

THE REVELATION of Iohn the Diuine.

107, declared to Iohn.

THE ARGUMENT.

IT is manifest, that the holie Ghost wolde as it were gather into this moste excellent booke a summe of those prophecies, which were written before, but shulde be fulfilled after the coming of Christ, adding also suche things as shulde be expedient, aswel to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is liuely set forth the Diuinitie of Christ, & the testimonies of our redēption: what things the Spirit of God alloweth in the ministers, and what things he reproveth: the providence of God for his elect, and of their glorie and consolation in the day of vengeance: how that the hypocrites which sting like scorpions the members of Christ, shall be destroyed, but the Lambe Christ shal defende them, which beare witness to the truth, who in despite of the beast and Satan wil reigne ouer all. The liuelie description of Antichrist is set forth, whose time and power notwithstanding is limited, and albeit that he is permitted to rage against the elect, yet his power stretcheth no farther then to the hurt of their bodies: and at length he shal be destroyed by the wrath of God, when as the elect shal give praise to God for the victorie: neuertheless for a season God wil permit this Antichrist, and strompet vnder colour of faire speache and pleasant doctrine to deceiue the worlde: wherefore he aduertiseih the godlie (which are but a smale portion) to auoide this harlots stateries, and bragges, whose ruine without mercie they shal see, and with the heauenlie companies sing continual praises: for the Lambe is married: the words of God haue gotten the victorie: Sata that a long time was vntied, is now cast with his ministers into the pit of fyre to be tormented for euer, where as contrariwise the faithful (which are the holie Citie of Ierusalem, & wife of the Lambe) shal enioye perpetual glorie. Read diligently: iudge soberly, and call earnestly to God for the true vnderstanding hereof.

CHAP. 1.

1 The cause of this reuelation. 2 Of them that read it. 3 Iohn writeth to the seuen Churches. 4 The maiestie and office of the Sonne of God. 5 The vision of the candlestickes and flarres.

a Of things which were hid before.

b Christ receiued this reuelation out of his fathers bo-some as his owne doctrine, but it was hid in respect of vs so that Christ as Lord and God reuelled it to Iohn: his seruant by the ministrie of his Angel, to the edification of his Church c To the good & bad.

d Which expoundeth the aide prophe-tes, & sheweth what shal come to passe in the newe testa-ment.

e And began euen then.

f Meaning the Church vniuersal.

g That is, from the holie Ghost: or these seuen Spirits were ministers before God the Father & Christ, whome after he calleth the hornes and eyes of the Lambe, chap. 5.6 In a like phraze Paul taketh God, and Christ, and the angels to witnes, 1. Tim. 5.21.

h They that concerned Christ & more cruelly persecuted him, and put him to death, that them acknowledge him.

i Alpha and Omega are the first and last letters of the Greek.

k Which some call Sunday: f Paul the first day of the week. 1 Cor. 16.2. 2d. 20.7. and it was established after that the Iewes sabbath was abolished.

l I am he before whom nothing was, yea, by whome whatsoever is made, was made, and he that shal remaine when all things shal perish, euen I am the eternal God.

m Of which some were fallen: others decayed: some were proude: others negligent: so that he sheweth remedie for all. n That is, him whose voyce I heard. o Meaning the Churches. p Which was Christ the head of the Church. q As the chief Priest.



Reuelation of IESVS CHRIST, which God gaue vnto him, to shewe vnto his seruants things which must shortly be done: which he sent, and shewed by his Angel vnto his seruant Iohn,

Who bare recorde of the worde of God, and of the testimonie of Iesus Christ, and of all things that he sawe.

Blessed is he that readeth, and they that heare the wordes of this propheticie, and keepe those things which are written therein: for the time is at hand.

Iohn, to the seuen Churches which are in Asia, Grace be with you & peace fro him Which is, & Which was, & Which is to come, and from the seuen Spirits which are before his Throne,

And from Iesus Christ, which is a faithful witness, & the first begotten of the dead, and Prince of the Kings of the earth, vnto him that loued vs, & washed vs fro our finnes in his blood,

And made vs Kings and Priestes vnto

God euen his Father, to him be glorie, & dominion for euermore, Amen.

Beholde, he cometh with cloudes, and euerie eye shal see him: yea, euen they which pearced him through: and all kinreds of the earth shal waile before him, Euen so, Amen.

I am alpha and omega, the beginning and the ending, saith the Lord, Which is, and Which was, and Which is to come, euen the Almightye.

I Iohn, euen your brother, & companion in tribulation, & in the kingdome and patience of Iesus Christ, was in the yle called Patmos, for the worde of God, and for the witnessing of Iesus Christ.

And I was rauished in spirit on the Lords day, and heard behinde me a great voyce, as it had bene of a trumpet,

Saying, I am alpha and omega, the first and the last: and that which thou seest, write in a booke, & send it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, & vnto Pergamus, & vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

Then I turned backe to see the voyce, that spake with me: & when I was turned, I sawe seuen golden candlestickes,

And in the middes of the seuen candlestickes, one like vnto the Sonne of man, clothed with a garment & downe to the

Mat. 24.30. Ista. 3.14. Iude 14.

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Chap. 31.6. & 22.13. On, for him

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fecte,

The keys of hel & death. Chap. II. Balaams doctrine. 115

^f For in him was no concupiscence, which is signified by girding the loynes.
^g To signifie his wisdom, eternitie & divinitie.
^e To se the secret of the heart.
^h Or, *ascendit.*
ⁱ His judgements & waies are more perfect.
^k Bothe because all nations praise hi, & also his worde is heard & preached through the worlde.
Dan. 10. 8.
Isa. 41. 4.
^l 4. 4. 8.
^m Which are pastors of the Churches.
ⁿ This sworde signified his worde and the verue the roof, as is declared, *Ebr. 4. 12.*
^o To comfort me.
^p Equal God with my Father, and eternal.
^q That is, power over them, ministers, *Mal. 2. 3.*

fecte, and girde about the pappes with a golden girdle.
 14 His head, and heeres were white as white woll, & as snowe, and his eyes were as a flame of fyre.
 15 And his fete like vnto fine brasse, burning as in a fornace: and his voyce as the sounde of many waters.
 16 And he had in his right hand seuē starres: and out of his mouth went a sharpe two edged sworde: & his face shone as the sunne shineth in his strength.
 17 And when I sawe him, I fell at his fete as a dead: then he laid his right hand vpon me, saying vnto me, Feare not: I am the first and the last,
 18 And am aliue, but I was dead: & beholde, I am aliue for euermore, Amen: & I haue the keyes of hel and of death.
 19 Write the things which thou hast sene, and the things which are, and the things which shal come here after.
 20 The mysterie of the seuē starres which thou sawest in my right hand, and the seuē golden candlestickes, is this, The seuē starres are the Angels of the seuē Churches: & the seuē candlestickes which thou sawest, are the seuē Churches.

^d In the latter dayes. ^e In my protection. ^f That is, the

CHAP. II.

¹ He exhorteth foure Churches. ² To repentance, ³ To perseverance, patience and amendement. *5. 14. 20.*
⁴ Aswel by threatenings, *7. 10. 17. 26* As promises of rewards.

^u To the Pastor or minister which are called by this Name, because they are Gods messengers, & haue their office commune with Iesus Christ who also is called an Angel.
^b Read chap. 11. 1.
^c In his protection.
^d Accordig to his pmet, *Mar. 28. 20* he wil be with them to the end of the worlde.
^e Thy first loue, that thou hadest towards God & thy neighbour at the first preaching of the Gospel.
^f The office of the Pastor is compared to a candlelicke or lampe forasmuche as he ought to shine before men.
^g These were heretikes which helde that wiues shoulde be commune, & as some thinke were named of one called Nicolas, of whom is writ *Act. 6. 5* which was chosen among the Deacons.

Vnto the Angel of the Church of Ephesus write, These things saith he that holdeth the seuē starres in his right hand, and walketh in the middes of the seuē golden candlestickes.
 I knowe thy workes, and thy labour, and thy patience, and how thou canst not forbear them which are euil, and hast examined them which say they are Apostles, and are not, and hast founde them liars.
 And thou hast suffered, and hast patience, and for my Names sake hast labored, and hast not fainted.
 Neuertheles, I have somewhat against thee, because thou hast left thy first loue.
 Remember therefore from whence thou art fallen, and repent, and do the first workes: or els I wil come against thee shortly, and wil remoue thy candlesticke out of his place, except thou amende.
 But this thou hast, that thou hatest the workes of the Nicolaitans, which I also hate.
 Let him that hathe an eare, heare, what

the Spirit saith vnto y Churches, To him that ouercometh, wil I giue to eate of the tree of life which is in the middes of the Paradise of God.
 ¶ And vnto the Angel of the Church of the Smyrniās write, These things saith he that is first, and last, Which was dead and is aliue.
 I know thy workes and tribulation, and pouertie (but thou art riche) & I knowe the blasphemie of them, which say they are Iewes and are not, but are the Synagogue of Satan.
 Feare none of those things, which thou shalt suffer: beholde, it shal come to passe, that the deuil shal cast some of you into prison, that ye may be tried, and ye shal haue tribulation ten dayes: be thou faithful vnto the death, and I wil giue thee the crowne of life.
 Let him that hathe an eare, heare what the Spirit saith to the Churches. He that ouercometh, shal not be hurt of the secōde death.
 And to the Angel of y Church which is at Pergamus write, This saith he which haue the sharpe sworde with two edges.
 I knowe thy workes & where thou dwellest, euen where Satans throne is, and thou kepeest my Name, and hast not denied my faith, euen in those dayes when Antipas my faithful martyr was slaine among you, where Satan dwelleth.
 But I haue a fewe things against thee, because thou hast there them that mainteine the doctrine of Balaam, which taught Balac, to put a stumbling blocke before the children of Israel, that they shulde eate of things sacrificed vnto idoles, and commit fornication.
 Euen so hast thou them, that mainteine the doctrine of the Nicolaitans, which thing I hate.
 Repent thy self, or els I wil come vnto thee shortly, and wil fight against them with the sworde of my mouth.
 Let him that hathe an eare, heare what the spirit saith vnto y Churches, To him that ouercometh, wil I giue to eate of the Manna that is hid, and wil giue him a white stone, and in the stone a new name writen, which no man knoweth sauing he that receiueth it.
 ¶ And vnto y Angel of y Church which is at Thyatira write, These things saith the Sonne of God, which hathe his eyes

^h Meaning, y life euertlastig thus by corporal benefites he raiseth the vp to consider spirital benefites.
ⁱ This thought to be Policarpus who was minister of Smyrna 86 years, as he himself confessed before Herodes when he was led to be burned for Christs cause.
^k The eternal Diuinitie of Iesus Christ is here most plainly declared with his manhode, & victorie ouer death to assure his y they shal not be overcome by death.
^l This was the persecution vnder the emperour Domitian.
^m In spiritual treasures.
ⁿ These are not Abrahams children according to y faith.
^o Here he nameth the author of all our calamities, encouraging vs manfully to fight against him, in promising vs the victorie.
Nom. 24. 14.
^p 25. 11.
^q The end of affliction is y we may be tried and not destroyed.
^r Signifying manie times as *Genef. 35. 41.*
^s *somb. 14. 22.* although there shal be cōfōrt and releafe.
^t The first death is the natural death of y bodie, the seconde is the eternal death: frō the which all are free that believe in Iesus Christ, *Iob. 5. 24.*
^u The worde of God is the sworde with two edges.
^v *Ebr. 4. 12.*
^w All towars and countreies whence Gods worde & good liuing is banished, are the throne of Satan, and also those places where the worde is not preached sincerely, nor maners right reformed.
^x In the verie heat of persecution and laughter of the Martyrs they continued in the pure faith, and therefore are commended after a sorte.
^y All suche are like counsellours to Balaam, which for lucre persuade to Idolatrie, or whoredome.
^z Suche a stone was wont to be giuen to them that had gotten anie victorie or prise, in signe of honour, and therefore it signifieth here a token of Gods fauour and grace: alio it was a signe that one was cleared in iudgement.
^a The newe name alio signifieth, renowne and honour.

The searcher of the heart. Reuelation. Of perseuerance.

10, *aluminos.*

1 To helpe
Sainds.

2 King. 16. 31.

c As that har-
lor Jezabel
maintained stra-
ge religion and
exercised cru-
eltie against
the seruants of
God, so are the
re amog them
that do y like.
d They that
consent to ido-
larie and falsie
doctrine, com-
mit spiriual
whoredome,
whereof fol-
loweth corpor-
al whoredome,
Hof 4. 13.
1 Sam. 16. 7.
psal. 7. 10.
ser. 11. 29.

e 17. 10.

e Them that
followe her
wayes.
f The falsie
teachers re-
med their do-
ctrine by this
name, as though
it cocined the
most depe
knowledge of
heauilie thigs,
& was in deed
drawn out of
the depe don-
geon of hell: by
suche termes
now the Ana-
baptists, Liber-
tines, Papists,
Arriars, &c vs
to beautifie
their monstru-
ous errors and
blasphemies.
psal. 5. 9.
g The childre
of Jezabel.

a The mini-
ster liueth whē
he bringeth
forth good
frutes, els he
is dead.

Chap. 16. 15.
1 thess. 5. 2.

2 pet. 3. 10.

10, *perforas.*
b Either by
consenting to
idolaters, or
els polluting
their conscien-
ce with any e-
uil.

like vnto a flame of fyre, and his fete like fine brasse.

19 I knowe thy workes and thy loue, and seruice, and faith, and thy pacience, and thy workes, & that they are mo at the last, then at the first.

20 Norwith standing, I haue a fewe things against thee, that thou suffrest the woman Jezabel, which calleth her self a Propheetse, to teache and to deceiue my seruants to make them commit fornication, & to eat meats sacrificed vnto idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Beholde, I wil cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I wil kill her children with death: & all the Churches shal knowe that I am he which searche the reins and hearts: and I wil giue vnto euerie one of you according vnto your workes.

24 And vnto you I say, the rest of them of Thyatira, As many as haue not this learning, nether haue knowen the depnes of Satan (as they speake) I wil put vpon you none other burden.

25 But that which ye haue all ready, holde fast til I come.

26 For he that ouercometh and kepeth my workes vnto the end, to him wil I giue power ouer nations,

27 And he shal rule them with a rodde of yron: as the vessels of a potter, shal thei be broken.

28 Euen as I receiued of my Father, so wil I giue him the morning starre.

29 Let him that hathe an eare, heare what the Spirit saith to the Churches.

CHAP. III.

He exhorteth the Churches or ministers to the true profession of faith and to watching. 13 With promises to them that perseure.

1 And write vnto the Angel of the Church which is at Sardi, These things saith he that hathe the seven Spirits of God, and the seven starres, I know thy workes: for thou hast a name that thou liuest, but thou art dead.

2 Be awake and strengthen the things which remeine, that ate readie to dye: for I haue not founde thy workes perfite before God.

3 Remember therefore, how thou hast receiued and heard, and holde fast, and repent. * If therefore thou wilt not watch, I wil come on thee as a thefe, and y shalt not knowe what houre I wil come vpon thee.

4 Notwith standing thou hast a fewe names yet in Sardi, which haue not defiled their garments: and they shal walke with me in white: for they are worthie.

5 He that ouercometh, shalbe clothed in white araye; & I wil not put out his name out of the booke of life, but I wil confesse his name before my Father, & before his Angels.

Chap. 10. 12.
& 21. 27.
philip. 4. 4.

6 Let him that hathe an eare, heare, what y Spirit saith vnto the Churches.

7 And write vnto the Angel of y Church which is of Philadelphia, These things saith he that is Holie and True, which hathe the keye of Dauid, which openeth and no man shutteth, and shutteth and no man openeth,

1sa. 22. 22.

e Which signi-
feth y Christ
hathe all the
power ouer y
house of Da-
uid, which is y
Church, so
he may ether
receiue or put
out whome he
wil.

8 I knowe thy workes: beholde, I haue set before thee an open dore, and no man ca shut it: for thou hast a liuel strength and hast kept my worde, and hast not denied my Name.

d Which is to
aduance the
kingdome of
God.

e I wil cause
thein to fight
to hible them
selues, & to gi
ue due honour
to God, and to
his Sonne
Christ.

9 Beholde, I wil make them of the synagogue of Saran, which call them selues Iewes and are not, but do lye: beholde, I say, I wil make them, that they shal come and worship before thy fete, and shal knowe that I haue loued thee.

10 Because thou hast kept the worde of my pacience, therefore I wil deliuer thee fro the houre of tentation, which wil come vpon all the worlde, to trye them that dwell vpon the earth.

11 Beholde, I come shortly: holde y which thou hast, that no man take thy crowne.

f Let no man
placke them
away w thou
hast wonne to
God: for they
are thy crow-
ne, as S Paul
writeth, sayig,
Brethre, ye are
my ioye & my
croune Phil.
4. 1. 1 thess. 2. 19

12 Him that ouercometh, wil I make a pillar in the Temple of my God, and he shal go no more out: and I wil write vpon him the Name of my God, & the name of the citie of my God, which is the new Ierusalē, which cometh downe out of heauē fro my God, & I wil write vpon him my new Name.

13 Let him that hathe an eare, heare what y Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, These things saith Amen, the faithful and true witnes, the beginning of the creatures of God.

g That is, Tru-
eth is selfe.
h Of whom
all creatures
haue their be-
ginning.

15 I knowe thy workes, that thou art nether colde nor hote: I wolde thou werest colde or hote.

i Persuading
thy selfe of that
which thou
hast not.

16 Therefore, because thou art luke warme, and nether colde nor hote, it wil come to passe, that I shal spewe thee out of my mouth.

k Thus the hy-
pocrites boast
of their owne
power and do
not vnderstand
their infirmi-
ties to seke to
Christ for re-
medie.

17 For thou saist, I am riche & increased with goods, & haue nede of nothing, and knowest not how thou art wretched & miserable, and poore, and blinde, and naked.

l I suffer y eyes
of thine vnder
standing to be
opened.

18 I counsel thee to bie of me golde tryed by the fyre, that thou maiest be made riche, & white raimēt, that thou maiest be clothed and that thy filthie nakednes do not appeare: and anoint thine eyes with eye salue, that thou maist see.

m Nothing
more displea-
seth God then
indifference, &
coldenes in ze-
ligio, & there-
fore he wil spe-
wee such e out
as are not zealous
and ser-
uent.

19 As manie as I loue, I rebuke and chastise: be zealous therefore and amende.

20 Beholde,

20 Beholde, I stand at the dore, and knocke. If anie man heare my voyce & open the dore, I wil come in vnto him, and wil suppe with him, and he with me.

21 To him that ouercometh, wil I grante to sit with me in my throne, euē as I ouer came, & sit w my Father in his throne.

22 Let him that hathe an eare, heare what the Spirit saith vnto the Churches.

CHAP. IIII.

The vision of the maiestie of God. He seeth the throne, and one sitting vpon it, & And 24. seates about it with 24. elders sitting vpon them, and foure beasts praising God day and night.

a Before that he make mencio of great afflictions of the Church, he setteth forth the maiestie of God, by whose will, wisdome and prouidence all things are created, & gouerned, to teache vs patience.

b He describeth the Diuine and incomprehensible verue of God the father as chap. 9. and y some who is ioyned with him.

c By these are meane all the holie copanies of the heaues.

d From the throne of the Father, & the Sonne, proceedeth the holie God, who hauing all but one throne, declare the vnitie of y God-head.

e The holie God is as a lightning vnto vs that beleeue, and as a fearful thunder to the disobedient.

f The worlde is compared to a sea because of the changes and vnstableness.

Isa. 63.

g It is as cleare as cristal before y eyes of God, because there is nothing in it so litle that is hid from him.

h They are called Cherubins, Exe. 10. 20

i We are hereby taught to giue glorie to God in all his workes

k They wil chalenge no autoritic, honour nor power before God.

Chap. 1. 12.

After this I looked, and beholde, a dore was open in heauen, and the first voyce which I heard, was as it were of a trumpet talking with me, saying, Come vp hither, and I wil shewe thee things which muste be done hereafter.

And immediatly I was rauished in the spirit, & beholde, a throne was set in heauen, and one sate vpon the throne.

And he that sate, was to loke vpon, like vnto a iasper stone, and a sardine, & there was a raine bowe rounde about the throne in sight like to an emeraude.

And rounde about the throne were foure and twentie seates, and vpon the seates I sawe foure and twencie Elders sitting, clothed in white raimēt, and had on their heads crownes of golde.

And out of the throne proceeded lightnings, and thundrings, and voyces, & there were seuen lampes of fyre, burning before the throne, which are the seuen spirits of God.

And before the throne there was a sea of glasse like vnto cristal: and in the middes of the throne, & rounde about y throne were foure beasts full of eyes before and behinde.

And the first beast was like a lion, & the seconde beast like a calfe, and the thirde beast had a face as a man, and the fourthe beast was like a flying egle.

And the foure beasts had eche one of the six wings about him, and they were full of eyes within, and they ceased not day nor night, saying, Holie, holie, holie Lord God, almighty, which Was, & Which is and Which is to come.

And when those beasts gaue glorie, and honour, and thanks to him that sate on the throne, which liueth for euer and euer,

The foure and twentie elders fell downe before him that sate on the throne, and worshipped him, that liueth for euer more, & cast their crownes before the throne, saying,

Thou art worthie, o Lord, to receiue glorie and honour, & power: for thou hast

created all things, and for thy wille sake they are, and haue bene created.

CHAP. V.

He seeth the Lambe opening the boke, & 24. And therefore the foure beasts, the 24. elders, and the Angels praise the Lambe, & do him worship. For their redemption and other benefites.

And I sawe in the right hand of him that sate vpon the throne, a boke written within, and on the backside, sealed with seuen seales.

And I sawe a strong Angel which preached with a lowde voyce, Who is worthie to open the boke, and to lose the seales thereof.

And no man in heauē, nor in earth, nether vnder the earth, was able to open the boke nether to loke thereon.

Then I wept muche, because no mā was founde worthie to open, and to reade the boke, nether to loke thereon.

And one of the elders said vnto me, Wepe not: beholde, the lion which is of the tribe of Iuda, the rote of Dauid, hath obtained to open the boke, and to lose the seuen seales thereof.

Then I behelde, and lo, in the middes of the throne, and of the foure beasts, & in the middes of the elders, stode a Lambe as though he had bene killed, which had seuen hornes, & seuen eyes, which are the seuen spirits of God, sent into all the worlde.

And he came, and toke the boke out of the right hand of him that sate vpon the throne.

And when he had taken the boke, the foure beasts and the foure and twentie elders fell downe before the lambe, hauing euerie one harpes and golden vialles full of odours, which are the prayers of the Saines,

And they sung a new song, saying, Thou art worthie to take the boke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood out of euerie kinred, and to gyue, and people, and nation,

And hast made vs vnto our God Kings and Priests, and we shal reigne on the earth.

Then I behelde, and I heard the voyce of manie Angels rounde about the throne and about the beasts, and the elders, & there were thousand thousands,

Saying with a loude voyce, Worthie is the Lambe that was killed to receiue power and riches, and wisdome, and strength, & honour, and glorie, and praise.

And all y creatures which are in heauē, and on the earth, and vnder the earth, and in the sea, & all that are in them, heard I, saying, Praise & honour, and glorie, and power be vnto him, that sitteth vpon the throne, & vnto the Lambe for euermore.

a A similitude taken of earth lie princes, & iudge by booke & writte & here it doeth signifie all the counsels & iudgements of God & are onely knownto Christ the Sonne of Dauid, vers. 5. b That is, manie.

Gen. 49. 10.

c This vision confirmeth y power of our Lord Iesus, & is the Lambe of God that taketh away the sinne of the worlde. d That is, manifolde power. e Signifying y fulnes of the spirit, which Christ poureth vpon all. f The Angels honour Christ: he is therefore God.

g This declareth how the prayers of the faithful are agreeable vnto God, read Act. 10. 4. chap. 3. 5. h Our Saviour Iesus haeth redeemed his Church by his blood shedding & gathered it of all nations. i Pet. 2. 8. j Not corporally.

Dan. 7. 10.

Chap. 4. 11.

The crye of martyrs. Reuelacion. Christ sealeth his.

14 And the foure beasts said, Amen, and the foure and twentie Elders fell downe, and worshipped him that liueth for euer more.

CHAP. VI.

The Lambe openeth the sixe seales, and manie things follow the opening thereof, so that this containeth a general prophetic to the end of the world.

After, I behelde when y Lambe had opened one of the seales, & I heard one of the foure beasts say, as it were the noyce of thunder, Come and se.

Therefore I behelde, and lo, there was a white horse, and he that sate on him, had a bowe, and a crowne was giuen vnto him, and he went forthe cōquering that he might ouercome.

And when he had opened the seconde seale, I heard the seconde beast say, Come and se.

And there went out another horse that was red, & power was giuen to him that sate thereon, to take peace from the earth and that they shulde kil one another, and there was giuen vnto him a great sworde.

And whē he had opened the thirde seale, I heard the thirde beast say, Come and se. Then I behelde, & lo, a blacke horse, & he that sate on him, had balances in his hand.

And I heard a voyce in the middes of the foure beasts say, A measure of wheat for a penie, and thre measures of barlie for a penie, and oyle, and wine hurt thou not.

And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and se.

And I looked, & beholde, a pale horse, & his name that sate on him was Death, and Hel followed after him, and power was giuen vnto them ouer the fourth parte of the earth, to kill with sworde, and with hōger, and with death, and with the beasts of the earth.

And when he had opened the fift seale, I sawe vnder the altar the foules of them, that were killed for the worde of God, & for y testimonie which they maintained.

And they cryed with a lowde voyce, saying, How long, Lord, holie and true! dost not thou iudge & auenge our blood on them that dwell on the earth?

And long white robes were giuen vnto euerie one, and it was said vnto them, that they shulde rest for a litle ceason vntil their felowe seruants, and their brethren that shulde be killed euen as they were, were fulfilled.

And I behelde when he had opened the sixt seale, and lo, there was a great earthquake, & the sunne was as blacke as p sackecloth of heere, and the moonne was li-

ke blood.

And the starres of heauen fel vnto the earth, as a figge tre casteth her grene figges when it is shaken of a mightie winde.

And heauen departed away, as a scrole when it is rolled, and euerie mountaine & yle were moued out of their places.

And the Kings of the earth, & the great men, and the riche men, and the chief captaines, and the mightie men, and euerie bondman, and euerie fre man, hid them selues in denes, and among the rockes of the mountaines,

And said to the mountaines and rockes,

Fall on vs, and hide vs from the presence of him that sitteth on the throne, & fro the wrath of the Lambe.

For the great day of his wrath is come, and who can stand?

CHAP. VII.

He seeth the seruants of God sealed in their foreheades out of all nations and people, which though they suffer trouble, yet the Labe feedeth them, leadeth them to the fountaines of liuing water, and God shall wipe away all teares from their eyes.

And after that, I sawe foure Angels holding the foure windes of the earth, y the windes shulde not blowe on the earth, nether on the sea, nether on anie tre.

And I saw another Angel come vp from the East, which had the seale of the liuing God, and he cryed with a laude voyce to the foure Angels to whome power was giuen to hurt the earth, and the sea, saying, Hurt ye not the earth, nether the sea, nether the trees, til we haue sealed y seruants of our God in their foreheades.

And I heard the number of them, which were sealed, and there were sealed an hundred and foure and fortie thousand of all the tribes of the children of Israel.

Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

Of the tribe of Aser, were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

Of the tribe of Simeon were sealed twelue thousand. Of the tribe of Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

Of the tribe of Ioseph were sealed twelue thousand. Of the tribe of Benjamin

ked with the blood of the Lambe, and lightened in faith by the worde of God, so that they make open profession of the same, are exempted fro euil. Though that this blindenes be brought into the worlde by the malice of Satan, yet the mercies of God referre to him self an infinite number which shall be saued bothe of the Iewes and Gentiles through Christ. He omitted Dan, & puttech Leui in, whereby he meaneth the twelue tribes. That is, the tribe of Ephraim, which was Ioseph's soune.

a The opening of the seale is the declaratiō of Gods wil, and the executing of his iudgements.
b Signifying, that there was marvellous things to come
c The white horse signifieth innocēcie, victorie, & felicitie which shulde come by the preaching of the Gospel.
d He that ri- deth on the white horse, is Christ.
e Signifying the cruel warres that ensued when the Gospel was rein- sed.
f Who was Satan.
g This signi- feth an extre- me famine, and want of all things.
h The Greke worde signi- feth that mea- sure which was ordinari- ly giuen to seruants for their portion or pint of meate for one day.
i Which amon- sed about fou- re pence halfe penie.
k Whereby is ment sickenes, plagues, pesti- lence, & death of mā & beast.
l Or, the grate.
m The conti- nual persecu- tion of the Church noted by the sixt seale.
n The foules of the saintes are vnder the shear which is Christ, meaning that they are in his safe en- foldie in the heuens.
o Which signi- feth the chā- ge of the true doctrine, & is the greater cause of moti- ons and trou- bles that come to the worlde.
p That is, the brightnes of the Gospel.
q The tradi- tions of man- ned by tyrants.

Doctours & preachers that departe from the tructh.
f The kingdome of God is hid, and with- out men from men, & appea- reth not.
g Realmes, kingdomes & perioncs, that did seme to be as stable in y faith as moun- taines.
h Is. 2. 19.
i Is. 10. 3.
k Luk. 23. 30.
l Suche men afterwarde, of what estate soeuer they be, shall be desper- ate, and not able to suste- ne the weight of Gods wrath, but shall finally sca- pe his iudge- ment.

a The spirit is compared to winde, and the doctrine aliter and though there be one spirit and one doctrine, yet foure are here named in res- pect of the di- versitie of the foure quarters of the earth where y Gos- pel is spread, and for the foure writers thereof, and y preaches of y samethrough y whole worlde.
b Meaning, y men of the earth.
c That is, the ylands.
d Or, Christ.
e Signifying all men in general, who can no more liue without this spiritual do- ctine, then crecean blof- some and bea- re, except the winde blowe vpon them.
f God preuen- teth the dan- gers and euils, which othen- wise wolde ouerwhelme the elect.
g Those that are sealed by the Spirit of God, and mar- ked with the blood of the Lambe, are exempted fro euil.
h He omitted Dan, & puttech Leui in, whereby he meaneth the twelue tribes.
i That is, the tribe of Ephraim, which was Ioseph's soune.

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were sealed twelue thousand.

9 After these things I behelde, & lo, a great multitude, which no man could number, of all nations & kindreds, and people, & tongues, stood before the throne, and before the Lambe, clothed with long white robes, and had palmes in their hands.

k In signe of puritie.
l In token of victorie & felicitie.
m All that are saved, attribute their saluation vnto God onely & to his Christ & to no other thing.

10 And they cryed with a loude voyce, saying, *Saluacion cometh* of our God, that sitteth vpon the throne, & of the Lambe.

11 And all the Angels stode rounde about the throne, and about the Elders, and the foure beastes, & they fell before the throne on their faces, and worshiped God,

12 Saying, Amen. Praise and glorie, & wisdom, and might, be vnto our God for euermore, Amen.

13 And one of the Elders spake, sayiſg vnto me, What are these which are arrayed in long white robes? and whence came they?

14 And I said vnto him, Lord, thou knowest. And he said to me, These are they, which came out of great tribuacion, and haue washed their long robes & haue made their long robes white in the blood of the Lambe.

n There is no puritie nor cleannes, but by the blood of Christ onely, & purgeth sinnes & so maketh vs white.
Iſa. 49. 10.

15 Therefore are they in the presence of the throne of God, and serue him day & night in his Temple, and he that sitteth on the throne, will dwell among them.

o That is, of the maiestie of God & Father, the Sonne, and & holie Ghost.
p Meaning continually: for els in heauē there is no night.
Iſa. 21. 8.
chap. 21. 4.

16 They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heate.

q For all iniquitie & misery shall be then taken away.
r They shall haue no more grief and paine, but all ioy & consolation.
s Iesus Christ the mediator & redemer.
t Which is verie God.
u He shall giue them life and conserue them in eternal felicitie.

17 For the Lambe, which is in the middes of the throne, shall gouerne them, and shall leade them vnto the liuelie fountaines of waters, and God shall wipe away all teares from their eyes.

CHAP. VIII.

1 The seventh scale is opened: there is silence in heauen.
2 The foure Angels blowe their trumpettes, and great plagues followe vpon the earth.

a Vnder the first scale he touched in general the corruption of the doctrine: but vnder the second he sheweth the great danger thereof, & what troubles, scises & heresies haue bene & shall be brought into the Church thereby.
b That the hearers might be more attentive.
c He sheweth the onelic remedie in our afflictions, to wit, to appeare before the face of God by the means of Iesus Christ, who is the Angel, the sacrifice, and the Priest, which presenteth our prayers, which remaine yet in earth, before the altar and diuine maiestie of God.

And when he had opened the seventh scale, there was silence in heauen about halfe an houre.

2 And I sawe the seuen Angels, which stode before God, and to them were giuen seuen trumpettes.

Then another Angel came and stode before the altar hauing a golden censer, and muche odours was giuen vnto him, that he shulde offre with the prayers of all Saintes vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saintes, went vp before

God, out of the Angels hand.

And the Angel toke the censer, and filled it with fyre of the altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake.

d He meaneth by fyre the grace of God whereby we are purged & made cleane.
Iſa. 6. 6.

6 Then the seuen Angels, which had the seuen trumpettes, prepared them selues to blowe the trumpettes.

e He powreth the graces of the holie Ghost into the hearts of the faithful.

7 So the first Angel blew the trumpet, and there was haile & fyre, mingled with blood, and they were cast into the earth, and the third parte of trees was burnt, & all greene grasse was burnt.

f When this grace is declared, marvellous rebellions arise against it by reason of the wicked, which can neither abide to heare their finnes touched, nor mercie offered.

8 And the seconde Angel blew the trumpet, and as it were a great mountaine, burning with fyre, was cast into the sea, & the third parte of the sea became blood.

g That is, profane warre against the Church, and troubles by false doctrine, & foadmooneth the to watch.

9 And the third parte of the creatures, which were in the sea, and had life, dyed, & the third parte of shipes were destroyed.

h That is, the moste parte of men were seduced.

10 Then the third Angel blew the trumpet, & there fell a great starre from heauen burning like a torche, and it fell into the third parte of the riuers, and into the fountaines of waters.

i Euen the verie elect were fore tryed and prouen.

11 And the name of the starre is called wormewood: therefore the third parte of the waters became wormewood, and manie men dyed of the waters, because they were made bitter.

k Diuers sectes of heretikes were spread abroad in the world.

12 And the fourth Angel blew the trumpet, and the third parte of the sunne was smitten, & the third parte of the moone, and the third parte of the stars, so that the third parte of them was darkened: and the day was smitten, that the third parte of it colde not shine, and likewise the night.

l Meaning the shipmaisters, & so them that had any gouernement.

m That is, some excellent ministers of the Church, which shall corrupt the Scriptures.

n Which here signifie false & corrupt doctrine.

13 And I behelde, & heard one Angel flying through the middes of heauen, saying with a lowde voyce, Wo, wo, wo to the inhabitants of the earth, because of the foules to come of the trumpet of the three Angels, which were yet to blowe the trumpettes.

o That is, of Christ who is the sunne of iustice, meaning that men by boasting of their workes and merites obscure Christ and tread his death vnder feete.

That is, of the Church
q Of the ministers and teachers, which haue not taught, as they ought to do.
r These are plagues for the contempt of the Gospel.
s Horrible threatnings against the infidels & rebellious persons.

CHAP. IX.

1 The fifth and sixth Angel blowe their trumpettes: the starre falleth from heauen.
2 The locustes come out of the smoke.
3 The first wo is paste.
4 The foure Angels that were bounde, are loosed.
5 And the third parte of men is killed.

a That is, the Bishops and ministers, who forsake the worde of God, & fall out of heauen, & become Angels of darknesses.

And the fifth Angel blew the trumpet, & I sawe a starre fall from heauen vnto the earth, and to him was giuen the keye of the bottomles pit.

2 And he opened the bottomles pit, and there arose the smoke of the pit, as the smoke of a great fornace, and the sunne,

b This amoretic chiefly is committed to the Pope in his name whereof he beareth the keyes in his armes.
c Abundance of heresies and errors, which couer with darknes Christ and his Gospel.

GGg.i.

The locustes. Reuelacion. The thre plagues.

d Locustes are false teachers, heretikes, and worldly foule Prelates, with Monkes, Friers, Cardinals, Patriarkes, Archbishops, Bishops, Doctors, Bachelors & masters which forsake Christ to mainteine false doctrine. *e* False and detestable doctrine, which is pleasant to the flesh. *f* That is, secretly to persecute and to sting with their taile as scorpions do: such is the faction of the hypocrites. *g* For the false prophetes can not destroy the elect, but such as are ordained to perdition. *h* That is, the infidels whom Satan blindeth with the efficacy of error. *i* Though the elect be hurt, yet they can not perish. *k* The elect for a certaine space and at times are in troubles: for the grethoppers endure but from April to September, which is five moneths. *l* For at the beginning of their conflict once seemeth as nothing, but except they seeke remedie, they perish. *m* Suche is the error of the unbelieuing conscience, which hath no assurance of mercie, but seeth the iudgement of God against it, when men embrace error and refuse the true simplicitie of Gods worde. *n* Which signifieth that the Popes clergy shalbe proude, ambitious, bold, rouse, rash, rebellious, stubborn, cruel, lecherous & autors of warre & destruction of the simple children of God. *o* They pretend a certaine title of honour, which in dede belongeth nothing vnto the, as the Priests by their crownes and strange apparel declare. *p* That is, they pretend great gentleness & loue: they are wise, politicke, subtil, eloquent & in worldlye craftines passe all in all their doings. *q* That is, effeminate, delicate, idle, trimming the selues to please their harlots. *r* Signifying their oppression of the poore & crueltie against Gods children. *s* Which signifie their hardenes of heart and obstination in their errors, with their assurance vnder the protection of worldlye princes. *t* For as though they had wings, so are they lifted vp above the comune sorte of men & esteemed moche holie & do all things wth rage & fiercenes. *u* To infect & kill wth their venomous doctrine. *x* Which is Antichrist the Pope, king of hypocrites & Satans ambassadour. *y* That is, deRoies: for Antichrist the forme of perdition deRoie mens soules wth false doctrine. & the whole worlde wth fyre & sword. *z* Which was the voyce of Christ sitting at the right hand of the Father. *aa* Meaning the enemies of the East countrey, which shulde afflict the Church of God, as did the Arabians, Saracines, Turkes & Tartarians. *bb* This signifieth the great readines of the enemies.

and the ayre were darkened by the smoke of the pit.
 3 And there came out of the smoke *d* Locustes vpon the earth; and vnto them was giuen *e* power, as the *f* scorpions of the earth haue power.
 4 And it was commanded them, that they shulde not hurt the *g* grasse of the earth, nether anie grene thing, nether anie tree: but onely those *h* men which haue not the seale of God in their foreheades.
 5 And to them was commanded that they shulde not *i* kil them, but that they shulde be *k* vexed five moneths, and that their paine shulde be as the paine that cometh of a *l* scorpion, when he hath stung a mā.
 6 * Therefore in those daies shal men *m* seeke death, and shal not finde it, and shal desire to dye, and death shal flee from them.
 7 * And the forme of the locustes was like vnto *n* horses prepared vnto battel, and on their heades were as it were *o* crownes, like vnto golde, and their faces were like the faces of men.
 8 And they had heere as the *p* heere of women, and their *q* teeth were as the teeth of lions.
 9 And they had *r* habbergions, like to habbergions of yron: and the sounde of their *s* wings was like the sounde of charets when manie horses runne vnto battel.
 10 And they had tailes like vnto scorpions, and there were *t* stings in their tailes, & their power was to hurt me five moneths.
 11 And they haue a King ouer them, which is the *u* Angel of the bottomles pit, whose name in Hebrew is, *v* Abaddon, and in Greke he is named Apollyon.
 12 One wo is past, & beholde, yet two woes come after this.
 13 ¶ Then the sixt Angel blewe the trūpet, & I heard a *w* voyce from the foure hornes of the golden altar, which is before God,
 14 Saying to the sixt Angel, which had the trumpet, Lose the foure *x* Angels, w^{ch} are bounde in the great riuier Euphrates.
 15 And the foure Angels were losed, which were prepared at an *y* houre, at a day, at a moneth, & at a yere, to slay the third parte of men.
 16 And the number of horsemen of warre

were twetic thousand times ten thousand: for I heard the number of them.
 17 And thus I sawe the horses in a vision, and them that sare on them, hauing fyrie habbergions, & of Iacim & of brimstone, & the heads of the horses were as *z* heads of lyons: and out of their mouthes went for the fyre and smoke and brimstone.
 18 Of these thre was the third parte of me killed, *aa* of the fyre and of the smoke, and of the brimstone, which came out of their mouthes.
 19 For their power is in their *ab* mouthes, & in their tailes: for their tailes were like vnto serpents, and had heades, wherewith they hurte.
 20 And the remnant of the men which were not killed by these plagues, *ac* repented not of the workes of their hands that they shulde not worship deuils, and *ad* idoles of golde and of siluer, and of brasse, and of stone, and of wood, which nether can see, nether heare nor go.
 21 Also they repented not of their murther, and of their forcerie, nether of their fornicacion, nor of their theste.

CHAP. X.

d The Angel hath the boke open. *e* He sweareth there shalbe no more tyme. *f* He giueth the boke vnto Iohn, which eateth it vp.

1 And I sawe another mightie *a* Angel come downe from heauen, clothed with a cloude, and the *b* raine bowe vpon his head, & his face was as the *c* sunne, and his *d* feete as pillers of fyre.
 2 And he had in his hand a litle *e* boke open, and he put his right fote vpon the sea, and *f* left on the earth,
 3 And cryed with a *g* lowde voyce, as when a lyon roareth: and when he had cryed, *h* seuen *i* thondres vttered their voyces.
 4 And when the seuen thondres had vttered their voyces, I was about to write: but I heard a voyce from heauen saying vnto me, *k* Seale vp those things which the seuen thondres haue spoken, & write the not.
 5 And the Angel which I sawe stand vpon the sea and vpon the earth, lift vp his had to heauen,
 6 And sware *l* by him that liueth for euermore, which created heauen, & the things that therein are, & the earth & the things that therein are, & the sea & the things, *m* therein are, that time shulde be no more.
 7 But in the daies of the voyce of the *n* seuen Angel, whē he shal begynne to blowe the trumpet, euen the *o* mysterie of God shalbe finished, as he hath declared to his seruants the Prophetes.

ac Which signifieth their false doctrine & hypocricie.

ad And therefore were iustly destroyed. *Psal. 115. 4. & 133. 15.*

a Which was Iesus Christ, who came to restore his Church against *b* furious assaltes of Satan and Antichrist: so that in all their troubles, the faithful are sure to finde comfort in him. *c* Ieſus Christ beareth *d* the testimony of Gods loue towards vs. *e* It overcame all the darknes of the Angel of the bottomles pit. *f* Dan. 12. 7. *g* Straight, strong & pure from all corruptions. *h* Meaning the Gospel of Christ, which Antichrist cannot hide, seeing Christ bringeth it open in his had. *i* Which declineth that in despite of Antichrist *k* the Gospel shulde be preached through all the world: to that the enemies

shalbe *l* banished. *m* The whole graces of Gods Spirit beate them selues against Antichrist. *n* Belue that that is written: for there is no need to write more for the vnderstanding of Gods children. *o* That is, by God with whom Christ by his diuinitie is equall. *p* The faithful shal vnderstand and see this mysterie of the last iudgement, the damnacion of Antichrist and infidels, & also the glorie of the iust at the resurrection.

1 As S. Iohn vnderstande this by reuelation, so is the same reuelation to y true preachers to discouer the Pope, & Antichrist. Meaning, Curish.

2 That is, the holie Scriptures: w^{ch} declareth y the minister must receive the at y hand of God before he can preache the to others.

3 Which signifieth that the ministers ought to receive the worde into their hearts, & to haue graue, & depe iudgement, and Diligently to studie it, & with zeale to viter it.

4 Signifying y albeit that the minister haue consolation by the worde of God, yet that he haue sore, & grievous enemies, which shal be troublesome vnto him.

5 Not onely meaning in his life time, but that this boke after his death shal be as a preaching vnto all nations.

8 And the voyce which I heard from heauen, spake vnto me againe and said, Go & take y litle boke which is open in the hand of the Angel, which standeth vpon the sea & vpon the earth.

9 So I wet vnto the Angel, & said to him, Giue me the litle boke. And he said vnto me, Take it, & eat it vp, and it shal make thy bellie bitter, but it shalbe in thy mouth as swete as honie.

10 Then I toke the litle boke out of the Angels hand, and ate it vp, and it was in my mouth as swete as honie: but when I had eaten it, my bellie was bitter.

11 And he said vnto me, Thou must prophecie againe among the people and nations, and tongues, and to many Kings.

12 And he said vnto me, Thou must prophecie againe among the people and nations, and tongues, and to many Kings.

CHAP. XI.

1 The temple is measured, 2 Two witnesses raised up by the Lord, are murdered by the beast, 11 But after received to glorie, 15 Christ is exalted, 16 And God praised by the 24. elders.

1 Then was giuen me a rede, like vnto a rodde, & the Angel stode by, saying, Rise and mete the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple cast out, and mette it not: for it is giuen vnto the Gentiles, and the holie citie shal they treade vnder fote a two & fortie moneths.

3 But I wil giue power vnto my two witnesses, & they shal prophecie a thousand, two hundredth, & threescore dayes, clothed in sacke cloth.

4 These are two holie trees, & two cadel stickes, standing before y God of y earth. And if anie man wil hurte them, fyre procedeth out of their mouthes, and deuouereth their enemies: for if anie man wolde hurt them, thus muste he be killed.

5 These haue power to shut heauen, that it raine not in the dayes of their prophecying, & haue power ouer waters to turne them into blood, and to smite the earth with all maner plagues, as oft as they wil.

6 And when they haue finished their testimony, the beast that cometh out of the bottomles pit, shal make warre against them, and shal ouercome them, and kill them.

a Which declareth y Christ Iesus wil buylde his Church and not haue it destroyed: for he measureth out his spiritual Temple.

b The Iewish temple was deuolued into three parte: the bodie of the temple which is called the court, where into euerie man entred: y holie places where y leuites were: & the holie of all, where into the high Priest once a yere entred: in respect therefore of these two later, the first is said to be cast out, because as a thig prophane it is neglected whē the temple is measured, and yet the aduersaries of Christ boast that they are in the Temple, and y none are of the Temple, but they.

c That is, the Church of God. d Meaning, a certeine time: for God hathe limited the time of Antichrists tyrannie. e By two witnesses he meaneth all the preachers y shulde buylde vp Gods Church, alluding to Zorubbabel and Iehothua which were chiefly appointed for this thing, and also to this saying, In the mouthes of two witnesses standeth euerie worde. f Signifying a certeine time: for whē God giueth strength to his ministers, their persecutions seme, but as it were for a day or two. g In poore and simple apparel. h Whereby are signified the excellent graces of them which beare witness to the Gospel. i Who hathe dominion ouer the whole earth. k By Gods worde whereby his ministers discomfit the enemies. l They denounce Gods iudgement against the wicked, in as they can not enter into heauen. m Which is to declare & procure Gods vengeance. n That is, the Pope which hathe his power out of hel and cometh thence. o He sheweth how the Pope gaineth the victorie, not by Gods worde, but by chual warre.

8 And their corpses shal lie in the stretes of the great citie, which spiritually is called Sodom and Egypt, where our Lord also was crucified.

9 And they of the people and kinreds, and tongues, and Gentiles shal se their corpses thre dayes and an halfe, and shal not suffer their carkeises to be put in graues.

10 And they that dwell vpon the earth, shal reioyce ouer them and be glad, and shal send giftes one to another: for these two Prophetes vexed them that dwelt on the earth.

11 But after thre dayes and an halfe, the spirit of life comming from God, shal enter into them, & they shal stand vp vpon their feet: and great feare shal come vpon them which sawe them.

12 And they shal heare a great voyce from heauen, saying vnto them, Come vp hither. And they shal ascende vp to heauen in a cloude, and their enemies shal se them.

13 And the same houre shal there be a great earthquake, and the tenth parte of the citie shal fall, and in the earthquake shalbe slaine in number seuen thousand: and the remnant shalbe afraid, and giue glorie to the God of heauen.

14 The seconde wo is past, & beholde the thirde wo wil come anone.

15 And the seuenth Angel blew the trumpet and there were great voyces in heauen, saying, The kingdomes of this worlde are our Lords, and his Christs, and he shal reigne for evermore.

16 Then the foure & twetic Elders, which sat before God on their seates, fell vpon their faces, and worshipped y God,

17 Saying, We giue thee thankes, Lord God almightie, Which art, and Which wast, & Which art to come: for thou hast receued thy great might, and hast obtayned thy kingdome.

18 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they shulde be iudged, and that thou shuldest giue rewarde vnto thy seruants the Prophetes, and to the Saintes, and to them that feare thy Name, to smale and great, and shuldest destroye them, which destroye the earth.

19 Then the Temple of God was opened in heauen, and there was sene in his Temple the Arke of his couenāt: and there were lightninges, and voyces, and thōdrings, and earthquake, and muche haile.

p Meaning the whole iurisdiction of the Pope, which is copared to Sodom for their abominable sinne, and to Egypt because the true li-berrie to serue God is taken away from the faithful: and Christ was condemned by Pilate, who represented the Roman power which shulde be enemy to the godlie. q The infidels are tormented by hearing y truth preached. r Which shalbe at the last resurrection. s For it is said that Antichrist had chaled them out of the earth.

Of the power of Antichrist.

u When they shal enuerthid by Gods worde the glorie of his, and the punishment of his enemies, that shal fall from the Pope, and glorie his God.

x Albeit said by y Pope, that he and other instruments troubleth the worlde as yet to muche, yet Christ shal reigne.

y Iesus Christ. z This declareth the office of the goulie, which is to giue God thanks for the do- luerance of his, and to praise his iustice for punishing of his enemies.

a Which signifieth the destruction of the enemies.

CHAP. XII.

1 There appeareth in heauen a woman clothed with the sunne. 7 Michael fighteth with the dragon, which persecuteth the woman. 11 The victorie is gotten to the comfort of the faithfull.

The Church persecuted. Reuelation. The beasts power.

1 And there appeared a great wonder in heauen: A woman clothed with the sunne, & the moon was vnder her feet, and vpon her head a crowne of twelue starres.

2 And she was with childe and cryed traouailing in birth, and was pained readie to be deliuered.

3 And there appeared another wonder in heauen: for beholde, a great red dragon hauing seven heads, and ten hornes, and seven crownes vpon his heads:

4 And his taile drue the third parte of the starres of heauen, & cast the to the earth. And the dragon stode before the woman, which was readie to be deliuered, to deuoure her childe when she had brought it forthe.

5 So she brought forthe a man childe, which shulde rule all nations with a rod of iron: and her sonne was taken vp vnto God and to this throne.

6 And the womā fled into wildernes where she hath a place prepared of God, that they shulde fede her there a thousand, two hundred and threscore dayes.

7 And there was a battel in heauen. Michael & his Angels fought against the dragon, and the dragon fought & his Angels.

8 But they preuailed not, neither was their place founde anie more in heauen.

9 And the great dragon, that olde serpent, called the deuil and Satan, was cast out, which deceiueth all the worlde: he was cast into the earth, & his Angels were cast out with him.

10 The I heard a loude voyce, saying, Now is saluation in heauen, and strength & the kingdome 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 But they ouercame him by the blood of the Lambe, and by the worde of their testimony, and they loued not their liues vn to the death.

12 Therefore reioyce, ye heauens, & ye that dwell in the. Wo to the inhabitants of the earth, and of the sea: for the deuil is come downe vnto you which hath the great wrath, knowing that he hath but a short time.

13 And when the dragon sawe that he was cast vnto the earth, he persecuted the woman which had brought forthe the man childe.

14 But to the woman were giuen two winges of a great egle, she might flie into the wildernes, into a place, where she is nourished for a time, & times, and halfe a time, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman like a flood, she might cause her to be caried away of the flood.

16 But the earth hoipe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the remnant of her se, which kepe the commandments of God, and haue the testimony of Iesus Christ.

18 And I stode on the sea sande.

CHAP. XIII.

1. 8 The beast deceiueth the reprobate, 2. 4. 12. And is confirmed by another beast. 17. The priuiledge of the beasts marke.

1 And I sawe a beast rise out of the sea, hauing seven heads, and ten hornes, and vpon his hornes were ten crownes, and vpon his heads the name of blasphemie.

2 And the beast which I sawe, was like a leopard, and his feet like a beares, and his mouth as the mouth of a lion: and the dragon gaue him his power and his throne, & great autoritie.

3 And I sawe one of his heads as it were wounded to death, but his deadlie wounde was healed, and all the worlde wōdred and followed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, & they worshipped the beast, saying, Who is like vnto the beast! who is able to warre with him!

5 And there was giuen vnto him a mouth, that spake great things and blasphemies, and power was giuen vnto him, to doe two and fortie moneths.

6 And he opened his mouth vnto blasphemie against God, to blaspheme his Name and his tabernacle, & the they dwel in heauē.

7 And it was giue vnto him to make warre with the Saintes, and to ouercome them, & power was giuen him ouer euerie kindred and tongue, and nation.

8 Therefore all that dwell vpon the earth, shal worship him, whose names are not written in the Boke of life of the Lambe, which was slaine from the beginning of the worlde.

9 If anie man haue an eare, let him heare.

10 If anie lead into captiuitie, he shal goe into captiuitie: if anie kil with a sworde, he must be killed by a sworde: here is the pacience, & the faith of the Saintes.

11 And I behelde another beast comming vp out of the earth, which had two hornes.

r Satan was not able to destroy the head nor the bodie, and therefore he wreth his rage against the members.

a Here is the description of the Romaine empire which standeth in crueltie and tyrannie.

b Meaning Rome, because it was first gouerned by seven Kings or Emperours after Nero, and also is compassed about wth seuen mountaines.

c Which significatione pronunct.

d By these beastes are signified the Macedonians, Persians & Chaldeans whome the Romaines ouercame.

e That is, the deuil.

f This male he vnderstand of Nero, who moued the first persecution against the Church, and after sawe him selfe, so the familie of the Cæsars ended in him.

g For the empire was established againe by Vespasian.

h By receiuing the statutes, or dinces, decrees, ceremonies, & religion of the Romaine empire.

i Antichrists time & power is limited.

k In their bodies, not in soules.

l He meaneth the vniuersal departing wherof of S Paul spea keth to the Thessalonians.

m Antichrist hath not power ouer the elect. *n* As God ordained frō before all beginning, & all sacrifices were as signes & sacraments of Christ death. *o* They which led soules captiues, go them selues into captiuitie. *p* As the kingdome of Christ is frō heauē, & bringeth men thither: so the Popes kingdome is of the earth & leadeth to perdition, & is begone, & established by ambition, couetousnes, beaftlines, craft, treason & tyrannie. *q* Which signifieth the priesthode & the kingdome, and therefore he giueth in his armes two keis, and hath the two swordes caried before him. So Boniface the eighth which first ordained the Iubile, he wedd him selfe one day in apparrell as a Pope, & the next day in harness as the Emperour, and the two hornes in the bishops mitre are signes hereof.

a In this third vision is declared how the Church which is compassed about with Iesus Christ the Sonne of righteousnes, is persecuted of Antichrist. *b* The Church treadeth vnder foote whatsoeuer is mutable, and inconstant, with all corrupt affections and such like. *c* Which signifie God and his worde. *d* The Church expect with a moste feruente desire longed for Christ shulde be borne, & that the faithful might be regenerate by his power. *e* The deuil, & all his power which burneth with furie and is red with the blood of the faithful. *f* For he is prince of this worlde, & almoste hath the vniuersal gouernement. *g* By his battles & promyses he gaineth manie of excellent ministers & honorable persons, and bringeth them to destruction. *h* Which is Iesus Christ the first borne among manie brethren, who was borne of the virgin Marie as of a special member of the Church. *i* The Church was removed frō among the Jewes to the Gentiles, which were as a bare wildernes, and so it is persecuted to frō. *k* Iesus Christ and his members, as Apostles, Martyrs, and the rest of the faithful. *l* For the dragon was deprived of all his dignitie and had no more place in the Church. *m* They put their liues in danger so oft as neede required. *n* Meaning, the that are giuen to the worlde and fleshlie lustes. *o* And was overcome of Christ, then he fought against his members. *p* Which the Lord had appointed for her. *q* God giueth meates in his Church to escape the furie of Satan making his creatures to serue to the support thereof.

The beasts marke. Chap. XIII. The fall of Babylon. 179

r He spake de
wellshodrine,
accused Gods
worde of im-
perfection, for
yp mons rudi-
tious, and spa-
ke things con-
trarie to God
and his worde.
s For the Po-
pe in ambitio,
crutric, idola-
trie, & blasphemie
did folow
& imitate the
ancient Romai-
nes.
t Brought the
to idolatrie &
astonished the
with the name
of that holie
empire (as h
termeth it)
u The man of
sinne accordig
to operation
of 3 shall be
all power,
signes & mira-
cles, 2. The 2, 10.
x Before the
whole empire
were present
the first beast,
and is 3 im-
age thereof.
y For the first
empire Romai-
ne was as the
patrene, & this
secode empire
is but an ima-
ge & shadowe
thereof.
z For except
the surritie
of the King of
Romaines, he
is not esteemed
worthie to be
made Emperour.
a The same things
the Pope, or false prophetes intruck
him in. b Receiue
the ordinances & decrees of the seat of Rome, & to kille
3 vilens fore, if he were put therunto. c Whereby he reuoceth
Christ: for
as faith, 3 worde & the sacraments are 3 Christiis marke: so this Antichrist
will accept none but suche as will approue his doctryne: so 3 it is not ynough to
cōfesse Christ, & to belieue 3 Scriptures, but a man must subscribe to 3 Popes
doctryne: moreover their christmatories, graffings, vowes, othes & shauings are
signes of this marke in so muche as no natiō was excepted 3 had not manie of
these marked beards. d He 3 is not sealed w Antichristis marke, can not be
suffered to liue among men. e Suche as may be vnderstād by mans reason:
for about 666 yeres after this reuelatiō 3 Pope or Antichrist begā to be ma-
nifest in the worlde: for the characters 3 666, signifie 666: & this nōber is
gathered of 3 smale nōbers, 4, 2, 1, 3, 0, 6. 3 in the whole make 666 &
signifieth Lateinus, or Latin, which noteth the Pope or Antichrist who vseth in
all things 3 Latin iōgue, & in respect thereof he contēneth 3 Ebrewe & Greke
wherein 3 worde of God was first & best writē: & because Italie in olde time
was called Latium, the Italians are called Latini, so that hereby he noteth of
what countrey chiefly he shulde come.

nes like the Lambe, but he spake like the dragon.
12 And he did all that the first beast colde do before him, & he caused the earth, and them which dwel therein, to worship the first beast, whose deadlie wounde was healed.
13 And he did great wonders, so that he made fyre to come downe from heauen on the earth, in the sight of men,
14 And deceived the that dwel on the earth by the signes, which were permitted to him to do in the sight of the beast, sayig to them that dwell on the earth, that they shulde make the image of the beast, which had the wounde of a sworde, & did liue.
15 And it was permitted to him to giue a spirit vnto the image of the beast, so that the image of the beast shulde speake, and shulde cause that as manie as wolde not worship the image of the beast, shulde be killed.
16 And he made all, bothe small and great, riche and poore, fre and bonde, to receiue a marke in their right hand or in their foreheades.
17 And that no man might bye or sell, saue he that had the marke, or the name of the beast, or the number of his name.
18 Heare is wisdom. Let him that hathe wit, count the number of the beast: for it is the number of a man, and his number is six hundredth, threescore and six.
19 The same things & the Pope, or false prophetes intruck him in. b Receiue the ordinances & decrees of the seat of Rome, & to kille 3 vilens fore, if he were put therunto. c Whereby he reuoceth Christ: for as faith, 3 worde & the sacraments are 3 Christiis marke: so this Antichrist will accept none but suche as will approue his doctryne: so 3 it is not ynough to cōfesse Christ, & to belieue 3 Scriptures, but a man must subscribe to 3 Popes doctryne: moreover their christmatories, graffings, vowes, othes & shauings are signes of this marke in so muche as no natiō was excepted 3 had not manie of these marked beards. d He 3 is not sealed w Antichristis marke, can not be suffered to liue among men. e Suche as may be vnderstād by mans reason: for about 666 yeres after this reuelatiō 3 Pope or Antichrist begā to be manifest in the worlde: for the characters 3 666, signifie 666: & this nōber is gathered of 3 smale nōbers, 4, 2, 1, 3, 0, 6. 3 in the whole make 666 & signifieth Lateinus, or Latin, which noteth the Pope or Antichrist who vseth in all things 3 Latin iōgue, & in respect thereof he contēneth 3 Ebrewe & Greke wherein 3 worde of God was first & best writē: & because Italie in olde time was called Latium, the Italians are called Latini, so that hereby he noteth of what countrey chiefly he shulde come.

CHAP. XIII.

1 The notable copanis of the Labe. 6 One Angel announceth the Gospel. 8 Another the fall of Babylon. 9 And the thirde warneth to flee fro the beast. 13 Of their blessednes which dye in the Lord. 19 Of the Lords haruest.

Then I looked, and lo, a Labe itode on mount Sion, and with him an hundredth, fortie & foure thousand, hauing his Fathers Name writen in their foreheades.
And I heard a voyce from heauen, as the founde of a great thunder: & as the founde of harpers harping with their harpes.
And they sung as it were a newe song before the throne, & before the foure beasts,

and the Elders, and none man colde learne that song, but the hundreth, fortie and foure thousand, which were bought from the earth.
These are they, which are not defiled with womē: for they are virgins: these folowe the Labe whither soeuer he goeth: these are bought from men, being the first frutes vnto God, and to the Lambe.
And in their mouths was founde no guile: for they are without spot before the throne of God.
¶ Then I sawe another Angel flee in the middes of Heauen, hauing an euerlasting Gospel, to preache vnto them, that dwell on the earth, and to euerie nation, and kindred, and tongue, and people,
¶ Sayig with a loude voyce, 1 Feare God, and giue glorie to him: for the houre of his iudgement is come: and worship him that made heauen and earth, and the sea, and the fountaines of waters.
And there followed another Angel, saying, *It is fallen, it is fallen, Babylon the great citie: for she made all nations to drinke of the wine of the wrath of her fornication.
¶ And the thirde Angel followed them, saying with a loude voyce, If any mā worship the beast and his image, and receiue his marke in his forehead, or on his hand,
The same shal drinke of the wine of the wrath of God, yea, of 3 pure wine, which is powred into the cuppe of his wrath, and he shal be tormented in fyre and brimstone before the holie Angels, & before the Lambe.
And the smoke of their torment shal ascende euermore: & they shal haue no rest day nor night, which worshippe the beast and his image, and whosoever receiue the print of his name.
Here is the pacience of 3 Saintes: here are they that kepe the commandements of God, and the faith of Iesus.
¶ The I heard a voyce fro heauen, saying vnto me, Write, 3 Blessed are the dead, which hereafter dye in the Lord. Euē so saith the Spirit: for they rest from their labours, and their workes followe them.
¶ And I looked, & beholde, a white cloude, and vpon the cloude one sitting like vnto the Sōne of man; hauing on his head a golden crowne, and in his hand a sharpe sickle.
¶ And another Angel came out of the Tēple, crying with a loude voyce to him:

None can praise God, but the elect whom he hathe bought.
By whoredome: and vnder this vice he cōprehendeth all other: but this is chiefly mēt of idolatrie & is the spirital whoredome.
For their whole delicia is in 3 Labelesus and they loue none but him.
Which declareth that the faithful ought to liue in Acty and holie-ly, that they may be 3 frutes & an excellent offering of the Lord.
Psal. 145, 8.
For as muche as their sinnes are pardoned, & they are cled w the iudice of Christ.
Mat. 24, 20.
By this Angel are ment 3 true ministers of Christ & preache the Gospel faithfully.
Isa. 21, 9.
Iere. 51, 8.
chap. 18, 2.
The Gospel teacheth vs to feare God and honour him, w is 3 beginning of heauenlis wisdom.
m Signifying Rome, for as muche as the vices which were in Babylon, are founde in Rome in greater abundance, as persecution of the Church of God, oppressio & selauerie, destruction of the people of God, confusio, superstition, idolatrie, impietie, and as Babylon the first Monarchie was destroyed, so shal this wicked kingdome of Antichrist haue a miserable ruine, though it be great & semeth to extend throughout all Europe.
n By 3 which fornicatio is God is prouoked to wrath: so that he suffereth many to walke in the way of: the Romish doctrine to their destruction. o That is, of his terrible iudgement. p The faithful are exhorted to pacience. q For they are deliuered from the horrible troubles which are in the Church, and rest with God. r Of the Lords cause. s Which are ingrafted in Christ by faith, which rest on 3 stay only on him and reioyce to be with him: for immediately after their death they are receiued into ioye. f Signifying that Christ shal come to iudgement in a cloude, euen as he was sene to go vp.

Seuen last plagues.

Reuelation. The bloodie drinke blood.

1001. 2. 13.

1 The overthrow of the people is compared to an harvest. 11. 1. 19. 5: also to a vintage. 11. 4. 3.

11 This is spoken familiarly for our capacity, alluding vnto an husband man who suffereth himself to be adorned by his seruants when his harvest is ripe, and not that Christ hath the neede to be sold when he shulde come to iudgement for the comfort of his Church and destruction of his enemies.

12 This was Christ who is also the altar, the Priest and sacrifice.

13 That is, a certaine place appointed and not in the heauen.

14 By this similitude he declareth the horrible confusion of the tyrants and infidels, which delite in nothing but wates, slaughters, persecutions and effusion of blood.

that sate on the cloude, 1 Thrust in thy sickle & reape: for the time is come to reape: for the harvest of the earth is ripe.

16 And he that sate on the cloude, 2 thrust in his sickle on the earth, & the earth was reaped.

17 Then another Angel came out of the temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the 3 altar, which had power ouer fyre, and cryed with a lowde crye to him that had the sharpe sickle, and said, Thrust in thy sharpe sickle, & gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, & cutte downe the vines of the vineyarde of the earth, and cast them into the great wine presse of the wrath of God.

20 And the wine presse was trode without the citie, and blood came out of the wine presse, vnto the 4 horse bridles by the space of a thousand and six hundred furlongs.

CHAP. XV.

1 Seuen Angels haue the seuen last plagues. 3 The song of them that ouercome the beast. 7 The seuen vials full of Gods wrath.

1 This is the fourth vision which containeth the doctrine of Gods iudgements for the destruction of the wicked and comfort of the godlie.

2 Meaning an infinite number of Gods ministers, which had infinite maners of fortes and punishments.

3 Psal. 145. 17. Iere. 30. 16.

4 Signifying this brittle & inconstant world mixt with fyre, that is, troubles and afflictions, but the Saintes of God overcome them all, and sing diuine songs vnto God by whose power they get the victory.

5 Of the 1000. 11. 1. 19.

6 Which is to declare that Gods iudgements are cleare, iust and without spot.

7 As readie to execute the vengeance of God.

1 And I sawe another 5 signe in heauen great & maruelous, 6 seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 And I sawe as it were 7 a glassie sea, mingled with fyre, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glassie sea, hauing the harpes of God,

3 And they sung the song of Moses the 8 seruant of God, and the song of the Lambe, saying, Great & maruelous are thy workes, Lord God almightie: iuste and true are thy 9 wayes, King of Saintes.

4 Who shal not feare thee, O Lord, and glorifie thy Name! for thou onely 10 art holie, and all nations shal come & worshippe before thee: for thy iudgements are made manifest.

5 And after that I looked, and beholde, the 11 temple of the tabernacle of testimony was open in heauen.

6 And the seuen Angels came out of the temple, which had the seuen plagues, clothed in pure and 12 bright linnen, and hauing their 13 breastes girded with golden girdles.

14 And without spot.

15 As readie to execute the vengeance of God.

7 And one of the 14 foure beastes gaue vnto the seuen Angels seuen golden vials full of the wrath of God, which liueth for euermore.

8 And the Temple was full of the smoke of the glorie of God and of his power, and no man was able to 15 enter into the Temple, till the seuen plagues of the seuen Angels were fulfilled.

CHAP. XVI.

1 The Angels poure out their vials full of wrath. 6 And what plagues followe thereof. 15 Admonition to take heed and wasch.

1 And I heard a great voyce out of the Temple, saying to the seuen Angels, Go your wayes, and poure out the seuen vials of the wrath of God vpon the earth.

2 And the first went, and poured out his vial vpon the earth: and there fell a noy- some, and a grieuous 3 sore vpon the men, which had the marke of the beast, & vpon them which worshipped his image.

3 And the second Angel poured out his vial vpon the sea, and it became as the 4 blood of a dead man: and euerie liuing thing dyed in the sea.

4 And the thirde Angel poured out his vial vpon the riuers & fountaines of waters, and they became 5 blood.

5 And I heard the Angel of the 6 waters say, Lord, thou art iust, Which art, and Which wast, and Holie, because thou hast iudged these things.

6 For they shed the blood of the Saintes, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthis.

7 And I heard another out of the Sanctuarie say, Euē so, Lord God almightie, 8 true and righteous are thy iudgements.

8 And the fourth Angel poured out his vial on the sunne, and it was giuen vnto him to torment men with heat of fyre,

9 And men boyled in great heat, and 10 blasphemed the Name of God, which hath power ouer these plagues, and they repented not, to giue him glorie.

10 And the fifth Angel poured out his vial vpon the throne of the 11 beast, & his kingdom waxed darke, & they 12 gnewe their tongues for sorowe,

11 And blasphemed the God of heauen for their paines, and for their sores, & repented not of their workes.

12 And the sixth Angel poured out his vial vpon the great riuers 13 Euphrates, and the water thereof dried vp, that the way of

1 By the foure beastes are met all the creatures of God & willingly ferue him for the punishment of the infidels.

2 God giueth vs full entrie in to his Church by destroying his enemies: for the Saintes cannot clearely knowe all Gods iudgements before the fulend of all things.

3 This was like the first plague of Egypt, which was sores and boiles or pockes: and this reigne continually among Canons, monkes, friers, nuns, priests and such like which beare the marke of the beast.

4 This is like to the first plague of Egypt, which signifieth all kindes of pestilences and contagious diseases.

5 That is, corrupt & iust.

6 The first plague of Egypt was like vnto this.

7 He bringeth forth these two Angels: the one which is gouernour of waters, and the other from vnder the altar, as witness & commenders of Gods iust iudgements.

8 Forasmuche as thou deniest the rebeller, & persecutest thine.

9 Signifying famine, drought and hote diseases which procede thereof.

10 The wicked were hardhearted & stubborn when God punished them.

11 This answereth to the ninth plague of Egypt, which signifieth the

Popes doctrine is an horrible plague of God, & kepeth men in darke ignorance and errors. k They shal shewe their furie, rage & blasphemie against God when the light of his Gospel shal shine. l By Euphrates which was the strength of Babylon, is meant riches, strength, pleasures and commodities of Rome: the second Babylon, & the faithful are the true Kings & Priests in Christ, haue taken away by disclosing their wicked devices.

the

m That is, a strong number of this great deuil & Popes ambassadours which are ever crying and croaking like frogs and come out of Antichrists mouth, because they shulde speake nothing but lies and vse all manner of craftie deceit to mainteine their riche Euphrates against the true Christians.

Chap. 17. mat. 24. 44. luk. 12. 39.

n Albeit they call them selves spiritual and holie fathers. o For in all Kings courties & Pope hath had his ambassadours to hinder the kingdome of Christ. p Of righteousness and holines, wherewith we are cled through Iesus Christ.

q As if he wolde say. The craftines of destruction wher as Kings and princes shal warre against God, but by the craft of Satan are brought to that place where they shal be destroyed.

r This is the last iudgement when Christ shal come to destroy & wicked and deliuer his Church.

the Kings of the East shulde be prepared. 13 And I sawe three unclean spirits like frogges come out of the mouth of the dragon, & out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of deuils, working miracles, to go vnto the Kings of the earth, and of the whole worlde, to gather them to the battel of that great day of God Almightye.

15 (*Beholde, I come as a thefe. Blessed is he that watcheth & kepeth his garmets, lest he walke naked, and men se his filthines)

16 And they gathered them together into a place called in Hebrue & Arma-gedon.

17 ¶ And the seventh Angel powred out his vial into the ayre: & there came a loude voyce out of the Temple of heauen from the throne, saying, It is done.

18 And there were voyces, and thundrings, and lightnings, & there was a great earthquake, such as was not since men were vpon the earth, euen so mightie an earthquake.

19 And the great citie was diuided into thre partes, and the cities of the nacions fell: and great Babylon came in remembrance before God, * to giue vnto her the cup of the wine of the fiercenes of his wrath.

20 And euery yle fled away, & the mountaines were not founde.

21 And there fell a great haile, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

f Meaning the whole number of them that shal call them selves Christians, wherof some are so in dede, some are Papistes and vnder pretence of Christ ferue Antichrist, and some are neuters which are neither on the one side nor of the other. Signifying, all strange religions, as of the Iewes, Turkes & others, which then shal fall with that great whore of Rome, & be tormented in eternal paines.

CHAP. XVII.

3 The description of the great whore. 8 Her finnes and punishments. 14 The victorie of the Lambe.

s Which was Christ Iesus who wil take vengeance on this Romish harlot.

t Antichrist is compared to an harlot because he seduceth the worlde with vaine wordes, doctrines of lies, & outward appearance.

u Meaning diuers nacions & countreies.

v The beast signifieth an ciuitie Romish woman that sitteth thereon, the newe Rome which is the Papistic, whose crueltie and blood shedding is declared by skarlat. e Full of idolatrie, superstition and contempt of the true God.

22 Then there came one of the seuen Angels, which had the seuen viales, and talked with me, saying vnto me, Come: I wil shewe thee the danacion of the great whore that sitteth vpon many waters.

23 With whome haue committed fornication the Kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

24 So he caried me away into the wilderness in the Spirit, and I sawe a woman sit vpon a skarlat coloured beast, full of names of blasphemie, which had seuen heads, &

ten hornes.

4 And the woman was arrayed in purple & skarlat, & gilded with golde, & precious stones, and pearles, and had a cup of golde in her hand, full of abominations, and filthines of her fornication.

5 And in her forehead was a name written, A Mysterie, great Babylon, the mother of whoredomes, and abominations of the earth.

6 And I sawe the woman drunken with the blood of Saintes, & with the blood of the Martyrs of Iesus: & when I sawe her, I wored with great marueile.

7 Then the Angel said vnto me, Wherefore marueilest thou? I wil shewe thee the mysterie of the woman, and of the beast, that beareth her, which hath seuen heads, and ten hornes.

8 The beast that thou hast scene, was, and is not, and shal ascende out of the bottomles pit, and shal go into perdition, and they that dwell on the earth, shal wondre (whose names are not written in the Booke of life from the fundacion of the worlde) when they beholde the beast that was, and is not, and yet is.

9 Here is the minde that hath wisdom. The seuen heads are seuen mountaines, whereon the woman sitteth: they are also seuen Kings.

10 Fiue are fallen, and one is, and another is not yet come: and when he cometh, he must continue a short space.

11 And the beast that was, and is not, is euen the eighth, and is one of the seuen, & shal go into destruction.

12 And the ten hornes which thou sawest, are ten Kings, which yet haue not receiued a kingdome, but shal receiue power, as Kings at one hour with the beast.

13 These haue one minde, and shal giue their power, and autoritie vnto the beast.

14 These shal fight with the Lambe, & the Lambe shal ouercome them: * for he is Lord of Lords, & King of Kings: & they that are on his side, called, and chosen, and faithful.

15 And he said vnto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nacions, and tongues.

16 And the ten hornes which thou sawest vpon the beast, are they that shal hate the whore, and shal make her desolare and naked, & shal eat her flesh, & burne her with fyre.

17 For God hath put in their hearts to fulfill his wil, & to do with one consent for to giue their kingdome vnto the beast, vntill the wordes of God be fulfilled:

ferue Antichrist, & to dedicat them selues and theirs wholly vnto him.

f This woman is the Antichrist, that is, the Pope with his whole bodie of his filthy creatures, as is expounded, vers. 18, whose beautie onely standeth in outward pompe & impudencie and craft like a strumpet. g Of false doctrines & blasphemies. h Which none can knowe to auoide but the elect.

i This is the Romaine empire which being fallen into decay, the whore of Rome usurped autoritie, and proceeded from the deuil and thence shal returne. k Which are about Rome.

l For after the empire was decayed in Nero, Galba, Orho, Vitellius, Vespasianus Titus dyed in lesse then foure-tyne yeres and reigned as Kings: Domitian then reigned, and after him Cocceius Nerva which was the seuenh.

m He meaneth Traian the emperor who was a Spanyard & adopted by Nerva, but because he persecuted faithful he goeth also to perdition. n He signifieth the horrible persecutions which haue bene vnder the empire of Rome, and in all other realmes subiect to the same.

o And breake them to shivers as a potters pot.

p Diuers nacions as the Gothes, Vandales, Hunnes and other nacions which were once subiect to Rome, shal rise againe & destroy it.

q That in steede of doing homage to Christ Iesus, they shulde be cast into a reprobate sense to vnto him.

To flee from Babylon. Reuelation. The whores marchants.

18 And the womā which thou sawest, is the great citie, which reigneth ouer 5 Kings of the earth.

CHAP. XVIII.

3.9 The louers of the worlde are serie for the fall of the whore of Babylon. 4 An admonition to the people of God to flee out of her dominion. 20 But they that be of God, haue cause to reioyce for her destruction.

1 And after these things, I sawe another Angel come downe from heauen, hauing great power, so that the earth was lightened with his glorie.

2 And he cryed out mightely with a loude voyce, saying, * It is fallen, it is fallen, Babylon 5 great citie, & is become the habitation of 6 deuils, and the holde of all foule spirits, and a cage of euerie vnclene and hateful byrde.

3 For all nations haue drōken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the marchāts of the earth are waxed riche of the abundance of her pleasures.

4 And I heard another voyce frō heauen say, 4 Go out of her, my people, that ye be not partetakers in her sinnes, and that ye receiue not of her plagues.

5 For her sinnes are come vp vnto heauen, and God hathe remembered her iniquities.

6 Rewarde her, euē as she hathe rewarded you, and giue her double according to her workes: 6 in the cup that she hathe filled to you, fill her the double.

7 In asmuche as she glorified her self, and liued in pleasure, so muche giue ye to her torment and sorowe: for the faith in her heart, * I sit being a queene, and am no 6 widowe, and shal se no mourning.

8 Therefore shal her plagues come at one day, death, and forowe, and famine, & she shalbe burnt with fyre: for strong is the Lord God which wil condemne her.

9 And the Kings of the earth shal bewaile her, & lament for her, which haue comitted fornication, & liued in pleasure with her, when they shal se the smoke of her burning,

10 And shal stande a farre of for feare of her torment, saying, Alas, alas, the great citie Babylon, the mightie citie: for in one houre is thy iudgement come.

11 And the marchāts of the earth shal wepe and waile ouer her: for no man byeth their ware any more.

12 The ware of golde and siluer, and of precious stone, and of pearles, and of fine linen, and of purple, and of silke, and of skarlet, & of all maner of Thyne 6 wood, and of all vessels of yuorie, and of all vessels of moſte precious wood, & of brasse, and of yron, and of marble,

13 And of synamon, and odours, and ointments, and franckincense, and wine, and oile, and fine floure, and wheat, & beastes, and shepe, and horses, and 1 charets, & seruants, and 20 soules of men.

14 (And the 20 apples that thy soule lusted after, are departed from thee, & all things which were fat and excellent, are departed from thee, and thou shalt finde them no more)

15 The marchāts of these things which were waxed riche, shal stand a farre of frō her, for feare of her torment, weping and wailing,

16 And saying, Alas, alas, the great citie, that was clothed in fine linen and purple, and skarlet, and guilded with golde, and precious stone, and pearles.

17 For in one houre so great riches are come to desolation. And euerie shippe master, and all the people that occupie shippes, and shipmen, and whofoeuer trauiail on the sea, shal stand a farre of,

18 And crye, when they se the smoke of her burning, saying, What citie was like vnto this great citie?

19 And they shal cast 6 dust on their heads, and crye weping, and wailing, & say, Alas, alas, the great citie, wherein were made riche all that had shippes on the sea by her 6 costlines: for in one houre she is made desolate.

20 O heauen, reioyce of her, and ye holie Apostles and Prophetes: for God hathe 6 giuen your iudgement on her.

21 Then a mightie Angel toke vp a stone like a great millstone, * & cast it into the sea, saying, With suche violēce shal the great citie Babylon be cast, and shalbe 9 founde no more.

22 And the voyce of harpers, & musicians, and of pipers, & trumpeters shalbe heard no more in thee, and no craftes man, of whatfoeuer crafte he be, shalbe founde any more in thee: and the sounde of a millstone shalbe heard no more in thee.

23 And the light of a candle shal shine no more in thee: and the voyce of the bridegrome and of the bride shalbe heard no more in thee: for thy 7 marchants were the great men of the earth: and with thine inchantements were deceiued all nations.

24 And in her was founde the blood of the Prophetes, and of the Saintes, and of all that were slaine vpon the earth.

CHAP. XIX.

1 Praises are giuen vnto God for iudging the whore, & for auenging the blood of his seruants. 10 The Angel wil not be worshipped. 17 The soules and birdes are called to the slaughter.

1 And

Isa. 21. 9. *serm 51. d. chap. 2. 4. 8.*
 a This description of the overthrow of 5 great whore is like to that whereby the prophetes use to declare the destruction of Babylon
 b He describeth Rome to be 5 sincke of all a bominacion and deuelines, and a kinde of hel.
 c The greatest parte of the worlde hathe bene abused & seduced by this spiritual whoredome.
 d When God threatneth 5 wicked, he euer cōfōrteeth & counseleth his what they ought to do, 5 is, that they do not communic with 5 sinnes of the wicked.
 Isa. 47. 8.
 e The greke words is, that her sinnes so followe one another, and so rise one after another, that they growe to suche an heape, 5 at length they touche 5 verie heauen.
 f Blessed is he that cā repaie to the whore the like, as is written psal. 137. 9.
 g The glorious sounding of the trumpet
 h But ful of people & mightie.
 i Bothe they that temporally haue had profit by the trumpet, and also the spiritual marchāts shal for sorow & wāt of their gaine crye out and despaire.
 k Which is vzeriodoriferous and precious.

Suche as the wancous vie at Rome
 m This is the vile ware of the marchāts sel, and best cheape, which soules notwithstanding
 n Some of God redeemed with his precious blood, 1. pec.
 o That is, the things which thou lovedst best.
 p And so these we signe of great sorrowe
 q Or, noble places
 r And hathe reuenged your cause in punishing her.
 s 1. 1. 6. 8.
 t It shal not be like to other cities 5 may be buylled againe, but it shalbe destroyed without mercie.
 u The Romish prelates and marchants of soules are as Kings & princes: so that their cotroulnes and pride must be punished: secondly their crafts & deuires, and thirdly their crueltie.

1 And after these things I heard a great voice of a great multitude in heaven, saying, Hallelu-iah, saluacion & glorie, and honour, and power be to the Lord our God.

2 For true & righteous are his iudgements: for he hathe condemned the great whore, which did corrupt the earth with her fornicacion, and hath aduenged the blood of his seruants shed by her hand.

3 And againe they said, Hallelu-iah: & her smoke rose vp for euermore.

4 And the foure and twentie Elders, & the foure beastes fell downe, and worshiped God that sat on the throne, saying, Amen, Hallelu-iah.

5 Then a voice came out of the throne, saying, Praise our God, all ye his seruants, and ye that feare him, bothe smale and great.

6 And I heard like a voyce of a great multitude, and as the voyce of manie waters, and as the voyce of strong thondrings, saying, Hallelu-iah: for our Lord God almightie hath reigned.

7 Let vs be glad and reioyce, and giue glorie to him: for the marriage of the Labe is come, and his wife hathe made her self readie.

8 And to her was grated, that she shulde be arrayed with pure fyne linnen and shining. for the fine linnen is the righteousnes of Sanctes.

9 Then he said vnto me, Write, Blessed are they which are called vnto the Lambes supper. And he said vnto me, These wordes of God are true.

10 And I fell before his feete, to worship him: but he said vnto me, Se thou do it not: I am thy fellowe seruant, and one of thy brethren, which haue the testimonie of Iesus. Worship God: for the testimonie of Iesus, is the spirit of prophecie.

11 And I sawe heauen open, and beholde a white horse, and he that sat vpon him, was called, Faithful & true, & he iudgeth and fighteth righteously.

12 And his eyes were as a flame of fyre, & on his head were manie crownes: and he had a name written, that no man knewe but him self.

13 And he was clothed with a garment dipte in blood, and his name is called, THE WORDE OF GOD.

14 And the warriors which were in beaue,

folowed him vpon white horses, clothed with fyne linnen white and pure.

15 And out of his mouth went out a sharpe sworde, that with it he shulde smite the heathen: for he shall rule the with a rodde of yron: for he it is that treadeth the wine presse of the fierenes and wrath of almightie God.

16 And he hathe vpon his garment, and vpon his thigh a name written, THE KING OF KINGS, AND LORD OF LORDS.

17 And I sawe an Angel stand in the sunne, who cryed with a lowde voyce, saying to all the fowles that did flye by the middes of heauen, Come, and gather your selues together vnto the supper of the great God,

18 That ye may eat the flesh of Kings, & the flesh of hie Captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all fre me and bondemen, and of smale and great.

19 And I sawe the beast, and the Kings of the earth, and their warriors gathered together to make battel against him, that sat on the horse & against his souldiers.

20 But the beast was taken, and with him that false prophete that wrought miracles before him, whereby he deceiued them that receiued the beastes marke, & them that worshiped his image. These bothe were alieue cast into a lake of fyre, burning with brimstone.

21 And the remnant were slayne with the sworde of him that sitteth vpon the horse, which cometh out of his mouth, and all the fowles were filled full with their flesh.

CHAP. XX.

2 Satan being bounde for a certeine time, 7 And after lett vs vexeth the Church grievously 10. 14 And after the worlde is iudged, he and his are cast into the lake of fyre.

1 And I sawe an Angel come downe from heauen, hauing the keye of the bottomles pit, and a great chaine in his hand.

2 And he toke the dragon that olde serpet, which is the deuill and Satan, and he bounde him a thousand yeres,

3 And cast him into the bottomles pit, and he shut him vp, and sealed the dore vpon him, that he shulde deceiue the people no more, til a thousand yeres were fulfilled: for after that he must be losed for a litle season.

4 And I sawe seates: and they sat vpon

their impietic and stubbernes. That is, from Christs naturie vnto the time of Pope Syluester the seconde: so long the pure doctrine shulde after a sorte remaine. After this terme Satan had greater power then he had before. The glorie and autoritie of them that suffer for Christs sake.

Which drieth the wicked into eternal fyre. Psal. 9.

Tim. 6. 15. chap. 17. 14. Which declareth his humanity, wherein he is Lord of all, and shall iudge the world. This signifieth the day of iudgement, shall be cleare and euident: so that none shall be hid: for the trumpet shall blowe a lowde & all that vnderstand it.

For the Pope & worldly princes that fight against Christs, euen vntil this last day. The overthrow of the beast and his shall be chiefly accomplished at the seconde coming of Christs.

This Angel representeth the ordre of Angels, whose vocacion & of fyre was from heauen: or may signifie Christs, who shulde treade downe the serpens head. Hereby he meaneth the Gospel whereby he is shut up to faithfull. Satan is chained that he can not hurt them, yea & ministers here- by open it to the infidels, but through

a That is, praise ye God, because Antichrist & all wickednes is tak out of the worlde. b So that all the Sanctes are conuined and ought nothing to doubt of the saluacion of faithful. c The wicked shall be burned in conuinal fyre, neuer shall be extinguished. d By the foure beastes are met all creatures. e Signifying his iudgements are true & iust, and ye ought to praise him euermore for the destruction of the Pope.

f God made Christs bridegrome of his Church at the beginning, and at the last day it shall be fully accomplished when we shall be ioyned with our head.

Mat. 22. 2. chap. 14. 13. g That is, the Aug. l.

h Whome God of fre mercie calleth to be partakers of his h autentic graces, & diuinitie from the filthie pollutions of Antichrist. i Who am charged to rise of Iesus, or who am partaker of the same Gospel & faith.

Isa. 63. 2. k He is the weth that none ought to be worshipped but onely God, & that he is of their nobel whome God vseth to reuile his secretes by the Prophetes, they may declare them to others, also that we must beleue no other spirit of prophecie, but that which doeth testifie of Iesus, and lead vs to him. l Whereby is signified that Iesus Christs our Iudge shall be victorious, and shall triumph over his enemies. m He meaneth Christs So that the wicked shall treuble before his face. n To shewe that he was ruler of all the worlde. o That is, none can haue so full reuelacion how Christs is verie God, eternal, infinite and almightie, as he him self. q Whereby is signified his victorie, and the destruction of his enemies. r Signifying that Iesus Christs, which is the worde, is made flesh, and is our Lord, our God and the Iudge of the quicke and dead.

f. This declareth that his Angels shall come with him to iudge the worlde.

Satan losed. Reuelacion. Holie Ierusalem.

them, and iudgement was giuen vnto them, and I sawe the soules of them, that were beheaded for the witness of Iesus, and for the worde of God, & which did not worship y^e beast, nether his image, nether had taken his marke vpon their foreheads, or on their hands: and they liued, & reigned with Christ a thousand yere.

5 But the rest of the dead men shal not liue againe, vntill the thousand yeres be finished: this is the first resurrection.

6 Blessed and holie is he, that hath parte in the first resurrection: for on suche the seconde death hath no power: but they shal be the Priests of God and of Christ, & shal reigne with him a thousand yere.

7 * And when the thousand yeres are expired, Satan shal be losed out of his prison,

8 And shal go out to deceiue the people, which are in the foure quarters of the earth: *emem* Gog and Magog, to gather them together to battel, whose number is, as the sand of the sea.

9 And they went vp into the plaine of the earth, w^{ch} compassed the tents of the Saintes about, and the beloued citie: but fyre came downe from God out of heauen, & deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fyre & brimstone, where the beast and the faise prophet shal be tormented euen day and night for euermore.

11 And I sawe a great white throne, and one that sat on it, from whose face fled away bothe the earth and heauen, & their place was no more founde.

12 And I sawe the dead, bothe the great & small stand before God: and the booke were opened, & another booke was opened, which is the booke of life, and the dead were iudged of those things, which were written in the booke, according to their workes.

13 And the sea gaue vp her dead, which were in her, and death and hell deliuered vp the dead, which were in them: & they were iudged euerie man according to their workes.

14 And death and hell were cast into the lake of fyre: this is the seconde death.

15 And whoeuer was not founde written in the booke of life, was cast into the lake of fyre.

CHAP. XXI.

21.24. The blessed estate of the godlie, 2.27 And the miserable condicon of the wicked. 11 The description of the heauenlie Ierusalem, and of the wife of the Lambe.

1 And I sawe a new heauen, & a new earth: for the first heauen, and the first earth were passed away, & there was

no more sea.

2 And I Iohn sawe the holie citie newe Ierusalem come downe from God out of heauen, prepared as a bride trimmed for her housband.

3 And I heard a great voyce out of heauen, saying, Beholde, the Tabernacle of God is with men, and he wil dwell with them: & they shal be his people, and God him self shal be their God with them.

4 * And God shal wipe away all teares from their eyes: & there shal be no more death, nether sorowe, nether crying, nether shall there be any more paine: for y^e first things are passed.

5 And he that sat vpon the throne, said, * Beholde, I make all things new: and he said vnto me, Write: for these wordes are faithful and true.

6 And he said vnto me, * It is done, I am and, the beginning and the end. I wil giue to him that is a thirst, of the well of the water of life frely.

7 He that ouercometh, shal inherit all things, and I wil be his God, & he shal be my sonne.

8 But the feareful and vnbeleuing, and the abominable and murderers, & whoremongers, and forcerers, and idolaters, & all liars shal haue their parte in the lake, which burneth with fyre and brimstone, which is the seconde death.

9 And there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come: I wil shewe thee the bride, the Lambes wife.

10 And he caied me away in the spirit to a great & an hie mountaine, & he shewed me the great citie, holie Ierusalem, descending out of heauen from God,

11 Having the glorie of God: and her shining was like vnto a stone most precious, as a Iasper stone cleare as crystal,

12 And had a great wall and hie, and had twelue gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel.

13 On the East parte there were thre gates, and on the Northside thre gates, on the Southside thre gates, and on the Westside thre gates.

14 And the wall of the citie had twelue fundacions, and in them the names of the Lambs twelue Apostles.

15 And he that talked with me, had a goldē rede to measure the citie with all, and the gates thereof, and the wall thereof.

16 And the citie lay foure square, and the length is as large as the bredth of it, and he measured the citie with the rede, twelue thousand furlonges: and the length, and the bredth, and the height of it are equal.

The holie companie of the el. & Meaning that God by his diuine mai. shal wil glorifie & renewe his, & take them vnto him.

1sa. 25.8. chap. 7.17. All offences of sorowes shal be taken away: so that they shal haue perpetual ioy. 1sa. 43.19. 2. cor. 5.17.

Chap. 1.8. 2. 22.13. I that am eternal life, wil giue vnto mine who drinke of the liuelie waters of this euerslasting life.

g Thei which feare man more then God. h Thei which mocke & iell at religion.

i Meaning the Church, which is married to Christ by faith. k By this description is declared the incomprehensible excellencie, & the heauenlie companie do enjoye.

l It is said to come downe from heauen, because all the benedictions that the Church hath, they acknowledge it to come of God through Christ.

m Euer greene & flourishing. n Signifying y^e faithful that be surely kept in heauen. o That is, plece ynough to encrease for els we knowe there is but one way & one gate, eu^r Iesus Christ. p For the Apostles were inuocated where by Iesus Christ the true fundacion was reuelled to the world.

f That is, whiles they haue remained in this life.

g He meaneth the, which are spiritually dead: for in whomesaiū liueth, he is dead to God.

h Which is to receiue Iesus Christ in true faith, & to rise from sinne in newnes of life.

Exek. 39.2. i The death of the soule, w^{ch} is eternal damnacion.

k Shal be true parakers of Christ and of his dignitie.

l That is, for euer.

m After that the chaine is broke, and the true preaching of Gods worde is corrupt.

n By them are men diuers & strange enemies of the Church of God, as the Turkes, the Sarazins and others, read Ezek 38.2, by whome the Church of God shulde be grievously cormented.

Philip 4.4. chap. 3.5. 2. 21.23.

o Which was Christ: prepared to iudgement w^{ch} glorie and maiestie.

p Euerie mans conscience is as a booke where in his dedes are written, w^{ch} shal appeare w^{ch} God openeth the booke.

q Vnderstanding all kindes of death where by men haue bene sayne, risell & death & are the last enemies, shal be destroyed.

1sa. 65.17. 2. 66.21.

r. 2. Pet 2.13. a All things shal be renewed and restored into a more excellent and perfect estate, and therefore the day of the resurrection is called, The day of restauration of all things, A& 5.21. b For all things shal be purged from their corruption, and the faithful shal enter into heauen with their head Cluist.

The Lambe is the temple. Chap. XXII. Adde not, nor diminish. 122

- 17 And he measured the wall thereof, an hundred, fortie & foure cubites, by the measure of man, that is, of the Angel.
- 18 And the buylding of the wall of it was of Iasper: and the citie was pure golde like vnto cleare glasse.
- 19 And the fundacions of the wall of the citie were garnished with all maner of precious stones: the first fundacion was Iasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Emeraude:
- 20 The fist of a Sardonyx: the sixt of a Sardius: the seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaze: the tenth of a Chrysoptasus: the eleuth of a Iacynth: the twelue an Amethyst.
- 21 And the twelue gates were twelue pearles, and euerie gate is of one pearle, and the strete of the citie is pure gold, as shining glasse.
- 22 And I sawe no Temple therein: for the Lord God almightie and the Lambe are the Temple of it.
- 23 * And the citie hath no nede of the sunne, nether of the moone to shine in it: for the glorie of God did light it: & the Lambe is the light of it.
- 24 * And the people which are sau'd, shall walke in the light of it: and the Kings of the earth shall bring their glorie and honour vnto it,
- 25 * And the gates of it shall not be shut by day: for there shall be no night there.
- 26 And the glorie, and honour of the Gentiles shall be broght vnto it.
- 27 And there shall entre into it none vncleane thing, nether whatsoeuer worketh abomination or lies: but they which are written in the Lambes * Boke of life.

q This declareth Christ is God inseparable with his Father.

Isa. 60. 1. 3.

Here we see as in infinit other places Kings & Princes (contrarie to that wicked opinion of Anabaptists) are partakers of the heauenly glorie, if they rule in feare of the Lord.

Isa. 60. 11.

Phil. 4. 4.

Chap. 3. 1.

Ch. 10. 11.

Chap. XXII.

a He alludeth to the visible paradise to set forth the more sensibly the spiritual: and this agreeth with that which is written, Ezek. 47. 1.

b Meaning Christ who is the life of his Church, it commeth to all his and not peculiar for any one sorte of people.

c For there are all things pleasant & full of all contentation commually.

d Which some time were vnpure as Gentiles, but now are purged & made whole by Christ.

Isa. 60. 11.

e The light shall be vncchangeable and thine for euer.

CHAP. XXII.

1 The river of the water of life. *2* The fruitfulness & light of the citie of God. *3* The Lord giueth euer his seruants warning of things to come. *4* The Angel wil not be worshipped. *5* To the words of God may nothing be added nor diminished therefrom.

And he shewed me a pure river of water of life, cleare as crystal, proceeding out of the throne of God, and of the Lambe.

In the middes of the strete of it, and of ether side of the river, was the tre of life, which bare twelue maner of frutes, & gaue frute euerie moneth: & the leaues of the tre serued to heaie the nations with.

And there shall be no more curse, but the throne of God & of the Lambe shall be in it, and his seruants shall serue him.

And they shall see his face, and his Name shall be in their foreheades.

* And there shall be no night there, and they nede no candle, nether light of sun

- ne: for the Lord God giueth them light, and they shall reigne for euermore.
- 6 And he said vnto me, These wordes are faithful and true: & the Lord God of the holie Prophetes sent his Angel to shewe vnto his seruants the things which must shortly be fulfilled.
- 7 Beholde, I come shortly. Blessed is he which kepeth the wordes of the prophetic of this boke.
- 8 And I am Iohn, which sawe and heard these things: and when I had heard & seen, I fell downe to worship before the feete of the Angel, which shewed me these things.
- 9 But he said vnto me, Se thou do it not: for I am thy fellowe seruant, & of thy brethren the Prophetes, and of them which kepe the wordes of this boke: worship God.
- 10 And he said vnto me, Seale not the wordes of the prophetic of this boke: for the time is at hand.
- 11 He that is vniust, let him be vniust still: & he which is filthy, let him be filthy still: and he which is righteous, let him be righteous still: & he which is holie, let him be holie still.
- 12 And beholde, I come shortly, & my reward is with me, to giue euerie man according as his worke shall be.
- 13 I am *a* and *o*, the beginning & the end, the first and the last.
- 14 Blessed are they, that do his commandments, that their right may be in the tre of life, & may entre in through the gates into the citie.
- 15 For without shall be dogges & enchaters, & whomongers, & murderers, & idolaters, & who soeuer loueth or maketh lies.
- 16 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote & the generacion of Dauid, and the bright morning starre.
- 17 And the Spirit and the bride say, Come. And let him that heareth, say, Come: & let him which is athirst, come: & let who soeuer wil, take of the water of life frely.
- 18 For I protest vnto euerie man that heareth the wordes of the prophetic of this boke, * if any man shall adde vnto these things, God shall adde vnto him the plagues, that are written in this boke.
- 19 And if any man shall diminish of the wordes of the boke of this prophetic, God shall take away his parte out of the Boke of life, and out of the holie citie, and fro those things which are written in this boke.
- 20 He which testifieth these things, saith, Surely, I come quickly. Amen. Euen so come, Lord Iesus.
- 21 The grace of our Lord Iesus Christ be with you all, Amen.

f Now this is the seconde time that he suffered him self to be caried away with the excellencie of the personer is to admonish vs of our infirmitie & readines to fall, except God strengthe vs miraculouly w his Spirit.

Chap. 19. 10.

g This is not then as the other Prophetes which were commanded to be hyd til the time appointed. as in Daniel 12. 4. because the things shulde be quickly accomplished, & did now begin. They shall live eternally w the Sonne of God.

h That malitine false doctrine and decline therein.

i That is, a true and naturall man and yet God equal w my Father.

Rom. 2. 6.

Isa. 41. 4.

Ch. 44. 6.

Chap. 1. 8.

Ch. 18. 6.

l For Christ is the light which giueth light to euerie one which commeth into this worlde.

m Let them be afraid of Gods horrible iudgements, & assure as they heare the Lambe call, let them come.

Isa. 55. 1.

n He that seeketh him self oppressed with afflictions, and desireth the heauy graces and comfort.

o That is, when God beginneth to reforme himself by his Spirit.

p Seeing the Lord is at hand, we ought to be constant and reioyce, but we must beware we esteeme not the length nor shortnes of the Lords coming by our own imagination.

2. Pet. 3. 9.

q This declareth the earnest desire that the faithful haue to be deliuered out of these miseries, and to be joyned with their head Christ Iesus.

HHh. ii.