

THE REVELATION

of Iohn the Diuine.

As declared in
Iohn.

THE ARGUMENT.

IT is manifest, that the holie Gost 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 lively set forth the Diuinitie of Christ, & the testimonies of our redemption: 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 giue 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 aduertiseth the godlie (which are but a smale portion) to auoide this harlots flateries, and bragges, whose ruine without mercie they shal see, and with the heauenlie companies sing continual praises: for the Lambe is married: the worde of God hath gotten the victorie: Satā 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 faithfull (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 understanding hereof.

CHAP. I.

The cause of this reuelation. 3 Of them that read it. 4 Iohn writeth to the seuen Churches. 5 The maiestie and office of the Sonne of God. 20 The vision of the candlestickes and starres.

a Of things which were hid before. b Christ receiued this reuelation out of his fathers bosome as his owne doctrine, but it was hid in respect of vs so that Christ as Lord and God reueiled it to Iohn his seruunt by the ministerie of his Angel, to the edification of his Church. c To the good & bad. d Which expoundeth the olde prophecies, & sheweth what shal come to passe in the newe testament.

Ezo. 3. 14. e And began euen then. Psal. 89. 38. f Cor. 15. 21. g Ioh. 1. 14. h Ioh. 1. 19. i Ioh. 1. 9. j Pet. 2. 5. k Meaning the Church vniuersal.

g That is, from the holie Gost: 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 phrase Paul taketh God, and Christ, and the angels to witness, 1. Tim. 5. 21.



He 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 seruunt 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 prophecie, and kepe 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 sinnes 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 pierced him through: and all kinreds of the earth shal waile before him, Euen so, Amen.

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

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 trumpeter,

Saying, I am 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 Sardis, 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. i Ioh. 1. 14. iude 14.

b They that contemned Christ & mocked cruelly persecuted him, and put him to death, that they acknowledge him.

Chap. 21. 6. & 22. 13.

c Or, for him i Alpha and Omega are the first and last letters of the a b c of the Greeks.

k Which some call Sunday: f Paul the first day of the week, 1. Cor. 16. 1. & 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.

feete,

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

^f For in him was no concupiscence, which is signified by girding the loynes.

^f To signifie his wisdom, eternitie & diuinitie.

^e To se the secret of the heart.

^{Or, alsemine.} ^u His iudgements & waies are more perfect.

^u Bothe because all nations praise hi, & al to his worde is heard & preached through the worlde.

^{Dan. 10. 9.}

^{Isa. 41. 4.}

^{4. 4. 6.}

^y Which are pastors of the Churches.

^a This worde signified his worde and the verue the reof, as is declared, Ebr. 4. 13.

^a To comfort me.

^b Equal God with my Father, and eternal.

^c That is, power ouer them.

^d In the latter dayes.

^e In my protection.

^f That is, the ministers, Mal. 2. 3.

feete, and girde about the pappes with a golden girdle.

14 His head, and heeres were white as white wolle, & 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 founde 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 dead: then he laid his right hand vpon me, saying vnto me, Feare not: I am the first and the last,

18 And am aliuē, but I was dead: & beholde, I am aliuē 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 hereafter.

20 The mysterie of the seuen starres which thou sawest in my right hand, and the seuen golden candlestickes, is this, The seuen starres are the Angels of the seuen Churches: & the seuen candlestickes which thou sawest, are the seuen Churches.

^d In the latter dayes. ^e In my protection. ^f That is, the ministers, Mal. 2. 3.

CHAP. II.

^a He exhorteth foure Churches. ¹ To repentance, ¹⁰ To perseverance, ¹⁵ patience and amendement, ^{1. 14. 20.} ²³ As wel by threatnings, ^{7. 10. 17. 26} As promises of rewardes.

^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. xii.

^c In his protection.

^d Accordig to his pmes, Mar. 28. 20 be wilbe 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 candlestick or lampe forasmuch as he ought to shine before men.

^g These were heretikes who helde that wic- ues shulde be commune, & as some thinke were named of one called Nicolas, of whome is writ A. 6. 6. which was chosen among the Deacons.

Vnto the Angel of the Church of Ephesus write, These things saith he that holdeth the seuen starres in his right hand, and walketh in the middes of the seuen golden candlestickes.

1 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 liers.

2 And thou hast suffered, and hast patience, and for my Names sake hast labored, and hast not fainted.

3 Neuertheles, I haue somewhat against thee, because thou hast left thy first loue.

4 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 candlestick out of his place, except thou amende.

5 But this thou hast, that thou hatest the workes of the Nicolaitans, which I also hate.

6 Let him that hathe an eare, heare, what

the Spirit saith vnto the 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.

8 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 aliuē.

9 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.

10 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.

11 Let him that hathe an eare, heare what the Spirit saith to the Churches. He that ouercometh, shal not be hurt of the seconde death.

12 And to the Angel of the Church which is at Pergamus write, This saith he which hathe the sharpe sworde with two edges.

13 I knowe thy workes & where thou dwellest, euē where Satans throne is, and thou kepest my Name, and hast not denied my faith, euē in those dayes when Antipas my faithful martyr was slaine among you, where Satan dwelleth.

14 But I haue a fewe things against thee, because thou hast there them that mainteine the doctrine of Balaam, who taught Balac, to put a stumbling blocke before the children of Israel, that they shulde eat of things sacrificed vnto idoles, and commit fornication.

15 Euē so hast thou them, that mainteine the doctrine of the Nicolaitans, which thing I hate.

16 Repent thy self, or els I wil come vnto thee shortly, and wil fight against them with the sworde of my mouth.

17 Let him that hathe an eare, heare what the Spirit saith vnto the 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 written, which no man knoweth sauing he that receiueh it.

18 And vnto the Angel of the Church which is at Thyatira write, These things saith the Sonne of God, which hathe his eyes

words, & good liuing is banished, are the throne of Satan, and alio those places where the worde is not preached sincerely, nor maners a right reformed. ^u In the verie heat of persecution and slaughter of the Martyrs they continued in the pure faith, and therefore are commended after a sorte. ^x All suche are like counsellours to Balaam, which for lucre persuade to idolatrie, or whoredome. ^y And not commune to all. ^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 iudgment. ^a The newe name alio signifieth, reuocacion and honour.

^h Meaning, a life euēlastig thus by corporal benefices he raiseth the vp to consider spiritual blessings.

ⁱ This is thought to be Policarpus who was minister of Smyrna 86 years, as he him self confessed before Herodes when as he was led to be burned for Christs cause.

^k The eternal Diuinitie of Iesus Christ is here most plainly declared with his man hode, & victorie ouer death to assure his they shal not be overcome by death.

^l This was the persecution vnder the emperour Domitian.

^m In spiritual treasures.

ⁿ They are not Abrahams children according to faith.

^o Here he nameth the author of all our calamities, in encouraging vs manfully to fight against him, in promising vs the victorie.

^{Non. 24. 14. & 25. 1.}

^p The end of affliction is if we may be tried and not destroyed.

^q Signifying manie times as Genes. 35. 41.

^r 16. 22, although there shalbe cofort and release.

^s The first death is the natural death of the body, the seconde is the eternal death: fro the which all are free that belue in Iesus Christ, Ioh. 5. 24.

^t The worde of God is the sworde with two edges, Ebr. 4. 12.

^e All townes and countreies whence Gods

The sercher of the heart. Reuelation. Of perseuerance.

107, 4. cum in.

b To helpe
Sainds.

1. King. 16. 31.

c As that har-
lot Jezabel
maintained stra-
nge 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-
latrye and falsie
doctrines, com-
mit spiritual
whoredome,
whereof fol-
loweth corpor-
al whoredome.
e Hof 4. 13.
1. Sam. 16. 7.
psal. 7. 10.
sere. 11. 19.
e 17. 10.

f The false
teachers ter-
med their do-
ctrine by this
name, as thogh
it cōtained the
most depe
knowledge of
heauelie thgs,
& was in deed
drawen out of
the depe don-
geō of hell: by
suche termes
now the Ana-
baptists, Liber-
tines, Papists,
Arrians, &c vse
to beautifie
their monstru-
ous errors and
blasphemies.

g The childre
of Jezabel.

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

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

2. pet. 3. 10.

4. Cor. 13. 5.

b Either by
consenting to
idolaters, or
els polluting
their consciences
with any euil.

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

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

20 Norwithstanding, I haue a fewe things
against thee, that thou suffrest the woman
Jezabel, which calleth her self a Prophe-
tesse, to teache and to deceiue my seruāts
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 reines and hearts:
and I wil giue vnto euerie one of you ac-
cording vnto your workes.

24 And vnto you I say, the rest of them of
Thyatira, As many as haue not this learn-
ing, 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 pottier, 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 pro-
fession of faith and to watching, 33 With promises
to them that perseuere.

1 And write vnto the Angel of the
Church w̄ is at Sardi, These things
saith he that hathe 7 seuen Spirits of God,
and the seuen 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
remaine, that are readie to dye: for I haue
not founde thy workes perfite before
God.

3 Remember therefore, how thou hast re-
ceiued and heard, and holde fast, and repen-
t. * 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 Notwithstanding 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 worthe.

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.

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 ha-
the the keye of Dauid, which openeth
and no man shutteth, and shutteth and no
man openeth,

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

9 Beholde, I wil make them of the synago-
gue of Satan, which call them selues Iewes
and are not, but do lye: beholde, I say, I wil
make them, that they shal come and wor-
ship before thy fete, and shal knowe that I
haue loued thee.

10 Because thou hast kept the worde of my
patience, 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.

12 Him that ouercometh, wil I make a pil-
lar 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.

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

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.

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

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

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

20 Beholde,

Chap. 20. 12.
e 21. 27.
philip. 4. 4.

Isa. 22. 22.

Job. 22. 14.

c Which signi-
feth y Christ
hathe all the
power ouer y
house of Da-
uid, which is y
Church, so y
he may either
receiue or put
out whome he
wil.
d Which is to
aduance the
kingdome of
God.

e I wil cause
the in thy sight
to hible them
selues, & to gi-
ue due honour
to God, and to
his Sonne
Christ.

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

g That is, Tru-
th it self.

h Of whom
all creatures
haue their be-
ginning.

i Persuading
thy self of that
which thou
hast not.

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

l Suffer y eyes
of thine vnder-
standing to be
opened.

Pro. 3. 21.

eb. 12. 5.

m Nothing
more displea-
seth God then
indifference, &
coldenes in re-
ligio, & there-
fore he wil spe-
we suche out
as are not zealous
and fervent.

20 Beholde, I stand at the dore, and knocke. If anie man heare my voyce & opē 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.

1 The vision of the maiestie of God. 2 He seeth the throne, and one sitting vpon it. 3 And 24. seates about it with 24. elders sitting vpon them, and foure beasts praising God day and night.

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 immediately I was raiſhed 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 twentie 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 ſeuē lampes of tyre, burning before the throne, which are the ſeuē ſpirits of God.

And before the throne there was a ſea of glaſſe like vnto cryſtal: and in the mid des of the throne, & rounde about the 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 fourth beast was like a flying egle.

And the foure beatts had eche one of the ſix wings about him, and they were ful of eyes within, and they ceaſed not day nor night, ſaying, Holie, holie, holie Lord God, almightie, 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 worthe, 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.

1 He ſeeth the Lambe opening the boke. 2. 14 And therefore the foure beasts, the 24. elders, and the Angels praise the Lambe, & do him worship. 3 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 ſeuē ſeales.

And I ſawe a ſtrong Angel which preached with a lowde voyce. Who is worthe 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 worthe 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 roſe of Dauid, hathe obtained to open the Boke, and to loſe the ſeuē ſeales thereof.

Then I behelde, and lo, in the middes of the throne, and of the foure beasts, & in the middes of the elders, ſtoode a Lambe as though he had bene killed, which had ſeuē hornes, & ſeuē eyes, which are the ſeuē 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 Saintes,

And they ſung a new ſong, ſaying, Thou art worthe 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 tōgue, and people, and nation,

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

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

Saying with a loude voyce, Worthe is the Lābe that was killed to receiue power and riches, and wiſdome, and ſtrength, & honour, and glorie, and praife.

And all the 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.

FFF.iiii.

a In my ſeate royal, and to be partaker of manie heauenly ioyces.

a Before that he make men- cio of the great afflictions of the Church, he ſeteth forth the maiestie of God, by whoſe wil, wiſdome and prouidence all things are created, & gouerned, to teache vs patience.

b He deſcribeth the Diuine and incomprehenſible veretue of God the father as chap. 3. 10, and ſ. 10ne who is ioyned with him.

c By theſe are ment all the holie copanies of the beaſts.

d From the throne of the Father, & the ſonne proceedeth the holie Goſt, who hauing all but one throne, declare the vauitie of the God-head.

e The holie Goſt is as a lightning vnto vs that be- lieue, and as a ſcareful thunder to the diſ- obedient.

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

g It is as cleare as cryſtal before the eyes of God, becauſe there is nothing in it ſo liſle that is hid from him.

h Or, vnder the throne.

i They are called Cherubims, Exe. 10. 20.

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

l They wil chalenge no au- thoritie, honour nor power before God.

Chap. 5. 12.

a A ſimilitude taken of earth lie princes, which by bo- kes & writte & here it do- eth ſignifie all the counſels & iudgements of God which are onely knowen to Chriſt the ſonne of Dauid, verſ. 5.

b That is, ma- nie.

Gen. 49. 10.

c This viſion confirmeth the power of our Lord Ieſus, who is the Lambe of God that taketh away the ſinne of the worlde.

d That is, ma- niſolde power.

e Signifying the fulnes of the Spirit, which Chriſt pow- reth vpon all.

f The Angels honour Chriſt: he is therefore God.

g This declar- eth how the prayers of the faithful are agreeable vnto God, read Act. 10. 4. chap. 8. 3.

h Our Saviour Ieſus hath re- demed his Church by his blood ſhedding & gathered it of all nations.

i Not corpo- rally.

Dan. 7. 10.

Chap. 4. 11.

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 prophecie to the end of the worlde.

After, I behelde when ^a the Lambe had opened one ^a 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 forth the conquering 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 meature of wheat for a penie, and thre meatures 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 fifth ſeale, I ſawe vnder the altar the ſoules of them, that were killed for the worde of God, & for testimony which they maintained.

And they cryed with a lowde voyce, ſaying, How long, Lord, holie and true! doeſt 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 vntill their ſelowe 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 ſackcloth of heere, and the moone was li-

The Church miſerably defaced with idolatrie and affli-

ke blood.

And the ſtarres of heauen ſel 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 captaynes, and the mightie men, and euerie bondman, and euerie fre man, hid them ſelues in dennes, and among the rockes of the mountaines,

And ſaid to the moūtaines 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 Lambe ſeeth them, leadeth them to the fountaines of liuing water, And God ſhal wipe awaye all teares from their eyes.

And after that, I ſawe foure Angels holding the foure windes of the earth, 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 the 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 Manaffes 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 Iofaph were ſealed twelue thouſand. Of the tribe of Benjamin

were ſealed twelue thouſand. Of the tribe of Ephraim, which was Ioffys ſonne,

Doctours & preachers that departe from the truth. The kingdom of God is hid, and with it, when from men, & appeareth not. Realmes, kingdomes & perſones, that did ſeme to be as ſtable in faith as mountaines.

Iſa. 2. 19. Of. 10. 8. Luk. 23. 30.

Suche men afterwarde, of what eſtate ſouer, therbe, ſhal be deſperate, and not able to ſuffer the weight of Gods wrath, but ſhall continually ſee his iudgement.

The ſpirit is compared to winde, and the doctrine alſo; and though there be one ſpirit and one doctrine, yet foure are here named in reſpect of the diuerſitie of the foure quarters of the earth, where the Goſpel is ſpred, and for the foure writers thereof, and preaches of ſamethrough the whole worlde. Meaning, ſ men of the earth.

That is, the ylands.

Or, Chriſt.

Signifying all men in general, who can no more liue without this ſpiritual doctrine, then trees can bloſſome and beare, except the winde blowe vpon them. God preueneth the dangers and euils, which otherwiſe wolde ouerwhelme the eld.

Thoſe that are ſealed by the ſpirit of God, and marked 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 reſerue to him ſelf an infinite number which ſhal be ſaued bothe of the Iewes and Gentiles through Chriſt. He omitteth Dan, & putteth Leui in, whereby he meaneth the twelue tribes.

were

a The opening of the ſeale is the declaration of Gods wil, and the executing of his iudgements.

b Signifying, that there was maruailous things to come.

c The white horſe ſignifieth innocencie, victorie, & felicitie which ſhulde come by the preaching of the Goſpel.

d He that ſitteth on the white horſe, is Chriſt.

e Signifying the cruel warres that enſued when the Goſpel was reſuſcited.

f Who was ſatan.

g This ſignifieth an extreme famine, and want of all things.

h The Greke worde ſignifieth that meature which was ordinarily giuen to ſeruants for their portion or ſtint of meate for one day.

i Which amonſted about foure pence halfe penie.

k Whereby is meant ſickeneſſe, plagues, peſtilence, & death of man & beaſt.

Or, the graue.

l The continual perſecution of the Church noted by the fifth ſeale.

m The ſoules of the ſaintes are vnder the altar which is Chriſt, meaning that they are in his ſafe cuſtodie in the heauens.

n Which ſignifieth the change of the true doctrine, & is the greateſt cauſe of motions and troubles that come to the worlde.

o That is, the brightness of the Goſpel.

p The traditions of men.

q ſealed by tyrants.

The prayers of the Saints. Chap. VIII. The bottomles pitte. 117

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 palmes in their hands.

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 thanks, and honour, & power, and might, be vnto our God for euermore, Amen.

13 And one of the Elders spake, saying 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 tribulation, and haue washed their long robes & haue made their long robes white in the blood of the Lambe.

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.

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

17 For the Lambe, which is in the midst 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 seale is opened: there is silence in heauen.
6 The foure Angels blowe their trumpettes, and great plagues followe vpon the earth.

1 **A**Nd when he had opened the seventh seal, 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.

5 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.

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

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.

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.

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

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.

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.

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 starres, 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.

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

CHAP. IX.

1 The fift and sixt Angel blowe their trumpettes: the starre falleth from heauen. 3 The locustes come out of the smoke. 12 The first wo is past. 14 The foure Angels that were bounde, are loosed. 18 And the third parte of men is killed.

1 **A**ND the fift 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 furnace, and the sunne,

keyes in his armes. Abundance of heresies and errors, which couer with darkness Christ and his Gospel.

GGg.i.

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

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

Isa. 49. 10.
o That is, of the maiestie of God, Father, the Sonne, and the holie Ghost.
p Meaning continually: for els in heauē there is no night.

Isa. 25. 8.
chap. 21. 4.

q For all iniquitie & miserie shall be then taken away.

r They shall haue no more grief and paine, but full 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.

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

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

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

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

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

i Euen the verie elect were fore tryed and prouen.

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

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

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

n Which here signifie false & corrupt doctrine.

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 fete.

p 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.

t That is, the Bishops and ministers, which forsake the worde of God, & so fall out of heauen, & become Angels of darkness.

u This authoritie chiefly is committed to the Pope in figure whereof he beareth the

keyes in his armes.

v Abundance of heresies and errors, which couer with darkness Christ and his Gospel.

d Locustes are false teachers, heretikes, and worldlie iustit Prelates, with Monkes, Friers, Cardinals, Patriarkes, Archbishops, Bishops, Doctors, Bachelors & matters which forsake Christ to maine teine false doctrine

e False and detestable doctrines, which is pleasant to the flesh.

f That is, secretly to persecute and to sting with their tails as scorpions do: such is the faction of the hypocrites.

Isa. 2. 19.

hose. 10. 8.

Iud. 23. 30.

chap. 6. 16.

Wisd. 16. 9.

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. *2. Thel. 2. 11.*

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 months. *1. For* at the beginning of the year of their consoling seemeth as nothing, but except they lose their remedie, they perish. *m* Such is the vnbeleuing 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 clergie shall be proude, ambitious, bold, stout, rash, rebellious, stubborn, cruel, lecherous & authors 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, the pretended great gentleness & loue: they are wise, politicke, subtil, eloquent & in worldlie 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 worldlie princes. *t* For as thogh they had wings, so are they lifted vp about the comune sorte of men & esteemed moste holie. & do all things with rage & fiercenes. *u* To infect & kill with their venomous doctrine. *x* Which is Antichrist the Pope, king of hypocrites & Satans ambassadour. *y* That is, destroyes: for Antichrist the sorne of perdition destroyeth mens soules with false doctrine, & the whole worlde with fyre & sword. *z* Which was the voyce of Christ sitting at the right hand of the Father. *a* Meaning the enemies of the East countrey, which shulde afflict the Church of God, as did the Arabians, Saracines, Turkes & Tartarians.

b 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* kill 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 man.

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 *n* was like vnto *o* horses prepared vnto battel, and on their heades *p* were as it were *q* crownes, like vnto golde, and their faces *r* were like the faces of men.

8 And they had heere as the *s* heere of women, and their *t* teeth were as the teeth of lions.

9 And they had *u* habbergions, like to habbergions of yron: and the sounde of their *v* wings *w* was like the sounde of charrets when manie horses runne vnto battel.

10 And they had tails like vnto scorpions, and there were *x* stings in their tails, & their power was to hurt men five moneths.

11 And they haue a King over them, which is the *y* Angel of the bottomles pit, whose name in Hebrew is, *z* Abaddon, and in Greke he is named Apollyon.

12 One wo is past, & behold, yet two woes come after this.

13 ¶ Then the first Angel blew the trumpet, & I heard a *a* voyce from the foure hornes of the golden altar, which is before God,

14 Saying to the first Angel, which had the trumpet, Lofe the foure *b* Angels, which are bounde in the great riuer Euphrates.

15 And the foure Angels were loosed, which were prepared at an *c* 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 twentie thousand times ten thousand: for I heard the number of them.

17 And thus I sawe the horses in a vision, and them that sate on them, hauing fyrie habbergions, & of Iacinth & of brimstone, & the heads of the horses were as *d* 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 men killed, *e* that is, of the fyre and of the smoke, and of the brimstone, which came out of their mouthes.

19 For their power is in their *f* mouthes, & in their tails: for their tails were like vnto serpents, and had heads, wherewith they hurte.

20 And the remnant of the men which were not killed by these plagues, *g* repented not of the workes of their hands that they shulde not worship deuils, and *h* 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 murthere, and of their forcerie, nether of their fornicacion, nor of their thefte.

CHAP. X.

1 The Angel hathe the boke open. 6 He sweareth there shalbe no more time. 9 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 pillars 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, seuen *h* thondres vttered their voyces.

4 And when the seuen thonders had vttered their voyces, I was about to write: but I heard a voyce from heauen saying vnto me, *i* 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 *j* by him that liueth for evermore, which created heauen, & the things that therein are, & the earth & the things that therein are, & the sea & the things, which therein are, that time shulde be no more.

7 But in the daies of the voyce of the seuen Angel, which he shal beginne to blowe the trumpet, euen the *k* myserie of God shalbe finished, as he hath declared to his seruants the Prophetes.

shalbe sponed. *g* The whole graces of Gods Spirit bent them selues against Antichrist. *h* Beloue that that is written: for there is no need to write more for the vnderstanding of Gods children. *i* That is, by God with whom Christ by his diuinitie is equal. *k* The faithful shal vnderstand and see this myserie of the last iudgement, the damnacion of Antichrist and infidels, & also the glorie of the iust at the resurrection.

c Which signifieth their false doctrine & hypocrisie.

d And therefore were iustly destroyed.

Isa. 11. 4.
Eccl. 13. 15.

a Which was Iesus Christ who came to comfort his Church against his furious assaults of Satan and Antichrist: so that in all their troubles, the faithful are sure to finde consolation in him. *b* Iesus Christ beareth witness of Gods loue towards vs.

c It overcame all the darknesses of the Angel of the bottomles pit.

Dan. 12. 7.

d Straight, strong & pure from all corruptions.

e Meaning the Gospel of Christ, which Antichrist can not hide, seeing Christ bringeth it open in his had.

f Which declareth that in despite of Antichrist & Gospel shulde be preached through all the world: so that the enemies

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

² Meaning, Christ.

³ That is, the holie Scriptures: w^{ch} declarerth y^e the minister must receive the word into their hearts, & to haue graue, & depe iudgement, and diligently to studie it, & with zeale to utter it.

⁴ Signifying y^e albeit that the minister haue consolation by the worde of God, yet that he haue sore, & grievous enemies, which shalbe troublesome vnto him. ⁵ Not onely meaning in his life time, but that this boke after his death shulde be as a preaching vnto all nations.

CHAP. XI.

¹ The temple is measured. ² Two witnesses raised up by the Lord, are murdered by the beast. ³ But after reueiled to glorie. ⁴ Christ is exalted, ⁵ And God praised by the 24. elders.

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

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

³ But I wil giue power vnto my two witnesses, & they shal prophetic a thousand, two hundred, & thre score dayes, clothed in sacke cloth.

⁴ These are two holie trees, & two cadel stickes, standing before y^e God of y^e earth. And if anie man wil hurte them, fyre proceedeth out of their mouthes, and deuoureth 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 prophcing, & 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.

⁷ This is, the Church of God. ⁸ Meaning, a certeine time: for God hath limited the time of Antichrists tyrannie. ⁹ By two witnesses he meaneth all the preachers y^e shulde buyde vp Gods Church, alluding to Zorubabel and Iehoiua which were chiefly appointed for this thing, and also to this saying, In the mouthes of two witnesses standeth euery worde. ¹⁰ Signifying a certeine time: for w^{ch} God giueth strength to his ministers, their persecutions seme, but as it were for a day or two. ¹¹ In poore and simple apparel. ¹² Whereby are signified the excellent graces of them which beare witness to the Gospell. ¹³ Who haue dominion ouer the whole earth. ¹⁴ By Gods worde whereby his ministers ditiomfit the enemies. ¹⁵ They denounce Gods iudgement against the wicked, that they can not enter into heauen. ¹⁶ Which is to declare & procure Gods vengeance. ¹⁷ That is, the Pope which hathe his power out of hel and cometh thence. ¹⁸ He sheweth how the Pope gaineth the victorie, not by Gods worde, but by cruel warre.

⁸ And their corpses shal lie in the stretes of the great ciitie, 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 dwell 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 ciitie shal fall, and in the earthquake shal be slaine in number seuen thousand: and the remnant shal be 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 heauē, saying, The kingdomes of this worlde are our Lords, and his Christs, and he shal reigne for evermore.

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

¹⁷ Saying, We giue thee thanks, Lord God almightie, Which art, and Which wast, & Which art to come: for thou hast reueiled thy great might, and hast obtained 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 lightnings, and voyces, and thōdrings, and earthquake, and muche haile.

CHAP. XII.

¹ There appeareth in heauen a woman clothed with the sunne. ² Michael fighteth with the dragon, which persecuteth the woman. ³ The victorie is gotten to the comfort of the faithful.

GGg.ii.

¹ Meaning the whole iurisdiction of the Pope, which is compared to Sodom for their abominable sinne, and to Egypt because the true liberie 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. ² The infidels are tormented by hearing y^e strength preached. ³ Which shal be at the last reuirtion. ⁴ For it is meed that Antichrist had chaied them out of the earth.

⁵ Of the power of Antichrist.

⁶ When they shal vnderstand by Gods worde the glorie of his, and the punishment of his enemies, they shal fall from the Pope, and glorifie God. ⁷ Albeit said by y^e Pope, Turke and other instruments troubleth the worlde neuer so muche, yet Christ shal reigne. ⁸ Iesus Christ. ⁹ This declarerth the office of the godlie, which is to giue God thanks for the deliuerance of his, and to praise his iustice for punishing of his enemies.

¹⁰ Which signifieth the destruction of the enemies.

The Church persecuted. Reuelation. The beasts power.

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

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

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

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 forth.

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

And the woman fled into a wildernes where she hadde a place prepared of God, that they shulde fede her there a thousand, two hundred and threescore dayes.

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

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

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

Then 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.

But they ouercame him by the blood of the Lambe, and by the worde of their testimony, and they loued not their liues vnto the death.

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

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

But to the woman were giuen two winges of a great eagle, & 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.

And the serpent cast out of his mouth water after the woman like a flood, & he might cause her to be caryed away of the flood.

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

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.

And I stode on the sea sande.

CHAP. XIII.

1. 8 The beast deceiveth the reprobate. 2. 4. 12. And is confirmed by another beast. 17 The priuledge of the beasts marke.

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.

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.

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

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!

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.

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

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

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

If anie man haue an eare, let him heare.

If anie lead into captiuitie, he shal go into captiuitie: if anie kil with a sword, he must be killed by a sword: here is the patience, & the faith of the Saintes.

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

Antichrist hathe not power ouer the elect. As God ordeined first before all beginning, & all sacrifices were as signes & sacraments of Christs death. of the which led foules captiues, go them selues into captiuitie. As the kingdome of Christ is first heauē, & bringeth men thither: so the Popes kingdome is of the earth & leadeth to perdition, & is begone, & established by ambition, couetousnes, beuelines, craft, treason & tyrannie. Which signifie the priesthode & the kingdome, and therefore he giueth in his armes two keys, & hathe two swordes caryed before him. So Boniface the eighth which first ordeined the Tublice, shewed him self one day in apparel as a Pope, & the next day in harness as the Emperour, and the two hordes in the bishops mitre are signes hereof.

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 crueltye and tyrannie.

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

c Which signifie manie pronunces.

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

e That is, the deuill.

f This maie be vnderstand of Nero, who moued the first persecution against the Church, and after slew him self, so the familie of the Cæsars ended in him.

g For the empire was established againe by Vespasian.

h By receiuing the statutes, or dinaces, 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 de parting where of S. Paul speakeh to the Thessalonians.

a In this third vision is declared how the Church which is compassed about with Iesus Christ the Sonne of righteousness, is persecuted of Antichrist. *b* The Church treadeth vnder foot whatsoeuer is mutable, and inconstant, with all corrupt affections and such like. *c* Which signifie God and his worde. *d* The Church euer with a moste feruent desire longed for Christs shulde be borne, & that the faithful might be regenerate by his power. *e* The deuill, & 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 hathe vniuersal gouernement. *g* By his flatteries & promyses he gaineth manie of excellent ministers & honorable persones, and bringeth the 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 from among the Jewes to the Gentiles, which were as a bare wildernes, and so it is persecuted to & from. *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, that they 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 meane to 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. 119

r He spake de
uelish doctrine,
accused Gods
worde of im-
perfection, set
vp mans tradi-
tions, and spe-
ke things con-
trarie to God
and his worde.
s For the Po-
pe in ambitio,
cruelty, 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 he
termeth it).
u The man of
sinne accord-
ing to operation
of his shalbe
all power,
signes & mira-
cles of lies,
2. The 7. 10.
x Before the
whole empire
represented
the first beast,
and is y image
thereof.
y For the first
empire Romai-
ne was as the
patrone, & this
secode empire
is but an ima-
ge & shadowe
thereof.
z For except the
Pope confirme
the autoritie
of the King of
Romaines, he
is not esteemed
worthy to be
made Emperour.

a The same things w the Pope, or falsse prophetes instruct
him in. b Receiue the ordinances & decrees of the seat of Rome, & so kille
y vilens fore, if he were puttherunto. c Whereby he renoueth Christ
as faith, y worde & the Sacraments as y Christis markes so this Antichrist
will accept none but such as will approue his doctrine: so y it is not ynough to
cōfesse Christ, & to beleue y Scriptures, but a man must subscribe to y Popes
doctrines: moreover their christomatories, graffings, vowes, othes & shauings
are signes of this marke in so muche as no natiō was excepted y had not manie
of these marked beasts. d He y is not scaled w Antichrists marke, can not be
suffered to liue among men. e Suche as may be vnderstaūd by mans reason
for about 666 yeres after this reuelatiō y Pope or Antichrist begā to be ma-
nifest in the worlde: for the characters χ Ϟ Ϟ signify 666: & this nōber is
gathered of y smale nōber, λ α τ ι ν υ s. w in the whole make 666 &
signifieth Lateinus, or Latin, which noteth the Pope or Antichrist who vieth in
all things y Latin tongue, & in respc thereof he contēneth y Ebrewe & Greke
wherein y worde of God was first & best writē: & because Italie in olde time
was called Latiniū, the Italians are called Latini, so that hereby he noteth of
what countrey chiefly he shulde come.

CHAP. XIII.

1 The notable cōpanie of the Lābe. 6 One Angel announ-
ceth the Gospel. 8 Another the fall of Babylon. 9 And
the thirde warneth to flee frō the beast. 13 Of their blas-
femes which dye in the Lord. 18 Of the Lords harvest.

a Iesus Christ
ruler in his
Church to de-
fend and com-
fort it, thogh
the beas rage
ouer so. b
much: and seing
Christ is pre-
sent enur with
his Church,
there can be
no vicarie: for
where there is
a vicarie, there
is no Church.

b Meaning a great and ample Church. c Which was the marke of their
election, to wit, their faith. d Signifying that the number of the Church
shulde be great, and that they shulde speake boldly, and aloud, and so
glorifie the Lord.

nes like the Lambe, but he r spake like the
dragon.

And he did all that the first beast col-
de do before him, & he caused the earth,
and them which dwel therein, to worship
the first beast, whose deadlie wounde was
healed.

And he did great wonders, so that he
made fyre to come downe from heauen
on the earth, in the sight of men;

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 y image of the beast,
which had the wounde of a sworde, & did
liue.

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.

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
foreheads.

And that no man might bye or sell, sa-
ue he that had the marke, or the name of
the beast, or the number of his name.

Heare is wisdome. 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.

The same things w the Pope, or falsse prophetes instruct
him in. b Receiue the ordinances & decrees of the seat of Rome, & so kille
y vilens fore, if he were puttherunto. c Whereby he renoueth Christ
as faith, y worde & the Sacraments as y Christis markes so this Antichrist
will accept none but such as will approue his doctrine: so y it is not ynough to
cōfesse Christ, & to beleue y Scriptures, but a man must subscribe to y Popes
doctrines: moreover their christomatories, graffings, vowes, othes & shauings
are signes of this marke in so muche as no natiō was excepted y had not manie
of these marked beasts. d He y is not scaled w Antichrists marke, can not be
suffered to liue among men. e Suche as may be vnderstaūd by mans reason
for about 666 yeres after this reuelatiō y Pope or Antichrist begā to be ma-
nifest in the worlde: for the characters χ Ϟ Ϟ signify 666: & this nōber is
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signifieth Lateinus, or Latin, which noteth the Pope or Antichrist who vieth in
all things y Latin tongue, & in respc thereof he contēneth y Ebrewe & Greke
wherein y worde of God was first & best writē: & because Italie in olde time
was called Latiniū, the Italians are called Latini, so that hereby he noteth of
what countrey chiefly he shulde come.

and the Elders, and no man colde learne
that song, but the hundreth, fortie and
four thousand, which were boght from
the earth.

These are they, which are not defiled
with womē: for they are virgins: these fol-
lowe the Lābe whither soeuer he goeth:
these are boght from men, being the first
frutes vnto God, and to the Lambe.

And in their mouths was founde no gui-
le: for they are without spot before the
throne of God.

Then I sawe another Angel flee in the
middles of Heauen, hauing an euerlasting
Gospel, to preache vnto them, that dwell
on the earth, and to euerie nation, and kin-
red, and tongue, and people,

Sayig with a loude voyce, 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, say-
ing, 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,
sayig with a loude voyce, If any mā wor-
ship 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 y pure wine, which
is powred into the cuppe of his wrath, and
he shalbe tormented in fyre and brimsto-
ne before the holie Angels, & before the
Lambe.

And the smoke of their torment shal af-
cende euermore: & they shal haue no rest
day nor night, which worshippe the beast
and his image, and whosoever receiueth
the print of his name.

Here is the pacience of y Saintes: here a-
re they that kepe the commandements of
God, and the faith of Iesus.

Then I heard a voyce frō heauen, sayig
vnto me, Write, Blessed are the dead,
which hereafter dye in the Lord. Euē so
saith the Spirit: for they rest from their la-
bours, and their workes followe them.

And I looked, & beholde, a white clou-
de, and vpon the cloude one sitting like
vnto the Sōne of man; hauing on his head
a golden crowne, and in his hand a shar-
pe sickle.

And another Angel came out of the
Temple, crying with a loude voyce to him

to wrath: so that he suffreth many to walke in the way of the Romish do-
ctrine to their destruction. o That is, of his terrible iudgement. p The
faithful are exhorted to pacience. q For they are deliuered from the hor-
rible troubles which are in the Church, and rest with God. r Of the Lords
cause. r Which are ingrafted in Christ by faith, which rest and stay only
on him and reioyce to be with him: for immediately after their death they are
receiued into ioye. s Signifying that Christ shal come to iudgement in a
cloude, euen as he was sene to go vp.

e None can
praise God, but
the elect who-
me he hathe
boght.

f By whoredome
me: and vnder
this vice he cō-
prehendeth all
other; but this
is chiefly mee
of idolatrie w
is the spiritual
whoredome.

g For their
whole delite is
in y Lābe Iesus
and they loue
none but him.
h Which de-
clareth that
the faithful
ought to liue in-
stely and hole-
ly, that they
may be y first
frutes & an ex-
cellent offering
of the Lord.

i For as muche
as their sinnes
are pardoned,
& they are cled
w the iustice
of Christ.

k By this An-
gel are ment y
true ministers
of Christ, &
preache the
Gospel faith-
fully.

l Isa. 21. 9.
Iere. 51. 8.

chap. 18. 8.
1 The Gospel
teacheth vs to
feare God and
honour him, w
is y beginning
of heauenlie
wisdome.

m Signifying
Rome, for as-
muche as the
vices which
were in Baby-
lon, are founde
in Rome in
greater abun-
dante, as perle-
cution of the
Church of
God, oppressiō
& selauerie w
destruction of
the people of
God, cōfusiō,
superfition, &
idolatrie, impie-
tie, and as Ba-
bylon the first
Monarchie was
destroyed, so
shal this wicked
kingdome of
Antichrist
haue a misera-
ble ruine,
thogh it be
great & seemeth
to extend
throughout all
Europe.

n By y which
fornication God
is prouoked

to wrath: so that he suffreth many to walke in the way of the Romish do-
ctrine to their destruction. o That is, of his terrible iudgement. p The
faithful are exhorted to pacience. q For they are deliuered from the hor-
rible troubles which are in the Church, and rest with God. r Of the Lords
cause. r Which are ingrafted in Christ by faith, which rest and stay only
on him and reioyce to be with him: for immediately after their death they are
receiued into ioye. s 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.

Isa. 3, 13.

Mat. 13, 39.
The overthrow of the people is compared to an harvest, *Isa. 19, 5*: also to a vintage, *Isa. 6, 3*.

u This is spoken familiarly for our capacity, alluding vnto an house band man who suffereth him self to be aduersified 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.

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

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

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

that sate on the cloude, * 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, * 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 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 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 overcome the beast. 7 The seuen vials full of Gods wrath.*

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

b Meaning an infinite number of Gods ministers, which had infinite maners of torments and punishments.

Exod. 15, 1.

Psal. 145, 17.

Iere. 30, 16.

c 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.

d Or, after and desir.

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

And I sawe another * signe in heauē great & marueilous, *b* seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 And I sawe as it were a *c* 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 * seruāt of God, and the song of the Lambe, saying, Great & marueilous are thy workes, Lord God almightie: iuste and true are thy * wayes, King of Saintes.

4 * Who shal not feare thee, O Lord, and glorifie thy Name! for thou onely 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 tēple of the tabernacle of testimonie was open in heauen.

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

e As readie to execute the vengeance of God.

7 And one of the *f* 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 mā was able to enter into the Tēple, till the seuen plagues of the seuen Angels were fulfilled.

CHAP. XVI.

1 *The Angels powre out their vials full of wrath, 6 And what plagues followe thereof. 15 Admonition to take hede and watch.*

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

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

3 And the secōd Angel powred out his vial vpon the sea, and it became as the *b* blood of a dead man: and euerie liuing thing dyed in the sea.

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

5 And I heard the Angel of the *d* 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 worthe.

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

8 And the fourth Angel powred out his vial on the sunne, and it was giuen vnto him to torment men with *g* heat of fyre, 9 And men boyled in great heat, and *h* blasphemed the Name of God, which hath the power ouer these plagues, and they repented not, to giue him glorie.

10 And the fifth Angel powred out his vial vpon the throne of the *i* beast, & his kingdom waxed darke, & they *k* gnawe 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 powred out his vial vpon the great riuē *l* Euphrates, and the water thereof dried vp, that the way of

f By the foure beasts are met all the creatures of God & willingly serue him for the punishment of the infidels.

g God giueth vs full entrie in to his Church by destroying his enemies: for the Saintes can not clearely knowe all Gods iudgements before the full end of all things.

a This was like the first plague of Egypt, which was sores and boiles or pocks: and this reigneth continually among Canons, monkes, friers, nuns, Priests, and such filthie vermin which beare the marke of *b* beast.

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

c That is, corrupt & infected. The first plague of Egypt was like vnto this.

d He bringeth forth these two Angels: *e* one which is gouernour of waters, and the other from vnder the altar, as witnesses & commēders of Gods iust iudgements.

f For asmuche as thou destroyest the rebellious, & persecutest thine.

g Signifying famine, drought and hote diseases which proceed thereof.

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

i This answereth to *j* ninth plague of Egypt, which signifieth *j* 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 *l* strength of Babylon, is meant *l* riches, strength, pleasures and commodities of Rome: the second Babylon, & the faithful *l* are the true Kings & Priests in Christ, haue taken away by disclosing their wicked doctrine.

the

^m That is, a strong number of this great deuil & Popes ambassadours which are euer crying and crying like frogs and come out of Antichrists mouth, because they shulde speake nothig but lies and vse all manner of craftie deceit to mainteine their riche Euphrates against the true Christians.

Chap. 3.7.

mat. 24.44.

luk. 12.39.

ⁿ Albeit they call them selves spiritual and holie fathers.

^o For in all Kings courtes & Pope hath had his ambassadours to hinder the kingdome of Christ. ^p Of righteousness and holines, where with we are cled through Iesus Christ.

Ier. 25.15.

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

^r This is the iudgement when Christ shal come to destroy & wicked and deliuer his Church. ^s Meaning the whole number of them that shal call them selves Christians, whereof some are so in dede, some are Papistes and vnder pretence of Christ Iesue Antichrist, and some are neuer which are neither on the one side nor of the other. ^t 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.

the Kings of the East shulde be prepared.

13 And I sawe thre vncleane 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 ^q Arma-gedon.

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

18 And there were voyces, and thundrings, and lightnings, & there was a great earthquake, suche 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 nations 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 euerie yle fled away, & the mountaynes 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 exceding great.

ten hornes.

4 And the woman was arrayed in purple & skarlat, & guiled 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, ^h A Myserie, 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 myserie of the woman, and of the beast, that beareth her, which hath seuen heads, and ten hornes.

8 The beast that thou hast sene, 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 ^k seuen mountaynes, whereon the woman sitteth: they are also ^l 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 ^m eight, and is one of the seuen, & shal go into destruction.

12 And the ten hornes which thou sawest, are ⁿ ten Kings, which yet haue not receiued a kingdome, but shal receiue power, as Kings at one houre 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 overcome 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 nations, 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 fulfil his wil, & to do with one consent for to giue their kingdome vnto the beast, vntill the wordes of God be fulfilled:

serue Antichrist, & to dedicat them selves and theirs wholly

G Gg.iii.

^f This woman is the Antichrist, that is, the Pope with his whole bodie of his kithie creatures, as is expounded, ver. 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 she etc.

ⁱ This is the Romaine empire which being fallen into decay, the whore of Rome vsurped 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, Otho, Vitellius, Vespasian, Titus dyed in less then fourtene yerres and reigned as Kings: Domitian then reigned, and after him Cocceius Nerva which was the seuenth.

^m He meaneth Traian the emperor who was a Spaniard & adopted by Nerva, but because he persecuted faithfull, 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.

1. Tim. 6. 15.

chap. 19. 16.

^o And breake them to shyners as a porters pot.

^p Divers nations as the Gories, Vandales, Huns and other nations which were once subiect to Rome, shal rise againe it & destroy it.

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

CHAP. XVII.

3 The description of the great whore. 4 Her finnes and punishment. 14 The victorie of the Lambe.

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

^b Antichrist is compared to an harlot because he seduceth the worlde with vaine wordes, doctrines of lies, & outward de appearence.

^c Meaning, diuers nations & countreys.

^d The beast signifieth the ancient Rome: the woman that sitteth thereon, the newe Rome which is the Papistrie, whose crueltye and blood sheding is declared by skarlat. ^e Full of idolatrie, superstition and contempt of the true God.

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,

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

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

To flee from Babylon. Reuelation. The whores marchants.

18 And the womā which thou sawest, is the great citie, which reigneth ouer 7 Kings of the earth.

CHAP. XVIII.

3.9 The louers of the worlde are sorie 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 7 great citie, & is become the habitation of deuils, and the holde of all fowle spirits, and a cage of euerie vnclane 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 fro heauen say, * Go out of her, my people, that ye be not partakers in her sinnes, and that ye receiue not of her plagues.

5 For her sinnes are come vp vnto heauen, and God hath remembred her iniquities.

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

7 In as much 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 fir being a queene, and am now a widow, and shal se no mourning.

8 Therefore shal her plagues come at one day, death, and sorowe, 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 off 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 wood, and of all vessels of yuorie, and of all vessels of moste precious wood, & of brasē, and of yron, and of marble,

13 And of synamon, and odours, and ointments, and franckinsence, and wine, and oile, and fine floure, and wheat, & beastes, and shepe, and horses, and charrets, & seruants, and soules of men.

14 (And the 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 off fro 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 who soeuer traual on the sea, shal stand a farre off,

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 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 costlines: for in one houre she is made desolate.

20 O heauen, reioyce of her, and ye holie Apostles and Prophetes: for God hath 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 such violence shal the great citie Babylon be cast, and shalbe 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 whatsoeuer craft 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 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

154.21.9.

ierem 51.8.

chap. 14.8.

a This description of the overthrow of the great whore is like to that whereby the prophetes vnto declare the destruction of Babylon

b He describeth Rome to be the source of all abomination and deuillishness, and a kinde of hell

c The greatest parte of the worlde hath bene abused & seduced by this spiritual whoredome.

d When God sheweth wicked, he euer comforteth & counseleth his what they ought to do, y is, that they do not communicate with sinners of the wicked.

154.47.8.

e The geke worde is, that her sinnes so followe one another, and so rise one after another, that they growe to such a heape, y at length they touche the verie heauen f Blessed is he that can repaie to the whore the like, as is written psal.

117.9.

g The glorious boasting of the fromper

h But full of people & mightie

i Bothe they that temporally haue had profic by the fromper, and also the spiritual marchants shal for sorow & waite of their gaine crye out and despaire.

k Which is reioicifullous and precious.

1 Suche as the wantons vnto Rome

m This is the vilest ware of these marchants sel, and best cheape, which soules notwithstanding Sonne of God redeemed with his precious blood, 1. pet.

n. 19. That is, the things which thou louedest best.

o And so these we signes of great sorrowe

p Or, noble chastite

p And hath reuenged your cause in punishing her.

1er. 51.63.

q It shal not be like to other cities w may be buylded againe, but it shalbe destroyed without mercie.

r The Romish prelates and marchants of soules are as Kings & princes: so that their couetousnes and pride must be punished: secondly their crafts & deceipts, and thirdly their cruelties.

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

2 For ^b true & righteous are his iudgements: for he hath 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 ^a beastes fell downe, and worshiped God that sate on the throne, saying, ^c Amen, Hallelu-iah.

5 Then a voyce 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 ^d our Lord God almightie hath reigned.

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

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

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

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

11 And I sawe heauen open, and beholde a white ^l horse, and he that sate vpon him, was called, ^m Faithful & true, & he ⁿ iudged and fighteth righteously.

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

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

14 And the ^s warriors which were in heauē,

followed him vpon white horses, clothed with fine linen white and pure.

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

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

17 And I sawe an Angel stand in the ^x 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 his 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 ^y warriors gathered together to make battel against him, that sate on the horse & against his fouldiers.

20 But the beast was ^z 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 aliuie 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 let Ioseph 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 ^a Angel come downe from heauen, hauing the ^b keye of the bottomles pit, and a great chaine in his hand.

2 And he toke the dragon that olde serpēt, which is the deuill and Satan, and he bounde him ^c 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 ^d a thousand yeres were fulfilled: for after that he must be losed for a litle season.

4 And I sawe ^e seates: and they sate vpon

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

HHhh.

^a That is, praise ye God, because Antichrist & all wickednes is take out of the worlde. ^b So that all the Saintes are conformed and ought nothing to doubt of the saluacion of faithful. ^c The wicked shalbe burned in continual fyre, neuer shalbe extinguished. ^d By the foure beastes are met all creatures. ^e Signifying y his iudgements are true & iust, and y we ought to praise him euermore for the destruction of the Pope.

^f God made Christ his bridegrome of his Church at the beginning, and at the last day it shalbe fully accomplished when we shal be ioyned w our head.

Mat. 22. 1. chap. 14. 13.

^g That is, the Aug. 1.

Chap. 22. 9. ^h Whome God of fre mercie calleth to be partakers of his h aulentic graces, & deliuereth from the filthie pollutions of Antichrist. ⁱ Who am charged to custodie of Iesus, or w am partaker of the same Gospel & faith.

Isa. 63. 2. ^k He the weth that none ought to be worshiped but onely God, & that he is of their no ber whome God weth to reuile his secrets by the Prophetes, y 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 Christ our Iudge shalbe victorious, and shal triumph ouer his enemies.

^m He meaneth Christ. ⁿ So that the wicked shal tremble before his face. ^o To shewe that he was ruler of all the worlde. ^p That is, none can haue so full reuelacion how Christ 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 Christ, which is the worde, is made flesh, and is our Lord, our God and the Iudge of the quicke and dead. ^s This declareth that his Angels shal come with him to iudge the worlde.

^t Which delieth the wicked into eternal fyre. ^u Psal. 2. 9.

2 Tim. 6. 15.

chap. 17. 14.

^v Which declareth his bu manitie, wherein he is Lord of all, and shal iudge the worlde. ^w This signifieth y the day of iudgement shalbe cleare and euident, so that none shal be hid: for the trumpeter shal blowe a lowde & all shal vnderstand it.

^y For the Pope & the worldlie princes shal fight against Christ, euen vntil the last day.

^z The overthrowe of the beast and his w shalbe chiefly accomplished at the seconde coming of Christ.

^a This Angel representeth y ordre of the Apostles, whose vocacion & office was from heauen: or may signifye Christ, who shulde treade downe the serpents head. ^b Hereby he meaneth the Gospel where by he is shut up to faithful, & Satan is chained that he can not hurt them, yea & ministers hereby open it to the infidels, but through

them, and iudgement was giuen vnto them, and I sawe the soules of them, that were beheaded for the witnes of Iesus, and for the worde of God, & which did not worship y^e beast, neither his image, neither had taken his marke vpon their foreheads, or on their hands: and they liued, & reigned with Christ a^t thousand yere.

5 But the rest of the s^e dead men shal not liue againe, vntil the thousand yeres be finished: this is the ^h first resurrection.

6 Blessed and holie is he, that hath the parte in the first resurrection: for on such the seconde death hath no power: but they shal be the Priests of God and of Christ, & shal reigne with him a^t 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: *euen* ⁿ 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^h compassed the tents of the Saintes about, and the beloued citie: but fyre came dwene 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 ^o 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 great & small stand before God: and the ^p booke were opened, & ^a 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 ^q death and hell deliuered vp the dead, which were in them: & they were iudged euerie mā according to their workes.

14 And ^r 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.

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

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

no more sea.

2 And I Iohn sawe the ^c holie citie newe Ierusalem come ^d downe from God out of heauen, prepared as ^e 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 ^e away all teares fro^m their eyes: & there shal be no more death, neither sorowe, neither crying, neither shal there be anie more paine: for ^f 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 ^g and ^h, the beginning and the end. I wil giue to him that is a thirst, of the ⁱ 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 ^j seareful and vnbeleuing, and the ^k 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 ^l bride, the Lambes wife.

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

11 Hauing the glorie of God: and her shining was like vnto a stone most precious, as a ^o Iaspere stone cleare as cristall,

12 And had a great ^p wall and hie, and had twelue ^q 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 three 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 Lambes twelue ^r Apostles.

15 And he that talked with me, had a golde 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 fur long: and the length, and the bredth, and the height of it are equal.

17 And

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

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

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

i The death of the soule, w^h is eternal damnation.

k Shal be true parrakers 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 ment diuers & strange enemies of the Church of God, as the Turke, the Sarrazins and others, read Ezck 38.2, by whom the Church of God shulde be grievously tormen- ted.

Philip 4.24. chap. 3.5. & 21.23.

o Which was Christ, prepared to iudge- ment w^h glorie and maiestie.

p Euerie mans conscience is as a booke w^h the reit his dedes are written, w^h shal appeare w^h God openeth the booke.

q Vnderstanding all kindes of death w^h reborn men haue bene slayne.

r self & death & are the last enemies, shal- be destroyed.

Isa. 65.17. & 66.21.

s. Tet 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 thigs. A& 5.21. b For all things shal be purged from their corruption, and the faithful shal enter into heauen with their head Christ.

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

Isa. 25.8.

e All occasi- ons of sorowes shal be taken away: so that they shal haue perpetual ioy.

Isa. 43.19. 2. cor. 5.17.

Chap. 1.8. & 22.13.

f I that am eternal life, wil giue vnto mine to drinke of the liuelie waters of this euerslasing life.

g They which feare man more then God. h They which mocke & iest at religion.

i Meaning the Church, which is a bride to Christ by faith.

k By this description, he declared the incomprehensible excellencie, & the heauenlie companie to enjoye.

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

m Euer greene & flourishing. n Signifying y^e faithful shal be surely kept in heauen.

o That is, place y^e enough to enter: for els we knowe there is but one way & one gate, euen Iesus Christ.

p For the Apostles were meanes where- by Iesus Christ the true fundacion was reuel- ed to the world.

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

- 17 And he measured the wall thereof, an hundred and 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 fift 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 Chrysoprasus: the eleuenth of a Iacynth: the tweluenth 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 glorye of God did light it: & the Lambe is the light of it.

24 *And the people which are saved, 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 brought vnto it.

27 And there shall entre into it none vncleane thing, nether whatsoeuer workerh abomination or lies: but they which are written in the Lambes * Boke of life.

CHAP. XXII.

1 The river of the water of life. 2 The fruitfulness & light of the citie of God. 3 The Lord giueth euery 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.

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

3 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.

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

5 *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 keepeth the wordes of the prophecie 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 prophecie of this boke: for the time is at hand.

11 He that is vnjust, let him be vnjust 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 Alpha and Omega, the beginning & the end, the first and the last.

14 Blessed are they, that do his commandments, that their right may be in the tree of life, & may entre in through the gates into the citie.

15 For without shall be dogges & enchaters, & whoremongers, & murderers, & idolaters, & whosoever 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 generacio 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 whosoever wil, take of the water of life frely.

18 For I protest vnto euerie man that heareth the wordes of the prophecie 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 this boke of this prophecie, 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.

HHh. ii.

f Now this is the seconde time that he suffered him self to be caried away with the excellencie of his person: & is to admonish vs of our infirmities & readines to fall, except God strengthe vs miraculously 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 y these things shulde be quickly accomplished, & did now begin. h They shall liue eternally w sone of God. i That mainteine false doctrine and desire therein.

k That is, a true and natural man and yet God equal w my Father.

Rom. 2. 6.

Isa. 41. 4.

Chap. 1. 8.

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q This declareth Christ is God inseparable with his Father.

Isa. 60. 1. 3.

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