rome. Thus I rather take the particle as, because of the following matter which confirms this sense, then of the obscurity of these kings, who in comparison of the former Monarchy shall be but the shadows of kings as it were: although this sense be also true, and agrees with the former.

Notwithstanding that which is spoken of (one hour) is not so to be taken as if all these kings received their power together, but with some difference of time: for if the last hour with John in his Epistle includes diverse ages? why then may not one hour here include certain years? As therefore those kingdoms which were taken from the Roman Empire by the Barbarians, received not the Christian faith together: so they received not their power all together with the Beast, but some before, others after (as it followeth) and so gave the same unto the Beast viz. Italy, France, Germany and Britain sooner: Spain, Poland and the Northern kingdoms, later.

Lastly it is to be observed, as before I noted, that the old version (in read of τως ὡμοίως μετὰ τῆς εἰς at one hour with the beast) hath it in one hour after the beast: as if it were τινὰ τὸ ἐγὼν. So the sense should be: That these kings should reign a little while after the Beast, which is contrary to Riberas fiction that they should reign a little before. Neither will his wrested Gloss help him. They shall receive power after the beast, that is, into the obedience of the Beast, because they shall obey Antichrist, as Chap. 13 4. The whole world wandered after the Beast. For there
there it is not *Moses to *Therion*, but *Obiop* to *Therion*. Besides if they shall obey Antichrist (the which thing be confesseth) because they shall receive power after the *Beast*, how doth this agree with his former fiction, that the *Beast* here is the devil, and not Antichrist.

13 *Thee have one mind* We have heard who the Kings are, when, and by whose favor and help they received the kingdom: Now we shall heare their counsellors and intentions: *Thee*, to wit, *Kings have one mind*. The old Version and *Beza*, one Counsell. The consent and great conspiracy of the kings among themselves and with the *Beast*, is hereby noted, which is recorded not as a thing praiue worthy in them, but as wonderfull: For they shall be Kings very different in manners, nature, tongues and people, who ordinarily by mutual discord and hatred make great wars each with other: but yet for all this when the *Beast* matter is on foot, laying aside their hatred, they shall have one mind and counsell, as it followeth.

*And shall give their strength and power to the *Beast*.* that is, shall conspire together in defence of the Pope: they shall all I say, joyning their armes and forces together, mightily to uphold the Idolatry and power of the Romish Sea: And indeed he must be very ignorant in histories, who knows not that this hath full, for divers ages, bin accomplished: for although some Emperors and Kings being provoked by the arrogancy of the *Beast*, have sometimes taken up arms against him: The Pope notwithstanding by the help of other Princes, and by his Capitoline *SUBLIMATION* hath evenmore easily supprest them: Neither indeed did such oppose the Idolatry of the *Beast*, but the flagitiousneffe of his person, or else the perfidious counsell of his Cardinalls, and still reverenced the *Monarchicalc pomificacce*.

Moreover this place plainly shews, that the Ten *horses* do not promiscuously denote all and every of the Kings and kingdoms, which of old belonged to the Roman Empire; but those only which shall remain in these latter times, in the Western Christian World. And therefore as for other kingdoms of *Africa*, *Asia*, *Tuscia*, *Myfia*, *Greece*, *Albania* and *Sarmia* (which long agoe have bin wafted by the Barbarians, being now under the oppression of Persians, Turks, and Sarazens) are not to be numbered amongst these, the names of any of them being scarce left to Christians. And this is evident, because these ten *Kings have one mind*, implying their power and strength in defence of the *Beast*: whereas the Turks and Barbarians now lords of those kingdoms, have not one mind with these Kings, but in a boffile manner oppugne both them and the Pope also.

14 *This shall make wars with the Lamb* It followeth, for what end they will give their power and strength to the *Beast*: viz. to oppose the Lamb, or make wars with him: The *Lamb* is Christ, as formerly we heard. The *Beast* therefore shall be the head and Captaine of the warre: The Kings his Auxiliaries and Intruced ones. But here it may be demanded whether this war be the same with that before spoken of in Chap. 16. 16. and shall fall afterward in Chapter 19. 9. of another? And whether these be other *KINGJS*, then the kings of the earth there?

A hard Question which can scarceley be here resolved: If it be the same war, then how are they said to be here overcome by the Lamb? being to begin their war afterward in Chap. 19. and then to be vanquished by Christ? But if it be another, then the question will be: what war is this, What that? Again, if they be the same Kings, how then is it said v. 16. of this Chap. that they *persecute the woman*, and Chap. 18. 9. that they shall *besiege Babylon*, and *morne over her*, whom themselves have burnt with fire? And shall again war against Christ, Chap. 19. And why are they here called Kings only, but there: Kings of the *Earth*? If they be divers: Who are those, and who the other? I will answer to both in a few words here: but more fully hereafter.
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In respect of the parts and cause, the war is the same: for the Beast with the Kings his Tenants both here and there, doth fight, and shall fight against Christ in defence of his throne: Nevertheless it is divers, in time and manner. This fight of the Kings against the Lamb, began presently after they had received their power and strength, and gave the name unto the Beast, that is, they have defended the Monarchical Power: Idolatry, and decrees of the Roman Pope above 600 years against Christ. But the other Battell, unto which were gathered the Armies of the King in Himmageddon (and so shall be fought afterward) was at length begun to be managed while the dryyng up of the Waters of Prosperity, that is, after the Kings of the East had diverted the holy Taxes and Treasures of the Roman Jupiter, and this war shall be prosecuted with the greatest fury against Christ untill the end: yet not altogether by the same Kings: for many of those ten Kings who of old fought against the Lamb (defairing of the Victory) shall repent (at least most of them) and turne their sword against the whore and burn her with fire, as is said ver. 16: But such other Kings as remain with the Beast, being stirred up by the unclean spirit, shall at last take up armes and with greater fury fight that Fatal Battle, the issue whereof shall be the Beasts and their utter destruction: so that the latter properly with their Associates (not thebe) are named Kings of the Earth. Now we return again to the war here treated of.

Where first it may be demanded, how these Kings should be guilty of so great madness? Shall the Pope and the Kings his Creatures fight with the Lamb? The Angell faith ye: But do they not stoutly war for the glory of Christ? I answer, it is true, so much indeed they pretend, and are perverted of, but they are willingly blinded, and while they shed Christian blood for to establishe the Popes authority, they in very deed make wars against the Lamb: For the Pope doth lie in saying he is Christis Vicar: Now to defend a false Vicar of Christ, is to oppose Christ. But let us hear the successe.

The Lamb shall overcome them. This is not as yet that last Victory: but that wherein the Kings shall before the end submit to Christ: and it is both Spiritual and civil also. The Lambes Spiritual Victory was of old in his faithfull members, whose constancy could not be overcome by any cruelty of Kings, nor abated by the Popes Excommunications, nor staken by the fraud of Sophisters. It is also in overcoming the Kings themselves, those being in their confinaces at last convinced of the truth of the Reformed Religion according to the word of God, shall for sake the whore, lay downe their armes, and joyne to Christ, by setting up his Throne in their Territories. Thus the Kings have been, and further shall be overcome to their own good. There is besides an externall Victory: for howsoever the Antichristian armes have many times (especially in this our age) shed abundance of Christian blood in Germany, Spain, England, and the Low-Countries, unto the end they might suppresse the Lamb, and his Gospell: yet have gained nothing, but rather by this means (though unwittingly) spread and propogated even that which they accuse to be heretic far and near among divers Nations: wafted and destroyed their own Provinces, bringing them under the power of strangers, and been forced to give liberty to the Gospell; neither have they much oftner obtained bloody victories over the Godly, than they themselves have miserably perished by the sword of Christ.

For be is Lord of lords. The reason of the Victory is added, taken from the Majesty and Power of the Lamb, in comparison whereof all the forces of the Beast and Kings are but vanity: for the Lambes power and majesty is divine and eternal. That this is signified by these Titles, the Apostle teacheth, in ascrying the same otherwhere unto God alone, blessed and only Potentate king of Kings and Lord of Lords, &c. This again Chap. 19. 10. is attributed to Christ under the person of the word of God, comming forth on a white horse to barrell against the Kings of the Earth.

Now
Now as this doth clearly prove the eternal deity of the Lamb (Christ), so altho' he is God-Man in one person. For none but One and the eternal God is King of kings and Lord of lords: If Christ therefore be King of kings and Lord of lords, then verily he is that One and eternal God with the Father. Furthermore being called a Lamb, is signified the Manhood and Mediatorship of Christ: for he is said to be slain, because the Man-nature gave himself a ransom for all men. If therefore the Lamb be King of kings, &c. then verily the Man-Christ in unity of person is the same as King of kings, Lord of lords, Eternal God.

1. Ensuing the Subject of the Heresy: excepteth: If this Title should make him Eternal God, then also Araratex and Nebuchadnezzar should be eternal Gods: the one indeed being called King of kings, Ez. 7. 11. The other Dan. 2. 37. and Ezech. 26. 7.

But this is an ungodly and vain Sophistry: first touching Araratex: calling himself King of kings in his Epistle, being he was ignorant of the true God, it may be said, that it was only of fact, but not of right: yet will we not deny the right to Araratex the Persian Monarch, which Daniel attributed to Nebuchadnezzar, the Monarch of Babylon, each of them being a King of kings: because to both of them many earthly Kings (yet not all) were tributaries. But the Lamb is not called the King of kings in this sense, for he hath no Kings tributaries here on earth, as they. But is King of kings absolutely: both in respect of his deity, being true God blessed for ever, as he is the word, and Son of God, and so more powerful than all Monarchs and Kings: as also in respect of his office received from God, not as Cyrus received the Persian kingdom from God, as the heretic intimates: but as mediator between God and man, and as being God-man the Saviour of mankind, thus he is exalted unto the right hand of God above all principality, and every name that is named in heaven or earth.

In vain also the heretic seeks a grammatical shift: God, faith he is in the Greek is called King of kings, with an article: but the Lamb and Word of God (Bασιλευς Bασιλευς, υπότης υπότης, without an article). For the Greeks do not tie themselves to articles, but sometimes prefix them before indefinite words, as Mat. 12. 35. ἀγαθον, ἀνθρωπων, THE good man out of the good treasure of his heart, &c. Luke 4. 4. Μαρτυρίας ἀνθρωπος, shall not live by bread only, &c. Sometimes also omit them, even in an excellent and certain thing: as in this prophetic Christ is called אisFunction without an article, C. 5. 6. & 13. 11. & 14. 1. The devil Satan is Dragon without an article Ch. 12. Antichrist and Rome his Seat מקרוב, גואל, without articles, Chap. 13. 1. and 14. 8. and 17. 3. &c. It is enough therefore that the proper attribute of God alone be ascribed unto the Lamb, whether the article be added or not: Otherwise the heretic might as well say, that neither the father, nor Christ the Son is truly blessed for ever, because as the father Rom. 1. 35. so the Son Rom. 9. 5. is said to be κυριότης without article.

And they that are with him are called, elect and faithful.] They also shall overcome them, which is greatly to comfort the godly in their fight with Antichrist: For as they are the Lambs Partners in fight, so shall they also participate with the Lamb in victory: And therefore they shall neither fight alone, nor without victory: for the Lamb overcoming, they overcome also.

That are with him] to wit, in the fight, are called elect and faithful.] By three Epitaphs he closely implies three causes of their victory. I. Because they are elect in Christ before the foundation of the World. II. Because they are called by the Gospel of salvation. III. Because they are faithful: For this is the Victory that overcometh the World, even our faith. Here also observe that election is put after vocation by a gradation from the effect to the cause, as 2. Pet. 1. 10. 

15 And he said to man] Hitherto of the Beast his heads and horns: Now follows the interpretation of the phrase. I. He declares her Empire. II. Her destruction, and the cause. III. Her name or futurism.
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... And he said, Thus, or moreover he said, for And, belongs to the order, as also in ver. 11 and throwout hitherto.

Where the woman signifies least John should speak here the woman sits upon the beast; which he saith, before, sitting is the beast; the Angel interprets the many waters to be many Peoples; by which he might easily reconcile the matter; for to sit upon Peoples, is a known Phrase; signifying rule or dominion over many Peoples. The sitting notes the largeness of her Territory. To sit upon the beast, is to hold the Monarchical Power of the Empire in subjection; or to rule the Empire by the Title of the woman, that is, of the Church, which thing Antichrist doth.

The Waters are Peoples: By a Metonymical Phrase, that is, they represent Peoples. The reason of the Metonymia is grounded on the similitude, because peoples are like to waters in rage and constancy: for as many waters by their forcible running carry down all things before them lying in the way; So populous kingdoms and great armies walit and subdue all things: And as waters filling still the stream with a perpetual motion are unburdened into the Sea, so peoples by continual succession of each other are swallowed up one after another by the gulf of death; So faith God touching the army of the Chaldeans: Behold waters rise out of the North, and shall be an overflowing flood, and shall overflow the land, etc. Now by many Peoples we understand both the mighty Armies and Legions of the Romanes, by which of old they obtained the Empire of the world for themselves: As also the People themselves, brought under their subjection. The angel distinguishes into multitudes, nations, and tongues, because of the variety, being of Europe, Asia, and Africa, very different in Nation, Tongue, Nature and Manners.

Robera well observeth that not only those Peoples are signified which they obeyed the Romans: but such also shall afterwards obey Antichrist. Those Peoples therefore are principally such as are spiritually subject unto the Pope either directly or indirectly, that is, all the Laymen of what nation soever, and Clergy (who for number are thought not to be less than a third part of the Laymen on whom he hath imposed the Character of his name.

16. And the ten horns which thou sawest upon the Beast. Now he begins to declare the destruction of the whore, which he promised to shew, ver. 1. The argument of false whereof he will further shew in the following Chap. Now he expostulateth, by whom it shall be inflicted, how, and the Author thereof.

The ten horns which thou sawest that is, the ten kings (which thou hadst been signified by the ten horns ver. 12.) shall destroy the whore. In the reading it is to be noted, that Montanus in stead of et in the Beast, hath it was et in the Beast; as if the Beast also should hate Rome: which the Bellarmini makes great life of, denying that Rome shall be the Seat of Antichrist, for if Antichrist shall hate Rome, make it desolate: how then, faith he, shall Rome be the Seat of Antichrist? will Antichrist make his own Seat desolate? but he knoweth the reading is false though he thus dalleth: for not the Beast, but the Kings shall hate Rome: as all Copies both Greek and Latin have it, yeas the Old Version also; unto which the Ieluist is tyed, and this reading the Relative Thas (to wit Kings) doth require.

And to Robera holds against Bellarmin, that the Ten Kings shall overthrow Rome: although he addeth, that they shall do it before the coming of Antichrist, which we erewhile proved to be false. In the mean while out of Bellarmin reasoning against Robera, we gather that the Beast is Antichrist, according as we truly expanded it but Robera applying it to the devil, doth greatly err.

The Kings therefore shall labour to destroy the Whore: yet not accomplish it in a moment, but by five degrees.

They shall hate her. And therefore they shall then cease to committ Wherecome with her: But shall hate her which is the beginning of
repentance: For to hate sinne is to avoid the same, which is the mit
degree of repentance. Thus in regard of the following matter, I exposèd this
Hyæna. The occasion went before ver. 14. v 17. the Victory of the Lambe,
against whom these Kings had formerly unhappily taken up armes: for they
were, and shall bee overcome: yet so as with a different effect: for some
shall remain still in their hostilitie: beeing the K I N G S of the Earth, who
will againe encounter with Christ, and shall seele his sharpe sword, Chapter
19. 15. Others beeing overcome and convicted in Conscience, shall give
glory to God, open their eyes unto the light of the Gospell, and oppose
the Tyranny of the Beast, the Cup of the whore, and Idolatry of the Pope.
Thus these Kings being converted to the Faith of the Gospell, shall hate
the Whore, and bid Rome farewell. But others shall remain Kings of the Earth.
Notwithstanding the Ten are laid to do that, which the most of them shall do,
by a Synedrarch familiar in Scripture.

And shall make her desolate.] The second degree and effect of repentance: Lea-
ving Rome, they shall with their Kingdoms, Provinces, and Territories turn to
Christ and restore the true worship of God, according to the Gospell.

And naked.] This they shall doe both by publicke confessions and writings,
in declaring and demonstrating the filthinesse of Romes Idolatry, to make
her detestable, like as an harlot having her whorsith attire pull'd off, is odious
to the view of all honest people. As also by taking backe the gold, pearles, and
precious stones, Purple, Scarlet, Manours, Pouffifions, Territories, Taxes,
and Riches, which the Whore had drawnne from former Kings their Ance-
storv, through seeming piety, and with which (like Adops Crow) the proud-
ly adorned her self, as with the feathers of another.

Now this they shall do not without, but within their owne Territories, doing
herein injury to none, nor violently take that which is another's, but
with all right, keep that which is committed to their Faith, Custody, and
Government, taking care that the same may be employed for the maintenance of
Churches, Schools, and Hospitals. Out therefor with Sycophants, who calumniate
the making naked of the whore, as if it were Sedition and Rebellion against Em-
perors, Kings, and Princes who are still addicted to the Romish Religion. Nay
very from this Prophesie it is to be hoped, that as these kings have begun already to
make the whore naked, so they shall also in due time most certainly perfect the same.

And shall eat her flesh.] Not in love, as some have thought, but in hatred. Now
this cannot also be understood according to the letter: for the kings which shall do
this work are no Cannibals or men-eaters of Brutes. Therefore most expound the flesh
of the whore, not corporally but metaphorically of the whores kitching, fat revenues, antiques,
vacancies, commendations, titles, and holy rents hitherto brought to Rome from all
parts of Christendom, with which the whore being fattened grew to such flesh-
ness and great strength.

This flesh the kings shall eat, by denying these revenues to the whore, & appro-
piating the same to their own provinces, Kingdoms, churches, schools, hospitals and
armes-houles, So Hyæna, Hyr. Chry. Arap. Naper and others. This figure agrees
with the uncovering of the whore: or certainly it notes the last degree of the fame.

However it be, this phraze of Scripture doth also in other places signify great
hated, perfecion, wounding, and killing, being taken from Beasts tearing
the flesh of their prey, as in Job. Why are ye yet not satisfied without flesh? When
eve wicked came upon me to eat my flesh, they assembled and fell: on which place Au-
gustine thus, They eat our flesh, faith he, that persecute us.

shall burn her with fire.] Rome I say, that whorsith feet and nest they shall take, destroy
and burne. This prophecie is to open and cleate touching the overthrow
of Paphiat Rome, as the Lutures dare no more deny the same. And therefore
we hereby see that Papiall Rome shall be made desolate, not by the Turkes, but
by Christian K I N G S, the definite or certaine time thereof we know not.

By burning.
yet by what goes before it may be gathered without obscurity that the time is near: for some Kings have already begun to hate and forsake the whore, making her naked, and taking her false: some of the Ten yet remain with her: into whole hearts, what the Lord will put for them to do, himself knoweth: Perhaps more shall forsake the whore. And though some Kings of the Earth may remain to make way still against Christ: Nevertheless these also will not spare her fléth no more then others, as the present times do witness: for do they not equally gape after the holy Revenues? Neither will they any more fight great for the Whore, but sell their protection of her for filthy lucre, employing her Purse as much as they can.

Here by the way to gratifie the Reader, I think good to set down a prophetic taken out of an Ancient Manucript found in the House of Sale-Roome, and lately lent to mee: which every one may credit, so far as it likes him. Certainly so much of it as concerns the destruction of Rome doth not abceive from the present Prophetic of this Booke. Now the words are these.

There shall arise a King out of the Nation of the most illustrious Liliæ, having along Færi-head, high Brow, great Eyes, and an Eagle Nose: He shall gather a great Army, and destroy all the Tyrants of his kingdom: and play all that fyes and hide themselves in Mountains and Caves from his face. For righteousness shall be joined unto him, as the Bridgework to the Bride; with them he shall wage warre even unto the fourteenth yeare, bringing into subjection the Hauders, Spaniards, and Italians: Rome and Florence he shall destroy and burne with fire, so as Salt may be found on that Land. The greatest Clergy-men who have invaded Peters Seas, be shall put to death: and in the same yeare obtaine a double Crowne. At last going over Sea with a great Army, he shall enter Greece, and be named King of the Greeks. The Turks and Barbarians he shall subdue, making not Edict: that every one shall die the death that worshipped not the Crucified ones. And none shall be found able to resist him: because an holy armes from the Lord shall alwaies be with him. And he shall profess the Demination of the Earth: Those things being done, he shall be called the Riff of holy Christi-ans, Cæs. Thus far the Prophetic.

Now to return to the Kings; Brightman understands by the barnes; Ten Kings: not reigning all at one time in ten many kingdoms, but ten many Emperors succeeding each other in the Roman Empire: and thinks that Charles V. was the fift of those, who taking Rome by force Amno 1527. did not a little flake it: Rome followed: none of which received their Crown from the Whore after the manner of their Ancestours, or came to Rome to kisse his Holiness feet: yet all of them according to their dency and prudence gave freedom to publish the Gospel in the Roman Empire: and by their example invited neighbouring Kings to thelike dency. God is to be intreated; that he will further put into their hearts to do what his pleasure is.

As for the succession, the Angel made the same most plain in the seven heads: both of the seven barnes not to: for these Kings shall receive power together in one barnes with the Beast, and shall have one mind and purpose: first in defending; afterward in opposing the Whore. Therefore they shall be together, some space of time onely excepted.

Nevertheless Ribera fiction, (which before I touched) hath no place of Ten Kings; who supposing the Roman Emperor shall reigne durrowast the whole world towards Antichrist denouncing, and destroy Rome before Antichrist begin to reigne.

For first in this he agrees not with himself: When, faith he, Antichrist is risen. They indeed shall have the name of Kings: but in truth Antichrist shall reign, and they shall obey him. Here he will have that these kings shall obey Antichrist. And afterward: The depth, faith he, and Antichrist his chiefest Romer afflixt with the help, and power of these kings, will be able to do all these things, which are foretold by God.

God: Now it cannot be questioned but that the things he speaks of are the same which the Angel foretold ver. 16. viz. of consuming the whole flesh, and her burning by the kings. How therefore should Rome be burnt by the Ten kings before Antichrist’s coming, if the Devil and Antichrist shall do this very thing by the help and power of the Ten kings? and how doth the false confite, that three of them shall be wholly extinguished by him, if all shall give their faithfull affiance unto him?

Secondly, it is an assertion altogether unprobable, that these Ten shall then rule the whole universe: nay rather it is refuted by evident reason: For when Antichrist (whom they expect doth come) certainly there shall be some Christian Kings to burn the whore. There shall also be some kings of the Earth, who shall lament her, and gathering themselves into Harmageath, shall light an unhappy Battell against Christ. But the former and latter shall not be the fame in the leaf, as Ribera is forced to feine Chap. 18. Sect. 21. and Chap. 19. Sect. 34. because both these and the other shall never have one and the same mind: therefore there shall others rule in the world beside them.

Thirdly, that false Fiction hath often bin refuted, viz. of Rome being burnt before Antichrist’s comming: for Babylon shall not be burnt before Antichrist come: But Papall Rome is Antichrist: Therefore Papall Rome shall not be burnt before Antichrist’s comming. This assumption is before proved, neither can it be any longer denied. The most certain prooue of the major is this, viz. Babylon shall be burnt because of her Antichristian fornacation: but Babylon shall not commit fornacation before, but after Antichrist’s comming: because the Beast, which is Antichrist, &c whose burmes are the kings committing fornacation with the whore, carries her on his back: yea on his seven heads, being the Monnmaeum on which the woman sitteth: The which carriage or bearing doth signify the monstrous commixture of both. Therefore Babylon shall be burnt not before, but after Antichrist’s comming.

Lastly add hereunto, that the whore shall not be burnt before the shall sit up on the Beast. But the Beast is Antichrist, and lo Ribera, whether willing or not willing, is forced to confesse, Chap. 19. Sect. 31. and Chap. 20. Sect. 73. The Beast, faith he, that is, Antichrist. Therefore the Whore Rome shall not be burnt before Antichrist’s comming.

There is yet one scruple, whether these Kings by burning the whore are to aboole Antichrist.

I answere, they shall not: for it should be contrary to that of the Apostle: The Lord shall consume that wicked one with the spirit of his mouth, and shall destroy him with the brightness of his comming: not therefore by the arms of flesh. Besides it should be contrary to this Prophecie, the which Chap. 19. aftemath, that the Beast with the False Prophet, and the kings of the Earth shall be cast into the Lake burning with fire and brimstone, after that the Beast with the false Prophet, and kings of the Earth have fought their last battell against Christ. So that the burning of the whore shall indeed be very great, yet not the last orater: overthrow of Antichrist. Antichrist’s Nell shall be burnt: The fop of abominations, fullmations, tyranny, Poppish Idolatry, and conclave of Cardinals shall be destroyed. The Pope himselfe and false Prophet shall flye out of Italy amongst kings which yet shall adhere unto him. Suppose the Spaniards, or some other who by whom he may find shelter.

Neither doth Ribera deny this, but often confessed, that after the destruction of Rome, the Pope notwithstanding shall be the Remaite Bishop, although he sits not at Rome: like as the Emperor of the Germanes is called Rome, howbeit he have not Rome, and as the Popes during the seven years Calumny were called Romanes, though they sat at Avignon, and not at Rome. Thus we see the gullry confisites the fact.

Onely here in he stagger, as not knowing where to turn him selfe, for Rome.
times he feineth that these kings themselves, otherwise that Antichrist by their assistance shall destroy Rome.

But this Fiction is frivolous: for the Kings that are to destroy Rome, shall not be Antichrist's friends, but his enemies: because they shall hate the whore, who as she is the Whore riding on the Beast, is one with Antichrist, yea Antichrist himself, as before we shewed. Therefore Antichrist shall then be: nevertheless he shall not destroy Rome by their help.

The Pope therefore of Antichrist shall remaine some while after Rome is burnt, yet his strength shall be mightily weakened. Now what he will further enterprize, we shall hear Chap. 19. Yet that Liff barrell unto which he shall gather by the three unclean spirits, the Armies of the Kings of the Earth in Hargeseden: the which being unhappily sought, he shall be cast into the Lake of fire.

17 For God hath put in their hearts 1 We have heard, by whom, and what the overthrow is that shall befall the Roman whore: Now thirdly he adds, who is the author inflicting the same: and here the Angell by a certaine Anticipament bids us to ascend higher even unto God: For it might be thought a wonderfull thing, how the Kings, having been so long obsequious unto the whore, should suddenly change their mind, and turn their love into hatred, and ceasing to oppose Christ, bend their sword against the whore. Now this faith the Angell, happened not at a venture, but by the direction of God, for God gave, or put it into their hearts, that is, moved and bent their wills and counells so to do: For the kings hearts is in the hand of the Lord as the Rivers of waters: he turneth it wheresoever he will.

But what did he put into their hearts? be joyneth these acts of the Kings before mentioned, as singular benefits of God.

To doe, or fullfill his will] to wit of God, as the Old Version rightly hath it, to doe that which is pleasant unto him. And to Bet in his former Edition: but in his latter: to execute his sentence or mind. The word ἴκατον His, is rather rendred relatively than reciprocally, least in regard of the ambiguity thereof it might be applyed to the will, not of God, but of the Kings. The sense is: that they might execute on the whore the judgement decreed by God, that is, the hatred, desolation, making naked, eating and burning of the whore, described in verse 16. God therefore shall overthrow Rome: and the Kings shall bee his Ministers.

To doe one mind] namely their own, that is, to agree together with the Beast for to defend the woman, as before ver. 13.

And to give their kingdom unto the Beast] that is, to lend all their power unto the Roman Antichrist, fighting with all their might for his Hierarchial Empire, as in verse 13. 14.

U n t i l l the words of God shall be fulfilled] This limitation is not of the final consummation, which is to happen at the sound of the seventh and last Trumpet, Chap. 19. 9, for after the burning of Antichrists Seat, and the alteration of the counsell of the Kings, be shall notwithstanding remaine and rage some while, but with very broken and weake attempts. Now the term prefixed by God is shewed, that is, how long this holy League of the Kings, and Conspiracy of the Beast, and to consequentely their opposing of the Lamb, shall endure, which being finished, God put into the hearts of the Kings, that (their love of the whore being turned into hatred) they should execute his judgement upon her.

The sense therefore is, The Kings have thus long conspired with the Beast, and committed fornication with the whore: Untill the words of God] that is, his decree touching the rising of Antichrist, revealed in the words of the Prophets and Apostles be fulfilled: After the fullfilling whereof, God put into their hearts to hate the Romish S'rumpet, that is, detest Popish Idolatry, embrace the Goddell of Christ, fortake yea and oppose the Whore.

Now
Why, therefore should we wonder, that so many great Emperors, so many religious Kings, of Germany, France, Spain, England, &c. have with such zeal defended Popish Idolatry, the Romish Church, and Antichrist the Pope, almost till the 20th year, in defense of whole magnificence and glory, they have made so great wars, and shed so much Christian blood? We hear that God did put it into their hearts, they should do so, and not otherwise, that the Angel wills us to rise from the events, and secondary means unto the secret, yet still judgement of God.

Here again we have cause greatly to admire, that after so long fornication, some of the Kings, as of England, Scotland, Denmark, Swedeland: Many powerful Princes also of Germany, Bohemia, France, Poland, and Hungary, having laid down their arms against the Lamb, and embraced the heavenly Doctrine of salvation, brought religion by the Two Witnesses in the ages of our predecessors, do at this day base the Romish Adultery, and make her naked: We have cause, I say, to admire the Fals, and extoll God's judgement to Heaven. Certainly the Romans did not repent either casually, or by their own understanding; God put it into their hearts that they should repent of their whoredom, hate the whore, and make her desolate. The Lord is to be intreated that he will put the same into the hearts of the rest of the Kings, that is, to take knowledge, shine, and hate the Whore, and to give their power no longer unto the Beast, but unto the Lamb.

Some Textual corruptions do here offer themselves, which I shall explain, after I have opened what yet remains in the Text.

18. The woman which thou sawest is the City.] The Angel openeth the whole mystery of Antichrist, that we might not think the woman sitting upon the waters to be an Astarte or Dagon Nymph.

It is, faith be, that great City] before he often calls it Babylon: Now he less it forth by a more remarkable note.

Having dominion over the Kings of the Earth.] Now what is this? Is it the whole multitude of ungodly men in the world, as some of the fathers (wanting the experience which we have now) have thought?

Nay it is Rome, yea Popish Rome: For the Writers, faith Ribera, who have otherwise interpreted it, are forced by the truth is false to yield unto us, that Rome is that whore City, to be destroyed and overthrown: Again: The foregoing words: God put it into their hearts, belong to the desolation and burning of Rome, for they show the cause of so great desolation inflicted by them, who rather were thought should have proved friends: Whet this sense which is certain, true, &c. Thus we have the interpretation of one swarm Jesuits.

Let us hear another: Babylon faith, BELLARMINE, that great City standing on Seven Mountains, and having dominion over the Kings of the Earth, is ROME. Neither was there any other City which in Rome time had dominion over the Kings of the Earth, then Rome, and it is most necessary, that Rome is built upon seven Mountains.

Let us hear a third: This Verse faith, ALCASAR, causeth no small difficulty to them, who explained otherwise than of ANCIENT ROME: But on our exposition nothing is more clear. What can we define more? The great City is Rome, hath because the same is built upon seven Mountains: As also, because it is only in Rome time had dominion over the Kings of the Earth. But now perhaps it hath not? yea but it hath: For whatsoever is possible must by force, as holds by Religion.

Wherefore the two latter Jesuits do in vain seek an evasion, that not Popish but Heathenish Rome is this City: for they are confounded by Ribera their own companion, ingenuously confessing, that Heathenish Rome long agoe burnt to ashes, by the Goths and Vandals; hath no place here: but that it is Popish Rome that now is, yet not withstanding he faith, that it is to be burnt before Anti-
A COMMENTARY UPON THE

Antichrist's comming: which latter refutes the former. It remains therefore that the whore sitting on the Beast is Papal Rome.

O Rome hearken to Clemens. What, faithrue, dost thou think of thy Prophecy to write of [obscure] the Revelation? Dost thou not believe that it belongs at least to some misconstruing sense, than? Thou hast not yet found sense; and hope to deny these things. Wherefore look on, and read the description of the great whore sitting upon many Waters, and there contemplate thy worldly actions, and what shall befall thee.

Again therefore we gather this argument: Babylon that Great City, standing on seven Mountaies is the Seat of Antichrist. Popish Rome is Babylon that Great City standing on seven hills: Therefore Popish Rome is the Seat of Antichrist. Furthermore.

He which ruleth in the Seat of Antichrist, is Antichrist. The Pope of Rome ruleth in Antichrist's Seat. Therefore the Pope of Rome is ANTI-CHRIST.

There remains three spirits to be discussed from ver. 17.

I.

How God puts into the hearts of Kings, that is, works in the hearts of men, without impecuniation of their liberty.

II.

Seeing God is said to put three things into the hearts of the Kings: One in its own nature good, viz. The bearded of the Goats. Two things in themselves evil, viz. Their agreement with the Beasts, and fight with the Lamb: Whichever he puts this after the same manner into their hearts: and whichever is not hence follow that bee is the Author of same.

III.

In granting (which thing some maintain) that these Kings were not converted, how then are they said in speaking of the whore to doe the will of God, seeing they were ignorant of it? Neither spoiled they her so much out of affection to prey, as of desire to the prey.

Now first, how God works in the hearts of men, the liberty of their will remaining.

Of this Question both in the Hypothetical, and in the Thesis, the explanation is the same, being not a little difficult: For if God workes in the hearts of men, he seemeth to determinate or limit their wills to one thing: Now if God limit the will then man seems not to act freely: seeing that is said to be free which is unlimited in respect of a thing; Furthermore God seems to move and bend the wills of men according to his own will or pleasure. But that which is moved and bent by another will, seems not to act freely.

Now the Scripture on the contrary faith: The Kings heart is in the hand of the Lord, he inclined is to whomever he will: So the Holy Ghost in this place: God putteth into the hearts of the Kings that they should do theese, and not other things.

I ANSWER: Sophisters do much labour and waste to unty this knot touching the concurring of Gods providence, and mans free will; but after long time (as they say) the One before the Horse, that is, they subject the operation of God to the will of man, the Creator to the creature: and that befalls them (which Augstus wrote of and wrote) that by making men free, they make them facilius. BELLARMIN doth diversly corrupt himselfe throughout his six books of Grace and Freewill. And after all he falls with both hands into the same mire of blasphemy. And alledged divers opinions touching this concurring.

The first is of Caistor: That the concurring or accord of the divine providence, and free will is inexplicable, and not to be understood in this life. Bellarmine confesseth it to be dark, but not inexplicable.

The second he ascribes to Durand: That there is required no concurring of the divine operation unto actions of secondary cause, but that is enough, if God prefer them, and verities of the same. Tho' Bellarmine rejecteth as fallace, for it is repugnant to Scripture. But whither it be Durand's, let himselfe look to it. I have sought for
for it, but find it not. It is absurd. For how doth God not concur unto actions, if bee concur unto their virtues: seeing there is no influence of the action, save from the influence of the virtue thereof.

The third is of others whom he is afraid to name: That God indeed by his concurrence doth determinate or limit the will of man, and that in regard of it, Man will cannot but act, and yet remains free: either because the concerning of God is not of the things requisite unto the action of free will: or because the divine determination hinders not the judgment of our reason about choosing or rejecting of objects, which is the root of the liberty in the will.

Against this opinion (which is true) he largely disputes. First by the laying of Siracides, chapter 15. 14. That man is left in the hand of his own counsel: which is nothing to the matter, because bee speakseth there of man as he was first created, or before his fall. Secondly, by the authority of the Fathers, which make nothing against it. At length by reason, viz. That this determination should make God a Author of sin, The wicked excusable, both being false, as shall appear in the following Question. At last he alludeth two opinions, as he faith better, but indeed they are wrong. The former is of Socrates, That the divine cooperation is not of the part of the cause, but only of the part of the effect, that is, that Gods concurrence doth not determinate the will, or imprint any thing in the same, but flowers immediately into the effect, and produceth the same in the very moment in which it is produced from our will. As when two Porters carry a great burden, which one alone could not do: here neither of them addes strength to the other: but one only bee the weighe.

This opinion pleaseth him, yet not altogether: for he sees it is repugnant to the Scripture, which faith not, that the divine influence is in the actions, but in the hearts of men. As here God put into their hearts: he faith not, into their actions: Again, The Kings heart is in the hand of the Lord, he inclines it to whatsoever he will: he inclines, I say, the heart, and not only the effects of the heart, or of the King. It is repugnant also to the prayers and practicle of the Saints, who fervently desire of God, to have not onely their actions and ways directed, but likewise to have their minds enlightened and hearts guided by God.

The other opinion is of Thomas, which faith he, perhaps is more probable (to ignorant is bee of that truth, which he undertakes to expound) viz. That the divine cooperation doth concur with the will of men, as it gives not onely strength unto, and prefereth the same, but also moveth and applies it to the worke.

The which opinion being candidly taken, differs nothing from the third, and is true. But because the truth pleaseth not Bellarmine, he subtlely pretends that this opinion also hath its difficulties, and again by cavilling seeks to deceive: For you would thinke him to be some Jogle: for being a Thomist he dares not refute his matter: therefore he shuffles by subtility, and at length against Thomas bee comes to this: that Gods concerning to the will of man, brings nothing have a negative determination, that is, none at all: and that the motion of God remains subject to our will, and is in our power. Thus God and his grace should be subject unto us: and so again the Cart draws the horse.

Thus I say, the Sepulcher to make men free, makes them facrilegious. What therefore?

The opinion of Cætaneus is most true, that this concerning of God remains inexplicable to us in this life: for the divine providence hath a thousand inexplicable ways to influence it, selenge unto, inwardly to incline, turne, bend, draw, and create our hearts a new, that we by doing what we will freely, yet do nothing but according to the divine determination and appointment.

But if anything can bee expounded touching this concerning, then the third and last opinion must bee true: neither is our liberty endangered thereby: for to incline, move, bow, draw: and determinate the heart, is not to force men as
if they were brutish or against their will: because this inclination, motion, determination is not without the proper judgement of reason, and free election of the will. Now nothing but coaction is repugnant to the liberty of the will.

1 Tert., lib. 1, cap. 7 & 8,

lib. cap. 7.

Alt. 14-16

Ephe. 1:11

What is it if all freely

whether the divine determination be repugnant to the will.

Better, lib. 3, cap. 7 & 8.

This was the first argument: That which else determinately to one thing, acts not freely, &c: This is true if determination be put without the judgement and proper choice: otherwise it is false: for God himself out of perfection of nature, wills that which is good, and hates the evil determinately, yet doth both most freely.

Bede cannot deny this, but excepteth, that God is determined from himself, and not by any other. What of what? The question is not whether liberty stands with this or that determination: but whether with any. If it may stand with some: he hath beaten the air by a long disputation. But also man determines himself in the act of election, through the last judgement of practical reason: for without such a determination the will and choice of man should be nothing at all. Now howsoever this judgement of practical reason (which the Sophisters confesse is the root of liberty) be sometimes also determined out of itself, that is, by God (I say sometimes, not always: for God doth not determine all acts of the will, but oftentimes leaves men to their own ways, and suffereth them to run head long into destruction.) Notwithstanding this determination is not done without the voluntary judgement of our reason and choice of the will, without any coaction, yet in a manner to us indeed inexplicable, but known to God: Who worketh all things after the counsel of his own will.

To the second argument: That which is governed by the divine providence, acts not freely, &c. I answer, it is false, unless it be understood with the same distinction to wit, if it be governed by a providence without our own deliberation and choice. For that which God governeth, shewing the object to the understanding and efficaciously moving the will to choose the same: that notwithstanding, men do freely choose, though he be inclined by the will of God to whatsoever bepleaseth. For the creatures freedom in acting, is not to act without the government of any, but with deliberation, and by a voluntary motion of its own will; although this motion be raised and ruled by another.

And that I may return unto the determination of the will: It is not repugnant even to moral Philosophy. For Aristotle lib. 3, Ethic. Cap. 8, faith, That man is the original of his own actions, as of his children: and denies not but that in some occurrences the will is determined to one thing, the liberty thereof remaining: suppose in vicious men, drunkards, and incontinent persons, who after they have brought a vicious habit upon themselves, do indeed commit their vices freely, yet also necessarily and determinately, because their will, by a vicious habit (which they are not able to shake off) is determined to vice.

To conclude, it is plain from these things in the Hypatia, that God put into the hearts of the Kings, the liberty of their will remaining, to doe, what they did determinately: and in the Thesius, that the concurrence of God governing and determining the will of man, as he pleaseth, doth not at all take away the liberty of the same.

II. Whether God, after the same manner past good and ill things into the hands of the Kings: and whether hence it will follow that he is the Author of sin.

Touching the good there is no question about it: for this all that are godly doe willingly grant, viz. that God, as the Scripture saith, worketh both the will and the deed, without overthrowing the liberty of our will, as before we showed.

Notwithstanding Pelagian did not grant the same: and a Philosopher will no more grant the determination of the will in verum, than in vice. But the Philosopher is answered by the doctrine of heathens themselves, as erstwhile wee heard out of Aristotle.

Pelagian and such as follow him, object the Theological Base in evil things touch-
touching the cane of sin. For if God also determine the evill of man (as for examples the hearts of the Kings) as touching things evill in their owne nature, as suppofe, to confpire together with Antichrift, and to fight against the Lamb: hereby God seemes to be the Author, as it were of their evills, and the Kings excufable. This indeed Pelagian of old objected to Antin, as at this day the Pelagian Relicks, in pretence to maintain the rightheousfesse of God, as if it could not be otherwise mainatined, but in the fente of bare permiflion; viz. that God is said to do that, becaufeth he permits it to be done.

But firs the glotte of bare permiflion is a manifest abufing of sundry places of Scripture, in which it is plainly affirmed, that God did, and that indeed most holyly, which men have done most wickedly:

Joseph (touching the parricide of his brethren) faith Gen. 45. 8. It was not you that sent me hither; but God sent me hither before you.

Touching the hatred of the Egyptians against the Israelites, Pfal. 105. verfe 25. God turned these hearts to hate his people, to deal furyly with his servants.

Touching Shimeis cursing, 2. Samuel 16. 10. The Lord hath said unto him:

Cofe David.

Of Aboloms incift, 2. Sam. 12. 12. Thou didft it secretly: But I will do this (viz. give thy wives unto thy neighbour) before all Israel, and before the sun.

Of the Rebellion of Jehovah, and the ten Tribes, x. Kin. 12. 24. This thing is from me. And in the fame place touching Jehoabnoons tyrannical answer, ver. 15. Wherefore the King hearkened not unto the people; for the cause was from the Lord.

Touching the fpoiling of the Babylonians, Hic. 10. ver. 6. I will give him a charge to take the spoil, and to trample the prey.

Touching the fducation of the falle Prophets, Ebek. 14. 9. I the Lord have decribed that Prophet. So of the fducation of Ahab by the falle Prophets and Satan. 1. Kin. 22. 20. Whom fhall perfuade Ahab, &c. and the Lord said; Thou fhalt perfuade them, and presage alfo: Go forth and do so.

Of the Kapine of the Arabians; Iob. 1. 21. The Lord gave; and the Lord hath taken away.

Touching Chrifs crucifying; 2. Thes. 4. 27. Herod and Pontius Pilate have done these things which thay hand and counfell determined before to be done.

By thofe and the like places both the evill works of men, and Satan are ascribed unto God, not absolutely, but in some respect; viz. fo far as God by the fame accomplisheth his secret judgements: not as the author of mat wicked deeds (God forbid) but as a most righteous performer of his judgements in, and by them: for to imagine that God executeth not his judgements, but barely permits them, agreas not with faith and godlineffe.

Secondly, the glotte of bare permiflion in many places would be blasphemous: take for example the place in hand: Wilt thou fay, that God put it into the hearts of the Kings, that is, permitted it to be put? Who then put it into their hearts? Thou wilt fay, the divell: and hereby thou makeft the divell to put that into the heart, which the Scripture expressly faith, that God did: wilt thou make the devil to be God? Besides the divell will never perfuade the kings to oppofe the whore. Consider therefore whether this thy glotte doth not by an open blasphemy attribute fants work to God, and on the contrary the work of God to the divell.

Thirdly, the glotte of bare permiflion importes hereof: for under it lies hid the Pelagian deyall of the divine grace and providence: and the establishing of humaine strength against grace. For this glotte hath flold if not primitively, yet chiefly from the School of Pellegrine, as may be seen in Antin, against whom Julius the Pelagian disputes after this manner: As God is to be considered about the will in evil, if also in good, but in the evil he will be only works permissively, by suffering the fame to rife on by its owne motion and desire, but not by moving the fame: Otherwise he should be the Author of finne. Therefore also he works good in the will only permisively, suffering the fame to act by its own strength, but...
but not by moving the same: otherwise the liberty thereof should be taken away. This was Pelagian Logic, the which very thing now a days, the Patrons of bare permission, and Preposterous Defenders of Gods righteousneffe, do unwittingly maintain.

But: Austin thows both the premises of the Pelagian subtily to be false.

The Proposion is false, because God workes one way in the good will, another way in the evil. The former he makes good of evil, whereas by nature he finds all to be evil, none good: but being made good by himselfe, he moves them effectuall: yet so as their liberty remaineth, as hath been expounded. The latter he makes not evil, but finds them so.

The assumption is also false: for he not onely foresakes and suffers the wicked will, (which he findeth) to rush on whether it pleaseth, but also delivers the same over to Satan and their own desires, yea moving and inclining the same how he wills; that by doing the evil it wills, it becomes subject unto his judgement, secret indeed, but never unrighteous, in a manner whether explicable unto us, or inexplicable: as, Austin speaketh; and as in the fore-alledged examples we have seen.

Notwithstanding he is not the cause of sin, for he useth the wicked will to execute his judgements most holyly: neither is he any more the cause of the sin which evil men commit, by executing his judgements by them; then the ungodly are the cause of the good which he worketh through them.

Luther against Erfurms both periphiacally declare the matter by similitudes: A Rider which well though he use a lame or halting horse: The Artificer forms of purest wood an artisicious image: Notwithstanding these in halting in the riding, not by fault of the Rider, but by the defect of the horse: In the image is perfection, not through means of the Artificer, but by defect of the wood: So by the telling of Iofeph, the betraying of Judas, God brought to passe unspetable good: yet in both wickedneffe was committed: not indeed on Gods part, but by the perfidiousnesse of the brethren, and of Judas.

But thou wilt say, the same similes are attributed, as to the wicked, so to God: True: if thou consider the words only, and not the meaning of the Scripture. Now this is done with great difference. They are ascribed unto Satan and wicked men in regard of themselves, and as they are wicked actions committed by them against the Law. But to God, so far as by accident they serve unto his secret judgements, which he useth to execute most righteously, even by wicked men doing most wickedly.

The reason of the diversitie comes partly from the divers end, partly from the forme of actions: for a different end makes different actions, according to the rules. Final and impulsive causes make the difference of actions. Hence two doing the same thing, yet do not the same: though both do somewhat, which is either good or indifferent, when as they have divers ends differing in morall quality.

Gods end is always good: wicked mens evil: in the selling of Iofeph his brethren fulfilled their hatred, against the Law: Those Shall we kill. In the oppression of the Jewes, the Babylonians enlarged their Tyranny to the injuring of their neighbours, against the Law: Those shall not steal. And therefore both abused the other did line. But God to whom both these are attributed, Gen, 45. 8. & Ha 10. 4, 19. had a most holy end in both: viz. Iofeph exalting Gen, 40. 20. and his peoples chistendom according to the Law, Ha 10. 6. Therefore he sinned not. Read the tenth Chapter of Iesaiah touching this diversitie of ends in the same worke, and thou shalt learne, what that the Chaldeans did most evilly, God by them did the same most righteously.

In the forme of actions the distinction is more evident: for these things distinctly to be considered, consist in those accidents of wicked men, which God is laid to do. 1. The Mammon. 2. the shew of the violation of the motion, and 3. the secret
SECRET JUDGMENTS OF GOD. Motion is a natural good thing: And therefore it is from God, in whom also the wicked live, move, and have their being. The secret judgments of God, are morally good, even works of justice and mercy: And therefore are of right attributed to God. The permission or pravorie of the motion prohibited by the Law, makes the motion vitious and sinfull. This therefore is not of God: but remotely flows from the devil, and more nearly from the forward will and malice of men: whensoever therefore the works of evil men are in Scripture attributed unto God, as affirming that God doth them, or that they are from God. This is not to be understood simply, but with limitation, that is, not in respect of the disorder and pravity, but first in respect of the motions, so far as they are natural motions: secondly and chiefly in regard of the secret judgments, which God executes in, and by the same.

But here thou wilt happily demand whether it may not rightly be said, that God doth permit sins: yea verily: yet with a twofold limitation. First, that to permit and to grant is not the same thing, as if God did permit men to sin without punishing the same, like as some Magistrates permit brothelhouses, where infection is committed without punishment. Now God doth not so: for his permitting of sin is not to hinder, but suffer that they should be committed through the vitiouſſe of men, and concur with his judgments. Secondly, we must not understand such a bare permission as is a ceффion altogether of the divine providence in the works of evill men (which thing onely is in question between us and the Pelagians) but restrained unto the vitioſſe of their works, being repugnant to the nature and Law of God. For herein God himself doth something, something he doeth not, but permits it to be done by men. He permits sins to be done, as they are sins, not hindering the doing of the same, nor correcting sinners, that they should not sin, whereas he could do both. But he doth two things. I. The motions and natural actions themselves of evill men, by a general influence (as the Schools speak) sometimes also by a special. II. His judgments or events, agreeing to his goodnesse and justice, the which if he did not respect, he would never permit sin to be committed, and this he doth by moderating and effectually directing as the sins, so other means also comming in between, to make them serve to his judgments and ends, which he intends most holyly: not only by a general influence, but always by a special. Hence the wife man: she also reacheth from one end unto another, mightily and comely doth she order all things. These things no man will deny unless an Atheist, who makes God the governor of the world, no other then to be a llothfull or brutish Idol of Fortune. See Luther touching the fruitful will. Chap. 145.

III. How these Kings in eating the flesh of the whore and burning her, did that which was pleasing to God.

This Question in regard of our interpretation, is of no weight, for we have proved, that the Kings who before had given their power unto the Beast, and all their assistance to the whore, did afterward by a certain divine metamorphosis or change, repeat of the same. As therefore they hated the whore, according to the revealed will of God: so they shall rightly and in obedience to God, forfake, make naked, eat her flesh, and burn her with fire: according to the commandment of the heavenly voice: Go out of her my people: Reader unto her double: thou shalt overthrow their Idols: burn their Images with fire.

But put cate they did not repent, and so were not without sin in spoilng & burning the whore, yet herein they did the good pleasure of God, not as it was their act but accidentally: for in committing the manifest wickednes which they intended: they together executed the secret judgement of God, which they intended not. Like as the Jews, Herod, Pontius Pilate in condemning Christ, did together, howbeit wickedly that which the hand and counsell of God had well decreed should be done by them. But the former opinion is the better.

And thus much touching the Question propounded. Now let us return to the Prophesie.
CHAFTER XVIII.
The Preface touching the Coherence.

Every take in hand to expound the second Act of the fifth Vision, touching the lamentable destruction of Babylon, the royal Seat of Antichrist, that is, of Rome; The which (God is my witness) I spake not of humane or evil affec-
tion against the Pope of Rome, or as being lead by a darke
conjecture, but induced by this divine Prophecy, and the
clear Demonstration of the foregoing Chapter.

The Angel did shew unto John in the wilderness in stead of the woman,
the chaste Mother of the Man-child, that is, the true Church of Christ, a
Scarlet-coloured woman, a whore drunken with the blood of the
Saints, sitting on the Beast, that is, the adulterous Antichristian Church.

For Ribera (though he deny it on Chapter XVII.) is forced Chap. XIX.
and XX. (where the casting of the Beast into the Lake of fire is described) to
confesse that the Beast denotes Antichrist. Now the Angel had plainly said
before, that the woman was the great City, which in J o hns time had domi-
nation over the Kings of the Earth, the which could not be any other City but
Rome. Of the same it was said, that the Ten Kings sworn unto the Beast,
who before had employed their power in defence of his kingdom (at length
his abominations being discovered, and hating his fornication, God go-
verning their hearts) should destroy the whore, for sake, uncover, eat her flesh
and burn her with fire. All which considered, these things do evidently follow.

First, that Rome is the Seat of Antichrist.

Secondly, that the Pope of Rome is Antichrist.

Thirdly, that Papall Rome before the last judgement, shall be
miserably burnt, and utterly overthrown.

The First thus: Where the purpled woman sits, there is Antichrist's
Seat, because shee sits on the Beast, which is Antichrist. The pur-
ple-coloured woman sits at Rome, because she sits on the Seven
heads of the Beast, which are the Seven Mountaines of Rome. Rome
therefore is the Seat of Antichrist. This deduction the adversaries can
no longer deny: Onely they daily, as if Rome were not yet, but should here-
after bee the Seat of Antichrist; viz. when Antichrist shall come, who
thrusting out the Pope shall possess Rome. Which fiction hath oftem be
hin refuted, and overthrows it selfe: neither doe the fictions consist: That
Rome should be the Seat of Antichrist, and that Rome before Antichrists
coming should be burnt by the Ten Kings: and that Antichrist is to have
his Seat in the Temple at Jerusalem.

The Second thus: He which in the last times possesseth Rome, the
Seat of Antichrist, he is Antichrist: The Romish Pope doth now
possesse Rome Antichrists Seat. Therefore he is Antichrist.

The third thus: Babylon the great City shall be destroyed before
the last judgement, because after its degradation, there shall be godly
and ungodly, rejoicing and lamenting at the destruction thereof. Pop-
pall Rome is Babylon the great City. Therefore Papall Rome shall
be destroyed before the last judgement. The Iesuates seeing they can-
not deny the assumption: would shift it off by their fiction; that Rome as yet is not, but shall be Babylon hereafter: but in vain, as hath appeared. The Proposition the XVIII. Chapter will illustrate. Thus much of the Coherence.

Now after our wonted manner, we will first lay down the Argument, Parts, and Analysis of the Chapter, as the Basis or ground of our following Interpretation.

The Argument, Parts, and Analysis.

His Chapter is an exposition of verse 1. and 16. of the foregoing Chapter, touching the judgement and burning of the great whore, viz. of the great seven-hill City, Antichrist’s royall Seat or Rome. For the fatal judgement and lamentable ruine hereof, is solemnly published from heaven, and tragically figured out by an Angell: And the godly are commanded speedily to depart from her. Afterward the lamentation and mourning of Kings, Merchants, and Mariners of the Earth, because of the losse of their traffike by the ruine of the city, is represented by a prophetical Hypotyposes or illustration: The Saints on the contrary are commanded to rejoice because of the divine vengeance. Lastly the judgement is confirmed by the Symbole of a millstone cast into the Sea. These things are done in order by three Angelles. Therefore the parts of the Chapter are three.

The first is the voyce of the first Angell touching the ruine of Babylon, ver. 3. The second voyce is of the departure of the Godly out of Babylon, the mourning of the wicked, and joy of the Saints unto ver. 21. The third voyce is of the third Angell casting a millstone into the Sea, unto the end.

In the first voyce, is first the description of the crying Angell, set forth by three adjuncts. 1. From of his originall, he descendeth from heaven. 2. From of his power, which is said to be great. 3. From of his forme, the earth was lightened with his glory, ver. 1. Secondly, the thing publisht by the Angell, both whose crying is noted, as also the two-fold Argument of the cry. 1. A sentence touching the destruction of Babylon: It is fallen &c. which is amplified by three horrible consequences: that it is become the habitation of devils: the hold of unclean spirits, and Cage of unclean birds: ver. 2. 2. Two causes of the destruction: One fornication, by which she hath defiled all nations and Kings of the Earth: The second, Luxuriously, and most filthy trading with the Merchants of the Earth, ver. 3.

In the second voyce are three things. 1. An exhortation unto the Godly under Antichrists kingdom, ver. 4. 5. 6. 7. 8. II. The lamentation of the Kings, Merchants, and Mariners of the Earth. This shall be the former effect in the ungodly, from verse 19. unto verse 20. III. A turning to the heavenly inhabitants: &c. This shall be the other effect in the Saints, ver. 20.

1. The exhortation unto the Godly living under Popery is two-fold: First to go out of Babylon: Come out of her my people: with three reasons. 1. Least they might be defiled with converting with the wicked. 2. Least they be partakers of their plagues and ruine, ver. 4. 3. Because the inevitable time of vengeance is at hand, ver. 5. Secondly that they might render double unto her: which I. be amplifies by Phrases foure times changed, and prophetically set forth ver. 6. 7. II. He perswades by a reason from the equalitie: because she proudly lifts
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lifts up herself: I sit a Queen, ver. 7. III. He expounds the kind of punishment, ver. 8. She shall be burned with fire, and the first cause hereof: Gods power and righteousness, ver. 8.

I. The lamentation is distributed into three sorts of men.

The first are the Kings of the Earth: of whom it is said, 1. What they did before: They committed fornication and lived deliciously with the whore, ver. 9. 2. What they should do: Beholding the smoke and fire. 1. They shall see it burning far off, trembling and mourning, saying, Alas, Alas. 2. Acknowledge the judgement of God, ver. 10.

The second, are Merchants of the Earth: whose wailing is described, first generally: They shall weep and mourn: and it is illustrated, both by the procreating cause, Their gaine ceasing in regard of the contempt of their wares, ver. 11. As also, by a Register of their divers merchandize, among which also are the souls of men, ver. 12, 13. Lastly by the effect on Babylon it selfe, which shall be deprived of all her delights, ver. 14. Secondly specially: what they did before: They had gathered riches: and what then they will doe: Tremble and mourn to behold her burning afar off. v. 15. 2. Cry, Alas, Alas, and the cause of their wailing is fliwed, v. 16. by comparing the present condition of the whore with her former, ver. 16.

The third, are the Shipmasters and Saylers, of whom likewise is noted. 1. What they did before, They reaped gaine, to wit, by Babylon. 2. What then they will doe, Behold her destruction far off, ibid. 2. Cry out, What city is like? &c. ver. 18. 3. Tell of their grieve, both by figures, as casting dust on their heads, ver. 19. As also by weeping and crying Alas, Alas, adding the procreating cause of their sorrow, ibid.

III. The turning of the second voice unto the heavenly inhabitants to close up the lamentation with joyfulnesse: The Proposition is, Rejoice. The reason is taken from the remote impelling cause, because Babylon is punished for her Tyranny exercised against the Saints, ver. 20.

In the third voice is the final and irrecoverable destruction of Babylon.

I. Figured out by a Symbole: which is, both acted by an Angell. A mighty Angell took a stone like, &c. As also expounded: Thus with violence shall that great City be thrown down, ver. 21.

II. It is amplified by the effects. 1. She is deprived of musicke. 2. Of trade. Of all manner of corn. 4. Of light. 5. Of Marriages, Feastings, ver. 22, 23.

III. This is approved by three enforcing causes. 1. The Luxuriousnesse of Popish Traders. 2. Their witchcraft, and seducing of the Christian world, ver. 23. 3. Their cruelty against the Saints, verse 24.

The first Part of the CHAPTER, Publishing the Ruine of BABYLON.

1. And after these things, I saw another Angell come down from heaven, having great power, and the earth was lightened with his glory.

2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every unclean spirit, and a Cage of every unclean and hateful bird.

3. For all Nations have drunk of the wine of the wrath of her fornication, and the Kings of the Earth have committed fornication with her, and the Merchants of the Earth are waxen rich with the abundance of her delicacies.

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After these things I saw another Angel. What Origin writeth touching the song of Songs, that the History thereof is after the manner of an Interlude, actted by four persons: appears more clearly to have bin observed in this Propostie, as hitherto we have still observed. For as in Comedies divers persons come and go on the Theater: so we fee done here.

In this first Vishon the first person was the Angel having seven Vials, leading John into the wilderneffe, and shewing unto him the Babylonish Scurups on the Breast, and expounding the mystery of both, which things being done, another Angel came forth on the Scene to declare the judgement of the whore under the Type of Babylon.

Therefore John faith that he saw another Angel which were actted and spoken by the former Angel: Of whom is expounded in three Verles, whence he came, what for an Angel he was, what he did, and spake.

Defending from Heaven. The place from whence he commeth gives divine authority to his Message. For he comes from Heaven, as Gods Herald: and therefore publisheth the judgement of Babylon in the Name of God: that so we might not question, but all shall certainly come to passe, which is foretold by this heavenly Messenger. Who he was, it is not needfull to enquire. The following description sheweth, that he was one of the chief Emisarie Angells of God: Neither is it of necessity, to understand it of Christ, seeing the action of this Vishon is distributed between many Angells.

This might be demanded, whether these three Angells proclaiming the ruine of Babylon, be the same with the three mentioned, Chap. 14. The first of whom proclaimed the eternall Gospell. The second the destruction of Babylon in the same words, in which this also proclaimed it: The third deterred men with threatenings from worshipping of the Beast, and committit forcification with the woman.

I suppose they are not the same: Because the time and argument of the Act differeth. The former came forth long before these, viz. when God in compassion to his people was about to restore the Gospell, suppressting by Antichrist, and purging the Church from the dregs of Popery, which as we shewd, was first done by Wickliffe, Huss, Erasmus of Prague, afterward by Luther, Melanchthon, Zwingleius, Calvin, and the following Preachers of the Gospell: for these restored both the doctrine of Grace, and first denounced the ruine of Babylon. Therefore those Angells were preachers of the Gospell. But these here come down from heaven long after, viz. when now the destruction of Babylon was at hand: and they declare onely prophecies revealed unto them in speciall by God, touchinge particular future events. Therefore they signifie not ordinary Preachers, who now know not, nor foretell things to come, but are real Angells, publishing new Oracles in the Name of God: Yes the middlemost seems to have bin either God himselfe, or Christ, ver. 4.

Having great power What he was is shewed by two Epithites, by which generally the Angells in Scripture are commended, viz. strength and glory. The Angells indeed are not omnipotent Spirits, yet they have great power, in somuch as One was able in one night to destroy an Hundred and Eighty Thouland of the Aphyrian Army. Hence they are called strong, mighty, Phal. 103. 26. Blest the Lords his Angells; mighty in strength, &c. The third also of these Angells is called Mighty, ver. 21. as before Chap. 5. ver. 2. and Chap. 10. 1. which we there interpreted of Christ because of the circumstances, which are
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are not here. **Great power** therefore is attributed to this Angell for the comfort of the Godly, that they might not think, that the power and glory of Babylon should be invincible. The power of one Angell shall suffice to overthrow the same. Notwithstanding in the Greek, it is not δυναμιν, but μεγαλην Great power, by which the greatness of the businesse committed by God to this Angell seems to be noted. And indeed the overthrowing of Babylon shall be a work more then ordinary.

And the Earth was lightened with his glory. This Majesty shews that he was a heavenly Ambassadour of God, to terrifie the Adversaries, and strengthen the Godly. The Angells have not allwayes appeared with such glory, but only when there was occasion: as at the publisheing of the Birth of Christ: The Angell of the Lord came upon the shepherds, and the glory of the Lord shone round about them. At Peters deliverance the glory of the Angell that delivered him filled the prison. So here With the glory of this Angell the Earth was lightened, that men should more carefully receive his Meillage.

I like well what Ribera addeth, that hereby is noted, that the judgement of Romes desolation shou'd not be secer, but manifest to all. He confesseth therefore that here is treated of Romes destruction.

2. And he cried with a great voce. Now follows what he did: He cried mightly. Most Greek Copies have it was μεγαλης voce. The Old Version: Cryed in strength. The latter is the fame: The voce of this heavenly Heralde was vehement and most strong, so as he might be heard of all, that none through ignorance of the judgement at hand, should remain in Babylon. The stupidity aloof and deep security of Babylon is noted, which shall so cleave drowned in pleasures, that while her judgement shall sound thorough the whole world, the alone shall not be able, not willing to hear the same.

Babylon is fallen, is fallen. He proclaimes the ruine of Babylon, as did the second Angell, Chap. 14, 8. Now it is an Exclamation and propheticall Anacoluthon; for, it shall fall, it shall certainly, shortly, utterly perish: the Proclamation of the former hath bin, and still is dayly published: for the Preachers of the Gospell have above an hundred years denounced ruine to Babylon: And not altogether without effect: for Babylon is fallen in many Provinces of Europe, Popery being overthrown and dissipated by the preaching of the Gospell: But the wordes here, Babylon is fallen, is fallen, are not yet fulfilled; because the is not yet wholly brought to nothing: And therefore the time of this Angell is not yet come, but shall be a little before the desolation of Rome. Now the forme of the Exclamation (as before we said in Chap. 14, ver. 8.) is taken out of Hai. 21. 9. & Jerem. 51. 8. (speaking of the Typicall ruine of Babylon.) In the like forme Isaiah foretold the destruction of old Assyrian Babylon, which had oppressed Gods ancient people about an hundred years before it happened: After the same manner perhaps an Angell now may foretell an hundred years before it come to passe, the ruine of the new Italian Babylon, which hath oppressed the Church of Christ.

Now who this Babylon is, there is no question about it: for before on Chap. 14. 8. we have shewed it to be Rome. And Chap. 17. the Angell makes the seven Mountains of Rome to be Antichrists Seat: Lastly the adversaries themselves confess it. And therefore the desolation of the Roman City is here proclaimed, and it is indeed to happen before the last judgement: as the whole following matter themeweth.

And is become the habitation of diseste. From the horrible conseqences, he aggravates the desolation of new Babylon; by such as of old the Prophets describ'd the overthrow of ancient Babylon. They are also taken out of Hai. 13. 21 & 14. 21. & Jer. 50. 51. Ezechiel also Chap. 26. 27. describeth the desolation of Tyre almost.
Now three things are threatened.

It is made, or become.] For, it shall be the habitation of devils. Ἡ γῆ γενεύτων, that is, rough and rugged, as hairy Goats, because in such shapes they sometime appeared, like the Satyrs of which the Poets speak. The Grecians call them ΦΕΛΔΕΥΚΕΛΕΝ, Field Devils, unto whom the Heathens of old sacrificed, and is forbidden by God, Lev. 17. 7. They shall not offer their sacrifices any more to, Ἡ γῆ γενεύτων, rough, or hairy devils.

And the hold of every foul Spirit:] Greek Φιλαιχος καταλήγει, that is, receptacle. Before he noted a special kind of devils hunting the defers, called Ermites, or Satyrs: unto whom the Jews resorted; he means diabolical apparitions, Night-spirits, and the like terrores; such as often appeared unto among the Heathins in the deserts of Egypt, and yet to this day are wont to appear in desert places.

And Cage of every unclean and basefull bird:] Not only such as by the Law were unclean, and might not be eaten, Lev. 11. But dreadful to the sight of men, or which in nature are hateful and hurtful to men, as Serich-Owls, Kites, Vultures, Vipers, Ravens, &c. All these denote horrible desolation: for experience teacheth, that old Cities, Townes, and uninhabited places, are for the most part the abode of Devils, Ghosts, Beasts, Harpies, and hatefull birds: for such kind of creatures delight in deserts, and desolate places, remote from the company of men: so that the Angel proclaims a horrible change of the Babylonish State. For where before flood the stately walls, Roayal places, high towers, and Chappels of Romish Saints, there shall be broken walls, rubbishes, and ashes: where before the most holy Father the Pope, with his Purple Cardinalis, Anointed Fathers, Coped Bishops, Silken Prelates, fat Monks, Glittering Clergy, and multitude of people did abound in all manner of riot, and luxuriousness: there shall Devils, Ghosts, Serich-Owls, and all manner of hatefull birds inhabit. This horrible judgement, if the Pope, Cardinalis, and Clergy did read, it were wonderful if they could containe from teares, and not think of repentance and flight from Babylon. But to be imprecated against me, against the Prophet, and against God, what is it but to kick against the prickets?

Riberis demands, wherefore evil spirits rather love and inhabit desert places, then to frequent the company of men? Before (brefr) they did so, to the end, appearing to travelling, they might by terror induce them to Idolatry. After (brefr) he seeth another cause, viz. to deterre Ermites and Monkeys from abiding in the wilderness. But as the Quizzion is foolish, so the answer is ridiculous. The Lord Iesus, Mat. 12. 43. saith, that the devils being cast out of man, do wander through dry places, seeking for rest, but find none: So that it rather seems they are banished into desert places, as it were into a large prison, that they might not disturb the society of men: And so much the word Φιλαιχος (signifying properly an ἡ ὄντα φιλάτερν) seems to import: Not that they never return unto men, but this they cannot do, unless God permit them: Indeed their proper domicile or abode is Hell, into which Satan is thrall with his Angells: yet in the mean while by Gods sufferance they oftengo forth, some raging in the ayre, others wandering through the deserts. Now what do the wicked differ from devils? And therefore they more familiarly insinuate themselves, and delight to be with them. Hence it is that in the Papacy many are troubled with apparitions, and evil spirits (whether truly or feignedly others know) that so Exorcists may have matter and occasion for their impromptures. Now this kind of Devils is wholly vanished from us by the shining light of the Gospel of God.

3. For they have drunk of the wine.] The cause of so horrible desolation are divers times declared in this Chapter, that we might understand the righteousness of Gods judgement. Neither would the justice of God inflict so horrible punishments, but for grievous wickednes: Now their are two, or three, if we divide the former.

The cause of Babylons destruction.
A COMMENTARIE UPON THE

The first cause is: In regard all Nations had drunk of the wint of her fornication, that is, because Babylon hath filled the Christian world with abominations and idolatrous worship. The Propheticall Parale is before expounded on Chap. 74. 8. where it is said, where in stead of the wine hath drunk (here used as in Deuteronomy 33) so it is now used to drink. And so the Kings Edition reads here also, the feste being one, only if we read it meaning, as it is in Chap. 14. the guilt of the whore is more expressed thereby.

The second cause is fornication with the Kings of the Earth. Not corporal for that could not be committed with a City: therefore we must understand it of spiritual fornication, that is, the Idolatry which Rome hath obtruded on the whole Christian world, and which the same maintained by the approbation, defence, and zeal of the Kings her Vassals. Now what was this?

Riber does us back to the Idolatry of old Rome, to which we have before refuted. First it is contradictory to histories, which shew, that the Romans did not obtrude their Idol gods on other nations, but made the Gods of all peoples their own; least any of the gods should not be worshipped in Rome, Christ only excepted. Secondly, God hath not till now suffered the punishment of Old Rome Idolatry and wickedness: but most grievously punished the same long agoe through the Vandals, Goths, Humni, who three or four times spoiled and ruinad the Roman City. Lastly, here is treated of Rome in the last times, which can be applied to no other than Popish Rome, now shall not be punished for another, but for her own wroth of God: And therefore this fornication can be nothing else save Popish Idolatry, which the whole Christian world hath drawn from the breach of Rome their Mother

And the Merchants of the Earth are wept rich. Here is the third cause, which history hath many times mentioned: The lasciviousness and riot of her Merchants. Through riot Magna and (Stephen) were lost, according to the Proverbe: It was also the overthrow of Sibariss, and shall be the ruin of old Rome, which now is not, but of new Popish Rome, of whose riot, lasciviousness, sodomy, simony: I need not say anything, it being notorious to the world. 'Read you if pleases the selecte Epistles of Servius Papiarcha, who show these two hundred years agoe most cagely upbrusad the Papall Court for its most excesse lasciviousness and Pompe. What would he have done, had he lived till now?

But thou wilt say, the Angell seems not to note the riot, but the lasciviousness of these Merchants. Now should this be the cause of so great a judgement? Is wealth or merchandise in it felle vicious? not in the least: but because these Merchants, being as it were masters of new delights and pleasures, were not instructed by honest trading, but as it is in the Text in the bawdiness of the spirit aire (by the power, or abundance) of her lasciviousness; that is, because to their own excesse gain, they have most cagely furnished the Romish whore with all manner of riot and diliacacies. But who are these Merchants?

Riber here also lends us to the riot, and merchandise of Old Rome. I confesse old Rome did much abound in these things: But the bath ceased to be for a long time, and it makes nothing to the thing here in hand: Neither did Old Rome obtain her power and wealth by merchandise, but force of arms, not by Mercury, but Mars. Besides these Merchants are called Great men, and Printers of the Earth, veri 23. Therefore they are not common Merchants, who bring in, and carry out ordinary wares, profitable and necessary for mens use. But that singular kind of merchandise, spoken of ver. 13. Beweth that a speciall rank of merchants is noted: for they shall buy and sell beside men: What more palpable then that these Merchants are no other save Prelates and Printers, whom they call Ecclesiasticall, and all the facturificing traders in spiritual wares, Friars, Monks, &c. And that this merchandise is that whole Court of confrence, referred and unrefereed Cafes, Indulgences, Aniitities, Vicaries, Comendas, Dispensations,

penations. Tithes, and sale of Ecclesiastical riches, through which Chas
tes the wealth and treasures of the Christian world have flowed to Rome, and the
whole Popish Clergy hath every where gathered so much riches, as that Kings,
Princes, Earls, Cities, Communities; have scarcely wherewithall to maintain
their Politick State honestly. Pope Alexander the first was a mighty Merchant
in these things: Of whom it is commonly said:

Vendis Alexander Druses, Altaria Christiun:
Vendere jure profanis, cemeteri esse privum.
Alexander felet Crucigne, Christi, and Altars high,
And reafon good he should do so, for first he did them buy.

Of such kind of Merchandizing

MANTUAN;

Venalia nobis

Temple, Sacrament, altaria, sacra, cronae,
Inom, ibnoma, precios, Calamis off Venale, Denoq;
Temple, Priftes, Altars, Sacred things, and Crownes renowned too:
Fire, Frankincense, Prayers, Heaven, and God here fell we do.
Who now will wonder that this merchandize shall halten Romes destruction?
Hitherto the first Angell: The second comes forth.

The second Part of the Chapter.

An Exhortation to the Godly to go out of BABYLON;
The lamentation of Kings, Merchants, Shipmasters:
and the rejoicing of the Heavenly Inhabitants.

4. And I heard another voice from Heaven, saying, Come out of
her my people; that ye be not partakers of her sinnes, and that
ye receive not of her plagues.
5. For her sinnes have reacht unto Heaven; and God hath remem-
bered her iniquities.
6. Reward her even as she rewarded you; and double unto her double
according to her works: in the Cup which she bath filled, fill
to her double.
7. How much she bath glorified her selfe; and lived deliciously, so much
torment and sorrow give her: for she faith in her heart, I sit a Queen,
and am no Widow, and shall see no sorrow.
8. Therefore shall her plagues come in one day, death, and mourning, and
famine; and shee shall be utterly burnt with fire, for strong is the
Lord God, who judgeth her.
9. And the Kings of the Earth who have committed fornication, and li-
ed delightfully with her, shall bewail her; and lament for her, when
they shall see the smoke of her burning.
10. Standing afar off for fear of her torment, saying, Alius, alas,
that great City, Babylon, that mighty City; for in one house is
thy judgment come:
11. And the Merchants of the earth shall weep and mourn over her: for
no man buyeth their merchandize any more.
A COMMENTARY UPON THE

12 The Merchandize of gold, and silver, and precious stones, and of pearls, and fine linens, and purple, and sukes, and scarlet, and all thin wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brasse, and iron, and marble.

13 And Cynamom, and Odours, and oynaments, and frankincense, and wine, and oile, and fine flour, and wheate, and beasts, and sheep, and horses, and chariots, and slaves, and soules of men.

14 And the fruits that thy soule lusted after, are departed from thee, all things which were dainty, and goodly, are departed from thee, and thou shalt find them no more at all.

15 The Merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing.

16 And saying, Alas, alas, that great City, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones and pearls;

17 For in one hour so great riches is come to nought. And every Shippers, and all the company in ships, and Sailers, and as many as trade by sea, stood afar off:

18 And cried when they saw the smoke of her burning, saying, What City is like unto this great City?

19 And they call dulle on their heads, and cried, weeping and wailing,
saying, Alas, alas, that great city, wherein were made rich all that had Ships in the Sea, by reason of her costliness, for in one hour she is made desolate.

20 Rejoyce over her, thou heaven, and ye holy Apostles and Prophets, for God hath avenged you on her.

THE COMMENTARY.

[ND I heard another voice from Heaven. This Angell is only heard, but appears not on the Theater. ThereforeBrightman calls him unavis & Namelisse. Now wherefore he is not named, is nor comes forth, we need not enquire after it; perhaps it might be, because he treats of things displeasing: but the former also was no lesse odious to the Romans. Therefore we leave this to the wifedome of God. We know that in Interludes sometimes a voice and words are uttered by persons that are hid, that the Assembly may be the more affrighted. Let therefore this unknown voice stir up our attention: unless perhaps it were the voice of God or Christ, because he calleth the people His.

Now the First part (as we thought in the Analysis) is an Exhortation to the Godly: Afterward the lamentation of Kings, and Romish Chapmen: Lastly, the joy of the heavenly inhabitants.

In the Exhortation the people of God are commanded, First, to goe out of Rome, lest they partake of her sinnes and plagues: Secondly, to render unto her double.

[Come out of her my people] This in Jeremey 51. 45, was the voice of God unto the Israelitish people: Go ye ere one of the midst of her; and deliver ye every man his soul from the fierce anger of Jehovah. Therefore here also it seems to be Gods voice, because (as I said) he calleth the people His.

The words do a little differ (yet the sense is the same) and are directed unto all the Godly whomsoever, that either have bin, are, or shall be at Rome, not only
only within her walls, but the limits of the Romish Jurisdiction. We see therefore that as there was in Babylon of old, the very fictions of abominations, a people of God, but captive: so in the new Babylon, although it be the Seat of Antichrist, yet there always hath bin, is, and shall be, some Godly and Elect, but Captives. For by this people Ruperius well understands the Elect only according to the counsel of God.

Therefore as often as the Papists demand, If the Papacy were not the Church, where then was it before Lambert time? Let us also ask them, if Babylon were not, where then was the Church in the time of the Babylonish Captivity? whereas the Old Church was in Babylon, but oppressed though captivity: So the Christian was under the Papacy, captivated and oppressed.

God hath some of his in Babylon.

The church before the other was in Babylon.

By which first we may readily justify our separating from Popery: They indeed accuse us to be Schismatics, Heretics, who are fallen off from the Church; But we have not left the Church of Christ, but the Babylon of Antichrist. God commanding us.

Secondly the stupiditie, or madness of some is here reproved, who by an unhappy desire to see Rome, the Pope, Cardinals, and Romish Idolatry, run to Italy to the great danger of their health, Life, Estates, Conscience, Salvation. Such also who enjoying the profits, and delights of Babylon, had rather remaine in her and perish, than obey the commandement of God. Yes such also who being ensnared by her baits; fall from Christ to Antichrist, returning with the dog unto their former Vomit: Like to the Israelites who loathing the Heavenly Mansa in the Wilderness, desired to returne to the onions and flesh-pots in Egypt: but remembered not their former miserable bondage, Taskmasters, Scurges, Brick-ovens, &c. So these indeed greedily embrace the fat Kitching of the Papacy, but think not upon the miserable slavery of the Conscience and Tyranny of Antichrist. But as they lifting after their flesh-pots and onions, at last miserably perished in the wilderness, and entred not into the promised Land: So let these looke to it, how in regard of their Apostacy they will satisfie their wounded Consciences at the hour of death, and what answer they will give Christ the Judge at the last day.

East ye be partakers? Some weightie causes of the Commandement are added, The first is, lest they be defiled with her sins: for he which dwells near a cripple learns to halit: and he that rubs a scabby person, may easily be infected. Our admirers of Rome, plead indeed that they can without wounding of the conscience be converte there, and behold the Maffe, Idols, and Pome of Babylon: But their pretense is false, because God forbids the same, and experience proves the contrary: for they are forced (at the least) to uncover the head, bow the knee to the Maffe, Idols, Pope, and by outward showes to give approbation to Babylons Idolatry, except they would endanger themselves: But that this is to participate in their sins, cannot be denied by any found reason: for to shun finnse is to avoid the occasion thereof. Let such therefore call to mind that true saying:

Elo procul Romae, qui cupis esse pium.

And of her Plagues] Another cause, last being abated and overcome by the fall of Babylon, we suffer pithly for our raintneffe and backwardnes. Mice (as Pliny wrote) depart not of the houses, when is it ready to fall: and the Spiders first fall downe with their webs. A little before the Siege of Jerusalem by Titus, there was heard
heard a voice in the aire: *Let us depart hence*, whereby the Christians were induced to go over Iordan to Pella. Having therefore these examples, why should not the Godly depart from Rome, being near to destruction, that they be not partakers of her plagues: for when a house falls, all that are under the roof must of necessity perish.

5. *For her [sins have reached]*. A third reason is taken from the revenging justice of God, which although it sometimes deferred, yet at length it requires the punishment of wicked deeds: Εἰς τὴν ἐκδίκησιν ἡμῶν, God hath a revenging eye.

This reason is amplified two ways: *First* in respect of the sins which are said to have reached unto Heaven: Generally all greek Copies have it ἐπέλαβες They followed each other, one begotten another, so that like chains fastened together with many rings, they reached as it were up to Heaven. *Andreas and Montano* have it ἐπέλαβες glued together, or as if were with lime or mortar railed up to so great an heape, as it reached even to Heaven. This signifies the abominable heaping up, and filthinefesse of sins, which is said to reach up to Heaven, that is, by excessive guilt to draw down vengeance from God: By a like metaphor God makes Kains participle detestable, Gen.4:10. *The voice of thy brethren* blood cryeth to me from the earth: And the filthinefesse of Sodom, Gen.18:20.21. *The cry of Sodom and Gomorrah is great: the cry of their sinne is very grievous which is come unto me.*

*Ribera* on this place faith well, *That there is no sinne, though never so little, but it comes even to Heaven, that is, unto the knowledge of God, although the scripture useth so to speake only of greatest sinnes, rife for punishment.* Now hence is refuted the distinction of veniall and mortal sinnes: for to reach to Heaven, is not onely to come unto the knowledge of God, seeing he takes knowledge even of the least that are committed, but so to take knowledge of them, as being a sinfull violation of the Law, and therefore deserving the punishment prescribed in the Law. If therefore all (even the least of sinnes) do reach, and come unto the knowledge of God, it followeth that all deserve the punishment of the Law, namely death eternall: and that none in their kind are veniall, that is, do deserve pardon, not punishment: yet indeed by accident they become veniall to the faithfulfull through the mercy of God.

Secondly the grievousneffe of her sinnes are aggravated on Gods behalfe: who is said to have remembered them: by an *αιματαιμητια or humane affliction* often in Scripture applied to God, by which is signified not any forgetfulness, but Gods goodnesse and lenity: he is said to forget sinners, when he differeth their punishment, and affords time of repentance, and wholly forgiveth them that repent: And he is said to remember, when the time of punishment is at hand: Thus in Chap. 16. ver. 19. *Babylon is said to come in remembrance before God, to give unto her the cup of his fury of his wrath: which is repeated in this place.*

Hence three things are briefly to be noted, the consideration whereof ought to recall us from sin, and stir us up to repentance.

*First*, that all our sinnes, even the least are taken notice of by God, and deserve to be fearfully punished, especially if they be heaped up without repentance. Let no man therefore think to escape unpunished, as if his evills were forgotten, or hid from the eyes of the Lord: for all the actions of men, as well evil as good, are open and bare unto him with whom we have to do.

Secondly, If we have a long time gone on in sin without punishment, it is to be ascribed to the patience of God, by which he leads us to repentance: Let us therefore take heed that we abuse not his long suffering and forbearance unto security, Rom. 2:5.

Lastly, that all sinnes being heaped up, God doth call them to remembrance, and will certainly punish them the more grievously, by how much he hath for...
born the same; let us therefore not perserve in sin, in hope to go allways unpunished, but while God calls not our sins as yet to remembrance, let us forfie then.

Now it may be demanded, what is that chain of sin reaching to Heaven? Nephera here is silent, being conscious to himself, that they are the abominations of Papall Rome, for either they are of Old Rome, or elle of Popish Rome. Of Jerusalem they cannot be, forasmuch as this Babylon by the Ieluites own confession is Rome, not Jerusalem, though before he fallly and against his knowledge so feined in Chap. 16. 19. Neither can they be sins of Old Rome: seeing the chain of them was broken long ago by the rooting out of Paganisme; Add to this that the guilt thereof was long since expiated by the worship of Christian Religion, as also by the punishments inflicted through the Gothis, Vandalls, Huns, before Antichrist rising at Rome. Besides God would not impute to Christian Rome the wickedness of others: for the soul that sinneth, it shall die. It remains therefore that this chain or heap of sins, is of Popish Rome.

Furthermore these sins shall be either of Popish Rome, or elle of Rome invaded by Antichrist, who (as they feine) is to reigne three yeares and an half. Of this feined Antichrift they cannot be: both because Nephera gloseth, Chap. 16. 11. 14: that Rome before the comming of Antichrist should utterly be destroy ed by the Ten King: As also because in the space of three years the sins of their feined Antichrist cannot in any probability encrease to so great an height, if we seriously consider what is here spoken of his whoredomes, wares, merchanzize, and great wealth: so that whethersoever the Ieluites turne themselues, this heap of abominations reaching to heaven, is meant of none save Popish Rome, now extant. Thus the Papists themselves, except they be altogether brutifih, may understand what is to be determined of the worship, Superstitions, Idols, and universal politie of the Romish Church.

6. REWARD (Gr. render) HER EVEN AS SHEE REWARD (rendered TO) The second Part of the Exhortation, that the godly should repay double to Babylon: Which God inculcates by divers figurative words. 1. That they should render, for, reward her, to wit, judgement. 2. Double unto her double according to her works: for, afflict her twice as much as she hath afflicted the Saints. 3. Fill her double the cup of wrath, the sense being one with the former. 4. That by how much through pride and luxuriousness, she had lift up herselfe above all Churches, Bishops, Kings, Princes: by so much they should not overly bring down, but also afflict her with torment and sorrow: In the latter of which he alludes unto that in Daniel, And her shall exalt himselfe: And to that of Paul: And exalteth himselfe above all that is called God. By this diversity of Phrases her sins are so much aggravated, as no punishment, or torment seems to be great enough for them: Withall by her are stirred up in taking vengeance on her, to exercize all manner of severity and punishment, not out of their own affection, but by the commandment of God.

But here two doubts are to be cleared.

First how this finning up of the godly to revengement stands with charity, piety, and the commandment of Christ, Render not evil for evil: For the godly are rather to be dehorted from cruelty, then to be edged on thereto.

The second, how it agrees with equity and justice to render double, that is, to inflict aavier punishment then the nature of the fault seems to require.

Unto which two a third may be added, seeing he commands us to render to Antichrist according to his works; which were wicked and abominable sins: whither then we are commanded to reward wickednesse with wickedness, theft with theft, murder with murder, perjury with perjury? Thus God should command and that which is abominable: Now that which God commands is right and just: and so it should be no sin to use, commit adultery, forswear, kill, &c. Which thing of late a Matchett Typhonse did hence labour to maintain.

Nun

Christianus

Gotich.
A COMMENT UPON THE

But to the first it is answered, that the godly are not commanded to take vengeance, but to rejoice because of the same; that is, they themselves are not bid to burn Babylon, but to rejoice that God by the Kings had brought to heavy judgement on her: as if they should say, take vengeance on her with God, and gladly subserve unto his righteous judgement: by how much the hath rejoiced in doing injury unto you: by so much rejoice ye over her just punishments. In this sense it is said that the Saints shall judge the world and Angels. 1 Cor. 6: 2, 3. and the Twelve Tribes of Israel, Mat. 19: 28. to wit, as approving of the judgement to be executed by Christ the Judge.

This opinion many of ours follow: Ribera also holds the same: If we take it thus, then it is not contradictory to Christ's commandment touching slaying of revenge. Neither are the Saints bid to rejoice over evil, or the torments of Babylon, but the righteous judgements of God.

But thou wilt say, they are not only commanded to rejoice over her judgements, but to take vengeance on her themselves: for as by the words: Go out: they them: lues are commanded to go out: so by the words: Render unto her: they themselves are commanded to do it: which seems to contradict the commandment of Christ in the Gospel.

I Answer: This must be understood by a Synecdoche, part being put for the whole. Therefore my Anonymus refers the command unto Preachers: RENDR unto H. that is, Preach ye that so much be done unto her. Thus there is no difficulty: Neither is there any, though it be referred to the whole Company of the Godly, which consists not only of private men, (unto whom indeed private revenge is prohibited by Christ's Commandment:) But of godly Princes and Kings also: for some of them, faith the Anonymus, speaking of the ten horns or Kings, who now hold with Antichrist, shall at the preaching of the Gospel be turned against him: the which thing we have before spoken of. So that here is commanded no private revenge to private men, but publick to godly Kings and Princes, into whose hearts the Lord will put this, using as instruments for the overthrow of Babylon. Unto them therefore and their military forces, this part of the Exhortation doth principally belong: and the manner is declared how God put that into their hearts, namely, because by an expeditious commandment he stirreth them up to this revenge.

Unto the second the Answer is more easy: he commands not to render double punishment for a single sin, or to affix Babylon more grievously than she deserved: the which should bee contrary to justice: but commands them to inflict the double of those afflictions, with which she had tormented the Saints: and so much her sins did require: for she faith expressly: Double unto her doubles, according to her works: as if she should say, because her sins deserve double punishment. For no punishment can be double in respect of sin in the judgement of God, that is, more grievous than the fault: for as much as all sin deserves eternal punishment: Or we may understand double not Arithmetically, but Geometrically, that is, of a most fearful punishment agreeable unto her deferts. And the word Double is thus taken in the Prophets: Isa. 40: 24. God promised to the people deliverance out of their Captivity, for, faith he, these hath received of the Lord's hand double for all her sinnes: that is, she hath grievously and sufficiently been punished. And Zech. 9. 12. he promiseth to the new (church) double happiness, or double benefitts in respect of the old Church. Even so, do. I declare that I will render double unto thee. So here: Double unto her doubles: for, punish her sufficiently according to her deferts: In which sense also Christ faith Luk. 6: 38. Good measures, pressed downe and shaken together, and running over, shall men give into your bosom. Wherefore he wills not that the punishment should exceed measure.

Unto the third: It is a malicious cavill from the equivocation or double meaning of the Phrase: for to render double unto Antichrist, according to his speech, is...
not to recompence his wickedness with twice as much wickedness (for the heavenly voice cannot command sin, but to inflict double punishment on him. For the works of Antichrist, wherewith he afflicts the godly, in respect indeed of himselfe are most vile sins: but in respect of the godly afflicted by him, they are but sorrowes and tormentes, which only they are commanded to double to Antichrist: for thus God himselfe interpreteth it, ver. 7. how, much she hath glorified herselfe, and lived deliciously: so much sorrow and TORMENT give her.

7. Because she faith in her heart] The Pompe and riot of Rome is so plainly set forth, as the chief caufe of its destruction, as that it cannot be denied, but he speaketh of *Papili Romae*: who in the foregoing words is commanded to be brought low by sorrow and torment, by how much she had glorified (idesteverer) herselfe by pride and deliciounes: Now what Nation or City, in Pompe, glory,deliciounes, is equal to Rome. She alone these thousand years hath gloried to be *Head of all Churches in Christendom*: The Pope hath made himselfe *Univ. Bishop*, from whom the whole world is to receive Rights, and coactive Lawes: Which arrogancy *Gregory I. expressly attributes to Antichrist, saying, I confidently say, that whatsoever calleth himselfe, or disfrais to be called *UNIVERSAL PRIEST*, in his exaltation is a fore-runner of Antichrist; because by pride he letteth himselfe before all. The pride therefore and arrogancy of Rome is nothing save the Antichristian Monarchy of the Pope of Rome. He indeed boasteth to have received the name of CHRIST: But here the Holy Ghost makes him a lyar.

For Babylon hath glorified herself] That is, hath usurped and taken the name unto her by wicked devices, with all deceitfullnes of unrighteousnes: And therefore the Lord who is answerable to pride, will justly cast her downsore by how much she hath exalted herselfe: according to that saying, *Whoever exalteth himselfe shall be abased.* And that of Peter, God resolvesth the proud.

This pride of the Romish Sea doth most manifestly appeare by her shamefull boastings, and Threatening lifting up: *I sit upon a Throne, and am no Widow, and shall see no sorrow.* It is an allusion unto the boastings of Ancient Babylon, with which the Lords upbraides her, *Ia. 47. 8. Thou sayest, faith he, in thine heart, I am, and none else besides mee: I shall not be a Widow, neither know the losse of children.* Thus Babylon gloried because of the Monarchie, as having none equal or superiour in strengthe and power, but like an Empresse had all Provinces and Kingdoms under her: neither could be endamaged or overthrownne by any. The vanity of this arrogancy God doth there reproove, and the event confirm'd it: for not long after she was overthrown by *Cyrus* and the Persians: The pride of the Romish Sea is no lesse: Not only sayeing in her heart, but publicly boasting so much. Now the words here are a proper *Mimeten* or imitation of the words, by which the *Popes of Rome*, and their flatterers had hitherto bin accustomed to glorifie themselves.

*I sit* A word proper to the Pope, for he boasteth, that he sitts, that is, reigneth, and Commands in the Chair of Peter; the *Apostolicall Sea*: Namely, to manifest that he is the *Rome of perdition*, who, as the Apostle faith, SITS in the Temple of God: thus this Angell sheweth him sitting on the Beast, that is, like Antichrist heaving the Romane Empire.

*I sit a Queen* And this is proper to Rome: for the boasteth, that she is Lady, or *Queen of all Churches and Kingdomes*: In signe whereof they paint the Church of Rome, sittting as a Queen on a Throne, *Crowned with a royall Diadem*, holding in her right hand the Books of Decretals, with a Papall Cope on it; in her left hand two Secretes, crosstabe; treading under her feet the Heretickes, Luther and Calvin with their Bibles. Is not this to sit a Queen?

My Anonymus thus: *I sit as a Queen* to sit, ruling all, and exceeding all in the riches and glory of the World: and therefore I am a Queen as well in secular boaswer, as in spirituall dignity, Nnn 2

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And am no widow.] This also is Romes language, who boasteth that she is Master of Churches, to the Spouse of Christ, whom Christ will never forsake, who can never err, be defiled, or flipp, to wit, having the Holy Ghost as friend to the Bridegrom, allways to preserve her Chastity:

Anonymus as though he had been living in our times, Thus: I am no Widow, (Although the greater part is turned to Chiristianisme, and gone from me) because as yet a great part of Chiristendom holds with man, and I have singular consolation in the Subsides of Simonists.

And shall see no sorrow] Either by losse of children or any other calamity. This boasting also is proper to Rome, whose Parasites would persuade all men: That Rome is the Church built on the rocks, against which the gates of hell shall not prevail, that is to Peters Boate, which may be tossed,orted, shaken with the winds; but cannot be surfe by the waves. Hence Bellarmin gives two tosses of the Catholicke Romane Church: The prosperity of the defenders, and unhappinesse of Romes adversaries. Anonymus: And shall see no sorrow] which my adversaries threaten shall befall me in Hell. The summe is: That this Cathedrall Rome is the Romish Sea, the Lady of all Churches, Kings, Bishops and Kings. Now bow truely the boasteth, that the shall alwayes be free from widow-hood, losse of children and sorrow, let us see further:

8. Therefore shall her Plagues come in one day.] The pride and securitie of Rome is here reproved by a deadly sentence pronounced by God, after the manner of a Judge, as it were on the Tribunall. And 11. he shews the equity thereof. 2. Swiftness. 14. The grievousness. 4. The necessity.

The judgement shall be just: for it shall be inflicted thus ovox. Therefore, that is, because of the pride, riot, and sins even now reckoned up and confessed.

He will most swiftly fall upon her in her security, for 19. *pam naps in one day (which is taken out of Isaai. 47. 9. * yea *pam naps, in one hour (as it is in ver. 10.) shall her plagues come: she shall not bee besieged by the Kings a long time, or many years, but be suddenly taken, because of her security (like as in one night Cyprus suddenly rooke carelesse Babylon) being forstaken of her friends, and driven to despair, having no power to defend her self.

The grievousness of the punishment is aggravatd by enumeration of four Plagues, Death, Mourning, Famine, Fire: every one of which shall answer to her sins: she promised herself perpetual happiness: but Death shall cut her off: she delighted in all kind of pleasures, therefore sorrow shall overthrow her. She continually gave her self to gluttony, riot, &c. Therefore Famine shall kill her: she burnt the godly Martyrs as Heretickes: therefore with Fire shall she be utterly confounded, by the Kings (sometimes her lovers) who shall fall from her, and turne their swords (which they formerly employed for her against the Godly) into her own bowels. See Chap. 19. ver. 17.

For strong is the Lord.] He prooves that her lot and portion shall be irrecoverable, from the omnipotencie of the Judge: the which he oppolzeth to the Romane power, that we might not think the thing foretold impossible, the which immagination hath beguiled many even to this day. Stapleton hath writ a Booke of the admirable greatness of the Romane Church: which he faith shall lo remaine for ever. Lippsius also had no other end then to flatter Rome in his Book (which he published about the same time) touching the admirable greatness of the Romane City. About this time also a certaine Paradise of the Romish Sea, spread abroad a Prognostication about the future state of the Church, wherein he affirmed, that the Evangelical Doctrine, and Chrystian Churches, should shortly perish: The Romane Sea remaine stable and constant: so is this opinion settled in the minds of Papists, that it is impossible the Romane Power should be overcome through any Plots or devices, or the Romish Hierarchy linked and fastened together with iron bonds as it were, Should ever be overthrown by any: But:

Strong
2. **Revelat. Ch. XXVIII. A. 2. Ver. 9, 10. Vision 6.**

9. And the Kings of the Earth shall bewail her. The wicked lament the wretched condition of Rome: First Kings, then Merchants: Lastly Shipmasters. Now what, and how great their mourning shall be, and the caule thereof common to them all, is shewed to be the loss of their former riot and gaine: And therefore there is the lesser difficulty and reason to insift upon it. This generally is to be noted from the Lamentation, that a temporal judgment on Rome is here described, not the last judgement in the end of the World: for wicked Kings, Merchants, and Shipmasters, shall see, and bewail the same.

In the first place the Kings of the Earth are brought in mourning, as being more worthy and powerful: who were chief in committing fulfilments with the Romish Strumpet.

They shall bewail and lament for her.] That is, because of her sudden and miserable destruction: who these are, is noted by two Epithites: they are Kings of the Earth, committing fornication, and living deliciously with her. By both we may understand that they shall be enemies of the Gospel: Vassals, Sonsnes, Spirituall Lovers of the Romish Star. For the first Epithite is of the Earth, is always in these Prophesies taken in an evil sense, for Kings, Nations; and worldly men given to earthly worship. By the latter Epitite, the cause also of their mourning is shewed, they shall lament excessively because they are deprived of their sweet converse with the whore, by means of her unexcepted destruction. What that converse was, we have opened on verse 3. and divers times before.

It may be demanded who these Kings of the Earth shall be?

Ribera saith, that they shall be the same Ten Kings who buried her with fire, repenting and bewailing the destruction of the most renowned City, like as Titus is said to have mourned for the burning of Jerusalem and the Temple. But it is a vaine Fiction: for those Kings shall be converted unto the faith: Thee shall be Kings of the Earth, Enemies of the Gospel. The cause also of the mourning is different: Thee shall lament because they can no longer commit fornication and riot with her. But the former Kings after they had once by the divine mercie of God repented of their sinne, refused any longer to commit fornication with her: for it is said, They shall hate the Whore, and make her desolate. Therefore we affirm that these Kings of the Earth shall be such of the Ten, as still remain with the Pope.

10. Standing a farre off for fear.] The gesture and voice of these Mourners is noted: standing afar off and crying: Alas, alas: In which he prevents an objection: Why shall they not rather take up Armes, and succour the distressed City? Fear and trembling shall hinder them: signifying, that the Lord will so astonish them, as that they shall not so much as thinke upon arms, or succour, for the feare of the divine judgement will make them to seek shelter for themselves.

For in one hour.] Before, In one day. Her judgement shall be so sudden, that before the report of her Siege be farspread, the Citie shall lie in ashes. Thus high things are on a sudden brought to nothing: Trees of great height are long in growing, but rooted up in one hour: They call it judgement, to wit, of God, the just Judge, whose vengeance shall be so manifest, that the very enemies shall be forced to confess that so great a Citie was thus suddenly overthrown not by humane force, but by the judgement of God being angry.

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11. And the Merchants of the Earth shall weep] Merchants succeed the Kings in mourning, the Merchants, I say, of the Earth, whom we have shewed to be spiritual Traders, Treasurers of the Popish Court, Penitentiaries, and Granters of Pardons, &c. The which plainly appeareth by the adjunct caule of their sorrow, and kind of Merchandize.

Because no more buyest her merchandise any more] But gold, silver and precious stones, shall not be out of esteem, because of the destruction of one City. For by the overthrow of one Mari-Towne, trading is not taken away from other places: but the fall of one is rather the rising of another: as not long ago in the low Countries, Anwerpse sometime a noble Mari-Towne decaying, was the fouling of Amsterdam. Therefore it is manifest, that here properie merchandable wares are not noted, but the painful hunting of the Romanists, their Bulls of indulgence, and spirituall tributes, by which they have emptied the treasuries of the Kingdomes, Provinces, and Cities of Christendom.

Buyest them no more] For these things shall be discovered to be but bastard wares, meerely impostures, which the Pope, falsly claiming to be Successors of Peter and Paul, had obtruded on the world, to be believed as necessarie to salvation.

ANON TMUS: Their wares] By which they merchandized with the goods of the Church: No man shall buy them any more. Because all hisome and crounguisshe shall then eternally escape from the Church: And by these Merchants are meant hypocrites also, who sold great holiness for a temporall reward.

12. The merchandise of gold and silver] This whole Catalogue of wares, is taken by a certain allusion from Ezekiel 27., where the destruction of Tyre, then a most noble Mari-Towne, is likewise described, for like riot and pride. There the neighbouring Nations and Peoples are reckoned up, who all of them brought both their own and foreign merchandise unto Tyre. The Edomite brought Cedar and Firre trees from Lebanon: The Macedonians Ivory: the Egyptians fine linen and broderied worke: They of the Isles of Elisahylke and purple: They of Tarbie silver, iron, tin, lead: Tuball and Mejebch: flaves, horses, males, &c.

So here the Holy Ghost would have us to understand the diversitie of peoples, who have brought those wares to Rome, that is, enriched the Roman Sea with treasuries and rich tributes: Uno this royal Court (as Platina) flowers the encrease of Tarbie in Cilicia: from the possession of Tyre comes Oyle, Spices, Caffee: Bawling also from the places where it grows, with Saffron, Sult, Peper, Cinnamon, &c. Here the conjecture of most learned Brightman is very probable: The merchandise of gold, silver, pearls, the Spaniards by their Navigations bring to Rome: Italy furniseth her with Cinnamon, Frankincense, Ointment, Wine: Sicilia, Sardinia, Corsica, with fine flour and wheat: Germanie with beasts: England with Sheep: France with horses and chariots: Helvetia with men: And all of them together with foules of men: all of them being forced to believe, that it is of necessitie to salvation to be subject to the Pope: all alike are affrighted with fear of Purgatory, from whence they cannot bee redeemed but by means of gold and silver: To be short, through covetousnisse and fein'd speche, the Romane False Prophet makes merchandize of the fouls of all men.

Now to dilpute of the qualitie of each sort of this merchandize. I think it needlelesse: some are known and in use amongst us: Others being out-landish are unknowne to these parts, the descriptions whereof may be sought in Plinie, Dioscorides, and other Writers of natural things.

Fine linen] called Bysseus, a most excellent sort of linen.

Of Purple and Scarlet, See Chap. 17. ver. 4.

Silke] Or silk'en cloth spun of the finest silk'en thread, being of a great price.

Fine flowers] being made of the flower of wheat.

And all thyme wood] Or odoriferous wood, as the Cypressse, Juniper.

Cedar, the word comes from the Grecian Quies Thuco, so named from the smell.
And of horses, vix. the merchandise of horses.

and Tuball traded with the souls: (or persons as most translate it) of men, and vesseis of brass, &c. the which all did expound of selling slaves: But here the Holy Ghost doth distinctly put voseis and vesseis in comparison of the bodies and souls of men. The Old Version: Of slaves and the souls of men. Therefore this merchandise of souls is different from that of slaves, neither can we otherwise understand it, then of that Spouse and trade which is exercised about the redemption of souls out of Purgatory: For hence comes up their Courts, Temples, Altars, Masses, Monasteries, Cloisters, Legacies, Pilgrimages, Annuities, Wax-candles, and all other gainful works in Purgery: All I say was done to redeem souls.

Therefore RIBERA on this place doth mainly feign two sorts of slaves, of whom some were sold to serve: Others to be slain, that is to fight with beasts in the Circle. The which although it be true: yet no reason can be given, why these latter should be called souls. The souls, faith he, signifies the life: with the Hebrews indeed, but not so with the Greeks: and it is against him: For thus souls should signify slaves appointed not to death, but life.

14. And the fruits that thy soul lusteth after: Gr. The harvest of thy lust is gone from thee: The Old Version: Apples of thy desire: because the Autumn is Apples: It is an Hebraisme: for, the desirable fruits of thy palate shall fail thee: namely, their delicious Banquets, delicate Luncheon, with which though the Romanes Clergy glut themselves twice or thrice in a day, yet they fail. And all dainties and goodly things: he understands the variety of dainty dishes, with which the virtuous Fathers use to fill their tables: now all this shall cease. The fire will put an end whereto these delights.

The change of the constitution is here observable: For whereas before the Heavenly voice declared the mourning of Merchants, and their several wares: here he suddenly directs an Apostrophe to Rome itself: and so it is againe in the third voice, ver. 22. 23. Therefore BEZA conjectures that this verse is here inferred from the Apostrophe there. Which opinion is the more probable, because it is certaine that this Booke of old was greatly neglected, and the authority questioned by the speciall subtletie of Satan, least these mysteries should in time be manifest: yet he leaves the verse in his place, because of the content of Copies. Now we know that such an Enallage or change of persons, is not unuful to the Prophets, and to John in this Prophetie, as we had it in the beginning of Chap. x. ver. 7 8.

Are departed from thee? Montano ἐκ παλαιας αὐτοῦ are persifled from thee: Andreas, ἐκ παλαιάς ἀνήστη: the fenne being all one.

15. The Merchants of these things: He returns to the mourning of the Merchants, and describes the caule thereof, with the manner.

Which were enriched: The cause of their mourning shall be, in regard of the loss of their gainfull wares, by which they gathered abundance of wealth, in so much as one Cannon was worth by the yeer ten or twenty thousand florins: One Bishopsrick or Cardinalship an hundred, yea three hundred thousand. At to high a rate hath the Pope sold these Places. Now by the destruction of Rome, all the hope of gathering wealth this way shall be cut off: yea the riches which they have gathered shall expose them to danger, because the Annuities, Legacies, Tribes, &c. shall be gazed on. This therefore is no small caule of sorrow.

They shall stand a far off: Namely, far, far from the flames thereof. And indeed how should her Merchants any way helper her, seeing her Kings brand a far off, trembling for fear.

16. Also, I saw that great city. The Merchants shall, imitate the howling of the Kings: but speak of their merchandise of fine linen, purple, scarlet, gold, pearls, and precious stones, the which they weaile, not only as being now consumed...
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fumed in this fire, but also because they should never trafficc any more with such like wares.

17. And every Shipmaister. After the Kings and Merchants of the earth, Stewards also shall mourn: who are divided into four ranks: first Masters, or Governors of Ships; signifying Cardinals, Patarchs, Archbishops of the greater Nations. 2. Pilots, or Masters mates, being in company and fellowship with the former: as the familiaris and domestickes of Cardinals have partners in profit and loss. 3. Sailers, Bishops of inferior note, and Abbayres, Gardiens, Priors, Rowers in Peter's house. 4. As many as trade or gaze by Sea: the whole Clergie, as Canonists, Regulars, Monks, Jesuites, Capitaine, who helpe forward, and live upon the profits of the Roman Court.

Shall stand afar off. Not daring to approach for fear, like the Kings and Merchants: Gr: εἰσῆλθεν Stood εἰσῆλθεν and cried: by a prophetical certainty he rehearsteth the thing as if it were done: Now they shall teetifize their fear and astonishment: First in words by crying, What City is like to this City, from Ezek. 27. 32. Till now they boasted that the gates of hell should not prevail against Rome. But they shall grievously be astonished by her unexpected destruction. Experience therefore shall be the Millstrefle of these fools: Secondly they teetifize their fear by gesture, of which it followeth.

19. And they cast dust on their heads. Like unto (ad Mourners, as Psalms, the Israelites mourning for the sacrilege of Achan threw dust upon their heads, so did the messengers that brought tidings of the Israelites overthrow. 1 Sam. 4. And Job's friends Chap. 1. But the mourning of these shall be more grievous then the other, because the destruction of Babylon will more grievously touch their Kitchings. Therefore lamenting they shall sing the funereal Song with the Kings and Merchants, bewailing not the sins and dominations of Rome, neither their own offences against God, but the loss of their riches, all occasion of increasing their treasures being taken away, and because they shall no longer furnish the Clergy with their merchandize, but be faine to feed on broken bread, (as the laying is;) This is a Judas-like repentance: for they mourn not because they have sinned, but because they may suffer no longer. The Songs of the righteous found otherwise: shall we return O Lord, and righteousness are thy judgments.

Is made desolate. This desolation is again and again inculcated, that Rome may not question, but that it shall certainly come to pass, though the now securely mockes at the same. In one hour] Suddenly, and in a moment, so said the Kings, ver. 10. and in one day, ver. 8.

20. Rejoice over her thou heavens. We have heard the wicked's lamentation on earth: Now followes the Saints rejoicing in Heaven: unto which the second heavenly voyce exhorts them: It is an Apostle unto the Heaven, the holy Apostles and Prophets; to Rejoice over her, that is, over her destruction. Some by Heaven understand the Church: By the Apostles and Prophets, the Publishers of the Gospell that then shall be. But it appears to be a Prophetical Prophecy: as Isa. 1. 2. Hear O Heavens: to teetifize the greatneffe of their joy. Before Heaven mourned because of Babylons sins heaped up to Heaven, ver. 5. Now it is bid to rejoice, because so great filthiness is taken away. Or it is a Synecdoche: Rejoice O Heaven, for, ye Angels, and other heavenly inhabitants. Thus I rather take it, because of that which followeth, Chap. 39. ver. 1.

By the name of Apostles and Prophets are meant the foules of the holy Martyrs slain by the Romaine Tyrants, and Antichrist for professing the doctrine of the Apostles and Prophets: which we may gather from ver. 24. In her is found the blood of the Prophets: and yet we read not that any of the old Prophets were slain at Rome: which I mention because of Riberas (flattering) hole on Chap. 14. verfe 8. where he denies that Papal Rome is Babylony, because not Popish but Heathen Rome killed the Apostles Peter and Paul; but in vain: for he, should the Apostles and Prophets be commanded to rejoice over the vengeance of Papists Rome, by
whom they were not killed: but it is false: for Heaven and the Prophets also are bid to rejoice over her, although neither Heaven nor the Prophets were slain by her.

The furies therefore of the ancient and latter Martyrs: to whom (requiring God to avenge them before the time, were given White ribes, that they might in the mean while rest content with their felicity:) are now at length bid to rejoice, because the time of vengeance is at hand. Yes, because God had now avenged their blood, and abundantly answered their desire.

This cause of joy is added: For God hath avenged you on her. In the Greek the Hebraisme is very Emphaticall: Because God hath judged your judgments on her: For both the cause of their Martyrdom is approved: that it was a judge-ment, that is, righteous and pleasing to God; as also the punishment of Babylon is wholly attributed to God the Judge, and the avengement of the innocent blood of the Saints is made the most righteous cause thereof.

But he seems to command rejoicing over evil; not in the least: But bids them to rejoice, because the riot and tyranny of Babylon is repressed, and the Church freed from the same: as also because Gods glorie is vindicated from the blasphemies of the ungodly. Now the deliverance of the Church, the suppressing of the wicked, the vindicating of Gods glorie, and Declaration of Gods righteousneffe in punishing the ungodly, are not evil things, but excellent and the most just judgements of the Lord. So that the Heavenly Inhabitants are bid to rejoice not over evil but good things. And this is the meaning, whenever in Scripture the Saints are commanded to rejoice over the enemies: The righteous shall rejoice when he seeth the vengeance: he shall mont his feet in the blood of the wicked: where straightforwardly a reason is added: A man shall say, Verily, there is a reward for the righteous: Doubtless there is a God that judgeth in the Earth.

Whence it appeareth, that this rejoicing of the Godly is opposed to two weightie Tentations: 1. Least it might bee thought Godlinesse should want its fruit. 11. Least the Godly might seeme to be quite forsaken of God under the Creffe.

If therefore thou objecte, To rejoice over others harme is prohibited elsewhere: but here the Saints are bid to rejoice over other mens harmes: Therefore they are commanded to doe that which is forbidden in other places: The Assumption is false; Or there are four rules: for to rejoice over evils, as they are evils and torments, not as they are a righteous avengement, and an illustration of Gods glory, is forbidden in Scripture.

The Third Part of the Chapter.

The Voyce of the third Angell,figuring the destruction of Babylon, under the Similitude of a Millstone cast into the SEA.

21 And a mighty Angel took up a stone like a great millstone, and cast it into the Sea, saying, Thus with violence shal that great City Babylon be throwne downe, and be found no more at all.

22 And the voice of harpers and musitianers, and of Priests, and Trumpeters, shalbe heard no more at all in thee, and no Craftsman of whatsoeuer craft he be, shalbe found any more in thee: and the sound of a millstone shall be heard no more at all in thee.

23 And the light of a candle shall shine no more at all in thee: and the voice of the Bridegrome and of the Bride shalbe heard no more at all in thee: for thy Merchants were the great men of the Earth, for by thy sorceries were all Nations deceived.

24 And in her was found the blood of Prophets, and of Saints, and of all that were slain upon the Earth.
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THE COMMENTARY.

AND a mighty Angel] The second voice leaves speaking: And another Angel comes forth on the Scene: Greeket in
ἀγγελος. One Angel indifferently, that is, One of the compa-
nion of the Angels, who was to seale up the whole acti-
on of Babylon's judgement by an exterior Symbol.

Iωσθυς Strong.] He is said to be mighty because of the
Symbol, which did require more than humane strength. For he takes up (as
if it were but a straw) a stone, like a great Millstone (which ten strong men can
hardly move) and casteth it with force into the Sea. Therefore in Scripture
the Angells are worthily commended for their strength, to comfort the Godlie,
and terrifie the wicked.

But what is meant by this throwing? It would have seemed frivolous, had not
the signification thereof been added, for Signes without the word are dead Cer-
emonies: Therefore our Sacramental Signes which we call Sacraments, have the
word annexed touching the thing signified, according to that of Austin,
Let the word be joined to the Element, and it becomes a Sacrament. The word there-
fore is the foule of the Sacrament, because it expoundeth what the signe in ever-
ey Sacrament doth signify. Whence it is certain, that Signes tellifie the same
thing to the eye, that words found to the ear, and that Sacraments signify the
same benefits of Christ, which are taught in the Word or Gospell, hence also
Austin oftentimes calls them Visible words: because, as I said, they represent the same
thing to the eye, which the word founds to the ear; But to the matter.

Thou with violence shalt the great City Babylon be cast down, and shall be found no more
at all.] Hence it appeares, that Signes represent the same thing, that the word
doeth, but much more effectually, because they work upon two senses together, &c
thrust up to faith, νοητα. The eyes by the Symbol: The ears by the word. For
the same judgement, which hitherto we have received or heard by the voice of the
Angels, and the lamentation of the wicked: we now also as it were behold with
our eyes under the Type of a Millstone thrown into the Sea: So that the thing
which before was strange to the ears, is now made far more certain, the Sense
of the eyes confirming the same. The Particle υπο των to denote the force and an-
alogie of the Type. For as a great Millstone cannot be easily moved: so the
great City Babylon, is hardlie to be conquered. As a Millstone is thrown down,
so Babylon shall be cut off. As a stone is throwne with force: So Rome shall
suddenly, and with force be overwhelmed. As a stone is swallowed up by the
Sea: So fire (a contrary Element) shall devour Babylon. As a Millstone thrown
into the Sea, remaines covered in the bottom thereof, and can no more be drawn
out: So Rome being once burnt with fire, shall not be found or repaired any more,
but remain in ashes. This is the analogie of the type and antitype.

We are to know, that the same Type was of old used about the destruction of
Antient Babylon: for Jeremie is commanded to bind the Booke of his Prophesie,
not indeed to a Millstone, but another stone, and cast it in the middt of Euphras-
tes, saying: So shall Babylon sinkke: and shall not rise from the evil, that I will
bring upon her, and they shall be weary. Thus Old and New Babylon go both
one way in Gods judgEMENT.

The Great City BABYLON.] This is so often reiterated in this Pro-
phesy, as it confounds with shame the boastings of Papists touching the great-
nesse of the Romish Citie and Church.

22. And the Voice of Harpers.] The Angel aggravates the most sad
destraison, which shall there appeare, where now lofty Rome doth pride it, by
prophetical phrazes, threatening the privation of such good things, which are re-
quiste
quity for the pleasure and necessity of a flourishing commonwealth.
To the pleasures of a Citizen belong musical instruments, Harps, Flutes, Trumpets, and Artits that have skill to use them. By Harpe, men are occasioned to rejoice at Festas. At the sound of the Flute, they use to dance: By Trumpet, the people are called to holy and civil meetings, and Saddlers stir'd up to war, whether for exercises, or in casu, Nothing, faith he, of these things shall be heard in thee any more. Therefore there shall be nothing but mere delation and falsehood.

To the necessity of a Citizen are required all kindes of Artists, and Handicrafts men: For a City consists not of a Physician alone, but of a Physician and the husbandman. But no Craftsmen shall be found in thee any more: so that in stead of the dilienceness and abundance of these precious wares, shall be misery and delation.

To the upholding of mans life Corne also and Millers are requisite: by whom the seed is grinded, and the meal prepared for bread and necessary food. The voice of a Millstone shall be heard no more in thee. In stead of abundance of fine flour and delicacies, shall be poverty and want.

Also burning lights are requisite for the night season, without which we should be forced to passe the halfe of our Life in darkness. These also, faith he, shall shine no more in thee. Therefore there shall be darkness and delation.

Lastly to the preservation of Cities, there must of necessity be procration of children in lawfull Matrimonies, for without Weddings and Marriage a Citizen must needs perish, either by death of her Citizens or bee full of Baftards. Also there shall be no more Weddings in thee. For the voice of the Bride and of the Bridalmont shall be no more heard in thee. Thus thy delation shall be conumminated.

Behold in what a horrible manner the destruction of Rome is aggrivated. Now these things because of the similitude are here applied out of the Ancient Prophets: See Hb. 24. 8. and Jerem. 7. 24. and Ezek. 26. 13. In the former, the delocation of Iudea, in the latter, that of Tyrus is set forth under the like Figures.

Because thy Merchants are the grease men of the Earth.] He concludes with repeating the causses of this horrible judgement: that the Romanists might not complain of overmuch rigour. In the Analysis we shewed the causses to be these.

1. Riot. 2. Witchcraft. 3. Slaughter of the Saints. Their riot is noted in one so oft evident sight onely, because her Merchants are professors of the god. The great men of the Earth, as he should say, not minding their condition; and original, they carry themselves as Princes usurping authority over all men. Who now will say, that these are ordinary Traders? what if one or two Merchants come to be Princes, what is that to all thefe? As therefore their wares were allegorical: So these are Allegorical Merchants, Spiritual Prelates, Ecclesiastical Princes, Cardinals, Patriarchs, Archbishops, Bishops, &c. as before we shewed. At first the seven Deacons of Rome were Cardinals, severallie placed through the City to preach, and administer holy things: But now there are fixtie eight purple Fathers, being as they say, the chief Senate of the whole world, who according to their instruction may not stand up though a Prince or a King salute them, or give them the way, and chiefest feast at Banquets. What therefore can be more arrogant then the pride of these Merchants?

For by thy foreseies] This cause hath bin often declared: He calls the Idolatrie, falsfe doctrines, ungodlie and superstitious traditions (by which Antichrist hath subdued the Christian world) Witchcraft, both in regard of like efficacie: because as with Charming-cups they infinate worldly men and draw its soul to destruction: because also Magick is always joyned with Idolatrie, as we find in special among the Idolatrous Papists.

24. And in her was found the blood of the Prophets.] The cruelty of boistold and new Rome against the Godlie is here noted: but chiefly of the new, who
under pretence of the Catholicke Religion, hath for these thousand yeeres shed as much Christian blood, if not more, than the old Tyrants in the first three hundred yeeres.

The Coherence, Argument, Parts, and Analysis of Chapter. XIX.

The third and last part of the Sixt Visions touching the Judgement of the great Whore and the Beast, that is, of Rome and Antichrist, remained to be treated of. The destruction and burning of the City (to be executed by the Ten Kings, one of the Vassals of the Roman Antichrist, but afterward converted to Christ) the Angel had revealed to John in Chap. XVII. and described the same by a Prophetical Hypothesis in Chapter XVIII.

But seeing the whole Papacy shall not utterly perish at the burning of Rome (Antichrist's Seat in Italy) but that the Pope shall find entertainment, either in Spain or elsewhere, and shall persevere to oppose Christ, and persecute the Gospel unto the end: therefore in this XIX. Chapter is revealed the destruction also of the Pope himself, and of the whole Papacy. The Chapter is full of manifold doctrines, and consists of a most artificious structure. Therefore the Reader may conceive the Argument, Parts, and Logical Resolution to be thus.

The company of Saints rejoice over the judgement of Babylon, their deliverance from her Tyranny, and the Wedding of the Lamb at hand. By and by is described a type of Christ's coming to judgement, and casting of the Beast and all his followers into the Lake of Fire.

The parts therefore seem to be two. The Saints rejoicing, and Antichrist's judgement: John's error about worshipping the Angel being brought in by a Parenthesis. But we may more fitly cast the same into three Heads or Branches.

Hat John heard, in the first nine Verses: After these things I heard. II. What he did, ver. 16. And I fell downe, &c. III. What at length be known from verse 11. And I saw, unto the end.

Touching the first: Hee heard a two-fold voyage of gladness and prayings: The first celebrate the righteous judgments of God, in the few first Verses. The other triumph, because of the wedding of the Lamb: in the four following Verses.

In the former rejoicing is noted.

1. Who they were: A twofold Chire or Company: first, a great multitude leading or beginning the Triumph-Song in three Verses. The second, viz. the

21 Where they were: In Heaven, ver. 1. Both Companies therefore denote the Church Triumphant.

The Hymn of the first Chorus consists of three Parts. 1. A Proposition, God is to be praised: Hallelujah, salvation, & c. ver. 1. 2. The Confirmation, from the jusitifieth: For in the Temple: because God's judgments are true and righteous: Secondly in a double Hyperbole or application: because in righteousness be he hath judged the whore: and avenged their blood, ver. 2. 3. The conclusioniterating the praises of God, ver. 3.

Touching the other Company is noted. 1. Their gesture, And they fell down. 2. Their Religion: and worshipped. 3. Their assent, or concluding the Song with AMEN, ver. 4. &c.

In the latter rejoicing is noted: For the provoking cause, and of this: 1. What it was: A voice proceeding out of the Throne: 2. What it commanded, viz. to praise the Lord, 3. Who are commanded, All the servants of God in general ver. 5.

Secondly, the effect of the cause is answered: viz. The rejoicing it selfe, in which is noted:

1. Who the rejoiceyers were: A great multitude: whole voice is aggravated by the multitude of the noise of waters, and thunders, ver. 6. This multitude are the Servants and Feasters of God, that is, the Vassall Church of Saints in Heaven and Earth.

2. A Gratulatory Hymne, consisting of two Parts. In the first they bless God with praises of Hallelujah: adding a reason: For thy Lord God omnipotent reigneth: that is, hath vindicated his Kingdom from the blasphemies of Antichrist, ver. 6.

Secondly, they rise up themselves to joyfulness, and to praise the Lord: Let us rejoice: with a reason from the joyfulness, the time of the marriage of the Lamb is come.

The which they commend. 1. From the presence of the Bride or wife: she hath made herself ready, & c. ver. 7. 2. From her ornament and pure attire, ver. 8. And to her was granted. 3. From the saving effect, or blessedness of the wedding guests, ver. 9. Blessed are they that are called, & c. The certainty whereof is ratified 1. by the Angels command to write it, Write, Blessed are, & c. 2. By afferring the truth of the sayings of God, Ithos.

In the second what both John and the Angel did.

John doth two things. 1. He falls downe, 2. With intention to worship the Angel, ver. 10.

The Angel forbids it: See thou do it not: with a twofold reason. 1. From the person, to whom worship is not due, I am thy fellow servant. 2. From Gods peculiar property: Worship God, Ibid.

In the third: What shall I fear? 1. CHRIST coming with his Elect to Judgement. 2. The casting of Antichrist and his followers into hell under the type of two warlike Armies. Of which type there are two parts. 1. A description of each Army, from ver. 12. unto 20. 2. The event of the Battle, ver. 20. 21.

Touching the former army is noted, 1. The original place whence it came: from heaven being opened, ver. 11. 2. Christ the Captaine of these Forces: and the Forces themselves.

The description of the Captaine is magnificall and divine.

I. By the placing of his body: Sitting on a white horse. II. His nature or disposition: True and faithful. III. His fiery eyes seeing all things: His eye was as a flame of fire, ver. 11. IV. The Royal Ornaments of his head: Many crowns, ver. 12. VI. The Majesty of his Name, ver. 12. 13. 16.

OOO 3 VII. His
VII. His bloody Vesture, verse 13.

VIII His armur: A two-edged sword proceed out of his mouth, verse 14.

IX. A reason both of his Vesture and Artzur: by changing the order. The latter; because he rules the Nation with an iron rod; the former; because he treadeth the Wine-press of the fierce wrath of Almighty God, Of which Chapter 14. 20. His Armies are noted to bee two.

First, His Attendants of honour, who follow the Captaine on white horses, not to fight, but for office sake: Therefore they are not armed, but clothed in fine linen. verse 14. Secondly, His ministring servants; whom God will send against the adversaries. Of these is noted.

1. By whom they are to be entalled and called, verse 17. I saw an Angel.
2. Who they are, All the souls flying in the midst of Heaven, Ibid.
3. Their assembling: Come and gather yourselves together, &c. Ibid.
4. To what: first figuratively: Unto the Supper of the great God, verse 17. Secondly properly: That ye may eat the flesh of kings, as if he should say, not to beat downe the adversaries (for that Christ will doe by the word of his omnipotence) but to eat up the finale: Of whom he reckons up divers orders, verse 18. Hither to the former Army.

Of the hostile army is noted 1. the Captain, the Beast-Antichrist.
2. His auxilie Valls, the Kings of the Earth, with their forces.
3. Their Counsell to supprese Christ and his Army, verse 19.

Lastly the Event of the Battle, the adversaries are overthrown, which is aggravates by certain degrees.

1. By apprehending or taking of the Beast, the False-Prophet, and them that were sealed with his Character, and all his worshippers.
2. The casting of them all into the lake of fire, that is, into hell, verse 20.
3. Slaying the rest; viz. all that fought for Antichrist. The Author of this slaughter is Christ, mounted on a white horse: The Instrument, his sword. The Ministers, the Foules, filled with the flesh of the Adversaries, verse 21.

The first part of the Chapter.

The Gratulation of the heavenly Inhabitants for the righteous Judgements of God, and the marriage of the Lamb drawing neere.

1. And after these things, I heard a great voice of much people in heaven, saying, Alleluia, salvation, and glory, and honour and power, unto the Lord our God.
2. For true and righteous are his judgments, for he hath judged the great whore, which did corrupt the Earth with her fornication, and hath avenged the blood of his servants at her hand.
3. And again they said, Alleluia; and her voice rose up for ever & ever.
4. And the four and twenty Elders, and the four Beasts fell down, and worshipped God, that sate on the throne, saying, Amen, Alleluia.
5. And a voice came out of the throne, saying, Praise our God, ye servants, and ye that fear him, both small and great.
6. And I heard as it were the voice of a great multitude, and as the
voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord our God omnipotent reigneth.

7. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made her selfe ready.

8. And to her was granted, that shee should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of Saints.

9. And be faith unto mee, Write, Blessed are they that are called unto the Marriage Supper of the Lambe. And be faith unto mee, These are the true sayings of God.

THE COMMENTARY.

And after these things I heard a great voice, which celebrated the righteous judgements of God: and as other things, so in speciall such plagues as before were mentioned to be inflicted on the Romish Babylon. In the words is no difficulty: therefore we passe them over, and come to the Coherence.

They who say in the Hypothesis, that the ruine of Babylon shall afford unto the Saints a most delightfull argument of rejoicing and praising God: and in the Thoſe, that the Saints, however they bee many times offended in regard of the prosperity of the wicked in this life, and complain as if God dealt hardly with them; yet at length they shall perfectly know, and openly confess, that the Judgements of God are true and righteous in the whole government of the world: They draw indeed a true and profitable doctrine from this place, which is worthy of observation. Notwithstanding in my opinion they doe not sufficiently touch the occasion and cause of the renewing of the Vision by this Choros or Company.

The occasion indeed, Gagesus and Brightman do righteous observe in their notes, from ver. 20. Chap. 18. where the Angell exhorted the Saints to rejoice over the judgement of Babylon: Rejoice over her then Heaven, and ye holy Apostiles, &c. whereupon Heaven and all the Saints do now rejoice, and joyfully applaud the Judgement of God.

But what is the reason that not here onely, but formerly also the Company of Rejoycers are so often brought in? For the Company of the four and twenty Elders and four Beasts singing to God sitting on the Throne, and to the Lamb, made entrance to the second Vision touching the Books sealed with seven Seals; Chap. 4. & 5. The said Company of Elders closed up the third Vision with praising God and his Kingdom, Chap. 11. In the fourth Vision after the Antichristian persecution the Company of 144,000, sealed ones sang a new song before the Throne, Chap. 14. Against the Company of Harpers began the fift Vision with the Song of Moses and of the Lamb, Chap. 15. Now here the Company of Rejoycers conclude the first Vision with rejoicing and triumphing because of the judgements of God, and the Marriage of the Lambe.

The cause of the often iteration of Gods praises.

In the first Alle of this vision, John saw the beast, and the woman singing on her the Angell showing the misery thereof, and her desolation, Chap. 17.

In the second Alle, Three Angels proclaimed the burning of Rome, commanding the saints to go out of her, & heaven to rejoice. There was heard also mourning & wayling.
waiving by kings, merchants, shipmasters and seafarers for Rome's desolation by fire.

Now in the Third Ait appears on the same, the company of Saints rejoicing in heaven, who first being divided into artificially, by course one after the other, Hallelujah, Praising the judgment of God: Afterward all together with one consent celebrate the marriage of the Lamb.

The fourth Ait will at length represent unto us the last battle of the beast, & kings of the earth gathered in Hargageddon, against Christ (the which in Chap. 16, v. 26, was broken off) and the event of that battle. These things for the help of the reader I have briefly repeated, by which the matter of this whole vision may be the more clearly understood. Now let us hear the Company singing:

After these things that is after the burning of Babylon, and the mourning of the merchants.

Of much people] instead whereof The old version corruptly hath it of many trumpeters, both here, and v. 6. This company is no other, save that innumerable multitude, which were clothed in robes with palms in their hand, standing before the throne, and singing alternation to our God, viz. The company of saints triumphing with Christ in heaven. Therefore be heard a voice in heaven. Neither do I here seek an allegory as some, understanding by heavens the Church. For John heard the multitude singing not on earth, but in heaven:

Hallelujah] The summe of the Hymne; we sweved in the analyso. Hallelujah with the Hebrewes is, Praise ye the Lord, with an aspiration from which in Piel and hithpael is, to praise (in Kal and Poel to be made) and Hallelujah one of the ten proper names of God taken off from Jehovah. With this David begins many of his psalms. And therefore it is a word by which not only the Jews, but Greeks and Latines also, yes the Germans and many other nations stir up themselves to praise and celebrate God: so that the mystery which some lay hid under this word, in my understanding is of little Valuation.

Epist. 137.

Ierom to Marcella allking why John writing in Greek we find Hebrew words, antwrether, because the first Church was gathered of Jews, the Apostles would not for fear of offending the believers innovate any thing, but to deliver things as they had received them from the Creeda: afterward the word being to be spread among all nations, they could not alter what once they had set up.

But this doth not touch the cause why these heavenly inhabitants praise God in the Hebrew tongue. Perhaps it may be to signify the communion of the new Church with the old; for which cause also certain other Hebrew terms as Hiasnon, Amen, Abba, &c. Seem to have been commonly used among Christians.

Bishomans reason (If true) were plausible, viz. that hereby the overthrow of Rome; the Church of the Gentiles shall provoke the Jews unto the faith. The said Author before on Chap. 16, touching the first vial poured out on Euphrates, affirment, that by the Kings of the East who should passe Euphrates being dried up, are meant the Jews who then in great number shall be converted to Christ, according to the prophecie of the Apostle Rom. 11, which conjecture is indeed pious, but of little certainty, as we there shewed.

Salvation and honor] All Greek copies have it μετα του Σωτηριον του Ατρον. The kings copy & Σωτηριον soll be of our God, Understand this or του Σωτηριον is or be the same almost being the same. But in stead of the four attributes, salvation and glory and honour and power to the Lord our God, the old version hath only three, Praise and Glory and Power to our God, Omitting with Honours, and του Σωτηριον to the Lord. Observe O Papists the manifest defects of your version.

These same attributes as the heavenly inhabitants sang to God, Chap. 5, v. 13 & 7, v. 12. Where we expounded every one of them. Here only we observe two things.

First, that this is no wish by which the glorified Saints and Angels pray that God
God might obtain these good things, as if he had them not for himself. For he is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. The God of all grace, who hath called us to his eternal glory by Christ Jesus, now filleth all the possessions of all the believers, and abundantly powers the same forth on his creatures: but it is a confession of praise, in which the saints of heaven celebrate and profess, that God hath all these good things, and that all creatures ought to ascribe the same to God.

The second, that this rejoicing over Babylon's destruction, is not in loco, but in spirit. For they rejoice not over the afflicition and torments of the others, which were contrarie to charity, but that the glory of God is vindicated from her blasphemies, the which is very good.

We therefore, after the example of this multitude, ought to ascribe our salvation, and all our glory, honour, and power to the Lord our God, that is, with all our hearts and tongues, to bless the Lord for his incomprehensible mercies unto us in Christ Jesus.

2. Because true and righteous are his judgments.] This cause of the saints rejoicing the more clearly what I elsewhere said, that they infer not over the torments of the wicked out of an evil affection, but are wholly bent in celebrating the righteousness and glory of God. The first cause, that the judgments are true and righteous, is mentionable and before expounded on Chap. 15. v. 7. and Chap. 16. v. 4. The wicked under their punishments like dogs barked against God, as if he were a tyrant. The saints on the contrary silence their blasphemous mouths by confessing that the Lord in punishing of them is not tyrannical in the least, but a most righteous judge. For it is just to give every one his own: but in order of justice punishment for wickedness is due to the ungodly. When therefore God puniseth them, his judgments are righteous.

And this is certainly to be accomplished: for though God doth a long while delay the punishments threatened against the wicked, yet at length he truly executes the same. So Psa. 9. v. 9. Jehovah judgeth the world in righteousness, he disposeth judgment to the people in uprightness.

For he hath judged the great whore.] Specially they celebrate two examples of God's righteousness, as it were the nearest matter of their joy: the condemnation of the great whore and the vindicating of the servants of God. Both being manifestly worthy to be celebrated. For that great whore hath corrupted the earth by her fornication. Now what is more agreeable to justice, than that such a peak which hath defiled the inhabitants of the earth with her most filthy whoredom, should be adjudged unto eternal damnation. Moreover with her hands, that is tyrannically, with fire and sword, hath oppressed, and killed the servants of God. Now it is a righteous thing to avenge the innocent blood, and such as are unjustly oppressed. But God hath avenged the blood of his servants on the whore, by rendering unto her such like punishments, as she had before exercised. For the destruction of the adveraries is the vindicating of the Saints. Furthermore who is this great whore, what her whoredoms, what earth, and how she hath corrupted the same, need not on this place to be repeated.

Let us learn to acknowledge and celebrate God's righteous judgments in destroying the adveraries: And continual labour to walk with fear and trembling, intertwisting the Lord, that the like judgments fall not upon us.

3. And again they said:] They conclude the thanksgiving by repeating the exhortation of Hab. 3. 16, to testify the greatness of their joy. They add further.

And her smokes] And, hath here an adverbial sense as if he had said: The praise God, but the smoke shall burn for ever and ever. Riber independent the smoke more coldly of the remembrance of the burning, which faith he, is always to remain, and shall never be forgotten. But they amplify God's judgement on the whore, because the smoke of her burning and torment shall have no end but remain for ever, from Chap. 14. v. 11. And the smoke of their torment shall ascend up for ever and ever, signifying the everlasting torments that attend Antichrist and his followers in.
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hell fire: If perhaps the miserable Romanists by force thereof might be deterred from their idolatrie.

Rose up for ever] The present flame of her burning which they shall see with their eyes, yields matter of joy. Now the smoke ascends up. Therefore Babylon's condition is altogether deplorable.

And the four and twenty Elders] The former [above defining another comes in, singling that to God might be praised with a most facetfull Symphonie of all the heavenly dwellers. This was the company of Elders and Beasts often before mentioned Chap. 4. 14. and Chap. 5. 8. and Chap. 7. 11. and 11. 16. These they served as it were for a heavenly senate (reverend in gravitie and majestie) unto the former promiscuous multitude of the heavenly inhabitants, whose joy, and celebration of God's judgements they approve of by their most grave acclamation, closing up, and as it were sealing the same in two words, Amen, Halleluia, as if they should say, It is so, as ye have before fung: salvation and glory is truly due to our God: His judgements are truly righteous: Iust indeed is the condemnation of the whole, and the vindicating of the innocent blood of the saints: for Amen with the Hebrews is a particle confirming the truth, and signifies, Truly, certainly. God therefore is to be truly celebrated with praises.

Now who these Elders and Beasts are, hath been largely declared on Chap. 4. and Chap. 5. The Elders represented the Company of Christs of Patriarchs and Prophets: The Beasts the Apostles; although (as hath bin before shewed) these may also be understood of the stationary Angels before the throne of God. Whoever they be, certain it is, they are a more honorable company of the Church triumphant. For the Elders wear golden crownes on their heads, and are clothed in white raiment, holding harps and golden viols in their hands, &c. And they sit upon four and twenty thrones, being as it were honorable administrators of the judgements and counsels of God: But for reverence sake in this solemn assembly they fall downe from their thrones on their faces, before the feete of the divine Majesty, casting off undoubtedly their crowns also, as before Chap. 4. 10. and religiously worship and adore God, together with the Beasts. This adoration was an admiration of the powers of God: a celebration of his judgments and works, a ready publishing of his mercies, and lastly a testimony of their religious submission. In which they afford us an example of religious worship and thanksgiving. For if the Saints in heaven who are come to their journeys end praise God incessantly: how much more ought wee poore travellers to worship the Lord without interruption? Neither doe they adore one another, but God sitting on the thrones. And therefore such as direct their worship unto others, shall never come to this Chores: of which thing the Angel will by and by inform us.

And a voice came out of the throne] Both companies had finished their Halleluia, notwithstanding the long of praises was not as yet ended. Therefore another Chores is invited unto a new gratulation by another voyce.

A new voice out of the throne not of God sitting on the throne, as before Chap. 14. 13. A voyce from heaven: and Chap. 16. 17. A voyce out of the Temple. The author of this voyce is not shewed, being uncertaine: yet we may easie gather, that it was divine, because it proceeds out of the throne; yet not of God sitting, but of the Lamb standing on the throne; because he faith: Praise our God. Now Christ acknowledged God to be his and ours: because he is the Lamb and Mediator, as if he shoulde say, The prayers of God, touching his righteous judgements, are not yet ended: There remaine other works and benefits farre exceeding these judgements to be celebrated. What these are, the following Hymne shall teach us. Now whom doth he invite?

All ye his servants] The servants of God are all that are and shall be saved: both Angels & men: For also the good Angels are preferred by grace in their integrity, &c. hence throughout the Scriptures they are named the servants of God, as being spirits most ready to execute the ministreries of God. But as for men, they are God's servants.
servants, both such who continually serve him with praises in heaven, viz. the saints triumphing with Christ; as also who yet are here on earth serving him with heart in faith and true piety, all the Elect and faithful of the Church militant here below. Whereas therefore the heavenly Herald doth stir up in general all the servants of God to praise him; and in especial all his fearers, be they who, that not only God is to be celebrated by the companies of the heavenly inhabitants apart, but with joyous wishes and voices of all Gods servants together, as well of Angels, as men, as well of the Saints triumphant in heaven, as of the militant on earth; that is, by the universal consent or accord of the whole Catholic Church: This exposition is not obscurely confirmed by the Vulgaris particle. All ye his servants: No one therefore of Gods servants is to be silent. The distribution also proves the same small and great) Therefore both children and old men, men and Angels are invited to this duty of prayer.

Hence now may easily be understood, what is meant by that great multitude, whose loud and terrible sound John did hear while he was. Moreover we see this voice belongs to us also. For if God be our God, we must wholeheartedly obey ourselves in his service: we must not be the servants of men, and slaves of fame: but if we be Gods servants, him we must fear above all things and onely worship. If we fear God then let us joyne ourselves to this Chor, and gladly celebrate the Lord with all his servants.

6 And I heard as it were a voice] Behold the efficacity of the heavenly voice, the willing obedience of Gods servants: being commanded to praise the Lord, they all readily lift up their voice to his praise.

Of a great multitude] The old version corruptly renders it a great Trumpeter. This great multitude is the Universal Church of Gods servants in heaven and earth: as we see by the voice coming out of the throne. Therefore this voice & accord is great, divers, and weighty; as it was of many waters, running swiftly through uneven places (so as a man cannot hear himself speak) or of many thunderers with whole echo heaven and earth is filled.

Thus the holy Ghost aggravates this voice, not that it was terrible (as in the ungodly) but so vehement and weighty, that the Beast and Dragon with all his fornicators might, yea were forced to bear the same. By such like metaphors the voice of the 14,000 sealed ones is amplified. Chap. 14. 2. See the exposition on that place. And they are taken out of Jerem. 51. 55.

Now it will appear from the following Hymne, that this whole praising song belongs to the last times, not long before Christs coming to judgement then which undoubtedly we now live: and therefore we are bound to join our voices with that; the Church triumphant singing in heaven: & the church militant hath with joynt desires almost these hundred years (since which the Church began to be purged from the dregs of Antichrist) sung & praised the Lord, because he hath let up among us the kingship of his Son, and freed us from the tyranny of Popery, instructing him at length to deliver that great where to condemnation, and avenge the blood of his servants on her.

Hallelujah for the Lord reigneth] They begin the hymne as before, with Hallelujah: But the arguments of their joy are more magnificent than before: And they are two. One properly concemts the glory of God: the other of the Church. Of the former they say: Because the Lord God omnipotent hath reigned] That is, hath now at length declared that he is truly King omnipotent.

God indeed alwaies reigneth, and did never cease governing the world and Church. But now his kingship is obscure because of Antichrist and wicked men cruelty: who hitherto have it as it were without punishment tumultuously reigned in his kingdom. But at length God shall reign alone and manifestly, having subdued all adversaries and abolishe all powers in this life. Then he shall be laid to reign, when he shall appear to reign, as that in regard of his following glory, he seemed not to have reigned before. For many things are then said to bee, when they begin to be manifested. Therefore he is laid then to reign,

This song of praises belongs to the last times.
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according to the essence, but formes of his kingdom, in which respect also Paul faith 1 Cor. 15, Then when Christ is to deliver up the Kingdom to God his Father.

7. Let us be glad and rejoice. By another more effectual argument, they hire up to gladness and praying of God from the circumstance of time. At joyful times we are to rejoice: But weddings are times of gladness, then the bridegroom, and the bride with great applause of kindred and friends goe to embrace each other.

But least they might seeme to rejoice for their owne good only, they add,

And let us give honour to God]. Not by conferring on him that which he hath not, but by acknowledging and celebrating his infinite justice and power in punishing the wicked, his goodness and mercy in vindicating his servants, the which he hath from, and by himselfe.

So that they shew unto us the fountaine and manner of true rejoicing in God: For then we truly rejoice, when we give honour to God, when we acknowledge and confess with a willing mind, that God is the author of that good we enjoy: so faith the Apostle, I rejoiced greatly in the Lord, Phil. 4 10, and bids us to rejoice in the Lord our God, that is, to attribute the glory of all good to God. Hitherto the exhortation. Now let us consider the reason.

Because the marriage of the Lamb is come] The Lamb is Christ, as before we shewed: His wedding or marriage, is the solemn and most joyfull copulation of the bride and bridegroom. Christ is the bridegroom, so he calleth himselfe Marc. 19 20. And so the Baptist called him, John 3 29. But who is the bride? The holy Catholick Church. 2 Cor. 11 2. Ephes. 5 26, whom Christ hath espoused by giving himselfe a ransom for her, sanctifying and cleansing her with the washing of water, by the word, so profession to himselfe in various churches, not having spot, or wrinkle, or any such thing, &c. According to the Prophets: I will betrothe thee unto me for ever in righteousness, and in judgement, and in loving kindness, and in mercies: I will even betrothe thee unto me in faithfulness, and thou shalt know the Lord.

Now although this betrothing between Christ and the Church be in this life, so that we with Christ, and Christ with us, and dwells by faith in our hearts: nevertheless the marriage is not yet. Now it is especiallly that the marriage being deferred to the end of the world. For the bridegroom is ye as it were in a faire country, viz. in the heavens, neither is the bride as yet prepared: because all the Elect that are to be gathered, are not yet gathered: Therefore the time of joy is not yet come. But the marriage shall be in the end of the world: for then the bridegroom shall return, and the Bride shall be prepared, in her perfect beauty for the embacing of her bridegroom: and then shall the time of perfect joy. Then all Gods servants and all his heirs, both small and great shall fally together, Let us be glad and rejoice, and give honour to him for the marriage of the Lamb is come, and his wife hath made her selfe ready. This marriage in one word denotes the full and final redemption and glorification of the Church of the Elect with Christ in heaven.

The marriage is come] For, is never or at hand. Therefore this voyage belongeth to the Church of the last times, in which we are, and for we are stirr'd up to gladness, that with joyfulnesse we may meet our bridegroom, who is comming unto us.

They add: And his wife hath made her selfe ready]. This is spoken after the manner of men: For the marriage day being come, the bride prepareth and adorneth her selfe with nuptiall ornaments, that in her full beautie she may be brought to the embacing of her bridegroom. They call her, wife, for bride, because of the nearness of marriage: For now indeed to long as she remains in the world, she is but betrothed: but then she shall be the wife, when she is brought unto the heavenly house of her bridegroom. For the betrothed bride is one not yet delived over to the bridegroom, but remaining at her owne house: but the wife is delivered and goeth into the house of the bridegroom. Or the word of your is a name of the Sex: signifying a woman, whether it be meant of an unmarried mar-
maiden, or married wife, as Mat. 1. 20. & Chap. 19. v. 3, 5, 8, 9. & 22. v. 24, 25. and Luk. 14. 20. The which I owe because of the place, 1. Corin. 9. 5. & 1. Thess. we not power to lead, about a sister (πρεσβύτερα) a wife: where some else of the fathers urge that the word πρεσβύτερα signifies any woman, not a wife, so they might maintain the impure celibacy of the clergy: but it is without authority of scripture or historic.

Hath prepared her [self] This favours not the Pelagian strength & preparation of free-will. For it presently followeth, And it was given or granted her, that she should be arrayed in fine linen, &c. Therefore the ornament of the spouse is freely given by the bridegroom: so that she hath it not of her selfe: Neither doth the Text speake of preparation to grace or glory: Now the prepares her selfe by grace prepared or granted her of Christ her bridegroom. For the bride receiveth her ornament from the bridegroom, as it is said: Her sanctified.. and the washing of water, by the word, that he might present her to himself, &c. And we are created unto good works, which God hath before prepared (φορτίασεν) that we should walk in them. Notwithstanding we also make our selves ready, because by faith we put on the ornament of the bridegroom, and in holiness of life declare our faith. The multitude therefore thus speaks to teach the duty of the bride, what we ought to do, and doth at the time of her espousals: To wit, the mirth & doth make her selfe ready for her marriage at hand. Like as the Apostle faith, If a man purge himself from these, he shall be a vessel unto honour. And: Let us cleanse our selves from all filthiness of the flesh and spirit.

Before we goe forward, Alcasar impudent fiction is to be refuted, who would obtrude to us the Babylonish stamp instead of Christ's spouse, eagerly contesting, that this wife of the Lamb can be no other, save the Roman Church. And why? First, the place alludes, faith he, unto the history of Hester, who alone, among many Virgins: became wife to Abasferis.

Secondly, she is the wife of the Lamb, whose manchild was given an iron rod to rule the nations. But this rod is given to the Church of Rome alone above other Churches.

Thirdly, only the Queen, faith he, married to Solomon, Ps. 45, and (and) in which places is clearly alluded in this marriage is wife of the Lamb. But only the Roman Church is that Queen. Therefore the Church of Rome only is wife of the Lamb.

Who can withold laughter at fuch childish fopperies? The first allusion is feigned, and were it granted, yet the assumption is false, viz. that the Roman Church is that, which Hester was.

In the second, he goes altogether from the matter. For to rule the nations with a rod of iron, is promised to every one that overcome, Rev. 2. 27. But the iron rod with which the Pope smiteth, not the nations, but all Churches, he hath received from the dragon who gave his power and throne to the beast, Rev. 13. 2.

In the third, he again feineth an allusion, which is not: and if it were, yet could it not beare such a fence, which this flatterer would hence draw by feigned allusions.

Wherefore to his fopperies we oppose a true and solid demonstration, which he hath framed against himselfe, not being able to take away the difficultie thereof.

She is the wife and bride of the Lamb, whom the Lamb hath redeemed to himselfe, washed and sanctified in his own blood, Eph. 5. 16. Rev. 1. 5. and to whom he gives life eternall, John 10. 28. But this only is the whole Catholick Church of the first borne, Acts. 20. 28. Hebr. 7. 22. 23. Therefore the only is the wife & bride of the Lamb. Moreover the bride & wife of the Lamb is no harlot, but the Roman Church, that now is the great whore, sitting on the beast (as before we heard) who daily committeth whoredome with her idols and graven images. Therefore she is not the Lamb's bride and wife; but is groffly deceived by this Sycophant. Now we goe forward.

And to her was given that she should be arrayed in fine linen,] Now she sheweth how
how the bride hath made her selfe ready: For by putting on nuptiall ornaments. The old version renders the passive in such a way that she should be clothed, actively that she might cover her selfe: the sense indeed being the same: yet not to much as active clothing of the bride is intimated: although the active be not excluded. For the metaphor is borrowed from an earthly bride, who both is arrayed by others, and puts on ornaments her selfe also.

Secondly: whence she hath her ornaments. Not of her selfe. For so she is destitute, naked and uncovered, Ezek. 16:7. But 9. She is given by her, that is, by her bridgroom. He perfitts in the metaphor of a bride, unto whom, if poor, her rich bridgroom of his owne cost giveth wedding garments, that she may become beautiful and adornned for marriage estate. whence we are put in mind of our natural want and poverty; for we all come short of the glory of God, being naked and destitute: Also of Gods beneficence, unto whose liberal hand we owe all the good we enjoy, that so none of us with mercenary hypocrisies should boast of our owne merits.

Thirdly he sheweth what this ornament, and what the wedding garment of the bride is: First, figuratively: Fine linen, clean and white, is a kind of most tender, precious and white linen, as we shewed Chap. 18:12. touching the merchandize of the whole, beeing like our purest like. Now if any man might thinke, seeing the merchandize of the whole doe likewise fell fine linen, whether the garment of the bride and where be the fame? I answer: There is a twofold fine linen. The one true: the other adulterate. The true is given to the bride by Christ: The adulterate, viz the Saints merits instead of Christ's, is told by the Popes spiritual agents. Secondly: they declare the wedding garment properly, yet by a figurative phrase. For the fine linen is the righteousness of the Saints. Gr. iuncausa iustitiae the righteousness or justifications: the caufall for, contains a reason, why he called the fine linen, clean and white: for, that is, because it is righteousness, which is clean and pure, because it is conforme to the Law and to God: without which nothing can be clean and white, because the Law is holy, and God most pure. It is a metonymicall phrase, fine linen are the righteousness. For, it signifies the righteousness of the sants, as, The seven kine are seven yeeres, for, they signify seven yeeres, to be the like of other sacramentall phraules.

Now it is demanded, what these righteousness are? Ribera interpreteth it of merits, The justifications, faith being, that is, works of righteousness, and holie, done. But the word which he giveth, contradiceth him. For this righteousness is freely given by the bridgroom. But good works are not freely granted, but performed by us. For, faith he, they are also given, because we do them of grace, and they are the gifts of God. It is true indeed: But good works cannot be righteousness: First: because they are not pure and clean, but defiled with blemishes: for all our righteousness are as the garments of scarlet. In many things we offend all. There is not a just man upon earth, that doeth good and sinneth not. The Guelph in the Gospel had good works: in that he obeyed the call and fated down with others at the banquet: and yet was not clothed in fine linen pure and white. But wanted the wedding garment. Lastly, the good works of the Saints what ever they bee, cannot bee merits, being they are due debts: Now nothing how good forever beeing a debt, can be rightly considred as meritorious.

Therefore this fine linen or wedding garment is Christ himself with his righteousness, with which we being clothed are acceptable to God: For Ioh 1:12 is our righteousness, that is, he is made righteous unto us, in consideration whereof the saints are said Rev. 7:15, to be clothed in white robes, not because they had adorned themselves with merits of good works, but because they had washed and made white their robes in the blood of the Lamb. Now we put on this garment ourselds indeed through the word & Sacraments, hence it is said: As many as have been Baptized into Christ have put on Christ: INWARDLY through faith & the holy Ghost.
Therefore are they called the righteou"nnesses or justifications of the saints, because they are impu"ted to the Saints by Christ the bridgegroome.

But why in the plural. Righteou"nnesses 9 is it because Christ hath many righteou"nnesses? I say, he hath indeed many, the Divine, humane, active, passive, etc. but the mark here respects not this, but the plural because of the pluralitie of saints, in whom every one shall have his righteou"nness from Christ: nevertheless he all put on and Christ shall them who se"esse him. Thus there shall be many righteou"nnesses.

Riba a demandeth whether this marriage be the same with that in Mat. 22. 1. Undoubtedly it is: I sa"y openly that there is no where else the calling to the wedding here of the fore"mata and marriage it selfe.

And he saith unto me, Write To wit the Angel, who hitherto had familiarily spoken unto John, and before all Chap. 17. 1. had said. I will shew thee the judgement of the great whore: the Angel commanded him in speciall to write (besides those things which he had hitherto written, heard, and written) the joyfull sentence of the Lamb's marriage: Blessed are they that are called unto the marriage Supper of the Lamb: For this is a new matter of joy: that the wedding guests shall be bles"fed. But why? I. Because the guests themselves shall be the spouse and wife of the Lamb: now the bride is bles"fed. II. Because the feast is not earthly, but heavenly, but Eternal life and glory in heav"n.

Vnto the Supper Why not unto the Church? Is it because they were wont to keep weddings towards evening, or Supper time? But in Mat. 22. 1. the king saith: I have prepared my dinner. Therefore I rather think it is called a supper, because the marriage shall be at the Evening, or end of the world.

But how shall all that are called unto the Supper be bles"fed? seeing our Saviours faith: Many are called, but few are chosen? Answer: Some are onely called externally: and of such Christ saith, others inwardly and in faith and newe"nneffe of life, and of these the Angel speaks in this place. For these are called all predestinated as the Apostle saith; where be he did predestinate them he also calleth justified and glorified. Neither doth Riba deme, but confesseth this. These are the true la"res of God. Wherefore is this Clause added: The more to confirm the hope of his bleed"nees unto us. These words, saith he, are not mine, but God's, and therefore are most true, and must certainly be believed. Indeed all God's words are true in themselves, because God is truth; and no man lies: But in speciall we ought to most fullie perswaded of this promise of bleed"nees, viz. That if we obey the heavenly call on earth, then we shall enjoy the bleed"nees of the Lambes marriage in heav"n. But the doctrine of Sophister denyeth the truth hereof. For they will have the wedding guests alwa"ys to doubt of their bleed"nees, &c. fear as being deceived. That is, not to belieu"e, but bee that belieueth in God, makes God a liar. Therefore the 1st. la"res or certainty of the salvation of the Godlie is here established.
The Second part of the CHAPTER.

JOHN is forbidden to adore the Angel.

And I fell as his feet to worship him: and he said to me, See thou do it not: I am thy fellow-servant, and of thy brethren, that have the testimony of Jesus, Worship God: for the testimony of Jesus is the spirit of prophecy.

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ND I fall] Thus fare of the things which John heard: Now followes, what was done, both by himselfe, and the Angel. He fell at the feet of the Angel to worship him: The Angel forbids it, because it is an abominable thing that a servant should be worshipped by his fellow servant, God alone must bee worshipped.

A remarkeable place of the Saints inimitabilities, and the probenesse of mans nature to idolatrie: of the office of Angels, and of religious adoration, which is due to God alone: refusing most clearly both the blASPheous madnesse of the Roman Antichrist, who not onely differeth, but commandeth and forseth Emperours and Princes, to fall downe and kiss his feet, and worship him as a God on earth: also the horrid idolatry of Popes, who not onely worship, and adore Angels, but deare men (becing by the Pope mustered among his Saints) and their bruit images also: which one thing sufficiently showeth that the Papacie is Antichrist's kingdom and must be wholly left by the Saints.

Touching this fact of the Apostle, it may be demanded: Why now be he would worship the Angel, and not before? with what kind of worship? and whether rightlie?

Some say, it was because he knew him to bee greater then himselfe: but this is no satisfactorie anuer: For not every one excelling others, is to be worshipped: John knew that the Elders & diverse Angels before spoken of, were greater then himself, and yet he fell not downe to worship them. Perhaps the most sweetie prophecy of the certaine blissfulnes of the wedding guesles of the Lamb, to delighted him, as for joy he fell at his feet. & would have worshipped him in way of thanksgiving. Perhaps he thought the Angel to be Christ, and therefore would reverence him with religious worship: But all what is spoken on this place touching Johns intention is uncertaine. Therefore I passe it by.

It was no civil kind of adoration (as we read that Abraham and Lot civillie worshipped Angels, taking them for travellers) but religious, as evidently appears by the Angels refusall: neither doe the Papists deny it: but say there is a twofold religious worship: One due to God alone, which they call \\textit{Latria} Latria: the other due to Angels and Saints called \\textit{Doubla} Douleia. But they are at variance, which of these two John ascribed to the Angel.

Bezaerin holds it was the worship of \\textit{Latria}, for he faith, John was reprooved not for the error of worship, but for the error of the person, because he thought him to be God to whom \\textit{Latria} is onely due, and not an Angel, to whom Douleia doth appertaine.

Ribera on the contrarie denies that it was the worship of \\textit{Latria}, or that John erred in the kind of worship, or in the person: but that he would have worshipped him
him as an Angel and with a worthd p due to Angels. Behold how well these worshipers of Angels doe agree, whom the Apostle most plainly condemneth Coloss 2.18. Besides if Ribera speake truly, Why then would not the Angel ad[ett thereof? he would not, faith he, be worshipped by Iohn, in honor of Christ; as shewing how highly he esteemed of Christ seeing he so much honour'd his faithfull friends.

ALCASAR to reconcile his companions, and flatter the Pope; faith it is in vain to be troubled about rending a reason, why the Angel refused to be worshiped, because he was not an Angel, but the Apostle PETER, before whom as chief Priest and Christ's Vicar, Iohn professed himself to kiffe his feet.

But passing by this sopperie, FIRST the distinction of religious worship into Latrise and Doulaia is denied, because there is no such thing. For both are one and the same worship due to God alone, neither doe the words Latrise and Doulaia more differ among Grecians, then the words GLADIUS and ENSIS with the Latus, which all know who understand the Greek, or have read the Greek Bible.

SECONDLT it is false that the religious worship of Doulaia is suitable to creatures; and so much, (to let passe other things) the Angel here refuting it, and Ribera's contradiction doth sufficiently excite. They allledge Auftin as author of the distinction, but they deprive his mind, and words. It is true indeed he faith that the worship due to God alone is to be called Latrise, although there be little weight in it: For as much as Latrise also is rended to men: It is true also that he do distinguish the Latrise from Doulaia, as he makes the former due to God only, the latter to creatures also; although this likewise is not very found: for in scripture Doulaia and Latrise, signifies to serve, whether God or creatures. But it is false that Auftin makes Doulaia to be a religious worship due to Angels or Saints: But faith, that Doulaia is only a civil worship, by which we honour men of worth being alive, but denies, that a religious Doulaia is to be rended to fainits departed: Let us not faith he must maintaine the worship of dead men: because if they have lived godlier, we may not judge of them, but they seek such honours: but they would have that God be worshipped by vs, &c. They are stephens to be honoured for imitation. Not worshipped for religion sake: And afterwards: Wherefore we honour them in (larity, not with DVLIEIA) service neither do we build temples unto them: For thus they will not be honoured of us because they know that we our selves if we be upright, are the temples of the most High God. This very thing also doth the said Author affirm: De chir. Lib. 32. Deuth. Cap. 37, and Lib. 32, Contr. Fausti. Cap. 21. But the Papists doe build temples to fainits departed, and worship them with religious Doulaia, both which Auftin denies to be lawful, but grants that the dead are to be honoured only in charity and imitation. Thus Auftin, whom they would make their Patron, openly refutes them.

Thirdly, Ribera feconddly doth that also which would have worshipped the Angel, with the worship of Doulaia only. For to from their Hypothesis he ought not to have bin reproved: Besides this foolish glosse is contradicted by the commandement of the Angel Worshipp God. For the worship Iohn would have rended to him, he commandeth to ascribe the name to God. But he commandeth to render to God the worship of Latrise: I herefore Iohn would have rended that to the Angel.

But granting the thing which Ribera would have, yet the worship of Angels is thereby overthrown. For they themselves deny that Latrise is to be rended to Angels. Now Doulaia, the Angel refulteth by his owne supposition. Therefore neither the worship of Latrise, nor of Doulaia is due to Angels. Moreover the cause Ribera feconddly of the Angels refult, is false and frivolous. False; because the Angel makes his owne person, not the reverence of Christ, the reason thereof, I am thy fellow servant. It is also frivolous: for to the Angel ought to have worshipp'd Iohn, that he might honour Christ in his Minister or servant. But the Angel was not ignorant, that also was Christ's Minister; and indeed greater then Iohn, as that appear Chap. 22. Therefore he ought not to have refust this worship; that in him Christ might have been honour'd. Behold what shifts idolaters are put too, and
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and how they are ensnared by themselves.

Now whether John did well or not, is no great question: Rightly (as Riber) be adored the messenger of the most High God, declaring most joyful things unto him. But this is false: because not Gods messenger, but God himself must be adored: otherwise all the Iesuites, who call themselves messengers of the most High God, and companions of Iesus, ought religiously to be worshipped by us, and so much perhaps they desire. But the Angel forbids the thing: Therefore John did err, either through humane frailtie, or by mistaking the perfon. Otherwise the Angel should have reprooved him unjustly: For that which is rightly done, is unjustly reprooved: And therefore Bellarmine contradicts himself, in affirming fo boldly: That Angels in respect of themselves are to be worshipped, and yet they do not in refusing to be worshipped. This Italian supposed, that they may sport with Angels in religious worship, as they use to doe in their complements, where one servilely bowing himself, is ambitiously restrained by the other: And thus also Alcafar the Spaniard doth.

See those doe is not. He simply forbiddeth a manner of religious worship, not this or that kind, as idolaters feine. In the Greek the words are έκείνος δει. See to, Leave: breaking of his speech as it were for haste, the sooner to lay bold on John, and hinder him from worshipping of him, to dignify how great an abomination it is, religiously to worship an Angel or any creature. Therefore the Angel refueth the honour of worship simply, whether we respect the kind of honour, or Johns intention. For the honour was unlawful: because no religious worship is due to the creature, but only to God: Johns intention also was erroneous: for he erred either in the faith or in the person, intending to worship him, whom he might not, or thinking him to be, whom he was not. But undoubtedly his error was not in the person, but in the fact.

I am thy fellow servant. The reasons why the Angel refueth this strange honour, are two. The first is taken from his person, I am thy fellow servant, and of thy brethren, as if he had said: It is no way lawful to worship fellow servants: because hereby we should make our selves servants of servants. But the Angels are our fellow servants. Therefore it is not lawful to worship Angels.

This argument of the Angel cannot by any definition of worship be shifted of in the least. For the Sophisters themselves confesse, that the worship of Latrasia is not to be rendered to Angels, better with the worship of Dodessa, by the Angels reasoning belong to them, because they are our fellow servants; the which Peter in his Epistle, (1 Peter 2.10) hath well observed. Now they are our fellow servants, because they serve with us, the same Lord, who is God and Christ.

And of thy brethren. The rest of the Apostles and ministers of Christ. That these are the testimony of Iesus: For, who preach the Gospel revealed by Iesus Christ. The plain trueth, that the Evangelist John was the writer of this prophecy, who familiarly calleth the Gospel, the testimony of Iesus, as we have observed before.

Worship God! The second reason is taken from that which is proper to God. The proper worship of God, is not congruous to Angels but God alone. But all religious adoration (adorationis) is Gods proper worship. Therefore it belongeth not to men, base to God alone. Let Popifi Sophisters finde what they can: they shall never avoyd the Angels argument, unless they say: Either that the Angels are more ambitious now adays, then this Angel was: Or they must obstinately object against their wills strange worship, and make them sacrilegious supplanters. For the Angel saith not, έκείνος Διακοιτειν Worship, God with Latrasia: nor to adore him with Dodessa: But έκείνος δει, aboring him, referring the whole kind of religious adoration to God alone.

The testimony of Iesus. A reason, why he calleth himself, Iohns fellow servant, and of his brethren, because the same testimony of Iesus committed to John and the rest of
of the Apostles, was committed to him also: to wit, the spirit of revealing the prophecy to John: It is a syncretism: The reason is thus: Ut quo whom the same testimony of Iesus is committed, they are fellow servants: To me and to you is committed the same testimony of Iesus: The reason: because the testimony of Iesus is the Spirit of prophecy: But it is committed to me to reveal this prophecy to thee: Therefore, &c.

The third part of the CHAPTER:

Christ prepares himself to the judgement of the Beast, and kings of the earth, with the casting of these into the Lake of fire.

11 And I saw heaven opened, and behold, a white horse, and he that sat upon him was called faithful, and true, and in righteousness he shall judge, and make war.
12 His eyes were as a flame of fire, and on his head were many crowns, and he had a name written, that no man knew but he himself.
13 And he was clothed with a vesture dipped in blood, and his name is called, The Word of God.
14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.
15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of Almighty God.
16 And he hath on his vesture, and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
17 And I saw an Angel standing in the Sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather ye together unto the supper of the great God:
18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that are slain, and of all men, both free, and bond, both small, and great.
19 And I saw the Beast, and the kings of the earth, and their armies gathered together to make war against him that sate on the horse, and against his army.
20 And the Beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his image. These both were cast alive into a Lake of fire, burning with brimstone.
21 And the remnant were slaine with the sword of him that sate upon the horse, which sword proceeded out of his mouth: and all the fowles were filled with their flesh.
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Nd I saw heaven opened: Thus farre of what Iohn heard and did, Now what he say, remains to be treated of: being the fourth All of the Last vision have one: In which is represented Christ the Judge, under the type of a glorious captain coming with a great army from heaven against the forces of the Beast and the kings of the earth gathered together in Harmagezzon, before spoken of in Chap. 16. 16. And I see no reason why any should doubt that the last judgement is here described: For it is certain by the testimony of the Apostle, that Antichrist shall not be consumed but by the brightness of Christ's coming in the end of the world. But here the glorious coming of Christ, and the destruction of Antichrist is evidently prefigured. Add to this, that the present vision is closed up in this type, as it were, by the last Act. For the following vision is new &c altogether different from this. But all the former visions (the first excepted, which was special) had this common, that they ended in the last judgement, as we clearly showed in every one of them: Therefore we may not doubt but the same thing is here represented also.

Neither doth Ribera deny this, if his words be well weighed. Notwithstanding he feinth, that here is described I know not what for an invisible defection of Christ from heaven before the last judgement, to succour the faints wresting and striving with Antichrist and his minions. But what is his reason? Because saith he, Antichrist shall not then be in the last judgement. But this is false and against that of the Apostle even now alleged. For Antichrist shall be destroyed by the last coming of Christ: Therefore he shall remain till then. Now Ribera's fiction depends upon another, viz. that Antichrist shall be killed forty five days before the day of judgement, which we have before refuted, besides it is manifestly repugnant to the saying of Christ, But of that day and hour no man knoweth, neither the angels: The which Ribera acknowledgeth in the following Chapter, v. 8. and thereby not unwittingly rejects the fiction of 45 days.

The said Ribera doth here also not obscurely confirm our opinion, namely, that this coming of Christ proves that which before the heavenly choir had said: For the marriage of the Lamb is come: Now the marriage shall not be till the end of the world, and full accomplishment of the punishments of the wicked. But here be commeth to be avenged on the adversaries: Therefore this shall be Christ's last coming, in which both his enemies shall be abolished, and the marriage of the Lamb celebrated. For the adversaries destruction and the Saints glorification shall be both together.

To this Last All therefore of the last vision, doth answer (in way of Parallel) the Last All of the third vision in the end of Chap. 11. and the Last All of the fourth vision in the end of Chap. 14. touching the harvest and vintage: and lastly, the Last All of the fift vision in the end of Chap. 16. For this All doth cohere with the history of the last vision, touching the kings of the earth gathered together in Harmagezdon to the battle of that Great day of God Almighty: the which battle was there broken off by the last voice: Yet I have shown it is done and is here at length represented.

Whence we have a fourth argument for our opinion: for that Great day of God Almighty shall be no other but the day of judgement. Whatever Ribera feinth to the contrary in Chap. 16. Num. 11. For the seventh plague shall not be powerd forth before the day of judgement (as he pretendeth) but in the very day of judgement and confirmation of all things: But this battle shall be in that great day of God Almighty. Therefore this battle shall be in the last day of judgement.

Which things thus laid downe, the historic of this type is not obscure. For what we shall here see touching Christ's coming from heaven with an army of horlemen to fight against the Beast and kings of the earth, to take and cast all of them into the lake of fire and brimstone, is indeed the very thing which Christ
faith in the Gospel: Then shall ye see the Sonne of man comming in the cloudes of heaven with power and great glory. And again, When the Son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory, and all nations shall be gathered before him. And what Lude speaketh from the prophetic of Enoch: Behold the Lord commeth with thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him: And that of Paul: The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, with the trump of God: And the dead in Christ shall rise first: And the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance upon them that know not God, and obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Lastly the best and briefest interpreter of all this warlike preparation is the same Apostle, where he faileth: And then shall that wicked one be revealed whom the Lord will consume with the brightness of his coming. This, I say, shall be that bright day of Christ's coming: when this glorious Emperor shall come from heaven with innumerable companies: This shall be the destruction of that wicked one, when the Beast (Antichrist) and his followers shall be taken and cast into the Lake of fire. Now let us consider both armies going forth to battle, with the event thereof.

I saw heaven opened] In this there is no allegorie: But loe, doth historicklie set down what the law saith, heaven opened and Christ coming thence with his holy angels, under the likeness of a Captaine and troops of horsemene: as horsemene use to rush forcefully through the gates of a city, being opened.

And behold a white horse] To wit, Woe be forth. The Maiestical description of the Captaine figureth the glorious coming of Christ from heaven, to judge Antichrist and the ungodly. Therefore we are not to imagine that it is meant of corporall horses, or horsemene, or swords, or any such thing. But under the allegorie of military forces, that brightness of Christ's coming (spoken of 2. Thes. 2:8) is here represented. For Generals use not to goe on foot: but to be mounted on brave horses, that with facilitie and swiftnesse they may be here & there in the army to put forward the battle the more bathe. So Christ es on a white horse, by which is signified the divine majesty, power and glory of the judge: For the white colour here denotes excellency. Before at the opening of the first scale came forth a white horse with his rider &c. The rider indeed is the same both there and here, namely CHRIST: but the white horse is diverse. For the former signifieth the Apostolical Church, pure and white: on which Christ riding obtained the first victory over Paganisme. Here he comes forth on a white horse of majesty and heavenly glory, to obtain the last victory over Antichrist: And that the world might know him to be that Great Pontiff of Rome: he himself saith his God as often as he takes on a journey to be carried on a white horse with a silver bas, and to be sent a day before him with his servants and eulogies.

Was called faithful and true] The General for our consolation is set forth by diverse titles illustrating his divine Majestie and power. Other Generals indeed use to goe forth with great warlike furniture: but are ignorant of the event. For it is not in their hands to dispose of the doubtfull success of battles: but instead of conquering they are often overcome, or plain. But the titles of this General do all tend to certify us that he shall undoubtedly and certainly obtain the victorie, bee the power of the adversee partie never so great.

Faithfull] In authorising and maintaining his forces. TRUE, in reserving wages and rewards to such as have fought stouly: This sentence is enough for the allegorie. For faithfulness in preferring, and truth in rewarding for such doth much commend a General.

And in righteousness be done judge and make warre] This Captaine comes not only as a warrior, but also as a judge: both offices he administreth in righteousness, that
that is, righteously: He will execute judgment righteously: because to the upright he will render the promised reward of life and glory, to the wicked the wages of death eternal, according to the declaration of the Gospel, Rom. 2. v. 6, 16. And also he shall fight the battle altogether in military equity. No man shall be injuriously spoiled or hurt by his forces, which otherwise is customary in warre. The adversaries onely shall suffer by this conflict, seeing either slain or taken. Which againe is no obscure argument to prove that here is intended that righteous judgment spoken of, Rom. 2. 5.

12. And his eyes as a flame of fire. Like to the eies of the Sonne of man walking in the midst of the Candlesticks, Chap. 1. 14. Flame gives light. Fire burneth. It signifies mightie quicknese, in sight and fervency of this General: The which vigilancie of Christ for his Church was before also set forth. But here it denotes his quicknese in perceiving al things: For he shall judge even the secrets of the heart: It signifies also the providence and valour of this warior, who not onely looks to the necessities of his armie, but knows also the hidden plots and counsels of the adversaries, bringing the same to nothing, like as fire consumes the flubble.

And on his head were many crownes.] Our General weares a royall diadem on his head: The Beast also had ten crownes on his heades for three upon one. But Our Captaine hath many more. And therefore is not leffe in Dignity, but in Power farre exceeds Antichrist, his pretended Vicer.

A name written that no man knoweth. This name John himselfe doth by and by express. The word of God, The King of kings, And Lord of lords. This is the name of the Sonne of God: The which name the Father hath given him, saies above every name: That in the name of Jesus every knee should bow of things in heaven, in earth, and under the earth. But how is it that none knowes it but himself, seeing John wrote and revealed the same unto us? I answer. He faith truely, No man knoweth it, because no man knowes the Sonne but the Father, and to whom the Sonne will reveal him. Now this name be revealed to John, and by him to us. Therefore all are excluded from the knowledge thereof, except it be by Revelation and Faith. We know him, because he hath revealed himself unto us: and because we have beleeved on the Sonne of God. The wicked know him not. Either because it is not revealed unto them: Or because being revealed, they believe not the same. Before, to him that overcame, was promisely a white stone, and in the stone a new name written, which no man knoweth, seeing he that receiveth it. This is the name of the children of God, which none know, but such as apprehend their adoption in Christ: like as no man knoweth the sweetnesse of honey, but he that tasteth it. Therefore the Passifists are profane and wicked in requiring us to prove our adoption by arguments: and because they apprehend not the same in themselves, therefore they make a mock of it: tormenting themselves and others with doubting and despare of salvation.

13. And he was clothed with a vesture dipped in blood.] His bloody vesture sheweth that he was to returne victoriously from the slaughter of his adversaries. For he is sprinkled with blood, as if he had already fought the battle, to signify the certainty of the victory. The reason will more clearly appeare in v. 15. Now that which some doe here bring in touching Christs body appearing bloody, and his wounds yet remaining, is not to the purpose in hand.

And his name is called, The Word of God.] This name John in his Gospel and Epistles gives to the Son of God: Whereby we know that this Captaine, is Christ the Sonne of God. As also it gives us a mark, to note of the writer of the book. For it is the peculiar Phrase of the Apostle and Evangelist John, to call the Sonne of God Lord the Word of God, either in respect of his person: Because he is the wildestone of his Father: Or of his office, because he is the Spikaeman of the Father, through whom he resealeth unto us his wifedome and counsell.

14. And the armies which were in heaven.] These armies accompany Christ the Captaine, not so much for helpe, as for honour sake. For he alone, as God omnipotent,
potent, shall slay the adversaries with the sword of his mouth. v. 21. Therefore he comes accompanied with an army for decencies sake: because without followers he should seeme to be no Captaine. Yet in that his armies are not hithered but clothed in white linen, it appeares he led them forth not to fight, but to triumph: being apperalled as if they went to a marriage feast. Neither is there any other allegorie in this lawne, but to signify the purity and splendour of his armie, the which thing is also denoted by the white borses, on which they ride. And therefore both the Captaine and his armie ride on white borses, because the purity, splendour & majesty both of the head & members shall be exceeding great. Undoubtedly, in this also the Deceit of the Metaphor is kept. For Generals and Princes love to have their followers alike in colour, both in borses, liveries &c. Furthermore it is not obscure, who these heavenly armes are: For by them the Scripture visibly understandeth troopers of Angels. This armie therefore represents those thousands of Angels with whom Christ will come to judgement, Math. 24. and 25.

15 And out of his mouth goeth a sharp sword. Gr. ἄκρατος ὄρος, The kings Edition ἀκροτός δὲ ὄρος ἄκρατος a sharp two edged sword, taking it perhaps from Chap. 1. 16. and Chap. 2. 16. The lene is one. And it is evident, that both this Captaine, and that Sonne of man, represents under a diversie person the same Christ, then appearing as a President and Bishop: Here as an avenger of the Church. He comes not unarmed: Nor yet burdened with any weighty kind of armes; as other Generals are used to doe with helmets, breastplates, and coats of mail, that their bodies lie not open to the strokes of their adversaries, holding in their hands swords, spears, lances, arrows, &c. therewithall to strike the enemy. This Captaine hath onely a sword (very sharp indeed) not in his hand, but in his mouth, which shewes that it is no material sword, which is guided not with the mouth, but the hand. Therefore this spiritual sword, proceeding out of the mouth of the Captaine, If we repect the time next going before the Last judgement, what is it, save the word of God, of which the Apostle Ephes. 6. 17. Take the sword of the Spirit, which is the word of God: And Heb. 4. 12. The word of God is a lively, and powerfull, and sharper than any two edged sword. With this sword he both strikes the adversaries himselfe; as also commands us therewith to fight against all spiritual powers, and his speciall against Antichrist. But if we repect Christ's last coming, of which is here treated, then this sharp sword proceeding out of his mouth, is the spirit of his mouth, with which (according to the prophecies of the Apostles) the Lord will deliver that wicked one, to which Divine power, by which at his pleasure Antichrist and all adversaries shall be confounded.

Thus with it he should smite the nations. He adds the vse of the sword: viz. not therewith to defend himself or his allies (for they are subject to no dangers) but to smite the adversaries: Whom he calleth Gentiles, or the nations; because Antichrist vnderneath the name of Christianity imitates the heathens in Religion, life and tyranny: In this verse Chap. 13. 2. the sword (wherof was said to be given to the Gentiles) that is, to Antichrist and his clergie: And at the founding of the Gentile Church, the Gentiles were angry, that is, Antichrist and his followers did fret against Christ. But wrath without sword is vain. Neither shall the holy City be allwayes trod under foot, because our Captaine shall slay the nations with the sword.

And he shall rule them with a rod of iron. He illustrates by testimony of Scripture, what he had said before, touching the armoure & clothing of the Captaine: he former from Psa. 2. the latter from Isa. 63. For his armoure he needs no more then a sword, for he is that king whom God hath anointed and set upon Sion his holy mountain, unto whom he hath subdued the heathen, that he might break them with a rod of iron: The word brake, or braketh, the Septuagint renders 'μετατροπή, a Transfiguration, or rule, who being followeth. Now what is a sword, but a rod of iron? And he treadeth the winepress of the fiercenesse and wrath of God Almighty: Now he
be renders a reason why in v. 13, he said that his vesture was dipp’d in blood, taking it from Iis. 63, 9, where the Lord being about to take vengeance on the Edomites, adversaries of the Church, by a Metaphor of a victorious Captain returning from the slaughter of the enemy, baring his garment dipp’d in blood, alla of a grape gatherer treading in the wine-press, and sprinkling his garments with the blood of the grapes, Why (saith the text) art thou red in thine apparel, &c. The Lord an- swereth, I have trod the wine-press alone, and of the people there was none with me: For I will tread them in my anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my garments. It is a prophecy of Christ, who alone, assuming the clothing of our flesh, did tread the wine-press of God’s wrath, by suffering a cruel and bloody death on the Cross for our sakes: For when he appeared bloody on the Cross, he triumphed over his and our enemies. Hence it is that many interpret this garment sprinkled with blood, of his humanity, according to which he shed his blood. But here is intended, not the passion, death and blood of Christ, but the destruction of the adversaries which he will execute upon them at his Last coming. The blood therefore, with which he is here said to be sprinkled, is not his own, but the adversaries not indeed as yet, but soon after to be slain, yet he is now figured out as if he were already sprinkled, because of the certainty of the victory. Notwithstanding chiefly he continues in the Metaphor of the wine-press, into which the adversaries or clusters being cast, shall be trodden by him, so as his garments shall appear stained with their blood: yea, their blood came out of the wine-press, even unto the horses bridles, by the space of a thousand and five hundred furlongs: (see, Chap. 14, 20.)

This title serves I. to terrify the wicked. 2. To comfort the godly. 3. For the glory of the Captaine, who alone is a perfect redeemer, because he alone treadeth the wine-press of the wrath of God: he is the invincible conqueror of the adversaries, because he shall tread the wicked in the wine-press, being that one God omnipotent with the Father: For it is the wine-press of his wrath and fury, in which the adversaries shall be troden: Now this in Iis. 63, is applied to God Jehovah, which again plainly proveth the Divinitie of Christ our Lord.

16. And he hath set his right hand upon his face, and on his thigh: That he may once for all fulfill the title of the invincible power and immense Majesty of this Judge, he calls him King of kings, and Lord of lords: The which title many Monarchs have indeed arrogated to themselves, as Nebuchadnezzar, Xerxes, Alexander: but falsely: It being proper to this Captaine, who alone is the Monarch of Heaven and earth: for to him alone is given all power in Heaven and earth: Given, I say, not only in time according to the dispensation of the flesh, through his exaltation at the right hand of God; but also from eternitie, according to the nature of the Divinitie by eternal generation of the Father: As the Father hath life in himself, (viz. from eternity,) so he hath given to the Son to have life in himself, (viz. from eternity,) that as all men honour the Father, so they should honour the Son also. Therefore, he hath this title, King of kings, and Lord of lords, common with the Father, as being one God with the Father, whom the Apostle sets forth by this his proper title: which again is an evident argument of Christ’s Divinitie. Now how the Son of God hath so laboured to shew this off: with the vindicating of the same, hath been him expounded on Chap. 17, 14. This name he hath written on his garments, to signify that the Divine Power and Majesty of this Captaine, shall then be apparent to all creatures, that he may be openly acknowledged and worshiped by all. It is written also on his right hand, to denote the eternity of his power and Monarchie. For by the right the scripture usually understands the generative force, and propagation of potency: as often we have it in Genesis and Exodus. Therefore he carries the name on his right hand, because his kingdom shall be propagated & endure to all posterities, that is unto eternity. 37. And I saw an Angel standing, Thus much touching the honorable armies, the troops of Angels: Now other adminiftring forces are called fourth, which in some manner are to be employed in executing vengeance, viz., all the ravenous birds.
birds of heaven: Notwithstanding they are not called to the fight, but are invited to the banquet.

Who this Angel standing in the Sunne should bee, needs not curiously to be enquired after. He was an herald proclaiming the Captaines comming, being an Angel either really or in appearance. For John records what he saw: Neither is it necessarie to fecke for mysteries in every circumstance of the visions.

He calls him indefinitely eva d'gyelone Angel, for, A CERTAIN ANGEL: because he stood before the other without the Camp, going before like an Herald of armies.

Standing in the Sunne] That is, in the midst of heaven, in a clear and high place, that he might be seen and heard of all the foules: which serves to the decence of the Action. For Herodians, when they publish the Edicts of Princes, Visually stand in some eminent place, that they may be the better seene of all men. And here I fecke no other my story.

And cried with a great voice Like as Herodians use to doe, that they may be heard afar off, the efficacie of the voice is here noted: for this cry shall not be in vaine: but at the very instant the foules are in readiness. Now perhaps we may say, that this Angel is the Archangel, &c this voice, that great trumps of God: with which Christ shall descend on the clouds. 1 Thes. 4, 16.

[come and gather your selves together unto the supper] This whole Prophetaicall allegory is taken out of 39, of Ezekiel. v. 17. For the Revelation hath many things common with the visions of Ezekiel and Zeccharia. There the Prophet thus prophesie against Goog and Magog (underfoot by many to be the two Antichrists, viz. the Turk & the Pope, touching which we shall Treat in the following Chap. v. 8.] Assemble your selves & come, gather your selves on every side to my sacrifice (Hebr. מָעָן) (laughter) that I doe lay for you, even a great sacrifice upon the mountaines of Israel, that ye may eat flesh, and drink blood. To shall eat the flesh of the mighty, and drink the blood of the Princes of the earth, of Rams of Lambs, and of goats, &c. All things are alike: save that the Prophet is there commanded to proclaime: Here the Angel proclaimedeth: There both the fowles and beasts also are called: here the fowles onely. There they are called to the sacrifice: Here to the Supper of the great God. There to eat flesh and drink blood: here onely to eat flesh: There to eat the flesh of the Mighty and the Princes of the earth: here to eat the flesh of Kings, Captains, mighty men, of horses, and of them that ride on them of free men and bond men, of small and great, &c. The feene of both Allegories is the same.

This indeed shall not Litterallie be accomplished at the last judgement for the birds of the ayre, and beasts of the field, with all the elements shall be consumed with fire. But under this similitude is set forth the horror of the last judgement. For as after some bloodie combate, the Ravenous Birds, (as Crows, Ravens, Kittes & luch like Harpies) fly to the prey (as it were to some great Feast) and feed upon the dead carcasses: so after the like manner the enemies beeing overthrowne by a great slaughter, and torne as it were by vultures, shall be cast into the everlasting fire of hell. This supper therefore is the judgement of God it self, by which the wicked shall be consumed.

He calls it, the Supper of the great God: Because it shall be prepared by him. Now this great God is the same who even now was called the King of kings, and Lord of lords, 107. Christ the Judge, which again is an evident argument of his Divinity.

18 They may eat the flesh of kings] To wit of the earth, whom the three unclean spirits gathered in Harmageston, to fight against the Lamb in defence of the Beast, Chap. 16, 14.

It seems to be doubtful, whether these kings be those ten, who were (as in Chap. 17.) to give al their power to the Beast, to fight with the Lamb, and be overcome by him. The reason of the doubt ariseth hence, that those ten kings, should hate the whore, and burn her with fire, that is, destroy Rome, the state of Antichrist. But it is not probable that they should defend the Beast, who shall destroy the
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where and seat of the Beast. The thing therefore shall be thus. If not all, yet certainly many of those Ten Kings, forsaking the Papacy, shall turne to Christ and destroy Rome: And that which many shall doe, all are said to doe; yet some shall still adhere to Popery, who, after the burning of Rome shall prepare themselves to this battle in defence of the Pope. These shall draw all the other Kings of the Earth (the adversaries of the Gospel in Asia, Africa, America) into the locietie of this war, and so with joyous forces shall goe to oppresse the Gospel of Christ. But while they thus plot, God will be present, and prepare this supper for the birds of heaven, that is, Christ shall come from heaven to judgement, and cast Antichrist with his raging kings and associates into hell fire.

Now he promiseth diverse sorts of flesh (as it were variety of dainties) unto the foules, not onely of kings, but also of Captains, Mighty men, them that sit on horses; to intimate the greatness and sumptuousness of the Supper. For variety of meæsses delighteth. Now it is an Allusion unto the divers orders, of which great Armies usually consist, and are led, all whole flesh being given to the birds to be devoured of them, seeth that all of them shall utterly perish, and not one escape the hand of the Judge.

19. And I saw the Beast] Hitherto of the Heavenly Armies and Christ their Captain: Now he briefly toucheth the opposite Army, with their Leader Antichrist, and delivereth the event of the Battell. The feast is at length consummated this Beasts to be Antichrist. Now this Beast is the same which John faile before Chap. 13. and Chap. 17. (as Alciar acknowledgeth Page 864.) Therefore he calleth him emphatically so to say that Beasts: whence it appeareth that Ribera without any shew of truth did idlely feign this Beast (in Chapter 17.) to be the divell.

Furthermore he faw not the Beast alone, but with the Kings of the Earth and their Armies. These Kings shall be all the Vaffals and friends of the Pope, which shall seek to defend him after the destruction of Rome. They shall not be the Ten, because some of these ten shall hate Rome, and lay her waste.

To make warre] He fieweth the madness and fury of Antichrist and the Kings, who will presume to joyn the battell with the King of kings, and Lord of lords, with Christ. I say, the Heavenly Judge, and against the Angells, his Armies, the chief of whom is able in a moment to destroy millions of adversaries. This therefore shall bee more then the furious Comasia of the Giants. But let us see the event.

20. And the Beasts was taken] The event of the battell is unfortunate to the Beast and Kings. In the first conflict their Armies are scattered and put to flight: so some (as it happeneth after the routing of Armies) are taken, and all the rest of them flain. The victory remains on Christs side and his Army.

Now he distinctly expoundeth what befell the Beast, and what the rest. Great Armies do many times fight a long while with doubthful success. Here, at the first brunt the hostile Army is routed, the Beast taken. The word maças is familiarly used in Joachs Gospels, and properly signifies to take, or apprehend, as you may see John 7. 30, 32, 44, Chap. 8. 20, and Chap. 10, 39, & Chap. 11. 57, &c. 21. 3. 10, &c. Here the Beasts, though he be monstrous, seven-headed, full of horns, and guarded with a strong band of Kings and Confederates, notwithstanding is without difficulty apprehended and taken, to wit, by Christ the Captain. Now the Leader being taken, what can the rest of the Army do? Here now the fight is ended, now they cast away their armies, and they would willingly die, but cannot, every one of them is flaine: yet first he fieweth the miserable lot or condition of the Beast and his Companions. With the Beast also is taken the False-prophet, the individual Acharis and O-rator of the Beast. Of this False-prophet no mention is made before Chapter 16. 13. but is not there set forth with any marks: Here with two, That he was
wrought miracles before the Beast, and that he deceived the fleshered worshipers of the Beast's Image. Whence it plainly appeareth that this False-prophet is that other Beast with two horns, Chap. 13. xi. for bee is there said to doe these things. Now howsoever he shewed before, that both Beasts in a diverse respect figured out one Antichrist: Notwithstanding as before the Spirit represented him by two Beasts, also by a Beast with a woman sitting thereon: so now he speaketh of the Beast and of the False-prophet, as it were of two distinct person: because before with the Pope Antichrist or Head, he joined the Senate of Cardinals, and the whole Clergy, Archbishops, and ministers of deccets and wickedness. These therefore shall go forth with the Beast to warre against Christ, as it were A L A T E R E on the side of the Generall. But they shall justly suffer for their madness, for the Beast and they shall be taken together. Furthermore touching the sigues of the False-prophet, of the Character of the Beast, and of his Image. I will here repeat nothing as being before treated of Chap. 13. Now we come to the punishment of the Beast, and the False-prophet.

Both were cast alive into a Lake of fire burning with brimstone] IN STAGNUM IGNIS ARDENTIS, fo is the natural reading in all Greek Copies, and also in the Old Laiine. Notwithstanding Ribera contendeth that the truest reading is, IN STAGNUM IGNIS ARDENTISSIMA, and that it is so in the Greek. But it seems the Iewish looked not upon the Text, for all Copies have it constantly IN STAGNUM IGNIS. The Kings Edition of Monmouth without the article in STAGNUM as Chap. 14. 10. where nescioignat cannot be rendred ardens but ardentes, because it cohereth not with the vocative munus, but with the accusative του λιμνου. The Lake: though the sense be the same in both readings: for both the fire, and the lake by the fire, burns with brimstone. This must be the miserable end and destruction of the Romane Beast and his sacred Clergy: to wit, like to that of Gehenna, Danube, and Abyss, who of old seditionely rising up against Moses were swallowed up alive of the Earth, and in cast into Hell. For this is no obscure allusion unto that History, as it were unto the type of that horrid punishment. Not that the Earth shall literally open her mouth and swallow them up (neither doth the Letter say so) but because Christ the Judge will thrust them alive (that is, not like other men taken away before by ordinary death, into the most exquisite flames of the burning lake, as a horrible example to others) before the rest. For the devil also, whom the Earth cannot swallow, shall be cast into the same lake of fire and brimstone, Chap. 20. 15. wherefore it signifies a terrible kind of destruction, into which the Beast and the False-prophet, shall be cast before their other associates. For the rest being slain by the sword, shall be cast for a banquet to the infernal Vultures to be devoured by them. But these shall be cast alive into the Lake of brimstone. Every of the words serve to amplifie the grievousnesse of the punishment.

Were cast] This sheweth that it shall be a horrible mine and fall from the height of power and riot, with which they are now puffed up. A Lake of fire therefore shall not put an end to their punishment, but they shall be tormented alive for ever. It is more tolerable once to die, and then to be burnt being dead. But these always living, shall never be altogether confounded by the fire, but burn in the flames of hell.

Into a lake of fire burning with brimstone] A Periphrasis of hell, which afterward in Chap. 21. 8. is called the second death, that is, eternall: He calls it metaphorically A Lake of fire: because as fishes in a Lake are environed with waters, so these shall be covered with infernal fire in the Lake of hell, then which nothing can be thought on more miserable: yea in the Lake burning with fire and brimstone, that is, unquenchable, as before in Chap. 14. 10. with many other like places: For brimstone is a most durable nourisher of fire: and much thereof being
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cast into the same, makes the flame unquenchable. Wherefore as Antichrist torment shall be most horrible, so shall it remain for ever, which is more clearly mentioned in Chap. 20. where not only the Beast and False-Prophet, but the devil also shall be cast into this lake of fire and brimstone, there to be tormented day and night for ever and ever.

Ribera moveth (as he faileth) a great and difficult Question: How Antichrist shall be cast alive into the Lake of fire, seeing the Lord will consume him with the Spirit of his mouth. 2. Thess. 2. 8. After many things he answereth: that properly he is not to be slain, but to remain more among the living, being deprived of all power and joy and brought to the place of the dead. The Earth, faith he, shall suddenly open his mouth for him, and violently he shall be carried alive with his False-prophet by deeps unto the fire of hell.

But this Question cannot seem great or difficult, if we rightly consider the words of the Apostle. For he faileth two things touching the destruction of Antichrist: Neither of which are in the least few repugnant to this place.

First he faileth: Whom the Lord will slay: but he faileth of another, Whom he will consume with the Spirit of his mouth. This shall be the first degree of the destruction of Antichrist and his Kingdom: the which hath been begun these hundred yeares: in which the Lord by the Spirit of his mouth, that is, by the preaching of the Gospel, hath, and yet doth consume the Papacy more and more: no otherwise then the flame by burning diminisheth and consumeth the match: as Bellarmin confesseth, from that time since we affirmed the Pope to be Antichrist, the Empire hath not only not increased, but always more and more decreased.

Whence we see that Pauls words are not repugnant to the present place: because they speak nothing of a corporall killing.

Secondly he addeth, and shall destroy him by the brightness of his coming, which again is undoubtedly to be understood not of any corporall slaughter, but of a total and small destruction; that is, of the last punishment, which is here revealed unto John, to be accomplished at Christ's last coming to Judgement. As for other things which Ribera here disputeth of, from the opinions of certain Writers, and from the Sibylls touching the death of Antichrist, and of the transmigration in Hell, seeing even Athanasius judgeth them too uncertain and curious, I leave to such as care.

21. And the remnant were cast into the lake of fire. That is, besides the two Leaders, the Kings, Captains, Soldiers, and Armies of the Beast: Every one of them were slain. Therefore the overthrow shall be universal. But by whom? By the sword proceeding out of the mouth of Christ. He goes on in the Metaphor: for the General being taken and slain, usually the rest of the Army goes to wrack. None therefore that follow Antichrists Army shall escape unpunished.

But shall not these also be cast into the lake of fire, and be damned for ever? very well, as before he plainly affirmeth, Chap. 24. 9. 10. and the Scripture in other places speaketh: For all the grass standing on the left hand shall be sent into everlasting fire, and hear that terrible Sentence: Goe ye cursed into the everlasting Fire, which is prepared for the Devil and his Angels. Mat. 25. 41. The destruction therefore of the adversaries is so set forth, that we may understand the punishment of the Beast and the False-prophet to be more grievous, and the others somewhat lesser. For there shall be degrees also of punishments in hell: and they who have sinned most shall there suffer most plagues.

And all the foes were filled with their feet. After the overthrow, all the foes are gathered together to the Supper, and are filled with the feet of the lame: by which is signified the miserable and total destruction of the wicked.

Ribera here is frivolous, in understanding this properly without a metaphor.
for he feineth, that such a battell shall really happen, and that the Carkeises of the enemies being left in the fields are to be devoured by the foules. As if for-footh this event were rare, and that it were not most frequent, that after great diuersitues of Armies, the foules and wild beasts should be filled with the Carkeises of the daire. But the Holy Ghost persistes in the Prophetical Type before expounded, Verse 17, intimating that what of old was literallly done to Gog and Magog, should allegorically be fulfilled in thee; after such a manner as is agreeable to the last Judgement: for then indeed all the ungodly shall bee killed with the sword of Christ's mouth, that is, being by his Sentence adjudged to the everlasting torments of hell, they shall be cast as a prey unto the infernal harpies: but first Antichrist and his purpled Senate shall be thrown alive into the lake of fire; that is, be tormented with more exquisite tortures in Hell. This therefore shall be the end of the Romane Antichrist and his Associates. And here endeth the sixt, and most notable Vision of all.

The Preface of the Seventh VISION.

Which is a Summary Repetition of the former, touching the binding, unloosing, and judging of the DRAGON: And of the Heavenly Jerusalem, Contained in Chapters 20. 21. 22.

He last Vision doth summarily represent the Universall Historie of the Church, from the publishing of the Gospell among the Gentiles, untill the glorification of the Church, under the type of a Dragon bound a thousand years in hell; afterward let loose: at last, with all the ungodly cast into the lake of fire: also of the new heaven and earth, and of the Heavenly Jerusalem built with ineffable magnificence, from Chap. 20. unto verse 6. of Chap. 22.

This Vision therefore being as it were a Recapitulation of the former, doth answer indeed in respect of all the four Acts, unto the three Universals of the second, third, and fourth: but as it respecteth the two latter Acts, the two particulars of the fifth and the first: Lattely unto all in respect of the last Act, which is the Catastrophe of the condition of the wicked; and the calamities of the Church, because it propoundeth the same very clearly by a far more evident Hypotyposis or description of the last judgement, the torments of the wicked, the redemption and glorification of the Saints.

The first Act of this Vision is a Prophecy, touching the overbrow of Paganssone through the coming of Christ, and the propagation of the Gospell unto the Gentiles; Satan being bound by the hand of Christ, that he might no longer seduce them: and of the warrous condition of the Church, partly bloody under the Romane Tyrants, by whom many millions of the Saints were slain with the sword for the Gospels sake: partly most corrupted and afflicted under the Romane Antichrist, who forced all to worship him and his Image, and to receive his Characters: all that was shippd not, or...
This Act is contained in the four first verses of this Chapter; and in the first part indeed, touching the binding of the Dragon, that he might no more seduce the Nations, it answereth to the first Scale of the second Visions, where Christ riding on the white horse of the gospel, conquered among the nations, Chap. 6. ver. 2, but in special to the woman traveling to bring forth the man-child, and to Michael fighting for the woman and overcoming the Dragon, in the third Visions, Chap. 12. But in the other part touching them that were beheaded, it answereth to the second Seal of the second Visions, where there came forth a red horse, the Church as it were being in blood, Chap. 6. ver. 4, and to the three former Trumpets of the third Visions, Chap. 8. ver. 7. Lastly in the third part, touching them that worshipped not the Beast, it answereth to the fifth Trumpet of the third Visions, Chap. 9. ver. 1, and to the raging of the Beast in the fourth Visions, Chap. 13. ver. 1.

The second Act is an Antithesis of the Proposition, so far as it respects the two latter parts, declaring the consolation of the godly that were beheaded for the testimony of Jesus, and killed by the Beast for denying to worship him, that they should live and reign with Christ in blessedness.

This Act is mingled with the former, ver. 4, and is continued verse 5. 6, and answereth partly to the fifth Scale of the second Visions, where white robes were given to the souls of the Martyrs, crying under the Altar, &c. Chap. 6. ver. 9, partly to the joyful multitude of the Sealed ones, in the same Visions, Chap. 7. 10, and to the sad multitude of Sealed ones standing with the Lamb on the mountaine, in Vision fourth, Chap. 14. ver. 1, as also to the multitude of harpers standing upon the Sea of glass and singing to God, in the Fifth Visions, Chap. 15. ver. 2.

The third Act is an amplification of the calamities and Combats of the Church after the thousand years, and the loosing of the Dragon under both Antichrists, viz. the Western, who by the seduction of Satan, shall under the name of Christ bring in new Paganism: the Eastern also, who under the name of Gog and Magog, shall most grievously trouble the Christian world; yet he shall not be able to overthrow the Church, God from Heaven protecting the same, and casting fire upon the adversaries, Chap. 20. verse 7. 8. and the first part of verse 9.

This Act answereth to the Sixth Trumpet of the third Visions, touching the four Angels let loose at Euphrates, and with an innumerable Army wailing the third part of the earth, chap. 9. 14.

Lastly, the fourth Act shall be the Catastrophe, or end of the State of all things, terrible indeed and mortal to the Wicked: because they shall all be cast with their bead, the Dragon, into the lake of fire, that they might cease to rage against Christ, and that in the last judgment, which is represented by a most evident Type, from the latter member of the ninth verse of the twentieth Chapter, unto the end of the said Chapter. But joyfull and plausible to the Church and godly, because the face of heaven and earth being renewed in the heavenly Jerusalem, they shall enjoy eternal happiness and glory with God and the Lamb: Chap. 21. the whole, and the first five verses of Chapter 22.
REVELAT. CHAP. XX. VISION 7.

This Act therefore hath two parts: in the former touching the punishments of the ungodly it answereth to the Haroefl and Vintage of the fourth Vifion, ch. 14. and to the seventh Viall of the balle like Talents, in the fift vifion chap. 16. 21. and to the victory of Chrife casting the Beaf and the Falke-prophet, and Kings of the Earth with their Armies into the lake of fire and brimstone, in the sixt Vifion, Chap. 19. 20. In the other part touching the felicity of the godly, it answereth unto the end of the second Vifion, describing the blessednes of the godly before the throne serving God day and night, Chap. 7.

This is the true Order of the last Vifion, which indeed seems to be exceeding obscure in the three first Acts thereof, and hath diversly troubled all Interpreters: But being compared with the former, after the manner which I have shewed, it shall receive much light, that wee may not curiously or dangerously grapple in darkness.

The Argument, Parts, and Analysis of

CHAPTER XX.

The Dragon is bound with a chaine, and by an Angell cast into the bottomleffe Pit a thousand yeares, that he might no longer seduce the Nations: In the mean while the soules of the Martyrs and the Conquerours of the Beaf and his image, do live and reigne with Chrife, as the Blessed and Holy Priest of God and of Chrife, the remnant remaining in death. After the thousand yeares the Dragon being let loose, doth again seduce the Nations, and raiseth Gog and Magog to battell against the campe of the Saints: but they being consumed with fire from Heaven, the Dragon is cast into the Lake of fire and brimstone; and the Universal Judgement of the dead is set forth.

The Parts are three.

He First of the Dragons binding a thousand years: in 6. verses. The Second of his loosing after the thousand yeares: and of his attempt, ver. 7. 8. 9. The Third of the casting of the devill and all adversaries into the lake of fire: from the latter part of ver. 9. unto the end of the Chapter.

In the first part which concerns the binding of the Dragon,

1. Is noted the Amher: An Angell descending from Heaven: and the Instrumentes, the Key of the bottomleffe Pit, and a great chaine, Verfe 1.

2. His forceable falling on the Dragon: Hee layed hold on him. The Dragons Surname and binding: and the time of thousand yeares, Ver. 2. The place also and the manner of the imprisonment: Hee call him into the bottomleffe Pit, and shut him up. &c. and the end, that he should deceive the Nations no more: and the time of his loosing: Afterward he must he loosed a little season, Ver. 2.

3. By a certaine Prolepsis or prevention: whither in the mean while the affaires of the Church should be in peace? and whither the Dragon being bound, Tyrants should not persecute the godly: and the Beaf rage and invade the king-dome? John feeth the soules of them that were beheaded for the testimony of Ie Sus
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Iesus, and them that have not worshipped the Beast, sitting on thrones, living and reigning with Christ those thousand years. Ver. 4.

Whole happiness is figured out by the Antithesis of the wicked, who lived not againe during those thousand yeares, but remained in the death of sin, Ver. 5.

And it is amplified by an Exclamation, Ver. 6.

In the second part touching the loosing of the Dragon is shewed, 1. when, and whence the Dragon was loosed. Ver. 7. 2. What he attempted being loosed: to seduce against the Nations, and to gather Gog and Magog to battle. Ver. 8. 3. What was the succedan of the attempt: They compassed the campes of the Saints above, and the beloved City: this attempt is broken off in the former part of Verse 9.

In the third part, which is the Catastrophe of the Gogish basell: the destruction of the adversaries is described. 1. Specially, both the overthrow of Gog and Magog in the latter part of Verfe 9, as also the punishment of the devill himself, verse 10. 2. Generally, the last judgement of all: In which type is noted 1. the majesty and preparation of the Judge, Ver. 11. 2. The guilty to be judged: all the dead, and the sentence taken out of the Books, Ver. 12. 3. A prevention touching such as were swallowed up of the Sea, Death, and Hell: that they were all delivered up, Ver. 13. 4. The execution of the sentence both on the last adversaries, Death and Hell, Verfe. 14. as all others, Verfe 15.

CHAPTER XX.

The First part of the CHAPTER.

Of the DRAGONS binding a thousand Yeeres.

1. And I saw an Angell come downe from Heaven, having the Key of the bottomlesse pit, and a great chaine in his hand.

2. And he laid hold on the Dragon that old Serpent; which is the devill and Satan, and bound him a thousand years.

3. And cast him into the bottomlesse pit, and shut him up, and set a seal upon him, that he should deceive the nations no more: till the thousand years should be fulfilled, and after that he must be loosed a little while.

4. And I saw thrones, and they sate upon them, and judgment was given unto them: and I saw the soules of them that were beheaded for the witnessse of Jesus, and for the word of God, and which had not worshipped the Beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived, and reigned with Christ a thousand years.

5. But the rest of the dead lived not againe untill the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first Resurrection: on such the second death hath no power, but they shall be Priests of God, and of Christ, and shall reign with him a thousand years.

THE
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And I saw another vision: Then I saw, which shall be understood of the order of the visions, for this he saw after the former, not of the order of the events, as if this taking of the Dragon, and these thousand years should in time follow the damnation of the Beast: For seeing the Beast is Antichrist, certainly his destruction and cutting into hell, shall not be but by the bright Flame of Christ's coming, and in the last judgment, as was shewed in the foregoing visions. But after the last judgment, there shall not be a thousand years in which Satan shall be bound, and these things be done, which John now seeth. And therefore the events of this vision shall not follow, but in time goe before the events of the foregoing vision.

This is a certaine Argument, that this Vision is diverse from the former, and is no particular vision, which supplies the former, and that in the Vision a continued order of History, or Times, is not to be observed, as most Interpreters imagine.

Wherefore after all other apparitions, this last vision (as it were in place of a conclusion) is exhibited unto John in which under new types, and the wonderful binding, loosing, and condemnation of the Dragon, and of the description of the Heavenly Jerusalem, is set forth unto John the entire face of the Church, prefiguring the History from the first gathering thereof among the Gentiles, until its last glorification in Heaven, not indeed by a vaine repetition of the same things, but a most profitable revealing of things divers from the former mysteries, viz. touching the overthrow of Paganisme among the Gentiles through the coming of Christ, of the tempesst and dissolutions of the last thousand years, with which (besides the cruelty of the Beast) the Church shall be exercised, and of the most joyfull end of all the calamities of the Church. For touching the First, John till now had seen nothing: Of the Second, he had seen somewhat, but obscurely, under the six Trumpets: Of the third also he had heard but very little by one of the foure and twenty Elders, towards the end of the second vision. Now it was very much for Lohus (and ours) instruction and consolation, that none of these things should be hid from him. Therefore, there was weightie reason, why after the other visions, this also at last should be exhibited. Thus much briefly touching the Order.

An Angel comes down from Heaven. This Angel figures out Christ, as the adjuncts and effects do prove. For he hath the key of the bottomlesse Pit; that is, the power of hell and death, which Christ before attributes to himselfe, Chap. 18, ver. 18, and he bindeth Satan, which is proper to Christ: for he is, that bruised the head of the (old) Serpent, Who through death destroyed him that had the power of death; that is, the devill: He, I say, is that Stronger, taking the house and distilling the spirits of the strange armed man: Neither is it new that Christ should be represented by an Angel, in this Revelation, as we see Chap. 7, 2, Chap. 8, 3, Chap. 10, 1, &c.

But that it should be some ministeriall Angel, who (while Christ was suffering on the Cross) coming from Heaven, bound the devill in the bottomlesse Pit, is a fiction of Riddles; contrary to the truth of the Gospel, and is not in the least to be proved by the Apocryphall History touching Raphael, apprehending the devill, and binding him in the desarts of Egypt.

John therefore saw Christ in the form of an Angel, not falling, but descending from Heaven, to wit, by his Incarnation: Hee that descended is the same also that ascended. And he man ascendeth up to Heaven, but he thus comes downe from Heaven, even the Son of man which is in Heaven.

But though it will say, to what purpose was it, that John should see the Incarnation?
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ation of the Son of God, a thing known and past some while before? Yea it was to
great purpose, at least in a word to note the original of the Aunbour of so great
a worke, which then began to be done; and which was to continue a thousand
years; that Satan being restrained from seducing the nations, the fullness of the
Gentiles should come into the Church, be therefore saw Christ descending from
Heaven, that he should bind Satan, that is, destroy the workest of the devill; as
other, to chiefly that horrible Idolatry and diabolical worships, by which
(Inde excepted) he had hitherto seduced all Nations.

This end of the Angels descending, and this caufe of the Dragons binding is
plainly declared ver. 3. For if Satan should have been permitted to sway any
longer among the Gentiles: in vaine the Aposlites had preached the Gospel un-
to them. Therefore Satan was to be bound, that is, by the singular power of
God restrained, that he should no longer bewitch the Nations, who by the pre-
aching of the Gosspell were to be gathered unto the Church of Christ.

Now I see no reason why we shoulde leave to cleare and plaine an Interpretation:
epecially seeing such as like not the same, alledge nothing more probable of agreeable to the present Type. The first birth or beginning of the
Church gathered of the Iewes and Gentiles, was somewhat more manifestly
shewed unto John, under the Type of a woman in travell, Chapter 12: unto
which the History of this Chapter doth much accord, as I touched in the Pre-
face of the Vision.

*Having the Key of the bottomlesse pit, [Pic,] Touching this Key and Pit, See Chap.
1. ver. 18. and Chap. 9. 1.

The Key of the bottomlesse pit is the power of Hell. This Christ hath one way,
Antichrist another way, as was there shewed. The Pope hath the same by preva-
rization: Christ by power given him of the Father. The Pope hath it to open
the Pit of Hell, and chance to draw out the pestilence smoke of his doctrine, and
the hellish Locusts. Christ hath it to shut up the Dragone in the bottomlesse pit.

A great Chaunce] That is long and strong enough, to bind the most cruel adver-
tasse, as the forme of a Dragon Chap. 12. 15. shewes him to bee. This
Chaunce doth metaphorically denote the omnipotency of Christ, and all other
menes by which he hath bound Satan, as his Passion, Croffe, Death, and Bur-
iall, Resurrection, Ascension, the sending of the Holy Ghost, and chiefly the
doctrine of the Gosspell, by the preaching whereby Christ hath as strongly bound
Satan by destroying and rooting out Paganisme among the Gentiles, and con-
verting them to the Faith: as when a mightie adversary is bound by the Con-
querour with a great chain.

2. And be laid hold on the Dragon] What is this, but the casting out of the Dra-
gon, and his Angels into the earth by Michael, as in Chap. 12. 9. This Angel
therefore and Michael there spoken of, is one, viz. Christ, whose Victory over
Satan was there figured out generally, that he should no more accuse the Elect
in the sight of God: but here specially, that he should no more seduce the Na-
tions, as it is in verfe 3.

And that we may certainly know that this Dragon is the same, whom Michael
there did vanquish, he is here set forth by the same Titles: The old Serpent, the
devill, Satan: the reason of which we there expounded. Now this is the exact
description doth altogether constrain us to understand here by the Dragon none
other: have the devill and Satan. For wherefore should he be defined with so
many names which alwayes in Scripture denote the devill, if some other adver-
sary ought to be understood. Therefore in this place I can no more subscribe to
Brightman, (who will have this Angel to be Confining the Dragon Maximus
and Maximum, whom he destroyed for the good of the Church), then to Ly-
ra interpreting this Dragon of the Emperor Henry V., being bound with the
Chaine of Excommunication by Pope Calixtus.

*Bound him.] This binding, faith ANDREAS, was the casting down of the devill, which...
which was done by the force of the Lord's Passion: for thereby the power of Satan is bounded: a token of which thing was scene in the destruction and overthrow of the heathen idolatries, the demolishing of Idolatrous Temples, the ceasing of Sacrifices on their Altars, and at length the knowledge and obeying the will of God revealed throughout the whole world: the sum is, It is Christ's victory over Satan, of which mention is made in the Gospel: The Prince of this world is judged. I saw Satan as lightning fall from Heaven: Now shall the Prince of this world be cast forth. But the manner of his binding is more exactly express'd in the following verse.

3. And cast him into the bottomless Pit] That is, thrust him, as it were fettered, into the Infernal Prison.

And shut him.] For, thus him up, locking as it were the bottomless Pit, that the Dragon might not come forth.

And set a seal upon him] To wit, on the doore of the bottomless Pit, that neither he should break out, or any dare to break open the prison before the time: as the Jews sealed the door of Christ's Sepulchre, and David with his own Signet sealed the Den of Lions, that there might come no deliverance to Daniel, save only from God. All these things are spoken after the manner of men, to signify the fullness of Christ's victory over Satan, for by his power and dominion Satan is kept as fast bound, as a Malefactor in Prison, and shackled by the Judge. An evidence hereof we have often in the Gospel, where the devils beseech Christ that he would not send them into the bottomless Pit, or prison: but the end which is added, is well to be observed.

That he should no more seduce the Nations] To wit, with so free and full sway as formerly he had done. The Particle is no more, is very emphatical. This is the end for which Christ bound Satan, that he should deceive the Nations no more. Formerly therefore he had freely seduced them: now he is bound, or hindered from further seducing them, that is, from hindering any longer the faith and preaching of the Gospel unto the Nations.

Now hereby is intimated, that Paganism, in which divers kinds of gods were worshipped in stead of the true God, the Sacrifices that were offered to Idols, the Oracles which they had from devils, with the exercise of their foul and ungodly worship, came not so much by humane invention, as by the deceit of the devil: but after Christ's coming and suffering on the Cross, and the Gospel by the preaching of the Apostles being published, not only to the Jews, but by little and little to the Gentiles also: hereupon the Oracles of the devils were altogether silenced, the Groves, Altars, and Temples of the false gods began to lie waste: yea the Gentiles detesting the Impostures of Satan, embraced the faith of Christ, giving over their Magical Books to Vulcan: a remarkable example whereof we read touching the Ephesians, Act. 19. 8.

Suidas also recordeth that Augustus enquiring of the Oracle of Apollo, what man should rule after him, received this Answer from Satan.

An Hebrew Child, the King of Gods
Commands me to sayed
This place, and forthwith to return
To Pluto's darksome shade.
From these our Altars bid them art
In silence therefore to depart.

Augustus having received this Answer went away; and set up an Altar in Cæsareum, with this Inscription in Romane Letters:

This is the Altar of the First Begotten of God.

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Thus therefore the Angel hath bound the Dragon, Christ by his coming overthrew Paganism, delivered the Gentiles from the seduction of Satan, and brought them to the light of the Gospel and faith of the Church.

But it may be demanded: Was not Satan of old thrust into prison, and bound with the chains of darkness, as it is said, 2 Pet. 2:1. & 1 John 5:17. Besides, hath not Satan even after Christ's coming raged powerfully, and yet doth?

Unto the former it is answered: that the evil Angels indeed from the time of their first Apostacy, were adjudged unto the prison of hell: Yet not so, but that they might freely go abroad to hurt the sons of men, so farre as the judgements of God should permit and suffer the same. The devil therefore by his free raging in Paganism, held as it were his Kingdom among the Gentiles before Christ's coming, by God's permission. But now by Christ's coming from Heaven Satan is laid, by a special judgment, to be bound, and thrust into the bottomless Pit, because Christ did chiefly destroy his works and kingdom among the Gentiles, when by the light of the Gospel he opened the eyes of the blind, that the deceits of Satan being discovered and condemned by them, they might give themselves on to Christ.

Unto the latter I say: That Satan hath very many emissary Angels under him, by whom (howsoever bound himself and yet) he is hurtful to mankind, and to the Church: and sealeth not to reign in the hearts of the children of disobedience. But the head being bound, what should the servants doe? For though God permit these to wander abroad the thousand years, notwithstanding they could not any longer uphold Paganism.

But thou wilt say, In Chap. 12. 9. not only the Dragon is laid to be cast into the Earth by Michael, Christ, but his Angels were also cast downe with him. I answer: That more general Type of the fourth Vision noted, that the devil with his Angels was to overcome by the death and resurrection of Christ, as that neither he, nor they could supprese the Church in its birth and growth. But this more special Type of the last Vision denoted, that the Prince of devils was to bound in the first thousand years, that neither he, himself, nor his emissary Angels could any longer uphold Paganism, or hinder the course of the Gospel among the Gentiles. The binding of Satan therefore must not be understood absolutely, as if he then ceased altogether to do mischief, but comparatively, & with limitation, that he could no longer bewitch the nations with such grosse Idol-worship, as he had before done, of which Augustin: To this end, (faith he) the devil is bound and shut up in the bottomless Pit, that now he should not seduce the Nations, of which the Church confislets, which before he powerfully seduced, so long as they were out of the Church: for neither is it said, that he should deceive none, but that now he should not seduce the Nations, in which undoubtedly he would have the Church to be underdrown. And in the following Ch. he expounds the binding more fully: The binding of the devil is this, viz. not to be permitted to exercise the whole nation, which he can either by force, or fraud, to seduce and draw men unto him, by violence or fraudulent deceiving of them: the which if it should have been permitted in so long time, and in so great weakness of many, he would have cast down very many whom the Lord would not suffer to be overcome, and have hindered the faithfull from believing, which that he might not do, he is bound. Thus he, Enough of the binding, how, and why Satan is bound. Let us see the time; It is laid in ver. 2. He bound him for a thousand yeares: Here he faith, That he should deceive the Nations no more, till the thousand years be fulfilled: and after that, he must be loosed a little season. In which he fieweth three things.

First, how long he shall be kept bound: not always, but a definite, or set time, until those thousand years should be fulfilled: so that Satan's imprisonment shall continue a thousand years.

Secondly, what shall be afterward: He must be loosed; that is, from his chain out of the bottomless Pit, to rage or way freely. For as the binding was a restraint that he could not rage freely among the Nations: so his loosing shall be a permis-
fion to sway freely among them, yea among the Christians also.

But left them so demand, why this hurtful Dragon shall not rather be kept up in prison? he saith, he avert Audren. He must be loosed, that is, let at liberty, viz. by the Angel Christ, who had bound him before: which may not be understood of.coaction, as if he should force Christ to let him go, and that Christ through weakness could keep him in captivity no longer: nor yet of any absolute necessity, as if God could not do otherwise: but of a necessity of the divine Counsell; the reasons of whose counsell are known by the events, which shall follow the loosing, ver. 8, 9. It seemed good to the divine wisdom again to make use of Satan's actions after his loosing, for to execute some of his judgments in the latter times, in the deceiving of the Nations, and Gog and Magog, that they should trouble the campe of the Saints: but at length be devoured by fire from Heaven,

Therefore the Dragon must be loosed, because God hath so decreed, and that for most righteous causes: first, that it might appear how great the fury and power of Satan is, unless he be restrained by God. Secondly, that the glory of God might be illustrated in the admirable overthrow of the adversaries, and the preservation of the Saints. For if he should never be loosed, faith Austin, his maligne power would be left to appear, and the most faithful patience of the holy City be left to try: to be short, it would be the left disbelief how the Omnipotent God hath so well made use of Satan to his own hurt, who hath not altogether taken him away from the temptation of the Saints, although he be cast forth according to the wayward man from true believers, that they might withstand his assaults without: and in this respect hath bound him, least innumerable persons should be infected by the pouring out, and exercise of his full malice, or that such who ought to increase and multiply the Church (as some by coming to the faith, others already believing) should be kept off and withdrawn from the same.

Thirdly, he theweth how long Satan shall freely goe about after his loosing: A little season: which Ribera according to the common opinion of Papists, understandeth to be three years and an half, or of the Kingdom of Antichrist: but this cannot stand; because the Beast, or Antichrist, shall also reign some while before this little season: the thousand and yeeres yet during, as shall appear from ver. 4. Alcazar makes it to be a few yeares or dayes, from the end of the thousand yeeres, unto the day of judgement: But neither can this stand: because the things shall not be of a few yeeres or dayes which are spoken touching the Dragon being let loose, ver. 8. I ASSSENT indeed that the last time, from the end of the thousand yeeres, until the day of judgement is here to be understood. But this time cannot be meant of a few yeares or dayes, as I shall shew, ver. 8, but shall containe some ages. Yea now already from the end of the thousand yeeres, to wit, from the Yeare of our Lord Cl xxxix, when the Beast, Gregory VII., began to reigne with both swords, five Ages, and that which runs on, hath hither to dured, and shall dure to the day of Judgement.

Notwithstanding he rightly calleth the same a little time, for many reasons, whether we respect God, to whom a thousand yeeres are as yesterday, the yeere yeares of the Captivity a small moment: Or the Dragon: unto whom all the time of his raging is but a little and a short seaseon, though it continue some ages: (See before in Chap. 12: 12) because his rage and malice can never be satiated. Or the ages past since the Creation, in comparison of which John calleth the whole time of the Gospell the last hours. Or lastly (and I think Iohn intended) in respect of these thousand yeeres which that short time shall not exceed, but thebe shorter then the same: because God according to the promise, will for the Elects make short the dayes of Satans rage, and of the Gospell war, by the sudden coming of Christ to judgement, the which is also intimated in this Prophesie, y. 9.

To these I add a morall Reason: that as for the comfort of the Godli, the whole time of our tribulation in this life, is by the Apostle called, A light af-
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Sicition for a moment, although in itself it is often long and heavy: so for the comfort of the Godly, the time of Satans raging is called a little season, lest the Godly for fear thereof should be disheartened: For his rage shall endure but a short season: now all things that are of small contention, are tolerable, though great, faith Cicer. It commendeth alio the wildomde, gooodeffe, and power of God, who knowes indeed how to prove, and exercize his Church: Notwithstanding bee permits not Satan to rage any longer, then himselfe pleatheth, and so farre as may stand with our weakefes.

But now at length we come to treat of the Thousand yeers. And I confesse that I take in hand this argument tremblingly: because I see that many Interpreters, both Ancient and Modern, have stumbled at this stone: And the more I think upon it, the more I finde how to anie the knot that hath troubled so many: And having done all that I can, I finde it more easie to say what these thousand yeers are not, then what they are. For it semeth that the Holy Ghost was pleased as it were to telus this Book to all men by this darke mysterie, the searching whereof might indeed exercize our study, but restrain the boldnesse of a rash definition. Wherefore I do not promife, after all others, so to unleape this knot touching the thousand yeers, and millesime reignes of the Martyrs, as to satisfie all men: but will speake what the L O R D hath given me to see, following the steps of others so farre as I may.

First obseerve, that the thousand yeers are here six times iterated.

Thrice it is said that Satan was bound for a thousand yeers and afterward loosed, verfe 2. 3. 7.

Twice it is said that the Saints shall reign a thousand yeers with Christ, verfe 4. 6.

Once, that the rest of the dead lived not again, till the thousand yeers were finished, v. 5.

There are therefore a thousand yeers of Satan's captivity, and of the rest of the dead: There are also a thousand yeers of the Saints reigning with Christ: Whence ariseth the first necessary Question of all, Whether these thousand yeers be the same, or diverse?

Of old, the Chiliasfs or Millenareys affirmed them to be diverse (whose opinion is anon to be examined:) And some learned Interpreters of these times also, and among the rest, B R I G H T M A N, These thousand yeers, faith he, in which the Saints shall reign with Christ, do begin where the former ended. Thus Satan should be bound a thousand yeers, and afterward Christ should reign a thousand yeers.

But I judge that one, and the same terme of a thousand yeers is denoted, and the reason is plain in the Text: because in verfe 2. 6. the thousand yeers are said to be χίλια έτών without an article: but four times afterward with an article τοι αρεια έτών, These thousand yeers, emphatically, and significantly, as if he should say, Satans Imprisonment shall continue a thousand yeers, and during these thousand yeers, the Martyrs shall live, and reign with Christ, afterward Satan shall be loosed. Wherefore the same terme of a thousand yeers is noted: although in ver. 6. it be more largely extended, as there we shall see.

There is also another reason, ab incommode: for it seems not convenient to say, that the Saints, after Satans loosing, and when he again rage, should then reign: Nay, rather they shall reign, Satan being as yet bound: for this raging enemy being loosed, would (earce suffer them to reign.

Befides, the other opinion doth with the Chiliasfs and Papists too much determine, and circumscribe the terme of Christ's coming to Judgement, against the express laying of Christ: Of that hour and day no man knoweth, &c. And therefore I say, that both Satans binding, and the Saints reigning with Christ, shall bee in the same thousand yeeres.

Now touching the other things, It is demanded,

I. Whether the thousand yeers be definitely, or indefinitely so bee understood?

II. If definitely, where they are to begin and end?

III. What
III. What condition John did see the Saints to be in, during these thousand yeers.

IV. When Satan is said to attempt, after the accomplishing of these thousand yeers.

In the expounding of these Questions, those things are contained which follow in Verse 11.

1. Whether the thousand yeers be definitely to be understood: whether I say, the thousand yeers be definitely or indefinitely to be understood, in both appears a difficulty. If thou say indefinitely, taking a thousand for many, or for all unto the end, then in vain it were said: Afterward Satan shall be loosed. If definitely, then the difficulty will be to expound the beginning and ending thereof, and how in the mean time Satan was bound, afterwards loosed, that we runne not into the error of the Chaldaeis, or some other inconvenience.

Augustine, whom most of the ancient, and latter Writers follow, understood the thousand yeers indefinitely, that is, for the whole time from Christ's death and resurrection, (when Satan began to be bound, that he should no more seduce the Nations) unto the end of the world: because that sometimes in Scripture a thousand signifies indefinitely, a very long time; as: He hath remembered his Covenant for ever: the word which he commanded unto a thousand and generations: Notwithstanding he doth not precisely extend the thousand yeers, unto the end of the world, but until the time of Antichrist, who, as he thought, (following herein the error of his Predecessours, mislead by Papiae) should come in the last four yeers of the world, and reign three yeers and an half: but he questioneth whether Antichrist's time should be added to the thousand yeers, or rather to the little season, in which Satan is to be loosed.

This opinion Ribera prosecutes at large, shewing, that these thousand yeers signify the whole time from Christ's Resurrection, unto Antichrist's Kingdom: because by thousand, in Scripture we often understand a very great, and indefinite number, Job. 9.3. Psal. 91.7. 1 Sam. 28.7. Psal. 90.4. &c. The like also we find in Heathens Writers. Virgil. Aenid. 11. Aesop. 2. Pers. Sat. 5. Ovid. Met. Lib. 13. &c.

But this opinion cannot stand, for many causes: for first, we may not rashly, and without necessity goe from the Letter to Figures: Now here no necessitie urgeth us to turne from the proprietie of the letter (about the thousand yeers) unto a trope of indefinite signification.

Besides, neither the Subject, Yeers, nor the Epithete, Thousand, doth here admit a trope. Not the Subject, because howsoever other names signifies time, as hours, days, weeks, moneths, are often in Scripture taken improperly. Yeers also attributed to God do improperly signify eternity: Job. 10.5. & 36.26. Psal. 102.25. 28. Heb. 1.12. Or by an Hebrewisme the time of divine Judgement, as Isa 61.2. Luke 4.19. the acceptable yeers: Isa 34.8. the years of recompence: Jerem. 23.12. the years of Visitation: notwithstanding Yeers with a numeral Epithete, as in this place, have never any other signification, save proper and definite. Againne, neither the Epithete, Thousand, the which howsoever it doth sometimes, both in sacred and humane Writers, only amplifie a matter indefinitely: as may be seen in the Examples before mentioned: Notwithstanding being in Histories and Prophecies of Scripture joined to yeers, I shall always believe that it is never taken but in a definite signification, except any man can shew me the contrary.

Thirdly, the Text itselfe yields us a weighthy reason: because John indeed at first the verse doth determinate the thousand yeers without the Article, having it only χιλιατός, but afterward emphatically reparts it foure times with the Article τα χιλιατόν, and undoubtedly defines the same.

Fourthly, from the Text wee have another evident reason: that during these thousand yeers Antichrist was worshipp'd: for within these thousand yeers they also that worshipp'd not the Image of the Beast, that is, of Antichrist, lived, and

Lib. 20, de C.D. cap. 7
Psal. 105.8
Com. in Apoc. cap. 20
N. 36.37 &c.
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reigned with Christ; and therefore it cannot be understood that these thousand years were finished before Antichrist's coming, nor indefinitely until his coming.

We are therefore to embrace their opinion who hold that these thousand years are definite. And now let us come to consider the termes.

II. WHERE THOSE THOUSAND YEARS HAVE THEIR BEGINNING AND ENDING.

Such as understand the thousand years definitely, are diversely minded about their beginning, as by and by I will shew. I suppose it best to take their beginning from the Angels' descent: because otherwise the determination of the thousand years, so often repeated, should be uncertain and vain: I say, in that they should have an indeterminate beginning elsewhere: Now the descent of the Angels was in the Incarnation of the Son of God, as before we shewed. Norwithstanding Satan was not bound presently upon his Nativity: because the Son of God did not immediately exercise his power in his Childhood. But the true beginning is understood from the cause, why the Dragon should be bound: which was: that he should deceive the Nations no more: to wit, by keeping them in Paganism, and turning them from the Gospel of Christ. Therefore when the Dragon began to desist from deceiving the nations, then he was bound. Now he desisted from deceiving the Nations any longer, not presently, at the beginning of the Ministration, or Resurrection of Christ, or of the preaching of the Apostles, (although the Angel did then begin to cut the great chain upon the Dragon) but especially after the dispersion of the Jews, and the destruction of the Jewish Temple, and worship by the Romans: for before that time, the beginnings of the Gentiles' conversion to Christ were but small: because the Dragon never ceased to hinder the Gentiles from the Gospel of Christ, by means of the turbulent Jews, as the History of the Acts of the Apostles testifies. But afterward, Jerusalem being destroyed, the Jews were rejected and dispersed, and in their room the Gentiles were called, and added to the Church, as Paul testifieth, Acts 13, 46. Rom. 11, 11. &c. Then at length it appeared that Satan was bound, because he was not able to seduce the Nations any longer, or uphold Paganism. But that was in the year of our Lord LXX. These years therefore we make the beginning of the thousand years of Satan's binding.

From hence unto the year of our Lord 1071, are a thousand years, at which time Pope Gregory VII. exclaimed against the Monks, and diabolical Liguers, poeclyning Alexander II. invaded the Papacy by most wicked arts: who sitting on the Papal Chair, the devil began again to be loosed, and to rage tumultuously, filling the Christian world in a horrible manner with warse and slaughters, by the means of this his cursed instrument.

But thou wilt say: Did not Satan in the first three hundred years after the descent of the Angel, most cruelly afflict the Church by the Roman Tyrants: and in the three hundred following years, defiled the Christian world with most grovise heresies; and in the four hundred succeeding years, raised up the Roman Antichrift out of the boutheresse Pisa, giving unto him his Throne and great power, working with all manner of unrighteousness and cruelty in the very heart of the Church? How then could Satan be said to be bound these thousand years, in which he raged so outrageously?

I answer: The binding of Satan (as before I said) may not be absolutely understood, as if then could not, or did not hurt the Church at all, but restricatively unto the cause expresst in the Text, so farre as he was then restrained from deceiving the Nations any longer, that they should not embrace the Faith of Christ. To this binding of Satan it is sufficient, that then he could not by the Tyrants, Jews, or Philosopher, hinder any longer the propagation of the Gospel among all Nations. And therefore howsoever in great number, the Gentiles were converted to Christ, and Paganism every where decayed; yet no marvel, though Satan did rage in his principal members, and breathed out threatenings by the Tyrants of the Romane Empire, and by Hereticks in the Church.
Church it selfe: Hence arose so many perfections of the Saints, and such great conflicts of the Church with Hereticks, during five hundred yeares: Neither is it strange that Antichrist was then raised up by Satan: For seeing he was bound himselfe, he gave his throne and power to Antichrist, that the Beast might be the Viceroy of the Dragon while he was in bonds, and the moreiously exercise all his power. Hence the Dragon is said to have given his throne to the Beast, Revelation 13:2.

By which it plainly appeareth, how far these thousand yeares do agree with; or differ from the 1260. days, and the 42. months, in which the Holy City is said to be trodden under foot by the Gentiles, Chapter 11:2, and the Beast was to rage, Chapter 13:5. In some parts they agree; For in the last foure Ages of these thousand yeares, those 1260. days and 42. months began to run on: Because in them the Beast began to tread the Church under foot. But they differ, in that these thousand yeares are referred to Sathan's binding: the 1260. days, and the 42. months to Antichrist's tyrannical reign. They are already ended, more then five hundred yeares: These are not fully ended: Because the Beast hath as yet scarcely reigned a thousand yeares.

Now those things that are brought against this our opinion, are easily taken away.

FIRST, the Order of the Prophet is objected; viz. that the Dragon shall at length, after the Beast is cast into the Lake of Fire, be bound a thousand yeares in the bottomlesse Pit; but the casting of the Beast, shall be the ruin of the Papacy; Therefore the thousand yeares shall not be begun, till as length after the ruin of the Papacy. But the major is denied: Because the casting of the Beast into hell precedes indeed the binding of the Dragon in order of the Vision, but not in order of time: Before, I say, John saw the Beast to be cast into the lake, in the foregoing first Vision: being as it were the last Act of that Vision: But not in this last Vision, in which is now afterward related the binding of the Dragon, the which notwithstanding preceded the casting of the Beast, and ruin of the Papacy many Ages, being as it were the first Act of this last Vision. The plain and forcing reason hereof is, that the Beast and False prophet shall not be abolished, but by the brightness of Christ's comming to judgement. But it is absurd to imagine that Satan should be bound a thousand yeares after the last judgement. The cause therefore of the error is, that the diverstitie of that, and this Vision, is not observed.

Secondly, they object: That if the thousand yeares must begin from the destruccion of Jerusalem, then that time, in which Satan shall be again loosed, cannot be called a SHORT SEASON, because it containeth above five hundred yeares about five hundred yeares. But the consequence is denied: For although the time of Satan's loosing, hath now bin for these five Ages, and perhaps shall continue an Age or two more, even untill the end of the 1260. days, the which thing the Lord knoweth: Notwithstanding we have a little before clearly demonstrated, that it is rightly called a LITTLE SEASON, both in respect of God, as also in respect of the Dragon, and of the Ages past, and lastly, and that indeed principally, in respect of the thousand yeares of Sathan's binding, then which that time shall be shorter, because God will shorten those yeares for the elects sake.

Thirdly, they object: That such as have not worshipped the Beast, nor received his (character), should not then reign with Christ those thousand yeares: But this is denied: For those thousand yeeres were ended in Gregory VII., unto the time of which filthy Beast more then 460. yeeres of Antichrist's reign were run on, during all which time very many Martyrs and Professours worshipped not the Beast, and his Image. All these therefore after death, did according to their foules, lives, and reignes with Christ in blefednesse those thousand yeeres, by a Synecdoche, because they lived with Christ in the last foure hundred yeares of the paid thousand. Now in verse 4. I will plainly shew that this Synecdoche is neither usual nor in common speech, nor in Scripture, or that it derogates any thing from the happiest of the.

By the figure called Synecdoche, a part is taken for the whole.
the latter Martyrs. As therefore the Martyrs lived not altogether, or were all put to death at one time, but successively: so also they began not altogether to live and reign with Christ in Heaven, but successively during those thousand years.

Lastly, it is objected, that the devil was not bound in those first thousand years, because he seduced very many. But this was resolved in the first Question: for neither are we to imagine, that Satan was to be bound, as that he could not seduce, nor hurt none at all, neither by his emissary Angels, or by other his instruments, as Tyrants, Hereticks, Antichrist: but only (as it is expressed in the Text) that he should not deceive the Nations any longer, that is, uphold Paganism, and hinder the course of the Gospel among the Gentiles.

Thus I have laid down my judgement, agreeing with other most learned Interpreters before me, as Bullinger, Jamieson, &c. not that I do try any man unto it, but leave it to consideration: but they who begin the thousand years from Christ's nativity, as Afflavit, or from his Resurrection, as Chrysostom: or from the time of univerall Christiantime under Constantine the Great, as Brightman, Napier, &c. although they differ a little in the terminus, yet all have this common with us, that the first thousand years from Christ's birth is to be ascribed to Satan's imprisonment; and that the Dragon is now long agoe looked out of prison.

There are two other opinions of them, who referre the thousand years unto the last times, as if they were not yet begun. One of the old Chaldaef, of which I will speak afterward in verse 5. The other now, of certain learned brethren, that these thousand years, are not to begin till after the casting of the Beast into the Lake of Fire: that is, after the overthrow of the Papacy. Then they think, that he shall be bound a thousand years in the bottomlesse Pit, and that the Martyrs which have beene slaine by Tyrants and Romish Popes, shall then corporally live again, and reign with Christ in Heaven those thousand years: and then at the end of these thousand years shall be the Resurrection of all the rest of the dead, and the last judgement.

Now what I think in this opinion to be wanting, I will here touch onely in a generall way, referring the rest to its place.

First, I cannot approve that these thousand years are not as yet begun: nor part: because two false Hypotheses are suppos'd: One, that Satan hath not as yet bin bound, that he should seduce the Nations no longer in Paganisme, the which is repugnant to the History. The other, that the world should yet continue a thousand years after the overthrow of Papacy, which is repugnant to the divine oracles, touching the abolishing of Antichrist by the brightness of Christ's coming, after which, to expect a thousand years in this world, seemeth very absurd.

They object that the Oracles of the Prophets are not yet fulfilled, Jerem. 30. and 31. Mich. 4. 3. unto 8. & Mich. 5. 9. 15. the answer of Christ Acts. 6. 7. & Mat. 23. 28. Rom. 11. 25.

But in all these, not to be tedious: I would first desire them to seek the thousand years: Secondly, that they diligently consider whether those Oracles (spoken of in verse fourth) are Prophecies touching the Kingsdom of the Martyrs in Heaven, or not rather of Christ's Spiritual Kingsdome and State of the Church of the Gospel on Earth, partly already fulfilled: and partly not, but in time to be accomplished.

Secondly, that opinion contradicts it selfe. For it propoundeth, that the Pope before these thousand years shall be cast into the Lake of Fire, and that Popery shall be abolished: and withall: that the Pope during these thousand years, shall by little and little gather his strength, and at the end of the said years, judge himselfe with Pagan Kings, to make warre against the Saints. But how shall the Pope doe this, being in the Lake of Fire?

They answer, that the same Pope indeed that is cast into the Lake, shall not
REVELAT. CHAP. XX, Ver. 3. 

... But this is to daily in a serious matter. The ruin of the Papacy, in which they number the beginning of the thousand years, we understand not to be the casting of one or two of the Popes into the Lake, (for many are already cast away), but the overthrow of the whole Papacy. Here then let them explain themselves, whether they understand it of the overthrow of Papacy in part, or totally. If they understand it only in part, they say, that Satan hath bin bound above an hundred years, because since that time Papacy hath gone to decay in Germany and some other Kingdoms: whereof things Beelzebub also confesseth: for, saith he, from that time, since ye afflicted the Pope or Antichrist, the Empire hath been so far from increasing, that it hath always more and more decreased. If of an universal or total overthrow, how then shall the Beast gather strength by little and little, especially while he is in the lake of fire?

Thirdly, they take up another absurdity against the Text, viz. that in the beginning of the thousand years, the Martyrs shall corporally rise again, and reign with Christ a thousand years: whereas the Text expresseth speaketh of their souls, not of the bodies of the Martyrs: neither saith it, that they lived again, or were raised up from death, but that they lived, of which in ver. 4.

Fourthly, they frame another absurdity, in pretending a two-fold resurrection of the dead. One of the Martyrs after the overthrow of the Papacy: the other, of the rest of the dead, after the thousand years reign of the Martyrs: the which is contrary to an Article of our Faith: I believe the resurrection of the flesh, that is, of all the dead at the last day: and it is refuted by experience. Again, if they understand the overthrow of the Papacy in part, seeing this hath bin accomplished more than an hundred years agoe: they must shew that the first bodily Resurrection of the Martyrs is also part: If total, seeing this shall not bee, but by the brightness of Christ's coming to Judgement, they cannot deny that then the Martyrs also shall be raised with the rest of the dead.

Fiftly, I know not how they can make their opinions hang together, for they say, that Christ shall come to Judgement a thousand years after the overthrow of Papacy: and that after those thousand years, God and Magnificence shall make warre against the Christians. What? Shall this warre be taken in hand after Christ's last coming to Judgement?

Lastly, this opinion doth fully agree with the error of the Chiliasm, long agoe condemned by Christians, (of which I will speak by and by) viz. in this, that the world shall remaine a thousand years after the abolishing of Antichrist, directly contrary to the Apostle, 2 Thess. 2. 8, affirming that Antichrist shall bee overthrown by the brightness of Christ's coming. And in that it imports two particular Resurrections, contrary to the Scripture, touching the resurrection of all the dead together at the last day: Onely herein it differeth, that it makes not the thousand years reign (as they) Earthly but Heavenly: although Augustine confesseth that there were also among the Chiliasm, some who believed, that the spiritual delights in that Sabbath, should come to the Saints through the presence of the Lord, But more shall be said of this opinion, in ver. 9. 6. These things therefore shall suffice, touching the Terms of the thousand years. It followeth.

III. What was the condition of the godly, first on earth, afterward in heaven, in these thousand years.

The Explication of this Question is contained in Verses 4. 5. 6, which now we come to Treat of.

4. And I saw Thrones: Bezze: I saw Thrones: but it is better copulatively. And I saw, for, alas I saw, left these things should be thought to be done, after Satan binding a thousand years: For John saw both Satan bound in the bottomlese pit,
and chorus last in Heaven all at one time. Augustine doth very well joyn those things to the former, and observeth the scope, although he vary in the explanation of the Thrones: Yet, saith he, be had said that the devil was to be bound a thousand years, and afterward to be loosed a little season; by and by, by resuperscripting what is in the thousand years the Church did was done in body. And lo! saith he, Seats; and them that live upon them, and judgement was given unto them: we may not think this to be the fulness of the last judgement. Thus far he faithfulness, but he adds: But Seats or Thrones of the Twelve, by whom the Church is now governed.

In this he straignty from the scope: for John intended only the, nor of the Hierarchy, of the Church, but of the lot of the godly, which was in the mean time, both corporally on Earth, and spiritually in Heaven. And indeed, as for the corporall condition of such as among the Gentiles had received the faith, he found the same troubles; and bloody for the faith, they were beheaded for the ministe of Jesus, that is, both by Heathenish Tyrants, and Fieetics in the first six hundred years of the Church. Secondly, they were slain by the Beast, because they would not worship him and his Image, nor receive his Charakter. This was the lot of the godly upon Earth, representing the first All of this Vision. But their spiritual condition he law to be joyful and royal, because these slain or beheaded, however, in the eyes of the ungodly thought to be miserable, and that they perished, yet were on thrones, and reign. The second All, the lot of the Martyrs in Heaven, exhibiting the second All of this Vision. If this sense and meaning of the fourth verse be well observed, there will be little obscurity in the place, otherwise most obscure. For hence it appeareth, as I said in the Preface, that this Verse is briefly contained in the first All of this Vision, touching the calamities of the Church, under the Roman Tyrants, Harriet, and Antichrist, beginning to rage; as also the second All, touching the exaltations of the godly, who in that thousand years shed their blood for the ministe of the truth. John therefore expounded what he saw, 1, Thrones, 2, them that sat thereon; 3, their state and condition.

I sayeth now. Thrones or Seats are placed either for rest, for judgement, or for the Kingdom. Before in Chap. 4. 4. be law fore and Twenty Thrones, and so many Elders sitting upon them, that is, resting from their labours, as also adored with judiciary and royal Dignity. These Thrones may be understood as placed for all the said ends: but properly for the Kingdom, as is shewed in the end of the Verse.

And they sit upon them. That is, properly transferred to place, or cause to sit. Thuryc: and when the word is placed in a string. Often also neutrally so: because an action may pertain to the Actor himselfe, or a man may place himselfe, which is to sit. This translation is expressed in the Hebrew: יִבְשֹׂעַ: be placed himself, in that place, that is, sat down. So the ministrative signification remains, whether it be rendered they sat, or placed themselves upon them. John therefore saw Thrones, not empty, but having Sitters on them. But who were they, by and by he names them the Justes: The Sitters of the throne with the Justes: but first he taketh what honour was done unto them.

And judgment was given unto them. This judgment some understand as the giving of power given to judge the Adversaries. Others perhaps of the judgement spoken unto them, against the Adversaries. But nothing of such a judgment doth appeare in the Text: And Augustine in the fore-alleaged place hath highly observed, that here is not yet treated of the last judgement, which shall at length be described in the end of the Chapter. I therefore take this judgement to be the royal Dignity given unto them, as in Psal. 72. 1. O God give the Kingdom unto the King, because by and by it is referred as the Kingdom: And they reigned with CHRIST.

And the foules: Now he nameth those that he saw sitting on Thrones, the foules of
of them that were beheld, &c. And he sheweth the same to the reader as if he should say: If saw, saith, saith, sitting on thrones, as Brightman and Tindall have well observed. Now he makes two ranks of such as fate, Martyrs, and Beasts. The Martyrs, in the times of the world, were beheld; but is put to death any kind of way. These again he distinguishes by the times, from the distinct cause of their Martyrdom. For some were flayed for the Writhe of 7 Enoch's, others for the Word of God.

John, the writer of this book, meant the Gospel of Christ, as in Chap. 19, 10, for the sake whereof the Gentiles that were converted to the Faith (being they prospected and reviled them) were troubled and martyred by divers sorts of tyrants, throughout the whole Roman Empire, by cruel tyrants, in the first three hundred years. Now he saith the souls of these sitting upon thrones, not indeed on Earth, but in Heaven, neither yet restored to their bodies, as the Chaldeans would have it, but without them (otherwise he would not have said: I saw the souls of them that were beheaded, but rather: I saw them that were beheaded, the which Arguing in the said place hath rightly observed: neither are we to enquire how he did that, nor being invisible spirits: for he saw them by the Spirit of his mind, not with his bodily eyes. Now these souls, (to add this in a word) for the greater part are the same, which John saw under the bow, in the second Vision, at the opening of the fifth Seal, who requiring a vengeance of their blood, had white robes given them, and were bid to rest, until.

Here therefore he lefth the same sitting or resting on Thrones. Touching the other rank of Martyrs, let faith.

And for the word of God, it is no Pautologie: for the article the is added to Word, that word, giving us to understand these souls were flained for that essential word of God, who in the foregoing Vision Chap. 19, 12, saith on a white horse, that is, the eternal Son of God, for whose sake many thousands laid down their lives in the Arian, Macedonian, and Neronian tempels, &c. in the three hundred following years. Wherefore be saw both the souls of these, and of the other Martyrs resting on thrones in Heaven.

And them that worshipped not the Beast, Gr. θάνατος. Whosoever. The Ellipsis or defect, is to be supplied from the foregoing part. Thus, I saw also the souls of such sitting, as had not worshipped, &c. These he differeth from the former, because they are latter in time, which the adjuncts shew. They worshipped not the Beast and his Image, &c. Perhaps also all were not Martyrs, but some of them Professours only, though but few, leas, the Beast caused all to be flained that worshipped him not, and his Image: Chap. 12, 15. These therefore had to do with the Beast. Now the Beast began to reign, rage, and to be worshipped in the last Ages of the thousand years, or, from the first hundred and fifty years, as we shewed in Chap. 11, & 17, who ever therefore from that time, even unto the end of the thousand years, did constantly oppose the Beast, and got the victory over him, (which was laid of the multitude of Merchers, standing on the Sea of Glass, Ch. 15, 17, and unto which multitude these also belong) are here spoken of, and commended for their constancy, in banishments, torments, and all manner of punishments, which they suffered in maintaining the Faith of Christ, against the Beast: Whence we gather these certain conclusions.

1. That the Beast's Throne, and his Chair, were within these thousand years: because there were then some who worshipped the Beast, to wit, all the Inhabitants of the Earth, Chap. 13, 8, and they that would not worship him, were either Martyrs or Contemporaries.

II. That Antichrist was again to reign within the said thousand years: he cause the Beast their, and would be worshipped. Now the Beast is Antichrist, as appeared Chap. 13, & 17, and Riera conjectures Cap. 13, Numbr. 1, & Cap. 19, Numbr. 31, 32.
III. That these years are not indefinitely the whole time from the Visión, until the end of the world, or until the coming of Antichrist: because Antichrist began to rage between them, or while they were running on.

IV. And lastly, that the Papists Antichrist, who, as they feigne, shall come and beare away in the last four yeeres of the world, is but a vaine Skare-crow, by which they deceive themselves and the world: because John foretold that the true Antichrist should be manifested within the first thousand years after Christ's ascension.

Ribera saw this knot in Apocal. Cap. 20. Num. 33, therefore to unite the same he faith: that which follows: and lived, and reigned, is not to be referred to those that worshipped not the Beast, but only unto the soules of them that were beheaded for the testimony of Jesus. But this falsity is too repugnant to the Text, and sheweth that here the Papists are at a Non-plus: for John's faith of the very same: they lived and reigned: Of whom he had before said: they are upon thrones. Now these were not only such as were beheaded, but also the Conquerors of the Beast.

But (faith Ribera) he faith not that those were dead or slaine: What of that? It is enough that he maketh the Confessours also Conquerors of the Beast, and faith that they fare with the Martyrs, or certainly be meaneth that these also were slaine, because before in Chap. 13. 15, he had said: that all that worshipped not the Beast, and his Image were slaine: but these worshipped was the Beast and his Image: therefore they were either slaine, or Confessours, that were Conquerors of the Beast: and it remaineth, that they fare with the Martyrs. It remaineth that they lived and reigned in these thousand yeares. It remaineth that the Beast was within the said first thousand yeeres: for betwixt this time, John saw the soules of the slaine for the testimony of Jesus, and of them that denied to worship the Beast: but the worship of the Beast could not be refus'd before he was. Lastly it remaineth, that the Papists Fiction touching the Beasts coming in the last four yeares of the world, is as repugnant, as the opinion of the Chiliasm, to this most manifest place of Scripture.

And they lived and reigned with Christ those thousand yeares] Now comes, as it seemes, the inextricable knot, which of old drove the Millenarians into by-ways, while they did not sufficiently consider neither the Scope, nor the words of the Prophet, nor the Analogie of Christiari beleefe. The which, least it happen to us also, let us well ponder the sense of the words, directing the same to the scope before declared. Let us therefore, I say, consider of these thinges in order.

I. Who they were that lived and reigned with Christ?

II. How, and how long they lived and reigned with him?

III. Who were the rest of the dead, and how they lived again?

IV. What the first Resurrection may be?

V. LASTLY, What the opinion of the Chiliasm or Millenarians was, and how it be refuted?

What concerns the first. Besa renders ἐκκοσμών & ἐπαναλειτουργεῖν, lived and reigned, (which are Preterperfects) by the Futures, shall live and reign: because he saith, ver. 6. βασιλεύσε καὶ βασιλεύσεις, is in the Future. But here the Preterperfects are to be retained, because they answer to the Preterperfect, & now face, notwithstanding the difference in respect of the sense is very little: for John speaketh of things to come, as past, by a Prophetical manner; for the certainty thereof, but the words μαται ἐξέστησεν with Christ, belong in common to both, They lived with Christ, and with him they reigned. But what? To wit, They, which sat on Thrones: also reigned and lived with Christ; namely, the Souls of them that were slaine by Romane Tyrants, and by the Hereticks for the witness of Jesus, and the Souls also of the flame or tormented, for denying to worship the Beast, as erewhile I shewed against Ribera's falsity. For John declareth the condition of thse
whom he saw sitting on a throne, what it was, during the thousand years, both corporally on Earth, (already spoken of) and spiritually in Heaven, which here he declares: They lived and reigned with Christ to wit, contrary to the foolish opinion of the world touching them, which is for the consolation of the Godly. The world indeed judged these flames to have miserably perished: but death, to them was life; Oppression a Kingdom with Christ. This is the First, that the souls of the flames, not restored to their bodies, but being out of them (as before were showed) did live and reign with Christ.

The Second seems more difficult to be expounded, viz. how they lived and reigned with Christ, and how long? But the matter is not obscure, if the words be rightly considered, and not wrested against the scope and mind of the Spirit, as the Chaldeist did, rendering: οἵτινες ἦσαν ζώοι, οἵτινες ἦσαν ζώοι, that is, they rose up out of their Sepulchres: and what the Spirit speaketh of the souls of the Martyrs, they willed to their bodies, and feigned a corporall Resurrection of the Martyrs, a thousand yeares before the last day. This first Explication was the ground of the Millennium errours: against which we must firmly hold too, and urge the simple words, οἵτινες ἦσαν ζώοι, in stead whereof, they evilly subjoin the compound and οἵτινες ἦσαν ζώοι. For here is spoken of the souls of Martyrs living in Heaven, which, as being immortal Spirits, could not die with their bodies, or be slain on Earth, therefore cannot be said to live again, but (as it is in the Text) they lived with Christ.

They object to the contrary, that οἵτινες ἦσαν ζώοι, put for οἵτινες ἦσαν ζώοι, as before in Chap. 2. ver. 8. οἵτινες for οἵτινες. But both is denied, because these two words do much differ in sound and in sense: and therefore may not be confounded neither here, nor in the place allledged. Not here; because this confusion imports two absurdities. One Physicall or natural, that the souls of the Martyrs were flames: The Other Theological, that a Corporall Resurrection of an infinite number of the dead, shall be before the last day, contrary to the Faith of all Christians, taught by Christ himselfe: The hour is coming, in which all that are in the Graves, shall hear his voice, and shall come forth. They which have done good, unto the Resurrection of Life, and they which have done evil, unto the Resurrection of death. Neither before in Chap. 2. because Christ in saying: which was dead and lived is given us to understand, not only that he was dead and raised again, but also that he lived, even while he was dead in the flesh, or that he was living in his Divinity, to demonstrate his two-fold nature, as before we showed, Chap. 1. 18. and Chap. 2. 8. Add to this, that although it ought there to be taken, yet here it cannot, because of the Arguments following, which admit not the same.

Moreover, they urge the Antithesis of the following Verse: But the rest of the dead lived not againe. By which, (say they,) it seems to be plaine that οἵτινες is put for οἵτινες, but the contrary doth plainly follow, viz. that the Holy Ghost by a different word, saith a divers sense: for the Antithesis is not of a contradiction in Signification, but of a metaphorical contradiction, both in the subject and attribute, because the least thing is not denied touching the Remains of the dead, which was affirmed touching the souls of the Martyrs: properly, that they lived and reigned with Christ: But another thing, contrary to a happy life. Metaphorically so, that they lived not again: in the first Resurrection, for, that they repented not: which, as by and by I shall clearly show, is the proper and genuine sense.

To return to the Question. The souls of the Martyrs live with Christ, not only a Natural Life (for this after death is common to the souls of the Godly and ungodly, being Immortal Spirits) neither only a Spiritual Life of Regeneration, which the Martyrs had (before they were flames) on Earth, but a blest and glorious Life, which John saw them enjoying with Christ in Heaven. They
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They reigned also with Christ; not in the Kingdom of Grace, which is in this Life, but in the Kingdom of Glory, which is in Heaven: according to the promise: I appoint unto you a Kingdom, as my Father hath appointed unto me. And: To him that overcometh, will I grant to sit with me in my Throne, even as I overcame, and sit with my Father in his Throne. But they do wholly err, who suppose that we interpret this clause of the life of Regeneration, and of the Kingdom of Grace, and thence draw Sophisms for the Chalstifs opinion, which shall be treated of in the following Verse. John therefore saw the Saints of the Martyrs that were beheaded here on Earth, living blessedly, and reigning gloriously with Christ in Heaven. But how long?

These thousand years] viz. in which Satan was kept bound in the bottomless Pit: not that the Martyrs were all slain together, about the beginning of the thousand years, and so all of them lived the whole thousand years with Christ: But he speaketh of a continual succession, that none during the said yeeres, in which they were slain for the Testimony of Jesus, or for refusing to worship the Beast, did miserably perish, but lived blessedly, and reigned with Christ in heaven. Wherefore in the thousand years is a Synecdoche, familiarly used in our ordinary speech, and in Scripture, as before I said: For example: A man is said to come to day, though he come not in the Morning, but at Noone, or Evening: or, A man is said to live or die in this year, not only if he live or die at the beginning, but also towards the middle, or end of the year: so the Martyrs are said to live and reign with Christ a thousand years, although all of them were not slain at the beginning, but some towards the middle, others towards the end thereof. By a like Synecdoche, the Son of man was three days and three nights in the heart of the Earth, and in three days raised up the Temple of his body, although he lay not much longer then one day and two nights in the Sepulchre. The Jewes were Lxxv. years in the Captivity of Babylon, although Daniel was longer. Zerubbabel, and they that were born in the Captivity, were Captives fewer yeeres: So God granted from the five hundred years of Noah, unto the flood, an hundred and twenty yeeres unto men, although, all they that were born within the 120. yeeres, had a shorter time of repentance, &c. Away therefore with their scoff of 400. Crownes in stead of a thousand.

Neither is this Synecdoche any way derogatorie to the happinest of the latter Martyrs flaine by Antichrift, for we are not to think that they ceased to live, and reigne with Christ after the thousand yeeres were ended: for they shall reign with him for ever and ever, as we are taught, Revelat. Chapter 22. 5. It was enough for John to shew, what condition the blessed Spirits should be in, those thousand yeeres; in the mean while not desiring, that both they and other Martyrs should further live and reign with Christ.

But thou wilt say, to what end was it to define a thousand yeeres, if the Martyrs were to reign longer? I answer: It was meet they should be defined, because of the wonderful events that were to come to passe in those first thousand yeeres, bringing as it were a new face on the whole Earth: for Jerusalem being destroyed, Judaim was to be overthrowne: Satan being bound, Paganisme was to decay: and on the contrary, Christianisme established in the whole Romane Empire, not without shedding of very much blood: lastly in the midst of Christianisme, Antichristianisme was to be erected, and toward the end of the thousand yeeres, confirmed and brought to its height, with no leffe spilling of Christian blood, in Gregory VII. that was well Beast.

5. But the rest of the dead lived not againe.] Having expounded the state of the Godly, what it was in those thousand yeeres; first on Earth, afterward in Heaven: now he addeth the state of the wicked during the said time on Earth: that they lived not againe, in the first Resurrection, that by this Antichrist he might the more set forth the happinest of the Martyrs; and withall teach us; that Satan was not so bound; but that he still held very many, even all the time of the said yeeres in Paganisme.
nifian and Antichristianism, who would not embrace the testimony of Jesus, and live again, or be raised from the death of sin: lest we should imagine, that the thousand years should be altogether a Golden Age, or that the Church were to expect the applause of the whole world. This is the fomous.

By the Rest therefore, are understood all others (the Martyrs and Confessours excepted) who embraced not the testimony of Jesus in all this time, but were either professed enemies of Christ, as Jews; and Pagans without the Church, or false Christians or Antichristians in the Church. These he faith are dead, not by a corporall, but a spirituall death in sin, of which death the Apostle speaketh: When ye were dead in sinnes: And, for that liveth in pleasure, is dead while he liveth: so Christ: Let the dead bury the dead. The dead shall bear the voice of the Sonne of man: for he speaketh of the state of the ungodly living on Earth, whom he opposed to the Martyrs, not as then living with Christ in Heaven, but as formerly embracing and professing the wornefe of Jesus on Earth: Therefore in the words. The res of: of dead: the distinction is not between the dead, but after the Greke Phrae the Genitive is put for the Nominative: the rest of the dead, for the rest being dead, so in Chap. 20. the rest of men, that is, other men, or at least it is a distinction of such as of old were living on Earth, but dead spiritually: for of old the Martyrs also, before they repented, and embraced the testimony of Jesus, were dead spiritually, as the rest: but because they lived again spiritually on Earth, therefore after death they lived and reigned gloriously with Christ in Heaven. But the rest lived not again: To wit, from the death of sin through Faith and Repentance, and despising the testimony of Jesus, remained in Paganisme, Or repented not of their Idolatry, Hypocrisie, and other sinnes in Antichristianism: as in Chap. 9. 20. The rest of men, which were not killed by these plagues, repented not of the works of their hands, that they should not worship devils, and idle of gold, &c. which place doth excellently interpret this. But that he speaketh not of a corporall living againe, as the Churche did interpret it, shall by and by appeare by John's Declaration.

Until the thousand years were finished: That is, during the whole thousand years wherein Satan was bound: for against he adds the Article του xilous eto. These thousand years. But did they live again afterwarde? No certeinly, for they which live not againe in this life, shall never live againe in the life to come. Therefore the Particle εσύ Until limits not a time of living again, but simple denyeth the same: they lived not againe until, for never. As: Thou shalt not come forth until thou shalt pay the very last mite, for never. Hee knew her not until she had brought forth her first born, for never. The Chalifes said: They lived not within, but after the thousand and years; but by the same reason they should say, that the Soules of the Martyrs lived in, but not after those thousand years. Both is false: for the Martyrs have never ceased to live and reign: neither have the rest of the dead over liven againe. It therefore noteth their voluntary contumacie in Paganisme and Antichristianisme: that however Satan was bound in a special manner, and could not deteine them in Infidelitie: yet they would not, after the example of the Martyrs, repent, and embrace the witness of Jesus, so as the fault of their destruction was only in themselves. The fourth thing followeth, touching the first Resurrection. This is the first Resurrection: In the Greke IS is left out: but the Ellipsis is expressed ver. 6. This is the second death. By this Addition John doth expressly declare, what kind of living againe be meant, that the rest of the dead lived not: namely in that, which is the first Resurrection, as if he should say: they lived not again in the first Resurrection; the meaning is thus: This is the first Resurrection: for This living againin, in which I said the rest of the dead lived not, is to be understood of the first Resurrection:for the monstrative ου τη αυτη, this, is not to be referred to the soules of the Martyrs which he said Lived, but only to the rest of the dead, who be said, lived not again, which the particle αυτη in the Verbe
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That the first Resurrection is not to be understood corporally, but spiritually.

First, from the differences dividing the whole Subject. This first Resurrection is either corporal, or spirituall. But it is not corporall: Therefore it is spirituall.

The assumption is proved: If this Resurrection should be corporall, then it could not be called the First, because many Corporall Resurrections are spoken of in Scripture before. I. The Resurrection of the Son of the Widow of Sarepta, corporally raised up by Elias, 1. King. 17. 22. which is the first resurrection mentioned in Scripture. II. The Resurrection of the son of the Shammais, raised up by Eliahu, 2. King. 4. 35. III. The Resurrection of one put into the grave, by touching the bones of Eliahu, 2. King. 13. 21. IIII. The Resurrection of a Widow’s son, raised by Christ, Luke. 7. 15. V. Of the daughter of Jaaran, Luke. 8. 55. VI. Of Lazarus, John. 11. 44. VII. The Resurrection of many of those Saints, who came forth out of the Sepulchre, when Christ suffered on the Cross, Mat. 27. 52. VIII. The Resurrection of Tabitha, raised by Peter, Acts. 9. 41. IX. The Resurrection of Eunuch, brought from death to life by Paul, Acts. 20. 10, 8, &c. And therefore if the Resurrection there spoken of were corporall, it should not be called the first, but at least the tenth.

Neither helps it to object, that the forefaid Resurrections were onely of a few; but that this shall be of very many: for the Question is not touching the number of them that are to be raised up: but of the Qualitie and Order of the Resurrection, and it followeth (seeing that is not the first of the fame Genus, which hath many other before it) either that this cannot be called the first Resurrection, before which there were many other: or else that it is not of the same kind with the other Resurrections, that is, it is not corporall.

Secondly, This Resurrection being taken corporally and properly, must be understood either of the Soules of the Martyrs, or of the rest of the dead, or of none. Of the soules of the Martyrs it cannot be understood: both, because it is not said of them, that they were raised, or lived againe; But, that they sat on thrones, lived, and reigned with Christ, as before was shewed: As also, because properly a corporall Resurrection is not agreeable to Soules: seeing Soules properly die not, as not being bodies, neither of the nature thereof: nor can it be understood of the rest of the dead: because of thee it is euyptically said, that they lived not againe. Therefore this first corporall Resurrection cannot be true of any at all.

Thirdly, The whole Scripture testifieth, that ALL, I say, ALL the dead, shall in one Resurrection, at the last day be raised by the Trumpet and Voice of the Archangel, some indeed unto eternall Life, others unto eternall Shame: John 5. 28. The hour commeth, in which ALL that are in the Graves shall hear his voice, and shall come forth: they that have done good, unto the Resurrection of Life, and they that have done evil unto the Resurrection of damnation, John 11. 24. I know that my brother shall rise againe in the Resurrection, at the last day. John 6. 48. This is the will of him that sent me, that every one that believeth in him, should have Eternall Life: And I will raise him up at the last day. From this univerall...
universal, the Martyrs cannot be excepted, because they believed on the Sonne of God. 1 Cor. 15: 53. We shall all be changed in a moment, in the twinkling of an eye, at the last Trump, for the Trumpet shall sound, and the dead shall be raised. 1 Thess. 4: 16. At the coming of the Lord, they that sleep in Christ shall rise first. Therefore the Martyrs also who died in Christ, shall rise at the coming of the Lord: John also toward the end of this very Chapter, describeth the Second Resurrection, which shall be at the last day, in universal, as that all the Elements shall give up their dead, (a great part whereof shall bee Martyrs, being destroyed by Fire and Water.) By all which, I suppuseth that no Godly man, can or ought to gather any other thing, then that all the dead shall be raiied together in one Resurrection at the last day: but that many millions of Saints should be raised before the last day, cannot without errour be beleived.

Fourthly, the Apostle Paul most exactly describes the whole History, (and what we ought to beleive) of the Resurrection, opens indeed a Mystery unto us: 1 Cor. 15: 51. viz. That all shall not die, but in a moment, in the twinkling of an eye, all shall be changed. Yet not a word touching the mystery of the Millenarie Resurrection of the Martyrs before others. If thou say, that it was not revealed unto him: Consider that the Apostle was made up into the third heaven, 2 Cor. 12: 4. and heard unspeakable words, that is, all kind of mysteries, especially such as were to be revealed unto the Church. And therefore undoubtedly hee should have heard that also, to relate the fame unto us, and would have revealed it, if it were true.

Fiftly, from the nature of Opposites: So as is the first death, so on the contrary is the last Resurrection to be understood. For I appropose none will deny, but that these two are privatively opposites, as being contrary-wise affected about the same subject. But the first death, was not of the body or corporall, but the death of the Soule, or Spiritual through sin: by which man was first separated from God, made mortall, and deprived of Life Eternall. For by this death Adam was dead in Soule, although in the body he lived nine hundred yeares after. But the death of the Soule drew with it corporall death, as it were by a necessary consequence; and so perpetually draws the fame with it on all the posterity of Adam, by the threatening of God: Thus shall die the dead. Of this first Spiritual death the Apostle saith: Through some death entered into the world, and so death passed upon all men; for all have sinned: including indeed the Seuqell of a corporall death; but especially shewing the deliverance from spiritual death, through the death and life of Christ. Of this death also Amen: The soules also (faith he,) have their death in impietie and sinnes: according to which death they are dead, of whom the Lord saith: Let the dead bury their dead: and according to this first Death, who are all dead in sinnes, no man excepted: because it is said of all men; when ye were dead in sinnes, &c.

Seeing therefore the First Death was a Spiritual destruction and alienation of the Soule from God, and eternal Life through sinne: certainly the first Resurrection (being an opposite medicine to the first death) must bee a Spiritual conversion, and restitutio of the Soule from sin to God.

Sixthly, If the First Resurrection were corporall, and properly belonging to the Martyrs; then onely the Martyrs should bee blessed; but all others that rife at the last Day, should be excluded from happiness. But this is very absurd. And therefore the other also. The reason of the consecution is, because in the following verse, onely such are said to be blessed, who have part in the first Resurrection: of which we shall there speake.

Seventhly, from the same verse: If the First Resurrection were corporall, and proper to Martyrs; then all the dead at the last Day should bee raised unto the second death, or unto eternal damnation, none of them unto life eternall. But the latter is false, and contrary to Scripture, 6ob. 5. 24. Dan. 12. 2. &c. Therefore the former also. The consecution of the Martyrs is grounded on the following
following Verse, where the Second, or Evernall Death is said to have power only over them that have no part in the First Resurrection, as there wee shall see.

Lastly, in the same Verse it is said, that they onely shall be Priests of God, and of Christ, which have part in the first Resurrection, as shall be shewen. Whence againe it would follow, that the Martyrs onely should be the Priests of God and of Christ, in case that the first Resurrection were corporall, and proper to Martyrs. But Peter teacheth the contrary, 1. Pet. 2. 5. 9. And John, Rev. 1. 6, 8.C.

These things I suppose may satisfie the Godlie minded, and such as are not conversions unto which I will onely add this one thing, touching the Etymologie of the First Resurrection: that as the first Death is so called, because it first leazed on man, according to the fable, as soon as he had finisht: so the first Resurrection is so called, because it is a vitualizing of the first or more noble part, that is, of the soule: as also because it is wrought in the first, that is, in this natural life, and lastly, because it must go before the Second Resurrection, which shall be the resurrection of the body, to glory, or, if the first went not before, unto condemnation.

Here I could add the Authorizes of ancient Divines. But it's needless: Let Augustine suffice for all the rest, who most diligently searched into this prophecy; *the first Resurrection (faire is most truly) as to Grace, the second to Glory,* Lib. 26. de Civ. Del. C. 7. 18. Him Ribera unjustly reproves: refining the First Resurrection unto the immortality of soules, that the Martyrs, though esteemed as if they had never perish'd, yet according to their better part, they live. Then which, nothing is more unfavory: for in this bee attributes nothing more to Martyrs, than to the worthiasses of the Body, who themselves also after the death of their bodies, lived in their better part, and yet never lived in the first Resurrection.

Objecions against the First Spiritual Resurrection, cleared.

It remaineth that I briefly answer the Objections of the Chaldees, about their Corporall Resurrection of the Martyrs.

Obiect. I. That which followeth not, neither dyes, is not raised againe: The soules fall not, neither dye, but the bodies. Therefore the First Resurrection is not of soules, but of bodies.

Answere: Moving this carrell denyth the minor, that soules fall not, nor rise againe: dye nor, nor live againe. For it is said: *His footstepe to follow in his own Manners. When ye were dead in sinnes, Let the dead bury their dead: which things are certainly spoken, not of the fall or death of the body, but of the soule. The soule of man therefore fell through sinne, and lies dead in sinne: liveth againe through Faith, and riseth againe by repentance. Therefore there is a Resurrection of the soules also: but not the Second: for this shall be of the Body: Therefore the First.*

Obiect. II. The soules of Martyrs lived againe, either in respect of themselves, or in respect of their bodies, or in respect of their soules, who professd the same Doctrines. But they lived not againe in respect of themselves, because they were never dead: Neither in respect of other men: because it would follow, that the rest of the dead should likewise live againe: which is false. Therefore they lived againe in respect of their own bodies.

Answere: I do not well understand whether this be an earnest or in jest: The whole is so frivolous, and hangs no more together, than if they should say: The soules live, either in respect of themselves, or in respect of their bodies, or in respect of other men. Not in respect of themselves, because they have no wings, neither in respect of other men, because they also should live: which is false. Therefore in respect of their

their bodies: The Hypothefis is false, the distribution vaue and lame, the consequence nothing, for this is wanting: or they live on no respect. So here the consequence is to be denied: because they take up a falsehood, viz. that the soules did live again, as in the Text it is said they lived, not that they lived again: Hence the distribution is vaine and imperfect, for a fourth is wanting, viz. that the soules lived not again in any respect, to wit, corporally, which is the Question here in hand. For a false attribute divideth not, but overthroweth the subject by its falsity, neither is it truly affirmed of the same but denied. Add, that the four classes, with the reason thereof, is ambiguous: for howsoever soules dye not, neither live again in respect of themselves, that is, in respect of their essence, yet they do dye, and live again, in respect of themselves, that is, in respect of Grace and Salvation, as hath been shewed. The other is superfluous and figurative. For no man liveth again in respect of others, except metaphorically: as for example: A father liveth again in his children, in likenesse of nature and manners: The two Wives, Chap. xi. XX. lived again in their Successors, in likenesse of doctrine. And therefore in this also is an equivocation or ambiguity. The third, which is concluded, is also a figurative Symboles, or is false. For as properly not the soules, but the Martyrs were dead in respect of their bodies, so properly not the soules, but the Martyrs shall live again in respect of their bodies at the last day. Therefore ingeniously, and without Sophistry, the Object: should thus have bin formed. The Martyrs lived again in respect of their soules, or in respect of their bodies. Not in regard of their soules: therefore in respect of their bodies. But thus also the whole major is false: the minor ambiguous, the Consequence nothing: for then the Martyrs lived not again, but lived according to their soules: but they shall live at the last day, according to their bodies. Therefore properly there are as many faults, as words.

Ob. III. From the Antithesis, ver. 4. & ver. 5. If the word LIVED in the former part of the Antithesis, must be under stood of a Spiritual Resurrection, then by the like reason the words LIVED AGAINE in the latter clause, must be understood of that spiritual Resurrection. But this cannot bee: for it would follow that none did spiritually live againe (that is, were converted) in the thousand years, but the Martyrs alone. Secondly, this absurdity would also follow: that the thousand years being finished, all which Spiritually dyed, did, or shall spiritually rise again: which thing is contrary to manifest experience.

I answer: 1. Again they take up a false Antecedent, viz. that in the former member a spiritual Resurrection ought to be understood: for the former clause speaketh of no Resurrection, whither Spiritual or Corporall, but of the happy living of the blessed Soules with Christ: for he faith not, any wise, And they lived again, but and they lived with Christ, which we deny to be of like force and signification. Now from a false Hypothefis or supposition, the consequences which are thence drawn are all false. Hence 2. the whole conclusion is false, because the diverse words lived, and lived again, make both members or clauses to be of a diverse sense: neither are they truly Opposites, as was shewed in opening of the Text.

III. The Assumption is also denied, that the latter member cannot be understood of a Spiritual Resurrection, for a little before we shewed, that it ought to be taken. TV. The former absurdity followeth not, both because to the Martyrs are added the Professors also, which received not the Character of the Beast, that is, who refused to embrace and profess the Papists Religion, ver. 4. Hence Ecclesiatical Histories tells us, that besides the Martyrs, there were always some other professing Christians: As also because the Speech is indefinite, and usuall in Scripture: The rest of the dead were not converted: not as if none at all were converted, but very few: as appears from a like place, Chap. 9. 18. 20. where at the sounding of the last trumpet, it is said, that the third part of men being...
flaine, the rest reputed not, the which unless it be seen indefinitely understood, a greater absurdity than this should follow, viz. that not one man in the whole world did repent. Lastly, the latter absurdity, that the thousand years having ended, all spiritually dead should also spiritually rise again, (which were much to be wished) doth no more follow, than that the said years being ended, the foules of Martyrs and Professours should neither live nor reign any longer with Christ.

Objec. IV. From the same Antithesis: If the latter member ver. 5 speaks of the Resurrection of bodies: then the former in ver. 4, speaketh of a Resurrection of bodies itself, where is said of theSoules of the Martyrs: And they lived, but is, lived again. The reason of the consequence is: because in every longfull distribution, as this is, (for who should raise the Holy Ghost of Absurdities) members are yet to come under the same Genus or general word. Now the Genus here is the Resurrection of the dead.

I answer. The falltite both of the Antecedents and Consequents of this Objection hath already bin so fully demonstrated, that these needes no more be added. The reason of the consequence is not solid: neither can hence the Holy Ghost be taxed of absurdity, but because often a Genus of one and the same name is taken in a diverse signification: so the living againe of the dead in this place. As also, because it were wickednesse to deny that the Spirit (especially in this enigmatical Prophecye) which Philosophers, Poets, and Orators frequently take to themselves, viz. in distributions to oppose things metaphoricall to things proper, or proper to figurative, for the thing it self. Now in ver. 4. was shewed that this Antithesis is such.

Objec. V. They who live againe or rise, as they begin to reign with Christ, that is, by Christ in Heaven: they certainly rise in their bodies. But the Soules of the Martyrs are to live againe, or rise in the beginning of these thousand years, as that they begin to reign with (that is, by) Christ in Heaven: for John saith: They lived and reigned with Christ. Therefore, &c.

I answer. I. The major is denied a new casse: for to the end, that the Soules of Martyrs and Confessours should live blestly, and reigne with Christ, in Heaven before the last day, a corporall Reurrection is not necessary. But at the last day it shall be necessary, to the end that the Martyrs both in body and in soule, may gloriously live and reigne with CHRIST for ever, according to the promise of the Gospel. II. The assumption is refuted by the proofe it selfe, or by Johnes owne words: for he saith not, that the Soules lived againe, or were raised: but they lived (i.e. soules not bodyes). The difference wherein of children in chothes do understand, and hath bin demonstrated, ver. 4. Therefore the first falsehood so often repeated, is a continuall begging of the Question.

They inquit: To live and reign with Christ, is to live and reign after the manner of Christ; or to live and reign, as Christ now reigneth in Heaven. But Christ liveth and reigneth in foule and bodie. Therefore the Martyrs not only lived and reigned with him in soule, but in body also.

I answer. I. This gloss overthroweth the former: for if to live with Christ, be to live after the likenesse of Christ in Heaven: then it is false, that it is to live againe, or be raised from the dead on Earth. II. The major shall be true after the Resurrection of the dead at the last day, when all the Martyrs, Professours, and Believers being raised from death, shall in foule and body be alwayes with the Lord, and fee him as he is. But before the Resurrection of the dead, this is false: Otherwise the Soules of such as die in the Lord should not goe unto Christ, nor live with him: but the Apostle testifieth the contrary touching himselfe, Philip. 1. 23. and of all the faithful. 2. Cor. 5. 8. &c.

Ob. VI. It is agreeable to the justice of God, that such as suffered more grievously than others, for the confession of Christ, should also enjoy longer delights and glory. Therefore the Martyrs are to be raised from the dead before the rest of the Faithfull, so to enjoy the Kingdom of Heaven all their THOUSAND TEERS before the other.

I answer. The major, not being universtall, is false: for God doth not all what is agreeable to his justice now, or before the Day of Judgement, but will doe the same.
fame at that Day; See 2. Thef. 1. 6. 7. 8. 10. Neither is every thing agreeable to divine justice, which seemes fo to us, but whatsoever is revealed in the Scripture: otherwise indeed it might seeme to us to bee more agreeable to the justice of God, that the Martyrs should presently be raile after their sufferings, and be carried with their bodies into Heaven: so they might longer, and before others, enjoy the Kingdom of glory.

Objec. VII. The two Martyrs, Rev. xi. xx. were corporally raised: Therefore these also.

Answ. I. The Antecedent is denied: for neither doth that type speake of a corporall Resurrection according to the Letter, but of a successfull living againe, as was there shewed. II. They who confound them with these, shew that they are but strangers to the Revelation: for these Martyrs and Confessours belong to the first ten Ages from Christs birth: The other two unto our last times, in which the Temple was to be measured, or the Church purged from Popery.

Objec. VIII. The Prophecy, and many Martyrs, came forth out of their Sepulchres at Chrifts death on the Croffe: Mat. 27. 53. according to the Prophesy of Dauid, Chap. ix. 2. Neither was the corporall Resurrection any way derogatory to the Article of Faith, touching the future universal Resurrection: Therefore also these Martyrs lived againe corporally, neither is it any way derogatory to the universal Resurrection of the dead.

Answ. Whether those Saints (whose bodies came out of the Sepulchres, and appeared to many, after Chrifts Resurrection, to teftifie the efficacie of his Death) were Prophets or Martyrs appears not from the Text: neither is it a point of Faith to know the fame. However the Prophesy of Dauid cannot without wresting bee applied to these, which expressly speaketh, not onely of the Resurrection of such as shall be saved, but of the damned also, that is, of the last Universal Resurrection. But that speciall and corporall Resurrection of those Saints, is certainly to be believed, because it is written: neither can it be derogatory to our beleefe of the universal Resurrection, seeing the Scripture doth plainly except this from that. But this Resurrection of the Martyrs a thousand yeares before that, is not to be believed, because it is not written: but onely (as we have shewed) lought to be maintained by wresting the words of this Prophesy: yea, it derogates from the Faith: because he that beleeveth this, cannot beleevethe other, viz. that there shall be an universal Resurrection at the last day.

Objec. IX. Chrift promisit it should be fo, Mat. 19. 28. & Luk. 22. 28. In the regeneration when the Son of man shall sit in the throne of his glory, ye shall sit upon twelve thrones, judging the twelve Tribes of Israel, &c.

Answ. These indeed are most sweet promisses of our Saviour, touching the singular rewards of the Apostles in Heavenly Glory; and touching the large recompence of their labours and toffe of all things, which here they suffinate for the sake of Chrift. But it is erroneous to beleevethat here any thing is promised touching a corporall Resurrection of the Martyrs: that shall be before the rest of the dead, and of a golden Age to continue a thousand yeares before the last day, in which (the Martyrs reigning with Chrift in Heaven) the Lewes being joyned to Christians, and freed from the yoke of all adversities, shall (as the opinion of some is) serve Chrift in all manner of prosperity and peace. Let such, if they be too, least they erre: and diligently consider, that those rewards are promised to be fulfilled in the regeneration or restitution of all things at the last day: promised also, Mark 10. 30. with persecutions: which things are plainly repugnant unto the Millenary Resurrection, and peace before the last day.

Lastly they pretend, that it were greatly for the comfort of the Martyrs, if they knew, that a little after their martyrdom (the thousand yeares being near at hand,) they should rise again, and ascend both in soule and body into Heaven, and reign with Chrift a thousand yeares before the rest of the Faithfull.

Answ. To seeke for comfort in a doubtfull thing, is to feed upon the wind: in a falfe
A Commentary Upon the False Thing: to mock with oneself and with God: neither is it without impiety, how pleasing soever it seems to humane wit: forasmuch as faith cannot be had in a double will or false matter (such as is this Corporall Resurrection:) and so no lolid confution. But this is lolid and double comfort to the Martyrs, if from the fire word of God, they do believe that their Souls, as soone as they goe out of their bodies, shall live and reign with Christ in Heaven, and that at the last day, (when their brethren and fellow servants, who are to be blame on earth, shall be fulfilled) their bodies also being raised up by the Son of God, they shall reign with him for ever and ever in Heaven.

Touching the Opinion of the Old Chiliasts.

Having expounded and vindicated the true meaning of this Prophetsie, it remaineth in the last place to lay downe, and weaken the false opinion of the Old Chiliasts, who understanding this Prophetsie corruptly according to the Letter, and not according to the Analogie of Faith, did thence invent this Jewish Fable, which Austin hath set forth in these words, Lib. 20. de C. D. C. 7. That as the world was created in five days, and the seventh was a Sabbathism: so the world should continue five thousand years; and afterward should follow a Sabbathism in the last thousand years, namely, by the Saints that shall rise, and celebrate the same: which opinion being false, might be somewhat tolerable, if it were believed in that Sabbathism, some spiritual delights should come to the Saints through the presence of the Lord. For we also were sometime of this opinion, but seeing they affirm, that such who should rise againe, shall enjoy carnall Feasts, and eat and drink beyond measure and modesty, these things cannot be believed but by carnall men, and therefore such as were spiritual, called them that believed these things "CHILIASTS, being a Greek word, and by us may be rendered MILLENAIRES."

The first Author of this opinion, as Eusebius recordeth Lib. 3. Hist. Cap. 33. was Papias, whom Ireneaus and Hierom (at which I wonder) make to be a hearer of the Apostle John: where as Papias himselfe in the Preface of his works confessed, that he never heard or saw the Holy Apostles: but faith that he received this tradition from the Elders of the Apostles.

Now Eusebius also writeth of this Papias, that being pious, yet too credulous and of little solidity, he took up many Fables for Apostolical truthes, because he understood the Apostolical Interpretation amiss, so that he became an robber of the Chiliasts error among many who followed his traditions, among whom also was Ireneaus.

Hence almost all the Elder fathers, following the antiquity of the tradition and authority of so great a man, who was accounted a Disciple of the Apostles, became Chiliasts: IUSTINUS Martyr, dual: cum Tryphon: Judea. IRENEAUS Lib. 5. (cap. qvng extremis) not long since published at Paris, and annexed (as a filthie clot) to his works: but it had bin better they had buried the fame in eternal oblivion, then to uncover the secret name of to worthy a Father: NEPOS a Bishop of Egypt, whom DIONYSIUS ALEXANDRINVS refuted, as Eusebius writeth Lib. 7. Hist. C. 10. TERTULLIAN: Lib. 3. (controversio: Lactantius, lib. 7. Infinit. Cap. 23) disputes at large of this Pable: VIC-TORinus PICTAVIENSIS in his Commentary on the Revelat.

Anilus also himselfe in the aforesaid place confessed that hee sometime held the fame.

Hence all men may fee how little is to be ascribed to antiquitie of Traditions, and the authority of the Fathers. For antiquity without truth, What is it but the oldnesse of error? Who more ancient then Ireneaus? Hee writeth, that he was the hearer, or Disciple of Papias, and Papias of the Apostles: Papias on the contrary denies, that hee heard of ever saw the Apostles with his eyes. (Behold antiquity without truth.) The said Papias received the (Chiliasts) Fable by tradition of the Elders, and drew many to embrace this errour by his authority.
authority. And without doubt from the said Author Irenæuus tucked another fable (by which this means was generally received) touching Antichrist, that he should reign not fully seven years in the end of the world: for the most ancient Writers were ignorant thereof. IVSTIN, the eldest Writer extant, affirmeth, that Antichrist the man of sinne, was already at the doors: CLEMEN'T who wrote next to IVSTIN, hath not one word of Antichrist's three years reign. Tertullian who lived at the same time affirmed that Antichrist was near as hand. Cyprian also next to the former writeth Lib. 5. Epist. 7. ye ought to know, hold, and certainly believe, that the day of trial is begun already, and that the decay of the world, and the time of Antichrist draweth on: Ibid: Antichrist commeth. Wherefore the Fables of Papias were not taken on till at length in latter Ages.

Furthermore the Chiliasri Fable occasioned many which disapproved the same, but were not able to refute it: to fall into another error worse then the former, affirming, that the Revelation was to be rejected, as written by the Hierarch CERINTHVNS. Amongst the most Caius and others, touching whom (in EUSEBIUS) DIONISIVS ALEXANDRIVS speaketh, who opposed NIPPOS the Egyptian. Others on the contrary to keep up the authority of the Revelation, laboured to divide the opinion of Cerinthus and the Fathers, as if Cerinthus indeed maintained a voluptuous Millennial kingdom, full of lust and riot. But the Fathers the spiritual delights of the Saints.

But Ribera affirmeth, that there was no difference between the opinion of Cerinthus and the Fathers, because Irenæus, Tertullian, Lactancius, &c. wrote the same things about the Millennial Kingdom, which are contained in the opinion of Cerinthus. And this Dionysius, and Caius also an old Writer affirmeth, Euseb. Lib. 3. Hist. Cap. 28. however it be, the Chiliasm opinion was by the Christians condemned, for ascribing to Christ contrary to the Scriptures, a voluptuous and earthly Kingdom, and for bringing in, contrary to the Apostolical Faith, one (and so making a two-fold) Resurrection after another: the which opinion how improbable it is, bath, I suppose, bin sufficiently shewed: so as I trust, that such who think it ought again to be renewed (as far as concerns the latter part thereof) will, after the due confidenciation of these things, in the fear of God (with Aulen) change their opinion.

Now for the refuting of the old Fiction of the Chiliasm (which Jerome in the life of Papias calleth a folly tradition) we may briefly observe, that it confuts neither with the present Vision, nor with it selfe, nor with other Scriptures, nor Christian belief. Now this (besides what formerly hath bin spoken) I will shew by four clear Arguments.

First: I have made it manifest already, that the thousand years of Satans binding, and the Kingdom of the Martyrs with Christ in Heaven, (beginning from the overthrow of Jerusalem unto Gregory VII.) that Romish Beast are now past above 148 years, and yet there hath not bin any corporall Resurrection of Martyrs, or Golden Kingdom of Christ on earth. The experience therefore which we now see (thus the fathers could not) refuted this Fiction.

Secondly: That Millennial Kingdom is expressly ascribed unto the souls of the Martyrs and Confessours, when (as Aulinas well observeth) they were not restored to their bodies. Then, I say, their souls falle upon thrones, lived and reigned with Christ in those thousand years; this therefore is not to be applied unto the Resurrection of the body.

Thirdly: This error, as arising from a false Chronologie, is plainly refuted: For the Chiliasm following the erroneous computation of the Greeks, affirmed that Christ was born in 5 B.C. of the world: since which are past 1621 years, which number being added unto the former, would make 6820 years from the Creation. But thus not only the first Millennial (or the thousand years) which they ascribe to the binding of Satan, should bee past, but also there should but a few years of the seventh Millennial, and their voluptuous Kingdom of the Saints with
with Christ, should already have dated above eight hundred: the which is refuted by history and experience, so that if Irenæus, Tertullian, Latinismus &c. did now live, they should bee necessitated to confess that they much erred from the truth.

Lastly the whole Scripture holds forth, that the last times shall not be voluptuous in the least, but difficult and sorrowful unto the Church in this world: Besides Christ did often foretell that his Kingdom should not be earthly: My kingdom is not of this world. The world shall rejoice, but ye shall mourn: In the world ye shall have tribulation. Then shall be great tribulation, such as was not from the beginning of the world unto this time. Wherefore, that ye may be found worthy to escape all these things. When the sonne of man cometh shall he finde faith on the earth? Through manifold tribulations we must enter into the Kingdom of Heaven. This know that in the last days perilous times shall come, &c. These and such like testimonies of Scripture which speak of the afflicted state of the last times, doe abundantly refute the Millenniums Fiction. Now wee goe forward with the Text.

6. Blessed and holy is he that hath part.] By an Exclamation be extolling, and commendeth unto us the felicity, and necessity of the first Resurrection, or spiritual all living againe, by which of old time: Rest of the dead in Paganism and Anti-christiansisme, obstinately refused to live againe: by which all, and they only shall be blessed and holy, who have part in the first Resurrection. To have part in a thing, is to become partaker of that thing: as appears from the contrary: Thou hast neither part nor lot in that matter, faith Peter to Simon the hypocrite: And Christ to Peter, refusing to be washed by him: If I wash thee thou shalt not part with me, for, thou shalt not have communion with me. Therefore to have part in the first Resurrection, is to be partaker of the first Resurrection: that is, through faith and repentance, to rise from the death of sinne unto newness of Life with Christ. For we clearly shewed elsewhere, that this first Resurrection, is not of the body, but of the soule. By which we see the great benefit and excellency of the first Resurrection: because in it consisteth true blessednesse and holiness. The necessity also, because no man shall bee blessed and holy without the same. But is it the cause of blessednesse? yea verily: not indeed the meritorious (for that Christ only is, for he hath merited blessednesse for us,) but cause for the same, a cause without which it is not: for without holiness, which the first Resurrection bringeth, no man shall see God: yea it is also the formal cause inchoated or begun, for the first Resurrection is inchoated holiness, and part of the future blessednesse, which shall be perfected in heaven.

Hence first it followeth, that all having part in the first Resurrection, that is, being truly born again in this life, shall be blessed, and holy with Christ in the other Life: and on the contrary, that none which rise not againe with Christ, unto newnesse and holiness of life on Earth, shall be blessed and holy with Christ in Heaven: For none can belong unto this first Resurrection, but such as shall be blessed forever faith Austin. They therefore which have no part in the first Resurrection, shall not be partakers of blessednesse: for wee shall be clothed upon with our house, if to bee that being clothed, we shall not bee found naked. 2 Corinthians. 5. 3.

Secondly it followeth, as before we proved, that the first Resurrection is not corporall, but spiritual: for if it were corporall, then by this Exclamation, all that shall be raised at the last day, should be excluded from blessednesse, because none of them should have part in the first Corporall Resurrection. But this is absurd, because in the last day, some shall rise unto blessednesse, others unto eternal death. The reason of the consequence is, because all, and they only, that have part in the First Resurrection shall be blessed.

All indeed thou wilt say: Yea because all, therefore only: for in an enunciation of the property touching the subject, or of the effect touching the
the cause without which it is no; or else an Antiphrase, such as this, is not only a simple conversion and contraposition which holds, but a contrary sense also, which begets exclusives: Blessed are they that have part in the first Resurrection, therefore they that have no part in the first Resurrection, are not blessed: which is of like force with the exclusive. Only they that have part in the first Resurrection are blessed: like as it followeth: Blessed are the pure, therefore the impure are not blessed: Blessed are they whose sins are forgiven: They therefore are not blessed whose sins are not forgiven. Blessed are they that keep his Commandments: They therefore that do not keep them, are not blessed. Blessed are they that are called to the marriage Supper of the Lamb: therefore they who are not called, are not happy: and a thousand such like places are found in Scripture.

But perhaps thou wilt say, it will not hold: because as in Chap. 1. 3. a Special blessedness is promised to the keepers of the words of this Book, fo here also some especial and eminent felicity of the Martyrs is commended, by which notwithstanding other believers are no way deprived of their blessedness. THIS is nothing: for they that keep not the words of this Book, shall be deprived both of special and common blessedness. Therefore they only who keep the words and Commandments of this Book, are blessed: and so are they alone, who have part in the First Resurrection.

Lastly, either they only that have part in the first Resurrection shall be blessed, or not they only. If they only, it confirmes what we sayd: If not one by one, then Blessedness shall not be a special privilege of the Martyrs, agreeable to the justice of God; viz. that they, who have suffered more than others, for the Confession of Christ, should be longer in joy and glory: as before they said. For either there shall be some other Martyrs on earth in these thousand years, who shall suffer as much, or more also, for the Gospel, at the hands of Antichrist, as they say, his strength, or of other enemies, then the former suffered by Romane Tyrans for the witness of Jesus: or else there shall be none. If some, then either these shall enjoy lesser happiness and glory in Heaven, which stands not (according to their opinion) with Gods justice: Or else it was not agreeable to his justice, that those other should enjoy longer happiness and glory. If there shall be no Martyrs, but that the Church Militant during the THOUSAND TEERS shall be free from all hostile invasion of the ungodly, living in peace and security, as they promise: then it followes, that the Gospel shall cease to be the word of the Cross: and the true Oracles of Christ and his Apostles, touching the difficulties of the last times, Luk. 18. 8. Mat. 10. 34. Act. 14. 22. 2. Tim. 3. 1, &c. shall cease.

Thirdly, we rame the certainty of the Salvation of all that are borne againe: for all, and they only that have part in the First Resurrection, are blessed: and that none can belong unto the First Resurrection, but such as shall be blessed for ever: then certainly all, and that only that are borne againe, shall infallibly obtain eternal blessednesse.

Riders objects, that very many rise againe from sinne, and yet die againe, by their relapse into sinne, and so depart out of this life: in their sinne: Answ. This is true of dogs and swine, returning to their vomit, and wallowing in filthiness: that is, of hypocrites, who in appearance indeed rise againe from sinne, and seem to others to be truly purged from the defilements of the world, but yet are not truly purged before God: which for the most part the event sheweth: but of such as are truly regenerate, and rise againe from sinne, it is said: Whosoeuer is born of God comitteth not sinne: for his seed remaineth in him, and he cannot sin, because he is born of God: And: Though the righteous fall, he shall not be utterly cast downe: for the Lord upholdeth him with his hand.

On such the second death, he adds three names or parts of their blessednesse, that have part in the first Resurrection.
1. Because the second death hath no power on them.

Xx 2
2. Because
A COMMENTARY UPON THE

2. Because they shall be Priests of God, and Christ.

3. Because they shall reign with Christ a thousand years.

These are either the effects or consequents of the first Resurrection, and as it were the privileges of the regenerate. first indeed, they are to be referred to the Martyrs, but secondly also unto all others that are partakers of the first Resurrection, or spiritual living again. For least we should say: shall the Martyrs alone live and reign with Christ in blissfulnesse? be extends the blessed life, the Priesthood and Kingdom of Christ unto us also, pronouncing us Kept, and that indeed by a three-fold name, not the Martyrs (I say) alone, but whosoever have part in the first Resurrection: that by so many spurs as it were, he might thrue all men unto the desire and studie of the First Resurrection.

Therefore the first blessedness of them that live again, shall be an immunitie or securite from the second death: for they that have part in the First Resurrection, on such the second death hath no power, that is, they can never perish. For the second death is the casting of the wicked, both in soule and body into hell fire, which shall be at the last day, as appeareth ver. 14. Of which our Saviour in the Gospell: Fear not them that can destroy both soule and body in hell. This otherwise is called Eternal death: because it shall be an eternal losse of life eternall, and an everlasting torment in everlasting fire. Here it is called the Second, to difference it from the First: because as the second doth next, and certainly follow the first: so the second death shall follow the first in order, and certainly, unless the First Resurrection come in between, and that deliverance from the First death be obtained by Christ. Now before we knewed that the first death is a spiritual perdition of the Soule in sinne, drawing with it temporall death as its necessary sequell: This death entereth into the world through sin, and passeth upon all men, for that all have sinned. Therefore it hath power over all men, and it is univerall, yet mutable through the First Resurrection, that is, true repentence and faith in Christ. But the second death shall not have power over all, but them only whom it findeth lying in the First death: for these shall be thrown head-long from death into death: or rather the Second death shall be unto them an everlasting continuation of the First death: and a horrible increasing in eternall fire. But such as through faith and true repentance, have risen with Christ from the First death, on them the second death shall have no power: because according to promise of the Gospell: they that believe on the Sonne of God, do not come into condemnation, but are passed from death to life. Therefore the second death shall not be univerall, because the First resurrection shall make the particularie: yet it shall be immutable for ever, because there can be no redemption from hell, but the smoke of their torment shall ascend up forever and ever. For after the departure out of this life, there shall be no more place of repentance: no effect of satisfaction: Here life is either lost or kept, faith Cyprian.

These things ought to awake and raise up such as lie in the death of sinne: and on the contrary, to confirm the assistance of their salvation, that are risen with Christ. For if the second death hath no power over them that have part in the First resurrection, then certainly they need not fear condemnation, but may and ought to be certainlie persuaded of their salvation.

But some may say, It is uncertaine, who truely have, and alwayes unto the end shall have part in the First Resurrection. Answ. If it be uncertain to thee who hast not tasted bony, whether it be sweet: or not: it is not therefore uncertaine to them who have tasted the same. So likewise, If the First Resurrection be uncertaine to them, which neither have, nor know the same: it is not therefore uncertaine to them which have it, and feel it in their hearts: for some apprehend not faith in their hearts, but others do which have the same, faith Austin. And how should such be uncertaine of their new birth, who dailye endeavour, and desire to die unto sin, and to live unto Christ? They certainly who run in all wickednesse, and as Peter saith walks in lasciviousnesse, lusts, excess of wine, revellings, banquettings, and abominable.
bominaile Idolatry, know that they doe such things, yet out of an evil
considerence commit the same with great delight. And therefore why should not
such, who by an earnest desire of misuse restring the concurrence of the flesh
and labour by good works to make their election sure, know, see, and be pervert-
ded (the Holy Ghost witnessing the same to their Spirits) that they are children
of God, and have part in the first Resurrection? Furthermore, they which now
have part in the First Resurrection, shall always have part of the same unto the
end: because, To him that hath, shall be given, Luke 8. 18. Otherwise John
should have done ill in saying, that they are blessed who have part in the first
Resurrection: which to think were blasphemy: from the part therefore of the new
birth which we have in this life, we may, and ought certainly to believe we shall
have part in the life to come, that is, be eternally blessed.

Here again by this first priviledge of them that live again, is ouerthrown the
Chiliasm opinion, touching the first Coronall Resurrection, as before wee touched.
For if it should be Corporall, and proper to the Martyrs, it would follow that the
Martyrs alone should be free from the second death: and that all the rest in the
Second Resurrection should remain subject to the same, for as much as by this
priviledge they alone are exempted from the power of the Second death, who have part in the First Resurrection. But this is wholly contrary to
Faith and Charity.

But [shall be Priests of God and of Christ.] The second part of blessednesse, and
the second priviledge of the regenerate, is that they shall be Priests of God and Christ:
Beza in the Dative, To God and to Christ, as it is Chap. 3. 6. & 5. 10.
in the same fenise. He differing with God and Christ, not to separate Christ from
God, or to deny that he is God: but because Christ the Mediator hath made us
Priests to God the Father, Chap. 16. & 5. 10. Yea hereby he plainly affirmeth
Christ to be God, in that be faith wee shall bee Priests both to God, and to Christ.
Now we shall be Priests to none but to God. But what manner of Priests? Of
this see Chap. 3. ver. 6. & Chap. 5. 10. The future sorres shall be, denyeth
not that now also the Faithfull are Priests of God: but noteeth the continuance
and confirmation of our Priestly dignity in the world to come.

Hence first it appeareth, seeing the Scripture extendeth the Spirituall-Priest-
hood unto all the regenerate, that are washed from their sins in the blood of
Christ, x. Pet. 2. 5. 9. Rev. x. 6. that this priviledge doth agree unto
the blessed Martyrs, as it doth not agree to other confessours and regenerate.
Secondly, that for the same cause, the first resurrection, v. 11. is not to be
understood corporally but spiritually: because otherwise the Martyrs alone
should become Priests of God and of Christ, in case they alone should have part in
the first Resurrection.

And [shall reign with him a thousand yeeres.] The third blessednesse and privi-
ledge of them that live again, is to reign with God and Christ a thousand yeeres.
Matt. 28. with him, he faith, to denote the unity of both persons in the deity.
But who shall reign? The Martyrs only, or the other blessed also? In my
former Edition, I refrained the same to the Martyrs from verse 4. But having
more seriously weighed the whole Ephesians or exclamatory conclusion, I am
forced to extend, as the Priest-hood and blessed Life, so the Kingdom generally
unto all that have part in the first Resurrection: that is, unto all the regenerate.
And so much the words do demonstrate, if well observed: For seeing John
had said before of the Martyrs in the Preter Tenre ιδησαντων μεν ις οικονο They reign with Christ: of these he now faith βασιλεων μετ ις αυτοι They
shall reign with him, in the future: Besides, touching the Dragons binding, and the
Martyrs reigning, he had before said thrice with the Article τα α χιλια ις. Those
thousand yeeres: Of these now bee faith indefinitely, They shall reign χιλια ις a thousand yeeres. Hence I observe this diversitie, both in the persons reigning,
and
and in the thousand yeares: that John for the comfort of the rest of the Saints, and blessed ones, doth in this verie extend the Kingdom of the Martyrs with Christ, beyond the thousand yeares before defined: as if he should say: The foules indeed of the Martyrs lived and reigned with Christ those thousand yeares of Satans binding: but with them afterwards, others also having part in the first Resurrection, shall as Priests of God and Christ reigne other thousand yeares, that is, forever and ever, as is interpreted Rev. 22. 5. Neither matters it, that also in ver. 2. he said χίλια χιλιάδες, a thousand yeares, without an Article, and yet definitely: for no man but understandeth, that there it ought not to have been said with the Article τὰ χίλια χιλιάδες. Those thousand yeares: because no mention was before made of a thousand yeares. But afterwards, that we might not understand the thousand yeares both of Satans binding, &c. of the Martyrs reign with Christ (in v. 3. 4. 5.) to be divers, but the same, it is said rightly with the Article τὰ χίλια χιλιάδες those thousand yeares: and for the same cause the Article τὰ is againe repeated ver. 7. where he mentioneth the period or end of Satans binding.

The Second Part of the CHAPTER.

Touching the new attempt of the Dragon (being loosed at the end of the Thousand yeares) by the Gentiles, and by Gog and Magog, against the Church.

7. And when the thousand yeares are expired, Satan shall be loosed out of his prison.

8. And shall goe out to deceive the Nations, which are in the four quarters of the Earth, Gog and Magog to gather them together to battle: the number of whom is as the sand of the Sea.

9. And they went up on the breadth of the Earth, and compassed the Camps of the Saints about, and the Beloved-City: and fire came downe from God out of Heaven, and devoured them.

THE COMMENTARY.

7. 8. 9. When the thousand yeares are expired] Now followeth the Second part of the Chapter, of the loosing, and new raging of the Dragon, after the thousand fatal yeares were expired, containing the Third Act of the last Vision, being an amplification of the Churches calamities and combats, under both Antichrists of the East and West, who shall againe grieviously trouble the Christian World, as we shewed in the Preface. And thus at length we come to the explication of the fourth Question before proposed in ver. 3.

IV. What Satan shall doe after the thousand yeares are expired.

He had said that Satan being bound with a great chain, should be thrust into the bottomless pit for a thousand yeares, and afterward againe loosed, ver. 3. and shewing in the following verses what in the mean while was done in the Church, and
and what was the state of the ungodly both without and within.

Now Kais anepheirion or in relation to what was before, he faith that Satan was to be loosed after the thousand yeares, and expoundeth what he attempteth, with the lucesse thereof, yet enigmatically: so as this part of the Prophete is very obscure, neither may we fearfully so much as guesse what the meaning thereof is: notwithstanding the most diligent Interpreters do thinke, that somewhat about the same may bee observed from the Histories of former times: whose steps (seeing nothing more certain is revealed unto me) I am willing to tread in.

When the thousand were finisshed ] In which Satan remained in chains, and in which in the mean while Christ enlarged his Kingdom among the Gentiles, and the Martyrs had lived and reigned with him.

Satan shall be loosed out of his prison] Hence it plainly appeareth (as before I said) that the thousand yeares of Satans imprisnoment, and of Christ his kingdom, are not diverse, but the same: for it is said with the Article: "When THESE thousand yeares: (ιδα Χιλια τε) shall be fulfilled, Satan shall be loosed.

This very thing Austin well observes, saying: "That the Scripture by the same thousand yeares determines both, to wit, Satans binding, and the Saints reigning. Which being observed, it appeareth that the Chiliasm opinion cannot stand, viz. that Satan should be bound in the first Millennium of the world (in which they affirm Chriff was borne): and that in the second Millennium the Saints shall reign with Christ on Earth; Besides neither can the opinion of Brightman hold, that Satan was bound a thousand yeares from Constantine, until the yeares of our Lord 1306, after which Christ should reign, another thousand yeares, by the Gospell on Earth with his Elec, until the yeare 2300; in which Millennium the Gog and the Turkeish babble should be fought: whose condition he gathereth that the truth of the gog and the babble shall triumph among the Nations seven hundred yeares: a thing indeed more to be wished, then expected with any probability.

Thus by what hath been said before it is clear that the fatal thousand yeares of Satans imprisonment are finisshed, and when. They tooke their beginning at the destruction of Jerusalem by the Romanes, when the Jews (who furiously blasphemed the Gospell of Christ, and fought by all meanes to hinder the Gentiles from embracing the same) were dispersed through the whole world, and the fulness of the Gentiles began to enter into the Church; for then it chiefly appeared that Satan was thrust into Hell, and bound with the chains of darkness, that he might no longer keep the Gentiles from the faith of Christ. Besides before we thought that these bonds continued unto the times of Gregory VII.

Wherefore the thousand yeares were finisshed more than five hundred yeares agoe, and Satan loosed from his imprisonment: which sufficiently appeared by the fatal tumults that were raised up both in the East and West, by that raging enmity. For chiefly in these five hundred yeares, the Western Antichrist by the impulsion and efficacie of the Dragon, violently laid bold on the Monarchical power of both forcas; miterably oppressing and enslaving all Christendome in the West; which Bellarmini himselfe denyeth not. And on the other side, that Thracian enmity of Christ having brought almost all the East and South under his power, both with so great fury encompass and the camps of the Saints, as it seems impossible he should be stopped, but by fire descending from Heaven.

8. And [shall come out to deceive the Nations ] By the word going out, is signified Satan's free raging, and outrageous endeavour to turne all things upside downe. In the same lene it was before said of the three Frogs, the first of devils: They go forth unto the Kings of the Earth. And indeed there and here is treated of, one and the same attempt of Satan, being the same third Act, that of the Fift, here of the seventh Vison. Satan therefore being let loose out of prison shall rave about, going to and fro through the Earth, and with great fury, letting all things every where in a flame, both in the world and Church, not as if he shall no longer bee.
kept in by the bridle of providence: but because God will let loose the reines unto him more then before, for reasons expounded ver. 3.

Now his enterprises shall principally be two. One to seduce the nations in the four corners of the earth. The second, to stir up Gog and Magog to battle. Thus these things are to be distinguished: for the Verbe ἀληθινάς Decisses is both to be referred to the Nations, and also to Gog and a Magog, because he shall deceive both the one and the other, yet so, as in a diverse manner and end. The Nations be shall seduce from the Faith unto new Paganism: The Pagans Gog and a Magog he shall seduce, that is, stirre them up to war (in hope of Victory) against the Campe of the Saints. The former attempt shall bee Ecclesiasticall, and so more nearly tending to the destruction of the Church: The latter civil, and tending to the overthrow of the state and policie of Christians. Which Acafor also seeing: It shall not, faith he, properly be a war for Religion so spake generally, but for the Earth.

By the nations, as before Ch. 11.3. I understand false Christians, who having embraced the Faith of Christ, did again degenerate from the sincerity thereof in the times of Antichrist. These nations, I say, shall deceive, that is, under the name of Christ they shall return unto Paganism, as to their old vomit, worshipping God after the manner of the heathens, and living more heathenishly and enormous then before. This Poff, faith he, shall rage, not in one corner, but in the four corners of the earth. By a Phrase repeated from Chap. 7. 1. that is, in all parts of Christendom, throughout the whole earth: for no corner shall be free from his seducement: but apostacy shall everywhere get the upper hand, yet chiefly in the East and West, where the Crownes of the Empire flourish, and where ambition and carnality of Priests shall chiefly reign, and withall corrupt the other corners of the Earth.

For Gregory VII. sitting at Rome, in the Chaire of univerfal pselience (to the end it might appear that Satan was loosed from the yeer 1073.) the devil began to rage farre more cruelly by him, than even he had done by Romulus, Tarquinius the proud, Tiberius, Nero, Domitian, Heliogabalus, Diocletian, Decius; or by the Persians, Scythians, or Saracens: the cruellest of all which Tyrants, being compared with the faine Pope Gregory, (according to what the Cardinal Bome, and others have published of him) would seeme to be a Saint, in respect of this filthy instrument of Satan.

It is true, he was not the first Antichrist, neither did the seduction of Christians from the faith, begin with him: for the Roman Antichristians had bin growing and greatly increaung above three hundred yeers before. But because Satan was as yet bound (for the Dragon being bound, the Beast was to stande out of the Pit, and possesse his throne and power as his Viceroy) so as the former times might seem more tolerable, in respect of the times which followed: for at the end of the thousand yeers Satan being loosed out of his prison, began to puffe up the Romane Popes with fuch swelling pride, as they feared not to tread upon, and oppress the most powerfull Princes, Kings, and Emperours of Christendom.

After much contention, Hildebrand called Gregory under a falfe pretence of a monie wrang out of the hands of Henry (that valiant Emperour) and his Sonne Henry V. the Episcoppall Inveitures, as they terme it, which till then were belonging to the Right and Crowne of the Empire: ye a also thruf Henry himselfe from the Empire through his wickedsome. Priests alio that were married, he cast out of the Church, as Nicolaitans (as if the Apostle 1. Tim. 3. 2. & Tit. 1. 6. had instituted Nicolaitans;) moreover he published two Canons which ever since have bin, and yet are to this day the finew of the Popes Tyranny. 1. If any man receive Priest-hold at the hand of any Lay person, let both the Giver and Receiver be accursed: 2. If any Communicate with a married Priest, or if a Priest having a wife, doth not put her away, let him be accursed.

By this compendious way bee exempted at once all Bishops, Clerks, Churches, and all that thereunto belonged, from the power of Emperours, and brought them under
under his owne Empire: withall taking unto himselfe the right of all Ecclesiasticall goods: condemning also marriage estate (not only granted unto Bishops by Paul, but also commanded, to shun fornication) as the wickedness of the Nicolaitans, by open Antichristian Tyranny, banishing the same out of the Church: which thing being justly abominable to Emperours and the Christian world: yet formidable, because of the enchantment of the Apostolical Church: Notwithstanding Popish Writers doe glory in this most filthy Beast: That HEN. R I. was the first among the Western Emperours, whom the Pope depos'd.

Histories also testify, that after those thousand yeeres, the God of Strengths foretold by Daniel Chap. xi. 38. that is, the Idol of Transubstantiation, and Stage-like Mass was chiefly erected and confirmed, in which the whole strength of the Papist hath hitherto consisted. With this grew up the innumerable fraternities, and families of Clergy-men, Sacrificers, Monkes, and Religious Seets, who all of them being exempted from civil jurisdiction, are openly subject to the Popes Scepter. Then were invented the Ludi, the gainful trafficke of Popish Indulgentes, or Pardons, and a thousand trickes to draw monies from all Provinces into Rome Exchequer. Then infinite Ceremonies, Superstitions, and Idols were brought in and established: so that if now thou compare Popery with Paganisme, thou shalt scarce see any difference but in names. Therefore it is not said without cause, that Satan being loosed after the thousand yeeres, should deceive the Nations of the whole Earth. Neither was this horrible declining of Christianitie in the West onely. For it is knowne, that many most flourishing Churches of the East, which yet stood in the first thousand yeeres, were in the next five hundred yeeres, either cut off, and mercifully dissipated, or by the seduction of Satan filthy corrupted. On the contrary we see that Mahometism, although it began somewhat sooner, yet within the latter five Ages was more generally spread both in Asia, Africa, and Europe. This therefore was Satans former seduction.

Gog and Magog to gather them to battle. Which commonly is taken appositive: That he might seduce the Nations Gog and Magog: for which Nations are Gog and Magog: but to Satans fury leenes to be luffed, as if after his looking he were onely to deceive, and draw the Barbarous Nations into a civil battle. Whereas he shall chiefly be busy about the intertie seduction of the Church, within indeed labouring to humble her under foot by the lights of the domestick Antichrist, and outwardly by force of arms to suppress her, by an extraordinary Antichrist. It is therefore an Ellipsis or defect of the Copulative: for: And Gog and Magog, because the Verbe ελαυνω ruleth the three Acclusives, του Γουγ, του Μαγγου: the middlemost of which did leaft need the Copulative. The seduction therefore of Gog and Magog shall be diverse from the seduction of the Nations, being not Ecclesiastically, as the former, but politically. For Satan shall luffe up, not the nations, but Gog and Magog to this emmall battell: which appeareth by the Relative (not απευθυνας, but αποτοιχας) to wit, του Γουγ και του Μαγγου: Gog and Magog: by whom he shall see all things in confusion and blood.

Now what manner of adversaries or peoples these should be, may scarcely be gueste at: For there are almost as many opinions about the same, as Writers, both Ancient and Modern.

Bellarmin reckons up ten, all which (his own excepted not a whit better then the rest) yes even that of the five old Fathers Latenianus, Eusebius, Theodoretus, Hieronym, and Augustine be disproves. Alcatus also brings in many more. But we will not weary our selves in rebearding the conjectures of other men.

Magog (to begin with this as the more knowne) was the second sone of Japheth Gen. 10. 3. of whom, as Iolepius writeth came the Magogites (to called after him) of Scythians, that is, the peoples which inhabit beyond the mountain.
taine Caucasus, near the Lake Mazotis, and the Caspian Sea, unto the Northern India. Hierom therefore by Magog understandeth the Scythian Nations: unto whom some doe joyn the Cappadocians and Arminians, leaeted beyond Cilicia : whose Metropolitan Cities, Hierapolis (where Papias sometime was Bishop) is in the Syrian tongue called Magog, as Plinie recordeth.

Touching Gog there is nothing mentioned in Scripture save in Ezekil. 38. & 39. where you shall finde a long Prophecy against Gog and Magog, of which the Plantations of the Jews, Mahometans, and Papists are not much unlike.

The Jews feine that Gog and Magog are the Northern Nations, that up by Alexander the Great, beyond the Mountaine Taurus, who breaking out towards the end of the world, shall by war walk the whole earth, especially the Land of Israel, and the Cities Jerusalem. But then the Meffias shall bee at hand, and lay Gog and Magog, according to the Oracle of Ezekiel : which Fable Galatians hath refuted Lib. 5. Cap. 12.

The Mahometans fiction touching Gog and Magog is much like to this, save only that it is somewhat otherwise touching the Meffias and Jerusalem.

The Papists dreame, that their Antichrist shall come in the end of the world, with great forces, and that in his Army (which moflie shall confit of the barbarous Scythians) he shall have seven Kings (for so many, and no more shall then be remaining in the world, as Ribera affirmeth. The Emperor therefore of the Romanes, the King of France, of Spaine, &c. shall then either have no being or fight for Antichrist) among whom Gog and Magog shall bee most powerful, (yea Gog, according to Bellarmine shall be Antichrist himselfe) which Ribera deuyeth; and in the space of leffe then seven full years most cruelly over-runne, and bring into subjection the whole world, especially Christendome: and to this Antichristian warre they apply the Prophecies of Ezechiel, and of John in this place. As the Jews therefore dream, that their Meffias is not yet come, because Jerusalem hath not bin assaulted by Gog and Magog, who are to be flaine by the Meffias: So the Papists feine, that their Antichrist is not yet come, because Gog and Magog are not come, who with a most numerous Army shall fight under Antichrist's banner, and with him oppose the Holy City, that is, the Roman Church. Both Fictions are alike frivolous, and are easily refuted by the Prophecies it selfe: for in Ezechiel God threateneth, that Gog shall fall upon the mountaines of Israel, and that he will send a fire on Magog, whereupon the Inhabitants of Jerusalem shall goe forth, and burne the spoile with fire seven yeares: and that the slaughter of the enemy shall be so great, that the land shall be seven yeares in cleansing, because of the carkeiles of the flaine: But the Papists say, that Antichrists kingdom, and the Goghs warre shall not continue full fourte yeares: and that from this Victory of the Church unto the day of Judgement, there shall not be seven months (much leffe seven yeares) but K.v. days only. Therefore either this latter Fiction of theirs, or else the former is false.

This difficulty, (by which they see their Fable overthrown) Ribera seeketh to shift off one way, Bellarmine another.

Ribera faith, the words of Ezechiel significie power, not the Gog and Magog: Not as if they shall spend seven months in burying the carkeiles. But the number of the carkeiles shall be so great, that if all should be buried, there would be need of seven months time for the doing of it.

Bellarmine understandeth, that the Prophet speaks not properly, but figurative, putting seven yeares, for a very long time.

But by these flights they take not away the dificultie in the least.

Ribera glaue of potentia, is by the Text there refuted, ver. 3. 4. All the people of the Land shall bury them. Therefore they shall bury all the carkeiles sop fo aeternum, because the Land must be cleansed of the carkeiles, and therefore they shall spend seven months actually in burying of them. This Ribera law: therefore at last he was
was forced contrary to Bellarmines, and the common opinion, to grant, not only Xlv. days, but seven years after Antichrist's slaughter, unto the day of Judgement.

As for Bellarmines Shift, it makes the difficulty yet greater, for whither the Prophet understands properly and definitely sevens months and years, for figuratively and indefinitely a very long time, it appeareth the Fiction is false which Bellarmines there affirmeth: That after Antichrists death, there shall be no more then Xlv. days unto the end of the world: the falsity whereof Ribera himself doth solidly confute by two places of Scripture both because those things which in Mat. 24: 38 are spoken touching the security, and riot of the world at Christ's coming, cannot in the least be done in Xlv. days: as also, because then as soon as Antichrist should begin to reign, it might certainly be known how the day of Judgement should be: which to think, faith he, is absurd: because the day of the Lord shall come as a thief in the night. But he pretends, that perhaps it cannot be known by the unlearned: No, nor by the learned: for it is said. Of that Day and Hour no man knoweth, no, not the Angels of Heaven. Therefore being convinced by the truth, he at length ingenuously confesseth, that no man can know how long time shall remain from Antichrist. Therefore, O Ribera! thou seest that time to be foolishly defined of thee by the space of seven years, and more foolishly by Bellarmines Xlv. days. Behold the power of the truth, and the Iesuites disdored.

Now however it belongeth not to this place, to shew whither the Prophesie of Ezechiel, and this here in the Revelation be the same or not: yet contrary to the Iesuites affirmation we are to hold: that here indeed is an allusion unto the Prophesie of Ezechiel both in the name of the adversaries, and in likenesse of punishment: yet this Prophesie is diverse from that. For that did belong unto the times going before Christ's coming: and indeed hath been fulfilled already: but this is to be referred to our, and the following Ages: in case there shall be any more.

What I said of the accomplishment, is manifest from the Argument of the prophesie, which is directed unto the people in the Captivity of Babylon: for first God promiseth to bring them again into their countrey: Now will I bring against the captivity of Jacob, &c. When I brought them againe from the people, &c. Secondly he foretells new calamities, which afterward shall befall them by their Adversaries Gog and Magog, &c. of whose horrible slaughter he prophesieth: Lastly he promiseth a Spiritual reformation of the Church by the benefits of the Messias, shortly after to come in the flesh: Neither will I hide my face anymore from them, when I have poured out my spirit upon the house of Israel, saith the Lord Jehovih. Now it is certain the first and third part of the Prophesie was fulfilled: And therefore without all doubt the middlemost also, it being the chief.

It is objected, that Gog was to come in the latter, or last of yeeres, that is, in the end of the world. But the Gisse is in time: It is also said ver. 16. that he shall come in the latter, or last of days. Now nothing is more frequent to the Prophets, then by this phrashe to denote the term of some certaine time: Ierem. 49. 39. In the latter days I will bring against the Captivity of Elam, that is, at length after much affliction, Ierem. 30. 24. In the latter days ye shall consider it, that is, after your deliverance out of Babylon: Ezech. 38. 8. After many days thou shalt be visited, in the latter yeeres than shall come. And afterward, In the latter days I will bring thee, &c. that is, after I have brought backe my people. Therefore here alfo by the latter yeeres, an indefinite term may be understood.

Hence Theodorus wrote, that these very Nations did straighthway invade the Iewes after their returne, to hinder them from building the Temple and City. But our Interpreters Tremellius and Salmius do in my understanding more rightly (according to the circumstances of the name and time) apply the Oracle of Ezechiel, to the cruel warres raised up against the Iewes by the Macedonians. Antiochus.
A COMMENTARY UPON THE

Tiochus, &c. but often put to the worst (not without a divine miracle) by the Maccabees: for they learnedly shew that Gog and Magog do denote the Nations of the lesser Asia and Syria (to be called after Gog, King of the Lydians) with the Kings Antiochus, Seleucus, Demetrius, and Nicander, mighty Oppressors of the Jews: which happened not presently upon their returne out of Babylons, but long after, in the end of yeares or dayes; that is, about two hundred yeeres after the Prophecie.

To the ele Ribera doth frivolously object, that Josephus and the Iews write nothing of the accomplishment thereof, which had it bin fulfilled, they would have mentioned the same; neither would they any longer expect the Medias. As if for-footh, so manie; or at least to probable a truth, were to be called into questions because of the blindness of the Iews.

Therefore in a word, this I do hold: That Ezechiel's Prophecie touching Gog and Magog, grievous enemies and wasters of the Holy Land, was not indeed then fulfilled literally, (for it clearly appeareth, that part of the Prophecie is an Allegory of a Slaughter from Heaven) but Analogically, or with reference, when the Tyrants of Syria and Asia were repressed by the valour of the Maccabees. But that here by a certain allusion unto the Prophecie of Ezechiel, and the accomplishment there of (like as the Revelation is full of such Allusions unto the Words and Histories of the Prophecie), another warre was not unlike unto that of Gog and Magog: there foretold, and the victory promis'd: The lefe is thus: Like as of old Gog and Magog invaded the Holy Land with very great Armies, miserably afflicting the people of God: So Satan being loosed at the end of the thousand fatal yeares, shall raiie up against the Church a new Gog and Magog, that is, most cruel adversaries, who with most numerous Armies over-spreading all parts of Christendom, shall cruelly make spoile of all things. And as God did often by wonderful overthrowes suppress Gog and Magog of old, that is, those Asian, Syrian, and Egyptian Tyrants in the middest of their fury, that they might not utterly destroy the Holy-City: so he will with fire from Heaven devour the new Gog and Magog, that is, the adversaries of the last times in the midst of their fury that they shall not be able to accomplish their designe to blote out the Church of Christ.

Now who should these Adversaries Gog and Magog be, but those foure Angels bound at the River Emprhases? Rev. 9. 14. who after they were let loose by God's Commandment, invaded the Christian world (most horribly corrupted through Antichristian Idolatry) with an Army of two hundred thousand thousand horse-men, cruelly murdering the third part of men: which Anges we interpreted of foure Peoples, most cruel adversaries of the Christian name, viz. the Arabians, Saracens, Scythians or Tartars, and Turks: for undoubtly the same Adversaries, the same name, and the same overthrow, at the sounding of the sixe Trumpet in Vision third: and in this Oracle of the seventh Vision is signified by way of parallel: for after Satan was loosed, the Armies of the Saracens, Tartars, and Turks began in a speciall manner to over-run Christendom, and by horribile slaughters to weaken the state of the Christians, as Histories and daily experience do mufet. Wee have heard who the adversaries are.

Where number is at the hand of the Sea] He amplifies their multitude by a simile usual to the Scriptures. For it is no Hyperbole, by which is spoken more than truth: but a metaphor, by which a thing is aggrandiz'd. For as the hand of the Sees unto us innumerable: so these barbarous Nations use to fight with innumerable Armies.

9. And he ascended] He foretells the forcible attempt of the Adversary by a Vowe in the Praver Tesif in stead of a Future, being a Prophetick Emulation or change of Tenes:utul to John. By the word Ascend, he notes their obSlume ris o utential, intimating that these barbarous Nations did suddenly from a low condition grow to the greatest height of power: or that being raised up by Satan, they ascended as it were out of Hell.
On the breadth of the Earth: That is, they shall not remain in one place, but spread themselves far and near, to wait and destroy all.

And compassed the Camp of the Saints above: By this Camp Brightman understands Europe, in which almost all Christendom is included. But five or six hundred years ago, Christianism was larger by farre, when there were yet flourishing Churches in all the coasts of Asia and Europe. Wherefore he calleth the Christian world the Camp of the Saints, or the Church in which the godly do fight against Satan and the world, as it were in a Camp. But however Christianism was everywhere most corrupt, yet it is called the Camp of Saints, vii. of right and profession: although not of the True. Like as Jerusalem is called the Holy-City DE IVRE of Right, because the ought to have bin holy, whereas DE FACTO in deed it was A deme of thieves.

In the same sense he calleth the Church the Beloved-City: because notwithstanding her great corruption, yet God had, and still hath many beloved ones, and Elest in her. It is a Metaphor taken from IERUSALEM, which of old was Gods Beloved-City, and the Type of the New Church, as appears by the following Allegory.

By the word, compassing about, he intimates the treacherous attempts, enterprises, and divers irruptions of the adversaries: as he should say: They shall not once, or in one place only, vex and trouble the Christian world, but often, and in divers places, one while in Asia, another while in Africa, and in Europe. He notes their subtilty also, and earnestness in managing their affairs and occasions: for while Christian Princes did weaken themselves by continual discord, hatred, and intestine wars at home, the Turks and Tartars were always in readinesse with their Forces to devour one Province after another.

The first occasion of this Gogish battle was that warre in Palæstine against the Saracens, raised by the Popes of Rome after the expiration of the thousand fatal years, called Holy as it were most unholy: the first Author whereof was that Hildebrand called Gregory VII. who began to solicit Christian Emperors, Kings, and Princes to recover the holy Land by force of Arms. After him Urban II. (for his turbulent Counsellors called Turbonius) obtained, that many great Armies, wearing the signe of the Cross, should be sent into Syria under divers Captains. And indeed at that time Jerusalem, and all Syria was recovered out of the hands of the Turks and Saracens, by the prowest of Godfrey, Duke of Bal- len, but was scarce kept LXXIII. Years by the Christians. For Saladin a Turkish King, Caiaph of Damascus and Egypt, being drawn on through the intestine discord of Christian Princes, and by the treachery of the Tripolitan Earle, overthrew all the Christian Forces in one day, bringing their Princes with King Gisdo himselfe, and all Palæstina under his power.

This was the beginning of the Gogish bastall: for the Saracens taking this occasion, and fearing that the Christians, whose power before they much feared, were not unconquerable, they began to thirst after whole Christendom, and by degrees brought under subjection by their cruel Armies all the Maritime Africa, all the East and Babylon even unto Persia, at last all the lesser Asia, both Countries of Armenia, Toracia, Pontus, Bulgaria, Greece, Scenavia, even unto Hungarie, and the borders of Germany: driving Christianism into the uttermost corner of Europe.

This is that Gogish warre, which Satan after the thousand fatal years, hath with great forcee waged above five hundred yeares against the Christians by Gog and Magog, that is, by the Eastern Antichrist.

Against this opinion it is objected, FIRST that these adversaries shall compass about, or besiege the Camp of the Saints, and the Beloved-City, that is, the Church. But neither the Christians that undertake that warre, can be understood by the name NATIONS: Neither can the Eastern Nations, against whom the warre was undertaken, be understood by the name of SAINTS, or of the Beloved-City: I answer.
A Commentary upon the

The occasion of the warre is distinguished from the warre it selfe. The occasion indeed of the Holy Warre begun by the Christianes, is in this Prophecy silently passed over: and touching this it is true what is objected: but false of the warre following thereupon. For it cannot be denied, that the Eastern People being first provoked by the Christianes, have by Satan's impulse compassed about the Campes of the Saints above these five hundred yeares, not ceasing to trouble the same unto this day.

Secondly it is objected: That the Gogish warre shall not begin till the end of the thousand and first year: But these thousand years are not as yet begun. Answer: The former is true, the latter is false: for as we have shewed in the foregoing consideration, those thousand years are expired long agoe.

Thirdly they object, That this Gogish warre shall continue but a little while: because in ver. 3. Satan shall be let loose but for a short season. Answer: It is a fallacy, figura dictation (as it is termed:) for the time of Satan's loosing is called a short, or little season, not that it shall be but for few yeares (for to great a warre cannot be undertaken and finished in a little time) but in respect of the thousand yeares, then which it shall be shorter, because God for the Elects sake, will shorten those days: of which see more ver. 3. Wherefore the Gogish warre (as undoubtedly it seems) is not indeed that very fame Holy Warre railed in Syria by Hildebrand and Turbano Romish Pontifes: but the TURKISH WARRE against Christendome, which arose a while after out of the other, and continueth unto this day: The Catastrophe or issue whereof now followeth.

The Third Part of the CHAPTER.

Declaring the issue of the Gogish warre, the wonderfull slaughter of the adversaries, and the casting of the devill himselfe into the Lake of Fire: With a Type of the last Judgement.

9. And fire came downe from God out of Heaven, and devoured them.

10. And the devill that deceived them, was cast into the lake of fire and brimstone, where the Beast and the false Prophet are, and shall be tormented day and night for ever and ever.

11. And I saw a great white Throne, and him that sate on it, from whose face the Earth and the Heaven fled away, and there was found no place for them.

12. And I saw the dead, small and great stand before God, and the Bookes were opened: and another was opened: which is the booke of Life: and the dead were judged out of those things which were written in the booke, according to their works.

13. And the Sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14. And death and hell were cast into the Lake of fire: This is the Second Death.

15. And whomever was not found written in the booke of Life, was cast into the Lake of Fire.
THE COMMENTARY.

ND fire came downe] Here begins the last All. The event of the Gogish Warre shall bee join'd with the last Judgement at Christ's comming: the which is set forth by a most evident Type. First specially, briefly theweth what was done to Gog and Magog with their Army: and what to the devill, in this and the following ver. Afterward generally, what unto all in the last Judgement, unto the end of the Chapter. The Gogish Army was at length consumed by fire. It is an allusion unto the Oracle of Ezekiel 38. 22. against Gog of old, I will plead against him with persistent and with blood, and I will rain upon him and upon his bands, an overflowing raine, and great hailstones, fire and brimstone: So here against the new Gog. Fire came downe from God out of Heaven, and devoured them: by which Phrase the Scripture usually sets forth the wonderfull and horrible Judgements of God upon the Adversaries, by which at length the wicked are suddenly destroyed, and the Church delivered out of distresse and oppression, as the Victory cannot be ascribed but to the Divine Power, as in Psal. 11. 6. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest shall be the portion of their cup.

This serves greatly to comfort the Church: for although our finnes doe too much fight against us: this Oracle notwithstanding sheweth God's benignity to be so great, as wee may undoubtedely believe, that the Turkish power shall sooner be overthrownne by the most powerfull hand of God from Heaven, then that the Church of Christ should be extinguished by the same. There are some who thinke that this kind of distraction by fire from Heaven, shall literally be accomplished upon the Adversaries. But I rest in the allusion mentioned: for as God himelfe overthrew the enemies from Heaven, when as the strength of the Jewish people was nothing to refit the Asian Tyrants: so when the power of Christians shall be no way able to chase away, or overthrow the Gogish Armies of the East, God will suddenly as it were reach out his arm from Heaven to fight for the Church, and extinquish the adversaries: if not before, yet certainly at the brightnesse of Christ's coming to Judgement: for untill then, this Gogish war, as likewise that of Antichrist, shall continue.

This fire therefore comming from Heaven, and devouing the adversaries, what shall it be, but that flame proceeding out of the mouth of Christ the Judge, and killing all the wicked Chap. 19. 15. 21. that is, that flame of fire, in which the Lord Jesus shall be revealed from Heaven, to take vengeance on them that know not God.

And the devill that deceived them] AUGVSTINE confesseth that in this description are certaine veritabes, that is, some things are before repeated that were done after. Among these, the first femnes to be, that the Enemies being devoured with fire from Heaven, by and by the devill also is laid to be cast into the Lake of fire. For it seemeth that this shall not be till the last Judgement be past, which followeth after. This vereth therefore by a certaine Anticipation cobereath with ver. 14. where John saw Death and Hell to be cast into the Lake of fire. Now he joyneth the casting of the devil next with the slaughter of the wicked infernities, to teach us, that the devill shall not goe free for seducing the Nations, and raising Gog and Magog to battle against the Church: but at last be punished for his great malice, together with other adversaries: See also 1. Cor. 15. 24. 25. 26.

By the devill we cannot with reason understand any other, then that wicked Spirit himselfe: for he is the same here, who verie 2. is called the Dragon, the old Serpent and Satan. But the Emperor of the Turks whom BRIGHTMAN here
here understandeth by the devill, belongs in my Judgement unto the Gogih army, devoured with fire from Heaven. Satans punishment therefore is described by the place, companions, and eternity of his torments. The place of his punishment shall not bee simply the Pit, in which he was before set up a thousand yeers, but the very finke of the bottomlefe Pit, the Lake of fire and brimstone, into which he shall be caft by Christ the Judge. It is a Periphery of hell, which the Scripture sets forth by the place of torments, unquenchable fire, the worme that dies not, utter darkeneffe, weeping and gnashing of teeth, and such like horrible Epithets, to terrifie the wicked: signifying, that the torments of Satan and the ingodly in hell shall be unutterable, like as the glory of Christ and the Saints in Heaven shall bee unspeakable. Now of the Lake of Fire and Brimstone hath beene spoken Chap. 19. 20. unto which place John sends us backe ; saying:

Where the Beast and the False prophet are ] For bee there faith that there were caft into this Lake. The devill therefore shall find them there as his companions in torments: The Romane Antichrist, I say, with his Cardinals, Vassals, and Followers. These shall bee caft into the Lake before the devill: for he shall finde them there: yet both shall be done in the last Judgement, as Christ expounds it in the Gospell: departure from me ye cursed into everlasting fire, which is prepared for the devill and his Angells.

And they shall bee tormented ] To wit, the devill, the Beast, and False Prophet: for they shall all alike suffer everlasting torments: of which see Chap. 14. 17. & Chap. 19. 20.

Night and day ] Not as if there should be an eternall change of days and nights in Hell: for in utter darkeneffe it is eternall night: but thus the devill will be caft there into the eternall continuance of their torments: for that which is continued day and night, is perpetuall. The same he faith Chap. 14. of the torments of all the worshippers of the Beast and his Image. By the same phrase Chap. 7. 15. he theeweth the continuall joy of the Saints in Heaven: Who are before the throne of God, and serve him day and night in his Temple.

Now that the punishment of the devill and wicked men shall be perpetuall, Augustine doth largely prove against such as (pretending Gods mercifullnes from the Psalmes: Will God forget to be gracious, will he in anger scathe his tender mercie:) did imagine, that the devill and wicked men after most grievous, and long standing punishments should be purged and pardonned, thereby to patronize their own, and other mens wickednes. But he demonstrateth from this and such like places, that the torments of Satan and the ingodly shall eternall be.

First: becausse here it expressly said: The devill which deceived them was caft into the Lake of fire and brimstone, there to bee tormented with the Beast and the False Prophet, day and night for ever and ever: which altogether signifies eternall. But it were false, if at sometime or other they should be redeemed out of their torments.

Secondly: becausse the divine sentence, cannot bee made voide or weakened: which Christ will pronounce at the day of Judgement: depart from me ye cursed into everlasting fire, prepared for the devill and his Angels: what here is saide to bee for ever and ever: in the place alleged is saide to be eternall, or everlasting, by which the Scripture denotes time without end.

Lastly: becausse the life and glory of the blessed Saints shall eternall be. Therefore on the contrary, the death and torments of the damned shall also bee eternall: for Christ in the same sentence pronounceth to the wicked eternall torments, and to the godly life everlasting: And these shall goe into everlasting punishment: but the righteous into eternall life.

11. AND I SAW A THRONE ] The Type of the univerrall Judgement: followeth, in which all the wicked being caft into eternall torments, the Church shall bee crowned with everlasting glory and joy. Now that this is a
description of the last Judgement, is so manifest from the words, that I judge it needless to demonstrate the fame.

John saw the Judge on a Throne: he saw the dead to be judged before the Throne, and them that were judged out of the books being opened, according to the phrase of the Prophet Dan. Chap. 7.10, where without all controversy, the Type of the last Judgement is described: Lastly he saw the Devil, Death, and Hell, which are the last Enemies, to be cast with all reprobates into the Lake of Fire: which certainly shall not come to passe but in the last Judgement, when the Judge shall lay unto all these: 

Go ye cursed into everlasting fire, prepared for the devil and his Angels. Neither ought we to seek an Allegorie in circumstances manifestly agreeing with the Evangelical History, because it cannot here have place: forasmuch as all things are futable unto the proper description of the last Judgement, expressed in both Testaments.

Besides our method confirms the fame, by which it hath hitherto bin (shewed) that every one of the Visions, (the first excepted, which was specially doth end in the description of the last Judgement), either openly or covertly: the which why it should so often be iterated in this Book, cannot be explicated by them who give no heed unto the distinct Acts of the severall Visions.

Add to this, that all Interpreters (whom I have seen) both old and new are unanimously minded: that here is figured out the calling of all the adversaries into eternal punishment: and the placing of the godly in everlasting glory; which shall be accomplished in the last Judgement.

Brightman alone leaving this exposition, interprets the whole, Allegorically of the full restitution of the Jewish Nation, which he thinks shall come to passe after the Dragon is cast into the Lake of fire, that is, after the destruction of the Turkish Emperor and Empire: This he supposeth shall be about the yeere 1699, moved hereunto by a conjecture too obscure and uncertain, from a place in Dan. 12.12, the which how far different a fensle he beareth: I shall not at this time (for brevity sake) stand to demonstrate.

But the reasons, which he opposeth to the received and manifest truth, to me indeed seem to have little or no weight in them.

He saith, that the following description agrees not unto the New Jerusalem in Heaven, but to that on Earth only, in that the Holy City is said to descend from Heaven: that the Bride is prepared and adorned for her Husband, not yet delivered: that in ver. 7. the reward is put off till afterward: that one of the seven Angels sheweth all these things to John, whereas there shall be no such ministrsry in Heaven: that the Apostles are laid to lay the foundation of the wall of the holy City, whereas rather that belongs to Christ: Lastly that the Kings of the Earth are laid to bring their glory unto this City: ver. 24, and that in it shall be medicine for the Nations: which things are not to be understood of Heaven, but of the Earth.

But there is nothing here touching these things, which may not easily be applied unto the state of the glorified Church, if wee well minde the scope of the Allegorical Visions, and observe other things, which doe not at all agree with the state of the Church here on Earth, as we shall shew in its place. Certainly the glory of the Church shall never be so great in this life, as to bee altogether without tears, that there should bee none in her but Elected Ones, that she should be stained with no scandals and stained Christians: in a word that there should be no Temple, nor Sun shining in her, &c.

He faithsecondly that the vocation of the Jews unto the Church, is in Scripture often called a Resurrection of the dead, as Rom. xi. 15. for if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead, Isa 25. 19. Thy dead men shall live, my Carcases shall rise againe, &c. Ezek. 37. 12. I will open your graves, O my People, and cause you to come up out of your graves. &c. Dan. 12. 2. 3. And many of them that sleep in the dust of the Earth...
A COMMENTARY UPON THE

Earth shall awake, some to everlasting Life, and some to shame and everlasting con-


But verily it would bee a long worke for him to prove that these places of

Scripture, the first excepted, doe at all belong to the calling of the Jews, seeing

some doe manifestly speake of their deliverance out of Babylons: Others of the

Spiritual Redemption of the whole Church by Christ: Others of the last Re-

urrection of the body. Only the Testimony of the Apostle is to the matter, but

proves nothing. For neither doth it follow from the particular: because there

the conversion of the Jews is called a Resurrection, therefore here also. There

the thing is cleare: here not so. Nay here is no mention of a Returne, but

it is set forth under other figures. And all the circumstances doe most evidently

represent the Type of the last Judgement.

...AND I SAW A GREAT WHITE THRONE] After these things, faith AUGUSTINE, he briefly declareth the last judgement is selfe (and how it was

revealed unto him) which shall be at the second Resurrection of the dead, viz. of their

bodies: First therefore he describes the Judge, with his preparation in this verse.

Secondly them that should be judged, vers. 12. Thirdly the proceede and sentence.

Ibid. Lastly the execution of the sentence, viz. the casting of the adversaries into

to the Lake of fire, vers. 13. 14. 15. but the placing of the Elect in the

Heavenly Jerusalem, in Chap. 21. & 22. This is the lumine of the things

remaining.

A Great Throne] As it up for the Great; that is, Vniuersall Judgement of the

whole world. White bright with celestiall splendor and majesty.

...And him that sate on it; Namely the Judge, him undoubtedlie, of whom Christ

himselfe speaketh, Mat. 25. 31. When the Sonne of man shall come in his glory, and

all his Holy Angels with him: then shall he sit upon the Throne of his glory. Where-

fore the white Throne is the Throne of his glory, or glorious Throne: neither are

we to imagine it to be made of gold or ivory, but thus the Judicatory Power of

Christ is called: For the Father hath given all judgement to the Sonne: that by him

the whole world should be judged. Here therefore Christ the Judge appeared un-
to John sitting on his Throne; in the Spirit: that none should question, but

that the world shall at last be judged. For this Judgement to come is to often

foretold in Scripture, and exhibited to the sight of John in this Revelation,

that the Godly indeed should wait with joy for that day of their deliverance, but

mockers be raied up from their security.

Furthermore without all doubt this Judge sitting on the Throne is Christ, because

the whole Scripture agrees hereunto. Now a little after in vers. 12. he is called

God, before whom the dead shall stand to be judged. Therefore undoubtly also, he that sate on the Throne Chap. 4. 2. was Christ gloriously

reigning in Heaven. That which followeth serves to signify his unspeakable

majesty.

...From whose face the Earth and the Heaven fled away] The Splendor and majesty

of the Judge is such, as neither Heaven nor Earth is able to behold or abide the

same. How then shall the wicked stand before him?

...Augustine understandeth it of the future renovation of Heaven and Earth; and

here also he acknowledgeth anaparastasis, for the Heaven and Earth fled, not

before, but after the Judgement, so wis, faith he, the Judgement being finished, then

shall this Heaven and Earth escape to bee, when the new Heaven and Earth shall begin:

For this world shall passe away, by a change of things, nor by an utter destruction, the

Heaven and Earth, Nay, shall flee away; that is, this Shape of Heaven and

Earth shall passe away, because they shall be changed from vanitie through fire,

that so they may be transformed into a much better, and more beautifull State:

Of which innovation the Apostle Peter professedly writeth: The Heaven shall

passe away with a great noyse, and the Elements melt with heat: but we expect new

Heavens
Heaven and earth shall be changed: and all things, which are in heaven, and in earth, shall be swallowed up in the sea: and the mountain and the hills shall be brought into the midst of the sea. And shalt be changed: and all things, which are in heaven, and in earth, shall be swallowed up in the sea: and the mountain and the hills shall be brought into the midst of the sea. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

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A COMMENTARY UPON THE

... And the books were opened... judicial process is noted by imitation of humane Courts, in which the whole process is wont to be drawn into Processe, from whence the Judge at length determineth and pronounceth sentence according to the Acts and Proofs: nor thus it shall bee to really: for God, from whose eyes nothing is hid, will not make use of long examination: but the equity of the Judge is moved, by a Metaphor taken from humane Courts; where the Judge pronounceth sentence according to the written Law, and the Acts and Proofs: agreeing therewith. It is an Allusion unto the words of Daniel, speaking thus of this JUDGEMENT: The Judgment was set, and the Books were opened.

Origine understandeth it of the books of conscience, which now are hid, not to God, but to men: For the hidden things of the heart are not now known: But then they shall be Opened, that is, manifested to the consciences of all and every one, so as there shall be no place left of excuse, or withdrawing. Thus no man shall be injured, because every one shall either be a citizen, or discharged by his own conscience.

Amplification takes it of the books of the Old and New Testament, in which God hath preferr'd unto all what is to bee done or Omitted in this life: which shall then be open'd, because according to them the Judge shall pronounce sentence: Rom. 2. 16. Where God shall judge the secrets of men, by Jesus Christ, according to my Gospel. He that believeth and is justified, shall be saved, but he that believeth not shall be damned. The word that shall be spoken in the same shall judge him in the last day.

And the books were opened... This Amplification understands of every mans Book of Life, what he hath done, or not done according to those former Books; but the word of God of every one, is not in the Text: but simply, which is the Book of Life, to wit, in which God hath written all, eternitie, the names of them that shall be saved through Christ: of which often mention is made in this Revelation, Chap. 3. 5. & 13. 8. & 21. 8. &c. Not that God hath need of a Book, but the way wherein or by humane affections, is noted the certainty of Praise, to say, that God knowes all and every of the Elect, even as men know a thing, which for memory sake, they lay downe in writing. This Book therefore shall also be open'd: because then it shall appear, who were Elect, who were Reprobate, who truly believed in Christ, who not, who truly worshipp'd God, who were hypocrites, for then Christ will pass the sheep from the goats, who in this life were mist one amongst another.

And the books were opened... This shall be the denouncing of the sentence, the equity whereof is commended by a two-fold metaphor: both because every one shall be judged out of the things written in the Bookes: As also, because he shall receive according to his workes. For what concerne the Bookes, whether we take them for the Scriptures, which are now the rules of our Faith and actions: or the inward working and witness of the Conscience, which shall light upon every one the exact memory of his Actions, whether good or bad, the sentence pronounced shall be most just according to the same: and Gods judgements shall be righteously: for the Holy Scriptures contain a most exact written rule of righteousness, unto which most righteously all are oblig'd, and whatsoever hath conformed himselfe unto the same, shall most righteously be acquitted: whatsoever hath swaryd from it, shall most righteously in the day of Judgement bee condemned.

The Bookes also of every mans conscience, is of such exact righteousness, as it doth receive to man, both injury to no man; for the conscience, faith : N A Z' I A N Z E N Y S is a demifracte and true Tribunall: And the Pies faith well.

Gracia fallacia praetor victoriam.
This vengeance takes, if judge it be,
None that are guilty, quite doth here:
Though that the Prætor through false Groan,
Sometimes puts wicked men in place.

How much more therefore shall the confidence in the day of Judgement be not a righteous rule to judge by.

By the way observe: If God will then judge according to the written word, how much more doth he require that faith and our works be now done according to the said rule of Holy Writ?

According to their works. This shall be the other infallible rule of righteounesse: for it is a righteous thing with God to render every man according to his works. Therefore every one shall righteously receive either good or evil, according to what he hath done.

It is observable that here and everywhere in Scripture it is said, we shall be judged according to works, never that for our works: no man therefore shall be saved for good works: notwithstanding the wicked shall be damned for their evil works: because there is a different reason between good and evil works. Evil works are the wages of unrighteousness: for the Sinner shall die: And, It is the judgement of God, that they which commit such things are worthy of death. Good works merit not life: because all are due to God the Creator and Redeemer. But no debt comes under the notion of merit. I pass by, that the best works of the Saints are imperfectly good, polluted with many blemishes, so that if God did judge them to his severity, they would be found to be nothing but unrighteousness: as the Church of old confessed, Isa. 6.1. We are all as unclean things, and all our righteousnesses are as filthy rags.

Therefore we pray, forgive us our trespasses. Wherefore left Hypocrites should be bold to inferre, if the wicked shall be condemned for evil works: therefore the lust are saved for good works. The Holy Ghost would have it no where written, that the judgement shall be and upon for works, which might signify the meritorious cause: but always either according to works, which signifies the condition.

But why not according to Faith? or infidelity? because Faith and infidelity are hid to the eyes of men. But works whether good or evil flowing from the same, shall be conspicuous and open unto all. Therefore in that open judgement, Christ the Judge shall alledge the cleare rule of righteousness, that it may appear unto all, that the wicked are justly condemned, having done evil: and the Godly righteously acquitted, who have done good: this is a great encouragement to good works, that we follow after them: and touching evil works that we should shun them: because according to them we shall all be judged.

15. And the Sea gave up her dead:—AVGVSTINE by, the Sea doth not unproperly understand the world, which like to the tempeftuous Sea is always tossed with waves: By the dead is meant wicked men dead in sins, as is the greater part in the world, or all men having mortal bodies. Notwithstanding I think it is more proper to the scene, to understand it of such as perished or went drowned in the Sea or Rivers, or whole burnt bodies, and ashes were cast into the same, in times of persecution. For humane reason judgeth it very absurd, that the bodies of such as have been devoted by the fishes of the Sea, of toth by wild Beasts, and each by worms on land, should be restored. John therefore saith, shall come to passe, when all the Elements, through the power of God, shall render up the corrupted Carcasses. The Sea shall vomit up (as it were out of a Sepulchre), the dead she swallowed up. The same Death and Hell shall doe, that is, the Earth, which hath received (in Sepulchres) all the bodies of the dead, as it were in her lap or bosome: and opening her mouth she swallowed downe some alive also.
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By death here AVSTIN understandeth the dead bodies of the Godly, which the Earth shall rende up: By hell the damned souls of the wicked, which thence shall be brought forth to Judgement.

Rivers extends it unto the bodies of such, as Hell swallowed downe alive, as Gorgon, Dracon, and Alberam.

The soume is, by what kind of death they perish in this life, whether because of their foules after death, all are seen in John, as brought forth to Judgements. TheSoules therefore of the Saints, shall return from Heaven with Christ the Judge: the wicked shall be called forth out of Hell to Judgement. All mens bodies shall be raised up to life, and being restored to their own foules, shall stand before Christ to be judged.

[And death and hell] In a few words, hee toucheth the execution of the sentence pronounced against the ungodly. The state of the Godly he more highly treateth in the following Chapters. First hee sees hell and death to bee cast into the Lake of Fire; and soone after all that were not found written in the Book of Life, and is exprest, in which again is an inversion, for first the wicked shall bee cast into tormentes: Afterward the last enemies, of death and hell, by which names AVGVSTINE thinks here is signified the devilish kingdom, as being the Author of death and bellicious punishments, and the whole company of devils, which very thing he had laid before by an Anticipation, and the devilish cast into the Lake, &c. So death should be put for the death of the Godly, and Hell for the devil drawing men to Hell: As by a like expression it is said: Demonicus swallowed up in molten: And: The last enemy that shall be destroyed is death.

In my judgement this Pseudopodia serves to the dramatistical Visions: neither is it to be prested according to the Letter: according to which neither Hell can bee cast into the Lake, seeing the Lake is in Hell: nor Death, seeing death is a mere privation of Eunion or Being, as Albervin M. calleth it. The soume is, whatsoever way deadly, epitable, hurtfull, and contrary to happiness, shall be cast into the lake of fire, so as nothing shall remaine to hurt the New Jerusalem.

Which is the Second Death] That is, Eternall, of which Christ: And the wicked shall go into Everlasting Fire. This shall be the last separating of man from God through eternall damnation: as the first death was the seperation of him from God through sinne. See verie 5.

CHAPTER. XXI.

The Argument, Parts, and Analysis.

Fier the Capitall adversaries, with the rest of the ungodly were judged and cast into the Lake of Fire, there is exhibited into John the revelation of the world that shall be, as also the Heavenly glory of the godly, under a two-fold Type, viz. of a Bride gloriously adorned, and of a most magnificent City: The illustration of which ashe, this whole Chapter to sets forth, as that the wise, art, hand, or tongue of man is able to express nothing more beautiful, more magnificent, more glorious, and sumptuous then this structure: For whatsoever may seem to conduci to the glory and comittee of an Earthly City in respect of Costs, greats.
foundation, figure, streets, Temples, Mr, and lastly wealth of the Citizens, ornament and pleasantness of life: all this John sees here to be most eminent and glorious in this Heavenly Jerusalem. By which allegory the holy Ghost would in some measure shadow out that unspeakable glory and felicity, which the Church now militates on Earth, shall after the end of her wearisome labours in this warfare, reserve in the Heavens, the which, eye hath not seen, ear hath not heard, nor hath entered into the heart of man. This Allegory is continued, unto the 6. vs. of the following Chapter.

The Chapter may not unjustly be divided into two parts: in the former of which John records, what he saw and heard in a general way after the judgement of the ungodly in 8. verses. In the latter, what he saw in particular: thence unto the end.

In the former he generally describes:

I. what he saw, two things: 1. The foundation of Heaven and Earth, and overthrow of the former world, ver. 1. 2. The New Jerusalem, which he sees forth from the adept holiness, and its heavenly original, coming down from Heavens; and the adjunct ornament: which he amplifies by a metaphor of a Bride adorned for her Bridegroom, ver. 2.

Secondly: what he heard, and a great unknown voice from Heaven: As also, him that sat on the Throne speaking.

The great voice proclaims the heavenly blessedness of the Godhead: Behold, &c. confuting in two things: 1. the abundance of good things, which God will bestow upon the Godhead: The tabernacle of God's tabernacle, &c. v. 3. 2. The absence of things evil, all which God will remove: He shall worship among all nations, v. 4.

The first on the throne, 1 testifies the renovation of the world wrought by himself, v. 5. Behold, I make all things new.

II. He confirms the blessedness of the Godhead, erewhile proclaimed, 1. By a command of writing: Write. 2. By a serious affirmation, that the words of the great voice are true, v. 5. 3. By an affirmation of a thing so certain, as if it were already done: It is done. III. From his nature, that he is eternal and cannot lie: I am Alpha and Omega. 5. By a promise taken out of the Gospel, I will give to him, that is a thirst.

III. He sheweth to whom the blessedness belongs, and what it shall be: He that overcometh, v. 7.

III. By an Antithesis he amplifies, what punishment is laid up for the ungodly: whom he sets forth by eight foul Epithets, v. 8. But the fearfull &c.

In the latter part be expounded, what he saw particular.

I. The occasion, by which he saw the latter: the speech of the Angel: Come hither, I will shew thee, v. 9.

II. The manner and place of the Vision: He carried me to a great Mountain, &c. v. 10.

III. The Vision itself: He shewed me a great City, ver. 10. the magnificence whereof he again declares, first generally, secondly specially.

Generally, 1. From the greatness: A great City. 2. From the Sanctity: Holy. 3. From the original and architect: Descending out of Heaven from God, ver. 10. 4. From its glory: Having the glory of God, ver. 11. 5. From the splendor or light: which he illustrates by comparing it to a saffron, clearer as Christ shall, v. 11.

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In the external structure he commands chiefly the wall, gates, form and matter. The wall he commands from the greatnesse and height, ver. 12. And had a wall.

The gates, 1. From the number, There were twelve. 2. From the keepers, As the gates were twelve Angels. 3. From the inscriptions, Which are the names of the twelve tribes, &c. Ibid. 4. From the situation or confin, On the East three, ver. 13.
The greatnesse and strength of the wall be commended from the number, and excellency of the foundations, upon which it is built: It hath twelve foundations, and in them the names, &c. ver. 14.

Touching the form of the citie he sheweth.

1. Whence he learned the same: from the Angel measuring: Whole instrument, A golden Reed, and purpuse he sheweth, To measure the Citie, ver. 15.
2. The Figure, it is four square, equall in length and breadth, ver. 16. 3. The distance on every side: 12000. Furlongs. The whole Citie containing 36000. Furlongs verse 16.
The height of the wall be sheweth by the measure, to be 144. Cubits, ver. 17, and the matter of Iafer, ver. 18.
The matter or substance of the City, was pure gold, like unto clear glass, ibid.
Returning to the foundations of the wall, he lets forth every thing by the excellency and variety of the matter, that is, of precious stones, which, he saith, are twelve.

The gates also be commended from the like matter: being cut out of so many precious stones, ver. 21. Thus much of the outward building.

Touching the internal structure, hee commendeth 1. the street, or Marketplace, from the matter and cleannesse thereof: Pure gold, &c. ver. 22.
2. The Temple, which is denied to be externally, material: Neither saw I a Temple therein.
2. What kind of Temple it was: The Lord God himselfe, ver. 22.

III. The light of the City: 1. It came not from the Sun or Moon. 2. But from the glory of God and the Lamb, ver. 23.

IV. The Citizens of the Citie, 1. who they were: The Nations that were saved, and the Kings of the Earth that bring their glory unto it. 2. The security and peace of the City from a signe: The gates are not shut at all, ver. 25.
3. The glory of the Citie, ver. 26. 4. The purity and holinesse of the City, It shall consist of Elect only: no Reprobates enter therein, ver. 27.

The Former Part of the CHAPTER.

1. And I saw a new Heaven, and a new Earth: for the first Heaven and the first Earth were pashed away, and there was no more Sea.
2. And I John saw the Holy Citie, new Jerusalem, coming downe from God out of Heaven, prepared as a Bride adorned for her husband.
3. And I heard a great voice out of Heaven, saying, Behold, the Tabernacle of God is with men, and he will dwell with them, and they
4. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5. And he that sat upon the throne, said, Behold, I make all things new: and he said unto me, Write: for these words are true and faithful.

6. And he said unto me, It is done: I am Alpha and Omega, the beginning and the end: I will give unto him that is thirsty of the fountain of the water of life, freely.

7. He that overcometh, the same shall inherit all things, and I will be his God, and he shall be my son.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

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And I saw a new Heaven. We have heard of one part of the last judgement, viz. the casting of the Adversaries into torments: In which, faith AVSTIN, he declared what was briefly spoken by the LORD: And these shall go into everlasting punishment. Now follows the second part, the placing of the Elect in glory, in which also is expounded, what Christ there addeth: And the just into life everlasting. As the former did serve to strike a terror into the ungodly, so the latter to soften the fear and sorrow of the godly, and stir them up to alacrity and joy. For seeing the Saints in this life are compassed about with innumerable calamities & miseries: no wonder though they should wear away with continual sorrow and mourning. But in this part of the Vision, they are strengthened in their hope. For at last there shall be a change of all things, an end of all adversity, abundance of all good, as Christ said: Their sorrow and mourning shall be turned into joy.

Wherefore after the wicked were judged, John saw a new Heaven and a new Earth. Afterward a new Jerusalem, glittering with gold and precious stones. That this latter is wholly allegorical, cannot be questioned by any: although it be diversly expounded: For some say it shadows out the magnificence of the Church Militant, much spoken of by the Prophets: yea there are some, who specially applie it to the glory of the Romane Church in this world.

But Alcazar repents both justly, and giveth reasons that the Vision of the two Chapters is proper to the Church Triumphant. Notwithstanding afterward foolishly contendeth that it is to be applied in special unto the glory of the Romane Church in Heaven. Now this he doth not because he thinketh it to be true: but to flatter the Pope (it may be for the Cardinals but lake) and vex the heretics, as he pretends. Which now I passe by.

Now to return to the former againe, touching the new Heaven and the new Earth, whether it be allegorically, or properly to be understood.

Some understand it allegorically of the renewing of the world by Christ; touching which the Apostolls. If any one be in Christ, he is a new creature. Old things are past away, Behold I make all things new. This spiritual renovation began even from the preaching of the Apostolls: and is undoubtedly an allusion unto the Prophecie.
Prophecy of Isaiah: Behold I create new heavens and a new earth, &c., which seems to be spoken of the new state of the Church in the Kingdom of Christ on earth; and so Brightman, as I have shewed, interprets it metaphorically of the renewed state of the Church, through the conversion of the Jews, shortly to be accomplished.

But all these things cannot without violence be applied unto the state of the Church on earth. The Chaldees indeed applied it unto that golden age, in which they dream they should voluptuously reign, a thousand years with Christ on earth. But this opinion is repugnant to the predictions of Christ and the Apostles; that the state of the Church in the last times, shall not be voluptuous or joyfull at all, but sad and meausubl, as above we shewed.

Therefore we are rather to understand theformer touching the new heaven and the new earth properly: for it is so evident, that here is treated of the last judgement and the conseqents thereof, as it can fearfully be doubted of. For so this new heaven and this new earth, which John saw after the judgement of the adversaries, is that new heaven, and that new earth, which as the Apostle Peter expressly foretold, is to be expected after the burning of the world: For these heavens shall passe away with a great noise, and the elements shall melt with fervent heat the earth also and the works that are therein shall be burned up: But we according to the promise look for new heavens and a new earth wherein dwelleth righteousness. By which plainly we gather that a new heaven and a new earth is to bee looked for Historically and properly, and here likewise it is so to be understood.

Hence also it followeth: that the Oracle of Isaiah touching the new heaven and the new earth is to be understood not only metaphorically of the renewed state of the Church on earth, but literally also of the renovation of the world, which shall be at the last day. For Peter saith that we look for a new heaven and a new earth according to the promise. Now this promise is no where else but in Isa. 65. 17. & 66. 22. Therefore undoubtedly God by the Prophet speaketh not only of the inchoated spiritual renovation which is in this life, but also of the consummated literal and proper renovation, which we look for at the coming of Christ.

Now the Heaven and the Earth shall not bee new in Substance, but in Qualities, as puritie, brightnesse, and glory: for that which is added: The first heaven and the first earth are passeid away: and before Chap. 20. 11. From whose face the heaven and the earth, &c: doth not signify, that they should bee brought to nothing, but that they are to be purified by fire from all present vanity and defilement.

So Peter interpreteth the same: The heaven burning shall be dissolved, and the Elements shall melt with fervent heat. Whence the Apostle gathers this weighty instruction: seeing that all these things shall be dissolved, what manner of men ought ye to be in all holy conversation and godliness? And indeed to meditate, and doe this, tending more to Salvation, then curiously to search after the manner of the Renovation.

Now if any one should say: These things John saith: but the Heavenly glory, Eye hath not seen, Ear hath not heard, &c: therefore the Vision speaketh not of this glory: The answer is easie. John saith not the thing it selfe: but he saith certaine representations and types of the things to come. Therefore it remaines true, that Eye hath not seen, &c: especially seeing John saith not the seame with his eyes, but in the spirte.

And the Sea was no more] AUGUSTINE thinkes that the Sea may be understood of the turbulent world, which then shall no more bee: for the world passeid away with the fashion thereof: yet bee retains the proper sense also: but doubteth whethr the Sea shall be dryed up by that fervent heat: or whethr that also shall be changed and purged. Indeed we read that the Heaven and the Earth shall bee renewed: but I remember not that I have read of a new Sea, lave

Save only what is said in this Booke touching the Sea of glass, like to Chrysal:\n
but there he speakes not of this world.

Andrew Catesby supposeth that then there shall bee no Sea: for what use should there be of it, seeing then men shall fail no more. Schools mean think that the Sea shall 'foe bee renewed, as indeed it shall not retain its substance: because the water is to be consolidated into the globe of the Sphere remaining no longer flowing: But these curiosities we leave unto themselves.

By the New Heaven B R I N G T A N understands a new worship and purity in godliness: By the new earth, new Israelites, which then shall joyn unto the Church of Christ: By the former heaven that pass away, the lewishes worship which they shall no longer exercise: By the former earth the lewes themselves, who of lewes, shall become Christians: By the Sea, which was no more, corrupt doctrine which shall have no place among the new people: for then the lewes shall cast off their errors touching the Messias, which now they maintaine tooth and nail, &c. What manner of Allegories these are, I passe by, certainly they depend upon a very improbably conjecture, yea, that the Eastern lewes after the overthrow of the Turkish Empire and burning of Romeshould be added unto the Church of Christ.

2. And I saw the holy City. Now also the glory of the renewed Church is exhibited to the view of John, under the Type of a most beautiful Citie, as it were a Bridg most curiously adorned. The Kings Bible omitting the name of John, reads it, And I saw, which John infers for certainty sake. For John was an Apostle, an Evangelist, and witnesse of the truth: therefore he writeth a thing that is certain.

Furthermore the Scripture generally calleth the Church of the Elect Jerusalem: because Jerusalem was the Seat of the Church, and worship of God, according to the Psalm: This is my rest for ever, here I will dwell, because I have chosen her. But because that Old Jerusalem polluted with the blood of Christ and his Apostles, was at length overthrown: He distinguisheth this new Jerusalem from the other by divers Titles. He calleth it a Citty, because of the beauty of its building, and afterward addes, holy, because it shall shine with Heavenly purity and perfect holiness. Here indeed it begins to bee holy, Christ sanctifying her unto himself with the washing of water in the word: but as yet she is not without spot and wrinkle: but then he will present her unto himselfe gloriously holy, without spot or wrinkle, or any such thing. He calleth it New, to difference it from the old, and because of its new brightness. For then the righteous shall shine in glory as the Sunne, Mat. 13:43.

COMING DOWNE FROM GOD OUT OF HEAVEN) Because faith AVSTIN, Titus heavenly grace, by which God hath made her. Therefore it is said to descend from God out of heaven: because God hath chosen her from all eternity: therefore originally she comes downe out of Heaven. So Chap. 3. 12. Upon him that overcometh I will write the name of the Citty of my God, the new Jerusalem that cometh downe from my God. And Heb. 12: 22. it is called the Heavenly Jerusalem. Gal. 4:26. Jerusalem of Stars, which is above.

But this Epithet seems to be contrary to our opinion, for the Heavenly Jerusalem shall never come downe, but remaine firm in Heaven.

I ANSWER: First it may be said, that the Vision is to bee distinguished from the thing it selfe: The Image of the Heavenly City, which John saw in the Spirit, came downe: or if the Citty it selfe came downe, it is visionally to be understood. But Secondly, this coming downe, as above Chap. 3. 12. must be taken not of a local motion, but of the original beginning of the new Jerusalem, for whither her existence be laid to be above or here below, as God from Heaven hath chosen, so hath he called, justified, and glorified her.

Prepared as a Bride] By another metaphor he amplifies the dignity and glory of the Triumphant Church: Unto her dignity belongs, that he saw her as a

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Bride.
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Bride, to wit, of the Lambe, ver. 9. To her glory, that she saw her adorned for her husband, that is, in full beauty, now delivered into the hands of Christ her Husband. For then shall be the eternitie of the Heavenly Wedding, above in Chap. 3. 7. The Bride made her selfe ready, while as yet she was abred from the Lord: But now she is prepared, because the Wedding Feast is at hand.

But hence BRIGHTMAN: He saw her faith, prepared, adorned, as yet delivered: Therefore she was not yet glorified. And so: The participles in yμαρτανεν, και πανθετοτόην, Prepared, adorned, argue the contrary. Now she is a preparing and adorning herself. But then shall be prepared, adorned, that is, fully beautified with Heavenly glory. The same thing the words το σακοῦ του ιωσὴν, not τον νικηφορον, for her husband, not for her spouse. Then therefore shall be delivered unto her Husband: for before the Marriage Feast, the Bride is preparing for her Bridegroom: but the Feast being ended, for her Husband. For he who was before the Bridegroom, is then a Husband.

3. And I heard a great voice: Thus much touching the things he saw, a new heaven, and a new earth: and the Heavenly Jerusalem adorned like a Bride. Now he recordeth, what he heard: a two-fold voice: one unknowne, the other of one that sate on the Throne: both confirm the happinest of the Bride. The former voice cometh from heaven. Therefore it sweeth joyful and true tidings unto the Bride. It was GREAT, vehemently piercing John's ears, that he might give good heed: because the matter delivered is weightye: But what was it?

Behold the Tabernacle of God with men] As if he should say: the Marriage Feast is ended: Hence forward the Bridegroom and Bride shall dwell together under one roofe for ever.

And he will dwell with them] An allusion unto the Bridegroomes abode with the Bride after the Marriage Feast. Now he fully comprehends the happinest of the Bride, as above Chap. 7. 15, 16. in two parts: the fruition of all manner of good things, and freedom from all evil. The chief good is God. To enjoy his presence and the light of his face is the chiefest felicite: This bee seems to describe by a two-fold reason: his presence, and his communion with men. Touching his presence he faith, the Tabernacle of God is with men. The which Tabernacle least it might be thought to be empyte and transtire, he addes: And he will dwell with them: intimately and inseparably. As above: Καταθητοτόην ισε αυτον, which seemeth to found: His Tabernacle shall be upon them: namely, thereby to refresh, and preserve them from the heat of the Sunne. By an allusion unto places subject to the Sun: where men in respect of the heat, hide themselves in Tabernacles, or Caves under the Earth. But here he faith ουπως, propterea, he will dwell with them, be in one house, as it were, constantly and perpetually with them. Therefore they shall enjoy the perpetuall sight and presence of God.

By Men he understandeth not al, but the Elect acquittet in Judgement. Now he speaketh of no personall habitation (like as God the Word, dwelleth in the temple of his flesh) but of grace and glory. But doth not God now also dwell with his Church? Yea verily, according to the promise in Levitic. 26. 11. whence this whole place seems to be taken, and is repeated by Paul. 2. Cor. 6. but he shall then dwell with us after another manner then now he doth. For here he hath dwelt with us 1. Personally in Christ; 2. By his gracious presence in the Church, bestowing on her the benefits of the Gospel, and first fruits of the Spirit: Then he will dwell with us through his glorious presence, fully enothing the Saints with Heavenly brightness and glory: and he shall be all in all, and we shall feel him as he is face to face.

Touching his communion with us, it is added: And they shall be his people, and God himselfe shall be with them, and be their God] Now also he is our God, and we are his people: but this communion is only by inchoated grace: for now he bewolv.
And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that was and is and is to come, says, I am Alpha and Omega, the first and the last: be blessing, and forth, and a king. To him that overcometh will I give to eat of the hidden manna; and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is come down to men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that was and is and is to come, says, I am Alpha and Omega, the first and the last: be blessing, and forth, and a king. To him that overcometh will I give to eat of the hidden manna; and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.
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Vnto the illustration of this place, that in Chap. 7. 15. helps very much, where in the end of the second Vision one of the foure and twenty Elders explicated the Heavenly felicite of the Saints almost in the same words: They are, faith he, before the throne of God, and serve him day and night in his temple, and be fat and festhe the throne shall dwell among them: they shall hunger no more, neither thirst any more, neither shall the Sunne light on them, nor any heat: for the Lambbe that is in the midst of the throne, shall feed them, and shall lead them unto springs of waters, and God shall wipe away all tears from their eyes.

This place doth plainly confute their opinion, who bold that here is treated of the state of the Church Militant in this world: for it is certaine, that this removall of all evils from the Church, neither is, nor shall be in this world: neither is any such happiness to be hoped for in this life: but it is referred for the Church in the world to come. These things therefore cannot be applied unto the state of the Church on earth, gathered of Jews and Gentiles.

Neither do the Evillures, will dwell, will take away, contradict what wee say. For these are retained emphatically out of the Prophesie: as if he should say, the things which I said foretold should come to passe, shall bee then fulfilled: the which the Verbe dixit non are passed away, in the Prater Tenthe, doth easily evince.

5. And he that sitteth upon the throne] Here followeth the voyage of the Sitter on the Throne, of whom above Chap. 4. where wee shewed it was either the Holy Trinitie, or the Sonne of God gloriously reigning at the right hand of God in Heaven: because he faith, I am Alpha and Omega, which above in Chap. 1. 8. was the voyage of Christ: I am Alpha and Omega, the first and the last. Now be confirmeth unto John the things before seene and heard. All things were new, a New Heaven, a New Earth, a New Jerusalem: Leave we should doubt or afie, whence this innovation should come: Behold, faith hee, I make all things new. This innovation of things shall be effectcd by the divine power. Neither speaketh he of the spirituall renovation of the Church, which began long agoe by the grace and power of Christ, but of the super-naturall change of the whole universe which shallbeats Christis last coming, as Peter (6eweth.

2. Pet. 3. 13. And be faith so narrow as] The Verbe Alpha faith in the present Tenthe; being the proper title of the Evangelist John, argues that he was Author of this Booke. He is commanded to write this Vision of the future renovation, and in speciall the most sweet voye of Gods eternals abode with men, and the future blessednesse of the godlie: that it might alwayes remaine extant to future times, for the Churches consolation: for Christ knew that the Churches condition should unto the end be mounsteful, by teares, death, fadeneffe, paines, &c. Leave therefore the might faint in her wares, the Lord would have this most joyfull Catastrophe of all evils to be set down in Holy Writ.

For these words are true and faithful] Above Chap. 19. 9. after a like Commandement of writing: Write blessed, &c. He answeteth a like reason: These words are true. Here he addeth: faithful, that none should doubt of the future happiness. Hee understandes by WORDS here, Gods future dwelling with men, as also the eternals rewards of the faithfull, and everlasting punishments of the wicked.

6. And he said to mee, It is done] Above Chap. 16. 17. the Angel of the seveth Viall, in the same phrasie proclaimed the end of Babylon and the whole world, pag. IT IS DONE. It is a weigthy affeeration, that the thing is as certaine, as if it were already accomplished.

I am Alpha and Omega] As above Chap. 1. 8. 11.
I will give unto him that is thirsty] Hee confirmeth eternals rewards unto the faithfull out of the Gospell. For this is the voyage of Christ Joh. 7. 37. where he that sitteth on the throne is knowne to bee Christ, the Author of this Prophesie.
To
To them that thirst he promiseth the water of life freely, that is, everlasting joy without any defect of ours. But then no man shall thirst any more. But the future Verbes: I will give shall inherit: and as before, shall wipe away, seems to make against our opinion, but they doe not, as erstwhile I shewed. For because it is a prophecy of future things, he rightly uteth Verbes of the future Tenfe. He therefore that thirsteth, to wit, after righteousness in this life, to him Christ will give the water of life: now in a beginning onely, then fully: as if he should say, then I will truly fulfill the Evangelicall promisw, of which I now grant a tatt to the faithful.

He that overcometh, shall inherit all things. Gr. κληρονομησαι, receive it by inheritance: Not therefore of merit but freely.

All things] As it were an only Heire, that possesseth all the substance of his Parents. But all the Elect are heires: and yet everyone shall receive the whole inheritance. Therefore this shall not be after the manner of other inheritances. Now the inheritance is promised to him that overcometh, to wit, the world, the Beat and Satan, because before the victory there must needs be a fight. Therefore the Faithfull are here exhorted to fight courageously against all their Adversaries. See Chap. 2. 10.

And I will bee his God] From 2. Sam. 7. 14. He then at last promiseth to them that overcometh the fulfilling of the promise of adoption, which now by faith they powles in hope. New are we the sons of God? but is doth not yet appeare what we shall bee, but we know, that when he shall appeare, we shall be like him, for we shall see him as bee is. This is John's owne most true interpretation of this divine voyce. 1. Joh. 3. 2.

8. But the fearfull and unbelieving] From the contrary, he extols the felicity of the Godly: because contraries being set one by another, they are the more apparent. Therefore he could not more effectually set forth the excellency and worth of Heavenly good things, erewhile promised unto the Conquerors, (viz. eternall abode with God, bis everlasting amitie, absence of all evil, abundance of all good things, the Eternall and Heavenly refreshing, and last of all the co-inheritance with Christ in the new Heaven and the new Earth, and of all things that are:) then by giving a touch on the contrary, of the miserable and unhappy portion of the ungody.

But the fearfull, faith he, and unbelievers shall have their part in the Lake which burneth with fire and brimstone: whole horrible judgement bee repeateth from the end of the foregoing Chapter: Whosoever was not found written in the Booke of Life, was cast into the Lake of fire. This part of the judgement he expoundeth more fully, that the godly may the more contentedly bear the troublesomnesse of their warfare, and miseries in this life, which shall shortly be turned into joy: and the leffe be grieved at the successe and delights of the ungody, who shortly shall be cast into the torment of Hell fire.

Furthermore he reckoneth up eighte rankes of reprobates, whose names are not written in the Booke of Life: unto which all the wicked belong, in especiall the worshippers of the Beast and his Zealots are set forth in their colours. For of these chiefly it is said, Chapter. 13. 8. That their names are not written in the Booke of Life. And truely these wickednessees have notoriously born sway in the Papacy.

Fearfull] These he opposeth to Christs strong champions and Conquerours, understanding indeed generally those delicate professours, who for fear of danger would have nothing to do with Christ, nor suffer any trouble for his sake. But chiefly noteing those most base Vassalls of ANTICHRIST, unto whom a servile dread and spirit of fearfulness is proper. For they are never taught certainly to trust in the mercy of God, touching the remission of finnes, of faith and salvation, but torment themselves with perpetual doubting, falle conjectures, and fear of being deceived, all their life standing in dread of Purgatory and Hell fire.

Unbelieving]
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1. Unbelieving. 2. Unbelieving. 3. The abominable.


7. Liers. 8. They shall have their part in the Lake. An Hebrew Phrase: Fire and brimstone is the part or portion of their cup: Hebodah the part of my portion and of my cup. They shall be the portion of Foxes. So Peter to Simon Magus. Thou hast neither part nor lot in this matter. By an Allusion unto Heires, among whom the inheritance is divided into certain parts, that every one may have his due portion. Now because he had said, that such as overcome, should inherit all things: Here on the contrary he faith: the portion of the wicked shall be in the Lake of fire, that is, this.

this shall be the inheritance of the ungodly. Gr. ἴδιος & δικαιοσύνης, the part of them. The Relative αὐτῶν of them, is after the manner of the Hebrews, a redundance or over-plus: And the Verbe, ἤσις or ἤσος, shall be, is wanting. Beza rightly, is assign'd, to wit, the sentence being now pronounced. For erewhile he said: all that were written in the Book of Life were cast into the lake of fire.

Touching this Lake of fire and brimstone, we need not with idle Sophisters dispute, what kind of Lake it is, and where, and what kind of fire, Elementary, or not AVGUSTINE: This fire, faith he, in what part of the world or things it shall be, is I think known to no man. On which place Ludovicus Dives, producitur; setting and de- siding the vanity of Sophisters: what, faith he, to no man? O Augustine, thou hast not heard our Scholasticall Swash bucklers: of whom the least in degree, is not ignorant, that it shall be that Elementary fire, whose abode is between the Aire, and the Globe of the Moone, namely it being to descend. But if thou approve not this, there will not some be warning to swear religiously, that this fire shall proceed from the heat of the beams of the Sunne, rais'd in the middle Climate of the Aire, most thickly and ardent beams closing there together, as it were with an hollow glasse or mirror. But it is no wonder. In this time (O Augustin) there was no such use of fire, as now: seeing, not to speake of Divines, our Philosophers, whether it be in the middle of December, or in the middle of July, they with mouth, hands, and feet handle, and treat of nothing but fire. Of Philosophers they become Divines, and so transferre this kind of Philosophy into the more sacred Schools. They therefore can more safely define the fire, then either Toss, thy equals, or Predecessors. Thus hee.

Thefe delights therefore we leave unto incendary Monks; who from the fire of Purgatory and Hell doe daily warme their Kitchens: and daily threaten the Evangelical Heretickes with fire and fagotes. The Holy Ghost himselfe interpretts this Lake, and this Fire, not by the place or matter, but by the miserable condition thereof, Which in the Second Death. Of which [Chap. 20. 6. They that have part in the First Resurrection, on such the Second, that is, Eternall Death hath no power: which shall be the calling of the damned with the devill and the Beast into everlasting torments. For the first death is the falling away of the Soul from God. The remedie whereof is the First Resurrection, which is a raising of the Soul from the death of sinne, through Faith and Repentance in this Life. These are not in danger of the Second death: because they shall have part in the Second Resurrection, which is a raising up unto life and eternall glory. See what was said before Chap. 20. 5. 6.

The Second Part of the CHAPTER.

Beeing a Speciall VISION and Type of the Heavenly Jerusalem.

9. And there came unto mee one of the seven Angels, which had the seven Vials full of the seven last plagues, and spake with me, say- ing, Come hither, I will shew thee the Bride, the Lambes wife.

10. And he carried mee away in the Spirit, to a great and hight Mountain, and shewed me that great City, the Holy Jerusalem, defending out of Heaven from God.

11. Having the glory of God: and her light was like unto a stone.
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most precious, even like a Jasper stone, clear as Cristall.
12. And had a wall great and high, and had twelve gates: and at the
gates twelve Angels: and names written thereon, which are the
names of the twelve tribes of the children of Israel.
13. On the East three gates, on the North three gates, on the South
three gates, and on the West three gates.
14. And the wall of the City had twelve foundations: and in them the
names of the twelve Apostles of the Lamb.
15. And he that talked with me had a golden reed to measure the City,
and the gates thereof, and the walls thereof.
16. And the City lieth foursquare, and the length is as large as the
breadth: and he measured the City with the reed, twelve thousand
furlongs: the length, and the breadth, and the height of it are
equal.
17. And he measured the wall thereof, an hundred and forty and four
cubits, according to the measure of a man, that is, of the Angel.
18. And the building of the wall of it was of Jasper, and the City was
pure gold, like unto clear glass.
19. And the foundations of the wall of the City were garnished with all
manner of precious stones. The first foundation was Jasper, the sec-
cond Saphir, the third a Chalcedony, the fourth an Emeraldb.
20. The fifth Sardonyx, the sixth Sardius, the seventh Chrysolite, the
eight Beryl, the ninth a Topaz, the tenth a Cryspasius, the ele-
venth a Jacinth, the twelfth an Amethyst.
21. And the twelve gates were twelve Pearles: every several gate was
of one Pearl: and the street of the City was pure gold, as it were
transparent glass.
22. And I saw no Temple therein: For the Lord God Almighty, and
the Lamb, are the Temple of it.
23. And the City had no need of the Sun, neither of the Moone to shine
in it: for the glory of God did lighten it, and the Lamb is the
light thereof.
24. And the Nations of them which are saved, shall walk in the light
of it: and the Kings of the Earth doe bring their glory and
honour unto it.
25. And the gates of it shall not be shut at all by day, for there shall
be no night there.
26. And they shall bring the glory and honour of the nations into it.
27. And there shall in no wise enter into it any thing that defileth, neit-
ther whatsoever worketh abomination, or maketh a lie: but they
which are written in the Lambs booke of life.

THE
THE COMMENTARY.

N D there came unto me one of the seven Angels; Hitherto of what John saw and heard generally. Now follows a special Vision and Type of the Heavenly Jerusalem, in which is allegorically shadowed out, not so much the pleasantness and magnificence of the place, in which we shall bee in blissfulness, in the highest Heaven, as our future unspeakable blissfulness itself. For this Cup is not Heaven itself, but the glorified Church in Heaven: for she calleth the Cup here described, the Bride and Wife of the Lamb. But the Bride and Wife of the LAMBE, is not Heaven, but the glorified Church.

Now he recorded, as we shewed in the Analysis, first the occasion of the Vision; secondly the manner and place of the Vision: lastly the Vision itself.

The occasion is in this verse. Hitherto John stood in the desert, where he was carried in the spirit by one of the seven Angels, pouring forth the Vials, to see the judgment of the great whore sitting upon the Beast. What things he there saw and heard, he hath declared at large. Now that same Angel being one of the seven Pourers forth of the Vials, (for I understand it of the same one, who seemed, as above I said, to be the seventh, pouring out the last Viall into the Aire, and proclaiming the end of the world) comes unto John that is, returns unto him, (for undoubtedly he had turned aside) and as before he had said: Come hither, I will shew thee the judgement of the great whore; So now he faith, I will shew thee the Bride, the Lambs wife. A wonderful affability of the Angell, touching which above: without being demanded he is present, undoubtedly by Gods Commandment, now to shew unto John, to whom before he had shewed horrible things, things acceptable and pleasing. Before he saw a most filthy Harlot, the Beast Whose name, is now he sees a chaste Spouse, the Lambs Wife. This Bride is the glorified Church: Therefore he calleth her the Lambs wife, now delivered from and delivered unto the Heavenly Marriage Feast.

But how faith he, I will shew thee. Seeing John saw her before ver. 2. I answer: he had seen her a far off, being in the wilderness. But now he is invited to look upon her more near at hand. Hitherto the occasion.

And he carried me away in the Spirit: This is the third time, that he was ravished in the Spirit: First in the Isle of Patmos, Chap. 1. 9. which ecstasie or trance was without any local translation. Secondly when he was carried into the Wilderness, Chap. 17. 3. Thirdly now, being carried to a great mountain. In Chap. 22. v. 18. it is said, he saw upon the land of the Sea, when he saw the Beast ascending out of the Sea: But that place hath it ambiguously εἰς τὴν ἡρά καὶ εἰς τὴν χαλκόν, in the first and third person: neither is there any mention of an ecstasie. But here εἰς τὸν οὐρανόν, bee carried, faith he, in the Spirit, intimating a translation, not corporall, but visiall. Thus much for the manner of the Vision. He adds the place.

To a great and high Mountain. Some from this Mountain observe divers Allegories, touching the greatnesse and height of things celestial, and of the Church it selfe: applying to this the promise of God, I. a. 2. 2. In the last dayes these mountaines of the Lords House shall be established in the top of Mountains, and shall be exalted above the Iris, and all Nations shall flow unto it: and many people shall goe and say, come ye, and let us goe up to the mountains of the Lord, &c. In which Oracle is contained the calling of all Nations unto the Churche of the New Testament, which of old was shadowed out by the Temple of Mount Sion. But the present place respects not at all the gathering of the Gentiles unto the Church, but the glorified Church is exhibited to John from this Mountain. Therefore I
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see no other use of this great and high Mountains, then that from it John might the better view the Holy City and Bride of the Lamb.

And be sworn unto me a great City. He had promised before to shew him the Bride, the Lambes Wife, For which he shews him a City; because the glorified Church is both the Lambes bride, and the City of God. A Bride, because of her Spiritual Marriage with the Lamb, and her Chastitie and Heavenly ornament, with which she shall shine for ever with Christ. A City, because of the most magnificent building, comely order, invincible strength and steadfastness, by which she shall stand for ever against all the gates of Hell. The Greek e παράσιτος is here rather to be rendered by the lateine word, Urbis, then Civitas. For Civitas commonly signifies the multitude, and the priviledges of Citizens, but Urbis the building it selfe, as the Wals, Gates, Streets, Palaces, Houses, Temples, &c.

He calleth it Great (as before v. 2. παράσιτος, in largeness, ornament and glory: for it is the great Civis or the Great City, full of Citizens.

Holy in purity and heavenly cleanness, without all defilement and filthinesse.

The name thereof is Jerusalem, that is, where peace is some: from the Hebrew ירשלם, that is, so peace: of old it was the head Civis of Judea, built by King Melchisedec, as Josephus writeth, and was the Court of David, the Seat of the Temple and divine worship, and a Type of the new Church: and therefore the glorified Church retaines the same name, because she shall see everlasting peace.

Coming downe from God out of heaven. It did then indeed visionally descend, that John might see it: But in truth the Church also descendeth from Heaven, because hence it hath taken her original, as being founded in the eternal election and love of God: and all the glory and happiness the receiveth, is from the grace of God.

11. Having the glory of God. To declare the most magnificent structure of this Civis, he begins from the glory and light thereof. For Cities take not the least commendation from the quaintie and healthfullnesse of the aire, and pleasantnesse of the place. This Civis is in its aire and most healthfull situation, hath the glory of God, that is, the majesty of that inaccessible light, which God inhabiteth, then which nothing can be thought on more excellent and glorious. This glory is expounded ver. 23.

And her light. The Gr. Καισαρ signifies properly, not light, but a light some body, casting forth light from the same. Two such great Lights God in the beginning set in the Firmament, the Sunne and the Moon. What this is, he will shew us in ver. 23, Now he speakes of the quaintie thereof, LIKE UNTO A STONE MOST PRECIOUS; even like a Jasper. By which Allegory he intimated the unspeakable excellency of the light. For a most precious stone is incomparable, most bright and most desirable.

Like to a [literally] stone This is a most noble Gemme, of it are divers forts, of excellent vertue: and as Plume writeth it is used in all the East, for a preservation against the most pernicious poysyon.

Like to [literally] brythall Then which nothing is more bright, or clare, striving as it were with the Sunne in brightness. See above Chap. 4. 6. It sheweth therefore that the light of this Civis is not only healthfull, dispelling all poysyous and hurtfull things: but also most bright. Why doth he not liken it to the Sunne? This Civis shall have neither Sunne nor Moon, but that which is clearer then the Sunne? Perhaps also, because the heat of the Sunne is troublesome: the coldnesse of the Moon is usually hurtfull to the body, but here shall bee nothing either troublesome or hurtfull.

12. And had a wall] Now he describes the parts of the Civis most obvious to the sight, external and internal. Hee begins with the wall, compassing the streets about: for it is convenient that a Civis bee environed and fortified with walls, that the lives and estates of the Citizens may be preserved from the incursions
sections of adversaries and wild Beasts. For walls are called *Munitio a munimento* of fortifying. These must be high, thicke, and strong. Such was this wall: great in thicke-nesse, and very high: as in ver. 17. **ANDREAS faith:** By this wall, we may understand the hedge of God's safeguard and protection. Wherefore it signifies, that the life and safety of the glorified Church is sure, and in no danger of external force or hurt: because the wall of God's omnipotency defendeth and keepeth the City. But it will not hence follow, seeing the safety of the glorified Church is out of all danger, that therefore there is no need of this wall. For this very lecuyrty is here signified by the Allegory of a wall.

And twelve gates] In the wall, gates are made, for the Citizens and others to go out and in. This wall hath twelve gates, excellently placed, guarded, and beautified. For all the gates have Guardians to keep them, not men, but Angels, who are watchful, strong, and unwearied. *Every one hath Emblems written on it:* the names of the twelve Tribes of Israel: Three gates are ordered unto the several corners of the world: that there might bee most easie access from all parts unto the fame.

By the Gates they understand the doctrine of the Gospell, by which Heaven is open unto us: by the Angels, the Patriarchs, Prophets, and Apostles: who by their preaching have shewed us the way to Heaven: and doe all belong unto this City. By the names of the twelve Tribes written thereon, they understand the full gathering of all the Elect of the Spiritual Israel into the fame. Three gates stand towards the East, three to the North, &c. because this Church is gathered from all parts of the world.

Whether by the number of the Gates (being three on each side of the wall) bee a mysterie of the Trinitie (as *Andreas* supposeth) I neither know, nor dare affirme: least according to the number of the Gates, the number of the divine persons should be also multiplied. It is more agreeable to observe here an Allusion unto the type of the holy City described by Ezekiel, Chap. 48. 30. for also had twelve gates, named after the Tribes of Israel, ver. 7. Three gates Northward: One of Reuben, one of Judah, one of Levi. Three Eastward: One of Joseph, one of Benjamin, one of Dan. Three at the South: One of Simeon, one of Issachar, one of Zebulon. Three Westward: One of Gad, one of Asher, one of Naphtali. Now that City represents the Church Militant of the New Testament, because all the Tribes of the spiritual Israel, that is all the Elect from all the corners of the Earth were to be gathered unto the fame. Such also in this place is the representation of the Church Triumphant in Heaven.

14. **And the wall of the City**] He commends the strength of the wall from the foundations, on which it was built. For without a firme foundation a wall is ruinous, and must needs decay. The foundations he faith are twelve, the precious materials whereof, are expounded ver. 19. to wit, so many precious stones, most firmly lattining this wall, and having the names of the Apostles in them.

But Christ is the only foundation, holding, and keeping up the Church: neither can any other be laid, &c. How then are the Apostles foundations? And if the Apostles be foundations, then faith BRIGHT MAN, this is not that Eternal City in the Heavens. I Answer: John faith not that the Apostles are foundations. But that the names of the Apostles were written or graven on the foundations, that is, they were called after the names of the Apostles, one being called Peter, another John, &c. Why so? for honour sake, because the Apostles in this City shall excell others in glory. But why written in the foundations? Because they by their preaching laid the only foundation, which is Christ. For what Paul faith of himselfe: As a wise Master-builder I have laid the foundation: that every one of them could say also of himselfe. Which is the reason, that however the foundation bee but one, yet he faith they are twelve, according to the number of the twelve Apostles, because that one Foundation was so fully laid by

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1 Cor. 3:11

Why the names of the Apostles are written on the foundations.
every one of them, as there might seem to be twelve foundations, the same being as it were laid twelve times, or by the twelve Apostles.

But why is Paul omitted, seeing he laboured more then the twelve? Because at first Christ chose twelve only, unto whom Paul was afterward added, coming as it were into the labours of the rest. But seeing the names are not expressed, no one of the Apostles can be laid to be omitted.

Of the Apostles of the Lamb] Or of Iesus Christ: for so the Apostles file themselves in their Epistles.

15. And be that talked] Now also he describes the most ample and absolute figure of the City: first the wing, whence he received the exact knowledge thereof, from the Angels measuring.

Hæ that talked with me] That is, one of the Angels of the seven Vials, who had said before unto me, Come hither, I will shew thee, &c.

Had (in his hand) a golden Reed] That is a measuring instrument to mete the walls and gates, like as Mather-builders use to examine the whole building by a measuring rule, whether all things do well agree. Now the end of measuring was to make known the quantity, so as John might precisely understand and describe unto us the most absolute figure of this mythicall City. This also is taken out of Ezekiel 40. 5. where the Prophet saw the Architect Angel of the Church, that is, Christ with a measuring Reed of six Cubits and four fingers, to measure the Court of the new Temple, and of the situation, and of the City.

16. And the City is foursquare] The City he describeth to be just foursquare: which kind of form is most solid, constant, and perfect: because the longitude and latitude of all the parts is equal: for this City equally consisteth of all the Elephants whereof he doneth the immoveable firmness of the same.

The quantity is 12,000 Furlongs, which make 395. German miles. It is ambiguous, whether this were the measure of the whole Circumference, or of every of the sides or squares of the City: if of the sides, then the circumference was 4800. Furlongs, that is, 1500. German miles: but the whole Circumference seemeth to be noted: so that every side contained 500. Furlongs, that is, 93. German miles and three quarters.

Therefore this Jerusalem is far greater then Babylon of old, which as Herodotus describes it was foursquare, in Circumference 480. Furlongs, that is, fifteen German miles: each side 120. Furlongs, that is, three German miles and three quarters. It had also a great and high wall, fifty royall Cubits in thickness, and two hundred in height, of brick stone and mortar. But this City is much more magnificent and strong. For Babylon was taken by Cyrus, by Alexander, and spoiled by divers adversaries. But this is inaccessible, and cannot be vanquished by any enemy, but remains stable for ever.

17. And be measured the wall thereof] Thus much of the Cities Circumference: The measure of the wall was 144. Cubits. Therefore hee rightly calleth it a high wall, which no adverse power can easily overcome. Hereby, faith Andrew, is signified the fruitfulnesse of the doctrine of the Apostles: for the measure of the wall is made up by multiplying the twelve Apostles by 12. A Cubit commonly is from the Elbow unto the fingers end: hence the measure of a Cubit, is sixt hand-breathes or 24. fingers. So much is the common Cubit. The Royal Cubit, faith Herodotus exceeded the common by three fingers. The Geometricall Cubit is as much as six ordinary Cubits. Here we may understand ordinary ones, which seemes to be intimated by the following Addition: Thus is the measure of a man, that is, of the Angel. The meaning is, that the Angel measured according to the ordinary measure of men. But Brightman demands, what use there is of this kind of measure in Heaven? But by the same reason we might aske what of the Angels measuring on Earth? John saw the Citie out of Heaven. Therefore he faith was measured of the Angel by

The measure of a man, that is, commonly used among men.

18. And the building of the wall.] He goes on to set forth the excellency of the wall, foundations, and the whole Citie from the incomparable worth of the matter. The wall is built of Jaspier. Before he said, that the light which the Christ had (instead of the Sun) was like to Jaspier, clear as Chrysa. Who ever saw the like? Historians commend the wall of Babylon for the height, thickness, and solidity of the matter, which was brick, with sand, pitch and mortar between the same. This wall is of meer Jaspier, a precious stone. Therefore this structure of the wall denotes the happiest and always flourishing life of the Saints.

The same was pure Gold. The rarity and worth of gold is commonly known, and Pluonie commends it largely: for it is a most precious metal, and being often tried in the fire, comes out very pure & without dross; not consumed by the use thereof, as other metals. Such is the excellent matter of the whole citie, wholly Gold, and that most pure cleansed from all dross: what can be more excellent, more desirable than such a citie. That of Horace is known:

Auri sacra fomes quid non mortalia cogis
peitora?

Now if wee are taken up with a desire of Gold, why should wee not long much more after this Golden Citie? All other gold how excellent soever it be, is corruptible; as Peter witnesseth. This is incorruptible, because it is brought from all dregs of corruption.

Like to clear glass.] The wonderfull brightness of the Citie glittering with gold, like pure glass, as it were Chrysa. The former belongs to the excellency of the matter: the latter unto the brightness thereof. Gold shineth, and is solid. Glass is clear, but not solid. Therefore it is both a Golden Citie, and brightly shining in glory. The Holy Ghost found nothing so precious, so beautiful, and deare unto us whereby enough to commend the excellency and splendor of the Celestiall Citie, that so our hearts being drawne off from the filthy delights of this world, hee might fire us up to long after the Heavenly Jerusalem. Now this most pure gold and most pure glass sufficiently argues, that this Type is not as yet durable unto the Church Militant on Earth: for she is not yet wholly gold, not yet wholly bright, but is mixed and obscured with diverse dregs of sin, so long as she defiles her feet with the durt of this world. Therefore undoubtedly this is the Heavenly Jerusalem.

19. And the foundation of the Wall.] The matter of the Wall and Citie being expounded, hee also setts forth the matter of the Foundations, not least precious: gold they are not, but precious stones, more precious than gold. And this serves to the decorum or grace of the matter. For gold in regard of its lustre and purity is set forth to the view of men, digged out of the Earth, not put into the name. But foundations of buildings are digged deeper into the earth, being ordinarily of stone (because of its incorruptible solidity) to support the building. Therefore the foundation of the wall of the Citie, are of stones, not cut smooth or made of brieke, but of most precius and polished pearlysh. In that hee faith, they were garnished with all manner of precious stones: it may be understood, either that all the foundations were adorned with diverse pearlysh, or that they were all of whole gemmes, as it were so many props and pillars of the wall: which latter is more agreeable to what followeth.

Now because the twelve foundations have the Names of the twelve Apostles, Ribera labours much about the order, which we should follow in the numbering of the Apostles names.

But John faith not that the Apostles were Foundations, but that the Names of the Apostles were written in the foundations. Besides, the same order of the Apostles is not everywhere observed in the Gospeles, as Mat. 10. Mark 3. Luk. 6. Acts 1. which he himselfe confesseth. For although Peter be always set in the first place
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(not that he was Prince of the rest, but because he was first called, as Chysostome and Theophylact have well observed) yet in the rest the order is not kept: for sometime Andrew is second, sometimes James, sometimes John: sometime John is the third, otherwise James: sometime James is the fourth, otherwise Andrew, and so forward.

Furthermore be carefully enquired which gemmen is to be applied to each of the Apostles. Also be searcdeth out the reasons and manner scrupulously, wherefore, and how this stone should agree to this, or that Apostle.

But verily, seeing there is no certain order of the Apostles set downe in Holy Writ, this labour of his is frivolous: Neither was the Angell troubled about the same: but counted it sufficient to name every one of the foundations by several stones.

BRIGHTMAN sheweth another mysterie in the precious stones: for he thinks that by them are denoted, not the twelve Apostles, but so many Jewish Doctors, who shall become Teachers of the Christian Church, and beare the names of the Apostles, because they shall succeed them in number and society of rewards: and that generally the common excellency of the gemmes shadoweth out the dignity of those Evangelicall Doctors: But that the several gemmes signifie in what Regions and Places these Preachers of the Gospell should severally arise, like as preicious stones grow in divers places: some in the East, some in the Indies, others in Syria, or in Persia, &c. The which how solid it is, I leave unto the judgement of others.

Andrew observeth that eight of these twelve gemmes were of old set in the high Priest's breast-plate: (four only being changed) whence he draweth the content of the Old and New Testament: Yet the excellency of the latter. But to let this passe, we come to the stones themselves.

The first Foundation was Jasper. Here wee had need of an Artist or Lapidarie, fully to lay open the nature and vertue of every one of these stones: and the interpretation also of the Angell to discover the mysteries of them. For more owne part, I confesse my ignorance in the same. Therefore leaving these hidden mysteries, I will onely shew the opinion of some Authors touching these gemmes.

Diverse vertues of the Jasper are recorded by Writers faith FRANCISCVS R.VEVS: But that which by the Indians is called Grammatica, by others Poetragramma, and which is somewhat like to the Emerald in its green brilliancy, is the most excellent.

By this, faith Andrew, in probability the Apostle Peter is signified: because he bore Christ's death in his bosie, and always shewed a lively and flourishing love towards him. But this undoubtedly the rest of the Apostles had also as well as Peter, and were crowned with Martyrdom for the sake of Christ, being full of lively and flourishing love towards him, unto the end.

The second Saphir: This is a gemme of the East Indies: The Medicall also have excellent ones: It is in colour like the clearest skie, and as it were representing translucent clouds. It affwageth lust, and therefore is chiefly used by such as love chafité: which makes me to wonder why Interpreters do not attribute it to John, who only, as it is thought, was unmarried. But Ribera appropriates the same to Andrew: CAESARIENSIS to Paul because of its bluish colour like to the Heaven: for Paul was rapt up into the third Heaven.

The third a Chalcodony. PLINIE calls it Carbadonis. Andrew noteveth, that for the Chalcodonis, there was a Carbuncle in the Breast-plate: and that perhaps it is here to be understood. And Plinius testifieth that Carbadonis is a kind of Carbuncle. It is laid to be engendred of the Heavenly flowers falling at Thebes in Egypt. They affirm also that they are found betwixt Bajseia and Argentia. It's of the colour between the Beryll and Iacinum, or a purple colour: and out of Lorraine comes red ones also. They say it is good against the symptoms of the blacke choller, that is, sidnesse and feare. And being made warme it drawes
out splinters. This Ribera ascribes to the Apostle James: CÆSARIE N-
SIS unto Andrew.

The fourth an Emeraldis] Of all precious stones which are of a greene colour, the Emeraldis is the most pleasant: for no colour is so delightful to the eye. The best grow in the highest Mountains of Scythia, and in Golden Mines. They write that it is of singular vertue against all kind of poison, and also the Falling-tickenesse which it driveth away, if it bee hung about the necke, or worn in a Ring. It is thought also to preserve chastitie: And they add, that it strengthens the memory, refreatheth the fight, and encreaseth wealth, &c. This therefore Ribera and Andreas attribute to John.

20. The sfi Sardonix] Of this stone there are divers sorts. Those in the Indies are the most famous: the next the Arabian, in colour resembling a mans naile, and hence it takes its name: for Onyx signifies a naile. Now the Sardonix in the upper part resembles the colour of a mans naile, in the nether part the colour of a Fish called Sarda: see more of this Ruensi lib. 2. cap. 5. de gem. It is thought to drive away pride of mind, and other hurtfull affections. RIBERA attributes this stone to Philip: ANDREAS to James.

The [mx Sardis] This is of a dark red colour. They say it expels fear, emboldens them that wear it, and frees them from poison and charms, stencheth the blood at the noole, rejoiceth the minde, and sharpeneth the wit. Ribera attributes this to Bartholomew: Andreas to Philip.

The seventh Chrysole] It growes in Arabia: and also in Germany in the Mines of Hsphina. The belt are in Indiae glittering somewhat like the Sea-speakles. They say it much helpt the thornes of breath. RIBERA appropriates this stone to Matthew: ANDREAS to Bartholomew.

The eight a Beryl] It is one of the green and bright gemmes: such are the best which do resemble the greenesse of a calm and clear Sea. They grow almost no where but in India: they are wrought into a forme of fine corners, by reflex whereof the colour (otherwise dimme) is raised. For else though polished, they scarcely shine. It is good, they say, for watery eyes, stiches, and illnesse of the liver. Andreas because of its Sea-like colour, and place where it grows, appropriates it to Thomas, who by Sea journeyed even unto the Indians, being sent this by God to bring that people to life and salvation. The which Ribera also approveth.

The ninth a Topaz] The Topaz is of a golden colour, mingled all with a kind of whitish greenesse tending to graynesse. Andreas saith it is not unlike to the red Carbuncle, casting forth a liquor like milk, which as some Authors affirm, helps the diseases of the eyes, and is medicinable against the irritation of blood, and presently, if laid to a wound stopps its bleeding. It gaineath and loofeth vertue according to the encrease and decrease of the Moone: whence they say it helpt laytieck percons. This stone they ascribe to the Apostle Matthew.

The tenth a Chrysopras] Or as PLINIE calleth it Chrysoprasium, signifying gold and greenesse. For this stone is green like a Leake, inclining to the colour of gold. It refreatheth the powers of the heart, and helpteth the weakness of the sight. This Cæsarius ascribes to Indiae Thebaidae: who, as he saith, preached to Abgarus King of Edessa, that Christs Kingdome is denoted by gold, and his death by greenesse: which indeed Eusebius recordeth, Hist. Lib. 1. Cap. 13. extreme.

The eleventh a Lacinell] This stone is named after a flower of the same name; whose violet colour refelmeth the purple, though they make a threefold difference thereof. For some do incline more to red, being of a fiery purple colour, which they say are most esteemed. Others yellow, refelming Saffron, and are more darke then fire. Thirdly others are yellow, and inclining to blew, and thence are called Saphyrinæ, being the most pretious as some affirm: because this stone by its colour seemeth to comprehend the nature both of the Lacinell, said of
the Saphir. It causeth fleep by its coldness, preserves the powers of the heart and such as wear it are kept, as they say, from the raging pestilence. And therefore it is hung about the neck for a preservative, as near the heart as may be: some affirm that the Lacinìi encreoleneth wealth, the which thing I do believe it will effect in such as have abundance of these stones. Andreas appropriates it to Simon.

The twelfth an Amethyst. Among the violet coloured stones, the Amethyst is of chiefe reckoning, of which indeed there are divers sorts. Thole of India challenge the supreme majesty, resembling the most abolute Purple. After these, the Arabian, Armenian, Egyptian, and thole of Galatia: the worst grow in Cyprus. Notwithstanding all of them in some kind resemble the violet: Neither is the Amethyst much unlike the Lacinìi, as Pliny noteth. The difference is this, that the brightnesse of the Amethyst, is mixt in the Lacinìi. It seems to take its name from the virtue thereof: for Aristotle witteth that the Amethyst being laid to the navel, first draws the vapour of the wine to its selfe, then disperseth the same, and so preserves him that weareth it from drunkenesse: Whereby this Pearl is a Conservative of temperance: being derived from the Privative a non and μεθυστον to be drunk. They ascribe it to Mætheus the last Apostle.

They who desire to know more about these stones, may consult with Artists and Naturalists, as Pliny, Isidore: and in speciall Francisius Ranas his Book touching precious stones, whence I have briefly taken most of these things. It is enough for us to observe, that by so many precious stones (then which nothing in the world is accounted more precious,) is signified the excellency and firmness of the foundation of Salvation, the which indeed is, and for ever shall be but one alone, ρμα Christus Iesus. But let forth under the names of the twelve Apostles: because all of them laid the same fully by their teaching, all of them (I say) adorning it by their excellent Faith, admirable Charity, unerring Diligence, unconquerable Constancy, and at last gloriously confirmed the same with their blood, laying down their Lives for the Gospels sake.

21. And the twelve gates] Christ is the only gate of Salvation, who faith:

I am the doore, by me if any man enter in be shall finde pasture: I am the way, the truth, and the life, no man cometh unto the Father but by me. Notwithstanding here are twelve gates, according to the number of the twelve Tribes of Israel, as in ver. 12, or according to the number of the twelve Disciples of Christ, as it seems to Andreas: because by their ministrerie we come to know the door and way of Salvation: so that they may not unrighteously be called by a Metonymia the twelve gates, for the twelve Keepers of the Gates.

The worth of the gates is let forth by the excellency of the matter. For all of them are of most precious pearls. Gemmes and Pearles do differ. For Gemmes are little preitious stones of divers colours growing in the earth, and are reckoned among Metals, called by the Germanes EDEL GESTEIN. Pearles also are little preitious stones, white in splendor, but growing in shells. They are sometimes called in Latine Uniones: because two together are never found in one shell, according to Plinius.

They seeme to signific the Teachers of Righteousnesse, who have shewed the use of the Gates to bring many to Christ, shall shine like unto glorious Pearles in the Heavenly Jerusalem. Notwithstanding all these pearls shall receive their brightnesse and excellency from that one most precious Pearle, which is Christ Iesus.

And the streets of the City was pure Gold] Hitherto of the external structure and ornament of the City. Now hee also will shew us the inward beautie thereof.

The Street] Greek, πλατεια, which denotes the publicke wayes of the City. BEZA renders it a Market-place called in Greek ἀγορα, a spacious place of the Citie commodions for publicke meetings and driving of trade. His reason is because
because in Chap. 22. 2. In mid’st of the street, seems to be put for, In the Market-place. And because it is said in the singular, Street, whereas usually there are many streets in a City, and but one Market-place. The sense is the same: for all the streets do lead to the Market. The streets and Market-places of a City are fair, if paved with flint, tyles, and smooth stones: and yet (by reason of continual use) they can never be free from dust. But the street of this City is much more curious. It is all gold, and that most purely purged of all dross, cleare as glasse, like unto the whole City, ver. 18. Now who should dare with defiled feet to tread upon a golden Pavement, and a golden Street? Therefore here is signified the inward cleannesse and unutterable brightnesse of the City, together with the most pure and sweete habitation and conversation of the Celestiall Citizens.

The Market, or rather Court may also metonymically be taken for a civill Common wealth. This is wholly of gold. Therefore golden righteounesse shall have place among the Citizens. But the gates of the new City in this life, that is, of the Church-Militant are not yet pure gold, but carry much dust, by which the feet of such as walk thereon, are defiled, and have need of continual washing. Also the Market or Court is not all gold, but as yet subject to many strifes, injuries, and troubles. So that this Golden-City cannot bee applied unto the Church-Militant.

22. And I saw no Temple in the same] Two things are the principle Ornaments of a City. The Courts, and Temple. In the former judgement is administered. In the Temple religious worship is performed. The first he faith is of pure gold: for in the new Heaven and in the new Earth shall dwell righteousness, not in civill contract, or distribution of civill goods, which then shall cease: but because in the most sweete converfe of the Saints, unrighteounesse shall have no place. He faith not that he saw a Temple of gold in the City, for had hee so faid, it had bin no great matter: seeing Solomon’s Temple did glister with pure gold wherein, by which splendor the magnificence of Christ’s spirituall Kingdom was figured out. Therefore he faith: I saw no temple therein: whereby hee distinguishes this Heavenly City, from the Earthly Jerusalem, in which there was a glorious Temple dedicated to Gods worship. But in the Celestiall Jerusalem John saw no temple: for here is no need of a place for Church gatherings, preaching of the word, administration of Sacraments, and outward exercises of Religion: because the Ecclesiastical Ministers shall be no more, neither shall God be served with externall worship, the which in this life he requires of us, to the end he may be honoured of us, and our weakness and piety intusurped by these outward helps: for then all rule, authority and power (both Ecclesiastical and Political) shall be abolished, 1 Cor. 15. 24. Then shall the Oracle of Jeremy be fulfilled: And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for we shall all from the least unto the greatest bee fully (God known) taught of God. And therefore no use of a temple.

For the Lord God] Least it should bee thought that this City should want to necessarily an Ornament (for what City can bee perfect without a temple, and Gods worship?) bee shewed that God himselfe and the Lamb shall bee for a temple unto it: However therefore it hath no Temple of stone, Marble, or gold, yet it shall not be defituate of a temple, or perfore no worship unto God: for God himselfe and the Lamb shall be the temple of it. And as now God is worshipped and praised with Hymnes and spirituall Songs in Temples: So then all the Saints shall exult in God himself, and in the Lamb himself, with eternall praises, Jubilees, and Songs. For then God shall be all in all: because hee shall fill all things with joy and with his majesty. Then shall the Saints worship before God, and rejoice in him without ceasing from one Sabbath unto another, as above hee said: They shall stand before the throne, serving God day and night in his temple: which temple is here shewed not to be materiall, but God himselfe, the mean-
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ning is: *In his temple, for, in God himself, who shall be a temple unto them.*

Mention also was made of the *Catechism Temple in Chap. xi. ver. 1.* & Chap. 15. ver. 5. But that temple was only visionall, shadowing out the Church-Militant. Notwithstanding that in Chap. xi. ver. 19. *And the temple of God was opened in Heaven,* we applied not unfruitfully to the Triumphant-Church, because it was the end of the third Vision touching the Catastrophe of all calamities.

In that he joyantly makes God and the Lamb to bee that one temple of the Saints, it is a clear argument of Christ's Deity. For if Christ be the temple of all the Saints, of necessity He must be immense, omnipotent, and infinitely good, as God himself.

Now hence againe their opinion is overthrowne, who interpret these things of the glory of the Church-Militant. For neither the Church during her warfare in this life, can no more be without a Temple or Church gathering, then to want the outward ministerie it selfe.

23. *And the City had no need of the Sun, neither of the Moon.* He expoundeth what in ver. xi. he had said touching the light of the City. In this life no City can subsist without the light of the Sunne and Moone. But our City shall need neither: because it shall enjoy a farre greater light: the glory of God himselfe and of the Lamb, that is, that unapproachable light, in which God dwelleth.

He doth not say that *it shall have no Sun, nor Moon,* but that it shall not need them to shine in it: closely intimating, that then indeed these lights shall be (for neither shall the New Heaven be deprived of the ornament of the brightest stars, which are now so glorious in this present Firmament, yea according to that of Isaias, the light of the Moon shall be like the light of the Sunne, that now is, and the light of the Sun shall be seven times more bright) but then they shall not serve for use of light, as now. For there shall be no need of a created light, when the increased light. God's immense majesty shall enlighten us. Wherefore even as now the greater light doth obfuscure the lesser: so then the glory of God shall darken the light of the Sunne and Moone. Therefore the whole City shall shine continually with the immenent light of divine majesty, being subject to no change of days and nights, which now the continual ristings and fallings of the Sun and Moone doe effect, so as there is no City in the whole world, no not under the Pole, which hath always light. For although the Polar Regions have the light of the Sun six months: yet afterward the Sun going under the Horizon, they are as many months in darknesse.

And the Lamb is the light thereof] In the light also he joyes the Lamb unto God, to shew that the majesty and glory of both is equal. For however the Lamb in respect of his most glorious flesh shall be under God: Notwithstanding in the majesty of his Deity, he shall be that one light of the City, with the Father and the Holy Ghost.

Furthermore this place cannot be applied unto the Church Militant. For the shall need and enjoy the light of the Sunne and Moone, all the time of her warfare in this life.

But the contrary opinion appeares rather to be confirmed, because as it seems to be taken out of the Prophecy of Isaias touching the illumination of the New Church under Christ's Kingdom in this Life: *Then the Moone shall be confounded, and the Sun ashamed,* when the Lord of Hosts shall reign in Mount Sion, and in Jerusalem. And afterward: *The Sun shall be no more thy light by day, neither for brightness shall the Moone give light unto thee: but the Lord shall bee upon thee an everlasting light, and thy God thy glory.* *The Sun shall no more goe downe, neither shall the Moone be put out at even, to shew that the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.*

I ANSWER: We must indeed confesse, that the Prophet speaketh of excellent graces, and of a glorious light of doctrine and knowledge that shall be under
under Christ's Kingdom in the Church of the New Testament, which light shall excel the shadowes of the types of the Old Testament. as like as the glory of God himselfe surpasseth the Sun and Moone: so it is said figuratively: The Son shall shine no more in this: nor the Moone give light any longer unto thee: because Iesovab shall be thy light for ever: for: the shadowes and types of Sacrifices and Burnt- Offerings shall be no more: because Christ being exhibited (who is as it were the Sunne of righteousness) the New Church shall shine most gloriously beyond the Old, in the knowledge of the Gospel, and the mysteries of God, by the pour- ring forth of the light of Gods Spirit upon all flesh.

But we deny, that this is the full feme of these Prophecies. For the Prophets almost in all their Oracles touching Christ's Kingdom, prophetic not onely of the Incarnation, but also of the Consummation of the glory thereof. Otherwise the fulfilling but of very few of them could bee shewed in this Life. And this chiefly bewitcheth the Jews: in that they seek and expect a literal accomplishment of the Prophecies touching the Kingdom of the Messiah, in this world: not obseruing that the Prophets with the beginnings of this Life, in which the glory of Christ's Kingdom is onely begun, joyne also the full accomplishment which shall be at last in the life to come. Therefore the Oracles of Isaiah touching the abolishing of the light of the Sunne and Moone, although they bee now figuratively fulfilled: yet the literal accomplishment thereof shall be at last in the Church gloriously reigning in Heaven: And therefore they are rightly applied unto the illumination of this City in Heaven.

Neither are the Arguments for this opinion obscure in the Prophecies themselves. For faith the Prophet: Iesovab shall be upon thee an everlasting light. But Everlastingnesse is not of this Life. He faith also: The days of thy mourning shall be ended. Now the mourning of the Church shall not be ended in this Life: but in the Church-Triumphant, where God will wipe away all tears from our eyes, there I say, shall be no longer mourning, nor cry, nor death, nor sorrow, as in ver. 4.

24. And the Nations that were saved] Thus much of the building and glory of the Citie: Now also bee speakers of the Citizens, who they shall bee, what good things they shall enjoy: and who shall be kept out of the same.

For the first, he faith, that the INHABITANTS of this Citie shall bee, THE NATIONS THAT ARE SAVED: consisting not onely of the common people, but Kings also: for he faith: Kings shall walk in the light of it, that is, shall eternally enjoy the glorious presence and majesty of God: And the Kings of the earth do bring their glory and honoe into this Citie.

Here first it is demanded if this Citie bee the glorified Church, how then are the Nations distinguished from the same, seeing the Nations that are saved, are nothing else but the Church it selfe?

I ANSWER: The order of the Vision is to be obserued: for seeing he saw the glorified Church under the forme of a Citie: it was convenient that hee should see also some Inhabitants of the Citie. Although therefore the saved of the Nations be the Church it selfe: notwithstanding hee doth not unfitly distinguish the Church taken collectively, from the Church it selfe distributively considered: for thus also an Earthly Citie may be collectively considered, as a Commonweal or community of Citizens: and distributively as many, or particular Citizens. Add to this, that the Nations are not the whole City: for the Elek Patriarchs, Prophets, and Jews belong also unto the same.

Secondly it may be demanded how the Kings should bring their glory into this Heavenly Citie, seeing all Authorities, Kingdomes, and Powers shall then be put downe: and that there shall be no Kings then: and that in the Heavenly City, no earthly thing can be brought: Lastly, seeing all shall rather receive their glory there, then bring any into it? Which seemeth to be the chiefest argument of them who hold that here is intended not the Heauenly, but the Earthly glory.
glory of the Church in this Life. The Answer is ease.

First, we are to note that this verse also is taken out of Isaiah 60: 3. 

And the Gentiles, faith he, shall come to thy light, and kings to the brightness of thy rising: the which is spoken indeed of the conversion of the Gentiles and Heathenish Kings, but, as before I said, that whole Oracle speaketh not only of the inchoated glory of the Church in this Life, but with the beginning joynes the full accomplishment thereof that Jahlbe in the Heavens: as there it evidently appeareth in ver. 11. 18. 19. 21. Wherefore that place is to be applied unto the Heavenly City, not as it began in this Life, but as it shall be at last consummated in the life to come. And the meaning is, that then that oracle shall truely and perfectly bee fulfilled, when as the Nations that are Saved, shall walke perfectly in the light of Jehovah: And that the Kings also who in this life have brought their glory and honour into their thoughts, that be projected themselves unto Christ, shall enjoy the same light for ever and ever.

Therefore he intendeth not as if then there should be any Earthly Kings, to bring their earthly glory into heaven (for we shall al be Kings and Priests to God) but that the Kings which now bring their glory to Christ, shall together with the Nations walke in the light. This sense is confirmed by the Participle των οροσκησιων Saved. So that then they shall be saved already, and not afterwards, as yet beeing in this life. I confesse we are saved also in this life, but it is in hope. But then they shall be saved in deed: because they shall walke in the Everlasting light.

Thirdly also it may be demaunded, seeing hitherto in the Revelation the Kings of the Earth are called for the most part enemies of Christ, and followers of Antichrist, Chap. 6. 15. & 16. 14. & 17. 1. 18. & 18. 3. 9. & 19: 19. How they should here be reckoned among the Inhabitants of the Heavenly City.

ANSWER: They are here called Kings of the Earth, not that they shall be Kings when they enter into this City, but because sometimes they were fuch. For in Chap. 17. 16. it appeareth, that some (if not all) of the ten Kings of the earth which had given their power unto the Beast, should defeat the Beast, eat the flesh of the whore, and burne her with fire: therefore some of them shall be converted unto the Lamb, and with the Nations that are Saved shall walke in the light of this City.

25. And the gates of it shall not be shut. This is the Second Part, viz. the felicity and firme peace of the Citizens: the which while Cities enjoy they fouorth in riches and glory: but the peace, tranquility, and security of this City shall be perfect and perpetuall.

This he sheweth by two signes: One is, because the gates shall not be shut by day. But thou wilt say, the gates of our Cities also are not shut by day. It is so indeed in time of peace: but in war, the enemy besieging a City, and labouring to break in, of necessety the gates must be shut, that the Citizens may be preserved from hostile invasion. But the gates of the City on high shall not be shut by day, but always stand open: to signify that there shall be no danger of adversaries, but everlasting peace to the Citizens thereof.

For there shall be no night there. This is the other sign of their everlasting peace. For in the night while the Citizens sleep, the gates are shut, lest they should be set upon unawares in the dark. There shall be no night because the glory of God shall expell the darkness by everlasting light. So that the rising, or setting of the Sun or Moon shall not cause night or darkness. Therefore the Citizens shall never sleep, or shut their gates for fear of danger. These things being spoken after the manner of men, do in some sort shadow out unto us that eternal security and peace, which we shall enjoy in Heaven.

To this also is applied out of Isaiah, the 11. ver. of the said 60. Chap. (though there spoken in a fensel somewhat different from what it is here) Therefore thy gates shall be open continually, they shall not be shut day nor night, that they may bring unto thee
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The forces of the Gentiles, and their Kings may be brought: where is signified another cause of not shutting the gates, then here. Here it shalbe of security: There for the exercising of spiritual trading night and day, that is, for the gathering of all Nations, and the Kings of the Nations unto Christ's kingdom; Therefore the gates shall not be shut, that is, no man shall be kept out of the Church: but they shall always stand open, that is, all men shall be called unto the Church by the preaching of the Gospel. Whence it is evident, that the Prophecy there speaks properly of the State of the Church-Militant: and that the same is here applied unto the security of the Church-Triumphant.

26. And they shall bring the glory and honour of the Nations unto it. What in ver. 24. he had said of the Kings only, he extends unto all Nations, viz. that hither they should bring their glory and honour. They shall bring the glory of the Nations, for, the Nations shall bring their glory. By an Hebraism. be named the General Honour of the Nations, for the Nations that shalbe glorified, which then shall walk in the light of this City.

Which again makes nothing for the Church-Militant, unto which indeed the Nations do bring their glory, that is, subject their wealth, Cities, Provinces, and Kingdoms to Christ. But by doing it in this life, they also bring the same unto the Heavenly City: because for this Earthly glory they shall receive Heavenly glory.

Now this also is taken out of Isa. 6. ver. 11. and therefore is to be applied in the same sense as the former, unto the Celestial City.

27. And there shall no wise enter into it any thing that defileth] This is the Third: who are to be kept out of the City, as enemies and unworthy Inhabitants, who on the contrary are to be admitted, as worthy dwellers.

There are three sorts of men to be kept out: Defiled ones, Workers of abomination, and Liars, they being fitch, as in ver. 8. he had said should be cast into the Lake of Fire: namely, the fearful, unbelieving, murderer, whoremonger, forcerer, Idolater, and all liars: Of whom we there spake: neither is the reason obscure, why these should have no entrance: for all such persons are excluded out of the kingdom of God in this life, by the expresse voice of the Gospel: Be not deceived: neither Fornicators, nor Idolaters, nor Adulterers, nor Eunuchs, nor Drunkards, nor Revilers, nor Swearers, shall inherit the Kingdom of God. Because therefore Christ will judge according to the Gospel of Paul, all these shall not only be kept out of the Heavenly City, but also by the Judge his sentence be cast into the lake of Fire.

Now this also is contrary to the opinion touching the Church-Militant, for much defilement enters in it, and many dregs have as yet their influence there: for as much as the Church of the called is a Field mixed with wheat and tares, a store containing chaffe and wheat, a not drawing good and bad fife. But the purity and perfect cleanesse of this City, altogether agrees to the State of the Saints in Heaven.

But they which are written in the Lamb's Book of Life] That is, the elect only, and faithful that are borne again in this life shall enter into the City above, See our Exposition on Chap. 3. 5. & 13. 8. & 17. 8. & 20. 15.
CHAPTER XXII.

The Argument, Parts, and Analysis.

The Heavenly City he further commendeth by the River of living water running through it, and by the tree of Life, alway bearing fruit, and standing in the midst of the street, and on either side of the River: Lastly by the Seat of God and the Lamb in the same, as also by the happiness and eternall glory of the Inhabitants thereof. At length he concludes the whole Prophecy by a short recapitulation of the things hitherto spoken, and by the commendation of much profit thence flowing unto the godly, as also by establishing the inviolable Authority of this Book.

The Parts therefore are two.

The former endeth the description of the Celestiall City, in the first five Verses. The latter is a conclusion of the Prophecy, hence unto the end.

In the former are four commendations of the City.

I. The pleasure of the City, by the running River: the excellency whereof he commendeth both by the purity of the waters; as also by its original, ver. 1. A River of water, &c. proceeding out of the throne, &c.

II. The fruitfulness and abundance of necessaries from the tree of life: whose seat or place he first describeth: In the midst of the street, and of either side of the River, ver. 2. Secondly he commends the fruit both from the abundance: It beareth twelve manner of fruits: as also, from its continual bearing: Every month. Thirdly he praiseth the leaves by the excellency of their effects: for healing, &c.

III. The purity and majesty of the City: both by removing of all corrupting causes: There shall be no curse in it, ver. 3. Neither night or darkness, ver. 5. as also by an expostulation of the great majesty, because it shall be the throne of God and the Lamb: and because his servants shall serve this great majesty, ver. 3.

IV. The eternal felicity of the Citizens. This he setteth forth by foure degrees.

1. By the fight of God. 2. By the name of God written in their foreheads. ver. 4. 3. By divine illumination. 4. By the everlasting Kingdom, ver. 5.

In the latter part, (which is a very Patheticall conclusion, respecting the commendation of the Prophecy:) three persons are brought in speaking one after another, every one almost twice, viz. The Angel: the Lord Jesus, and John.

The Angel first commends unto John the dignity of this Prophecy, ver. 6. And he said to me, these sayings. Rendring two Reasons: 1. The authority of the Revealer: The Lord of the Holy Prophecy, &c. 2. The truth of the matter revealed: these sayings are faithful: and from the time: which must shortly be done, ibid.

The Lord Jesus (first promising his coming shortly) commendeth the Prophecy by its saving effect: Behold I come quickly, Blessed is he that keepeth, &c.

John setting down his name, repeateth his error in worshipping of the Angell, and the Angels forbidding him to do it, ver. 8. 9. I John, &c.

The Angel in the second place forbids John to keep this Prophecy secret, ver. 10. Sealed not: adding a two-fold reason. 1. From the certainty, because the time is short, ibid. 2. From a two-fold effect: one hurtful, accidintary: In shall pro-voke
voke the wicked to wrath, ver. 51. He that is unjust, let him be unjust: the other laving and proper: which shall confirm them that are righteous and holy: He that is righteous, &c.

Again the Lord Jesus by proclaiming his coming to be at hand (ver. 12. Beloved I come quickly) commended the Prophetic (ver. 14. Blessed are they that, &c.) by divers Arguments: 1. From the end of his coming, ver. 12. My reward is with me to give to every man, &c. 2. From his eternity and constancy, ver. 13. I am Alpha and Omega. 3. From the profitable effect of the Prophetic, ver. 14. Blessed are, &c. that they may have right, &c. 4. From the bartfull effect of wicked comforters, ver. 15. For without shall be dogs. 5. From his singular good-will to the Churches, to whom he would have the Prophetic revealed. This he sets forth by an Apostrophe, ver. 16. I Jesus have fins: and by titles proper to himselfe, Lampho root, &c. 6. By an argument from the left: the Spirit, and the Sposhe (the Church Triumphant) desire my coming, therefore every faithfull man in the Church-Militant ought to learne from this Prophetic much more to long after the same, ver. 17. And let him that is ready come, &c. This he amplifies by the profitableness: Let him take water: and by the faciety, let him take it freely. 7. From the inviolable authority of this Book, unto which no man upon paine of damnation may add, or take ought there-from, ver. 18. 19. For I testify, &c. He concludes with a repetition of the promise of his sudden coming: Surely I come quickly, and closeth up all with Amen, ver. 20.

John applauds, or earnestly witheth the same: Even so come Lord Jesus: and witheth the grace of the Lord Jesus to all the Churches, and Saints, ver. 21. The grace of our Lord, &c.

CHAPTER. XXII.

The Former Part of the CHAPTEIR.

Four Commendations of the Coelestiall Citie.

1. And he showed me a pure River of water of life, cleere as Crystall, proceeding out of the Throne of God, and of the Lamb.

2. In the midst of the street of it, and of either side of the River, was there the tree of Life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing (or health) of the Nations.

3. And there shalbe no more curse, but the Throne of God, and of the Lamb shalbe in it, and his servants shalbe serve him.

4. And they shall see his Face; and his Name shall bee in their Fore-heads.

7. And there shall be no night there, and they need no candle; neither light of the Sunne, for the Lord God giveth them light, and they shall reign for ever and ever.

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THE COMMENTARY.

AND he showed me a pure River] He goes on to celebrate the excellencies of the Heavenly City, by attributing unto it all whatsoever may be required unto the necessity, pleasure, and happiness of any Earthly City, that under these types we might in some measure learn to conceive in our minds, and long after that unspeakable glorious blessedness, which is laid up for us in Heaven.

To the necessity of a City belongs the having of healthfull and potable waters. Unto commodiousness to have navigable waters. Unto pleasantness to have Rivers running through the midst of the streets. Hence the Citizens have cleanliness, refreshing, much profit, and delight.

All these things are here in our City, even in a perfect and full degree. For it hath not a Cisterne, or Well, or one Fountain of water to drink off, but a whole River: not muddie, but most pure, like unto clear Chrystill, not of corruptible water, but of living water, not running downe from the Mountains, whence Rivers take their originall, but proceeding out of the Throne of God and the Lambe: not running about the walls without, but watering the Market and Streets within: I pray what can be imagined more pleasant and beautiful then this City? who would not desire to be a dweller therein.

But here we are not to mind any thing Earthly. For thus God speakes to us as to children, and by earthly things which seem most faire and pleasant unto us, he in some measure shadoweth out the pleasantness of Heavenly things.

Ifsamen indeed are in some kind smallish unto the Earthly Paradise, which was watered by the River coming out of Eden running through the midst of it, and divided into some halves. But that River was not clear as Chrystill, but drawing filth along with it, neither was it of living water, but corruptible, neither did it proceed out of the thrones of God and the Lambe, but out of Eden: namely Euphrates, which is yet to this day in Mesopotamia and Babylon. Therefore the elegance of the Earthly Paradise is nothing to the pleasantness of this Celestiall City.

It is also an Allusion unto Eschiel's Waters, Chap. 47. 1. Whence the description of this is taken in a great part. But those waters do not equal the praises of this River. The difference in speciall is, that the waters in Esch. came out of the Temple. But this River not so, (for the City had no Temple) but out of the throne of God and the Lambe.

The reason of the diversitie is this, that the Vision of Eschiel lets forth the State of the Church-Militant, under Chrifts Kingdom in this Life: and by the type of waters flowing out of the temple he shadowes out the doctrine of the Gospell, by which Chrift (signified by the temple) should cavernous the whole world. Here is typ'd out the State of the Church-Triumphant after this life, whose Chrystilline River shall proceed no longer out of the temple, but immediately out of the throne of God and the Lambe. Now this most pure River of living water (above in Chap. 20. 6. called the Fountains of living water, and in Chap. 7. 17. in the plural, Fountains of living water, in the same sense) that is, not only always flowing, but also preserving eternall life, is nothing else, but the full knowledge of God; which the Faithfull shall have, not by the Ecclesiastical Ministry, as now: but by the immediate Vision of God himselfe and of the Lamb: as also the unutterable puritie, consolation, joy, and life, which the Elect shall enjoy by eternall familiarity with God, Christ, and the Holy Angels.

By the River, ANDREAS understandeth the washing of Regeneration or Baptisme: but Baptisme shall have no place in the Celestial Jerusalem. Therefore be
be more fitly addeth: that this River of God, which abundantly watereth Jerusalem above, is the holy Ghost, which proceedeth from the throne of God the Father through the Lamb. God therefore shall immediately vivisire the Elect, and shed forth upon them his owne light, righteousnesse, joys, and life, through the Holy Ghost, which proceedeth from the Father and the Son.

2. And in the midst of the Street of it, and of either side] Thus much of the pleasantnesse of the Citie: Now followes the fruitfulness and abundance of all things necessary to lively-hood, and health of the Citizens. Commonly Cities have their lively-hood and gaine by handicrafts, commerce, navigation, tilling of the ground, fruitfulness, and encrease. Our City shall be enriched with the tree of life, the Gr. ξύλον Wood, by a Synedochē is put for a Tree.

Of Life] For, vivifying, conferring and prelerving life, unto them that eat thereof: such a tree stood in the midst of Paradise, but might not be touched. This standes in the midst of the Street of the Citie, kept from none, but all have free access unto the same. For though it be but one (O wonder) yet it standes on either side of the river: therefore some do think there were more trees of this kind standing here and there: because in Ezech. Chap. 47. 7. (unto which he apparently alludeth) mention is made of many trees planted on the side of the streames. But this tree is one standing in the midst of the street, and on either side of the River: because the River runneth through the midst of the street: and because this one tree with his leaves and roots is on both sides of the River, so as there is no want on either side. And that it is to be underfoot of one Tree, the type teacheth: for there was but one Tree of Life in the midst of Paradise, which shadowed out the tree here: Hence Christ said before: To him that overcometh, I will give to eat of the tree of Life, which is in the midst of the Paradise of God. Hence also it followeth that this tree is one only, and that the street of the Heavenly City is the Paradise of God. Furthermore this tree of life is Christ himselfe, the Fountain and Author of our life: for he is the bread of life, Ioh. 6. 32. the water of life, Ioh. 4. 10. the Resurrection and Life is selfe, Ioh. 11. & 14. He standes by the River, because he never withereth, or is fruitlesse. For a tree planted by the Rivers of waters is always green and fruitful: Now Christ alone is sufficient for life unto all: for all the Elect he immediately doth quicken for ever and ever. Therefore the Tree is one. Ezechiel saw more trees on the sides of the stream of the Church-Militant, because howsoever Christ only vivisireth the same in this life also, notwithstanding bee worketh and communicateth life unto the Elect by manifold wyes or means.

Bearing twelve manner of fruits] That is, always plentiful (whether of one sort of fruit or diversely) so as there shall be no want at any time: therefore bee addeth: Every moneth yeelding fruit: A yeere hath twelve months. This tree therefore brings forth twelve times a yeere, yeelding freth fruit every moneth. The like tree was never feene, Poets commend the Gardens of Alcinos, and Semiramis, &c. For yeelding fruit twice a yeere: and Plinio the Countrey of Babylon where were two harvests in one yeer: but under heaven there is no place yeelding monethly fruit.

Now this continual fruit is nothing else but that perpetual joy, by which (as by a most delightfull fruit of faith) the Elect are fed in eternal glory through the continual presence of God and the Lamb. The first fruits and taft whereof we indeed have in this life according to the promise of Christ: I have ordained you that ye should get and bring forth fruits, and that your fruits should remain: but these fruits are shaken by divers tentations and tempests of failings, yea and sometime do fade: and are again renewed and increaseth. But then our fruit shall alwayes remain from the first month unto the last, that is, eternally: viz., when we shall eat bread with Christ in the Kingdom of his Father.

But let us remember that this fruit is prepared for such onely as conquer, as in Chap. 2. 7. To him that overcometh will I give to eat of the tree of life, which is in Ddd 2 the
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The leaves of the tree, of which they are.

The exposition of Anathema.

the midst of the Paradise of God. Wherefore until we fully enjoy this fruit, we must fight courageously and overcome in this life.

And the leaves were for the healing] The leaves also have a medicinal use for to preserve the health of the Nations, whereas the leaves of other trees fade, fall, and perish; but this tree is always green with leaves. Thou mayst say, to what end, seeing in Heaven is no decline, no sickness? He faith not to recover health, but to preserve health: Not as if the Saints should feed on these leaves (the fruits are sufficient unto a blessed life) but the Metaphor signifies that nothing of this tree shall be un- useful, but wholly serve to the preservation of life and happiness.

This also is taken out of Eze. 47, 12. Whose leaves shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to its months, because their waters issued out of the Sanctuary, and the fruit thereof shall be for food, and the leaf thereof for medicine.

Notwithstanding it doth not hence follow that these leaves serve to cure the diseases of the Nations, or repair their health. For it is manifest that Ezekiel speaks of the state of the Church-Militant, yet subject to many diseases and troubles. Wherefore the leaves he understands the Gospel, under which as it were is covered a healing fruit, satiating all Nations. But here be describeth the state of the Church-Triumphant, in which neither sickness, nor medicine have any place.

BRIGHTMAN urgeth that of the Nations: whereas in the life to come there shall be no difference between Jews and Gentiles.

But neither doth the Angel make this difference: but he calleth the Ele th Saints, the Nations, because formerly they were Gentiles: alluding unto what he had said (chap. 21, 24. The Nations of them which were saved, shall walk in the light of it: and ver. 26. They shall bring the glory and honour of the Nations unto it.

3. AND THERE SHALL BE NO MORE CURSE] He further amplifies the majesty of the City, and happiness of the Citizens. The contrary whereof he removereth. There shall be no curse, Gr. καταστάθησαι. And opposed the formal cause: But the Seat of God and the Lamb shall be in it. The Copulative ή (And) Beza renders by the Adverbial But: but it seems rather to be put for the causall because the throne of God is in her: not suffering any curse. And amplifies it from the Correlate: and his servants serve him: unto which he annexeth the happiness of the servants: And they shall see his face, &c. This is the summe of the things remaining.

Curse Greek. καταστάθησαι or καταστάθησαι, or καταστάθησαι, as some Copies read it, is two-fold, faith Andreas: FIRST it is taken for that which is consecrated to God alone, and might not be meddled with by the promiscuous multitude, as being things devoted to God. SECONDLT, for that which is not lawfull to be put to holy services, or touched by any creature, as being devoted to the devil, and it is called a cursed or execrable thing: Hebr. דֶּמֶם. The latter is understood in this place, of a thing devoted to the devil, and with him subject to condemnation, as being pharisaic, and to be trod under foot. Such kind of Curse or Anathema shall be no more, to wit, as formerly it had been. He understandeth the Dragon, Beast, Whore, False-Prophet, Locusts, Sinne, Death, Sorrow, Torment, and whatsoever is adverse to Gods majesty, and the felicity of the Church. Indeed all kindes of Curse shall be in the Lake of fire with the Dragon, Beast, False-Prophet, and all other repellers: but no curse shall be in the Celestial City, or any thing to oppose the majesty of God, or disturb the joy of the Saints: There, I say, shall be full freemade from all evil.

Beza expresseth the Emphasis of the compound καταστάθησαι, thus: Neither shall there be any more anathema (καταστάθησαι) against any man: making the sense, that then the
the Church shall be without all spot or wrinkle, from which it cannot in this life be wholly purged. Thus it should note the absolute puritie of the Church in glory: of which also before: Nothing that defileth shall in any wise enter into it. Both sexes do agree: and lead us to understand these things of the state of the Church-Triumphant. For of the Church in this life it cannot yet be said that no curse or calamity is in it. It is true that Zacherie in Chap. 14. ver. 11. faith, that in the Church of the New Testament, there should be no curse, or devoted thing: but he understands it finally, or of the consummated state of the Church in Heavenly glory.

But the Throne of God and of the Lamb shall be in it.] This shall be the removing cause of all curse from the City: because it shall be filled with the majesty of God and of the Lamb, which consumeth all pollution and aser power, as fire doth the stubble. For our God is a consuming fire, to wit, consuming all things cursed, devoted. Therefore he saith: The Seat or Throne of God shall be in it, that is, God will dwell, reign, and reside there, as it were in his Royal Palace: which is spoken διὰ παντοκράτορος after the manner of men. For by the Seat is noted either the place of abode or government. Before he had said: He shall have his tabernacle with them. Seeing therefore the King of kings shall fill the City with majesty, certainly neither defilement, nor hostilities shall have any place there. Thus we see that this most holy City of God shall be contrary to the Great City where the Whore, Beast, Dragon, and all ungodly men had their Seat.

In that again he placeth God and the Lamb on the same throne, he manifestly confirmeth that the divinity and majesty of both is alike. For two Vaequalis cannot fit in the same Seat. He confirms also the unity of both, by what followeth: And his servants shall serve him: for the Relative αὐτοῦ & αὐτός. H I S and H I M is referred neither to God alone, nor to the Lamb alone, but to both as one.

By the servants of God and the Lamb, he understands the Holy Angels and blessed Saints, who standing before the throne do serve him day and night, as in Chap. 7. 15. that is, are ready with all reverence, alacrity, and joy to doe his Commandments, and performe most acceptable services according to his will, not that God needs their service, but that they may partake of his majesty. This shall be a part of our glory and happiness: for if the Queen of the South said truly of Solomon's servants: Blessed are thy men, and blessed are thy servants, who stand before thee always hearing thy wisdoms, &c. then much more ought we to count the servants of God blessed, who stand before the throne, beholding his face without ceasing. Therefore it followeth.

4. And they shall see his face. Christ speaking of the Angels blessedness, saith: They always behold the face of my Father in Heaven. The same thing the Holy Ghost attributes to all Gods servants, namely, to be always before God. By the face of God is meant by an Anthropophasia the majesty and glory of God. Now how shall we fee him, whither with our minds onely, being most fully enlightened with the knowledge of God, or whither also with our corporall eyes we shall behold the invisible majesty of God in the glorious face of Christ, it is not for us to determine. It sufficeth to know the thing it selfe, that we shall see God and the Lamb, and that this shall be our unspeakable blessedness, according as it is said: Blessed are the pure in heart: because they shall see God: And: When he shall appear, we shall be like him, (ὅτι) because we shall see him as he is. And: follow peace and holinesse, without which no man shall see God, that is, no man shall obtaine Heavenly blessedness without the same. Let us willingly bee ignorant of the manner of seeing him, until we know it by experience: wherefore we paffie by these Questions of School-men: Whither we shall see God through his essence? Whither with the bodily eye? Whither by seeing God, we shall see all things which God feeth?
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And his Name shall be in their foreheads: The Relative of His, is again referred to God and the Lambe. Therefore the Name of both is the same. Before all Christ writing to the Churches of Pergamum and Philadelphia, promised that this should be a part of their happiness, to have his Name written on them that overcome: and of this John faith Chap. 19. 12. No man know is but himself. This Name faith he shall be written in their foreheads, by which some do understand the publice profession, wherewith we shall always praise God and the Lambe: Others take it, to be the Saints participating of the divine nature, wisdom, life, power, joy, and glory. It seems to be an allusion unto the Character of the Beast, impressed on the right hand and fore-head of Reprobates. Now that, what was it but a note of propriety, that they did properly belong to the Beast? On the contrary therefore the Name written in the fore-heads of the Saints, what shall it be, but a mark of propriety, that we shall be consecrated to the service and praising of God and the Lamb for ever and ever:

5. And there shall be no night there] What before he said of the light of the City, he now applies to the happiness of the Inhabitants. The darkness of the night is said: and though it in some measure be supplied by lights and Candles, yet they cause troublesome vapours and smoakes: neither doe they give light any great distance. Therefore we stand in need of the Sunne or Day-light. But the servants of God shall not then want any of these things. For there shall be no night: and therefore no use of lights: no not of the light of the Sunne is self: because the Lord God shall enlighten them with the brightness of his majesty: as before he said: The glory of God did lighten it, and the Lambe is in the light thereof: and the Nations which are saved shall walk in the light of it.

And they shall reign for ever and ever.] This shall be the very height of our glory in Heaven; that wee shall reign with God and the Lambe for ever more. Now indeed Christ hath made his Kings and Priests to God and the Father; but our Kingdom is yet hid in Christ. But then the Kingdom of God shall be manifested in our selves. Now is the Kingdom of grace: then it shall be of glory. Before in Chap. 20. ver. 4. they that were beheaded, reigned with Christ a thousand years. Then we shall all of us reign with Christ for ever and ever: and this is that which be there added in ver. 6. touching the rest having part in the first Resurrection: They shall reign with him a thousand years: See the exposition there. Now we shall so reign, as that God and the Lambe shalbe the head of the Kingdom.

But shal not the Son then deliver up the Kingdom to the Father, and be subject to him? Yea verily: but this he shall not do by laying downe the Kingdom, and so cease to reigne, (For how should the King of kings, and Lord of lords, of whom Kingdom there is no end, ever cease to reign?) but by changing the present and mediate forme of the Kingdom into an immediate, and by abolishing all the adversaries of the Kingdom: as we have elsewhere declared.
The Second Part of the CHAPTER.

The Conclusion, affeting the profitableness and Authority of the whole Prophefie.

6. And he said unto me, These sayings are faithfull and true. And the Lord God of the Holy Prophets sent his Angell, to shew unto his servants the things which must shortly bee done.

7. Behold, I come quickly: blessed is he that keepeth the sayings of the Prophefie of this Booke.

8. And I John saw these things, and heard them; And when I had heard and seen, I fell downe to worship before the feet of the Angell, which shewed me these things.

9. Then faith he to me, See thou doe it not: for I am thy fellow servant, and of thy brethren the Prophets, and of them which keepe the sayings of this Booke: worship God.

10. And he faith unto me, Seale not the sayings of the Prophefie of this Booke: for the time is at hand.

11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12. And behold, I come quickly, and my reward is with mee, to give every man according as his works shalbe.

13. I am Alpha and Omega, the beginning & the end, the first & the last.

14. Blessed are those that do his commandements, that they may have right to the tree of life, and may enter in through the gates into the Citie.

15. For without are dogs, and forcers, and whoremongers, and murderers, and idolaters, and whosoever lieth and maketh a lie.

16. I Jesus have sent mine Angell to teale unto you these things in the Churches. I am the root and the off-spring of David, and the bright and morning Starre.

17. And the Spirit and the Bride saie, Come. And let him that heareth saie, Come. And whosoever will, let him take the water of life freely.

18. For I tesifie unto every man that heareth the words of the Prophefie of this Booke, if any man shall add unto these things, God shall add unto him the plagues that are written in this book.

19. And if any marshall take away from the words of the booke of this Prophefie, God shall take away his part out of the booke of Life, and out of the holy Citie, and from the things that are written in this booke.

20. Hee which tesifies these things, saith, Surely, I come quickly: Amen, Even so, Come Lord Jesus.

21. The grace of our Lord Jesus Christ be with you all, Amen.
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THE COMMENTARY.

ND be said unto mee.] Thus faire of two Parts of the Bookes:
the Preface and the Visions. The third of Conclusion remaineth,
in which somethings respecting the Authority of the Bookes are
taken out of the Preface, and some other things added, by which
the great utilitie and sacred Authority thereof is further commen-
ded, as we spake in the Analyse. After the concluding of
this Resolution, an Angell faith unto John, (to wit, one of the Seven pouring ou the
Vials, who before spake him the judgement of the whore and the Head, and afterward the magnificence of the Heavenly Jerusalem.) These words are faithfull and true. That is, not only what was spoken, but the whole Prophesie, as Chap. 19. 9. This is the Propofition, unto the confirmation whereof the whole Conclusion respecteth, that wee might beleive the Prophesie to be Divine, true, profitable, and laying unto the Church, and so be stirred up unto the continual meditation thereof. The Holy Ghost was not ignorant, that many would call into Question the divine Authority of this Bookes; for it was a long while rejected, as being composed by the heretick Cerinthus: which error we have before confuted in the Prologue. But they ought to have beleved the Angell, laying: These words are faithfull and true. Faithfull, to which we may safely give credit. True, which shall certainly be accomplished. And indeed so it is: for we, who are now more then fifteen hundred years after the Revolution, do, if not see with our eyes, yet certainly feel as it were with our hands, the manifest accomplishment almost of all the Visions. Here therefore wee have an evident note of divine authoritie and truth imprinted on this Prophesie, against the most impudent allurement of Bellarmin, which is, that it can no way be gathered from the Scriptures it selfe: that some Scriptures is divine. What I pray is this: but to give the Angell the lie, who faith: These words are faithfull and true. But the liar condemneth himselfe in laying elsewhere: that, besides other arguments, the divine authority of Canonical Books of Scripture, may be proved from the Scriptures it selfe.

The Sophifters and calumniators of Scripture, which is, that this Argument is not sufficient to Faith, unleffe it be before proved and beleved that the Angell or Writer, uttering these things, spake truth.

ANSWER: First principles are not proved, but laid downe and beleved: because therefore the Holy Scripture is the princible of Christian beleefe: with Christians it needs no proof, but beleife.

Secondly, that the scripture is divine, and these words of the Angell true and faithfull, is beleved either by divine or humane Faith.

That it may be beleved by humane Faith, it can bee made out by probable, yea forcing Arguments, as from the majesty of the matter and stile, from the content of this Prophesie with other Prophetical Scriptures: But especially from the truth of the Oracles (which we know for the most part are fulfilled;) touching the woman in travells, and fleesing into the Wilderness, also of the Beast deceiving the world, of falle miracles, of the great where, making drinke the Kings of the Earth with the cup of her spirituall fornication, &c. For this is Bellarminus Argument in the forelaid place: if the predictions of Scripture touching future things are true, as the event hath proved, why should not the testimonies of things present be true? And indeed this his saying is always to be retorted against Popish Sophifters, demanding us: How we know that the Scriptures are true and divine.

But that any man should beleive this with divine Faith cannot possiblie be bee effected by outward arguments, unleffe God by his spirit doth inwardly perwade the heart. For divine Faith is not wrought by humane Arguments.
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arguments, but wrought in the heart by the testimony and power of God.

Lastly, by such kind of availing all Authority both of God and man is made a mocke of; and all Faith both of God and men is taken away. For thus Adam, Abraham, Moses, and the Prophets, who heard God to speake, might have excepted: Who knowest thou, that Cicero, Aristotle, Pliny, or Livy wrote these things? or ever had a being in nature? Thus no Faith should be safe, but a meer uncertainty shall reign in divine and humane matters: which Satan labours to effect by these his instruments. But we go forward.

And the Lord God of the Holy Prophets] Here confirmes the truth of the Prophesie from God the Author thereof, the faithfulness and truth of whose words cannot be questioned. The Copulative (καὶ) And, hath the force of the causal (ὅτι) because. He calleth Christ the Revealer of this Prophesie, the Lord God of the Prophets, as appeareth by the following words, sent his Angel: for this Christ did, as in ver. 16. I saw his form of my Angel: See also Chap. 1. 1.

This Argument of Christ's Deity is beyond all exception: the which Enosidius the Same Iuxetianus (of whom mention hath often above bin made) durst not meddle with. For if Christ be the Lord God of the Holy Prophets: then verily he is the same true and eternal Jehovah with the Father, who by his Spirit filled up the ancient Prophets, Moses, David, Isaiah, Jeremiah, &c. by revealing his Oracles unto them: therefore he was: yea he was the God of all the Prophets; of Moses, and Author of the Law. These things considered, who can imagine that Cephalis should write this, which he believed not, but opposed with all his might.

The difference of the reading is also to be noted, which notwithstanding lettens not, but confirms the Argument. Andreas, and the Kings Copy for τὸν ἄγιον ἑιρετὸν Of the Holy Prophets: read τὸν προφηταν ἐκ τῶν τῆς ἐκ τῆς, Of the spirits of the Prophets (and to the Old Latin Version hath it) that is, who of old inspired the Prophets, that is, Prophecical Revelations. The fener comes all to one. For therefore he is called the Lord God of the Prophets, because by his divine power he moved them to Prophecies.

His Angel] That is, M. E. For they are the words of the same Angel, who hitherto did exhibit by Christ's commandment divers Visions unto John.

That he might shew to his servants] These things have been expounded in the Preface, whence they are taken. And that in speciall, how at the giving of the Revelation, such things could be said shortly to come to passe, which yet are not altogether fulfilled after so many ages.

In a divers respect he faith, they should shortly be done. 1. In respect of eternity, unto which all times are but a moment, which is short. II. In respect of the beginning, for the Prophecies began foone after it was revealed, and yet is a fulfilling. III. In regard of the security of men, unto whom all these things have happened, and yet daily do, quickly, that is, suddenly and unawares. Now thus the Scripture speaketh of all future things; that they shall shortly be done, to stirre us up to watchfulness and care, least with the wicked servant we should say: My Lord delayeth his comings; or with mockers, whereas is the promise of his comings. And therefore it followeth.

Behold I come quickly] It is the voice of Christ, the Lord God of the Prophets. By this acclamation hee approveth the words of the Angel, that the things revealed must shortly be done: as if he should say, Indeed they shall shortly be done, for I come suddenly, or, I will come, to wit, unto judgement, as in ver. 12. For all these things must be done before I come; but I will come shortly. Therefore
fore they must shortly be done. They are no Prophecies which shall not begin to be fulfilled till after many ages: even now they begin. Therefore now, even now there is need of comfort: or, as before, shortly, that is sooner then men imagine. For when they shall say, peace and safety, then sudden destruction shall come upon them. This variation of persons belongs to the forme of dramaticall representations, in which divers persons use to be brought in speaking.

Blessed is he that keepeth) He commends the Prophecies from its profitablenesse. Now not onely they doe keep the sayings of the Prophecies, which diligently search out the accomplishment of them, but they much more, who conforme their Faith and Life according to the same, who worship not the Beast and his Image, who destitute the whoredoms of the whore flees out of Babylon and lastly who in faith adhere to God and the Lamb. This Argument wee have more largely treated of in the Preface, Chap. i. 3. whence it is taken: Now let it suffice to note, that blessednesse in vaine is promised unto the Keepers of the Revelations, if it could in no measure be kept. But surety it is not promised in vaine, and therefore the Visions of this Booke are not so intricate, but that by diligent meditation and observation, we may in some measure finde out the understanding of them.

8. And I John] John also speakes of the same thing, affeting to us the certainty of the Prophecies, by the testimonie of his senses: because he heard and saw al things to be so. Now an Eye-witnessse is worthy of credit, especially he being a good man, yet an Apostle: whom the Character also here doth not obscurely shew to be the Writer: for thus also he confirmeth the truth of his Gospel by professing himselfe to be an Eye-witnessse and Faithfull Disciple of Iesus Christ.

And he that saw it, bare record, and his record is true. And afterward: This is that Disciple which retestifieth of these things, and wrote these things, and we know, because his testimony is true.

And when I had heard and saw] Again he recordeth his failing about worshipping of the Angel, and that the Angel reproved him for the same, commending him to worship God onely. The same thing fell out Chapter 19. 10. see the Exposition there.

Some may wonder how an Holy Apostle should so suddenly twice stumble at the same stone. For a little before he heard, that the Angel was his fellow servant, unto whom to ascribe the honour of adoration, due unto God alone, was sacrilege: notwithstanding forgetting both his failing and reproofe, he again felleth into the same error of vious worship.

Now what should this teach us, but that such is the infirmite, and incosideratenesse of the Saints oftentimes in this life, that except they be sustained by God, they fall not once, but many times even into the same error.

In especial it sheweth the pronenessse of our nature unto Idolatry. For if it happened unto the Apostle John, that he could not, as it were, abstaine from unlawful worshipping of the creature: what wonder though the Christian world be wholly fallen to worship Angels and Saints? yet least the world should abudge Johns example to maintain their Idolatry: he not onely ingenuously confesseth his failing, but also lets downe the Angels reprofe, attributing adoration to God onely, that such as fall into the same sin might likewise repent.

9. Worship God] By this thunder-bolt the whole Idol-worship of Papists is daunted, who not content after Johns evil example, to worship Angels, fall down also before dumbe Idols, and religiously adore the creature. As for the frivolous cavil of Idolaters, that the Angell refused not the worship of Duleias, but only of Laureia is altogether false: for absolutely without any distinction he receveth religious adoration from himself, saying, to him quosvocum Adore God.

Brightman thinkes that John did not fall downe againe to worship the Angel: but telleth what happened before Chap. 19. ver. 10. But the order of the narration argues the contrary. For John seemeth as if were to bid the Angell now farewell,
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and Orthodoxe Teachers by the Pelagians. For they joyne repugnant, ye impossible things together: for Predestination cannot stand with the purpose of election: because it is made not only to Salvation, but also unto the antecedents of Salvation, i.e., Faith, Repentance, and Holiness, as the Apostle teacheth Eph. i. 3. He has elected us in Christ, that we should be holy, &c. Reprobation on the contrary cannot cohere with holiness or a purpose thereof unto: because Reprobates by their owne malice neither will, nor can labour after holiness. Now in whom there is a serious desire of holiness, they have a lure Testimonie in themselves, not of reprobation, but of their election.

Thirdly, this place teacheth, that the benefits of Justification and Sanctification are distinct, which the Papists do corruptly confound. For Justification consists in the free pardon of finne and imputation of Christ's righteousness. Sanctification in regeneration and newness of life. The former is in relation, the latter in action. So the Scripture distinguisth these two, where it faith: that Christ is made unto us Righteousness and Sanctification. And againe: To be justified, ye are sanctified.

Fourthly Papists do vile abuse this place to establisht their second justification, which they say, is actual and meritorious through good works. For the words, let him be justified still, they expound, let him be justified yet more, or let him being righteous become more righteous. Therefore, they say, that are justified can be made more righteous, or more just through charity and good works.

ANSWER: First although the Particle still might signify increase of Righteousness: yet the inference would not follow touching increase of righteousness through Charity. For we are no where said to be justified by Charity: but always through, or in Faith.

Secondly, it doth rather signify perseverance then increase. For as bee said: Let him be unjust still, let him be filthy still: for, let him goe on to doe injuriously, and to be filthy: to be laith: Let him be righteous still, sanctified still: for, let him persever in righteousness and holiness: for the Particle still, doth in this Prophetic rather signify continuation of time, then the encrease of a thing: as in ver. 3. There shalle no more (in) Christ, or henceforward: and Chap. 10. 6. The Angel sweareth that there shalle no longer (in) time: and Chap. 3. 12. He shall goe no more out: where RIBBRA himselfe noteith that the Adverb in more, doth onely with the negative respect the future, not the time past.

Thirdly, though we should wholly grant it to be understood of the encrease of justification: never the less, it would not make for their second meritorious justification through works. For it will not follow: Let him bee justified yet more: Therefore through works meritoriously: for he may also be more and more justified by Faith through the grace of God. For although we that are justified by faith have the forgivenes of all our finnes: and so are perfectly justified by Faith before God: so as there is no condemnation to them that are in Christ Jesus: yet this Justification may be said to admit encrease two manner of ways. First in respect of continuation: For seeing we finne daily, we have need continually of pardoning and justifying which consists in the remission of sins, is daily continued unto the Faithfull, being as it were renewed and augmented: for the mercies of Jehovah are new every morning: therefore Gods children doe daily pray: forgive us our finnes: that is, quit us, and justify us from our finnes: Some therefore of our Writers say well, that justification is effected in an instant, because it comes not by a succeasive motion, as Sanctification: but it is to be understood of an instant flowing, or daily renewed through the mercy of God. Secondly in respect of our tenere: for we have indeed Justification with God by Faith: but wee feele it in our hearts through the effects, viz. Peace of Conscience, Newness of Life, and desire of New obedience. By how much there-
fore these do encrease in us, by so much also the feeling of our Justification hath
its greater encrease.

Lastly, this place cannot be understood of actual Justification by works:
for such a Justification through works is Sanctification itself, as the Papists
confess. Now of Sanctification it distinctly here followeth: And he that is
bright, let him be sanctified still. Wherefore they either accuse John of vaine
Theology, by repeating the same thing twice: or else they must confess that Justi-
fication here is no actual Justification (so to speake) or Sanctification.

12. Behold I come quickly, and my reward is with me]. There are the words of
our Lord Jesus unto the midst of the twelfth verse. Here suppose that these
two verses are transitplaced and should come after ver. 16. But we shewed in the
Analysis, that after the manner of Dramaticall Representations, three persons, the
Angell, John, and the Lord Jesus speak by course, so that an exact coherence is not
to be required, but the alteration or variation observed.

Once already the Lord Jesus had promised his sudden coming, ver. 7. Be-
hold I come quickly, to confirm the words of the Angell: which must shortly be
done. Here again he promiseth the same, to confirm the next words of the
Angell: He that is unjust, let him be unjust still, &c. And the sense is: the Pro-
phete is not to be feared neither in respect of the wicked, nor of the godly:
because the former shall goe forward to hurt, and to be filthy to their harme: the
latter shall further be confirmed in their desire after righteounness and holiness
to their own good: For behold I come quickly, and my reward is with me to give
unto everyone, &c. The reason is taken from the righteous judgement now at hand:
in which every one shall receive of him his reward: The righteous and holy,
keeping the Commandements of this Prophet: blessedness in the New Jeru-
selem: The unjust and filthy dogs, forswers, fornicators, murderers, liars, &c. tor-
tments in the lake of fire and brimstone: This is the coherence and sense of the
same following verses.

My reward]. Now passively, which should be given unto me: but actively:
which I will give, as appears by the Inuitive idiom of to give, for that I may
give.

With one]. That is, in my power and right: for the Father hath given to the
Son all judgement: that is, power to judge all men. That his judgement shall
be righteous he theweth, in that he will reward every one, both the unjust and in-
pure, as also the righteous and holy, as their works shall be. In other places it is
said, he shall judge men according to their works, here as to appear, as his works shall be.
The reward of good works shall be good, of evil, evil:
because in order of justice good things appertaine to the good: to evil men, evil
things. Wherefore shall &c. According, and as: do not signify the
meritorious cause of reward, but the rule of righteous judgement. For although
evil works, shall truly be the meritorious cause of damnation: yet the Scripture
faith no where (except perhaps in some particular) that the wicked shall
be damned due to the unjust, as that the wicked shall be damned due to the unjust,
for their works: but always circumstantially named as unjust, according to works:
least on the contrary good works should bee thought the
meritorious cause of Salvation. The gift of God is eternal life. By grace wee are
saved through Faith, not of our selves, it is the gift of God: not of works lest any
man should boast. Wherefore the reward of evil works shall properly be called re-
ward: that is, a due damnation de jure: But the reward of good works, shall not
be called a reward properly, that is, not due of right, but blessedness
gratis.

Now wherefore the Lord will rather judge men according to their works,
then faith, hath been declared above Chap. 20. 13.

Furthermore this place doth also most clearly prove the eternal deity of Christ:
who attributes here unto himselfe that which Isaiah ascribeth unto Jehovah: Be-

4. O F R AJAX
CONCLUSION. REVELAT. CHAP. XXII. VER. 10-11.

farewell, and so in a way of thankfullnes would againe thus reverence him. The words alof of the Angell, ver. 9. somewhat differing from his former, do argue that Iohn would have worshipped him the second time. For before he saide: I am thy fellow servant, and of thy brethren, that have the testimony of Iesus. But here: I am thy fellow servant, and of thy brethren the Prophets, and of them which keep the sayings of this Book. However it be, it is observable that he faith: I fell downe to worship him: therefore he did not yet worship him: but composed his bodie to do it: wherefore also his unleame gesture is by the Angell reproved. Whence it appears that Idolaters falling down before Idols, sin grievously, not onely in adoration, but also in their idolatrous gesture it selfe.

10. And be faith unto me: Seale not.] Before Chap. 10. 4. he was commanded to Seale the voyces of the thunders: here he is forbid by the Angell (for the word. S A I T H. belongs to the Angell) to seale the words of this Prophephe, which commands seeme to be repugnant: but are not: because they respect divers times and objects. He was commanded to Seale the voyces of the thunders, and not to write them, to signifie that the Gospell should be despised in Antichrist's Kingdome, as there we expounded. Here he is forbid to Seale, that is, conceale this Prophephe, but to publish the same, that it might be read and known of all, least any man under pretence of ignorance should not beware of Antichrist.

Now it is a metaphor taken from Notaries who seale Letters, that every one may not read them: Or from Book-sellers who keepe such Books shut with clapdes, as they will not have read, as above wee said touching the Books that was shut and sealed. For Letters and Books that are sealed and shut, cannot bee read and understood.

Now God use to command the Prophets to Seale their Prophephes, when the accomplishment of them should be a long while after, so as it was not to needfull for the present to be read. Thus Iesue is commanded to Seale the Testimony. And Daniel to shut up the Vision: but thou, faith he, shut up the Vision, because it shall bee for many dyes. And afterward: But thou Daniel, shut up the words and seale the Books, given to the time of the ends: signifying that the Jewish people should not see those things, which were a long while after to come to passe under Antichrist.

John on the contrary is forbid to shut up his Prophephe: because the time is at hand, to wit, in which the Prophephe shall begin to be fullfilled, touching the perfecutions of the Christian Church, and the remedies thereof (as we observed ver. 6.) and therefore this Prophephe was to be seepread abroad that all men might know the same.

If then the Angell commanded that this Book be published; and made known to all, it followeth that it ought to be read, understood, and observed by us: and that we in the diligent reading and meditating on the same, doe obey the Angels precepts. But Antichrist on the contrary commanded that this Prophephe, and all the rest of Holy Scriptures remaine sealed and shut up, saying, that they cannot be understood, and forbids all (excepting a few of his Clergy) the reading thereof; that he may the more securely impose his vile Impurities upon the common people.

11. He that is unjust, let him be unjust still.] Gr. ἢ ἀδικεῖν, He that doth injustice, &c. He alluded unto the words of the Angell, Dan. 12. 10. Mary shall be purified, but the wicked shall do wickedly, &c. some take the words, as a free permission unto every one to doe and live according to his liking: as if he should say, Let every one do what pleaseth him best: I will force the will of no man: In the meantime while let every one expect an event, according to his deeds: the latter indeed of which is agreeable to the scope: but the former brought in to establish free will is altogether contrary to the scope, and to the nature of God, who doth not freely permit, but expressly forbid us to injure or hurt others, or to give our selves to filthiness and pollutions. Wherefore it is a prevention of a secret objection against the Commandement of publishing this Prophephe. Thou commandest the Prophephe.
A COMMENTARY UPON THE

The twofold effect of Holy Scripture.

2. Pet. 3. 16
Rom. 1. 17

2. Cor. 2. 15

The Doctrine of justification by faith not to be kept close because of the doubts thereof.

The Doctrine of justification by faith is not to be past by in silence, because some abuse the fame unto licentiousness of life. For he that is filthy let him be filthy still. Neither is the doctrine of Prædestination therefore to be past over, because some abuse the fame unto carnal security, others to defraiture, by saying: If I am predestinated, I shall be saved, although I defile my selfe with all manner of filthiness; If I am a reprobase, although I labour after holiness, yet I shall be damned. This is the devils most false and unlawful Logicke, or rather calumny, of old objected against Augustine and

Physie to be publisht: but the world will abuse the publishing thereof. For some hereby will do hurt, that is, be occasioned to do injury to Christians, as Tyrants and Antichrist, applying to themselves the Psalmes touching the Dragon, and Beast, the fall of Babylon, the judgement of the whore, and her casting into the Lake of fire. Others that be filthy, that is, will turne all things unto lasciviousnesse of the flesh, and in hope of going unpunished, will commit all foule inequitities, because they shall see their judgement to be deferred: whe refore it is needeth far better that the Prophecies should be sealed then published.

Vnto this care of Iohn the Angell anwereth: first by a commmonitary conclusion or grant: He that will hurt, let him hurt still: Hee that will be filthy, let him be filthy still: as if bee should say: It is true indeed, some from this Booke will take occasion to hurt and do injury: others to be filthy: But what of that? Let them hurt, let them be filthy to themselves, the mysteries of God are not therefore to be kept secret. These shall accideintally effects of the Booke, hurtfull to none, but to hurtfull and filthy persons. For they shall doe injury and be filthy to their owne destruction. So Dan. 12. 10. The wicked shall do wickedly: unto which words our Prophet teenes to allude. Therefore they are not words of permission, or approving of injustice and filthinesse: but of threatening a secret judgement: because the adveraries of the Church, and impure swine, being delivered up of God unto a reprobate sense, shall by their wickednesse most of all hurt themselves. This is the first caute of not sealing the Prophecie.

Secondly he anwereth by a comfortable promisse: He that is righteous let him be righteous still: He that is holy, let him be holy still: The imperatives σωσιωθησον, Let him be righteous or justified (for which the Kings Copy hath it σωσιωθησον, Let him do righteousnesse) and α·γαθοθησον Let him be holy or sanctified, with the Hebrewes have the force of futures, for, διακοιλισμως, α·γαθοθησεσον, they shall be justified and sanctified still. This is the other reason of not sealing the Prophecies: because properly it worketh saving effects in righteous and holy persons: as if he should say, although the wicked shall wret this Scripture to their destruction, yet therefore it is not to be kept secret from the Elect, who by the promises, exhortations, and confirmations thereof, shall be more confirmed in righteousnesse, piety, and holiness. This I take to bee the natural meaning of the place.

Hence first we may see the two-fold and contrary effect of the Scripture and Doctrines. For some thereby grow worse and worse to their owne hurt: but others are furthered thereby to Salvation: That indeed by accidents, because the wicked understanding the Scripture corruptly, pervert the fame to their destruction. But true by itselfe, because the Gospel is the doctrine of Salvation to every one that believeth: Wherefore although all are not reformed by our Doctrine, but that some abuse the Gospel unto lasciviousnesse: neither ought we to be offended: nor yet the wicked to accuse the Gospel as the cause of wickednesse. For to the Doctrine of Christ and the Apostles was laying unto believers: but to the offence and destruction of the dil-obedient, by their owne defect: We are, faith Paul, some God a sweet favour of Christ in them that are saved, and in them that perish: To the one we are the savour of death unto death: but to the other the savour of life unto life.

Secondly we learne, that the doctrine of the Gospel touching free justification by faith is not to be past by in silence, because some abuse the fame unto licentiousnesse of life. For he that is filthy let him be filthy still. Neither is the doctrine of Prædestination therefore to be past over, because some abuse the fame unto carnall security, others to defraiture, by saying: If I am predestinated, I shall be saved, although I defile my selfe with all manner of filthiness; If I am a reprobase, although I labour after holiness, yet I shall be damned. This is the devils most false and unlawful Logicke, or rather calumny, of old objected against Augustine and
CONCLUSION. REVELAT. CHAP. XXII. VER. 13.

bold the Lord Jehovah will come with a Strong hand, and his arms shall rule for him; his reward is with him, and his works before him. And Chap. 62. 11. Say ye to the daughter of Sion, behold, thy salvation cometh, behold his reward is with him, and his works before him. It is proper to Jehovah to judge the world in righteousness, and the people in uprightness. For none but God can render to the Righteous life and eternal blessedness: none but God can inflict eternal punishment on the ungodly. But the Lord Jesus will do both: for he shall render both to the one and to the other a just reward suitable to their works, as it is said: I will give unto my sheep eternal life. I am the Resurrection and Life. He will lay unto the Righteous: Come ye blessed, inherit the Kingdom prepared for you. And to the unrighteous: Depart from me ye cursed into everlasting fire, prepared for the devil and his angels; &c. Therefore he is truly God-Jehovah.

13. I am Alpha and Omega, the beginning and the end] Hee confirmeith what hee said touching his righteous judgement.

Hee confirmeith it from his eternity and constancy: I am Alpha, that is, the beginning, the First: from whom all things had their first exisitence: I hold the privicy of justice and power in all things. I am Omega, that is, the end, for which all things do exist: and the last: unto whom all things are directed in the last place. And therefore why should I not render to every man righteous rewards according to his worke? The same bee said of himselfe a little before in Chap. 21. 6. and in Chap. 1. 8. the which hetrickes indeed Question whether they are the words of God or of Christ, saying: I am Alpha and Omega, the beginning and the end, saith the Lord which is, which was, and which is to come. But here they cannot Question: but that he who faith: I am Alpha and Omega: and a little after: I Jesus have power and lifetime: is one and the same.

Notwithstanding Ensedius the Sameestrian (that he might put a famous conclusion of blasphemies unto his Explications, that is, depravations) bendeth all his wits in this place, (besides what formerly Chap. 1. 8. he had disputed against this attribute of Christ) to overthrow the Deity of the Sonne of God: helping himselfe with most frivolous cavillations, taken out of prophane Authors, as Plinie, Martial, and Homer. Wherefore I thought it worth the labour diligently to examine all his particulars, leaft the hetrickes wickednesse might deceive the more simple Reader.

First: These things, faith he, are spoken either by Christ himselfe, or by an Angell representing the person of Christ: yea he deneyth that Christ spake them, but a repreentative Angell. But why, and how Christ should bee, and is called the First and the Last, he faith that he hath explicated Chap. 2.

Answer: That these things are spoken by Christ himselfe, the foregoing verse doth evidently shew. But if an Angell representing Christis person should say: I am Alpha and Omega, the beginning and the end, the first and the last: certainly he should lie: like as an Embassadour representing the person of God or Cesar, if he should say, I am God, I am Cesar, verily he should bee as great a liar, as was Boniface VIII. in saying, I am Cesar. For Embassadours indeed, speake or treat in the Name of God, or of Cesar: but cannot without treason assume unto themselves the names or titles of their Lord. But how well the Heretike hath above declared, or indeed deceitfully handled, why, and after what manner Christ is said to be the first and the last, we have there made knowne unto the Reader.

Secondly he faith, that this kinda of speech: I am Alpha and Omega: is proverbial, by which the first and the last, yet not absolutely, may be signified: forasmuch as Alpha and Omega are not absolutely the first and the last, but only of the letters and Greek Elements: neither alwayes and every where: but only in this order or course, in which the Letters of the Alphabet are now set downe: the which notwithstanding that it was not alwayes the same, we may learn out of Plinie: for Omega hath not alwayes bin the last Letter of the Alphabet: and that therefore this forms of speech signifies neither an absolute, nor natural priority and finality, but rather temporarie and arbitrarie.

ANSWER:
A COMMENTARY UPON THE

ANSWER: x. Whatever might be said touching the Phrase: I am Alpha and Omega: yet the explanation annexed stands firme: I am the beginning and the end, the first and the last: the which Christ speaketh absolutely of himselfe, nor can it be applied to any save unto God alone: as not signifying an arbitrarie or temporary priorisie, and finalisie, but that which is absolute, simple and natural. This alone sufficeth to confirm our faith and refute the heretick.

II. What concerns the order of the Greeke Letters, Please indeed writeth, that Omega was added unto the Greeke Alphabet by one Simonides Moliscus, after the Trojan Wars: notwithstanding the said Author affirmeth out of Aristotle, that Alpha with the Ancients, was always the first or beginning of the Letters: whatsoever therefore may be said touching Omega: yet if Christ be Alpha, the beginning, not of the Letters, but absolutely of all things, then verily he is God Eternall.

But neither shall the Hereticke thus shift it off touching Omega. For Gelius affirmeth out of P. Nigidius a most ancient Writer, that A. and O. were always the principle Letters. Besides it is sufficient that Alpha and Omega were the first and the last Letters of the Greek Alphabet in Johns time. Therefore the reasoning of the hereticke taken from the Greeke Letters is vain, being grounded upon a most falsely hypothesis or supposition, viz., that Christ is called, and is Alpha and Omega, the first and the last: no otherwise then as Alpha and Omega are the first and last Letters of the Alphabet.

Thirdly he objecteth, that those words Alpha and Omega, doe sometime signify time, as in Nicephorus, the Emperors Valentinean. and Gratian write in their Epistles: We indeed have used patience, from Alpha it selfe unto Omega, that is, from the beginning unto the end. But that this significacion is not agreeable to Jesus Christ, because many things are more ancient and later in age then he.

ANSWER: First Epiphanius Scholasticus, who translated the Historie called Tripartite, following another reading (as the most learned Langus Interpreter of Nicephorus hath observed) hath rendred the words of the Emperours o'otherwise, viz., We indeed are subject to him, who is the first and the last, that is, unto God: the which senfe the antithesis there following (but ye do arrogant to your selves, &c.) doth altogether require. For the Emperours by their submission in submitting themselves to God, reproved the arrogancy and high-mindednesse of the Bishops, who by their continuall brawlings and contentions abused their Imperial majesticies. Let the place be looked into: Wherefore these words A. and O. doe signify, not time, but Eternall God, or Eternitie.

II. Whether may be said touching the place of Nicephorus, the Emperors say not: We are Alpha and Omega, the first and the last: so as Christ said: I am Alpha and Omega, the beginning and the ending, the first and the last. Therefore that place makes nothing against the words of Christ.

III. Although those words in the place alledged might signify time and continuance: yet the reason for which the adverfarie denyeth that this significacion is agreeable to Christ, is absolutely false and heretickall, viz. that many things are more ancient and later in age then Christ. For according to his Deity Christs pronounced himselfe to be Alpha and Omega, the beginning and the end, the first and the last, as being the onely begotten of the Father before the Mountains were felled. Nothing therefore is more ancient and later, (Christo SarcoSopravv) then Christ: God-Man.

Fourthly be thus Syllogiseth: Relatives are together by nature. The Son is a Relative having a correlative Father. Therefore the Son cannot be before the Father: and so neither the first and the last.

ANSWER: I. It was never affirmed that the Sonne was before the Father.

II. The adverfarie overthrowes himselfe with his Sophistrie: for if Relatives are together by nature: as indeed they are: then verily God the Father, and God the Sonne are together by nature: But the Father by nature is the first and last, that
that is, eternall. Therefore also the Sonne by nature is the first and last. For the Father was never without the Son.

**Firstly** he dalieth out of Mariáll, that these words signifie the esteem or worth which men put upon a thing: so that which is most excellent, is called first and Alpha, that which is most vile is called Last and Omega: in which signification Mariáll should have said.

*Non ipse Codrus Alpha penulatrum:* And againe,

*Quod Alpha dixi, Codre penulatrum te visper:* But yet that this signification cannot be applied to Christ: both because the Father is more worthy then he, himselfe confessing it: My Father is greater then I: as also because it should follow, if Christ be called Omega, then he is the vilest and most abject of all things.

**Answer:** I. Mariáll calleth Codrus, Alpha Tempulatrum, by a poetical taunt or scoffe, nor as being the most excellent, but the chiefe or first of beggers, that is, poorest, according to the Proverbe: *Codro pauperior, poorer then Codrus.* But whatsoever he may say touching Alpha: where hath the Hereticke ever read that Omega is put for that which is most vile? And though hee had read it: will he interpret the Divine Revelation by Mariáll a feckless Poet?

II. Howsoever this signification is taken, it is falle that it is no way to be applied unto Christ. For Christ is Alpha, because according to his Deity hee is most excellent, the beginning and the firit of all things: And Omega, not as the vilest, but because he is the end and last of all things: for so he himselfe interpreteth the same.

That the Father is more worthy then Christ in respect of the assumption of the flesh it is true: according to which hee himselfe saide: *The Father is greater then I:* in respect of his Deity it is falle, for in this respect hee saith: I and the Father are one: I am every man the Father and the Father in me: The Father hath given all judgement to the Son, that all men should honour the Son, even as they honour the Father. Wherefore as the Father and the Son are one by nature, so in honour and dignity: for which cause above Chapter. 4. 11. & 5. 11. the Church Triumphant ascribeth to God and unto the Lambe, the same honour glory and power.

Sixty be realoneth from the *Metaphysickes:* That these words, the First and the Last signifie the cause: But Christ, as the Trinitaries confesse (thus the Hereticke termeth Orthodoxe Writers) hath a cause: Therefore he cannot be called the First in this sense.

**Answer:** I. Nothing is more frivolous then this kind of Logick: for there are foure terms in the Syllogisme, to signifie the cause, and so to have a cause, being put for one, which are not one in the least: and from two affirmatives in the second figure, he infers a negative, then which nothing is more vaine.

II. The major is not true, but of God being absolutely the first and last, the beginning and the ending, and therefore he is truely the first and last cause of all things: and so likewise of Christ laying absolutely of himselfe, I am Alpha and Omega, the beginning and the end, the first and last, and therefore the first and last cause of all things: but of all others it is falle. For of what are Alpha and Omega the cause? Is it of the Letters that are betwixt them? And suppose that the first man may in some sort be falle to bee the cause of others: of whom shall the last man be the cause?

III. The assumption unleffe it be understood with limitation, is falle also: for we confesse that Christ hath a cause not absolutely, but according to his humanitie, being according to his Deity the creating cause of all things with the Father: For all things were made by him, and without him was not any thing made, that was made: Neither hath he any cause, unleffe improperly by understanding the cause of the beginning of eternall generation from the Father, otherwise the Son should be the effect of the Father, which is falle: For God created all his effects.
or works (in the kind of substance) in the beginning of time: But the Son he created not in the beginning of time: (for the word θεὸς was in this beginning:) but begat him from eternity: I was brought forth, faith the wisdom of God, before the mountains were felled. Because his going forth were from old, from everlasting.

Thus therefore let the Hereticke learne to correct his Paralogism, or deceitful arguing, leaft he faile in the forme: He that hath a cause, is not the first and the last as the cause. Christ hath a cause. Therefore he is not the first and the last as the cause. Thus the whole is granted touching Christ in respect of his humanity: But in respect of his divinity, in regard whereof he faith of himselfe, I am Alpha and Omega, the beginning and the end, the first and the last, the consequence is denied, because of the equivocation of the word θεὸς: or the assumption is falle.

Furthemore he faith: a thing is said to be first, which is by nature before the rest. Christ is not before the Father, because correlative are together by nature: Therefore Christ is not the first after this manner.

Answer: This we willingly grant of Christ according to the flesh, but according to the Deity the adverarie calleth by foure termes: because before other things: and, before the Father are two termes, or the major universally taken is falle: for in this significacion he is not the first, who is before God: else God also should not bee the first by nature, because God is not before himselfe: But he which is by nature before others, in whole respect he is said to be the first: to wit, before all creatures. Besides wee may (as before) retort the adversaries weapon upon himselfe: Correlatives are by nature together: The Father and the Sonne are correlatives, and the Father is the first, because by nature he is before all: Therefore also the Sonne is the first, because hee is before all things by nature.

Lastly he faith, that a thing is said to be the first and the last. Alpha and Omega: in regard of order and placing, as the First Book of Homer is called Alpha in this Monumente, or single Verse:

Αλφα ιησους καιων λομον γρατι, ιησους αναγιν.

Which significacion, faith hee, is most convenient to this place; because God hath appointed Christ to be the First Messias and Mediatour of the Nations; neither will hee give unto him any Successor in this office: this honour he will not give unto another, but Christ was, and is, the first and the last Redeemer: Hence hee is here rightly called Alpha and Omega.

Answer: This indeed is the thing which the Hereticke after all his blaphemonous shifting would needs vomit out. But this significacion is the same with the first touching the arbitrary priority of the Letters Alpha and Omega: Why then thus much belching? we deny not that Christ alone is ordained the Redeemer by God the Father. But we deny these three things.

I. That Christ in respect of his Office of Redemption, calleth himselfe Alpha and Omega, the beginning and the end, the first and the last: which in Scripture are titles onely of the Eternall Deity.

II. We deny, that this significacion and example is agreeable to Christ: for which is Alpha and Omega, the first and the last in order and place (like as the Hereticke maketh Christ to be Alpha and Omega, that is, the first and the last Redeemer) he certainly hath a second, a third, and others betwixt: like as after Homers Alpha followed:

Βῆβα θεὸν οὐκα, αποτιν καὶ θεὸς αἰμίνι:

Gamma, Delta, Επιλον, &c. also follow even unto Omega. Therefore accoring to the Hereticke after the Redeemer Alpha, there should follow the Redemers Beta, Gamma, Delta, &c. unto Omega: Ye Christ should no way be Alpha and Omega: because Homers Alpha is not Omega also, neither is Homers

ners Omega also Alpha, and it should be false, that Christ in this Office had no Successor, and that he was as the First, so the last Redeemer.

III. We deny, that the Heretic beleeveth, what he saith, or that the thing he saith is true. For he affirmenteth, that Christ was and shalbe the first and the last Redeemer. Notwithstanding he beleeveth not, that Christ was the Redeemer of Adam, Abraham, and the Fathers of the Old Testament: but beleeveth the Fathers were not redeemed by Christ, yea that Christ had no being, before he was manifested in the flesh. Both which affirments are false, heretical, and blasphemous.

Now briefly wee will bring all the Heretickes subtleties into this one Sopisism.: Christ is Alpha and Omega, the first and the last, &c. either in a certain order, that is, an arbitrary and temporary priority, and finality (like as Alpha and Omega is in the order or ranke of the Greke Letters:) or in time, or excellency, or as the cause, or in pririty of nature, or lastly in order and place: But he is not the first, and the last in time, nor excellency, nor as the cause, nor in priority of nature. Therefore only by an arbitrarie priority, in rank, order, and place: because, he is appointed by God to be the first and the last Redeemer.

ANSW. 1. The Hereticke though he reasoneth much touching the first and the last, yet he meddles not at all with the other title annexed, the beginning and the end, because he could not darken the fame by his cavils. Now letting this Title doth absolutely denote that Christ is he, from whom, and through whom, and for whom are all things, it alone sufficiently proveth the Deity of Christ. II. The assumption, (as hath been shew'd) is wholly false. III. The consequence is to be denied: from the insufficient enumeration of significations: for the Hereticke omits the principle significations of Eternity, by which properly God is the first and the last, I. 14, 4, & 14, 6, & 18, 12.

14. Blessed are they that do.] The OLD VERSION: Blessed are they that walk their robes in the blood of the Lamb, which words are here repeated (from Chap. 7, 14.) against the authority of all Greek Copies: See Erasmus Annotations. The Relative κατὰ δυναμιν ἔσται, is not referred unto the person of Christ here speaking: for he would have had in the first τις ἐπιτηδεύων my Commandments: but unto βίον δυναμιν Bookes, as in ver. 7. Blessed is he that keepeth the sayings of the Prophecies of this Bookes: Here he repeateth the same: Blessed are they that doe the Commandments δυναμιν, to wit, of this Bookes: There he calleth them λόγου sayings: here τιμᾶν τις Commandments, namely which were touching the not worshipping of the Beast and his Image, the leaving of Babylon, perseverance in Righteoussesse and Holinesse, and such like. Although the Enallage were not very harsh, to apply the relative unto Christ: That do κατὰ his, that is, My Commandments: like as the Angel in ver. 6. speaks of himselfe in the third persoun: sed his Angel, that is, myselfe. The reward therefore of them that do the Commandments of this Booke shalbe blesse'd.

That they may have right to the tree of life.] Greek η διασφαλίς αὐτῶν ἔσται διὸ: Their power shall be on the wood (or tree) of life: The blesse'd neesse of the Cælestial Citizens, be declareth by two benetfis: That they shall have power to the tree of life, (of which ver. 2.) and enter in through the gates into the City: They shall, I say, be perpetual and most happie Inhabitants of the Heavenly Jerusalem. But being Christ is the tree of life, it may bee demanded how they shall have power on Christ? He understandeth it of a right, not of ruling, but of enjoying Christ and his benetfis: He is the Lord and Head: we Subjects and Members. The Head hath right to the Head of enjoying him, and to be quickned and directed by him. See more of the Saints blesse'd neesse, ver. 4, 5.

15. For without are dogs and forcers. The reward of the wicked shall be utter darkeneffe being shut out of this Heavenly City. They shall be without: because
caule within shal be nothing; but what is pure and holy, neither shal any thing that defileth enter into it. Now what shal be without but utter darkeneffe? where Satan, the Beast, False-propriet, Dogs, and Sorcerers, that is; all Reprobates shal bee tormentedd in the Lake of fire and brimstone. Of these wretches bee recksoms up fixe forts, under which all are comprehended.

Dogs: thus he nameth unjust and filthy men, who with a dog-like madneffe tear the doctrine of the Gospel: therfore Christ calleth these enemies of the trueth dogs and serpents, before whom bee forbids us to cast that which is holy. Of the reft (whole portion shal bee in the Lake of Fire) wee have treated on Chap. 21. ver. 8. He expressly puts fryts, both here and before, in the last place, understanding pressured, double-hearted, and deceitfull persons, mockers of religion, that we might understand, that this kinde of men is most hurtfull to the Church and Commonwealth: because by adulerating and falsifying all Divine and Humane Truths, they with divilsh craft overthrow, and teach others to weaken all the finesews of Ecclesiasticall and Politicall society. Of this sort of men, the serpents are the most eminent at this day in Scholes and Churches: And the Machiavelles in Courts, Politics, and Campeys. For Ribera doth sightly obserbe, that Christ in speciall mentioneth those vices, which should most reigne in Antichrist's time. Now wee know that these evils are most risen in Popery. See Chap. 21. 8.

16. I [Jesus] have sent my Angel.] Leaff it should be uncertaine what person it was that said: Behold I come quickly: I am Alpha and Omega, he tell his name: I Jesus: and proffeeth himselfe to bee the Author of this Revelation, and the more to commend the dignity thereof to our care and studie, he sheweth that for our fakes he imployed and sent his Angel to tesifie the same unto us. Wherefore let it not be irksome reverently to read, continually to meditate, and carefully to observe the same with all readinesse of mind.

Here therefore the Lord Jesu confirmeth what the Angel before said in ver. 6. The Lord God of the holy Prophets sent his Angel: as if he shoud say: It is so: I Jesus have sent my Angel: hereby proffessing himselfe to bee the Lord God of the holy Prophets. What Heretickes dares gain-say this? He also makes himselfe Lord of the Angels, for faith he, I have sent my Angel, ye, as being my owne by subjection: He is Lord of the Angels as God: and as man he is lifted up above all power as Lord and head over all things. The Angels also are said to be ours, not by natural subjection, but voluntary service, because they are sent by the Lord Jesu for our service and preservation.

I [Jesus] have sent to tesifie.] That is, to reveal. Before ver. 6. and Chap. 1. 1, he said, shew as to show, and tesifie as to tesifie, in the same sense. Andreas refers this to the publishing of the Prophesie, that Ioam might not keep it secret, but make it knowne unto all.

To you.] This apostrophe is directted in the first place to the seven Angels of the seven Churches, unto whom he before had sent seven Epistles: as bee theweth by the Addition εις τις εκκλησιας. To you who are in, or, over the Churches. But conforently also unto all the servants of Christ, who are fet over: or are Members of the Churches, that is, unto all the Faithfull: for this Prophesie was not revealed for them only who were the servants of Christ, but for us chiefly upon whom the ends of the world are come: when the greater part of the Oracles was to be fulfilled.

First let us obserbe, that seeing the Prophesie is revealed by the Lord Jesus, it was a great impiety for the Church of old to question the Truth and Divine Authority thereof.

Secondly, seeing the Lord Jesus sent his Angel: therefore he is Lord of the Angels and true God: because it is proper to God alone to have and send the Angels as his Ministers.
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Thirdly, seeing the Lord Jesus vouchsafed to reveal this Prophesy not only to those Seven Churches, but to all that should come after, therefore it belongs unto the profit and salvation of all of us, and all are seriously to meditate in the same.

I am the root and the off-spring of David." These glorious Titles commend the majesty of the Author, and of the Prophesy, as also it confirmes our Faith. Who is this Iesus? The root and off-spring of David. Before he was called the root of David. He confirmineth that he is the Messias promised to come of the seed of David. For the root of David is the Son of David according to the flesh, Rom. 1. 4. Andes theke he is the root of David according to his Divinity. For the root beareth the tree, but Christ, faith he, not as man, but as God upholdeth and saveth David: But without doubt it belongs to the flesh, which the Messias tooke of a Marie the daughter of David. Its true the root beareth the tree: but this metaphor respects the original: So that Christ is the root of David, sustaining David by his divinity: and sprouting from David, in his humanity.

Off-spring. Greek to γενος Genos or Family of David, out of which arote Joseph and Mary, the Parents of our Lord Iesus Christ, Luk. 1. 27.

The bright and morning star] As the former Title confirms the verity of Christ's manhood: so this the majesty of his Deity. It signifies that most excellent Light and glory, whereby the Lord Iesus doth excell all men and Angels, like as Lucifer or the Morning-Star, excels all other Stars in brightness. In Num. 24. 17. Balaam prophesied that, a Star shall come out of Jacob.

Bright] Most glorious in himselfe: by his brightness dispelling the darkness and ignorance of our hearts and minds.

Morning] Because faith Andreas, by his beames he not onely drives away the night or darkness of this life, but also in the morning light of the common Resurrection, thee will exhibit himselfe to be seen of all the Saints. Or, because arising in our hearts, he dispels the blindness of our mind, as Lucifer exceeding other stars in cleareness, and rising before the Sunne, (shewing that by and by it will be day) dispelteth the night, darkness. So Peter calleth Christ the Day-star arising in our hearts, when as, bee enlighteneth our hearts and minides with the true knowledge and confidence of himselfe by the light of the divine Scriptures.

Ariftote to prove that justice is the chiefe of virtues, faith:

Neither Hesperus, nor Lucifer (that is, the Evening or Morning Starre) is not so admirable: as knowing nothing more glorious whereunto to compare this excellent virtue. Now Hesperus and Lucifer is the same Starre first appearing after Sun-setting: and first foretelling the rising of the Sunne in the Morning.

What Ariftote calleth ἡλιος, Christ here calleth ἐρχεσθαι, the dawnning or break of day: in the same sense.

If then Ariftote doth rightly compare created righteousethness unto the Morning Star: with more right doth the Incrcrated Righteousethness, viz. Christ the Son of God, call hiselhe the Morning-Star. Hereby we understand the meaning of Christ in Chap. 2. 28: To him that overcommeth will I give the Morning-Star: for if the Morning-Star be Christ: the sense is: To him that overcometh I will give my selfe, or, comminicate my selfe with all my benefits unto him, viz. joy and glory, in part in this life, but perfectly in the life to come.

17. And the Spirit and the Bride say, Come.] These kinds of abrupt sentences full of affection, serve to stir up like affections, desires, and wishes in us. Here the Lord Iesus commends unto us the studie of this Prophecy, by the example of the Spirit and of the Bride: They say, Come that is, from this Prophecy they long for my comming, and that I fulfill the same. Therefore ye also that heare the Prophecy, ought to have the like desire.

And the Spirit and the Bride] By the Spirit and Bride may be meant the spirituall Bride,
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Bride, sanctified by the Spirit of God. By the Bride I understand the Church, especially the Triumphant. She desires me to come, that is, to fulfill the Prophecy, and to return to judgement, that the might at length be glorified through a final redemption: like as the Souls of the Martyrs under the Altar, did desire the full deliverance of the Church from all the miseries of this life. Or we may understand the Spirit properly of the Holy Ghost, who above Ispake to the Churches in the Epistles of Christ; in which it is often repeated: Here thou hast ears, let him hear what the SPIRIT saith unto the Churches. In this sense the Spirit is said to with the comming of Christ; by a Metalepsis: because it is the Spirit that makes the Bride to desire Christ's comming: in which sense also it is said Rom. 8. 26. that the Spirit maketh intercession for us: that is, stirreth us up, to make our requests, and to cry Abba Father.

Come, namely to the full glorification of thy Bride. This is the reason of the word: for the coming of the Lord shall be the full redemption of the Church, the which, being we all, doe expect, we doe must also for the comming of the Lord; for as the Apostle intimates, it is a note of God's children, to love his comming. 2. Tim. 4. 8.

And let him that heareth] This is the consequent of the former, as if he should say, If the Spirit and the Bride long for my comming, then also let him that heareth the words of the Prophesie, say, Come, that is, ardently desire my comming for his redemption: Thus hee would have us continually to pray: Let thy Kingdom come: by which we daily desire that the Lord Jesu by his comming would wholly destroy the Kingdom of Satan, and perfectly fet us up his owne in us, in eternall glory.

And let him that is afar off come.] He teacheth us what we ought to do till we obtaine our desire, by a most large promise comforting us against the temptation of delay: Let him, faith he, that is afar off, that is, that desireth full redemption and glory through my comming. Come. To wit, unto me, or unto the studie and meditation of this Prophesie. It is an Answer unto the Churches with: as if he should say: ye desire that I should come to your deliverance; ye therefore come unto me through Faith, Obedience, and true Sanctifie, being alwayes (as it were) girded with the same. For to come to Christ, is to receive his doctrine, trueth, obey, serve, and wholly to give ones selfe unto him. This is meant in the Gospel, where hee faith: Come whosoever will, and ye shall eat and be filled.

A ND WHE SOEVER WILL] According to the promise, Chap. 21. 6. To him that is afar off I will give of the Fountain of the water of life, freely. So here to them that come unto me, he promiseth the living water of the pure Crystaline River of the Heavenly Jerusalem. This water is Christ himselfe, the Fountain of Life. Or the Holy Ghost, filling the Saints with Heavenly consolation. This water is drawne or obtained by Faith and Prayer. Therefore he faith, Let him take.] That is, by prayer beg, and by faith, obtaine the same. It is not thrust into the hands of unwilling, slothfiull, and drowsie persons; therefore hee faith, Whosoever will. Hee faith not that it is in the power of free will, but requires the will to receive it. The will is ours, but the will of receyving is not in us, it is the gift of grace: For what hath thou, that thou hast not receiued? Therefore the will and desire of grace is required to be in us, that wee might bee quickned with the water of life.

Freely.] The Fountain of grace which is open to all that desire the same, is not to be bought with the price of any thing, but is freely bestowed by the merit and efficacie of the Lord Iesus. Away therefore with the merits of Hypocrites.

18. For I testify] These also are the words of the Lord Iesus, not Iohn, as appears from ver. 20. Before he said: Blessed are they that keep the words of this Prophesi: Now he threatens a terrible curse unto all such as presume any ways to
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to adulterate this Prophecy. For he foresaw that some would despise, question, and falsifie the same by their Additions. Hee was not ignorant allo that Anti-christ with his false Prophets (Falsifiers of Holy Writ) would take liberty to falsifie the Faith, yea ulurpe to themselves abolute power over the very Scriptures of God. Therefore he thought it necessary to defend the Authority of the Revelation, and the whole Booke of Canonickal Scripture, by this threatening, as it were with a Scale, that it might bee preferred entire unto the end for the Churches, unto whole profit it was dedicated.

For I teffifi ] The caufall gaγ For, seemes an over-plus to Ribera by a Græcisme: but, as we shewed in the Analysis, it is a seventh Argument commanding the worthyneffe of this Prophecy, taken from the inviolable authority thereof. Andro for γaγ reads byν and for συμμετρεταναι I also teffifie (for so it is in the Text) simplicie μαρτυρον I teffifie. And so the Kings Copie hath it. But all other Copies have it, I also teffifie: neither is it without ground: for the Lord Jesu affenteth to his Angell, whom he had lent μαρτυρον, to teffifie these things to his forerunners: as if he should say, My Angell hath teffified unto you, and I also teffifie with him. For properly Summarienses signifies to affirme a thing by a religious testimony, or to urge it with serious controversy, and so oblige the Hearers upon pain of vengeance to obey the same. But let us briefly confider to whom Christ doth teffifie, what it is, and after what manner.

Unto every man that heareth the words ] This Prophecy belongs unto all that heare and read the same, not one excepted. And therefore neither Pope nor Council have any right to add, or take ought from the Scriptures, but with the hazard of their Salvation.

If any man shall add ] The contetst consists of two heads: The first is, that this Prophecy may not be adulterated by any Addition. To add, is not soberly and according to the Analogy of Faith to interpret the meaning of the Prophecy: but to mingle other things, besides what the Lord Jesu hath revealed by his Angell. He adds, faith THOMAS, which adjourneth aye: for whatsoever is patched to the Scriptures of mens inventions, that it might be accounted as divinely revealed, is a lie: Such are the Popes Traditions, which (seeing he will make of like authority with the written word of God) he addeth unto the Scriptures: Therefore they are lies.

The other branch of the controversy is, that none may deprave this Prophecy, by taking away from the words thereof. He not only takes away, that derogates from the divine authority of the Booke (which, as Christ foretold, many would do) but he also that any wayes changeth, or maliciously perverteth, or contradiceth any thing here written. Of which offence such are not altogether free, who obliquely deny that the manifest events of the Types touching the fall of the great Starre from Heaven into the Earth, of the Beasts ascending out of the Sea, and of the worshipping of his Image, and Character, of the Romani Babylon, of the whore committing fornication with the kings of the earth, &c the like, are not yet manifestly fulfilled in the Papacy. The sinne of the controversy is, that the integrity, sincerity, and sacred Authority of this Prophecy bee faithfully preferred in the Churches, and that the controunders, falsifiers, and corrupters thereof be no way suffered, under paine of Anathema or curse, unto which, as it followeth, that man is liable that presume to add or take away ought therefrom: for he faith: Unto him God shall add the plagues ] This is the reason of the controversy, the horrible curse of them that falsifie this Scripture by adding or detracting. For if Falsifiers of Coine are liable unto the civill curse of the Law: much more shall the Anathema of eternal damnation be inflicted upon the Corrupters of the Scriptures, which are the word of God. To them that addeth thereof, God will add all the plagues of this Booke (to wit, the Seven last plagues) and cast them into the Lake of fire and brimstone, with the Dragons, the Beasts, and the False-Prophets, Chap. 19.

19. And
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19. And is any man shall take away] That the righteousnesse of God's judg-
ments may appeare, he will punishe the Corrupters of his word, according to
the quality of the offence. To Impositors he will addle plagues. To them that take a-
way, God will take away their part out of the Book of life, &c. Their judgement
shall bee much alike. For as the former are threatened with plagues: so the
latter shall be deprived of all good.

His part] Not what he hath, but what he seemes to have. He speaketh of
the part or portion of eternall life, which such shall have as are written in the Book
of Life, that blessednesse (I say) and Heavenly joy which the Inhabitants of the
Holy Citty shall be partakers of.

And from the things which are written] To wit, which in the Epistles of this
Prophecie (especially, Chap. 2. & 3.) are promis'd to them that overcome, and
from the things which in this Book are spoken touching the glorious state of the
Saints in Heaven, Chap. 7, 9, 20, 21, 22. Now they that shall be deprived
of Heavenly blessings, mult of necessity lie under eternall plagues and punishment.
For betwixt thee, there is no medium.

This place is remarkable, against the Popish depravers of the Scriptures.
For two things are evidently proved. First that the Holy Scripture is Authenti-
tique in it selfe: and that it giveth testimonie of its owne divine authority. For
what is truly said of this Prophecie, is rightly by Expositors extended unto the
whole Scripture. Hence ANDREAS: A fearfull curse, saith he, shall light on
them, who are not afraid to adulterate divine Scripture.

SECONDLY That the Holy Scriptures are so perfect in themselves, as that
the Romanists are to bee held for most damned falsifiers, who deny that all Do-
ctrines of Faith and Salvation are contained therein, unleaffe the traditions of
Rome bee added.

Against this Bellarmines objecteth, that only the integrity of this Book is esta-
blisht, but not the perfection of the whole Scripture.

ANSWER: Yea both this Booke and all the rest of Holy Scripture. This
appears: because this Book is the last, and last written. Therefore this threaten-
ing annexed is as the Seal of the whole Canon, or of all Books of divine
Scripture. For as God put too this Seal to the Booke of Moses: being the
first Canonicall Bookes: Ye shall not add unto the word which I command you, neit-
er shall ye diminish ought from it: So to this last Booke he puts the same Seal:
that nothing might be added; made equal or taken away from this, or any other
part of Canonical Scripture.

Bellarmines objecteth to the contrary: that it is not said: which I have written:
but, which I have commanded. But frivolously: for Exod. 24. 12. God faith ex-
prely: Which I have written, that thou mayest teach them. And Hose. 8. 12. I
have written to him the great things of this Law. Add to this the former reason,
that all Interpreters do acknowledge this Anachema to be pronounced generally
against all falsifiers of Scripture, and that most justly. For the evident argument
hereof is, that the greatest part of this Prophecie is as it were taken word for
word out of the Old Canon, so as the Holy Ghost seemes purposely in every of
the Visions to allude unto certaine Propheicies of the Old and New Testament.
Now the reason hereof without Question was: First indeed, really to demon-
strate, that there was nothing wanting in the Old Testament unto perfection.
Secondly that by this apparent imitation bee might shew, that in the writings of
the Old Testament is contained the state and condition of the Church of the
New Testament. Lastly he sheweth that the Revelation is as it were a recapit-
ulation of both the Testaments, and containeth the same and agreement of all
the Holy Scriptures. By the which againe it is plain that this pre-
sent contention or protestation belongeth unto the whole Body of Sa-
cred Writ.

20. He which testifieth these things, saith] Ribera will have these words to bee

Johns,
CONCLUSION REVELAT. CHAP. XXII. VERS. 20.

Johns, because of the like sayings in his Gospel, John 21. 24. But the words following shew that they are spoken by the Lord Jesus: for he addeth: Behold I come quickly. Notwithstanding there is no great matter in it. Hee calleth himselfe τις μαρτυρον The Testifier, because he testified, that is, revealed, this Revelation unto John by his Angel. Hence Chap. i. 6. John calleth him, the Faithfull Witness.

Surely I come quickly.] He confirmeth what he had twice said: Behold I come quickly. The Greek εκατον και ἀθανασία hath the force of an asseveration or oath (and is rightly rendered Surely) to take away all doubting: as if hee should say: I shall seeme to delay: but it shall be no delay. Mockers will think that I will never come; but I will come before they are aware thereof.

Even so come Lord Jesus.] These are the words of John applauding and supplicating Christ to doe quickly what he promiseth. He witheth therefore, that he may come quickly, not in his owne name onely, but he will have it to bee the common wish of all the godly: Come quickly Lord Jesus: And why should we not wish for it? To the wicked the day of the Lord shall be terrible.

But to us nothing can come more acceptable: because then our Redemption shal draw neer, and there shall be a perfect deliverance. Then all teares shall bee wiped away from our eyes: then we shall see him, as he is, and live with him for ever and ever.

O COME LORD JESUS.

FINIS.
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<td>VVormwood, not naturally, but theologically taken</td>
</tr>
<tr>
<td>The White stone what it is</td>
<td>The VVorship of the Heavenly aristants what it is 478. VVorship due to God belongs not to Angels</td>
</tr>
<tr>
<td>Whither the Church built upon the Rock can be removed out of its place 35. Whither the Church may suffer for the fame of her Governor ibid.</td>
<td>VVorshippers in the temple who they are</td>
</tr>
<tr>
<td>VVho are blessed after death</td>
<td>A VVVorthy observation of the Author</td>
</tr>
<tr>
<td>Wboredome punished with filthy dialoges</td>
<td>All our VVVorshipes is from God 49.</td>
</tr>
<tr>
<td>49. Wboredomes and luxuriouslye of Popes</td>
<td>VYeares with a numerall Epithets are never indefinitely taken</td>
</tr>
<tr>
<td>VVho are bound with filthy dialoges</td>
<td>Z.</td>
</tr>
<tr>
<td>The VVhere how she sitteth upon waters, the beast and upon people 438. The VVhore hated, forsaken, made naked, and burnt</td>
<td>Zeale, Or to be Zealus, what is it</td>
</tr>
<tr>
<td>VVho they were that lived and reigned with Christ</td>
<td>514</td>
</tr>
<tr>
<td>VVhy the 1260. yeeres are not reckoned from Constantinian time</td>
<td>Wicked men abuse the long suffering and benignitye of God unto carnalllicensse</td>
</tr>
<tr>
<td>The end of the Table.</td>
<td>49.</td>
</tr>
</tbody>
</table>
ERRATA.

Page 17. Line 3. blout R. Only. p. 21. L. 45. for perished read was reckoned am-
ong. p. 44. L. 23. for comparatively read comparatively. p. 49. L. 38 for con-
heo read iud. p. 67. L. 32. for which she said he added. p. 68. L. 14. for more
of this in its place read this conjecture we leave. p. 88. L. 4. for philanthropic read phili-
thropic. p. 87. L. 13. for magnificent read Magnificent.

Page 115. lines 20. 21. Read, He is bidden not to hurt the wine and the oil. That
is, not to overthrow certain fundamental heads of the faith, in which is founded
the faith, hope and consolation of the Church, touching the person and office of
Christ; making the fence thus: Howsoever Hereticks shall involve all things
with their darkness, and shall also draw the Orthodox teachers either by force or
deceit on their side; yet they shall not be able to hurt the wine and oil of the Ca-
tholick Faith, but there shall be some to maintain the same, that the whole be not
obliterated with Heretical blackness. And such, &c.

p. 172. L. 8. for His read Antichrist. p. 131. L. 15. After the words Diocresian
persecution, add, but (as throughout in the Scripture) of the day of judgement. p. 285.
L. 20. for war read And the holy war. p. 186. L. 40. for Cypresse read Cyprus. p. 189.
Masters read Mastering. p. 322. for ala metria read ala metria and add in the line fol-
lowing under the Gr. i. the figure 5 which will make just 665. p. 324. L. 10. IS is left one
p. 476. in the margin, for Second vision. read Sixth vision. p. 490. L. 39. for despair

Number of Folioses mistaken. 17. for 19. 64. f. 62. 66. f. 68. 188.
f. 196. 185. f. 285. 378. f. 379. After Page 408. 4 leaves and an half are
omitted quoted.

Pages twice quoted. 360. 361. 362. 363.

These and other like defaults through the mistake of the Printer, the Courteous
Reader is intreated to correct.

FINIS.